
Mr SAMl: BARDSLEY, Aetd 37.

THE

Arminian Magazine,

For the YEAR 1784,

CONSISTING OF

EXTRACTS

AND

ORIGINAL TREATISES

ON

Universal Redemption.

VOLUME VII.

LONDON:

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

Henry Manly's Book.

TO THE

READER.

1. *I Could not very eaſily have believed, had one told it me long ago, that this Work would have grown under my hands, ſo as to extend to the beginning of a ſeventh Year! When I was firſt prevailed on to enter upon it, (after much importunity) I did not expect, ſuppoſe my Life ſhould continue, to continue it above two or three Years. I imagined, that if I had patience to write, few would have patience to read much longer: ſeeing the name of the* Arminian Magazine *would in that time be trite and threadbare; and moſt people would expect little therein, but the ſame things repeated over and over again.*

2. *But I have been very agreeably diſappointed. Inſtead of the number of Subſcribers decreaſing, as I concluded it would do in a little time, it has increaſed continually: and laſt Year ſo much, as made it neceſſary to print ſix hundred Copies more than the Year before. Nor is this enough; for I am obliged to add ſix hundred more, even at the beginning of the preſent Year. And I expect a greater Number ſtill will be called for, before the end thereof.*

3. *Yet*

3. *Yet abundance of Objections have been made to this Magazine from the very beginning of the publication of it. Many of these have been answered in the Prefaces to the second, third and fourth Volumes. It may not be improper to say a few words here, in answer to those that have been since urged.*

4. *And first, it has been earnestly asked,* "*Is it not now high time to drop the Controversial part?*" *Do not you see, that this is in effect to say,* "*Is it not time to drop the Arminian Magazine, and in the room thereof to substitute another Work? a Magazine of another kind?*" *Nay, others may have time to begin New Works: but my day is too far spent. I may possibly* continue *this a little longer. But it is too late for me to* begin *a new Work.*

5. *There is room for a contrary Objection, arising from the very Title-page.* "*The Arminian Magazine, consisting of Extracts and Treatises on Universal Redemption.*" *At present this is not strictly true: for it does not consist of Extracts and Treatises on Universal Redemption. These are but a very inconsiderable part of it: seldom above nine or ten pages in a Number. And fewer than these there cannot be with any propriety. Nay, there cannot be so few, without an alteration in the Title-page. Therefore I will order it to run thus for the time to come:* "*The Arminian Magazine, consisting* chiefly *of Extracts and Treatises on Universal Redemption.*"

6. *Another Objection which has been frequently urged is,* "*That the Tracts whereof it consists are not new.*"

I answer,

I answer, First, I never promised they should; I never intended it. The Preface to the very first Volume disclaims any such intention. The words are, "My design is, to publish some of the most remarkable Tracts which have been wrote in this and the last Century?" Indeed it follows, "To these will be added Original Pieces." I answer, Secondly, So there are. Many Original Pieces, both prose and verse, are added in every Number.

7. *It is particularly objected, That "The Wisdom of God in the Creation," from which several Extracts are made, is already in the hands of many people, so that in buying this they buy the same things twice over. In the hands of how many? Out of forty or fifty thousand, vulgarly called Methodists, are there one thousand who have those five little Volumes? I believe not above one hundred! I therefore purposely publish these short Extracts, to give a specimen of the whole: which hereby many may be induced to procure; and the reading of which will well reward their labour.*

8. *Perhaps it may be said, "But part of these, as well as some other Articles, particularly the Extracts from Mr.* Bryant, *and the Extracts from and Remarks upon Mr.* Locke, *are not intelligible to common Readers." I know it well: but did I ever say this was intended for common Readers only? By no means. I publish it for the sake of the learned as well as the unlearned Readers. But as the latter are the greater number, nine parts in ten of the Work are generally suited to their capacity.*

What

What they do not underſtand, let them leave to others, and endeavour to profit by what they do underſtand.

9. *One Objection remains.* "*Why is ſo little of each Treatiſe given in each Magazine? Would it not be better, to ſay more upon each head? Would it not be more ſatisfactory to the Readers?*" *Truly, I thought it would be far better, and more ſatisfactory to moſt Readers. But matter of fact proves that I was miſtaken. For from the time the Tracts have been thus divided, and conſequently the number of Articles in each Magazine increaſed, the number of Subſcribers has increaſed in every part of* England.

10. *I pray the Giver of every good and perfect gift, to give both to me and my Readers,* "*that by his holy inſpiration we may think the things that are rightful, and by his merciful guidance, perform the ſame!*"

London,
January 1, 1784.

THE Arminian Magazine,

For JANUARY 1784.

The CALVINIST-CABINET UNLOCKED: in an Apology for TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from vol.* vi. *page* 628.]

MR. *Baxter*, in vindicating the Synod, ſays, They add that, "The reaſon why many that are called by the goſpel do not repent or believe, but periſh in infidelity, is not through any defect of the ſacrifice of Chriſt offered on the croſs; but by their own fault."

By their own fault? Alas! how could that be? It was a puniſhment inflicted on them, when as yet they had but a mere poſſibility of being. But admit it were upon the fall of Adam; yet he could not by that, forfeit an intereſt in Chriſt, which he never had before that fall (for that being a means of his riſing again after falling, he could not have loſt it by falling) whether for himſelf or his poſterity.

Mr. *Baxter* tells us, That the Britiſh and Bremiſh Divines gave their ſuffrages for *Univerſal Redemption.*

But what is this univerſal Redemption? Man's miſery conſiſts but of two parts, ſin and puniſhment. Doth your univerſal Redemption make ſufficient proviſion to free the Non-elect from both, or from either of theſe? Indeed in your Aſſize Sermon you preached up Chriſt to be a Lord Chief-Juſtice, to judge the Reprobate; but I cannot find that ever you declare him to be their Lord-Treaſurer, to communicate his ſaving grace for their converſion. Theſe laſt offices you ſuppoſe him to bear in favour of the Elect only. So that your univerſal redemption holds a fair correſpondence with your ſufficient grace, as to the Non-elect; there is not one ſingle perſon ſanctified by *this*, or ſaved by *that*. Nay further, ſeeing all the influence that Chriſt's death hath upon *them*, according to your doctrine, tends to no other end, than to carry on the decree of their Reprobation, and they being the far greater part, it had been much more proper if you had ſaid, Thoſe Divines gave their ſuffrages for *Univerſal Perdition*.

Martinius (who deals ſo clearly, as you ſuppoſe, in this queſtion) ſays, "That the Redemption by Chriſt muſt be proclaimed not only as a common, ſufficient benefit, but as really and intentionally deſigned for me; elſe no neceſſity can be deduced from it, to engage me to believe that it belongs to me." But what is this common benefit? and what doth that redemption amount to? Why, not ſaving grace; for that is peculiar to believers, but remiſſion of ſins, and eternal life, if they repent and believe.

It will be worth our while to obſerve, after what manner God is ſuppoſed by this doctrine to addreſs his calls of mercy to theſe Non-elect, who are dead in ſins, that he may woo them to repentance. He muſt ſpeak after this manner: "O ye children of Reprobation, once, in your firſt parent *Adam*, dearly beloved of me, but now rejected, out of an eternal and implacable hatred; how long will ye abuſe my patience? How long will ye ſpin out the war of your rebellion againſt

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me? Know ye not how acceptable a ſacrifice repentance and a broken heart are to me? Recollect yourſelves and believe me; I intreat and pray, beg and beſeech, turn yourſelves, and ſeek after righteouſneſs. I ſwear by myſelf, that obedience is better to me than ſacrifice; and that I will be the Author of eternal ſalvation to all that obey me: and if theſe things cannot move you, behold the tears of your God, your Creator, who is a Father of Mercies to you. And will ye be deaf alſo to his ſighs and moans, complaints and lamentations? O that ye would be wiſe! O that ye would conſider! Why will ye die and periſh in your ſins? What pleaſure is it to you, to provoke your God to anger, who loveth righteouſneſs and hateth iniquity? It is very true, you cannot but rebel againſt me, becauſe I have deprived you of the power to will and to do right; and from eternity rejected you from all communion in my ſaving grace: but yet I do ſeriouſly affirm it, and proteſt and ſwear by my Holineſs, that your repentance will be very acceptable to me. And do you but repent thoroughly, and I will unfeignedly give you pardon and ſalvation." Behold what affections his invitations to the Non-elect ſhould be cloathed with, according to this doctrine!

In your next ſtage you run on: They give more to Chriſt's death for the Elect than you; but no leſs to his death for all the reſt. For you ſay, That he died to bring it to men's choice, whether they will have Chriſt, and life or not? And ſo ſay they: (you ſhould add, *equivocally*.) If you ſay, That according to you, Chriſt hath purchaſed grace for all, or for more than the Elect, to cauſe them to believe; I anſwer, 1. That the higheſt grace with you doth but bring it to their choice; and help, but not determine their wills; and this they grant to others, as well as you do. 2. Is it the name of ſufficient grace, or the thing? The thing that you call ſo, they grant to be as common as you can reaſonably expect, (you ſay right, conſidering the reſt of their principles) and Chriſt did not die to purchaſe empty names as a benefit.

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The difference is plainly this: the Synod thought that Chriſt purchaſed more for ſome, than you do; but no leſs for others.

Here Mr. *Baxter* is exceſſive in his bounty towards the Elect, but defective in his charity towards the Reprobates; and therefore no wonder he is out in the *mean*, which is that grace that brings ſalvation to man's *choice*, as ſtated, not by him, but by the Remonſtrants.

For the firſt, he is deficient even in his pretended ſufficiency, and the accounts being caſt up, we ſhall find the Reprobates are little obliged to him, or to the Synod, for their alms of ſufficient grace.

For when they ſpeak of grace, they underſtand either God's love and favour, or the effects of it. God's grace in the firſt ſenſe is either *general*, extended to all mankind, conſidered as rational creatures, but out of Chriſt; and this, though the Reprobates have an intereſt in it, will not ſerve the turn; or *ſpecial*, which provides Chriſt and all other means neceſſary to the working of converſion. And this is a peculiar incloſure to the Elect. If we take grace in the ſecond ſenſe, for the effects of God's free love and favour; this grace is divided into *general* and *ſpecial*. The ſpecial grace, which is ſaving, is proper to the heirs of ſalvation, ſays Mr. *Baxter*, that is, to the Elect. The general, is that *common* grace, conſiſting of ſuch effects as flow from God's general love, and this is vouchſafed to the Reprobate. Which grace ſignifies only ſo much as is ſufficient to convince men of their want of a Redeemer; and becauſe it informs them likewiſe that Chriſt is ſuch an one, ſent to give life and pardon upon condition of faith and repentance, (deſigned only for the Elect) and that life and pardon is tendered to them upon thoſe conditions, which are irreſiſtibly effected in thoſe Elect, but made impoſſible to the Reprobate. And this is all the ſufficiency I can find in it, by the doctrine of the Synod. We ſee how little the Reprobates are beholding to you for this

this your ſufficient grace.——If the Non-elect neither have, nor can have an intereſt in that grace which is of force to procure converſion, what do you in telling them of the reſt, by which never man was, nor can be ſaved? And is it poſſible for any man to arrive at ſalvation, who lies under the decree of Preterition, and is thereby, *ipſo facto*, put in the order of men certainly to be damned; damnation being the unavoidable execution of that decree, whereof preterition and pre-damnation are but ſeveral reſpects? I muſt therefore prefer to ſuch colluſion, the ingenioufneſs of thoſe men, who ſpeak their opinion out, and tell us that all the diſpenſations of grace adminiſtered to theſe Non-elect, are deſigned to make them more inexcuſable.

[*To be continued.*]

ORIGINAL SERMONS,

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

SERMON XIX.

On 1 CORINTHIANS vii. 35.

This I ſpeak—that ye may attend upon the Lord without diſtraction.

1. ALMOST in every part of our Nation, more eſpecially in the large and populous towns, we hear a general complaint among ſenſible perſons, of the ſtill increaſing *Diſſipation*. It is obſerved to diffuſe itſelf more and more in the Court, the City, and the Country. From the continual mention which is made of this, and the continual declamations againſt it, one would naturally imagine that a word

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ſo commonly uſed was perfectly underſtood. Yet it may be doubted whether it be or no. Nay we may very ſafely affirm, that few of thoſe who frequently uſe the term, underſtand what it means. One reaſon of this is, that although the thing has been long among us, eſpecially ſince the time of King *Charles* the Second, (one of the moſt diſſipated mortals that ever breathed) yet the word is not of long ſtanding. It was hardly heard of fifty years ago; and not much before the preſent reign. So lately has it been imported: and yet it is ſo in every one's mouth, that it is already worn thread-bare, being one of the Cant-words of the day.

2. Another reaſon why it is ſo little underſtood may be, that among the numberleſs writers that ſwarm about us, there is not one, (at leaſt whom I have ſeen) that has publiſhed ſo much as a ſixpenny pamphlet concerning it. We have indeed one ſhort Eſſay upon the ſubject: but exceeding few have ſeen it, as it ſtands in the midſt of a volume of Eſſays, the Author of which is little known in the world. And even this is ſo far from going to the bottom of the ſubject, that it only ſlightly glances over it: and does not ſo much as give us one definition of *Diſſipation*, (which I looked narrowly for) from the beginning to the end.

3. We are accuſtomed to ſpeak of Diſſipation, as having reſpect chiefly, if not wholly to the outward behaviour; to the manner of life. But it is within, before it appears without: it is in the heart, before it is ſeen in the outward converſation. There muſt be a diſſipated ſpirit, before there is a diſſipated manner of life. But what is diſſipation of ſpirit? This is the firſt and the grand enquiry.

4. God created all things for himſelf; more eſpecially all intelligent ſpirits. (And indeed it ſeems that Intelligence, in ſome kind or degree, is inſeparable from ſpiritual beings; that Intelligence is as eſſential to Spirits, as Extenſion is to Matter.) He made theſe more directly for himſelf, to know, love, and enjoy him. As the Sun is the centre of the Solar

Solar Syſtem, ſo (as far as we may compare material things with ſpiritual) we need not ſcruple to affirm, that God is the centre of ſpirits. And as long as they are united to him, created ſpirits are at reſt: they are at reſt ſo long, and no longer, as they *attend upon the Lord without diſtraction.*

5. This expreſſion of the Apoſtle, (not to encumber ourſelves at preſent with the particular occaſions of his ſpeaking it) is exceeding peculiar: προς το ευπρόσεδρον τῶ κυρίω. The word which we render *attend upon*, literally means, ſitting in a good poſture for hearing. And therein St. *Paul* undoubtedly alluded to *Mary* ſitting at the Maſter's feet, Luke x. 39. Mean time *Martha* was *cumbered* with much ſerving, was *diſtracted, diſſipated:* περιεσπᾶτο. It is the very expreſſion from whence St. *Paul* takes the word which we render, *without diſtraction.*

6. And even as much ſerving diſſipated the thoughts of *Martha*, and diſtracted her from attending to her Lord's words, ſo a thouſand things which daily occur are apt to diſſipate our thoughts, and diſtract us from attending to his voice, who is continually ſpeaking to our hearts: I mean, to all that liſten to his voice. We are encompaſſed on all ſides with perſons and things that tend to draw us from our centre. Indeed every creature, if we are not continually on our guard, will draw us from our Creator. The whole viſible world, all we ſee, hear or touch, all the objects either of our ſenſes or underſtanding, have a tendency to diſſipate our thoughts from the inviſible world, and to diſtract our minds from attending to Him, who is both the Author and End of our being.

7. This is the more eaſily done, becauſe we are all by nature ἄθεοι, *Atheiſts in the world:* and that in ſo high a degree that it requires no leſs than an Almighty Power, to counteract that tendency to diſſipation, which is in every human ſpirit, and reſtore the capacity of attending to God, and fixing itſelf on him. For this cannot be done, till we

are new creatures, till we are created anew in Chriſt Jeſus, till the ſame power which made the world, *make* us *a clean heart*, and *renew a right ſpirit within us*.

8. But who is he that is thus renewed? He that believeth in the name of the Son of God. He alone that believeth on the Lord Jeſus Chriſt is thus *born of God*. It is by this faith alone, that he is *created anew in* or *through Chriſt Jeſus*, that he is reſtored to the image of God, wherein he was created, and again centred in God, or as the Apoſtle expreſſes it, *joined to the Lord* in *one ſpirit*. Yet even then the believer may find in himſelf, the remains of that *carnal mind*, that natural tendency to reſt in created good, to acquieſce in viſible things, which without continual care will preſs down his ſoul, and draw him from his Creator. Herein the world, the men that know not God, will never fail to join; at ſometimes with deſign, and at other times perhaps without deſign: for their very ſpirit is infectious, and inſenſibly changes ours into its own likeneſs. And we may be well aſſured, the prince of this world, the devil, will aſſiſt them with all his might. He will labour with all his ſtrength, and what is far more dangerous, with all his ſubtilty, if by any means he may draw us away from our *ſimplicity towards Chriſt*; from our ſimple adherence to him, from our union with him, through whom we are alſo united in one ſpirit to the Father.

9. But nothing is more certain than this, that though he may tempt the ſtrongeſt believer, to give up his *ſimplicity toward Chriſt*, and ſcatter his thoughts and deſires among worldly objects: yet he cannot force even the weakeſt; for the grace of God is ſtill ſufficient for him. The ſame grace which at firſt united him to God, is able to continue that happy union, in ſpite of all the rage, and all the ſtrength, and all the ſubtilty of the enemy. God has never left himſelf without witneſs, that he has power to deliver them that truſt in him, as out of every temptation that can aſſault them, ſo out of this in particular. He has ſtill a little flock who do

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in fact *attend upon him without diſtraction:* who cleaving to him with full purpoſe are not diſſipated from him, no not for a moment; but *rejoice evermore, pray without ceaſing, and in every thing give thanks.*

10. But ſo far as any one yields to this temptation, ſo far he is *diſſipated.* The original word properly ſignifies to *diſperſe* or *ſcatter.* So the Sun diſſipates, that is, ſcatters the clouds; the wind diſſipates, or ſcatters the duſt. And by an eaſy metaphor, our thoughts are ſaid to be diſſipated, when they are irregularly ſcattered up and down. In like manner our deſires are diſſipated, when they are unhinged from God, their proper centre, and ſcattered to and fro among the poor, periſhing, unſatisfying things of the world. And indeed it may be ſaid of every man that is a ſtranger to the grace of God, that all his paſſions are diſſipated,

> "Scatterèd o'er all the earth abroad,
> Immeaſurably far from God."

11. *Diſtraction,* in St. *Paul's* ſenſe, is nearly allied to or rather the ſame with Diſſipation: conſequently to attend upon the Lord *without diſtraction,* is the ſame as to attend upon the Lord *without diſſipation.* But whenever the mind is unhinged from God, it is ſo far diſſipated or diſtracted. Diſſipation then in general may be defined, The uncentring the ſoul from God. And whatever uncentres the mind from God does properly diſſipate us.

12. Hence we may eaſily learn, what is the proper, direct meaning of that common expreſſion, a *diſſipated man.* He is a man that is ſeparated from God, that is diſunited from his centre, whether this be occaſioned by hurry of buſineſs, by ſeeking honour or preferment, or by fondneſs for diverſions, for ſilly pleaſure ſo called, or for any trifle under the ſun. The vulgar, it is true, commonly confine this character to thoſe who are violently attached to women, gaming, drinking; to dancing, balls, races, or the poor, childiſh diverſion of

"running foxes and hares out of breath." But it equally belongs to the ſerious fool who forgets God, by a cloſe attention to any worldly employment, ſuppoſe it were of the moſt elegant, or the moſt important kind. A man may be as much diſſipated from God, by the ſtudy of the Mathematics or Aſtronomy, as by fondneſs for cards or hounds. Whoever is habitually inattentive to the preſence and will of his Creator, he is a *diſſipated* man.

13. Hence we may likewiſe learn, That a *diſſipated life* is not barely that of a powdered beau, of a petit-maitre, a gameſter, a woman hunter, a play-houſe-hunter, a fox-hunter, or a ſhatterbrain of any kind, but the life of an honourable Stateſman, a Gentleman, or a Merchant, that is *without God in the world.* Agreeably to this, a *diſſipated age* (ſuch as is the preſent, perhaps beyond all that ever were, at leaſt, that are recorded in hiſtory) is an age wherein God is generally forgotten. And a *diſſipated nation* (ſuch as *England* is at preſent in a ſuperlative degree) is a nation, a vaſt majority of which have not God *in all their thoughts.*

14. A plain conſequence of theſe obſervations is, (what ſome may eſteem a paradox) That *Diſſipation*, in the full, general meaning of the word, is the very ſame thing with *Ungodlineſs.* The name is new; but the thing is undoubtedly almoſt as old as the Creation. And this is at preſent the peculiar glory of *England*, wherein it is not equalled by any nation under heaven. We therefore ſpeak an unqueſtionable truth when we ſay, There is not on the face of the earth, another *nation* (at leaſt that we ever heard of) ſo perfectly *diſſipated* and *ungodly:* not only ſo totally without God in the world, but ſo openly ſetting him at defiance. There never was an *age* that we read of in Hiſtory, ſince Julius Cæſar, ſince Noah, ſince Adam, wherein Diſſipation or Ungodlineſs did ſo generally prevail, both among high and low, rich and poor.

15. But ſtill, bleſſed be God!

"All are not loſt! There be who faith prefer
And piety to God!"

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There are ſome, I truſt more than *ſeven thouſand*, yea or ten times that number in *England*, *who have not* yet *bowed* either *their knee* or their heart, to the god of this world: who cleaving cloſe to the God of heaven, are not borne away by the flood, by the general, the almoſt univerſal torrent of *Diſſipation* or Ungodlineſs. They are not of the mind of gentle *Criſpus*,

Qui nunquam direxit brachia contra Torrentem:

"Who never attempted to ſwim againſt the ſtream." They dare ſwim againſt the ſtream. Each of them can truly ſay,

Non me, qui cætera vincit
Impetus, et rapido contrarius evehor orbi.

If they cannot turn the tide back, they can at leaſt bear an open teſtimony againſt it. They are therefore free from the blood of their ungodly countrymen: it muſt be upon their own head.

[*To be concluded in our next.*] 66

An Account of Mr. J. V———: in a Letter to the Rev. Mr. WESLEY.

[*Continued from vol.* vi. *page* 638.]

JANUARY 1, 1767, I wrote as follows. I have no doubt but that the Lord did deliver me from all ſin, but whether it is ſo now or not I cannot tell. I cannot ſay that I find any murmuring or impatience. I am content to ſuffer, ſo that I may be preſented blameleſs at the coming of the Lord Jeſus. I hate all praiſe, feeling that I am vile, ignorant, and helpleſs: yea a dead dog! O my God! ſhine upon the work that thou haſt wrought, that I may know the things that are freely given me of God. Make me a pillar in thy temple that I may go out no more.

Jan.

Jan. 18. This day my miſery became inſupportable. I was only fit for Bedlam! No demoniac could be worſe! Cries, tears, and groans were poured forth from my broken heart. I uttered things which I ought not, and never ſo heartily curſed the day of my birth before. I cried, ſcreamed, roared, and tore myſelf for ſome time, and then in an agony of prayer concluded the day. The next morning I aroſe in miſery, and being in an agony, I prayed moſt violently. My language was, O I am damned! I am damned! I am fairly overcome! I yield! I yield! O poor, unfortunate young man! My poor, dear ſoul, thou muſt periſh! Farewel God, Jeſus, heaven and happineſs! I am loſt, loſt! O *Spira*, *Spira!* I remember thy fate and tremble! O Lord, thy hand lies heavy upon me! My fears and trials are intolerable! O my God, for Chriſt's ſake, take away my life! I pray thee, O Lord my God, take away my ſoul! Lord Jeſus call me home, and deliver me from the evil to come: I ſhall fall and for ever periſh! The next morning from five to eight, I was in utter deſpair. Tears and groans, with outſtretched hands, were part of my morning ſacrifice. I beſought the Lord for death.

Feb. 18. This day that text, "Gad, a troop ſhall overcome him," was explained to me more clearly and fully than ever. I have, for ſome months paſt, run the gantlet, and have had a temptation to moſt of thoſe ſins that formerly dwelt in my heart. I was violently beſet by the fear of man, ſhame of my Maſter's croſs, and fears of not holding out. The horrible decree ſounded in my ears, "Thy deſtiny is damnation." Sloth, envy, jealouſy, pride, anger, and love of the creatures, I had temptations to all theſe: and yet under all, I ſaw God always to be love, and I alſo loved him.

Feb. 29. Laſt night I had no ſooner begun to compoſe myſelf in bed, but I had a very terrifying viſion. I ſaw a pair of ſcales in the air, and one of them was ſo light that it flew up and kicked the beam. I tried to compoſe myſelf again,

again, and was worſe terrified than before. I ſaw myſelf in a circle, ſurrounded by dogs in chains, who barked at me, and endeavoured to get at me, but could not. I was then almoſt afraid to ſleep again, but turning on my face, I ſaid a few words in prayer, and then ſlept undiſturbed till morning. Reaſoning upon the viſion of the ſcales, I concluded this to be the interpretation: "Thou art weighed in the balance and found wanting." This threw me into great horror and agony of ſoul, and made me wretched and miſerable!

On the 4th of April, I cried out, O God my Saviour, my load is grievous, my burden is intolerable! I ſink under the mighty preſſure! O woe is me! woe is me! woe is me! I am undone and loſt! All things bear hard upon me. I deſerve infinitely more, O God, but if thou entereſt into judgment with me, I cannot abide. I juſtify thee if thou doſt inſtantly ſend me into hell, yea the hotteſt hell. O my God, if I ſay any thing haſtily in prayer or writing, thou knoweſt it is wrung from me by ſharp temptations. I call thee to witneſs, thou holy God, that I believe they do not come from my heart. O my Saviour, I own thou mayeſt juſtly deny me all comfort upon earth, and leave me to wander about like an accurſed Cain, die miſerably, and periſh everlaſtingly. And now, O my God, how ſhall I help myſelf? Oh, help is not in me! Bleſſed Jeſus! Son of the living God! have mercy upon me. My ſoul draws nigh unto death. I am undone if thou doſt delay. Come, O Saviour, come ere I die! Father, ſave me from this hour. If it may be, let this bitter cup paſs. O my God, my ſufferings diſqualify me for buſineſs. I am afraid I ſhall loſe my ſenſes and go mad. I am weary of my life! Farewel all comfort; I am loſt, undone, and damned for ever. O Eternity! Eternity! Eternity!

On the 11th, I breathed out my ſufferings in nearly theſe words: O the agony of my ſoul laſt night and this morning! No heart can conceive, nor tongue deſcribe my miſery. I

was

was almoſt mad! My hands, my head, my body, my ſeveral actions all made ſigns of diſtreſs, with ſupplications for mercy and pity. I twiſted and twined like a worm. Oh! woe, woe, woe to me a poor, unhappy, young man! Bowels of mercy pity me, pity me, pity me! A few days after, I cried out, I am utterly loſt and undone! My ſoul ſweat blood! Bathed in tears, and rolling on the ground, I implored mercy of my God: but my God anſwered me no more, either by dreams or viſions, or by his prophets. I then cried out, See! ſee, O Lord God, how the murderer purſues me with helliſh injections! How he breathes his poiſon. Save me from the noiſome peſtilence. Away damned ſpirit! As the Lord liveth, before whom I ſpeak, I will hold faſt this truth, "God is love." As thou liveſt, O my God, though thou ſlay me, yet will I truſt in thee! Though thou conſume me, I will love thee, and praiſe thee.

On the 4th of May, my ſoul lay ſtretched out upon the rack. I was tempted, mocked, ſcourged, and ſawn aſunder! I had trials of cruel mockings indeed! The very heavens ſeemed to have no beauty, to deſire them, when weighed in a balance with my ſufferings. O where is mercy, pity, and the blood of Jeſus? O the hell-hounds gnaw me! They ſwarm about me like bees. It was great pleaſure to me to ſee yeſterday, that I ſpit blood a few times. I was glad to catch at any incident that promiſed ſpeedy relief.

Theſe make up but a ſmall part of my ſore temptations during this year. But beſides theſe, it was given me to ſuffer by outward perſecution alſo, as the ſequel will ſhew. On the 12th of March, I went to *R——m* (a place near four miles from where I lived) to hear a Preacher that was invited down by a Gentleman of the place, to preach at his houſe. Soon after the Preacher began, the father-in-law of the Gentleman came in, with two more perſecutors. He was a great, tall man, and armed with a large whip, and primed with drink. Having aſked the Preacher a few queſtions, he was proceeding

to

to violence, but Mr. G——k made his eſcape into an inner chamber. He then violently attacked me, and thruſt me out of the room. I retired then into the kitchen, and was praying by the fire-ſide, expecting that I had had my portion. Soon after he came in, and flew upon me, and ſwore he would broil me, and immediately ſeized me by the breaſt and thruſt my back againſt the bars, abuſing me moſt horribly. He then took me up, and was going to lay me upon the fire, but was prevented by the other two, who were afraid that he might go too far in his rage. He then dragged me to the door and threw me into the hands of a large mob, who cried out, "Tear him to pieces! tear him to pieces! this is the Clerk." With that they all ſurrounded me, and began to pull ſeveral ways. The firſt pull tore my ſhirt nearly from top to bottom. Some pulled me by the hair, ſome by my cravat, and were about to throw me off the coal-wharf, (which was within a few yards) into the river. The tide was down, ſo that had they flung me in, I ſhould in all probability, have been ſmothered in the mud. Expecting to be tore or trod in pieces, every moment, I cried out, "Will you murder me?" Immediately God ſent the ringleader of the mob to tear me out of their hands. He then bade me begone home, and uttered abuſive language. A perſon preſent that favoured me, undertook to eſcort me ſafe from the mob, but meeting the Miniſter and his wife in the town, he left me, fearing to give offence. The Miniſter uſed me, only not ſo bad as the great perſecutor. I anſwered him with a few mild words, and went on my way. I had near four miles to go in the dark, but the Lord brought me ſafely home, thanks be to his holy Name for the great deliverance.

Sometime after this, I had another inſtance of the guardian care of the gracious Lord. I was returning from *London* in a *Graveſend* veſſel, where were ſome Gentlemen and Ladies and others. One of the Gentlemen ſwore like a Trooper. I lovingly reproved him. This made him exceeding mad, and

he called me many names. I ſpoke to them all in great love, plainneſs and earneſtneſs, ſparing neither rank nor ſex. One Gentleman ſpoke very big words, but he could then go no farther. Sometime after, we were ſtanding upon the deck, and looking towards the ſhore, which was ſome diſtance from the veſſel, the river being there about a mile over at high water. Whilſt I was ſtanding there, the boom of the ſhip turned over to the ſide I was ſtanding on, and no one giving me timely notice, I was knocked overboard, and plunged over head with my great coat and gloves on. They never offered to help me, or throw out any thing for me to lay hold on, but did me the kindneſs to cry out to a man on ſhore, to get his boat out and come to me. As I was nothing of a ſwimmer it was a wonder that I was not drowned. My great-coat providentially ſwam on the water, and kept me from ſinking till the waterman got to me and ſaved me. I believe a quarter of a minute more had landed me on Canaan's ſhore. The waterman then rowed after the veſſel for my things, and the ſhip's company then gathered about me, expreſſing their amazement at my deliverance, and could not help owning the adorable hand of my gracious Redeemer.

I was rowed aſhore and put into a warm bed, and was as well as ever very ſoon. O my God, thou haſt brought me through *fire*, and *water*, and yet my life is ſpared. O that I may glorify Thee therewith. Indeed I have experimentally known the truth of that ſcripture, "All that will live godly in Chriſt Jeſus ſhall ſuffer perſecution." I have made it my one endeavour to do good both to the ſouls and bodies of my fellow-creatures, yet am I the ſcorn, deriſion and reproach of all; and I believe many would think they did God ſervice by murdering me. Added to my other trials, I ſuffered much from a nervous Fever, and ſometimes from the Ague. For a conſiderable time I could hardly ſpeak or read, through a weakneſs in my head, and often in my limbs, inſomuch that I could not be at eaſe in any poſture. However my God ſupported me, and I was enabled to ſay with the

ſame

ſame breath that cried out, "Behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me. —Righteous art thou O God in all thy dealings.—I lay my ſoul in the duſt, and dare not ſay what doſt thou? Thou dealeſt not with me as I deſerve, but as I need. I bow my ſoul before thee, and pray that thou wouldſt do with me what ſeemeth thee beſt."

[*To be continued.*]

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The Experience of Mr. ROBERT ROE.

[*Continued from vol.* vi. *page* 640.]

JANUARY 1, 1776, I heard Mr. *J. Weſley* preach from theſe words, "Conſider from whence thou art fallen." It was a joyful time to me; but I was much grieved at a temptation I had to laugh in the moſt ſerious part of his diſcourſe. Sometime after, my Aunt took me to ſee him, when he gave us a Ticket for the Covenant at *Spitalfields*. There was an amazing number of ſerious people, to whom he mentioned the propriety of the meeting, and gave an exhortation; after which, we ſealed our engagements by prayer and the Lord's-Supper.

Monday 15, in the morning, my mind enjoyed a pleaſing calm, and I had much confidence in God; but in the afternoon I was low, diſinclined to prayer, and had no juſt or diſtinct ideas of any thing. Lord help me, for I am a poor creature.

Wedneſday 17. I have been much refreſhed by writing, and had much liberty in prayer; yet being lightly ſpoken of, I found an inclination to take offence. O how unwilling is the carnal mind to ſuffer reproach! How do I long for a kind friend to converſe with about heavenly things! I am like a loſt ſheep, ſeparated from the reſt of the flock. I cannot even retire in private here without giving offence.

Thurſday 18, I read Haliburton's Life. I thought there was a reſemblance between my Experience and his. I felt a

deeper ſenſe than ever, of my helpleſsneſs without Chriſt. This led me into a comfortable dependance on him, and all my ſoul was peace.

When I conſider the goodneſs of God in preſerving me from the Influenza, which has infected ſo many all over the kingdom; and alſo, that I do not remember to have ever been confined four days to my bed; I am loſt in wonder at his love, and my own ingratitude. O the patience and tender mercy of God!

Friday 19. I continue to feel an increaſing happineſs in God. I have had great pleaſure in reading the 5th, 6th, and 7th chapters of the epiſtle to the Romans. I find great power in prayer, and great love to God and all mankind. O that God may convert this family, and the poor flock of ſtraying ſheep in this place! As to myſelf, my prayer is,

" Anſwer thy gracious end in me,
For which thy precious life was given;
Redeem from all iniquity,
Reſtore and make me meet for heaven;
Unleſs thou purge my every ſtain,
Thy ſuffering and my faith is vain."

Thurſday 25. I thank thee, O Lord, that thou haſt heard the voice of my prayer. I had well nigh ſlipped, but thou haſt kept my feet from falling. I feel thy precious balm, thy healing love; and ſtill I thirſt for more. I feel a love for all men, and prayer is ſweet indeed.

Monday 31. The inward corruption of my nature appears more clearly to me than ever. Alas, what pride, anger, ſelfiſhneſs! what deadneſs in duties! what ſlothfulneſs, levity, fear and unbelief, with every other hell-born temper, do I feel within! Yet God bears with me, and viſits me with his love.

Feb. 1. I never was more ſenſible that my heart is my greateſt enemy, and God my beſt friend. His grace has been manifeſted

manifeſted this day in a very clear manner, and I have a hope that he will deſtroy my inward evils. I long to declare the goodneſs of the Lord upon the houſe-top. Feb. 2. Laſt night was a ſweet ſeaſon to my ſoul: and this morning he ſtill keeps me in peace. I have liberty in prayer. O my God abide with me for ever; for all things are ſweet if thou art near. I long for the ſalvation of precious ſouls, and am grieved at the hardneſs of man's heart. Feb. 3. I have been kept compoſed and reſigned, deſiring to be all that God would have me be.—Sunday 4th. This is God's holy day. May I rejoice and be glad in it. I am grieved when I ſee it ſpent in a lifeleſs, trifling manner; but while I am condemning others, may I look to myſelf. Ever ſince my converſion, I have felt earneſt longings for the ſouls of my friends and relations; eſpecially for my aged father and my dear ſiſters. O my poor friends! how can I reſtrain the trickling tear? O Lord, convince and convert them for Chriſt's ſake!—5th. My confidence in God is ſtrengthened. I feel ſweet peace and reſignation.—6th. I had a remarkable dream of the D——'s family, and awoke with horrible fears on their account. Lord have mercy on them I beſeech thee!—8th. I was much comforted laſt night in reading Mr. *W*——'s Account of the Moravians; and am very happy this morning. The Lord is more conſtantly with me of late. When I find any evils ariſe in my heart, I fly to Chriſt, who alone is able to ſubdue them, and feel a hope that they will one day be no more.—17th. Glory be to God for a peace that paſſeth all underſtanding, and which can be found by faith. My Saviour and King, evermore give me this faith. Now the miſts of unbelief and diſtruſt are done away. Thou like the morning ſun breakeſt in upon my ſoul. Where, or how ſhall I find words to praiſe thee.—21ſt. The Lord Almighty reigns, and bleſſed be the Rock of my Salvation. I am happy in his love. Holy, holy, holy Lord God of Hoſts, I praiſe thee, I glorify thee, I acknowledge thee to be the Lord.—28th.

After

After a day of amazing darkneſs, ſtupidity, and melancholy, I find greater confidence towards God than I ever did before. O how good is the Lord!

March 18. I am often beſet with pride, lightneſs, and worldly-mindedneſs. O may they all be waſhed away by the blood of the Lamb! I ſeldom paſs a ſabbath without finding it truly a day of reſt to my ſoul. I never was more reſigned. I can freely give up all my believing relatives whenever thou ſhalt call; but O do not cut off the unprepared! This moment I have ſtole from company, and the Lord is very precious. O ye poor creatures, what is *your* happineſs to *mine?*—28th. I went to hear the priſoners tried. It reminded me of the time when even Judges and Kings muſt appear before God. I eyed the priſoners: obſerved the confidence and ſerenity of ſome: the guilty looks of others; and thought how great an emblem is this of the laſt day! I praiſed God that Satan and my own evil heart had never been permitted to bring me before ſuch a tribunal as this. What made me to differ even from that horrid murderer? The grace of God alone. O may he ever keep me! What a dreadful account muſt the careleſs Clergy give for neglecting ſouls until they grow hardened, and abandon themſelves to vice without remorſe!—29th. A friend told me I was going into a conſumption, and that all the College were agreed, that if I abſtained much longer from eating fleſh, I ſhould ſoon be a dead man. I think I have rather been in an extreme. Lord teach me thy will! I find myſelf patient and reſigned, and as I have no friend to open my mind to, God is always a preſent help. A perſon who this night was near being choaked, thanked God for his eſcape by a great oath!—30th. Bleſſed be God he is love indeed! O that I had a dear friend to whom I could communicate my thoughts! I long to be cleanſed from all ſin. O ye Calviniſts, how can you be happy with indwelling ſin? The love I have already for God, makes it miſery not to love him with all my powers.

[*To be continued.*] 7/6 *A brief*

A brief Account of Mr. J. GUILDFORD, *from Saturday the* 10*th of May*, 1777, *to the Friday following.*

ON the Saturday before his death he got out of bed, and deſired his Wife to join with him in prayer; when he prayed in the moſt ardent manner ſhe ever heard: particularly for the proſperity of Zion. His Wife being fearful that, through the extreme weakneſs of his body, he would exhauſt himſelf too much, deſired him to deſiſt for a time. He replied, "Let me alone; for I never before had ſuch ſweet communion with Jeſus. I ſee the heavens opened; I ſhall ſoon join that glorious company above." When he got into bed, he ſpent the whole night in prayer and praiſe. He ſung an anthem, wherein are theſe words: *In thy preſence is life: heavineſs may endure for a night, but joy cometh in the morning.* His ſoul was ſo ſwallowed up in God, that he got no ſleep the whole night. From that time, there was ſuch a remarkable change in him, that while in the world, he ſeemed to live out of it: continually having his converſation in heaven, feeling no pain either of body or mind.

The day before he died, he was ſeemingly cheerful and well in body, and continued ſo moſt of the night. A little before day-break he ſat up in bed and deſired his Wife to ſing a hymn. Being weary ſhe deſired to repoſe herſelf. On which he ſaid, "What cannot you ſing with me one night?" She then joined with him in ſinging the following hymn; "Come let us aſcend, My companion and friend, &c." And after repeating ſeveral ſolemn verſes he compoſed himſelf to reſt for near two hours. When he awoke, he deſired his Wife to get him a little breakfaſt. He was remarkably cheerful, had an uncommon good appetite, ſaid he was quite well, and ſitting up in bed he repeated ſeveral verſes of a hymn.

He then got up and walked acroſs the room, with up-lifted eyes to heaven; and leaning on his Wife's ſhoulder ſaid, "As the Lord liveth, and as thy ſoul liveth, there is but a ſtep between me and death;" and inſtantly, without either ſigh or groan, reſigned his happy ſpirit into the arms of his Beloved.

A ſhort Account of the Life and Death of EMMANUEL JOWIT.

ABOUT two years ago *Emmanuel Jowit* joined the Methodiſts. One morning, at the Claſs-meeting, he was brought into Chriſtian-liberty, which he has enjoyed ever ſince. He was enabled to go but once to the meeting afterwards. When Mr. V. talked with him, he received ſuch anſwers from him, concerning the ſalvation of his ſoul, as greatly ſatisfied him. The public prayer-meetings were continued at his houſe on account of his illneſs.

On the 25th of Auguſt, Mr. V. viſited him again, when he ſaid, "The fear of death is taken away, and my ſoul is happy in the Lord."——Saturday the 30th, the day before he died, Mr. H. viſited him: he ſaid he was happy, and that the fear of death was taken away. On Sunday noon his mother-in-law aſked him how he did, he ſaid, "I am happy," and then lay ſtill awhile. He then ſpoke to his Wife, and ſaid, "O Hannah, what a thing is this! the Keys of death and hell are given to Jeſus; now I am going to a world of ſpirits, to be happy with Jeſus." The room being full of people he began to preach Jeſus to them, and deſired them all to prepare to meet him in heaven. One of his old companions ſtanding by, he cried, "O *David*, thou muſt not game; if thou doſt, the devil is ſure to have thee." He then deſired the company to ſing a hymn; on which his ſiſter-in-law gave out, "Jeſu lover of my ſoul, &c." but they all were ſo aſtoniſhed at him that they could not join with him; ſo that he

he ſung two verſes or more by himſelf with the ſame ſtrength and vigour as uſual. He cried out ſeveral times, "Neighbours, ſing with me; O neighbours, if you felt what I feel, you would be almoſt ready to leap over the houſe; Jeſus has given me to ſpread abroad his goodneſs, which I will do while I have any breath; I would not have you think I am deceiving myſelf, it is real truth. I love all the world, and would have them prepare for heaven, while health and ſtrength laſts." So he continued about two hours, when his ſtrength failed him. After doſing a little, he ſaid to his wife, "Be in earneſt to follow me, and the Lord will certainly provide for thee: tell Mr. V. and Mr. H. of all theſe things. Give thyſelf to Jeſus." He ſaid to ſome of his neighbours who were going away, "Stay a few moments, you will have to lay my bones out before ſix o'clock." He then turned himſelf from them, and breathed out his laſt. His laſt words were, "I am now going."

A ſhort Account of the Death of JOHN HATTON.

[Written by his Mother.]

JOHN HATTON, from the time of his infancy, had but a poor ſtate of health; but during the laſt two years he grew much worſe, until the Lord ſaw good to call him hence.

He did not ſeem to have much impreſſion on his mind until the laſt half year of his illneſs. One of his Uncle's coming to ſee us, he began to talk to him about his ſoul, which offended him ſo much that he went out and would ſpeak to him no more.

One morning, about eight o'clock, he was taken with a bleeding at his noſe, which continued three hours. We uſed many means to ſtop it, but all to no purpoſe till the juice of nettles were applied.

On his ſeeming much afraid of death, I ſaid, My dear, the Lord will have mercy upon you if you pray to him: on which he began to pray fervently in theſe words; "Dear Lord, have mercy upon me! dear Lord have mercy upon me!" His bleeding began again about one, and continued till four in the evening. We much feared he would bleed to death; but the Lord ſaw good to ſpare him a little longer.

Soon after, he was taken very ill, and for ſome days was in moſt exquiſite pain. We got the beſt advice we could, but to no purpoſe; mean time he was often praying that the Lord would pardon his ſins. I aſked him, when he thought the Lord would do this? He ſaid, "I cannot tell." I told him, he was willing to do it now if he could believe: after which he ſeemed more reſigned to die. I aſked him, if he thought the Lord had pardoned him? He ſaid, "Yes." I again aſked him how he could tell? "Why ſaid he, you told me if I could believe he would pardon me: and I do believe." After this he got a little better again, but ſeemed very deſirous to die. I ſaid to him, Do you want to leave your father and mother? He ſaid, "Why, if I ſhould live and be wicked, and the Lord ſhould cut me off in my ſins, what would become of me?"

In the beginning of December, he was taken very ill: but his affections ſeemed quite weaned from all things here.

He one day aſked when his Uncle would come again? I ſaid, Do you want to ſee him? I thought you ſaid, I do not care if I never ſee him more: "Ah! ſaid he, I was ſo wicked then: but I ſhould be glad to ſee him now, and ſhould like him to be at my burial." I aſked, why he would like that? "Why, ſaid he, he would ſing over me."

He took it unkind of one of his Uncles, who did not call to ſee him ſo often as he wiſhed. I mentioned this to my brother, who came and converſed with him, and afterwards went to prayer. I obſerved, as ſoon as he mentioned him in prayer the tears ran down his face. He now ſeemed wholly

devoted

devoted to God, and would ſometimes ſit with his eyes cloſed, with all fervency in prayer. As I was liſtening, I heard him uſe theſe words; "Dear Lord, enable me to bear it with patience! Dear Lord, take me to thyſelf if it be thy bleſſed will!"

One evening he ſaid, "I have been praying to the Lord to take me: and he will take me ſoon. I feel ſuch comfort as I cannot expreſs."—The next day I aſked him again, if he thought the Lord had pardoned his ſins? He ſaid, "Yes." I aſked if he ever knew that he was a ſinner? He ſaid, "Yes, and I have cried to think what wicked words I have ſaid:" the tears running down his face while he ſpoke. Though I never remember that he ſpoke any bad words.

One morning he ſaid to his Father, "I thought I ſhould have had a bad night laſt night, but I prayed to the Lord and he eaſed me: and when I find the pains coming on, I pray to the Lord and he takes them away." He was very deſirous to hear me read. One hymn that I read to him, he delighted in much, and would often try to raiſe his feeble voice to ſing theſe words:

"Come Lord and make ready thy bride,
My Saviour, no longer delay;
Come quickly my God and my Guide,
And ſafely conduct me away."

He was trying to ſing theſe words a little before his death.

At another time, he ſaid, "The Lord rejoiceth my hear now, and I find ſuch comfort from him as you cannot conceive." Towards the laſt his pains became violent. After one of his conflicts, he ſaid, "Dying will be no more than going to ſleep." Soon after, he appeared to be almoſt gone: —was in a cold ſweat, with his teeth ſet.—I ſpoke to him; but he could not anſwer.—I kneeled down to commit him into the hands of God.—He then revived a little, and bid

me pray: I did ſo. He repeated the words after me till the ſweat ran off him. It was an affecting ſcene, but the Lord proportioned my ſtrength to my day.

One of his Uncles coming in, he aſked him to pray; adding, "I cannot kneel now." He ſat with his eyes cloſed for ſome time, as one whoſe heart was engaged with God. Soon after he ſaid to me, "I ſhall be a happy angel ſoon: and if you will pray you will be one alſo."

Soon after his countenance changing, he caſt his eyes on me with a ſmile. I aſked him if he was going to Jeſus? He ſaid, "Yes." I aſked if he was willing to leave his father and mother? "Ah! ſaid he, but I hope you will come to me to that happy place."

An hour or two after, I aſked if he wanted to be gone? "Yes, ſaid he; but I cannot go till the Lord ſees fit." As he had ſat up all the laſt day, we prevailed on him to lie down in the evening: after which he ſeemed very reſtleſs. His father ſaid to him, My dear, compoſe yourſelf and go to ſleep; he ſaid, "I will." And juſt after, he fell aſleep in the arms of Jeſus, December 31, 1773, aged eight years and ſix months.

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

[*Continued from vol.* vi. *page* 650.]

Of ſome particular Sorts of FISHES.

THE King of all Reptiles, which are known with any certainty, is the Crocodile. There are ſixty-two joints in the back-bone, which, though very cloſely united, have ſufficient play to enable the animal to bend like a bow to the right and the left; ſo that what we hear of eſcaping the creature by turning out of the right line, and of the animal's not

not being able to wheel after its prey, ſeems to be fabulous. It is likely the Crocodile can turn with great eaſe; for the joints of its back are not ſtiffer than thoſe of other animals: and we know by experience, it can wheel about very nimbly for its ſize.

It is probable, that the ſmell of muſk, which all theſe animals exhale, may render them agreeable to the ſavages of that part of Africa. They are often known to take the part of this animal which contains the muſk, and wear it as a perfume about their perſons. Travellers are not agreed in what part of the body their muſk-bags are contained; ſome ſay in the ears; ſome, in the parts of generation; but the moſt probable opinion is, that this muſky ſubſtance is amaſſed in glands under the legs and arms.

The American Crocodile, or Alligator, is only fifteen or ſixteen feet long. But thoſe bred in Afric, or the Eaſt-Indies, are ſaid to be between five and twenty and thirty. It may well be ſaid of him, (which cannot be ſaid of the whale) that *his ſcales are his pride:* for on his back, as well as on his head, they are impenetrable as ſteel. No creature dares withſtand him. *He is the king of all the children of pride.* And as every female Crocodile lays ſome hundreds of eggs at once, they would utterly diſpeople the waters, were it not that the male devours all he can find of them. And ſo diligent is he in his ſearch, that ſcarce one out of a hundred eſcapes him. It is another inſtance of divine mercy, that he cannot bite under water. By this circumſtance, creatures that are able to dive, generally eſcape his ravenous jaws. It is a vulgar error, that he moves the upper jaw: he moves the lower only.

The Chameleon (as well as the Alligator) is of the Lizard kind. Some in Egypt are twelve inches long; but the Arabian ſeldom exceeds ſix. He has four feet, and a long flat tail, whereby he hangs on trees, as well as by his feet. His ſnout is long, his back ſharp, and grained like ſhagreen.

He

He has no ears, neither does he make or receive any ſound. The tongue is half the length of the animal, round to the tip, which is flat and hollow, ſomewhat like an elephant's trunk. And this he darts out, and draws back with ſurpriſing ſwiftneſs. The great uſe of this is, to catch flies, (which are its proper food; not the air, as is vulgarly thought) by darting it out upon them. Its colour is not always the ſame. One at Paris, when it was in the ſhade, and at reſt, was of a bluiſh grey. In the ſunſhine this changed to a darker grey, and its leſs illumined parts to various colours. When handled or ſtirred, it appeared ſpeckled with dark ſpots bordering upon green. If it was wrapt up a few minutes in a linen cloth, it was ſometimes taken out whitiſh. But it did not take the colour of any other cloth or ſubſtance that encloſed it. So that its aſſuming all the colours it comes near, is a groundleſs imagination.

The Chameleon at London was of ſeveral colours, like a mottled coat. The moſt diſcernable were, a green, a ſandy yellow, and a liver colour. When ſtirred or warmed, it was ſuddenly full of black ſpots, as big as a large pin's head. But when it was quiet, they gradually diſappeared.

There are four ſpecies of Chameleons, 1. The Arabian, about the ſize of the green Lizard. This is of a whitiſh colour, variegated with reddiſh and yellowiſh ſpots. 2. The Egyptian, which is of a middle hue, between a whitiſh and a fair green. 3. The Mexican. And 4. A kind which has been frequently ſhewn in Europe, and differs from all the reſt. His head is large; but he alters his body at pleaſure, inflating it more or leſs: and not only his body, but his legs and tail. This is peculiar to him. The body thus puffed up, will remain ſo two hours. But it is inſenſibly ſinking all the time. It can continue a long time in either of theſe ſtates; but is generally uninflated. It then looks miſerably lank and lean: its back-bone may be ſeen perfectly; its ribs counted, and even the tendons of the feet diſtinctly ſeen through the ſkin.

Its

Its mouth is furniſhed with continued, denticulated bones; but it does not appear what uſe they are of, ſince it preys on flies, and ſwallows them whole, unleſs for holding a ſtick in its mouth croſs-ways: which according to Ælian, he frequently does, to prevent being ſwallowed by ſerpents.

The ſtructure and motion of his eyes are ſurpriſing. They appear to be large ſpheres, of which one half ſtands out of the head, and is covered with a thick ſkin, perforated with a ſmall hole at top. Through this is ſeen a very vivid and bright pupil, ſurrounded with a yellow iris. This hole is a longitudinal ſlit, which he opens more or leſs at pleaſure. The motion of his eyes is not leſs ſingular. It can turn them, ſo as to ſee either forward, backward, or on either ſide, without moving the head at all, which is fixt to the ſhoulders. And he can give one eye all theſe motions, while the other is perfectly ſtill. Each foot has five toes, all of one ſide, two behind and three before. He moves very ſlowly on the ground, but on trees more eaſily. Its tail is then its ſafety, as it twiſts it round the branches, when in any danger of falling.

But how can ſo ſlow a creature catch the moſt nimble ſort of inſects? What nature has denied it in agility, is abundantly ſupplied by other means. Its ſlow, and eaſy motion renders it but little ſuſpected at a diſtance. And when it comes within a proper ſpace of its object, it ſtretches out its tail, poiſes its body, and fixes itſelf, ſo as ſeldom to meet with a diſappointment. When all is ready, it uncoils its long, ſlender tongue, and darts it ſo ſwift as ſcarce ever to miſs its prey.

The common colour of the Chameleons in Smyrna is green, toward the belly inclining to a yellow. But thoſe in the ruins of the caſtle are greyiſh, like the ſtones among which they breed. One of them, having been kept in a napkin, appeared whitiſh; but it never changed to red or blue, though wrapt in cloth of thoſe colours for ſeveral hours together. On being handled or diſturbed, it became ſtained

with

with dark ſpots, bordering on green. Sometimes from a green all over, it became full of black ſpots; ſometimes when it appeared black, green ſpots ſuddenly appeared. So far is it from being true, that it changed its colour, according to every object near it. Nor could we perceive this change to be any fixed law; it rather ſeemed ſpontaneous. This only was conſtant; being placed on green, it became green; being on the earth, it changed to the colour of earth.

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

[*Continued from vol.* vi. *page* 652.]

Of the Aſſociation of IDEAS.

"Sect. 7. THAT there are ſuch aſſociations of them made by cuſtom in the minds of moſt men, I think no body will queſtion, who has well conſidered himſelf or others; and to this, perhaps, might be juſtly attributed moſt of the ſympathies and antipathies obſervable in men, which work as ſtrongly, and produce as regular effects as if they were natural, and are therefore called ſo, though they at firſt had no other original but the accidental connexion of two Ideas, which either the ſtrength of the firſt impreſſion, or future indulgence ſo united, that they always afterwards kept company together in that man's mind, as if they were but one Idea. I ſay, moſt of the antipathies, I do not ſay all, for ſome of them are truly natural, depend upon our original conſtitution, and are born with us; but a great part of thoſe which are counted natural, would have been known to be from unheeded, though perhaps, early impreſſions, or wanton fancies at firſt, which would have been acknowledged the original of them, if they had been warily obſerved. A grown perſon ſurfeited with honey, no ſooner hears the

name

name of it, but his fancy immediately carries ſickneſs and qualms to his ſtomach, and he cannot bear the very idea of it; other Ideas of diſlike, and ſickneſs, and vomiting, preſently accompany it, and he is diſturbed, but he knows from whence to date this weakneſs, and can tell how he got this indiſpoſition: had this happened to him by an over doſe of honey, when a child, all the ſame effects would have followed, but the cauſe would have been miſtaken, and the antipathy counted natural.

"Sect. 8. I mention this not out of any great neceſſity there is in this preſent Argument, to diſtinguiſh nicely between natural and acquired Antipathies, but I take notice of it for another purpoſe, viz. that thoſe who have children, or the charge of their education, would think it worth their while diligently to watch, and carefully to prevent the undue connexion of Ideas in the minds of young people. This is the time moſt ſuſceptible of laſting impreſſions; and though thoſe relating to the health of the body, are by diſcreet people minded and fenced againſt, yet I am apt to doubt, that thoſe which relate more peculiarly to the mind, and terminate in the underſtanding, or paſſions, have been much leſs heeded than the thing deſerves; nay, thoſe relating purely to the underſtanding, have, as I ſuſpect, been by moſt men wholly overlooked.

"Sect. 9. This wrong connexion in our minds of Ideas, in themſelves looſe and independent one of another, has ſuch an influence, and is of ſuch force as to ſet us awry in our actions, (as well moral as natural,) Paſſions, Reaſonings, and Notions themſelves, that perhaps there is not any one thing that deſerves more to be looked after."

[*To be continued.*]

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

[*Continued from vol.* vi. *page* 654.]

Of the DELUGE, *and the* MEMORIALS *thereof in the Gentile World.*

AS eight perſons only were delivered in the general Deluge, laſting impreſſions muſt have been left upon their minds. The Ark is termed, in Hebrew, *Thebah.* The particulars of this extraordinary event, muſt have been gratefully commemorated by Noah and all his family. In proceſs of time, when there was a falling off from the truth, a perſon of ſo high a character as Noah, could not fail of being reverenced by his poſterity, and when idolatry prevailed, muſt have been one of the firſt objects of it. And we may conclude, there would be continual alluſions to theſe occurences, in the rites and myſteries of the gentile world. I ſhall prove that it was ſo; that every circumſtance of the deluge is to be met with among the hiſtorians of different countries, and traces of it to be found particularly in the ſacred rites of Egypt and Greece.

Noah was indeed highly reverenced by his poſterity, and honoured with many titles, each of which had a reference to ſome particular part of his hiſtory. They ſtiled him Prometheus, Deucalion, Theuth, Inachus, Oſiris. When the poſterity of Ham introduced the worſhip of the Sun, they called him Helius, and Meen, that is, the Moon. Many Colonies ſtiled themſelves Heliadæ, Auritæ or Minyæ, from him. He was the inventor of fermented liquors, and thence termed Zeuth, which ſignifies ferment, rendered by the Greeks *Zeus.* He was alſo *Dionuſus*, Bacchus was Chus, his grandſon.

In

In the Eaſt the true name of the Patriarch was preſerved: but the Greeks ſtudied to bring every thing to their own language. Some of them called him Annacus, or Nannacus; others Inachus; and yet others Cronus; likewiſe Zeus; although Ham has often this title.

As different nations ſucceeded one another in theſe parts, they varied the hiſtory according to their own notions and traditions. Yet the ground work remained, and was for a long time univerſally commemorated. It was to be met with in the writings of all perſons, who treated of the firſt ages. But the traces of it are more and more vivid and determinate, the farther we go to the Eaſt. And all the Eaſtern writers agree, that the place where the Ark reſted, was in Armenia: where the remains of it, (as ſeveral of them obſerve) were preſerved for a long time.

Part of the ceremony in moſt of the ancient myſteries, was the carrying about a kind of ſhip or boat. This can only refer to the deluge. The ſhip of Iſis is well known, and the pomp wherewith it was carried about in Egypt. The name of this, and all the ſacred ſhips was Baris: the very name of the mountain, according to Nicolaus Damaſcenus, on which the Ark reſted.

Seſoſtris is ſaid to have built a huge ſhip, and dedicated it to Oſiris at Thebes. It was doubtleſs a temple, faſhioned without after the model of a ſhip, in commemoration of the Ark, and was itſelf called Theba, from which the city took its name. But it was not dedicated to Oſiris; for Seſoſtris was Oſiris, the ſame as Dionuſus, Menes and Noah.

The ſame memorial was obſerved in many other countries, where a ſhip was often carried about upon their feſtivals. Lamech ſaid of Noah, *He ſhall comfort us concerning our work and the toil of our hands.* This ſeems to be alluded to in the Eleuſinian myſteries. Part of the ceremony was, lamentations for ſome perſon ſuppoſed to be loſt: but at the cloſe, a prieſt bade the people be of good courage, for the deity whom they

lamented as loſt was preſerved, and they would now have comfort. This was in Egypt called, The loſing and finding of Oſiris; in Canaan, The death and revival of Adonis or Thamuz; the ſame with Oſiris.

Indeed moſt ſhrines among the Mizraim, were formed under the reſemblance of a ſhip, in memory of this great event. Nay, both ſhips and temples received their names from hence; being ſtiled even by the Greeks ναὸς and νηὸς from Noah, ſtiled Noas and Naus.

But they ſpeak ſtill more frequently of an Ark; and of Deucalion, Perſeus, Dionuſus, and Adonis, preſerved in it. Yea, Plutarch ſpeaks of Oſiris being expoſed in an Ark, on the ſeventeenth of the month Athyr, the very day when Noah entered into the Ark.

It was in memory of the Ark, that many colonies ſtiled themſelves Thebeans, and many other cities were ſtiled Theba, not in Egypt only, but in very many countries.

The gentile world looked on the eight perſons ſaved in the Ark with great reverence, and at laſt reputed them deities. The Conſtellation of Argo was no other than the Ark. Plutarch calls it, The Ship of Oſiris. Argus ſignifies an Ark. And many cities and temples were called Argos in memory of it. The prieſts of thoſe temples were called Argeiphontai, from *phont*, an Egyptian word that ſignifies a prieſt. But the Greeks took it for a murderer, as it means in their own tongue: and turned the Argo into a man, whom from a confuſed notion of a conſtellation, they ſuppoſed to abound with eyes, and made Hermes cut off his head.

[*To be continued.*] *q3*

Of the SYBILLS.

VIRGIL has preſerved to us a wonderful fragment of the Sybillin Oracles. I do not pretend that theſe now exiſtent, and that paſs under that name, are genuine; but this

this impoſture proves that there muſt be ſome ſimilitude betwixt the counterfeit and the true. What the Poets called the Sybills, were nothing but the ancient traditions, handed down from generation to generation. For the word *Cabal* (which ſignifies in Hebrew, Tradition) might have been read *Sybil* by foreign nations, as well as Cabal. Theſe ancient, oral traditions were at laſt collected by the Greeks or Romans into different hymns or verſes; and as the Greek Poets perſonified every thing, they ſuppoſed that theſe verſes were compoſed by propheteſſes, or inſpired virgins, called *Sybills*.

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from vol.* vi. *page* 663.]

LETTER III.

Rev. Sir,

1. HAVING in the preceding Letter overturned Mr. *Madan's* whole ſcheme from the very foundation, by ſhewing that the law of Moſes, containing *ſtatutes that* (comparatively ſpeaking) *were not good, and judgments that were not righteous*, impoſed as a yoke, till the time of reformation, and alſo that the imperfect examples of thoſe who lived under that diſpenſation, are too weak to ſupport it; I proceed next to obſerve that the *law of nature*, independent of the law of Chriſt, has been always underſtood by the greateſt and beſt of men, Pagan as well as Chriſtian, as prohibiting Polygamy.

2. It is matter of fact, known and acknowledged in all nations and ages, that there is nearly an equality in the number of males and females born into the world, a very ſmall exceſs only being obſerved on the part of the males, which is ſuppoſed to be deſigned by Providence to make up for

for the extraordinary expence of men, more than of women, in war, at ſea, and by laborious and dangerous employments. If any doubt of this fact, I refer them to the Calculations that have been made in different parts of the world, and in different ages. It will be ſufficient for my purpoſe at this time to produce one account, taken at one place, by Dr. *Arbuthnot*, as recorded in the Philoſophical Tranſactions, No. 328, p. 186.

Anno.		Males.		Females.
1629	——	5218	——	4683
30	——	4858	——	4457
31	——	4422	——	4102
32	——	4994	——	4590
33	——	5158	——	4839
34	——	5038	——	4220
35	——	5106	——	4928
36	——	4917	——	4605
37	——	4703	——	4457
38	——	5359	——	4952
39	——	5366	——	4784
40	——	5518	——	5332

The proportion is juſt the ſame till Anno. 1700, and then it is as follows:

Anno.		Males.		Females.
1701	——	8102	——	7514
2	——	8031	——	7656
3	——	7765	——	7683
4	——	6113	——	5738
5	——	8366	——	7779
6	——	7952	——	7417
7	——	8379	——	7687
8	——	8239	——	7623
9	——	7840	——	7380
10	——	7640	——	7288

It

It appears from this account that the number of males is to that of females, nearly in the proportion of thirteen to twelve, or twenty to eighteen. Now the Doctor has demonſtrated mathematically that this regularity in the births of both ſexes, could not happen, but through the Providence of God continually ſuperintending the propagation of mankind: and then it follows by way of ſcolium or inference, that Polygamy is contrary to the law of nature and juſtice, and to the propagation of the human race: for when males and females are in equal numbers, if one man take twenty wives, nineteen muſt live in celibacy, which is repugnant to the deſign of nature; nor is it probable, that twenty women will be ſo fruitful if all married to one man, as if each was married to a huſband.

3. Indeed (p. 102) though "it be beſide our Author's deſign to conſider theſe ſubjects, on any other footing than that of the ſcriptures, yet he has ſo far departed from his purpoſe, as to take notice of this, which he terms a "popular argument" againſt Polygamy; which (he ſays) in the minds of ſome learned and conſiderate men, has been of ſuch importance, as to outweigh all that could be ſaid for it." However, in his judgment, "this argument, plauſible as it may ſeem, wants one thing eſſential to its ſolidity, which is truth." Obſerve, Sir, with what *ſtrong* reaſons our Author proves, that the number of males and females is not equal or nearly in the proportion abovementioned! "Dr. *Foſter*, (he ſays) in his *Obſervations, during a Voyage round the world*, publiſhed in 1778, has candidly confeſſed he is not yet perſuaded of the great and univerſal argument againſt Polygamy, viz. the equal proportion of women to men; as, in his opinion, it is not clearly proved that this juſt proportion holds in all countries and climates. On the contrary, he is of opinion that the conſtitution of food, and climate, and the prevailing cuſtom of marrying many wives, have by length of time produced a conſiderable diſparity between the numbers

numbers of men and women, ſo that now to one man ſeveral women are born." One might aſk the Doctor, or his Rev. Interpreter, *where* this *diſparity* he ſpeaks of has been produced? Surely not in *England*, nor in *Europe*; ſince one cauſe of its production, it ſeems, is "the prevailing cuſtom of marrying many wives."—He goes on: "This obſervation is really confirmed by *fact*, (he ſhould have ſaid *opinion*) for all the Voyagers unanimouſly agree, that among all the African nations, Polygamy is cuſtomary; nor has any one obſerved that there are men among thoſe nations without wives; for every one is matched to one or more females." In proof of this aſſertion, (termed by a new figure of ſpeech, a *fact*) the Doctor refers to Dr. *Boſman's* "*Deſcription of the Coaſt of Guinea*;" who likewiſe, it ſeems, expreſsly declares, "the number of women exceeds that of men." But beſides his own opinion, and that of Dr. *Boſman*, Dr. *Foſter* produces the following argument: "When a polygamous nation lives in the neighbourhood of monogamous nations, there is always a probability that the women neceſſary for ſo many men who have more than one wife, are obtained by ſtealth, force or commerce, from the neighbouring nations; but in Africa all the nations are polygamous: every man is married and has more than one wife." (Very extraordinary indeed! might not one enquire how the Doctor came to know this? Did he viſit every individual village and family?) He cannot procure thoſe wives from the neighbouring tribes where the ſame cuſtom prevails: it is therefore, in his opinion, a clear and ſettled point, that the women born among thoſe nations, muſt be more numerous than the men.—Perhaps, Sir, this point may not appear to you to be ſo *clear* and *ſettled*. You may be inclined to think, notwithſtanding what the Doctor has ſaid, that admitting the fact of there being more women than men in Africa, other cauſes may be aſſigned for this, among thoſe

ſavage

ſavage nations, engaged in continual wars with one another, than, that *more women than men are born there.* But to proceed: "Though the Coloniſts at the Cape of Good Hope, are monogamous, yet he obſerved in the various families of the town and country, the number of females to prevail. It has been obſerved in *Sweeden* too, that more females than males have been born during the latter part of this century: and it is reported in the kingdom of *Bantam*, even ten women are born to one man."

4. Thus, Sir, I have laid before you the whole of what he has advanced on the ſubject: that he has not produced weightier arguments to diſprove the fact in queſtion, you muſt not blame him, as you ſee he has travelled round the Cape of Good Hope, to find thoſe he has brought. Indeed there may be another reaſon, beſides his not being able to meet with them nearer home, for his travelling ſo far in ſearch of them. A man may aſſert what he will concerning thoſe who live eight or ten thouſand miles off, and nobody can contradict him. However, though I ſhall not take upon me to gainſay what theſe gentlemen have aſſerted; yet I ſhall beg leave to doubt reſpecting the matter, till they can produce ſome more convincing evidence of its truth, than their opinions and conjectures. Mean time, I ſhall obſerve when theſe *opinions* and *conjectures* are ripened into *facts*, and it is proved that there are more females among the Blacks, and Hottentots of Africa, and in the kingdom of Bantam, then will we allow this Rev. Author to go over to thoſe countries as a *Miſſionary* to preach his doctrine of Polygamy to them: which yet it will be needleſs to do, becauſe it ſeems they practiſe it already. But as long as the number of men and women are equal in Europe, if he perſiſt to teach his doctrine here, we will riſe againſt him as an enemy to his God and King, to Reaſon, and Nature, and the Rights of Mankind, and make the Iſland of Great-Britain too hot for him.

[*To be continued.*]

THOUGHTS *concerning* HERCULES.

[*Extracted from a late Author.*]

HERCULES comes from a compoſition of the two Hebrew or Syriac words, *Her*, the hero, and *Keli* (or *Kuli*) *Armatura, the armed hero*; which is the name the Chineſe mythologiſts give to their *Tiengin* or *God-man*.

The Phenicians called their *Hercules*, *Ben-alcum*, or *Ben-alcmen*; the *invincible ſon*. Hence came the fiction of the Greeks, that he was ſon of *Alcumene*, or *Alcmene*. Thus many of the Greek fables turn upon an equivocal interpretation of ſome Phenician, Oriental, or Egyptian words, which they did not underſtand. He is repreſented ſometimes as a *little child*, that in *his cradle*, cruſhes to pieces *a ſerpent, and bruiſes its head*; which is the firſt prediction of the triumph of the *Meſſiah* mentioned in ſcripture. When he comes to a perfect age, he is repreſented as cloathed with the ſkin of *a lion*, and a maſſy club in his hand, walking up and down the earth, to baniſh from it all monſters and crimes, giants and tyrants. His twelve labours, ſo much talked of, were in the ancient, primitive, hieroglyphical ſtyle, ſo many emblems of the conqueſts of the great *Deliverer*: for there never were ſuch real beaſts and animals, as the Hydra of Lerna, the fiery bull of Marathon, the wild boar of Erymanthus, the ravenous birds Stymphalides, the monſter Geryon, with three heads, nor the dog Cerberus that kept the gates of hell. If we knew the meaning of the original names, and the true ſenſe of theſe hieroglyphics, we ſhould ſee that all theſe imaginary animals are only different figures, types, and ſymbols of the evil principle; and of its different effects and operations. This ſeems clear from ſome other of the fabulous atchievements attributed to Hercules; ſuch as his

deſcending

deſcending into hell to reſcue Theſeus, Pyrithous, and many other heroes therein detained; his ſlaying the dragon that kept the golden apples of the Heſperian gardens; and his killing the great robber Cacus, or the wicked one, ſon of Vulcan, or the rebellious ſpirit thrown down headlong from heaven: theſe three laſt labours of Hercules are keys of all the reſt to intelligent minds, that have juſt ideas of the wiſdom of the ancients. What confirms theſe conjectures is, that he is repreſented in ſome medals, and precious ſtones, to be found yet in the cloſet of the Great Duke of Tuſcany, as a ſhepherd that carries away upon his ſhoulders lambs reſcued from the great robber, and from ravenous wolves. At other times, he is engraved with the *morning-ſtar* over his head, or the riſing ſun; while love takes from him his club, as now become uſeleſs, with this inſcription, to "the invincible God." All theſe ſacred ſymbols were preſerved from generation to generation, and tranſmitted from the earlieſt times after the deluge, to the Greeks, whoſe poets coined wild fables about them, that had no relation to their original ſenſe, and applied all to imaginary heroes, and facts that never exiſted.

SPANISH GENEROSITY.

IN the year 1746, when we were at war with Spain, the Elizabeth, of London, Captain William Edwards, coming through the Gulph from Jamaica, richly laden, met with a moſt violent ſtorm, in which the ſhip ſprung a leak that obliged them to run into the Havannah, a Spaniſh port. The Captain going on ſhore, directly waited on the Governor; told the occaſion of his putting in, and that he ſurrendered the ſhip as a prize, and himſelf and his men priſoners of war, only requeſting good quarter. "No, Sir, replied the Governor, if we had taken you in fair war at ſea, or approaching

our coaſt with hoſtile intentions, your ſhip would then have been a prize, and your people priſoners; but, when diſtreſſed by a tempeſt, you come into our port for the ſafety of your lives, we your enemies being men, are bound as ſuch, by the laws of humanity, to afford relief to diſtreſſed men who aſk it of us. We cannot, even againſt our enemies, take advantage of an act of God. You have leave therefore to unload your ſhip, if that be neceſſary, to ſtop the leak; you may refit her here, and traffic ſo far as ſhall be neceſſary to pay the charges; you may then depart, and I will give you a paſs, to be in force, till you are beyond Bermuda; if after that you are taken, you then will be a lawful prize: but now you are only a ſtranger, and have a ſtranger's right to ſafety and protection." The ſhip accordingly departed, and arrived ſafe in London.

An Account of an African Negro: taken from Capt. Seagrove's Journal of his Voyage to Guinea.

A New-England ſloop, trading to Guinea in 1752, left her ſecond mate, *William Murray*, ſick on ſhore, and ſailed without him. *Murray* was at the houſe of a black, named *Cudjoe*, with whom he had contracted an acquaintance during their trade.

He recovered, and the ſloop being gone, continued with his black friend till ſome other opportunity ſhould offer for his getting home. In the mean time a Dutch ſhip came into the Road, and ſome of the blacks going on board, were treacherouſly ſeized and carried off as ſlaves. Their relations and friends, tranſported with ſudden rage, ran to the houſe of *Cudjoe*, to take revenge on *Murray*. *Cudjoe* ſtopped them all at the door; and demanded what they wanted? "The white men, ſaid they, have carried away our brothers and ſons

ſons, and we will kill all the white men. Give us the white man you have in your houſe, that we may kill him." Nay, ſaid *Cudjoe*, "The white men that carried away your relations are bad men, kill them when you can take them: but this white man is a good man, and you muſt not kill him." "But he is a white man, they cried, and the white men are all bad men; we will kill them all." "Nay, ſaid he, you muſt not kill a man that has done no harm, only for being white. This man is my friend: my houſe is his fort: I am his ſoldier, and muſt fight for him; you muſt kill me before you can kill him. What good man will ever come again under my roof, if I let my floor be ſtained with a good man's blood?"

The negroes being convinced by his diſcourſe that they were wrong, went away aſhamed. In a few days *Murray* ventured abroad again with his friend *Cudjoe*, when ſeveral of them took him by the hand, and told him, "They were glad they had not killed him; for as he was a good, innocent man, their god would have been angry, and would have ſpoiled their fiſhery."

An ACCOUNT *of the late Work of God at* EPWORTH.

1. THE firſt account which I received of the revival of the work of God at Epworth, in Lincolnſhire, which began in 1781, was as follows:

"For ſeveral years ſome of our brethren have been crying to God, to revive his work in this remarkably dead place. Three months ago there ſeemed to be ſome anſwer. A little before Chriſtmas, one was ſet at liberty; another on New-Year's day. Soon after, ſeveral of Robert Leiſter's children. About this time ſeveral meetings of prayer were appointed in ſeveral parts of the town. At almoſt every meeting, (which were almoſt every night in the week) one or more found peace with God: and at one meeting, between thirty and

and forty, great part of whom were children. In ſix weeks we have joined eighty three members, near thirty of whom are young men, about twenty young women: and ſeveral backſliders, who are now happier than ever they were."

Thus far James Barry. The account which Robert Leiſler gives of his children is as follows:

2. "I have known the goodneſs of God for near thirty years: but in ſpite of all my advice, my five ſons and two daughters, all grown up, ran on in the broad road to deſtruction. This coſt me many a prayer and tear; yet I ſaw no fruit of all my labour. In January laſt I dreamed the day of judgment was come. I ſaw the Judge on his great white throne. The holy angels ſat round him in form of a half moon, and all nations were gathered before him. I and my wife were on the right hand; but I could not ſee any of my children. I ſaid, I cannot bear this: I muſt go and ſeek them: ſo I went to the left hand, and found them all ſeven ſtanding together, tearing their hair, beating their breaſts, and curſing the day that ever they were born. As ſoon as they ſaw me, they all catched hold of me and ſaid, "O Father, we will never part more." I ſaid, "My dear children, I am come to ſee, if I can get you out of this diſmal ſituation." So I took them all with me. But when we were come within a bow ſhot of the Judge, I thought he caſt an angry look and ſaid, "What do thy children with thee now? They would not take thy warning when upon earth. They ſhall not ſhare the crown with thee. Depart ye curſed!" At theſe words I awoke, bathed in ſweat and tears."

Awhile after, as we were all together on a Sunday night, I related my dream to them. No ſooner did I begin, but firſt one, then another, yea all of them burſt into tears. And God faſtened conviction on their hearts. Five of them are now rejoicing in God their Saviour. And I know God is at work with the other two: ſo that I doubt not but he will give them alſo to my prayers."

3. The

3. The following ſhort account was taken by George Whitfield.—Feb. 3, 1782, as Thomas Saxton, one of the Leaders, was giving out a hymn, at John Langton's, John Langton, junior, was ſo affected, that he could hardly ſtand. They went to prayer: and he with two others were ſet at liberty.

4. On Feb. 8. (the General Faſt-Day) Ann Towris, Suſannah Waterland, Hannah Richardſon, Martha Story, Martha Wilkinſon, and Ann Pepper found peace with God. As did ſix more the ſame evening, at John Langton's: where on Sunday the 10th, ſeveral more found a ſenſe of the pardoning love of God. Mean time two young women, Suſannah Hatfield and Lucy Mawtſon, came on purpoſe to make ſport; but they were no ſooner come into the houſe, than they were cut to the heart: and before they left it, both the one and the other could rejoice in God her Saviour.

5. On Monday, there was a remarkable out-pouring of the ſpirit at John Barker's houſe, where two perſons were ſet at liberty and many deeply convinced of ſin. On Thurſday ten were ſet at liberty in a meeting for prayer. On Monday 18, ſeven or eight at Francis Ingham's found the peace of God: and ſo did Joſeph and Sarah Story at five o'clock in the morning. Thus far the haſty account of George Whitfield.

6. The following is a little more diſtinct.

Tueſday, Feb. 19. Mr. Tatterſhall preached at John Watkin's houſe. But when he had done, very few of the congregation went away. As ſoon as the prayer-meeting began, the power of God fell mightily upon them. A great number of people were cut to the heart, and cried aloud for mercy. But it was not long before a conſiderable number of them rejoiced abundantly in the God of their ſalvation. Among the reſt, four children of Simon Kilham (the eldeſt ſixteen, the youngeſt ten) as careleſs as brute beaſts till

that

that hour, were fully convinced of ſin. Two of them found the love of God that night; the two others not long after.

7. Another prayer-meeting being appointed the next night at John Sampſon's, the people flocked from every quarter. Immediately the ſpirit of grace and ſupplication was poured out as the night before. The cries of the people were ſo great, that the voice of thoſe who prayed for them could not be heard. About twelve cried aloud and would not be comforted, till the Lord turned their heavineſs into joy. Before they parted, a famous young man, ſervant to a Miller, eminent for boxing, and all manner of wickedneſs, after liſtening awhile at the door, ventured in, and ſoon fell down on his knees, and cried for mercy. He found a ſtrong hope that night, and in a day or two, a full ſenſe of the pardoning love of God.

8. They now had a prayer-meeting up the town every night, and another down the town, (that is, at the lower end of it.) And at both the one and the other, the work of God went on ſwiftly; inſomuch that in leſs than twenty days from February the third, a hundred and twelve perſons found peace with God. And many of theſe, children as well as grown perſons, experienced a farther deliverance: being fully perſuaded, that God had circumciſed their hearts, and enabled them to love him with *all* their hearts and with *all* their ſoul.

Thurſday 21. As ſoon as they began praying at John Watkin's, the power of God began to work as uſual, reſting upon them in a wonderful manner. Many were deeply convinced of their loſt eſtate. Many were greatly comforted, and ſeveral found redemption in the blood of Chriſt.

9. Friday 22. There was preaching at the uſual place; during which many were deeply wounded, and ſeveral found the power of the Lord preſent to heal. But one woman went away in great diſtreſs; and awhile after, one of our brethren

brethren who was going home, heard her cry, in a very uncommon manner, in the open field. When he came up to her, he found her on her knees (her husband being with her) crying so loud, he thought she might be heard half a mile. He spoke strongly to her of the mercy of God. It sunk deep into her heart. And she and her husband went home, and spent the greatest part of the night in prayer and praising God. Her husband soon after found peace with God, and they have ever since gone on their way rejoicing.

10. Saturday 23. They had a meeting at John Crosby's house, and with the usual blessing. The eldest of Simon Kilham's sons being abroad, had not been at any of these meetings before. Almost as soon as he came in, he was struck to the heart; and the same night, he knew all his sins were forgiven. Immediately he began to go from house to house, all round the neighbourhood, speaking to every one he met, of the things of God, and exhorting them to flee from the wrath to come. But not content with this, he, with two or three more young lads, went to several of the neighbouring towns, and were the means of kindling the same fire in almost every place where they went.

11. Sunday 24. We had a prayer-meeting at John Sampson's, where several cried aloud for mercy; in particular, John Hackshaw and his wife. He had many times before had convictions. But he continually stifled them with strong drink. To prevent this, God in a few days, laid his hand on his body. But before his soul was required of him, he had a clear manifestation of the love of God, and died rejoicing in God his Saviour.

Another night, while they were met at John Watkin's house, the power of God fell on young and old in a wonderful manner. One young woman cried mightily: prayer was made for her; and God spoke peace to her soul. While we were at prayer for her, a lad about ten years old, fell upon his knees, and began to cry as loud as she did. Our

brethren ſtood up, and ſung a verſe of a hymn; but he continued on his knees, till three little boys and two girls drew near, kneeled down round about him, and broke out into prayer for him in ſuch a manner as aſtoniſhed the old people. After this, it was not uncommon for ſeveral children to break out into prayer; and ſometimes artleſsly enough. One of them prayed, "Lord, keep the devil in hell, till all the people in Epworth are converted:" another, "Keep him in hell by himſelf, and let nobody go to him."

[*To be concluded in our next.*] 103

LETTERS.

LETTER CCCXVI.

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

Purfleet, Aug. 20, 1767.

Rev. Sir,

THE recollection of God's goodneſs to me, in bringing me to the knowledge and love of himſelf, through the remiſſion of my ſins, excites my continued thankfulneſs; but more eſpecially in that he has given me to hear and receive the *whole* truth.

Soon after I was juſtified, the war between Grace and Nature became ſo violent, that I ſaw, if there was no farther deliverance, I muſt grow faint in my mind. All within me cried aloud for what you taught to be attainable. I fought it with ſtrong cries and tears. In the mean while, I received, now and then, draughts of the brook by the way: but they did not remove the pain, but ſtrengthened me ſtill to undergo it. It was not long before I found Him whom my ſoul loved. On Friday, Aug. 29, 1766, the Holy Ghoſt ſeparated ſin from

from my heart. In an extaſy I cried out, "Lord, thou haſt given me my deſire over mine enemies; I truſt I ſhall ſee them no more for ever." I then fell upon my face and cried, "O Jeſus! all this is the purchaſe of thy death. I glory in thee. O my Beloved, how wonderful has been thy love to me!"

But in a few days I began to reaſon, and in much diſtreſs cried unto the Lord. He anſwered me, "Lo this hath touched thy lips, and thine iniquity is taken away, and thy ſins are purged." I was happy; but ſoon again began to doubt. The Lord remarkably anſwered me, "If thou wilt not believe, thou ſhalt not be eſtabliſhed." I ſtood reproved. But ſoon doubted again for a ſhort ſeaſon. After this, till about the 20th of November I could ſay, "Truly the blood of Jeſus cleanſes from all ſin." When I was taken ill, and expected to die, my joy was unſpeakable. I ſaw the bleſſed Jeſus ready to receive me, and cried out, the love of God will kill me: the veſſel muſt break; it is too much; I cannot contain myſelf. A ſhort time after, whilſt I was in prayer, the Lord ſaid, "Gad, a troop ſhall overcome him; but he ſhall overcome at the laſt." That very day it began to be fulfilled, I entered into temptation. None but the Almighty knows what I went through for near ſix months. Indeed it was a troop that attacked me. I felt temptations to the ſins of my natural ſtate. O how did the helliſh hounds gnaw me! Horrid viſions on my bed; and a kind of deſpair all the day long. Yet in all my miſery, I ſaw God was love, and that I loved him. Let it ſuffice that I ſay, I would ſcarce for the kingdom of heaven, undergo the ſame again; yet, if it is the Lord's will, I am content.

Whenever I opened the Scripture it ſhook me to pieces; till I hardly durſt read it or any other book; and though I continued viſiting the ſick, making opportunities to ſpeak to ſouls; ſparing none that I met or overtook on the road; yet I was tormented with, "Caſt the unprofitable ſervant into

outer darkneſs." I was alſo tormented with the fear of loſing my ſenſes, and wrote to a friend to know whether there had been ever ſuch an inſtance.

On the 4th of May I was ſeized with a fever. My temptations ceaſed; and as my fever increaſed, ſo did my comforts. On the 16th and 17th, I expected to die, and had great aſſurances of ſalvation: yet I had continual aſſaults of the enemy. The next morning, whilſt I was in meditation, this text was applied, "I will keep him in perfect peace, whoſe mind is ſtayed upon me." On this, I was filled with peace. No fears now troubled me. My fever was extreme, but I had a glorious view of paradiſe. Never did I imagine it poſſible for a ſoul to be ſo diveſted of fear, at the ſeeming approach of death. What I aſked, I was fully ſatisfied the Lord granted: indeed, he gave me to overcome at the laſt. And I believe I ſhall finally overcome and finiſh my courſe with joy. I find the ways of God to be ways of pleaſantneſs. I go upon my knees, believing what I aſk; and find my eyes water when I ſay, O God, thou art *my* God! O God, thou art love! My God and my All! I ſpeak to him in great ſimplicity. I am conſcious I walk upon holy ground. I am overpowered with ſhame when in prayer. I feel more and more the need I have of Chriſt, and live in momentary dependence on Him. I ſee that if Chriſt leaves me but one moment, I ſhall be a devil. Without Him I can do nothing; and after I have done all, I am an unprofitable ſervant.

I am, dear Sir, your affectionate and obliged Servant,

J. V.

LETTER CCCXVII.

[From Capt. M. to the Rev. John Weſley.]

Rev. Sir, Thornhill, Aug. 6, 1768.

YOUR Letter was very acceptable to me. I thank you, dear Sir, for the Caution, that I ſhould not be almoſt, but altogether a Chriſtian. This I am enabled to ſee a moſt neceſſary

ceſſary piece of advice, and in His ſtrength, who is the glory of his people Iſrael, I mean to purſue the brighteſt crown, he has to beſtow on ſuch a worm as *me*.

It is true, I am weak, but the Lord manifeſts ſtrength in weakneſs. It is the deſire of my ſoul to be emptied of ſelf, as I ſee that in me dwelleth no good thing. I ſee that my heart is deceitful and deſperately wicked: I am enabled (but how little yet) to give glory to free grace.

I have had many Calls of late to go and publiſh glad tidings to ſinners. I have hitherto obeyed as many as I well could. As to ſome of my friends in holy Orders, who have ſhewed their diſapprobation, I am convinced they are totally unacquainted with my motive; which is not to ſeek my own, but the glory of God. This is, through grace, my conſtant, earneſt prayer; and I believe it is accepted, and the work owned to be *his own*. I am ſorry, that along with ſome outward diſcouragements, I likewiſe meet with ſome from within, of a more ſinful and dangerous nature; ſuch as a deſire after more eaſe and retirement; and I have been tempted to be afraid of its coming to the ears of ſome of my relations, that I am commenced *Methodiſt-Preacher*; but I think in theſe inſtances the old Serpent expoſed his cloven foot; for I find a deſire, that "Thy will, not mine, may be done, O Lord."

Mrs. M. is, I truſt, in the narrow way, and joins in chriſtian love to you. I ſhall rejoice to hear from you.

I am, Rev. Sir, your affectionate and obedient Servant,

R. M.

LETTER CCCXVIII.

[From Mrs. J. H. to the Rev. John Weſley.]

Rev. Sir, Beverly, Jan. 27, 1769.

IN the midſt of all my trials, my heart is filled with joy. I have my converſation in heaven. I feel a deeper communion with God than ever, and a clearer ſight of the Inviſible.

Inviſible. Yet I pant after more. I want more humility, more reſignation, and more faith and patience, that my heart may be more and more filled with love. Sometimes I am ſo carried out with love to God, and my fellow-mortals, that I am almoſt out of myſelf. I can ſee nothing here worth my ſtaying for; but I deſire patiently to wait till my change ſhall come: till then, may I continually grow in grace, that I may be a veſſel unto honour. I hope you will ſtill bear an unworthy worm on your mind. For I believe the prayers of the faithful will avail much, for your Friend and Servant,

J. H.

LETTER CCCXIX.

[From Mrs. E. J. to the Rev. John Weſley.]

Newcaſtle, April 13, 1769.

Rev. Sir,

ABOUT eleven years ago, the Lord called me to Dublin, and many were the happy hours I ſpent there in communion with the ſaints. A French woman, who uſed to be much at Mr. Lunell's, told me I ſhould ſee greater things than I had yet ſeen. After I left Dublin, I found in me the root of bitterneſs. For thirteen months I groaned under this burden. But I could in nowiſe believe that I could be delivered from it. One night I ſaw that Without holineſs no man ſhall ſee the Lord. The conviction proved keen and ſharp, ſo that I wreſtled with the Lord that night in mighty prayer. Preſently theſe words were brought to my mind, "A clean heart I give unto thee:" but I ſtaggered at the promiſe till the Lord applied the following words, "Be not faithleſs, but believing." From that moment my faith has not failed; but I have been enabled ever ſince to rejoice evermore, pray without ceaſing, and in every thing to give thanks.

thanks. The Lord has ſaved me to the uttermoſt. Jeſus hath utterly aboliſhed the whole body of ſin, and thoroughly ſanctified me by the power of the Holy Ghoſt. I find I am enabled ſtedfaſtly to believe, and to walk before him in all well-pleaſing, in ſingleneſs of heart. My evidence is as clear as the noon-day, and my ſoul is without ſpot or blemiſh. My every word and thought is ſprinkled with the blood of Chriſt. I enjoy that faith which quenches every fiery dart of the devil. I find nothing in me contrary to the mind of Jeſus. He hath given me that peace wherein I find no man can give trouble. In Chriſt I poſſeſs and enjoy all things, and am freed from the fear of evil; for the Lord is always with me.

I am your Friend, and Siſter in the Lord,

E. J.

POETRY.

To the Rev. Mr. J. LANGHORNE, *on reading his Viſions of Fancy, &c.*

FRAUGHT with each wiſh the friendly breaſt can form,
A ſimple muſe, O, Langhorne, would intrude:
Her lays are languid, but her heart is warm,
Though not with Fancy's potent powers endued.

Fancy, though erſt ſhe ſhed a glimmering ray,
And oped to fairy ſcenes my infant-eye;
From pain, and care, has winged her cheerful way,
And with Hygeia ſought a milder ſky.

No more my trembling hand attempts the lyre,
Which Shenſtone oft (ſweet bard) has deigned to praiſe;
Even tuneful Langhorne's friendſhip fails to' inſpire,
The glow that warmed my breaſt in happier days.

Yet

Yet not this frozen heart is quite unmovèd,
When thy ſweet numbers ſtrike my raptured ear:
The ſilver ſounds, by every muſe approvèd,
Suſpend a while the melancholy tear.

What time, on Arrowe's oſiered banks reclinèd,
I to the pale moon pourèd thy plaintive lay;
Smooth rollèd the waves, more gently ſighèd the wind,
And echo ſtole the tender notes away.

Sweet Elves and Fays, that o'er the ſhadowy plains,
Their myſtic rites and mazy dance purſue;
Tunèd their light minſtrelſy to ſofter ſtrains,
And from thy lays their melting-muſic drew.

Sweet ſon of Fancy! may the white-robèd hours,
Shed their kind influènce on thy gentle breaſt;
May Hebe ſtrew thy vernal path with flowèrs;
Bleſt in thy love, and in thy friendſhip bleſt.

Smooth as thy numbers may thy years advance,
Pale Care and Pain their ſpeeding dart ſuſpend:
May Health, and Fancy, lead the cheerful dance,
And Hope for ever her fair torch extend.

For thee, may Fame her faireſt chaplets twine,
Each fragrant bloom, that paints Aonia's brow:
Each flowèr that blows by Alcidale, be thine;
With the chaſte laurel's never-fading bough.

On thee, may faithful Friendſhip's cordial ſmile,
Attendant wait to ſoothe each riſing care;
The nymph thou lovèſt be thine, devoid of guile;
Mild, virtuous, kind, compaſſionate, and fair.

May thy ſweet lyre ſtill charm the generous mind.
Thy liberal muſe the patriot ſpirit raiſe;
While in thy page to lateſt time conſigned,
Virtue receives the meed of poliſhed praiſe.

Ode *on* Friendship.

PARENT of joy! thou kind relief
Of every care, of every grief,
Ah! whither art thou fled?
Whilſt faithleſs ſmiles, and forced grimace,
And flattery's hypocritic face,
Are honoured in thy ſtead.

Ye courtly tribe whoſe laws refined,
Make men leſs virtuous and leſs kind,
Hence! to the Gallic ſhore:
Come! ye rough Britons, void of art,
Who ſpeak the language of the heart,
And Friendſhip's joys reſtore.

When Nature's lateſt, nobleſt birth,
Man, iſſued from the recent earth,
A ſtaring, ſtalking thing;
Unpleaſed, he viewed the purple roſe,
Each field its cluſtering fruit diſcloſe,
Or bloſſoms of the ſpring.

Forlorn, in ſolitary ſtate,
The joyleſs wretch his morſel ate,
Or ſtrolled around the plain:
Then proſtrate on the matted graſs
He ſlept, a drowſy, lumpiſh maſs,
Till morning roſe again.

Heaven ſaw and pitied his diſtreſs;
The ſavage monarch deigned to bleſs;
His rude condition mend:
Then drew from near his throbbing heart,
His ſecond ſelf, his better part,
A tender, faithful friend.

Inſtant he ſaw a brighter grace,
Freſh luſtre decked fair Nature's face;
His breaſt new raptures warm:
Now firſt began each hill and dale,
Each grove its fragrance to exhale,
And paradiſe to charm.

As darts the ſun in radiant ſtreams,
O'er the chaotic maſs its beams,
And lights the vaſt profound:
Thus Friendſhip gilds the gloom of life,
Thus diſſipates each jarring ſtrife,
And ſpreads its joys around.

Affliction droops her penſive head;
Her child bemoans, or conſort dead,
Or weeps ſome dire diſgrace:
Friendſhip with ſympathetic woe,
Or ſhares the tears that ceaſeleſs flow,
Or wipes them from her face.

Cordial of life! thus Friendſhip pours
Her comforts o'er our heavier hours,
And makes the burthen light;
Or ſprightly ſheds joys gladſome rays,
Illuminates our happier days,
And bids them ſhine more bright.

Yet though the great may hope to gain,
How oft they wiſh, alas! in vain,
True Friendſhip's charms to prove!
Their power inferior folks may fear,
Haply their virtues may revere,
But can they claim our love?

Yes; let them nobly lay aſide
Their ſtate, reſerve, and empty pride,
And humbly condeſcend
Their breaſts to Friendſhip to unfold,
And gain what ne'er was bought with gold,
A conſtant, cordial friend.

Ah! what avails it bountèous Heavèn,
That mitres, truncheons, crowns were givèn,
Or India's wealth were mine?
If you ſubſtantial bliſs would give,
With Friendſhip bleſt, oh! let me live,
Or life itſelf reſign.

On the Death of ALEXANDER HARFORD, *who departed this this Life January* 24, 1783.

AND is the happy moment come,
When Jeſus hath recallèd thee home,
And wipèd off evèry tear?
And muſt we part, no more to join,
Till all who tread the path divine,
Shall with their Lord appear?

Go happy ſaint, by Jeſus bleſsèd,
Of all That happineſs poſſeſsèd
Thy Saviour hath in ſtore;
Thy conflicts now for ever paſt,
And thou from earth eſcapèd at laſt
Haſt reachèd the heavènly ſhore.

A bleſſing

A bleſſing to the church below,
He longèd that all the truth might know,
And all its ſweetneſs prove;
He by example ſpread around,
The precious faith himſelf had found,
The faith that works by love.

Long in affliction's furnace triéd,
But ſtill with heavènly grace ſupplièd,
He bowèd beneath the rod;
Reſignèd to his Redeemer's will,
Deſirous always to fulfil
The pleaſure of his God.

He teſtifiéd to all around,
The happineſs in Jeſus found,
And praiſèd his loving Lord;
While in excruciating pain,
Did heavènly conſolation gain,
Relying on his word.

Thus longing for the welcome word,
And wiſhing to behold his Lord,
The happy priſoner lay;
Till Jeſus did his convoy ſend,
Who bore the ſpirit of our friend,
To realms of endleſs day.

Supported by the powèr of grace,
May we behold the Saviour's face,
To wonder and adore;
From him receive the glorious prize,
And claim our manſion in the ſkies,
Where parting is no more.


JERE.H BRETTAL Aged 28

THE Arminian Magazine, For FEBRUARY 1784.

The CALVINIST-CABINET UNLOCKED: in an Apology for TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page 7.*]

YOU alledged above, in the words of the Synod, that it is not through any inſufficiency of the ſacrifice of Chriſt, that men periſh in their infidelity; and may not as much be ſaid in reſpect of the devils? that it is not through any inſufficiency of Chriſt's ſacrifice they are damned eternally? The reaſon is the ſame for both, according to the principles you go upon, namely, becauſe God wills to have it ſo. And I wonder with what confidence you can tell the Non-elect (and them you muſt be ſuppoſed to ſpeak to, the Elect not being concerned in it) as you do in your ſermon of *Making light of Chriſt*, that, "It were better for him he had been a Turk or an Indian, who never had heard the name of a Saviour, and who never had ſalvation offered to him; for ſuch

men have no cloak for their ſin. Beſides all the reſt of their ſins, they have this killing ſin to anſwer for, which will undo them. And this will aggravate their miſery: that Chriſt whom they ſet light by muſt be their Judge, and for this ſin he will judge them. Oh that ſuch would now conſider how they will anſwer the queſtion that Chriſt put to their predeceſſors, Matt. xxiii. 33, *How will ye eſcape the damnation of hell?* Can you eſcape without a Chriſt? or will a deſpiſed Chriſt ſave you then? If he be accurſed that ſet light by father or mother, Deut. xxvii. 16, what then is he that ſets light of Chriſt?" &c. How, I ſay, can you ſay this, unleſs you lay better grounds to glorify God's juſtice in puniſhing the Non-elect for their infidelity? For by that doctrine, the moſt part of the chriſtian world are ſo far from being benefited by the exhibition of Chriſt to them, that they receive far more hurt by it, and ſo their condition is rendered a great deal worſe than that of the devils, to whom Chriſt was never offered: for the moſt they could ſay of Chriſt, was, to expoſtulate or cry out, *Art thou come to torment us before the time?* But theſe may complain, that tho' there was as little benefit intended them by the offer of Chriſt, as to the devils to whom he was never tendered; yet it ſerved to aggravate their ſin, and made them guilty of infidelity, and liable to a greater condemnation. Be not ſtartled at this news; for it is the doctrine of *Gomarus*: "This is the difference, ſaith he, betwixt the reprobation of men and angels, that the angels never have Chriſt tendered unto them; but unto men he is tendered often, that being convinced of infidelity, and a ſtubborn heart, they may, by that means, be rendered the more inexcuſable."

Now I conjure every chriſtian reader, as he tenders the glory of our ever-bleſſed God, and the eternal ſalvation of men's ſouls, to conſider the pernicious influences of ſuch a doctrine, that his underſtanding may be awakened to apprehend more ſolid principles of divinity; that every mouth

that

that utters ſuch wickedneſs may be ſtopped. For certainly this cannot be the purpoſe or purport of God's general love towards mankind, in ſending his Son to die for them, and to be preached unto them.

And now Mr. *Baxter* perhaps will remember a little better. What! doth neither *Tilenus* nor the Remonſtrants aſcribe one jot more to the death of Chriſt for all, than this amounts to? Doth that grace (of Chriſt's purchaſing) which they account *ſufficient*, riſe no higher, no, not ſo high, as to put them into a poſſibility of being reſtored into, at leaſt, as good a condition as that of devils? This is a very ſtrange ſtory. But God be thanked, there is no truth in it. The difference is ſo wide, betwixt the two parties in this point, that nothing can be wider. For 1. Sufficient grace in your ſenſe, is, that which never *did*, and never *will*, and never *can*, bring ſalvation unto any man; for let him uſe his utmoſt diligence to co-operate with it, it will not, it cannot ſanctify him, being (not through the receivers default, but) of its own kind and nature ineffectual.

But *ſufficient* grace in our ſenſe, is, *God's grace which bringeth ſalvation unto all men*, to whom it *hath appeared*, Tit. ii. 11. For, they ſay, "To the end man may not only be able, but alſo freely and heartily willing to perform the divine commands; God willeth to do all things, on his part neceſſary to the effecting of *both* in him: that is, he hath determined to confer ſuch grace upon ſinful man, whereby he may be rendered able to perform all that is required of him in the goſpel."

2. Though we confeſs there is a *ſufficient* calling, which yet is ineffectual, yet we ſay, the reaſon is, *becauſe it wants the ſaving effect on man's part: that it obtains not the due and deſired event, but becomes unfruitful, is through the ſole voluntary and unavoidable fault of man.*

3. This grace doth not only prevent the will, and confer a power of willing upon them who are *called*; but doth alſo

accompany and help the will, that when it believes and obeys God, it ought to aſcribe this to that grace, as the principal moving cauſe. To which purpoſe our Saviour Chriſt ſaith, *He that continueth unto the end ſhall be ſaved*; which ſaying doth not only imply a poſſibility of defection, and conſequently of deſtruction, for want of continuance; but an aſſurance alſo of the happineſs of ſuch, if God ſhould pleaſe to put a period to their life in that condition.

4. Do not the Remonſtrants hold, that it is poſſible for a man to fall *totally* and *finally* from juſtifying faith, and that this does ſometimes eventually come to paſs? and yet Mr. *Baxter* will not allow this to be *ſpecial* grace. This therefore at leaſt, in his ſenſe, is but *ſufficient* grace, and yet it is far more than that *common* ſufficient grace, which the Synod ſpeaks of.

But for the ſatisfaction of the reader, touching the Remonſtrants opinion of the operations of divine grace, they hold, 1. That it works upon the underſtanding, enlightening it with the knowledge of divine truth. And, that God by the ſole illumination of the underſtanding, without any direct impreſſion upon the will, makes all the Elect, *of children of wrath, and ſervants of ſin*, to become *children of light, and ſervants of righteouſneſs*. 2. That divine grace worketh upon the affections alſo, and that irreſiſtibly. 3. That it works directly and immediately upon the will too, and that irreſiſtibly, as to the power to believe.

But Mr. *Baxter* will tell us, *This is to bring the matter to man's choice*; and ſo we do. But I muſt acquaint the reader with a vaſt difference in the meaning, whether you conſider the matter or the manner of it. For 1. Your doctrine doth not bring the ſame thing to man's choice. It brings Chriſt, as you ſay, and remiſſion of ſins, and eternal life to his choice upon condition, *If he will repent and believe*. But does your *ſufficient* grace, by an irreſiſtible collation of power upon the will, bring faith and repentance to the

the choice of them that periſh? It doth not; it cannot. For by the conduct of an immutable, antecedent decree, grace ſufficient to bring it to their choice, in this ſenſe, is denied them, and their choice otherwiſe determined, and that infallibly; unleſs you equivocate in the uſe of the word *choice*, and put it for *ſpontaneity*, whereby the wretched Reprobate, for all the influences of that ſufficient grace, is unavoidably led *as an ox to the ſlaughter*.

2. And as your doctrine brings not the ſame thing to their choice; ſo neither does it bring the ſame aſſiſtance. You bring remiſſion and eternal life, but as a covered diſh, with a *Noli me tangere* upon it. They muſt not touch it with unwaſhed hands; and ſhutting up the living fountain, and ſealing it by an immutable decree, you afford them neither towel nor water that is ſufficient to cleanſe them. What you bring to their choice, and lay at their doors, is a burden too heavy for them to take up and carry.

But with us, Faith and Repentance, are as well brought to their choice, as Chriſt, pardon, or eternal life; but not laid down and left there. God continues to illuminate the mind; and inſpire the will; and thus he knocks at the door of the heart; till man freely opens to him, or elſe gives him ſuch rude repulſes as provoke him to withdraw himſelf.

Here then being ſuch a free, preventing, irreſiſtible efficiency of a ſupernatural power, and a no leſs gracious concomitant aſſiſtance both of outward means, and inward motions, towards carrying on, and accompliſhing of our faith and repentance; our converſion and ſalvation: the glory of this work ought in all reaſon to be aſcribed to the Divine Grace, as the principal author of it. But, if under the conduct of ſuch, no leſs ſweet, than powerful diſpenſations, there proves to be a miſcarriage, to what can we impute it, but man's own wilful and execrable rebellion?

For we muſt conſider, though the underſtanding be enlightened with the knowledge of ſupernatural excellencies, yet

yet it apprehends ſtill, the whole variety of ſenſual or carnal goods. And the will, (though empowered to do better) hath a liberty to embrace them; and both the underſtanding and the will have a natural inclination to gratify their neighbouring appetites, whoſe objects being at hand to affect the ſenſes, have a great advantage over ſpiritual objects, which are at a diſtance, and out of ſight to fleſh and blood. Hence it comes to paſs, that many times ſenſe finds too great an indulgence with the more noble faculties, and being preferred above its rank, the objects thereof are entertained with inordinate complacency.

When men are not able to reſiſt the Spirit, ſpeaking to their underſtanding by way of conviction, they will rebel againſt the light thereof, and abuſe the liberty of their will, to reſiſt the Holy Ghoſt; and having grieved this good Spirit ſo long, till they have made him weary of ſtriving with them, no marvel he complains ſo bitterly, *This people's heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed, leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them.*

[*To be continued.*]

SERMON XIX.

On 1 CORINTHIANS vii. 35.

[*Concluded from page* 13.]

16. BUT by what means may we avoid the being carried away by the overflowing ſtream of *Diſſipation?* It is not difficult for thoſe who believe the ſcripture, to give an anſwer to this queſtion. Now I really believe the Bible

to

to be the word of God: and on that ſuppoſition I anſwer, The radical cure of all diſſipation, is the *faith that worketh by love*. If therefore you would be free from this evil diſeaſe, firſt *continue ſtedfaſt in the faith*. In that faith which brings *the ſpirit of adoption, crying in your heart, Abba, Father*; whereby you are enabled to teſtify, *The life which I now live, I live by faith in the Son of God, who loved me, and gave himſelf for me*. By this faith you *ſee him that is inviſible, and ſet the Lord always before you*. Next, *building yourſelves* up in your moſt holy faith, *keep yourſelves in the love of God, waiting for the mercy of our Lord Jeſus Chriſt, unto everlaſting life*. And as long as you walk by this rule, you will be ſuperior to all diſſipation.

17. How exactly does this agree (though there is a difference in the expreſſion) with that obſervation of pious *Kempis*: "Simplicity and Purity are the two wings, which lift the ſoul up to heaven. Simplicity is in the intention, Purity in the affection." For what is this but (in the Apoſtle's language) ſimple *faith working by love?* By that Simplicity you always ſee God, and by Purity you love him! What is it, but having (as one of the antients ſpeaks) "the love of the ſoul fixt upon God?" And as long as your ſoul is in this poſture, diſſipation can have no place.

18. It is with great judgment therefore that great and good Biſhop *Taylor*, in his "Rules of Holy Living and Dying," (of whom Biſhop *Warburton*, a perſon not very prone to commend, uſed to ſay, "I have no conception of a greater Genius on earth, than Dr. *Jeremiah Taylor*,") premiſes to all his other rules, thoſe concerning Purity of Intention. And has he not the authority of our Lord himſelf ſo to do? who lays it down as an univerſal maxim, *If thine eye be ſingle, thy whole body ſhall be full of light*. Singly aim at God: in every ſtep thou takeſt, eye him alone. Purſue one thing; happineſs in knowing, in loving, in ſerving God. Then

ſhall

ſhall thy ſoul be full of light; full of the light of the glory of God, of his glorious love, ſhining upon thee from *the face of Jeſus Chriſt.*

19. Can any thing be a greater help to univerſal holineſs, than the continually ſeeing the light of his glory? It is no wonder then that ſo many wiſe and good men have recommended, to all who deſire to be truly religious, The exerciſe of the preſence of God. But in doing this, ſome of thoſe holy men ſeem to have fallen into one miſtake: (particularly, an excellent Writer of our own country, in his letters concerning "The Spirit of Prayer.") They put men wholly unawakened, unconvinced of ſin, upon this exerciſe, at their very entrance into religion: whereas this certainly ſhould not be firſt, but rather one of the laſt things. They ſhould begin with repentance, the knowledge of themſelves, of their ſinfulneſs, guilt and helpleſſneſs. They ſhould be inſtructed next to ſeek peace with God, through our Lord Jeſus Chriſt. Then let them be taught to retain what they have received, to *walk in the light of his countenance*; yea to walk *in the light as he is in the light*, without any darkneſs at all, till *the blood of Jeſus Chriſt cleanſeth* them *from all ſin.*

20. It was from a full conviction of the abſolute neceſſity there is, of a Chriſtian's ſetting the Lord always before him, that a ſet of young Gentlemen in *Oxford* who many years ago uſed to ſpend moſt of their evenings together, in order to aſſiſt each other in working out their ſalvation, placed that queſtion firſt, in their ſcheme of daily ſelf-examination, "Have I been *ſimple* and *recollected* in all I ſaid or did? Have I been *ſimple?* That is, ſetting the Lord always before me, and doing every thing with a ſingle view of pleaſing him? *Recollected*, that is, quickly gathering in my ſcattered thoughts, recovering my ſimplicity, if I had been in anywiſe drawn from it, by men or devils, or my own evil heart?" By this means they were preſerved from diſſipation, and were enabled each of them to ſay, "By the grace of God

this

this one thing I do (at leaſt, it is my conſtant aim) I ſee God: I love God: I ſerve God: I glorify him with my body and with my ſpirit."

21. The ſame thing ſeems to be intended by two uncommon words, which are frequently found in the writings of thoſe pious men, who are uſually ſtiled Myſtics. I mean, *Introverſion* and *Extroverſion*. Examine yourſelves, ſays St. *Paul* to the Corinthians, and in them to the Chriſtians of all ages, *Know ye not that Chriſt is in you, except ye be reprobates?* That is, Unbelievers, unable to bear the touchſtone of God's word. Now the attending to the voice of Chriſt within you, is what they term *Introverſion*. The turning the eye of the mind from him to outward things they call *Extroverſion*. By this your thoughts wander from God, and you are properly diſſipated: whereas by Introverſion, you may be always ſenſible of his loving preſence. You continually hearken to whatever it pleaſes your Lord to ſay to your heart. And if you continually liſten to his inward voice, you will be kept from all diſſipation.

22. We may, laſtly, learn hence, what judgment to form of what is frequently urged in favour of the *Engliſh* Nation, and of the preſent Age, namely, that in other reſpects *England* ſtands on a level with other Nations, and the preſent Age ſtands upon a level with any of the preceding. Only it is allowed, we are more *diſſipated* than our neighbours, and this Age is more diſſipated than the preceding Ages. Nay, if this is allowed, all is allowed. It is allowed that this Nation is worſe than any of the neighbouring Nations: and that this Age is worſe, eſſentially worſe, than any of the preceding Ages. For as Diſſipation or Ungodlineſs is the Parent of all Sin, of all unrighteouſneſs; of unmerciſulneſs, injuſtice, fraud, perfidy; of every poſſible evil temper, evil word or evil action, ſo it in effect compriſes them all. Whatſoever things are impure, whatſoever things are of evil report, whatſoever things are unholy: if there be any vice, all theſe are

included in Ungodlineſs, uſually termed Diſſipation. Let not therefore any lover of virtue and truth ſay one word in favour of this monſter: let no lover of mankind once open his mouth, to extenuate the guilt of it. Abhor it, as you would abhor the devil, whoſe offspring and likeneſs it is. Abhor it, as you would abhor the extinction of all virtue, and the univerſal prevalence of an earthly, ſenſual, deviliſh ſpirit; and flee from it as you would flee (if you ſaw it open before you) *the lake of fire burning with brimſtone.*

An Account of Mr. J. V——: in a Letter to the Rev. Mr. WESLEY.

[*Continued from page* 19.]

ON the 5th of May, being ill of a fever, my temptations ſubſided, and the following ſcripture, being deeply impreſſed upon my heart, was a great ſupport to it, "I will keep him in perfect peace, whoſe mind is ſtayed on me." The Lord was unto me as a place of broad rivers. His peace overflowed my ſoul. The dreadfulleſt repreſentations of hell that I could frame in my mind could not move me. I apprehended that I ſhould die that day, my fever being extreme, yet my ſoul was a heaven: I had, as it were, a view of paradiſe. Never did I imagine that it was poſſible for a ſoul at death, to be ſo diveſted of fear, and have a hope ſo full of immortality. O how full was my heart of love, peace and joy! I ſcarcely felt any pain, my comforts were ſo ſtrong! At another time I expreſſed myſelf nearly in theſe words: I ſee more and more the love of my deareſt Jeſus. I ſee him full of grace and truth. I have power given me to commit myſelf ſingly to his diſpoſal, that his excellent wiſdom may be my guide. Temptations are frequently helps to me. They keep me awake

awake and ſtir me up to courage, diligence and prayer. I have greater communion with the world of ſpirits than ever; and ſeem, often, to have ſweet fellowſhip with the ſaints in paradiſe. The inviſible world ſeems very nigh, and I often think myſelf on the very borders of it. Surely now I taſte of the powers of the world to come, and feaſt on the tree of life, which is for the healing of the nations. O God, my ſoul doth praiſe thee; for thou haſt redeemed me from ſin. Glory be to thee for ever! Hallelujah!

At another time I ſaid, I am this morning fully aſſured of honour, glory, and immortality. I feel a kind of heaven in general, and in prayer I have very wonderful diſplays of the love of God. I hide me in the duſt while I cry out, O God, thou haſt wrought all theſe works in me! I am nothing! Chriſt is All! No tongue can tell what abaſement I have felt: even while writing, I have been obliged to proſtrate myſelf on the floor, and water it with tears of joy. In the morning I was ſo full that I thought I ſhould die. Inſtantly I felt this ſcripture applied: "Thou ſhalt no more drink of the cup of trembling." I believed, and worſhipped the Lord. At another time I cried out, O the ſweet fellowſhip I have with the Father and the Son! My ſoul has been a heaven for ſome days. Surely a ſmall degree beyond my preſent experience would quite overcome me. I felt ſo much, that I was conſtrained to pray to the Lord to ſummons me away, that I might for ever embrace my glorified Redeemer. I muſt obſerve that theſe ſtrong conſolations directly followed my deliverance from extreme ſufferings.

I muſt not omit to mention that I had many anſwers to prayer in the courſe of this year, and comfortable ſcriptures were applied at times to my ſuffering heart: eſpecially towards the cloſe of my ſore afflictions. The Lord began my deliverance with the application of this ſcripture in prayer, "Riſe up my love, my fair one, and come away!" I had then ſeemingly a view of paradiſe, and prayed like a man of another

world. I find two kinds of prayer in myſelf. One is, an impetuous, violent crying out for the bleſſing I ſeek: there is much of nature in this. The other is, a pleading, plaintive, weeping prayer, coming from a broken, bleeding, loving heart: there is much of the divine unction in this.—I never ſet apart a day of prayer and faſting, to implore any mercy for myſelf, the church, or the nation, but I had ſome gracious anſwer.

With reſpect to my employment this year, I once or twice read and prayed to a few people at the place where I lived: viſited all the ſick that I could, and endeavoured to be as uſeful as poſſible. I had many trials from the deadneſs and unfaithfulneſs of the people here, and ſhed many tears on their account. One day, while I was bemoaning the deadneſs and departure of ſome of them, the Lord graciouſly anſwered me with the following words, "Delight thou in the Lord, and verily thou ſhalt be fed." I wrote many letters to Miniſters and others, the ſucceſs of which will only be known when God ſhall make up his jewels. After the Lord had delivered me out of my ſore diſtreſs, and in faithfulneſs to his promiſe given me to overcome, I went to London for ſome weeks, and there lived a kind of angelic life. I frequently went to hoſpitals and priſons, and exhorted and prayed with the patients, &c. I ſpent moſt of the day in viſiting the ſick and tempted, and on Sundays I uſed to reprove all the ſabbath-breakers and ſwearers that I met with. It was in the month of Auguſt, 1767, that God enabled me to preach from a text, to my little company. He gave me much encouragement, ſo that from this day I began to lay aſide my reading. At times I was very ſorely tried on account of preaching, and have been near giving it up. Wiſdom and memory were wonderfully given me, and I laboured to improve my talent. I muſt here make a remark reſpecting the erroneous concluſions that thoſe draw from our being made pure in heart, that it ſwells the ſoul with pride, and ſuperſedes the merits of

of Chriſt. Alas! poor ſouls, they do err, not knowing this ſtate by experience. Who is ſo blind as the Lord's ſervant: as he that is perfect? I loathe myſelf more and more. The more I know and love my God, the more I loathe myſelf. The more obedient I am, the more unprofitable I ſeem to myſelf. O my God, I am nothing; but thou art my all. Jeſus is my hope and my boaſt. Glory be to my God!

On the 1ſt of Jan. 1768, I wrote nearly as follows: "O my God, how manifold have been thy mercies towards me, the chief of ſinners! Thou haſt performed the mercy promiſed me, by delivering me out of the hands of all my enemies, that I might ſerve thee without fear, in holineſs and righteouſneſs all the days of my life. Thou haſt given me to overcome, and a hope and belief that I ſhall no more drink of the cup of trembling. Thou art my God and my all. Glory be to thee for ever!"

My next volume contains the moſt remarkable occurrences in the ſpace of about eighteen months. A few particulars I ſhall ſubjoin.——Although God had moſt wonderfully delivered me, and my ſoul was a heaven, compared with former years, yet I had many ſharp temptations interſperſed with my conſolations. On the 21ſt of Feb. I wrote, This morning was a morning of ſore temptation, till nine or ten o'clock. I moſt earneſtly beſought the Lord to deliver me, and cried very paſſionately to be ſecured from future evil. In the midſt of my diſtreſs the Lord anſwered, "My grace is ſufficient for thee." I acknowledged the truth of the ſcripture, and praiſed the Lord.—Feb 28. This was a bitter morning. I was cloſely beſet by my old enemy. My ſtrength was wept away before breakfaſt. Surely I ſhall ſoon weep my laſt. Known unto the Lord is all my trouble. Surely he will ſoon wipe away all tears from my eyes. One day, in the midſt of my diſtreſs, Satan hiſſed theſe words into my ears, "Examine him with tortures and deſpitefulneſs, that we may know his weakneſs, and prove his patience."

Wiſdom

Wiſdom of Solomon ii. 19. And indeed he was permitted at times to make the experiment; but I was graciouſly preſerved. In the courſe of this year, Lord ——— and the Rev. Dr. B—— prevented my extending my little labours among the ſimple, teachable people. My friend was forbid giving me entrance into his houſe. My God! lay it not to their charge. As I was not without ſufferings, neither was I without extraordinary conſolations. It was in one of theſe ſweet ſeaſons that I ſaid, This morning Jeſus crucified was right amiable to my ſoul. I ſaw that whatever I aſked I had. I laboured for language to debaſe myſelf, and worthily to magnify the Lord my Saviour. Surely I ſhall live with him for ever. I long to be in paradiſe. My time is ſurely at hand. The will of the Lord be done! Amen. Hallelujah to God and the Lamb! At another time, when I was walking for my health, my ſoul anticipated the pleaſures of Eden, and taſted of the powers of the world to come. I had a happy aſſurance of my eternal endurance, and thought that my ſoul was on the verge of glory, honour and immortality. At times I have been ſo filled with peace and joy, that I could not refrain leaping and praiſing God on the road. Indeed, in the general I enjoy a heaven on earth, and find a comfortable aſſurance that I never ſhall be blotted out of the book of life.—During this period I was favoured with ability to help my neighbours, both in ſpirituals and temporals, which greatly increaſed my confidence in the Lord. One inſtance I will mention. T. O. belonging to my little ſociety here, was arreſted for a debt, contracted in his unconverted ſtate. On their way to the jail they ſtopt at an inn. His Wife came to me, and deſired that I would go to the inn, and give him ſome ſpiritual advice before he went away. Accordingly I went, and ſung and prayed with him, his wife, and the Bailiffs. After prayer, the Lord having touched the creditor's heart, ſhe made a very gracious compoſition with me for him. I borrowed the money demanded, and paid it

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for him. On my return home, I was in ſome pain for having run myſelf into ſo much debt: but having lifted up my voice in prayer to God, I came home, and to my very great comfort found more than that ſum left for me by a merchant.

This year I was enabled to preach in a friend's houſe, two or three times a week, and to meet a few in Claſs. I alſo catechiſed a few children, and ſpent my ſpare time in writing letters on divine ſubjects. When I went to London, I often viſited Guy's Hoſpital, and the New Priſon, and found much ſweetneſs, and ſucceſs in my undertakings. At home, ſinners were convinced, ſome juſtified, and others ſanctified by the grace of God. The news of this reaching you, Sir, in London, made you invite me forth to a more entire devotedneſs to the ſervice of ſouls. But being conſcious that I had neither health, courage, gifts nor grace for the work, I could not agree with your ſentiments. The time was not fully come. However I ſet myſelf to extirpate ſabbath-breaking near me, and what loving advice could not do, I endeavoured to effect by applying to the Magiſtrate. By theſe things you may ſuppoſe, I brought upon myſelf ill-will; but the Lord ſtood by me, and ſuffered no one to do me any harm. Glory be to his holy name!

This year I made an excurſion into Glouceſterſhire, and was at Painſwick for four or five weeks, where God was pleaſed to bleſs my ſimple converſation to ſeveral. Some received the pure love of God, and many were refreſhed, as well as my own ſoul. I ſeemed like a pure ſpirit while I was there, and ſtood on tip-toe to reach the fair regions of the ſkies.

[*To be continued.*]

The

The Experience of Mr. ROBERT ROE.

[*Continued from page* 22.]

APRIL the 4th. I found much ſatisfaction in reading *Howe* on the bleſſedneſs of the Righteous.—13th. As I went into the country, in ſearch of a letter I expected, I met with an old woman and a child, houghing thiſtles. I talked a long time with them, and when I gave them a ſhilling, they ſaid, they were ſure God ſent me; for they had not a farthing.—14th. I was ſo grievouſly tempted yeſterday, that I was for recalling every word I uttered in prayer. It was ſuggeſted that I had prayed for ſome curſe, or againſt the Holy Ghoſt: and what I wrote in my Journal, I was ready to blot out again as blaſphemy. But I thought, I will ſtill continue before the Lord in prayer, who delivered me from it. One Sabbath-day I went from *D*—— to *Wallingford*, to hear Mr. *Valton* preach, whom I love much. When I came within a mile of *Wallingford*, I ſaw a woman who looked grave, and aſked her what o'clock it was, ſaying I wiſhed to be there by nine o'clock. She took the hint, and aſked if I was going to the Chapel; to which I replied, Yes. She then invited me to her houſe, and informed me it was the place in which the Preachers exhorted, between the times of Church-ſervice. In a little time Mr. *H*—— called me to account for this journey, and told me it was contrary to the will of the College and of the Church of *England*. Others alſo I ſuppoſe will hear of it. But as I act from principle, I leave all to God. Soon after I ſet off for *Macclesfield*. When I arrived, I found all friends well; but alas! our family was much altered, and much leſs devoted to God, even in appearance, than when I left them. *Charles* is light and trifling, yet ſays he is determined to lead a better life. *Joe* is much the ſame,

and

and my Couſin is ſo happy, that I think ſhe will not be here long. The dear people of God rejoiced to ſee me, and it is a pleaſure to find all preſſing after holineſs.

Auguſt 1, 1776. For ſome days I have been ſorely buffetted by Satan, and have felt ſo much of inbred ſin, that I ſeem to have a hell within, and ſometimes think I ſhall give all up, or grow diſtracted. I can truly ſay with Job, "Behold, I am vile;" yet, at times, I can reſign all into the hands of God, and rely on him; but am ſoon again ready to ſink, and to believe I never was a child of God. How can I longer bear the ſight of this wicked heart? How can I endure to love my God, and not my God alone? O that I knew where I might find him! I would order my cauſe before him, and fill my mouth with arguments. I would know the words which he would anſwer me, &c. Will he plead againſt me with his great power? Nay, but he will put ſtrength into me. Unto thee then I come, O thou dear Redeemer. Plead my cauſe, and waſh me from all impurity, in the fountain of thy blood. I am become the ſcorn of men; but my truſt is yet in thee. O ſhew me all thou haſt yet to diſcover, and deliver me from all theſe curſed idols; from theſe violent temptations, and lay ſin and Satan beneath my feet.

Aug. 2. I found this a day of calm peace, and earneſt longings for full ſanctification. I heard the joyful news that my ſiſter *Peggy* was juſtified. O that all this family may be the Lord's! My couſin *R*—— was ſo happy this afternoon, that I thought ſhe would have died. The 3d. I read Mr. *Weſley's* Sermons on Self-denial, the New-birth, and Evil-ſpeaking, which ſo enlightened my mind, and filled me with love, that I could do nothing but praiſe God. This was a ſweet preparation for the trial at hand. My ſiſter adviſed with me about going to the meeting, but I left her to follow her own light. She called on couſin *R*—— to go with her, which I was ſorry for, as I knew it would prejudice my Father againſt her. When I came home, my Father declared I ſhould not come

any more into his houſe. He ſaid, my Couſin had been the ruin of all his children. The 11th. My Father began a converſation about Religion, forced me to anſwer him, and then fell into a violent paſſion for it. He abuſed the Methodiſts, and uſed me very unkindly. Alas, what a change, ſince he was diſpleaſed with me, for no other cauſe, but refuſing my aſſent to the very ſame truths he now oppoſes! I was much refreſhed and comforted, by converſing with ſome dear friends at *John Barber's*. I find a great love for poor ſinners, and think I could freely lay down my life for the good of ſouls. The 21ſt. We all went to hear *S. B.* preach, and I was greatly refreſhed.—My Mother behaves very well; may God reward her with his grace here, and glory hereafter! and O, may he reach my dear Father's heart, and ſhew him he is reſiſting the truth! The 26th. I was very low yeſterday, ſo that even my body was affected. But I am now very happy. God has in a particular manner been gracious to me in prayer. He has yet more to give. O may I preſs after it! The 27th. I went with *Charles* to the Chapel; and when we returned, *Joe* told us, we were turned out, and muſt not be admitted. Mrs. *Roe*, in being mediator between us, ſuffered much. She really acted like an own mother, only ſhe wanted us to make conceſſions, which we durſt not do for conſcience ſake. I find my mind amazingly ſupported, and very happy in God, ſo that heaven is more in my thoughts than all I do or ſuffer. Prayer is ſweet, and I have great power to intercede for my dear Father, and all the family. What an honour is it to ſuffer for Chriſt! May God direct me to do and ſuffer all his will! The 29th. Mrs. *Roe* has prevailed with my Father to let me go to *London*, inſtead of *Oxford*, and ſpend the long vacation with my Aunt. This day I was very happy in reading Mr. *Weſley's* Sermons. I think my ſoul is happier in this time of trial than ever before.

Sept. 4. My Father is ſtill angry and reſolute; but the Lord is gracious to my ſoul: and I know, if I am faithful unto death,

death, he will give me a crown of life. The 6th. I begged that the Lord would keep me from wicked dreams, (which often haraſs me) and laſt night my dreams were ſweet. I awaked this morning very happy. I have been the ſame all day, particularly at the prayer-meeting; and I am ſurrounded with the goodneſs of God, as I write theſe lines. O Lord, thou haſt done wonders for my ſoul! But thy promiſes ſhew me this is but a drop out of thy immenſe, unfathomable ocean of love. May I drink, and thirſt for more, till I ariſe ſatisfied with thy likeneſs! Stamp thy image upon me here, that I may appear before thee with joy in eternity! Amen.—Since then I have had ſuch conflicts with the enemy, that I have been near giving all up for loſt. A dear friend who was much diſtreſſed for me, prayed with me, and begged I would pray alſo. When I told her I durſt not, ſhe almoſt compelled me to it. After this I was better.

Sept. 8. I ventured this morning into my Father's kitchen, the back way, and unexpectedly met him; (the firſt time I have ſeen him theſe five days:) we both ſtood motionleſs ſometime. At laſt I broke ſilence, and aſked how he did? He ſaid ſternly, "What have you to ſay for yourſelf?" I again aſked him, How he did? He anſwered, "Pretty well." I offered to aſk his bleſſing; but he turned away, ſaying, "I have nothing to do with you." I then looked to my *heavenly* Father, and ſweet peace poſſeſſed my ſoul: and I could approach him with humble boldneſs at the altar. At noon he ſent *Charles* to tell us we might dine with him: accordingly we went. Reſtraint by degrees wore off, and all ſeemed well: but at half paſt ten at night, he began to upbraid us, in ſevere language indeed. He ſaid we were bringing his grey hairs with ſorrow to the grave: that we had nothing more to expect from him: and that perhaps we ſhould never ſee him more. He ſaid I was to live on my own money in *London* henceforth, and take my chance, &c. I ſaw he expected me to aſk pardon; but this I durſt not do,

as it would have been acknowledging That to be wrong, which I had done from a ſenſe of duty.

Sept. 9. I took leave of my Father and Mother, who ſet off for *Liverpool*, and was much affected. The 10th. I took leave of the dear, loving people of God, in *Macclesfield*. I was much grieved at parting with my couſin *R.* perhaps for the laſt time. The 12th. I had a good journey, but was much fatigued with riding all night. I got to *London* about eight o'clock this evening, and my Aunt received me with much affection.

Sept. 23. I have lately ſeen more into God's dealings with me than ever, and am convinced that all his diſpenſations are faithfulneſs and truth. I went to hear the people at *Weſt-Street* Chapel ſpeak their experiences: many enjoy full ſanctification. I was much ſtirred up. Lord, let me never reſt till I am fully renewed in love. The 25th. The bleſſing of ſanctification was brought near; but the enemy ſuggeſted, "If thou receiveſt it thou canſt not keep it."

May 5, 1777. I had a great ſtruggle this morning between Nature and Grace, one exciting all evil thoughts; the other diſcovering the will of God, that he waits to cleanſe me from all ſin. Grace got the victory, and glory be to God, I find power, and calm, ſteady peace. O may I go on from ſtrength to ſtrength. The 7th. Being very happy this morning, I reaſoned thus: St. John ſaith, "He that dwelleth in love, dwelleth in God, &c." But I dwell in love: therefore I dwell in God, and God in me. Again, None but God can ſhed abroad love in my heart. But love is ſhed abroad in my heart: therefore it is the work of God. Satan uſed many efforts to trouble me, when I called upon the Lord, and was delivered from his ſuggeſtions, and my ſoul was kept undefiled. When I returned from *London* to *Oxford*, and came to my lonely room, without fire, without friend to converſe with, and with enemies all around me; and Satan ſeeking every occaſion for my overthrow, my ſpirits were oppreſſed. I walked ſometimes muſing in the ſtreets. Juſt in the ſame ſituation I was a year ago; even

as

as a ſparrow that ſitteth alone upon the houſe-top. O for a religious friend to whom I could unboſom my ſoul! In private prayer my mind was brought into a ſweet calm. Lord be my guide, and my portion for ever!

June 1. Of late I have been toſſed to and fro. Sometimes I have been happy; at others, almoſt in deſpair. Trials from the world; temptations from the enemy; and above all, the evils of my own heart, wearied out my ſpirits: add to this, the weak ſtate of my nerves, which often render me incapable of recollection, ſo that I cannot purſue my buſineſs, or properly judge of the ſtate of my ſoul. Satan always takes advantage of theſe ſeaſons, and when I would lay hold on the promiſes, he tells me, they are not for thee. Thou art fallen from grace, thou haſt ſinned away thy day of grace, and wilt be damned. I have ſunk into deſpair. Sometimes I would faſt, and uſe all kinds of mortification, to keep under my corruption; but when I found them riſe again with equal ſtrength, I was ready to give up all.

[*To be continued.*] 132

A ſhort Account of the Death *of Mr.* THOMAS PAYNE, *who departed this life, Jan.* 6, 1783.

FROM a principle of affection to our deceaſed brother, I think it my duty to add ſomething to the Account already given, in the year 1781. And I am more particularly inclined to this, as it contains a little account of the Lord's gracious dealings with his ſervant, in his ſickneſs and death.

In the beginning of his illneſs, he had deep impreſſions on his mind, that this affliction was unto death: the thought of which, he often ſaid, was a reviving cordial to him.

As his bodily weakneſs increaſed, his deſire after *full* ſanctification increaſed: for which his ſoul was deeply engaged in conſtant, mighty prayer.

About two months before his death, the enemy was permitted to aſſault him many ways; but one temptation in particular

particular was very ſevere for the time it laſted, which was to doubt the being of a God. But he was ſoon delivered from it. After which, he had much communion with the Father, and with his Son, Jeſus Chriſt.

About a fortnight before he died, he was led to ſuch a diſcovery of himſelf as he never had before: even all the ſins he had ever committed were preſented to him, attended with ſuch a deep ſenſe of his weakneſs, and blindneſs, as made him exceedingly tremble. Above all, what gave him the greateſt pain was, that he had done the work of the Lord, in many inſtances, ſo much in his *own warm ſpirit*; and not in the meekneſs, and gentleneſs of Chriſt.

This was attended with ſuch a ſight of the majeſty, and holineſs of God, and the excellency of his glory, as excited a vehement cry in his heart for the coming of Jeſus, to make him fully meet for the enjoyment of himſelf. And our Lord ſoon heard him: his faith beheld the great Atonement, on which he received a *whole Saviour*, who applied the all-cleanſing blood. He was now filled with joy unſpeakable and full of glory; and experienced that complete ſalvation he had ſo long preached to others.

From this time his converſation was truly in heaven: his exhortations and perſuations to all that came near him, to devote themſelves entirely to God, were delivered in ſuch a powerful manner as made deep impreſſions on every heart.

The day before his death (when Mr. *Rankin* called to ſee him) his ſoul was truly comfortable. And after ſome converſation, concerning the goodneſs of God to him, he ſaid, "You are going to preach: tell the people, tell the Societies, I die a witneſs of the truth I have preached to others. And I now ſolemnly declare, I believe the doctrine taught by the Methodiſts; and that the diſcipline they enforce, is above all others, the beſt calculated to bring ſinners to God, and to keep them cloſe to him." During the night, he frequently ſpoke of the love and power of God to his ſoul; waiting patiently for the coming of his Lord.

About

About an hour before he departed, Mrs. *Payne* ſeeing him in an agony, ſaid, "My dear, you appear as if your heart was breaking." He replied, "Let it break! Let it break! But it is hard work to die!" After this he was very calm, and appeared to poſſeſs great ſerenity of mind. But now the hour of releaſe came, when he turned his eyes towards Mrs. *Thomas*, and with a piercing, yet pleaſing look, ſaid, "Lord, have mercy! Jeſus, ſave to the uttermoſt! to the very uttermoſt!" And ſoon after, while we were commending his ſoul to God, he fell aſleep in Jeſus.

Thus departed this chriſtian hero: this valiant ſoldier of Chriſt; who counted not his life dear to him, ſo he might finiſh his courſe with joy, and the miniſtry he had received from the Lord.

March 13, 1783. CHARLES BOON.

A ſhort Account of the Life and Death of WILLIAM ADAMS.

WILLIAM ADAMS was born in Fairfax county, in Virginia, on the 23d of July, in the year 1759. From his infancy, he was inclined to paſſion and other evil tempers.

At times the holy ſpirit ſhewed him, all was not well; and cauſed him to feel great uneaſineſs concerning the ſalvation of his ſoul. When he was about fourteen years of age, he had frequent opportunities of hearing the Methodiſts preach. For ſome time it made no laſting impreſſion on his mind; though from his firſt hearing, he believed their doctrine to be true.

I am not ſure how the Lord was pleaſed to awaken him to a ſenſe of his wretchedneſs. But this I know, I have ſeen but very few ſo broken to pieces before the Lord, under a moſt piercing ſenſe of their danger. For two years, I have often

often heard him ſay, he went bowed down under a ſenſe of the wrath of God: while his countenance, his tears, his frequent groans, his geſtures, as well as the whole of his behaviour, ſhewed the hell he felt within. During this time he miſſed no opportunity of hearing God's word. Many a tear did he ſhed while Chriſt Jeſus was ſet forth as crucified before his eyes. Early and late has he been known to be pouring out his ſoul to God in private. It was not uncommon for him to go into the fields and woods, and to riſe at midnight, to ſeek reſt to his ſoul.

During this time he had power over all outward ſin, and walked in all the ordinances of God blameleſs: yet he knew that this would not do, unleſs his ſins were blotted out, and his dead ſoul made alive to God. He was frequently tempted to think, all his prayers and tears were in vain; that he was a hypocrite; and that God would never have mercy on him. But, notwithſtanding all his attempts had hitherto proved fruitleſs, he determined to lie at the feet of Jeſus, and, if he periſhed, to periſh crying out for mercy. He knew that if he was damned, it would be juſt in God, becauſe he had abuſed his mercies.

In this time of his ſore travail, it was a rare thing to ſee him ſmile; and if he ſaw any who profeſſed to know Chriſt, light or trifling, it was eaſy to obſerve the effect it had on him. Indeed ſuch was his concern, that he ſeemed unfit for any buſineſs, but that of his ſalvation. He was afraid of nothing ſo much as of deceiving his ſoul, or that his convictions would wear off, without ending in a ſound converſion. He likewiſe groaned in earneſt prayer to God for his relations and neighbours; longing for the ſucceſs of the goſpel among them, and all people.

About the 1ſt of March, in the year 1775, he felt ſuch a bleſſed change, that his weeping and mourning were turned into joy. This was matter of great conſolation to all his chriſtian friends. His countenance, his behaviour, his prayers,

prayers, his praiſes, all agreed to teſtify what the Lord had done for him. Now he could ſay, "As far as the Eaſt is from the Weſt, ſo far hath he ſeparated my ſins from me." From this time forward he doubled his diligence in waiting upon God.

Few ſpent more time in private prayer, and few were more fond of God's word. For ſeveral years, he was ſeldom without his Bible in his pocket or his hands. Indeed there was ſo much of the meek and lowly Jeſus to be ſeen in him, that the ſervants of God could not but take particular notice of him, as though God intended him for ſomething extraordinary; therefore, after a ſhort time, he was appointed to watch over a few ſouls, not far from his father's houſe, in order to aſſiſt them in working out their ſalvation. And it pleaſed God to bleſs his labour amongſt them, while they were under his care. O, how often did he feel his mind grieved for any who made a profeſſion of knowing Chriſt; but followed him afar off!

[*To be continued.*] 138

An Account of the Life of Mrs. MARGARET BAXTER.

[Wrote by her huſband, Mr. Richard Baxter.]

CHAP. I.

Her parentage, and the occaſion of our acquaintance.

THOUGH due affection inclines me to give the world a narrative, which otherwiſe I had omitted; yet the fear of God hath not ſo forſaken me, that I ſhould willingly deliver any falſehood, through partiality or paſſion: but as I knew more of her than any other, for the good of the reader, and the honour of God, I ſhall give a true relation of the things which I knew.

1. We were born in the ſame county, within three miles and a half of each other; but ſhe of one of the chief families in the county, and I but of a mean freeholder, called a Gentleman for his anceſtor's ſake; but of a ſmall eſtate, though ſufficient. Her Father, *Francis Charlton*, Eſq; was one of the beſt Juſtices of the Peace in that county, a grave and ſober man, but did not marry till he was aged, and ſo died while his children were very young: who were three, of which the eldeſt daughter, and his only ſon are yet alive. He had one ſurviving brother, who after the Father's death maintained a long and coſtly ſuit about the guardianſhip of the heir: this Uncle was a comely, ſober Gentleman, but the wife and good Mother durſt not truſt her only ſon in the hands of one that was his next heir. And ſhe thought that nature gave her a greater intereſt in him than an Uncle had. But it being in the heat of the civil war, he being for the Parliament, had the advantage of ſtrength, which put her to ſeek relief at *Oxford* from the King, and afterwards to marry one Mr. *Hanmer*, who was for the King, to make her intereſt that way. Her houſe being a ſort of a ſmall caſtle, was now garriſoned for the King. But at laſt the Uncle procured it to be beſieged by the Parliament's ſoldiers, and ſtormed and taken; where the Mother and the children were, who ſaw part of their buildings burnt, and ſome lie dead before their eyes; and ſo the Uncle got poſſeſſion of the children.

But at laſt, ſhe, by great wiſdom and diligence, ſurpriſed them, and ſecretly conveyed them to one Mr. *Bernard's*, in *Eſſex*, and ſecured them againſt all his endeavours.

2. The wars being ended, ſhe, as guardian, poſſeſſing her ſon's eſtate, took him to herſelf, and uſed it as carefully as if it had been her own. Out of it ſhe conſcionably paid the debts of her huſband, repaired ſome of the ruined houſes, and managed things faithfully, according to her beſt diſcretion, until her ſon marrying, took his eſtate into his own hands.

3. She,

3. She, being before unknown to me, came to *Kidderminſter*, deſiring me to take a houſe for her. I told her I would not be guilty of doing any thing which ſhould ſeparate ſuch a Mother from an only ſon, who in his youth had ſo much need of her counſel: and that if paſſion in her, or any fault in him, had cauſed a difference, the love which brought her through ſo much trouble for him, ſhould teach her to be patient, rather than to forſake him. She went home, but ſhortly came again, and took a houſe without my knowledge.

4. When ſhe had been there alone awhile, her unmarried daughter, Margaret (about ſeventeen or eighteen years of age) came after her from her brother's, reſolving not to forſake the Mother who deſerved her deareſt love; and ſometime went to *Oxford* to her elder ſiſter, Wife to Mr. *Ambroſe Upton*, then Canon of Chriſt's Church, both yet living. In this time the good old Mother lived as a bleſſing among the honeſt, poor weavers of *Kidderminſter*, whoſe company, for their piety, ſhe choſe before all the vanities of the world. In which time my acquaintance with her made me know, that (notwithſtanding ſhe had formerly been ſomewhat paſſionate) ſhe was a woman of uncommon patience in great trials: of prudence and piety, juſtice and impartiality.

[*To be continued.*] 143

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

Of ſome particular Sorts of FISHES.

[*Continued from page* 32.]

A Particular ſpecies of Water-Lizards, Abbe Spallanzani terms an Aquatic Salamander. Yet he obſerves, this cannot bear any great degree either of heat or cold. But the

moſt remarkable circumſtance relating to it is, that let its tail, legs or even jaws be cut away, and in a ſhort time they are reproduced. The tail, beſide a complete apparatus of nerves, muſcles, glands, arteries and veins, has vertebræ of real bone. And their legs do not differ from thoſe of the moſt perfect animals, in the number of bones whereof they are compoſed.

Now when the legs and tails of this animal are taken away, new vertebræ, and new bones are produced: a phænomenon as wonderful as any hitherto known. This takes place in every known ſpecies of Salamanders, at any period of their life, on the earth or in the water; and let the length of the divided part be greater or leſs. Nor do the conſtituent parts of the new tail differ from thoſe of the part that was cut off, either in number, ſtructure, or connexion. But a whole year is ſcarce ſufficient to render the new part equal to that which was cut. Indeed the regenerating power ceaſes during the winter half year.

When the part reproduced is cut off, it is ſucceeded by another, which proceeds in the ſame manner as the former, and this a ſecond, a third, or fourth time: the Salamander ſtill forming new parts by the ſame unalterable laws.

There are in the legs of a Salamander ninety and nine bones. In the four regenerated legs there is the ſame number. The form and internal ſtructure of the reproduced, and the bones of the natural, are the ſame. But the colour of the new bones is ſomewhat different, and their ſubſtance more tender. And all theſe parts are reproduced in the ſame manner and at the ſame time, whether the creature is fed, or kept faſting.

When their jaws are cut off, the ſame thing happens. New bones are reproduced, new teeth, new cartilages, veins and arteries. From the wonderful reproduction of ſo many parts in this, may we not extend our enquiry to other animals of equally complicated ſtructure? Let us enquire firſt

concerning

concerning Tad-poles. If the whole of their tails be cut off, they ſink to the bottom of the water, and periſh. But if part only, they ſoon recover it. In one ſummer's day the reproduction makes a rapid progreſs in young Tad-poles. And in a ſhort time, the new part of the tail and the old together, equal the tail of others born at the ſame time. A ſecond, third, and fourth reproduction conſtantly follows, upon a ſecond, third, or fourth ſection. Nay, ſucceſſive regenerations never fail, as long as the Tad-pole keeps its tail.

If no nouriſhment is given Tad-poles, they do not grow, nor are the membranes of the infant ſtate caſt off. Yet the tails cut off will be reproduced nearly in the ſame time.

If the head of an Earth-worm be cut off, a new head is reproduced. Nay, if both the head and tail are cut off from the middle part, both of them are reproduced. Nor is this regenerating power ſoon exhauſted. A ſecond reproduction being cut off, is ſucceeded by a third, this by a fourth, that by a fifth, and ſo on.

The ſame thing takes place in another kind of worm, little known, which he calls an Aquatic Boat-worm. It is compoſed of rings like the earth-worm, which it ſhortens or lengthens at pleaſure, and ſo moves from place to place. Toward the head it is as large as any gooſe-quill, and its length is about a ſpan. It lives in ſhallow, clear water, either ſtagnating or flowing gently, fixing its fore part in the mud, whence it is nouriſhed. The back part reaches the top of the water, and being ſtretched and hollowed, forms a kind of boat on the ſurface. Its ſides riſe above the water, ſo that none gets in. But on the leaſt agitation of the water, the inſect immediately ſhuts up his boat, and retires into the mud. When the motion is over, he again thruſts his tail out of the water, and makes his boat afreſh, which remains entire till he is diſturbed again. And this he does not fail to make, though the mud is removed, and he left with little water

water. It ſeems the organs of reſpiration are placed in this part, as they are in various ſorts of aquatic animals.

Theſe worms are quicker in their reproduction than earth-worms. They more eaſily recover their heads, as well as tails, and this power exerts itſelf through the whole year.

The caſe of the Snail may ſeem ſtill more ſtrange. It can firſt, reproduce its horns. After they have been cut off, the trunk becomes like a ſmall knob, whence ſprings a black point, which is the eye. The trunk then increaſes in length and ſize, till it equals the former horn.

If the head be cut off, a new one ſucceeds; but in a ſingular manner. If a worm's head be cut off, the reproduction is an entire organic body, that is, a part in miniature exactly ſimilar to that which was cut off. But what appears on the trunk of a Snail, is not an entire organic body, containing in miniature all the parts of the head which were cut off: but theſe parts grow piece by piece at different intervals, and require time to unite and conſolidate into one maſs, reſembling the original pattern. For inſtance. Sometimes the reproduction is like a round, ſmall body, containing the primary parts of the two lips, and of the ſmall horns, which are united to the mouth, and the new-formed teeth. This round body is placed on the centre of the trunk. The large horns, and the fore part of the Snail, which in the entire animal are contiguous to the head, are wanting. Another trunk ſhews the larger horn on the right ſide, more than a tenth of an inch long, already provided with its eye. Under this, at ſome diſtance, the firſt lineaments of the lip appear. In a third Snail ariſe three horns, two of which are of their natural length, while the third is but juſt above the ſkin. Some ſhew nothing but the trunk, without any ſign of the reproduction, although the head was taken off at the ſame time with that of the others, from which are come forth ſuch a number and variety of organs: on the contrary, in ſome Snails,

Snails, there is no difference between the old and the new head: only there is an aſh-coloured line, pointing out exactly where the head was cut off.

[*To be continued.*] 145

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

[*Continued from page* 33.]

Of the Aſſociation of IDEAS.

"Sect. 10. THE ideas of *goblins* and *ſprights*, have really no more to do with darkneſs, than light; yet let but a fooliſh maid inculcate theſe often on the mind of a child, and raiſe them there together, poſſibly he ſhall never be able to ſeparate them again ſo long as he lives, but darkneſs ſhall ever afterwards bring with it thoſe frightful ideas, and they ſhall be ſo joined, that he can no more bear the one than the other.

"Sect. 11. A man receives a ſenſible injury from another, thinks on the man and that action over and over, and by ruminating on them ſtrongly, or much in his mind, ſo cements thoſe two ideas together that he makes them almoſt one; he never thinks on the man, but the pain and diſpleaſure he ſuffered, comes into his mind with it, ſo that he ſcarce diſtinguiſhes them, but has as much an averſion for one as the other. Thus hatreds are often begotten from ſlight and almoſt innocent occaſions, and quarrels propagated and continued in the world.

"Sect. 12. A man has ſuffered pain or ſickneſs in any place; he ſaw his friend die in ſuch a room; though theſe have in nature nothing to do with one another, yet when the idea of

of the place occurs to his mind, it brings (the impreſſion being once made) that of the pain and diſpleaſure with it; he confounds them in his mind, and can as little bear the one as the other.

"Sect. 13. When this combination is ſettled, and whilſt it laſts, it is not in the power of Reaſon to help us, and relieve us from the effects of it. Ideas in our minds, when they are there, will operate according to their natures and circumſtances; and here we ſee the cauſe why Time cures certain afflictions, which Reaſon, though in the right, and allowed to be ſo, has not power over, nor is able to prevail againſt them, with thoſe who are apt to hearken to it in other caſes. The death of a child, that was the daily delight of his mother's eyes, and the joy of her ſoul, rends from her heart the whole comfort of her life, and gives her all the torment imaginable: uſe the conſolations of Reaſon in this caſe, and you had as good preach caſe to one on the rack, and hope to allay, by rational diſcourſes, the pain of his joints tearing aſunder. Till time has by diſuſe ſeparated the ſenſe of that enjoyment, and its loſs from the idea of the child returning to her memory, all repreſentations, though never ſo reaſonable, are in vain; and therefore ſome in whom the union between theſe ideas is never diſſolved, ſpend their lives in mourning, and carry an incurable ſorrow to their graves.

"Sect. 14. A friend of mine knew one perfectly cured of madneſs by a very harſh and offenſive operation. The Gentleman, who was thus recovered, with great ſenſe of gratitude and acknowledgment, owned the cure all his life after, as the greateſt obligation he could have received; but whatever gratitude and reaſon ſuggeſted to him, he could never bear the ſight of the operator: that image brought back with it the idea of the agony which he ſuffered from his hands, which was too mighty and intolerable for him to endure."

[*To be continued.*]

Extracts

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

[*Continued from page* 36.]

Of the DELUGE, *and the* MEMORIALS *thereof in the Gentile World.*

ON the westermost branch of the Nile was the temple of Canobus. It was properly Ca-Noubi, that is, the temple of the oracle of Noah. Niobe was the same name and person, though by the Greeks mentioned as a woman, and said to have wept for the loss of all her children, till she at last stiffened into a stone.

As the ancients described the Ark like a lunette, it was called Μην and Σελην, a moon; and a crescent became a symbol of it. Whence Noah was called Meen or Menes, and worshipped all over the East, as Deus Lunus.

The history of Danäe, Danaus, and the Danaïdes relate to the same event. The name of Danaus does not relate to a man, but to da-Näus, the ship. The æra therefore of Danaus is the æra when the model of this sacred vessel was introduced, with the worship of it: the fifty daughters of Danaus were the priestesses who bore it. All this is from Egypt. The Canobic vessels were often made with small holes in the bottom, to filter the muddy waters of the Nile. Hence arose the story of the Danäides drawing water in sieves.

The Ark had several names, Theba, Baris, Argus, Aren, Laris, Boutus, Cibotus. Of these they formed different persons. Hence a large family has risen from a few antiquated words. The Ark likewise, and Noah, were often confounded with each other.

The Hiſtory of Noah has been recorded by the ancients through their whole theology. But they obſerved it by giving him ſo many different titles: Thoth, Menes, Hermes, Oſiris, Prometheus, &c. All the deities of the ſea were related to him. But this hiſtory is moſt plainly laid down under the titles of Saturn and Janus. Janus was repreſented with two faces, with which he looked both backward and forward. He had generally near him a ſhip, particularly on the money coined to his honour. Some of his coins had a dove on the reverſe. He was repreſented as a juſt man and a prophet, and as the author of time, and the god of the year. And Cronus or Saturn, is ſtiled the father of gods and men, the producer of all things. He is repreſented as one that ſprang from the earth, and at the ſame time was the offſpring of heaven.

The Romans diſtinguiſh between Saturn and Janus; but they were indeed one perſon. Saturn is ſpoken of as an ancient king, all whoſe people were happy: as teaching men to till the ground and plant vines; and as giving laws and reforming mankind. And the coins ſtruck in honour of him, had a ſhip on the reverſe.

Janus was the ſame, not only with Saturn, but with Helius, Apollo, Diana, and Dionuſus, and with Saturn, the god of the ancient Germans. Under every title, Noah is repreſented as the father of gods and men.

Noah is alſo commemorated by the name of Poſeidon; in conſequence of which they made Neptune or the Ocean the father of all things. But when the ancients ſaid, "All things are derived from water," they did not refer to that element as the material principle, but to the Deluge as an epocha, when time, and nature, and mankind were renewed.

Cronus, ſays Proclus, was the founder of the royal triad, namely, his three ſons, the Baalim of the ſcriptures, and the Demons or little gods of Greece. Time and all things were by

by the ancients deduced from Noah; hence they came at laſt to think him the real Creator. The whole religion of the Gentiles conſiſted in the worſhip of Demons, who like the Manes and Lares of the Romans, were the ſouls of men deceaſed; thoſe in particular, who lived in the time of Cronus.

When men fell from the worſhip of the true God, one might naturally ſuppoſe, that one ſort of idolatry would be an undue reverence to the Patriarch, the father of mankind, and that rites would be eſtabliſhed as a memorial of his wonderful preſervation. I have ſhewn that it was ſo. It may therefore be ſuppoſed, that the hiſtory of the Dove, and of the Rainbow, would not be forgotten. Accordingly the dove which returned with a leaf of olive, was held in uncommon regard for ages, as a peculiar meſſenger of the Deity, and an emblem of peace. The ancient Amonian name of the dove was Ion, or Iona: as it was eſteemed an interpreter of the Deity, the prieſts were ſtiled Ionah, or Doves. And as Theba in Egypt was the temple of the Ark, it is natural to expect prieſts of that denomination there. Such were then called by the Greeks, Doves or Pigeons. Such were alſo at the temple of Dodona in Epirus, who preſerved with them the whole hiſtory of the Deluge. The prophet ſent to the Ninevites is ſtiled Jonas; probably a title given him on that account. Noah ſeems to have been the firſt in the gentile world who was typified under this emblem. The purport of his name was Reſt from labour: hence the Dove became an emblem both of him and of peace.

Noah was ſometimes painted as half a fiſh, and half a man, and was then called Odacon. But this is a miſtake for ὁ Δαγων or Dagon: a compound made up of Dag-On; that is, the god On in the ſemblance of Dag, a fiſh; worſhipped under this form in many parts of Syria.

The Dove ſeems to have been the national enſign of the Babylonians, ſtiled Iönim, or the Children of the Dove.

As the famous Semiramis was only an emblem, not a real perſon, under the figure of a dove; Sema-Ramis, the token of the moſt High, ſo Semele was Sema-el, the token of God. Her ſiſter Ino was no other than Iona. She is ſaid to be the daughter of Hermione, i. e. Herm-ione: ſo Ino and Hermione are only different names for the ſame thing.

[*To be continued.*] 140

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 41.]

BUT whatever weight there may be in thoſe arguments, with which the light of nature furniſhes us on this ſubject, there is yet more in thoſe which are drawn from the word of God. And among theſe, that which comes firſt in courſe, and is indeed the foundation of all the reſt, is taken from the account which the ſcripture gives us of the firſt inſtitution of Marriage. When God, in his infinite wiſdom ſaw that it was not good for man to be alone, and determined to make him a help-meet, he created for him one wife and no more. Now, with regard to this, I obſerve, if ever there was a reaſon for one man to have a plurality of wives, it was when mankind were firſt created, when there were greater reaſons for their ſpeedy propagation than have ever exiſted ſince; and when the body of our firſt parent poſſeſſed a degree of ſtrength and vigour which has not fallen to the lot of any of his ſons. When I conſider that Adam was to be the means of peopling the whole world, and hear God ſay to him, *Be fruitful and multiply, and repleniſh the earth*; and yet ſee that he is confined to one wife; when I obſerve him in poſſeſſion of a body ſo healthy and ſtrong, that it lives nine hundred

hundred and thirty years, and yet find him, when fallen as we are, circumſcribing his paſſions within the bounds fixt by his Creator, and contenting himſelf with that one woman whom he had given him, I cannot entertain any doubt concerning the will of God in this matter. I believe, had Polygamy been agreeable to the Divine will, and for the comfort of mankind, it would have taken place, and received the ſanction of the Divine authority, when there were greater reaſons for it than have ever exiſted ſince, or can exiſt till time ſhall be no more. I ſay again, if God allowed Adam no more than one wife, when it was his will the world ſhould be filled with people as faſt as poſſible, can we ſuppoſe he will allow more to us, when it is now full? And if Adam poſſeſſed of ſuch *health*, *ſtrength*, and *vigour*, was ſatisfied with one wife for upwards of nine hundred years, ſhall not his *ſickly* and *feeble* ſons, be each content with one for the ſhort ſpace of thirty or forty?

6. But let us hear what our Author has to ſay on this head. "As to the notion, ſays he, p. 143, expreſſed by commentators, That becauſe God created but one man and one woman at the firſt, therefore he intended that no man ſhould have more than one wife at a time ever after, I do humbly conceive that if God had meant ſo, he would ſomewhere have ſaid ſo." Permit me to tell this Gentleman he has ſaid ſo, and that both by word and deed: he himſelf marries Adam, his firſt-born ſon, to one wife, and then pronounces, on that occaſion, the following remarkable words, *A man ſhall leave Father and Mother, and ſhall cleave to his Wife*, (not wives) *and they* (*twain*, as Chriſt explains it) *ſhall be one fleſh*. Now does this fact, and theſe words uttered in conſequence of it, ſufficiently declare the will of God reſpecting this matter? I think it does, and Mr. *Madan* would have thought ſo too, had Polygamy on the woman's ſide been in diſpute, and the ſame form of expreſſion been uſed reſpecting her: he would have thought the words implied a prohibition of Polygamy on her ſide, had it been ſaid, "A woman ſhall

leave

leave father and mother and ſhall cleave to her huſband, and they two ſhall be one fleſh." He would have ſuppoſed there was ſome reaſon for uſing the ſingular inſtead of the plural here, and that it ſignified, a woman ſhould have but one huſband at a time: and he would have judged it no unfair concluſion to infer from the word *two*, mentioned by our Lord, that *two* and *no more*, one male and one female, ſhould be joined in this intimate union.

7. But as our Author has taken notice of this argument, we will attend to the reply he makes to it. "Some may argue, ſays he, p. 144, that becauſe it was ſaid, A man ſhall cleave to his *wife*, not *wives*, therefore it is unlawful for a man to have two or more wives in ſucceſſion, and can only have one as long as he lives, becauſe Adam had but one!" Here, Sir, you have one proof, among a hundred which might be given, of the unfairneſs of this writer. The queſtion is, whether theſe words allow a man to have two or more wives *at a time*: this and this alone is the matter in diſpute: but this is artfully paſſed over, the queſtion is ſhifted, and a matter brought upon the carpet concerning which nobody has any doubt. Our Author then ſets himſelf to confute this notion of his own forming, and makes it quite clear, that notwithſtanding theſe words, uttered at the firſt inſtitution of Marriage, a man may have two or more wives in *ſucceſſion*. But further: "If we take upon ourſelves, ſays he, to interpret this or any act of God, we take upon us what does not belong to us." But I apprehend, if any act of God interprets itſelf, or is ſo plain, that it needs no interpretation, or if God graciouſly condeſcends to interpret it for us, then we may judge without "taking upon us to intrude into thoſe ſecret things which do not belong to us." Now this is the caſe with regard to the matter before us. God's creating only one man and one woman is an act that interprets itſelf, as much as his creating males and females. As it is plain from God's creating mankind, male and female, that he intended they ſhould

ſhould propagate their ſpecies, ſo is it manifeſt from his creating only *one man* and *one woman*, that he intended *two*, and *no more*, ſhould be joined together in the marriage union: eſpecially as he himſelf has put this meaning upon this act, declaring, *a man ſhall cleave to his wife, and they two ſhall be one fleſh.*

8. Mr. *Madan* however is of a different opinion. "That God might have created ten thouſand men and as many women, ſays he, p. 149, is certain. Why he did not, he hath no where told us, any more than why he created only one man and one woman. This and all things elſe are to be reſolved into his good pleaſure, and the counſel of his own will. Our attempting to account for any of his holy acts and diſpenſations, any further than the revelation of his will authoriſes us, is to be wiſe above what is written, and to involve ourſelves in endleſs mazes of error." Would you have ſuppoſed, Sir, that after this, this ſame Gentleman himſelf would have undertook to account for this very act? "One weighty reaſon, ſays he, for the creation of only one man and one woman at firſt, may be gathered from Acts xvii. 26, where it is ſaid, He hath made of one blood all nations of men. Had more men and women than Adam and Eve been created at firſt, this ſtrict affinity of relationſhip by blood could not have exiſted." As to more *men*, that does not come into the queſtion at preſent; but ſurely had the all-wiſe Creator intended to authoriſe Polygamy, and had therefore formed ſeveral women for Adam, ſuppoſing he had formed them all as he formed Eve, viz. out of the ſubſtance of Adam's body, ſtill the ſame relationſhip by blood *would* have exiſted, ſo that this does not account for the fact in queſtion at all.

9. But Mr. *Madan* "preſumes that God made the reſt of the animal creation by pairs, the male and the female, and therefore that to draw arguments againſt Polygamy from a ſimilar creation of the human ſpecies, would, if purſued to the utmoſt, prove too much, and of courſe prove nothing." In

anſwer

anſwer to this, I aſk, how is it proved that God made the reſt of the animal creation by pairs? that he made two and no more, one male and female of each kind? I am inclined to think the expreſſions uſed by Moſes, Gen. i. 20—25, rather intimate the contrary, that *great numbers* of every kind, both male and female were produced; for it is ſaid, "the waters brought them forth *abundantly after their kind.*" But ſuppoſing this could be proved, unleſs he could prove, ſecondly, that man is upon a level with brute-beaſts, and as incapable as they are of reliſhing any higher pleaſures than thoſe which belong to mere animal nature, his argument is worth nothing. Becauſe though God might intend that irrational creatures, not endowed with a moral ſenſe, and therefore not accountable for their actions, ſhould go together in a promiſcuous manner; yet, he might intend that man, the nobleſt of his works here below, ſhould walk by a higher rule, and partake of more pure and ſublime pleaſures, in that mutual love and friendſhip which is the chief part of matrimonial happineſs, but which cannot poſſibly have any exiſtence where Polygamy takes place.

10. This I take to be an irrefragable argument againſt Polygamy, viz. that it is inconſiſtent with that pure friendſhip, mutual love, and ſweet endearment which ought in reaſon to ſubſiſt between a married couple, which were moſt certainly commanded of God when he ſaid, "A man ſhall leave father and mother, and ſhall cleave to his wife." The very ſame Hebrew phraſe being uſed to ſignify *cleaving to the Lord*, Deut. iv. 4. and Joſh. xxiii. 8, (as has been obſerved) the meaning certainly is, a man ſhall bear a ſtronger affection to his wife, than he bears to his neareſt and deareſt relations; yea a ſtronger than he bears to any creature. He ſhall love her only leſs than God: now I apprehend, Reaſon and Experience agree to aſſure us, that this matrimonial affection can have but one object. It cannot be beſtowed upon ſeveral at the ſame time. One perſon and no more, a friend, a companion,

panion, a partner, a wife can be loved in this ſuperlative manner. The human heart is too narrow to find room for two or more ſuch affections. I draw therefore this infallible inference from theſe certain principles, that if God intended the peace and happineſs of his creatures, if he intended huſbands and wives to live in mutual love and harmony, he intended one man to be joined in matrimony to *one woman*, and *no more*. And I call upon Mr. *Madan* to produce one ſingle inſtance, taken from ſacred or profane hiſtory, ancient or modern, wherein a man loved and behaved in all reſpects as a huſband to more than one wife. The idea is abſurd and the fact impoſſible.

[*To be continued.*]

An Account of THOMAS PERKS.

THOMAS PERKS was a Nailer by trade, and lived in the ſkirts of the city of Dublin. The outſide of his houſe had but a middling appearance; but the inſide was ſo neat, and every thing in ſuch order, that it led me to take notice of it to his wife: on which, ſhe ſaid, "Yes, things are greatly altered ſince my good man has turned to the Lord: we now enjoy comfort in ſoul and body, thanks be to God!" She then told me that her huſband had ſo reduced her by drinking, that ſhe had no clothes to cover her, nor a pot to boil their victuals in, when ſhe could get any; no, nor ſo much as a bed to lie on, ſave a little ſtraw!

I then deſired him to tell me how he was brought to God. He ſaid, "My beſetting ſin was drunkenneſs, which was the inlet to all vice. Once I had made a promiſe to drink only half a pint of wine in a certain place. When I had drank it off, I found a very ſtrong deſire for more. I heſitated a little on the conſequence of daring to break my promiſe to God. But evil deſire prevailed, and I deſperately

called for another. Juſt as the laſt drop went down, the devil poſſeſſed me in an unuſual manner. I went home like a fiend, and accuſed my own ſon (about fourteen years old!) of being vile with his mother. I then catched him by the throat, and would have ſtrangled him, only his mother reſcued him; for which I knocked her down, and uſed her in the moſt barbarous manner.

"When I had wearied myſelf, I went to bed and fell aſleep. My wife then took the opportunity to crawl in beſide me. In the night I was awakened by a converſation around me, which terrified me exceedingly. I heard one diſtinctly ſay, 'Here is Beelzebub coming!' I then muttered a prayer, and looking up, ſaw over me a great light, and a ſmiling perſon looking down upon me. Preſently I heard a loud voice, at a diſtance, ſaying, 'Why do you not fetch him away?' while others ſaid, 'We cannot; for he is praying.' I then cried in earneſt to the Lord for mercy; on which they all vaniſhed. On this I turned to my poor wife, and intreated her to forgive me, and got upon my knees to intreat God for pardon: and in that manner continued till day-light. I then dreſſed myſelf and went out. But my wife thought, it was only the fumes of the liquor which occaſioned this alteration in my behaviour; and that I went out to get more that I might return and kill her: at the thought of which ſhe was almoſt dead with fear, and knew not where to go, or ſhe would have fled for her life. In the midſt of this diſtreſs I returned with a little bread, butter, ſugar and coffee; and deſired her to get up and make our breakfaſt. This was exceeding ſtrange to her, and what ſhe had not experienced for many years before. She therefore concluded, that ſomething more than common had happened to me. Since then the Lord has pardoned my ſins, and I love him with all my heart, and ſerve him with all my ſtrength."

After this he lived ſome years, diligent in buſineſs, fervent in ſpirit, ſerving the Lord night and day. He continued

to

to work at his buſineſs till he could earn only two-pence halfpenny a day, which ſome of our friends knowing, deſired him to ceaſe from labour, and they would maintain him. This he refuſed, ſaying, "The Society has expence enough without me." So he continued to work till they were obliged to pull down his bellows, and ſettled a weekly allowance on him. But ſuch was his real love for good works, that though his allowance was ſmall, he ſaved four-pence a week out of it, for two poor widows, who, for three years were not able to come down ſtairs. When he firſt offered this to them, they knowing his caſe, refuſed it; but he inſiſted on their taking it. So laying it down he went his way, ſaying, "You have more need of help than I: for I have my feet to walk on; but you are the Lord's priſoners."*

W. COLLINS.

Sunderland, Nov. 21, 1783.

An ACCOUNT *of the late Work of God at* EPWORTH.

[*Concluded from page* 50.]

12. THE fulleſt account which I could procure, was from Thomas Saxton, one of the Leaders. An extract from it I here ſubjoin.

As you deſire an account of this great work of God, I will give it you according to the beſt of my memory.

On Chriſtmas-Day I went to Scotten, and we had a prayer-meeting: it was here firſt that the power of God came upon us, in a manner I had never known before: and three perſons were enabled to praiſe God, for his pardoning love, as were two more at Scotter the ſame day. I related this to Mr. Tatterſhall on New Year's-Day, at which he rejoiced exceedingly. A young girl coming in who had been con-

* The Editor is ſorry he cannot favour the Public with an account of this remarkable man's death.

vinced of ſin ſometime before, we joined in prayer with her and for her: and the Lord anſwered to the joy of all our hearts.

13. Sunday, Feb. 23. My Brother came over to Epworth, and afterwards Mr. Tatterſhall. After preaching, I deſired a few that were ſeeking the Lord, to meet us at John Langton's in the evening. No ſooner had we begun to pray, than my ſiſter began earneſtly to cry for mercy. The Lord heard and ſent an anſwer of peace. In a few minutes a lad, about ſeventeen, before quite unconcerned, began to cry unto God: and almoſt as ſoon as he cried, the anſwer was ſent down. Three more, before the meeting broke up, were filled with peace and joy in believing. Tueſday 25, I called on one, who was deeply affected, both in body and mind. While I was talking to her, a boy about ten years old, appeared to be very deeply affected, and would not be comforted, till he found peace with God.

14. On Wedneſday evening, while we were at James Stedmore's, a young girl came in, to whom Ann Fields immediately began to ſpeak, concerning the neceſſity of being born again, which Ann Towris received with all eagerneſs, and ſhewed a longing deſire to experience. When they began to pray, ſhe fell into a violent agony, and could not avoid ſhrieking out. This ſhe continued to do for above two hours, and then her mourning was turned into joy. After ſhe had walked cloſely with God for about a fortnight, it pleaſed him to deepen his work, and ſhew her, that he had not only forgiven her ſins, but alſo cleanſed her from all unrighteouſneſs. And from that time ſhe has been enabled to pray without ceaſing and in every thing to give thanks.

15. On the National Faſt-Day, while ſhe was praying with a friend, a young woman who was in another room, liſtened to her, and was cut to the heart. At twelve we had a meeting for prayer. Ann Field calling on Ann Towris, went to it with her: there they met the young woman, who

was

was in deep diſtreſs, and with ſome others beſought God in her behalf. The power of God ſo fell upon them, that they knew not how to leave off, but ſent a meſſenger, begging me to come to them. When I came in, I was amazed. Some were crying for mercy, others mightily praiſing God; ſhe in particular who was convinced in the morning: and two others who had been mourning for above a year, were enabled to rejoice in God their Saviour. This day nine perſons were ſet at liberty; one of whom had been ſeeking the Lord for twenty years. At four in the afternoon, on Saturday, Ann Towris was deſired to viſit one in deep diſtreſs of ſoul, occaſioned by the words of Suſannah Waterland, the girl that was awakened and juſtified the day before: we joined in prayer a few minutes, and ſhe found peace to her ſoul: as a boy, about thirteen years of age, had done at our morning-meeting.

16. We then thought of concluding: but immediately the power of the Lord came in ſuch a manner, as I never before experienced. The people began to fall down to the floor, on the right hand and the left. Some cried for mercy; others, for a larger manifeſtation of the love of God. I then endeavoured to ſpeak to them one by one, and aſked, What they wanted the Lord to do for them? telling them, If they had confidence in God, whatſoever they aſked, He would do it. I deſired thoſe who were crying for mercy, to come near together. And they came trembling and fell on their knees, weeping and mourning, becauſe they had ſinned againſt God. We prayed, and the Lord heard and anſwered; inſomuch that nine or ten perſons more found redemption in his blood. And indeed the power of God was ſo ſenſibly preſent, one would have thought, every ſoul muſt have been convinced. One who was liſtening under the window, was pricked to the heart, and the next day found peace with God.

17. The next evening we had two other meetings for prayer. My brother came to us at the down-town meeting:

no ſooner did he begin to ſpeak, than many ſtout-hearted ſinners began to cry for mercy. The Lord heard their cry, and before we parted, anſwered them in the joy of their heart: and I think ten or eleven were ſavingly brought to the Lord. Many more were convinced, who ſince that time have found peace with God.

18. We have in Epworth three factories for ſpinning yarn, and weaving coarſe linen-cloth: the children employed here, both boys and girls, were the moſt profligate in all the town. It was nine or ten days after this, that ſome of the girls at the largeſt factory, ſent and deſired me to come to them; but I did not go. They then went to Ann Towris and Ann Field, who went to them many times, and ſpared no pains in talking to them, and praying with them, more or fewer at a time. Awhile after I went to the factory myſelf, and ſaw the fruit of their labour; all the children being greatly changed, and moſt of them rejoicing in God. There is a great change in two other factories alſo, many of the children having the ſaving knowledge of God.

19. In the meantime, I longed much that ſalvation might come alſo to my native town, Belton. I was much concerned for my old neighbours there, who were wholly ignorant of God. A few of us therefore agreed to go thither. At our very firſt meeting, a brother and ſiſter of mine knew their ſins were forgiven: afterwards two or three more. And moſt of the people were melted into tears. We kneeled down to praiſe God for what he had done, and prayed that he would deepen his work in each of our ſouls. No ſooner had we begun to pray, than he ſeemed to open the windows of heaven, and to pour down his ſpirit upon us, in ſuch a manner as we had ſcarce known before.

20. About this time, Ann Fields deſired me to go with her to one who had ſought the Lord for ſome time. Many went with us, and He met us there, and gave his bleſſing to us, and many more: four of whom were enabled to give thanks for a clear

a clear ſenſe of his pardoning mercy. On Sunday morning ſome of us met at James Stedmore's, and one was enabled to teſtify, that God has power, not only to forgive ſins, but likewiſe to cleanſe from all unrighteouſneſs. The ſame day ſeveral others were made partakers of the ſame bleſſing. In the evening, as ſoon as a few of us kneeled down, the Lord came with a mighty, ruſhing wind, and filled all the place with his preſence, and added three more witneſſes of his full ſalvation: and four at John Langton's were brought out of darkneſs into his marvellous light. On Monday one came to Ann Towris in deep diſtreſs, who prayed for her, and ſhe was ſet at liberty. The ſame night ſhe and Ann Fields viſited one that was ſorely afflicted both in body and ſoul. They prayed with her, and her convictions were much deepened; and in a few days ſhe was ſavingly brought to God. A violent perſecutor who heard their prayer was cut to the heart, and ſoon after healed. The next Sunday ſeveral perſons came to the prayer-meeting, on purpoſe to make ſport. But while one prayed, "Lord, if any came hither to mock at thy word, ſmite them to the heart!" it was done; and the night following one of theſe very perſons found peace with God: as did nineteen or twenty more.

21. At the time when God wrought in this wonderful manner, I had no leiſure to write; being taken up on Sundays, from morning to night, and all my vacant hours on week days, in ſerving the people, either in public or private: particularly thoſe who were groaning for redemption. And my memory will not ſerve me now, to give a full account of thoſe ſtrange occurrences. But even from this it may appear, That God wrought here during that happy ſeaſon in ſuch a manner, as has not often been ſeen, ſince the days of the Apoſtles.

I remain a lover of you and of the Goſpel you preach,

April 1782. T. SAXTON.

An Account of a wild Man, given by M. Le Roy.

IN 1774, a wild Man was diſcovered by the ſhepherds in the neighbourhood of Yuary. This man who inhabited the rocks near a foreſt, was very tall, covered with hair, like a bear, very nimble and of a gay humour. He neither did, nor ſeemed to intend harm to any body. He often viſited the cottages, without ever attempting to carry off any thing. He had no knowledge of bread, milk, or cheeſe. His greateſt amuſement was to ſee the ſheep running, and to ſcatter them: and he teſtified his pleaſure at this ſight by loud fits of laughter; but never attempted to hurt them. When the ſhepherds (as was frequently the caſe) let looſe their dogs after him, he fled with the ſwiftneſs of an arrow, and never allowed the dogs to come too near him. One morning he came to the cottage of ſome workmen, and one of them endeavouring to catch him by the leg, he laughed heartily, and then made his eſcape. He ſeemed to be about thirty years of age. As the foreſt is very extenſive, and has a communication with a vaſt wood that belongs to the Spaniſh territories, it is natural to ſuppoſe that this ſolitary, but cheerful creature had been loſt in his infancy, and had ſubſiſted on herbs.

A few Obſervations addreſſed to young people of great genius in any art or ſcience, (Muſic in particular) who ſwallow praiſe too greedily.

GREAT natural talents, rendered complete by ſtudy and knowledge, in a very early ſtage of life, add wonder to applauſe; but the early poſſeſſor thereof ought to know, that the wonder belongs to his *age*, and not to his *abilities*; and

and is a ſpirit that ſoon evaporates, and leaves merit to ſtand upon its own bottom. A youth, therefore, greatly qualified in any branch of ſcience, or art, ſhould be told, that the gift which nature has beſtowed on him, is an evidence that ſhe can be as bountiful to others; and that the advance of years, which melts away the ſurpriſe that firſt attended the performance, or the production, brings forward other rival geniuſes, that may ſucceed to the ſame admiration, and cauſe the ſame ſurpriſe. The great enemy therefore to ſuch advantages is *preſumption*, which too often is their companion. It is an infirmity, ſeldom cured but by the ſufferings it induces. In whatever branch of literature, ſcience, or art, this early genius diſcloſes itſelf, if the juſtice done it begets arrogance and preſumption, thoſe who have no concern with that ſcience, and do not underſtand or reliſh it, ſee nothing but the pride and vanity of the perſon in queſtion, and have no counterbalance to ſave him from their contempt: and of all arts or ſciences, *muſic* is the moſt expoſed, being the leaſt uſeful or neceſſary to the well-being of mankind.

Paſs into the learned profeſſions, *philoſophy*, *divinity*, *law*, *phyſic*, *ſurgery*, *chymiſtry*, &c. draw them forth, and muſic muſt ſink under the compariſon. By *philoſophy* I mean, mathematics in general, algebra, fluxions, aſtronomy, optics, geometry, fortification, and, above all, navigation; for upon navigation depends commerce, upon commerce the welfare of mankind. And if *philoſophy* is the higheſt point of human knowledge, Sir *Iſaac Newton* was the greateſt man that ever lived; for he ſurpaſſed all philoſophers in a much greater degree, than any great man ever ſurpaſſed the great of his profeſſion. Yet, Sir *Iſaac Newton* was MODEST. Sir *Iſaac Newton* was humble, indulgent to all the learned of his time, complaiſant, candid and benevolent; dreading the praiſe that followed him, and almoſt ſhrinking from the ſlighteſt compliment; but graceſully beſtowing commendation on all mathematical productions that he could find the leaſt reaſon to ap-

prove.—When the news was brought him of the death of the great mathematician, Dr. *Cotes*, Sir *Iſaac* cried out, * "Ah, poor *Cotes!* If he had lived, we had known ſomething."

To conclude.—MUSIC is at this day ſo cultivated, and ſuch numbers of young people are ſo thoroughly maſters of compoſition, and execution, that it is difficult to ſay there is a firſt or a beſt: and there will every day ſtart up new geniuſes, of whom the amiable and wiſe, will be eſteemed and careſſed; and will look with concern on thoſe, let their ability be what it will, who demand, or rather extort, precedence by ſelf-ſufficiency and inſolence.

As to muſic itſelf, I would ſay with the great Roman poet,

———*Ne forte pudori,*
Sit tibi Muſa Lyræ ſolers!

That although there may not be magic ſufficient in it *to ſoften rocks*, or *bend knotted oaks*, yet it is a ſcience much to be regarded. It is an elegant, and a creditable amuſement; fills the vacant hours of both the old and young, in a moſt agreeable manner: is the leaſt expenſive of all great pleaſures, and is a ſcience replete with art, contrivance, and ingenuity: art, that ſearches the tendereſt feelings of the heart, rouſes the martial ſpirit of the brave, feeds the raptures of devotion, and is an univerſal language. But when put in competition with the capital purſuits which I have enumerated, as a matter of eſſential ſolid uſe and benefit to the world, it is as far inferior to them, as imaginary things are to real.

* Author of theſe Obſervations knows this circumſtance to be true.

LETTERS.

LETTER CCCXX.

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

Purfleet, Feb. 25, 1769.

Rev. Sir,

MRS. S. having for some months wrestled against the world, the flesh, and the devil, last Thursday se'nnight was reduced to the utmost extremity. The Enemy told her he would destroy her before night; but he was found a liar. She went in distress to sister O——, and told her her case. They besought the Lord, who was intreated of them, and she rose up much eased. On Mrs. O——'s pressing her to venture her soul upon Christ, she replied, "I *will* venture upon him, and I believe he will not deceive me." That instant the Lord broke in upon her soul, and made himself known to her as her Saviour. They praised God together most of the day. In the afternoon she came to tell me the tidings. It being our meeting-night, the Lord made the word sweet to her, and she went home praising God.

As to Mrs. O—— herself, she was justified soon after she joined the Society, and never lost the light of God's countenance. He graciously visited her with such manifestations of his presence, that she has been constrained to go out of the room on meeting-nights, to give vent to her soul. Her past life has been quiet, harmless, and inoffensive; and she has had continual desires after God: but never had an opportunity to hear the Truth till she came to this place. As to the things of God, she is well instructed. Her language shews she is taught of Him. She is simple, teachable, thankful, and loves the means of grace.

She came to me yesterday and told me, the Lord had made her pure in heart. We praised the Lord together. When she was gone, I thought, how is it that she has been so blest,

in ſo ſhort a time? But I remembered it is written, "Is it not lawful for me to do what I will with my own?" Yes, Lord, and I rejoice in the proſperity of thy ſervants; and I rejoice that thou haſt made me an inſtrument of good to them! But I chiefly rejoice, not that the ſpirits are ſubject unto me; but, rather, that my name is written in heaven!

I remain, deareſt Sir, your unworthy Son in the Goſpel,

J. V.

LETTER CCCXXI.

[From Mr. Henry Ince, to the Rev. J. Weſley.]

Gibraltar, April 3, 1769.

Rev. Sir,

AT our firſt coming to this place, I found a people of ſuch abominable practices, as I never before had ſeen. However, I and two or three more took a room to meet in, and we were ſoon joined by ſome of the Royal Scotch: but this continued only a ſhort time; the reaſon was, they would not allow your hymns to be ſung, neither your works to be read. Upon this I was obliged to declare, that while I could get any of your writings to make uſe of, I would uſe them; ſince I had found them agreeable to the word of God. And as God gave me a word to ſpeak, I cared not who heard, ſo He might be glorified. On this many were offended, and ſeparated from us. Yet, in about two months, we were thirty-ſeven in number, till a little perſecution came, then we were reduced to about eighteen. But, bleſſed be God! he is reviving his work again. We are now thirty-two, fifteen of whom can rejoice in the pardoning love of God, and moſt of the others are preſſing hard after it. Several Officers come to hear, and God gives us favour in the ſight of all men. There is one Gentleman of the town who has joined us lately, and is a very great help to us.

As

As to myſelf, God is ever gracious to me, who am leſs than the leaſt of his children. I am aſtoniſhed that he ſhould work by me! O, that I may be found faithful unto death! and that he may carry on his work in this barren place! So prays your unworthy Friend,

H. INCE.

LETTER CCCXXII.

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

Rev. Sir, July 1, 1769.

THIS day ſeven years I firſt received the Preachers. It affords me ſtrong conſolation, that I did ſo. I ſee they are ſent of God. You are always heartily welcome to me, and I receive you becauſe you belong to Chriſt, and are ſent by Him.

I can truly ſay, that I love you dearer than my life. Bleſſed be the Lord, who brought me acquainted with you, and the people in connexion with you! The Lord ſays, "He that receiveth whomſoever I ſend, receiveth me; and he that receiveth me, receiveth him that ſent me." It is unſpeakable ſatisfaction to my mind, that I can depend on the word of God. I would believe, think, ſpeak, and act in every thing according to his will, and becauſe it is his will. Nothing ſatisfies me, but the word of God.

It will give me real joy to hear from you. May the Lord guide you by his counſel, and receive you to glory!

I am, Rev. Sir, yours, &c.

J. CHAPMAN.

POETRY.

POETRY.

The JACKDAW.

THERE is a bird who by his coat,
And by the hoarſneſs of his note,
Might be ſuppoſed a Crow;
A great frequenter of the church,
Where biſhop-like he finds a perch,
And dormitory too.

Above the ſteeple ſhines a plate,
That turns and turns to indicate
From what point blows the weather;
Look up—your brains begin to ſwim,
'Tis in the clouds—That pleaſes him,
He chooſes it the rather.

Fond of the ſpeculative height,
Thither he wings his airy flight,
And thence ſecurely ſees
The buſtle, and the raree-ſhow,
That occupy mankind below,
Secure and at his eaſe.

You think, no doubt, he ſits and muſes
On future broken bones and bruiſes,
If he ſhould chance to fall;
No, not a ſingle thought like that
Employs his philoſophic pate,
Or troubles it at all.

He ſees that this great round-about,
The world, with all its motley rout,
Church, army, phyſic, law,
Its cuſtoms, and its buſineſſes,
Are no concern at all of his,
And ſays (what ſays he?) Caw.

Thrice

Thrice happy bird! I too have ſeen
Much of the vanities of men,
And ſick of having ſeen 'em;
Would cheerfully theſe limbs reſign
For ſuch a pair of wings as thine,
And ſuch a head between 'em.

To T. H. *Eſq; on the Death of his Daughter.*

WHILE deep you mourn, beneath the cypreſs-ſhade,
The hand of Death, on your dear daughter laid
In duſt, whoſe abſence gives your tears to flow,
And racks your boſom with inceſſant woe;
Let Recollection take a tender part,
Aſſuage the raging tortures of your heart,
Still the wild tempeſt of tumultuous grief,
And pour the heavénly nectar of relief:
Suſpend the ſigh, dear Sir, and check the groan,
Divinely bright your daughter's virtues ſhone:
How free from ſcornful pride her gentle mind,
Which ne'er its aid to indigence declinéd!
Expanding free, it ſought the means to prove
Unfailing charity; unbounded love!

She unreluctant flies, to ſee no more
Her dear-lovéd parents on earth's duſky ſhore:
Impatient heaven's reſplendant goal to gain,
She with ſwift progreſs cuts the azure plain,
Where grief ſubſides; where changes are no more,
And life's tumultuous billows ceaſe to roar;
She leaves her earthly manſion for the ſkies,
Where new creations feaſt her wondéring eyes,
To heavén's high mandate cheerfully reſignéd
She mounts and leaves the rolling globe behind;

She,

She, who late wiſhèd that *Leonard* might return;
Has ceaſéd to languiſh, and forgot to mourn:
To the ſame high empyreal manſions come,
She joins her ſpouſe, and ſmiles upon the Lamb:
And thus I hear her from the realms above:
" Lo! this the kingdom of celeſtial love!
Could ye, fond parents, ſee our preſent bliſs,
How ſoon would you each ſigh, each fear diſmiſs?
Amidſt unutteréd pleaſures whilſt I play,
In the fair ſunſhine of celeſtial day,
As far as grief affects a happy ſoul,
So far doth grief my better mind controul,
To ſee on earth my aged parents mourn,
And ſecret wiſh for *T——b* to return.

Let brighter ſcenes your evéning-hours employ:—
Converſe with heavén,—and taſte the promiſéd joy!"

A Tranſlation of a Latin Epitaph on a foreign Biſhop.

CAPACIOUS ſoul, with learning fraught,
From ſtores of Greece and Latium brought,
Perſuaſive from the Preacher's chair,
Cenſor of hereſy ſevere;
By whoſe example taught, we ſee,
What Biſhops were and ought to be;
Prelate with evéry virtue crownéd;
Still to the poor a patron found;
Adornéd with chriſtian piety;
Guardian and friend of chaſtity;
Where'er thou goeſt, the Lamb ſhall be
A guide, divine *A——ſe*, to thee.


M.r JOHN BRETTAL Aged 39.

THE Arminian Magazine, For MARCH 1784.

The CALVINIST-CABINET UNLOCKED: in an Apology for TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 66.]

THAT this* was moſt unqueſtionably the catholic doctrine of the church, for the firſt three hundred years after Chriſt, we have Mr. *Baxter's* own acknowledgment, in his *Saints Reſt.* And he preaches this doctrine in his ſermons, where he tells his hearers, "I come now to know your reſolution for the time to come. What ſay you? Do you mean to ſet as light by Chriſt and ſalvation as hitherto you have done? and to be the ſame men after all this? I hope not. Oh let not your Miniſters, who fain would ſave you, be brought in as witneſſes againſt you to condemn you. At

* See the preceding Number, page 66.

leaſt, I beſeech you put not this upon me. Why Sirs, if the Lord ſhall ſay to us at judgment, Did you never tell theſe men, what Chriſt did for their ſouls, and what need they had of him, and how nearly it did concern them to look to their ſalvation, that they made light of it? We muſt needs ſay the truth: yea, Lord, we told them of it as plainly as we could; we would have gone on our knees to them, if we had thought it would have prevailed; we did intreat them as earneſtly as we could, to conſider theſe things: they heard of theſe things every day; but alas! we could never get to their hearts: they gave us the hearing, but they made light of all that we could ſay to them." And in the preface of his *Call to the Unconverted* he tells them, "Our preaching and perſuaſion, and your hearing and conſidering, are the appointed means to get this moral power or freedom; that is, to make you truly willing." You know theſe have no other way of operation, but what is moral, which may be rejected or embraced; and therefore if there be not a ſupernatural power, which is ſufficient, conferred upon men, with a liberty to reduce it into act, which they may freely uſe or ſuſpend, to what end are all theſe exprobations of their neglect? And yet we muſt account them rational, (and that cannot be but upon ſuppoſition of ſuch power and liberty) becauſe we find them uſed by our Saviour againſt ſuch contemners. *Then began he to upbraid the cities, wherein moſt of his mighty works were done, becauſe they repented not. Woe unto thee Chorazin, woe unto thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago, in ſackcloth and aſhes. But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I ſay unto you, that it ſhall be more tolerable for the land of Sodom*

Sodom in the day of judgment than for thee, Matt. xi. 20—24. By which ſevere aſſeveration of our Saviour it appears, that if God had afforded the men of *Tyre* and *Sidon*, or thoſe of *Sodom*, That grace which he granted to *Chorazin* and *Bethſaida*, they would have repented. But this grace was not any quality determining the will by an irreſiſtible operation: if it had, they whom Chriſt ſo bitterly reproved and threatened, had been infallibly converted. This grace therefore did but empower, and (bring the matter to their choice) aſſiſt them to embrace it; which aſſiſtance they obſtinately rejected, when they had it in their power freely to co-operate with it, to their effectual converſion. Our Saviour gives us another emphatical inſtance in the men of *Nineveh*. *The men of Nineveh ſhall riſe in judgment with this generation, and ſhall condemn it, becauſe they repented at the preaching of Jonas, and behold, a greater than Jonas is here*, Matt. xi. 41. How was our Saviour greater than *Jonas?* in reſpect of his perſon, and not alſo in reſpect of the efficacy of his miniſtry? He was full of grace; had the words of eternal life; taught with authority, and grace came by him. Was *Jonas* a better preacher than our Saviour? Did more efficacious grace accompany his miniſtry, than that of the Son of God? The horror that follows the conception of ſuch a blaſphemy, will not ſuffer any ſober chriſtian to entertain it. Yet the men of *Nineveh* repented at the preaching of *Jonas:* but that generation did not repent at the ſermons of the Son of God. Was this through any defect in Chriſt's diſpenſations? No; the adminiſtration of grace by Him was more abundant than that of *Jonas*. The fault therefore lay in their abuſe of their liberty, in oppoſing new contumacy to theſe more gracious diſpenſations. I ſhall ſhut up this with an inſtance out of *Fulgentius*, framing a compariſon betwixt *Nebuchadnezzer* and *Pharaoh*. "In reſpect of their nature, they were both men; in reſpect of their dignity, they were both kings; in reſpect of the cauſe, they both kept the people of God in

captivity; in reſpect of their puniſhment, they were both chaſtiſed by the rod of clemency. What was it therefore that made their ends to be ſo different but this, that one, ſenſible of God's hand, bewailed his own iniquity: the other fought againſt the moſt merciful truth of God, by his own free-will."

But all this will not ſerve Mr. *Baxter*, though he contradicts the faith of primitive antiquity, and overthrows, not only man's liberty, but likewiſe all the commands and exhortations, comminations and promiſes of holy Scripture, he will not be ſatisfied without God's irreſiſtibly moving the will to the very act of willing; which is what we are now to take into examination.

In his firſt aſſize ſermon he ſaith, "Chriſt hath undertaken himſelf to be a Phyſician to the world, (who are now morally dead in ſin) to cure all that will come to him, and obey him in the application of his medicines. He hath erected a hoſpital, his Church, to this end; and commanded all to come into this ark. Thoſe that are far diſtant, he firſt commandeth to come nearer; and thoſe that are near, he inviteth to come in. Too many refuſe, and periſh in their refuſal: (and your doctrine declares they cannot do otherwiſe.) He will not ſuffer all to do ſo, but mercifully boweth the will of the Elect, and by an inſuperable drawing, *Compels them to come in:* ſo that we have an inſuperable compulſory determination. If a guide would ſerve, we are content to allow him one; a lantern that doth direct the underſtanding, and beſides this, a real influx, that inclines the will to act: but he muſt have ſuch a one as doth control and determine the will to operate, which we think not only unneceſſary, but, in the ordinary courſe of God's providence, very abſurd and dangerous.

[*To be continued.*]

SERMON

SERMON XX.

On JAMES i. 4.

Let patience have its perfect work, that ye may be perfect and entire, wanting nothing.

1. MY *brethren*, ſays the Apoſtle in the preceding verſe, *count it all joy when ye fall into divers temptations.* At firſt view, this may appear a ſtrange direction; ſeeing moſt temptations are, *for the preſent, not joyous, but grievous.* Nevertheleſs ye know by your own experience, that *the trying of your faith worketh patience:* and if *patience have its perfect work, ye ſhall be perfect and entire, wanting nothing.*

2. It is not to any particular perſon, or church, that the Apoſtle gives this inſtruction; but to all who are partakers of like precious faith, and are ſeeking after that common ſalvation. For as long as any of us are upon earth, we are in the region of temptation. He who came into the world, to ſave his people from their ſins, did not come to ſave them from temptation. He himſelf *knew no ſin*; yet while he was in this vale of tears, *he ſuffered, being tempted*: and herein alſo *left us an example, that we ſhould tread in his ſteps.* We are liable to a thouſand temptations, from the corruptible body variouſly affecting the ſoul. The ſoul itſelf, encompaſſed as it is with infirmities, expoſes us to ten thouſand more. And how many are the temptations which we meet with even from the good men, (ſuch at leaſt they are in part, in their general character) with whom we are called to converſe from day to day? Yet what are theſe to the temptations we may expect to meet with from an evil world? Seeing we all, in effect, *dwell with Meſech, and have our habitation in the tents of Kedar!*

Kedar! Add to this, that the moſt dangerous of our enemies, are not thoſe that aſſault us openly. No;

Angels our march oppoſe,
Who ſtill in ſtrength excel:
Our ſecret, ſworn, eternal foes,
Countleſs, inviſible!

For is not our *adverſary the devil, as a roaring lion*, with all his infernal legions, *ſtill going about ſeeking whom he may devour?* This is the caſe with all the children of men. Yea, and with all the children of God, as long as they ſojourn in this ſtrange land. Therefore if we do not wilfully or careleſsly ruſh into them, yet we ſhall ſurely *fall into divers temptations*; temptations innumerable as the ſtars of heaven, and thoſe varied and complicated a thouſand ways. But inſtead of counting this a loſs, as unbelievers would do, *count it all joy: knowing that the trial of your faith*, even when it is *tried as by fire, worketh patience.* But *let patience have its perfect work, and ye ſhall be perfect and entire, wanting nothing.*

3. But what is *Patience?* We do not now ſpeak of a Heathen Virtue: neither of a natural indolence: but of a gracious temper, wrought in the heart of a believer, by the power of the Holy Ghoſt. It is a diſpoſition to ſuffer whatever pleaſes God, in the manner, and for the time that pleaſes him. We thereby hold the middle way, neither ὀλιγωρουντες· *deſpiſing* our ſufferings, *making little* of them, paſſing over them lightly, as if they were owing to chance, or ſecond cauſes: nor on the other hand ἐκλυόμενοι· affected too much, unnerved, diſſolved, ſinking under them. We may obſerve, the proper object of Patience is ſuffering, either in body or mind. Patience does not imply the not *feeling* this: it is not Apathy or Inſenſibility. It is at the utmoſt diſtance, from Stoical Stupidity! yea, and at an equal diſtance from fretfulneſs or dejection. The patient believer is preſerved

preſerved from falling into either of theſe extremes, by conſidering who is the Author of all his ſuffering, even God his Father: what is the *motive* of his *giving us* to ſuffer? Not ſo properly his Juſtice as his Love: and what is the *end* of it? Our *profit, that we may be partakers of his Holineſs.*

4. Very nearly related to Patience is *Meekneſs*; if it be not rather a ſpecies of it. For may it not be defined, Patience of Injuries, particularly affronts, reproach or unjuſt cenſure. This teaches not to return evil for evil, or railing for railing, but contrariwiſe, bleſſing. Our bleſſed Lord himſelf ſeems to place a peculiar value upon this temper. This he peculiarly calls us to *learn of* Him, if we would *find reſt for* our *ſouls.*

5. But what may we underſtand by the *work of patience? Let patience have its perfect work.* It ſeems to mean, Let it have its full fruit or effect. And what is the fruit which the Spirit of God is accuſtomed to produce hereby, in the heart of a believer? One immediate fruit of Patience is *Peace*; a ſweet tranquillity of mind, a ſerenity of ſpirit, which can never be found unleſs where Patience reigns. And this peace often riſes into joy. Even in the midſt of various temptations, thoſe that are enabled *in patience* to *poſſeſs their ſouls*, can witneſs not only quietneſs of ſpirit, but triumph and exultation. This both

> "Lays the rough paths of peeviſh nature even,
> And opens in each breaſt a little heaven."

6. How lively is the account which the Apoſtle *Peter* gives, not only of the peace and joy, but of the hope and love which God works in thoſe patient ſufferers, *who are kept by the power of God, through faith unto ſalvation?* Indeed he appears herein to have an eye to this very paſſage of St. *James: Though ye are grieved for a ſeaſon with manifold temptations* (the very word ποικιλοις πειρασμοῖς) *that the trial of your faith,* (the ſame expreſſion again which was uſed by St. *James*)

James) *may be found to praiſe, and honour, and glory, at the revelation of Jeſus Chriſt: whom having not ſeen ye love: in whom, though ye ſee him not, yet believing, ye rejoice with joy unſpeakable and full of glory.* See here the peace, the joy, and the love, which, through the mighty power of God, are the fruit or *work of patience!*

7. And as peace, hope, joy, and love are the fruits of patience, both ſpringing from, and confirmed thereby, ſo is alſo rational, genuine Courage, which indeed cannot ſubſiſt without patience. The brutal Courage, or rather fierceneſs of a lion, may probably ſpring from impatience. But true Fortitude, the Courage of a man, ſprings from juſt the contrary temper. Chriſtian *Zeal* is likewiſe confirmed and increaſed by Patience. And ſo is *Activity* in every good work: the ſame ſpirit inciting us to be

"Patient in bearing ill, and doing well:"

making us equally willing to do and ſuffer the whole will of God.

8. But what is the *perfect work* of Patience. Is it any thing leſs than the *perfect love of God*, conſtraining us to love every ſoul of man, *even as Chriſt loved us?* Is it not the whole of Religion, the whole *mind which was alſo in Chriſt Jeſus.* Is it not the *renewal of our ſoul in the image of God, after the image of him that created us?* And is not the fruit of this, the conſtant Reſignation of ourſelves, body, and ſpirit to God: entirely giving up all we are, all we have, and all we love, as a holy ſacrifice, acceptable unto God, through the Son of his love? It ſeems this is the *perfect work of patience*, conſequent upon the trial of our faith.

9. But how does this work differ from that gracious work which is wrought in every believer, when he firſt finds redemption in the blood of Jeſus, even the remiſſion of his ſins? Many perſons that are not only upright of heart, but

that

that fear, nay and love God, have not ſpoken warily upon this head, not according to the oracles of God. They have ſpoken of the work of Sanctification, taking the word in its full ſenſe, as if it were quite of another kind, as if it differed entirely from that which is wrought in Juſtification. But this is a great and dangerous miſtake, and has a natural tendency to make us undervalue that glorious work of God, which was wrought in us, when we were juſtified: whereas, in that moment when we are juſtified freely by his grace, when we are accepted through the Beloved, we are born again, born from above, born of the ſpirit. And there is as great a change wrought in our ſouls when we are born of the ſpirit, as was wrought in our bodies when we were born of a woman. There is in that hour a general change, from inward Sinfulneſs, to inward Holineſs. The Love of the Creature is changed into the Love of the Creator; the Love of the world into the Love of God. Earthly deſires, the deſire of the fleſh, the deſire of the eyes, and the pride of life, are in that inſtant changed by the mighty power of God, into heavenly deſires. The whirlwind of our Will is ſtopped in its mid-career, and ſinks down into the will of God. Pride and Haughtineſs ſubſide into lowlineſs of heart: as do Anger, with all turbulent and unruly paſſions, into Calmneſs, Meekneſs and Gentleneſs. In a word, the earthly, ſenſual, deviliſh mind, gives place *to the mind that was in Chriſt Jeſus.*

10. "Well, but what more than this can be implied in entire Sanctification?" It does not imply any new *kind* of Holineſs: let no man imagine this. From the moment we are juſtified, till we give up our ſpirits to God, Love is the fulfilling of the law: of the whole Evangelical Law, which took place of the Adamic Law, when the firſt promiſe of *the ſeed of the woman* was made. Love is the ſum of Chriſtian Sanctification: it is the one *kind* of Holineſs, which is found, only in various *degrees*, in the Believers who are diſtinguiſhed by St. *John*, into *little children, young men, and fathers.* The

difference between one and the other, properly lies in the degree of Love. And herein there is as great a difference in the ſpiritual, as in the natural ſenſe, between Fathers, young men, and babes. Every one that is born of God, though he be as yet only a *babe in Chriſt*, has the love of God in his heart, the love of his neighbour, together with lowlineſs, meekneſs, and reſignation. But all of theſe are then in a low degree, in proportion to the degree of his faith. The faith of a babe in Chriſt is weak, generally mingled with doubts or fears; with doubts, whether he has not deceived himſelf; or fear, that he ſhall not endure to the end. And if in order to prevent thoſe perplexing doubts, or to remove thoſe tormenting fears, he catches hold of the opinion, that a true Believer cannot *make ſhipwrech of the faith*, experience will ſooner or later ſhew, that it is only the ſtaff of a broken reed, which will be ſo far from ſuſtaining him, that it will only enter into his hand and pierce it. But to return. In the ſame proportion as he grows in Faith, he grows in Holineſs: he increaſes in Love, Lowlineſs, Meekneſs, in every part of the image of God; till it pleaſes God, after he is thoroughly convinced of inbred ſin, of the total corruption of his nature, to take it all away, to purify his heart and cleanſe him from all unrighteouſneſs: to fulfil that promiſe which he made firſt to his ancient people, and in them to the Iſrael of God in all ages, *I will circumciſe thy heart and the heart of thy ſeed, to love the Lord thy God, with all thy heart and with all thy ſoul.* It is not eaſy to conceive, what a difference there is, between that which he experiences now, and that which he experienced before. Till this univerſal change was wrought in his ſoul, all his Holineſs was *mixt*. He was humble; but not entirely: his Humility was mixt with Pride: he was meek; but his Meekneſs was frequently interrupted by Anger, or ſome uneaſy and turbulent paſſion. His Love of God was frequently damped, by the Love of ſome creature: the Love of his neighbour, by evil ſurmiſing, or ſome thought, if not temper

temper contrary to Love. His Will was not wholly melted down into the will of God: but although in general he could ſay, "I come *not to do my own will, but the will of him that ſent me,*" yet now and then nature rebelled, and he could not clearly ſay, *Lord, not as I will, but as thou wilt.* His whole ſoul is now conſiſtent with itſelf: there is no jarring ſtring. All his Paſſions flow in a continued ſtream, with an even tenor to God. To him that is entered into this reſt, you may truly ſay,

> "Calm thou ever art within,
> All unruffled, all ſerene!"

There is no mixture of any contrary Affections: all is peace and harmony after. Being filled with Love, there is no more interruption of it, than of the beating of his heart. And continual Love bringing continual joy in the Lord, he rejoices evermore. He converſes continually with the God whom he loves, unto whom in every thing he gives thanks. And as he now loves God with all his heart, and with all his ſoul, and with all his mind, and with all his ſtrength, ſo Jeſus now reigns alone in his heart, the Lord of every motion there.

[*To be concluded in our next.*] 178

An Account of Mr. J. V———: in a Letter to the Rev. Mr. WESLEY.

[*Continued from page 75.*]

THE next volume of my experience, contains about three years account of God's dealings with me. During that time my temptations and ſufferings were ſmall, compared with what I had undergone in the preceding years. I was enabled

to go on preaching and viſiting the ſick as uſual. My greateſt trials aroſe now from my timidity and weakneſs, reſpecting preaching. Many times I have been ready to ſay, "I will ſpeak no more in his name;" but I could not recede. It was come to this, "Woe is me if I preach not the Goſpel." However the ſucceſs that I met with, and the comfort I felt in my own ſoul, encouraged me to go on. About July 1772, I went to *Dover* for the benefit of the ſalt-water, and was enabled to ſupply the abſence of a Preacher in that town for ſome weeks. I found much life and liberty there, and believe that my labours were not in vain. As you were informed of my proceedings, I received ſeveral letters from you, calling me forth to a more public work. But I could not conſent. A full conviction of my ignorance, weakneſs and baſhfulneſs, ſatisfied me that I was not then called to it. My reaſons ſatisfied you for that time, but you told me, you believed I ſhould by and bye. Soon after this I had an offer, of a different kind, made me by the late Earl of D——r, to be page of the preſence to the Queen; but as I feared a poſt of honour, and at Court too, I thankfully declined it in favour of my ſiſter's huſband. The reaſons I aſſigned in my journal were, "I am here quiet, unfaſhionable, unnoticed, except by way of deriſion. I have alſo a few ſouls to care for, and above all, one of my own: and I chooſe rather to ſuffer affliction with the people of God, than to enjoy the favours, honours, and riches of a Court. Adieu, vain world! Stand aloof with thy ſlighted charms. The Lord is my portion for ever. Hallelujah!"

On the firſt of Jan. 1773, I wrote as follows: "As to my ſoul, I now enjoy a meaſure of the fruits of the ſpirit. I love the Lord my God above all things here below; but ſtill I have reaſon to complain, as I do not now enjoy that love that caſteth out fear, nor have I that firm perſuaſion that I ſhall overcome at the laſt." I remember ſometime ago, through very perplexing trials and temptations, I was led publicly

publicly to declare that I had loſt the pure love of God. Scarce had I yielded to this, but I became too late ſenſible that my unbelief, at this juncture, had effected what I before only ſuppoſed had been done. The Lord has chaſtiſed my yielding to unbelief; for I have never ſince had a clear teſtimony that I was ſaved from ſin. However I have enjoyed almoſt a continued calm, and daily feel a longing for home.

Towards the middle of the year 1774, I was brought into a very weak and low ſtate of body, which laſted for ſome months. I changed the air for near three months, and it pleaſed the Lord at laſt to reſtore me in ſome degree, and I returned to the Office. It was during this infirmity that I had a remarkable dream, the purport of which I did not then underſtand; but for which I had afterwards great cauſe to praiſe the Lord. I thought I climbed up an exceeding high mountain; ſo ſteep that I was obliged to cut ſteps in ſome places to get up. However the journey was not unpleaſant to me. When I was at the top I ſoon met with a cottage, which I entered, and began to ſpeak to the poor labourer and his family. I thought they received the word with pure affection, and went round the mountain, and called all that they could together. I thought I preached to them and ſettled a ſociety there, and promiſed that I would get two of my brethren to ſupply my lack of ſervice. I left them very happy. As I was returning, I thought, ſurely here muſt be ſome mad bull upon this mountain which will prevent my going home. Scarcely had this paſſed my mind, but I eſpied one in the way. However I went to him and he was not ſuffered to do me any harm. I got home ſafe and was very happy; then I awoke, and beheld it was a dream. I thought within myſelf, ſhall I be called to go forth to preach the Goſpel? How can this agree with an impreſſion that I have had theſe ſeveral years, that I ſhould die in my thirty-fifth year? It was then explained to me that I ſhould, in that year, die to all worldly things

things, and be entirely devoted to the ſervice of God and his Church. Some months after, all this came to paſs, as the ſequel will ſhew.

Theſe two or three years paſt, my employment has been, expounding the ſcripture three times a week; meeting a Claſs, and catechiſing children. I alſo ſet up an Evening-School for inſtructing the poor, miſerable Lime-burners children, and prevailed with three of my Society to take it in turns with me. We taught them reading and writing, &c. and found moſt of them books, and I inſtructed them from time to time in the principles of religion. As my income was ſmall, Providence raiſed up friends to bleſs and favour my deſign. There was a proſpect of much good, and many would have had cauſe to bleſs God for the undertaking, had not their wicked parents, in ſpite of all remonſtrance, allowed them to run away to play, and thereby fruſtrate our deſign. Another thing I undertook with a good deſign which kept me very poor, involved me in debt, and in time hurt my ſoul. I began to ſtudy and practiſe Phyſic for the good of the poor, hoping thereby to have acceſs to ſick beds, and to be inſtrumental to the good of their ſouls. I procured an Electrical Machine, learnt to bleed, and laid in a large aſſortment of medicines. The Lord moſt wonderfully proſpered my undertaking. The deaf, the halt, the withered, and many others diſeaſed, received a cure under my hands. This ſucceſs brought me many patients. Their caſes required me to ſtudy, and the remedies exhauſted my pocket, ſo that I became ſo perplexed for want of time, and alſo (notwithſtanding many remarkable aſſiſting providences) for want of ſufficient recruits to ſupport the undertaking, that my mind was very much hurt. But God, when I was in the very zenith of popular favour, moſt graciouſly removed me. Indeed both my mind and body were ſorely haraſſed through much labour of different kinds. However the Lord made me uſeful to his Church alſo, for ſeveral were convinced and converted,

converted, who will, I truſt, be the crown of my rejoicing in a future day. I bore this burden for a long time; but at laſt, as the time drew near for the accompliſhment of my dream, the burden became intolerable. My conſtitution was ruined, chiefly by the unwholeſome air of the place where I lived. The phyſician told me that ſitting at a deſk would not do for me. Another eminent man told me that I was murdering myſelf. Riding was propoſed to me as the moſt promiſing expedient to protract my life, and perhaps the only one. Several letters from friends, after two or three months ſufferings, brought me forth. The pious Mr. Samuel Wells (now in Paradiſe,) gave me the conquering ſtroke. "I do not know, ſays he, but God hath ſaid, Preach or periſh." I then came to a reſolution to forſake all, and ſet out with my ſtaff. When I came to this concluſion, Satan ſet upon me for ſome weeks with greater violence than ever, in order to ſtop me. Unknown are the ſufferings I went through. Scarce had I two hours ſleep in the night, but all was literally weeping, and wailing, and gnaſhing of teeth. I uſed frequently to flee into a neighbouring wood, and in the moſt latent part, ſpend ſeveral hours in bitter lamentations and cries to God, for power and courage to give up all. At laſt, early one morning I aroſe, and with the beſt preparation I could, went to *London*. I there wrote my letter of reſignation. When I had done, I fell down on my knees, and with the deepeſt gratitude praiſed my God for the power. I ſaid with tears, O my God, I thank thee for having given me this place for ſo many years; and now thou requireſt thine own again: lo! here I preſent unto thee that which is thine, and caſt my ſoul and body upon thy providence. This I ſpake with a heart deluged with grateful tears. Scarce had I made this oblation, but Satan tempted me to diſbelieve the being of a God. I could not have known the ſtrength of a fallen angel, had it not been for this ſore temptation. I was almoſt an athieſt till I arrived at *Leeds*, a few days before the

the Conference. Soon after I got to my quarters there, all my temptations vaniſhed away, and my ſoul returned to its reſt: and never ſince has it materially ſuffered from Satan. How was the dream verified that I had when I firſt began to ſeek the Lord? So ſoon as I ſtripped the clothes off Satan, he got up in a rage and purſued me. So now being about to ſtrip him of his ſubjects, he collected all his power and malice to make his laſt, ſtrong puſh at me; but bleſſed be the Lord my God, I ſtill ſtand! None but the great God can tell what I went through, the two laſt months that preceded my going forth to preach the Goſpel. Night and day my ſoul was upon the rack, and the ſleep departed from my eyes. This I can truly ſay, the Lord has thruſt me out; for never ſurely did ſuch a concurrence of circumſtances meet to manifeſt the will of God.

[*To be continued.*] 182

The Experience of Mr. ROBERT ROE.

[*Continued from page* 81.]

JUNE 6. This day I am better than common; ſomething tells me I ſhall reap advantage from all my trials; they are indeed great, uncommon, and repeated: but I truſt I ſhall be more than conqueror through Chriſt, to whom be glory for ever! The 10th. My father never writes: O how this grieves me! Bleſſed be God, I find a delight in Him, and a love to his people. I am better informed how arduous a taſk the Miniſters and Preachers of God's word undertake. And I perceive how thankful we ought to be for them; and how we ought to prize and eſteem them for their works ſake. The 13th. I forgot yeſterday to call on the poor man who requeſted me. Lord forgive my ſins of omiſſion! I was very heavy and unfit for buſineſs this morning. I rode out,

out, found Mr. *Valton*, and was much comforted in him. He lent me a volume of his Journals. I find his Experience very much like mine.

October 2, 1777. This day I had a letter from my father, but durſt not open it till I had prayed for patience and reſignation, if it was a ſevere one. But to my ſurpriſe, it was the moſt kind of any I had received of late. My body is weak, but many of my temptations are gone. The 12th. This day I roſe very weak in body. But the mercy of God ſurrounds me. My faith is ſtrong. I have a real ſenſe of my weakneſs without Chriſt, and a ſweet confidence in him. The 24th. I was much entertained and profited while Mrs. *Nind* told me her experience, from her firſt ſetting out in religion. She is an amiable, pious woman, and often comforts me much. The 28th. This day I am better in ſoul, but weak in body. I have received five letters; one from my mother grieves me. I find they miſunderſtand my letters and pervert them. The others comforted me; eſpecially my Couſin's and *Joe's*. Mrs. *Nind* is very kind and helps me much. The 29th. This morning I was inclined to peeviſhneſs; but I cried to God and he helped me. But O, my unbelieving, ſinful, ſtony heart, when ſhall I be freed from thee? when ſhall Chriſt be all in all? When ſhall I think, and act, and ſpeak for God alone, and to his glory? While I write, I am much bleſſed, glory be to thee O Lord!

Nov. 1. Having left Mr. *Nind's*, I arrived at *D——*: my friends received me very kindly, and all things were better than I expected. The 4th, I arrived at *Oxford*. Here alſo I found things better than expectation. My enemies are all ſtill; my body better, and my mind happy. After this I paſſed through many ſcenes. At one time I had much expectation of the converſion of a young Gentleman; but though he ſeemed ſometimes truly in earneſt and pious, yet at others he was ſo inconſtant that it overcame my ſpirits. One night he got into bad company: they made him drunk,

and were rioting over my head, ſo that I could not ſleep. I betook myſelf to prayer, and in an agony of grief wreſtled with God for him. I had no anſwer: he came to me quite unexpected and gave me a paper wherein he had written the moſt bitter things againſt himſelf, and ſeemed truly miſerable. He ſaid he had injured the beſt of friends, one who had been a father to him. Many were the reſolutions he made, and begged my prayers: yet he ſaid he could not aſk my farther acquaintance, as he did not wiſh to hurt me by his inconſtancy. Thus he raiſed my hopes, and then hurled them down again.

Dec. 20. After all my pains in diligent ſtudy, and all my expence in a College-education: and after examining me with applauſe, and in the ſtricteſt manner before a Seniority, the Principal and Fellows have denied me my Grace, (for which I ſat three times) to give me a *bene deceſſit or Liceat Migrare.* A higher character they cannot give me, than they did then, and do now; yet they will ſhew me no favour. For they not only deny my Grace paſſing, but deprive me of entering into another College. I was ſummoned to appear before them very ſuddenly. But feeling the approbation of God, and being conſcious of a ſingle deſire to pleaſe him, I went with a ſweet, undaunted courage, reſolving to ſpeak plainly, the truth, and nothing but the truth. The Principal began: Mr. *Roe*, your Grace was offered to be paſſed on Monday, and ſome perſons objected to it, becauſe you ſeem to have ſentiments contrary to the doctrine and diſcipline of the Church; not that they object to your morals or your conduct; theſe are unqueſtionable; but that you attend illicit Conventicles. *Anſwer.* I do not attend illicit Conventicles, or any other diſſenting Meetings. *Prin.* What comes to the ſame in *our* eyes is, that you have, and do, frequent the Meetings of the People called Methodiſts. *Anſw.* I acknowledge I have. *Prin.* And do you not think this wrong, and inconſiſtent with the character you now aſſume?

aſſume? Is it not, think you, contrary to the ſtatutes of this Univerſity? *Anſw.* I do not think it wrong, becauſe they are no diſſenters from the Church, and their Chapels are eſtabliſhed by law. *Prin.* Do you think then epiſcopal Ordination is unneceſſary? *Anſw.* I do not underſtand the force of the queſtion. *Prin.* Do you think that Laymen praying and expounding in private houſes, or in public, is according to order, and allowable? Here I told them I could not anſwer to their or my own ſatisfaction, without introducing unneceſſary points of debate; but I told them that although I did not think a Layman ought to aſſume the character of a Miniſter, in adminiſtring the Sacraments, yet I thought, he might (if called of God) preach, exhort, and expound in public or private. *R.* and *C.* That is bad. *R.* Did you ever expound? *Anſw.* Never, I aſſure you, though I well know you have heard ſuch reports, which I now beg leave to ſay are groundleſs. *F—y.* But have you not been at Mrs. *M——'s*, and there expounded, or prayed, or done any thing of the kind? *Anſw.* Never, but in a private way, as one friend with another. *F—y.* Are you ſure? *Anſw.* Quite certain. *P.* and *F.* But have you not been at a Mrs. *Bateley's?* *Anſw.* I know who you mean, but that is not the name. *Queſt.* Well, have you never exhorted or explained the Scripture, or prayed there? *Anſw.* I have been there at the time of others doing it. *P.* Well, Mr. *Roe*, permit me to aſk, how you could thus demean yourſelf? Is it not beneath your character? Could you not conſult your Tutor, or any of us, to anſwer your ſcruples of conſcience? The ſum is this, Sir, Do you think it wrong, or do you think it your duty to attend? *Anſw.* I really do think it my duty to attend: I cannot deny it. *C.* Very candid indeed. I think Mr. *Roe* has been very open and honeſt. *R.* Very candid, as much as we poſſibly could expect. *N.* Yes, yes, quite ſo. I think Mr. *Roe* has proved that he values truth and a clear conſcience. Has any Gentleman a deſire

to aſk farther queſtions? *P. C. F. R.* No, no. We do not mean to perplex Mr. *Roe*. I then ſaid, I have one requeſt to make before I am diſmiſſed: which is, that the Gentlemen here preſent will not credit the many ſtories reported of me: that I ſpeak diſreſpectfully of the Gentlemen of this body. They anſwered, one and all, We acquit you: your behaviour has been unexceptionable. No one has been more regular or more polite than you, &c.

Before my appearance I called upon God, and found ſtrength, peace, and love. After this, the Principal met me, and begged I would walk into the Burſary with him. There he told me, he was very much concerned to inform me my Grace was ſuſpended; and although the Fellows could not but admire my openneſs, conſciouſneſs, and moral rectitude, yet they could not paſs my Grace; that he was ſenſibly grieved, and all the reſt were ſo too; that my character and conduct were ſuch as entitled me to eſteem, and all the Fellows acknowledged this. I then aſked for a *bene deceſſit*; as then I could have gone to Worceſter College, and ſhould have done equally well, as Mr. *H—d* had promiſed to make the Provoſt my friend: but he anſwered, they could not grant it becauſe it anſwered the end of a Teſtimonial. As he mentioned my principles, I told him they were conſonant to the doctrines of the Church; but he anſwered, As we give you a right of private judgment, you cannot refuſe that liberty to us. He then took an affectionate leave of me. I met Mr. *Nuby*, who condoled with me on account of my diſgrace, and ſaid he was very ſorry a Gentleman ſo much approved, ſhould hold tenets pernicious to his intereſt. I went to ſee *N——n*, but could not find him; and then went to Mr. *H——'s*. He ſaid, he was very unhappy on my account, as was Mr. *N——*, then preſent: that he had foreſeen this, &c. I aſked, if they could not teſtify by a paper given me, that it was merely this one point, and not irregularity which led them thus to act, without giving a *bene deceſſit*.

At

At firſt he thought it could be; but on conſideration ſaid, the Fellows would not, as it would let me into another College. However he went to the Principal, and returned out of breath, to inform me the Principal would not, nor grant me a *Liceat Migrare*, becauſe it would be ſufficient to admit me into another College. He told me that he had ſo high an opinion of me, that he would, as a private perſon, write me the higheſt character he could paint, and that he believed the other Fellows would do the ſame. But when I called, he aſked what I deſigned to do with it? and being fearful I ſhould uſe it to get into another College, he refuſed it, after promiſing. Are theſe thy Teachers, O Iſrael? Are theſe the Shepherds of the flock of Chriſt? Where is honour? Where is truth? Where is juſtice? Where is humanity? I have reaſon to praiſe my God for a clear conſcience, a ſenſe of his approbation, and a calm reſignation to his will. To ſuffer thus is not miſery, but an increaſe of happineſs. My faith is ſtrengthened, and I reſt with much confidence in the Lord.

Dec. 24. This has been a day of rejoicing to my ſoul; my faith is ſtronger and ſtronger. Truly the ſpirit of glory and of Chriſt reſteth upon me. In every ſenſe, the Lord doth more than I can aſk or think. The 26th. I went over to *D*——. God was with me, and protected me on the road. They received me kindly, and told me their houſe was always at my ſervice. The 27th. I arrived ſafe at *Oxford*, and found all very civil; but what is above all, God is my friend. I find myſelf reſigned, patient, thankful, and full of love. All are ſorry to part with me, and no one jeers me. The 29th. O bleſſed Lord, in thee is my truſt! I commit myſelf to him in much patience. He greatly honours me. I glory in the croſs, and rejoice in tribulation. The 31ſt. This morning I thought I would lie in bed, merely to avoid thinking; but I was ſuddenly relieved from all my temptations, and now poſſeſs a calm peace.

[*To be continued.*] 186

A ſhort

A ſhort Account of the Life and Death of WILLIAM ADAMS.

[*Continued from page* 85.]

IN the ſummer 1777, there was a great appearance of God's people ſuffering. This made him more particularly examine into the ſtate of his ſoul; and ſo he began to labour for that perfect love which caſts out fear, that he might be able to withſtand every ſtorm that God might permit to ariſe, for the trial of his faith. For it was juſt about this time, that a couſin of his was caſt into priſon; and one of the Preachers who rode that circuit, was driven from it, becauſe his conſcience would not conform to what was required of him by one of the ruling men. But the Lord had prepared the heart of this young man, by a previous conviction of his wants; and wrought ſuch a mighty change in him, that he believed, he was ſaved from all inbred ſin: on which he rejoiced with joy unſpeakable and full of glory. For ſometime he had no doubt of this bleſſed work. And none who had an intimate acquaintance with him, could ſee any reaſon to diſbelieve him. Many an hour, both by day and by night, has he wreſtled, Jacob like, that he might not deceive his ſoul in a matter of ſo great importance; and that the devil might not be permitted to transform himſelf into an angel of light, to deceive him. But his confidence of theſe things was ſuch, that at times he ſcarcely had a doubt left but that the Lord had enabled him to love Him, and all mankind, in a manner ſuperior to what he ever had experienced before. But as he had few to converſe with, who had experienced theſe deep things, the enemy of ſouls, in a meaſure, robbed him of his confidence, ſo that he ſunk beneath his privilege; though without ſlackening his diligence, or ever loſing the bleſſed effects of his experience.

Thus

Thus he went on, aiming at the mark for the prize of his high calling.———In the winter, (1778) he got under a great concern about preaching the word of God; deſiring only to live to his glory in all things, and to be uſeful to his fellow-creatures. While under this concern, he opened his mind to a Preacher, and after conſulting together, it was thought beſt, that he ſhould continue in the ſtation he was in, until the following Conference; and then, if God ſhould permit, to give himſelf up to the work. But it pleaſed Providence to make a way for him ſooner; and after many a ſtruggle in his own breaſt, and ſome little outward oppoſition, he left father and mother, with the reſt of his friends: truſting, that if he never met them here again; he ſhould meet them in his heavenly Father's kingdom.

Many in the neighbourhood, as well as in the family he left, felt the loſs of ſo dear a friend; and many prayers were put up to God for his ſucceſs. But, how ſenſibly was he miſſed by his friends, who were now deprived of his loving exhortations, his earneſt wreſtlings with God for them. The people where he went, received him kindly; and the Lord graciouſly bleſſed his labours to the good of many ſouls.

After this, he met the Preachers in Conference; amongſt whom he was willingly received on trial, as a travelling Preacher. He found this meeting much bleſſed to his ſoul; and often expreſſed his love and attachment to the *old* Methodiſt plan; and was much grieved for any, who ſeemed inclinable to deviate from it in the leaſt degree. Here he was appointed to labour with two others of his brethren, in Baltimore circuit.

He had not been long there, before he found ſome whoſe ſouls were on full ſtretch for all the mind that was in Chriſt; and not a few who could teſtify that the blood of Chriſt cleanſed them from all unrighteouſneſs. It was not long before he found the work revived in his own ſoul; and from this

this he got ſo eſtabliſhed in the grace of God, that he ſeemed to have the conſtant indwelling of the holy Spirit. Now he was convinced more than ever, that rejoicing evermore, praying without ceaſing, was the will of God, concerning him.

Few there were in that large circuit, but ſoon ſaw what ſpirit he was of. Many old chriſtians will confeſs to this day, that when they have ſeen his pious behaviour in private, and heard his preaching in public, they have been made to bluſh before the Lord, to ſee how far they were left behind by ſuch a ſtripling. In this circuit he ſpent near ſix months with much ſatisfaction, rejoicing to ſee the work of God ſpreading amongſt ſinners, and deepening in the hearts of his children.

At the laſt quarterly meeting he attended, the confidence he expreſſed in God, exceeded any thing, that ever I heard drop from his lips, till then. His words ſeemed like fire, that flowed from a heart, glowing with the love of Jeſus; and ran through many a happy ſoul then preſent. Here he declared, that the Lord had taken away every doubt of his being perfect in love; and had given him that confidence, which was ſtronger than death, and all the powers of darkneſs. He well knew the bleſſedneſs of being with thoſe who had experienced a deliverance from indwelling ſin; and who are daily preſſing after a growth in every grace of the holy Spirit. Therefore he would fain have continued where he was a little longer, but as that did not ſeem convenient, he had not the leaſt objection to go to any place where God in his providence ſhould appoint him. I have ſeen but few, in their firſt ſetting out, who appeared more devoted to the work than he was. His ſoul never ſaid, *it is enough*. The more he received, the more he wiſhed for; and the more Chriſt's goſpel ſpread, the more he prayed it might ſpread: believing that Chriſt taſted death for every man; and that every one might come to God, and be eternally ſaved.

Thurſday

Thurſday, the 11th of November, 1779, he was taken ill of an ague. On the Sunday following, he was at a funeral ſermon preached over one that died in the Lord. He exhorted at the grave; but complained of being much out of order; ſo that it was with ſome difficulty he ſpoke. He told the people, he could view himſelf as dead, and lying in his grave; and his ſoul taking its flight into eternity. On Monday he roſe early, complained of being much out of order, but happy in his ſoul. He rode home to his father's though with ſome difficulty. As he had been abſent from his relations for a conſiderable time, he felt his heart filled with gratitude to his Maker, who had ſtill preſerved them in being, and had not ſuffered them to depart wickedly from the ways of God.

Tueſday, the 16th, he ſeemed much concerned on account of his brothers and ſiſters, who were ſtill in an unconverted ſtate; and who, if dying in that ſtate, he knew muſt eternally periſh.

Wedneſday he ſtill ſeemed to retain his uſual compoſure of mind; and was very earneſt with the Lord in private. He rode out a little; but in the afternoon was much out of order. There being a prayer-meeting hard by, he was ſo much out of order, that he felt a ſtruggle whether it would be prudent for him to go or not. But after pauſing awhile, he ſaid, perhaps it may be the laſt time. So he went, to the joy of his brethren, who received him gladly. After he and ſeveral others had prayed, he gave an exhortation, in which he begged of all that knew the pardoning love of God, not to ceaſe crying to God, till they knew he had bleſt them with that love, which caſts out ſlaviſh fear: that they might be enabled to rejoice evermore; to pray without ceaſing; and in every thing to give thanks: aſſuring them that this was

them to eſcape for their lives! aſſuring them that the arms of the bleeding Jeſus were extended to receive them.

Thurſday the 18th, he went to prayer with the family; but was not able to ſit up much. Friday and Saturday his diſorder ſeemed to increaſe; and he appeared not inſenſible of the great need of being always ready.

Sunday the 21ſt, he came down ſtairs, ſung and prayed with the family, with a conſiderable degree of warmth; intending to preach in the evening, but was not able. At night ſeveral of the friends came to ſee him; to ſome of whom he ſaid, that for the laſt ſix months, he had enjoyed more of the life of God, than he could expreſs with his lips.

Monday and Tueſday, talking with one of his ſiſters, he related to her ſome ſore conflicts of ſoul he had had, ſince his illneſs; the enemy of ſouls thruſting ſore at him: but the Lord ſo bruiſed Satan under his feet, as not to ſuffer him to give place to the accuſer of the brethren, no, not for a moment.

Wedneſday the 24th, the Claſs meeting at night where he was, ſeveral of the friends aſked him, how he was; he replied, Poorly in body; but bleſſed God, that he felt the fulneſs of love in his ſoul.

Thurſday the 25th, he was confined entirely to his bed. One of the friends converſing with him on the goodneſs of God, he ſaid, I truſt I ſhall be more than a conqueror through Jeſus. Being very ill all night, he ſaid in the morning, I thought I ſhould have died; and I truſt, if I had, that angels would have conveyed my ſoul away.

Friday the 26th, he ſaid but little, unleſs when ſpoken to; but frequently groaned, ſaying, *O my Lord!*

Saturday the 27th, his ſickneſs ſeemed unto death. He ſaid to his mother, I want that my whole heart may be love. In the afternoon, ſeeing an old woman in the room, he exhorted her to ſeek the Lord; telling her, that eternity was at hand. At night, ſeeing ſome ſmile, he ſaid, take care; Satan

is

is always near. At family prayer, his voice was heard above the reſt in ſinging the praiſes of God.

[*To be concluded in our next.*] 190

An Account of the Life of Mrs. MARGARET BAXTER.

[*Continued from page* 87.]

CHAP. II. *Of her Converſion, Sickneſs, and Recovery.*

IN her youth, Pride, Romances, and Company ſuitable thereto, took her up; and an imprudent, rigid governeſs that her mother had ſet over her in her abſence, did her hurt, by poſſeſſing her with ill thoughts of Religion. Yet ſhe had a great reverence for good Miniſters, and thought ſhe was not what ſhe ſhould be; but that ſomething better, ſhe knew not what, muſt be attained.

In this caſe, coming to *Kidderminſter*, out of mere love to her mother, ſhe had a great averſion to the poverty and ſtrictneſs of the people there: decking herſelf in coſtly apparel, and delighting in her romances. But in a little time ſhe heard and underſtood what thoſe better things were, which ſhe thought muſt be attained. And a ſermon of Mr. *Hickman*, of *Oxford*, on I ſaiah xxvii. 11, *It is a people of no underſtanding, therefore he that made them will not ſave them*, moved her much. The doctrine of Converſion (as I preached it) was received on her heart as the ſeal on the wax. Whereupon ſhe preſently began to examine herſelf, to frequent prayer, reading, and ſerious thoughts of her ſalvation.

A religious maid that waited on her, taking notice of this (for ſhe kept all her matters ſo ſecret that it was a hurt to her all her life) acquainted her mother with it. And when

it could be hid no longer, as her frequent cloſet-prayers were ſometimes over-heard, and her changed courſe of life diſcerned, her mother (who before loved her leaſt of her three children) began to eſteem her as her darling; and all her religious friends and neighbours, were glad of ſo ſudden and great a change.

Her convictions neither died away, nor led her to deſpair; but rather to labour for converſion: yet God ſeemed to deal ſharply with this returning ſoul. For while we were all rejoicing in her change, ſhe fell into a ſeeming conſumption, in which we almoſt deſpaired of her life. Dr. *Jackſon*, the Phyſician, and myſelf, ſeeing the caſe too hard for us, deſcribed it to Dr. *Prujean*, and Dr. *G. Bates*, who both judged it a conſumption, ariſing from the obſtructions of the veſſels in the lungs, and corrupting the tender, adjoining parts, and both preſcribed her the ſame medicines. But all theſe, with change of air, and breaſt milk, &c. did no good. I and my praying-neighbours were ſo ſorry that ſuch a perſon ſhould preſently be taken away, before ſhe had time to manifeſt her ſincerity, and do God any ſervice in the world, that we reſolved to faſt and pray for her. For former experience had lately much raiſed their belief of the ſucceſs of prayer. They had lately prayed for one who ſeemed a demoniac, who (after ſome years miſery) was ſuddenly freed of that diſeaſe. They had often prayed for me in dangerous illneſs, and I had ſpeedy help. I had lately ſwallowed a gold bullet for a medicine, which lodged in me too long, and no means would bring it away, till they met to faſt and pray, and it came away that morning. A young man yet living, falling into a violent epilepſy, and after all means, remained long uncured, they ſet to faſting and prayer, and the ſecond day he was ſuddenly cured, and never had a fit ſince. God did not deny their prayers, though they were without book, and ſuch as ſome deride as extempore. I was not with them on any of theſe occaſions: they were humble, praying, laymen only.

But

But I was with them at prayer for this woman; compaſſion made us all extraordinary fervent: God heard us, and ſpeedily delivered her, as it were by nothing, or by an altogether undeſigned means. She drank, of her own inclination, not being directed, a large quantity of ſyrrup of violets. The next morning her noſe bled, (which it ſcarce ever did before or ſince) the lungs ſeemed cleared, her pulſe ſuddenly mended, her cough abated, and her ſtrength returned in a ſhort time.

[*To be continued.*] 194

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

[*Continued from page* 91.]

Of INSECTS.

A Tarantula is a kind of a Spider, chiefly found near the city of Tarentum, in Apulia. It is about the ſize of an acorn, and has eight eyes and eight feet. Its ſkin is hairy: from its mouth riſe two trunks, a little crooked and exceeding ſharp. Through theſe it conveys its poiſon: they ſeem likewiſe to be a kind of moveable noſtrils, being in continual motion, eſpecially when it is ſeeking its food. It is found in other parts of Italy, but is dangerous only in Apulia. And there it does little hurt in the mountains (which is cooler) but chiefly on the plains. Indeed it is not venemous, but in the heat of ſummer, particularly in the dog-days. It is then ſo enraged as to fly upon any that comes within its reach.

The bite cauſes a pain, like that occaſioned by the ſtinging of a bee. In a few hours the patient feels a numbneſs, and the part

part is marked with a ſmall livid circle, which ſoon riſes into a painful tumour. A little after he falls into a deep ſadneſs, breathes with much difficulty, his pulſe grows feeble, and his ſenſes dull. At length he loſes all ſenſe and motion, and dies, unleſs ſpeedily relieved. An averſion to blue and black, and an affection for white, red, and green, are other unaccountable ſymptoms of this diſorder.

There is no remedy but one. While he lays ſenſeleſs and motionleſs, a muſician plays ſeveral tunes. When he hits on the right, the patient immediately begins to make a faint motion. His fingers firſt move in cadence, then his feet: then his legs, and by degrees his whole body. At length he riſes on his feet, and begins to dance, which ſome will do for ſix hours without intermiſſion. After this he is put to bed, and when his ſtrength is recruited, is called up by the ſame tune to a ſecond dance.

This is continued for ſix or ſeven days at leaſt, till he is ſo weak that he can dance no longer. This is the ſign of his being cured; for if the poiſon acted ſtill, he would dance till he dropt down dead. When he is thoroughly tired he awakes as out of a ſleep, without remembering any thing that is paſt. And ſometimes he is totally cured; but if not, he finds a melancholy gloom, ſhuns men, ſeeks water, and if not carefully watched, often leaps into a river. In ſome the diſorder returns that time twelvemonth, perhaps for twenty or thirty years. And each time it is removed as at firſt. Can Dr. Mead account for this?

Equally unaccountable are the two relations publiſhed ſome years ſince, by a phyſician of undoubted credit. The firſt is: a gentleman was ſeized with a violent fever, attended with a delirium. On the third day he begged to hear a little concert in his chamber. It was with great difficulty the phyſician conſented. From the firſt tune, his face aſſumed a ſerene air, his eyes were no longer wild, and the convulſions ceaſed. He was free from the fever during the concert;

but

but when that was ended, it returned. The remedy was repeated, and both the delirium and fever always ceaſed during the concerts. In ten days, muſic wrought an entire cure, and he relapſed no more.

The other caſe is that of a dancing-maſter, who through fatigue, fell into a violent fever. On the fourth or fifth day he was ſeized with a lethargy, which after ſometime changed into a furious delirium. He threatened all that were preſent, and obſtinately refuſed all the medicines that were offered him. One of them ſaying, that perhaps muſic might a little compoſe his imagination, a friend of his took up his violin, and began to play on it. The patient ſtarted up in his bed, like one agreeably ſurpriſed, and ſhewed by his head (his arms being held) the pleaſure he felt. Thoſe who held his arms, finding the effects of the violin, looſened their hold, and let him move them, according to the tunes. In about a quarter of an hour, he fell into a deep ſleep. When he awoke he was out of all danger.

We have many other odd accounts of the power of muſic; and it muſt not be denied, but that on ſome particular occaſions, muſical ſounds may have a powerful effect. I have ſeen all the horſes and cows in a field, where there were above a hundred, gather round a perſon that was blowing a French horn, and ſeeming to teſtify an aukward kind of ſatisfaction. Dogs are well known to be very ſenſible of different kinds of muſic; and I have ſometimes heard them ſuſtain a very ridiculous part in a concert.

The great old lion which was ſome years ſince kept at the infirmary in Edinburgh, while he was roaring with the utmoſt fierceneſs, no ſooner heard a bag-pipe, than all his fierceneſs ceaſed. He laid his ear cloſe to the front of the den, nibbled his noſe and his teeth againſt the end of the pipe, and then rolled upon his back for very glee. I have ſeen a German flute have the ſame effect on an old lion, and a young tyger in the Tower of London.

[*To be continued.*] 198

EXTRACTS

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

Of the Aſſociation of IDEAS.

[*Continued from page* 92.]

" Sect. 15. MANY children imputing the pain they endured at ſchool to their books they were corrected for, ſo join thoſe Ideas together, that a book becomes their averſion, and they are never reconciled to the ſtudy and uſe of them all their lives after; and thus reading becomes a torment to them, which otherwiſe poſſibly they might have made the great pleaſure of their lives. There are rooms convenient that ſome men cannot ſtudy in, and faſhions of veſſels, which though never ſo clean and commodious, they cannot drink out of, and that by reaſon of ſome accidental Ideas which are annexed to them, and make them offenſive; and who is there that hath not obſerved ſome men to flag at the appearance, or in the company of ſome certain perſon not otherwiſe ſuperior to him, but becauſe having once on ſome occaſion got the aſcendant, the Idea of authority and diſtances goes along with that of the perſon, and he that has been thus ſubjected, is not able to ſeparate them.

" Sect. 16. Inſtances of this kind are ſo plentiful every where, that if I add one more, it is only for the pleaſant oddneſs of it. It is of a young Gentleman, who having learnt to dance, and that to great perfection, there happened to ſtand an old trunk in the room where he learnt. The Idea of this remarkable piece of houſehold-ſtuff, had ſo mixed itſelf with the turns and ſteps of all his dances, that though in that chamber he could dance excellently well, yet it was only whilſt that trunk was there, nor could he perform well in

in any other place, unleſs that, or ſome ſuch other trunk had its due poſition in the room. If this ſtory ſhall be ſuſpected to be dreſſed up with ſome comical circumſtances, a little beyond preciſe nature; I anſwer for myſelf, that I had it ſome years ſince from a very ſober and worthy man, upon his own knowledge, as I report it; and I dare ſay, there are very few inquiſitive perſons, who read this, who have not met with accounts, if not examples of this nature, that may parallel, or at leaſt juſtify this.

"Sect. 17. Intellectual habits and defects this way contracted, are not leſs frequent and powerful, though leſs obſerved. Let the Ideas of Being and Matter be ſtrongly joined either by education or much thought, whilſt theſe are combined in the mind, what notions, what reaſonings, will there be about ſeparate ſpirits? Let cuſtom, from the very childhood, have joined figure and ſhape to the Idea of God, and what abſurdities will that mind be liable to about the Deity?

"Let the Idea of infallibility be inſeparably joined to any perſon, and theſe two conſtantly together poſſeſs the mind, and then one body, in two places at once, ſhall unexamined be ſwallowed for a certain truth, by an implicit faith, when ever that imagined infallible perſon dictates and demands aſſent without enquiry."

[*To be continued.*]

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

[*Continued from page* 96.]

Of the DELUGE, *and the* MEMORIALS *thereof in the Gentile World.*

IT is well known, that the Ark reſted on mount Ararat in Armenia. In this country are the fountains of Euphrates. As the Ark was an encloſure from whence all mankind were to be derived, it was repreſented by the ſymbol of an Egg,

over which a Dove was placed. This was likewiſe very common in the heathen world, though connected with abundance of fables.

The Chaldaic particle Da is equivolent to *The* in Engliſh. So the Prieſts in Egypt, named De cani, were doubtleſs Decani, the Cahen or Prieſts. So the name Da mater, or the mother, was given to the Ark, as the common parent of all mankind. The river Danube is properly the river of Noah: Da-Nau, Da-Naubus. It is now called Danau, by thoſe who live on its banks.

As Juno was the ſame with Iöna, we need not wonder that Iris was her attendant. This [the Rainbow] God made a ſign in the heavens, a token of his covenant with man. And the Peacock was appropriated to Juno, becauſe he diſplays all the colours of the rainbow. It ſeems Iris and Eros were originally the ſame term, and related to the Divine Love ſhewn in exhibiting the Bow. For though the poets reduced him to a miſchievous pigmy, yet Plato ſtiles him The great God.

Of Apis, Mneues, &c.

Apis and *Mneues* were both repreſentations of Noah; Mneuis, or Mneuas, is a contraction of Men-Neuas. Apis ſeems to be an Egyptian term for father. Epiphanius tells us, he was the ſame with Inachus, in whoſe days the deluge happened. We know that Oſiris was Noah. And Plutarch informs us, that both Apis and Mneues were ſacred to him. But they were looked upon as living oracles and real deities. On the ſide of each, a white mark was made, reſembling the New Moon. They were ſaid to have this regard ſhewn them, as being emblems of huſbandry, which Oſiris found out. Mithras, the Perſian god, was worſhipped under the form of a heifer.

When the ſacred bull died, he was buried in the temple of Sarapis. Oſiris was ſo named. Sar-Apis means, the illuſtrious father of mankind: if it ſhould not rather be written Serapis, i. e. Sor-Apis, the tomb of Apis.

The

The Prieſts of Zeuth, Prometheus, &c. (by all of whom was meant Noah) were called Cabiri, Curates, &c. The Cabiri are repreſented as three demons, ſons of the chief deity. But the original Cabiri are deſcribed as eight; the chief of whom was Aſclepius, the god of health. And the Prieſts of theſe alſo were Cabiri. The Corybantes were Prieſts of the ſame order. Their whole worſhip was frantic in the higheſt degree. But frequently the prieſts, their deities, and votaries went under the ſame denomination.

[*To be continued.*] 202

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 101.]

11. MR. Madan allows, page 146, that God's bringing the woman to the man, and that ſolemn denunciation, *Therefore a man ſhall leave father and mother, and ſhall cleave to his wife, and they two ſhall be one fleſh*, form a concluſive argument againſt Divorce: it is granted that they do: and I think they form a more concluſive argument againſt Polygamy. "For how can *the two* be *one fleſh*, when one of the parties hath the liberty of dividing, and ſubdividing himſelf amongſt many? And how can the huſband be ſaid, with any degree of propriety, to cleave to his wife, when he hath more than one to ſhare his attachment and duty as a huſband?"* Beſides, if I am authorized to infer from the word *cleave*, that a man ought not to put his wife away; or from that other expreſſion, *They ſhall be one fleſh*, that they ought not to be ſeparated: I am much more authorized by the word *wife*, which is ſingular, and can by no rule of Grammar ſignify wives, in the plural, and by the

* Monthly Review.

pronoun *two*, to conclude that, according to the primary inſtitution of marriage, no man ought to take more than one wife.

12. But let us hear Mr. Madan reſpecting this matter. Page 147, he ſays, "The firſt inſtance of Polygamy which is recorded we find Gen. iv. 19, Lamech took unto him two wives, &c. Here our commentators think they have found out the ſin of Polygamy." They do, and Mr. Madan will not find it eaſy to ſhew that they think wrong. "It was one of the degenerate race of Cain, ſaith one, that firſt tranſgreſſed the law of marriage that two only ſhould be one fleſh. Theſe are the words of Mr. Henry, and ſerve to ſhew how far men will go to ſupport a popular notion, even to the corrupting of the Bible?" But how does it appear that Mr. H. corrupts the Bible? Why "there are no ſuch words as *two only* in the law of marriage referred to?" But there are words which amount to the ſame thing: viz. "A man ſhall cleave to his wife, and they ſhall be one fleſh," and pray is not a man and his wife *two only?* So our Lord thought; for in quoting theſe words he adds, *They twain* ſhall be one fleſh. Surely he will not ſay our Lord has corrupted the Bible! No: but "had the words *two only* been there, we ſhould not have read ſo frequently of God's countenancing, or of his ſaints practiſing Polygamy." That God *countenanced* Polygamy remains to be proved. And as to his "ſaints practiſing it," through the imperfection of their diſpenſation, they practiſed other things too, which Mr. Madan, if he pleaſes, may write volumes to juſtify.

13. But though he will not directly ſay of our Lord, as he ſays of Mr. H. that he has corrupted the Bible, yet he ſeems not over well pleaſed with his altering the phraſe of Moſes. "I muſt here take notice, ſays he, of our Lord's introduction of the words ὁ δυο, *they twain*, or *the twain*." What a pity is it, that our Lord ſhould throw this obſtacle in the way of our Author, thus retarding his progreſs in the great

great work of reformation! he adds, "which certainly was not done as an *addition* to the original words, or as an *interpolation*, but merely as a ſort of paraphraſe to explain their ſenſe and meaning." I am entirely of Mr. Madan's mind: they are merely an explanation of the original words, which therefore undoubtedly mean that two perſons, one male and one female, and *no more*, according to the firſt inſtitution of marriage, ſhould be joined together in matrimony. But Mr. Madan goes on, "that a man and his wife," (ſay rather, a man and his *wives*) "though before marriage, they were two," what; a *man* and his *wives two!* Nay certainly they muſt be more than two, they may be two hundred, "that a man and his wife, ſays he, though before marriage they were *two*, that is, ſeparate." What does the word *two* mean here no more than *ſeparate?* If ſo it will agree to a man and his *wives*; "a man ſhall cleave to his wives and they two ſhall be one fleſh!" "But the words οι δυο, the twain, are not to be taken in their numerical ſenſe here," (that is, in plain words, they do not mean two perſons, but may include half a dozen or half a ſcore) for if they be what follows, verſe 6, *ſo they are no more twain*, would not be true." Permit me to expoſe this fallacy. The word *two* does indeed ſometimes, when in certain connexions, ſignify *diſtinct*, *ſeparate*, *unconnected*, even as the word *one*, ſometimes ſignifies *united*, *connected*; yet its primary and general meaning is *numerically two*, two individual perſons or things, and from hence the idea of *ſeparation* is taken; even as the primary and general meaning of *one*, is one individual perſon or thing, and from hence the idea of *union* is taken; and when the word two is to be underſtood in the ſecond ſenſe, it ſtill implies ſo much of its primary and proper meaning, as not to bear an application to more than two individual perſons or things. For inſtance, when two boards are united to form a table, we ſay they are no longer *two*, but *one*; but we do not ſay ſo when three or four boards are joined together for that purpoſe, or when

when two nations who had been at variance are joined in a league, we may ſay they are no more *two*, but *one*; but we cannot ſay the ſame, when three or four nations are united in peace and harmony. So that when the idea of *ſeparation* is chiefly meant by the word *two*, even then the other idea of *numerically two, two only, two and no more* is implied, and ſo implied, that if it is left out, the expreſſion is neither good Engliſh nor good ſenſe.

I am, Rev. Sir, yours, &c.

J. BENSON.

[*To be continued.*]

Of the Renovation of all Things.

THE ſtate of the earth renewed is repreſented as a ſtate of univerſal peace, that is to laſt for ever. "And it ſhall come to paſs in the laſt days, that the nations ſhall beat their ſwords into ploughſhares, and their ſpears into pruning-hooks. Nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more." The prophet Micah repeats the ſame prediction, almoſt in the ſame words. It would be ridiculous to apply this converſion of ſwords into ploughſhares, and ſpears into pruning-hooks, to a purely celeſtial, angelical ſtate. It is plain, that by theſe natural and rural images, is repreſented a ſtate, ſuch as that of paradiſe, when men lived in perfect innocence, peace and union; and amuſed themſelves with the agreeable exerciſes of agriculture and gardening. For ſo Moſes repreſents the ſtate of our firſt parents in paradiſe. The prophet Iſaiah adds, "The whole earth ſhall be at reſt, and in quiet, and break forth with ſinging." Have we ever yet ſeen a time in the church militant, of ſuch univerſal peace? Have there not been as many wars among princes, and revolutions in empires, ſince the Incarnation, as before?

before? Thoſe predictions then have not yet been fulfilled in the church militant upon earth, and cannot regard the church triumphant in heaven.

This glorious ſtate of the earth in the laſt days, is painted, as a ſtate of univerſal, permanent ſanctity and knowledge. "The earth ſhall be full of the knowledge of the Lord as the waters cover the ſea; and God will deſtroy the covering caſt over all people, and the vail that is ſpread over all nations; and the reproach of his people ſhall be taken away from all the earth. The glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it. They ſhall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever. I will pour out my ſpirit upon all fleſh. After theſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts: and they ſhall teach no more every one his neighbour; for they ſhall know me from the leaſt to the greateſt. Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions; but I will cleanſe them, ſo they ſhall be my people and I will be their God. They ſhall have one ſhepherd; they ſhall alſo walk in my judgments, and obſerve my ſtatutes for ever." There never was ſuch a ſtate of univerſal ſanctity and knowledge in the church militant upon earth; and it would be ridiculous to explain all theſe prophecies of the church triumphant in heaven, and to ſay, that ſouls admitted to the beatific viſion, ſhall no more defile themſelves with idols. In all theſe texts, there is ſtill mention made of the earth, of a total ſanctification to be made of it; all ſeems to denote a middle ſtate betwixt the preſent pollution, corruption, and degradation of this terreſtrial manſion; and that of a total, univerſal reſtoration of all things, in a purely angelical, celeſtial, ethereal ſtate. Now this middle ſtate, betwixt theſe two extremes, can be no other, than the paradiſiacal ſtate of the earth renewed and reſtored to its primitive luſtre and beauty.

[*To be concluded in our next.*] 209 *A re-*

A remarkable Deliverance.

IN 1672, the Dutch were ſaved by an extraordinary event, at a time when nothing but the interpoſition of Providence, could have preſerved them. In that memorable year, when *Lewis* the XIVth came down upon that country like a flood, he propoſed that at the ſame time he ſhould enter the Province of *Holland* by land, his fleet in conjunction with that of *Great-Britain*, ſhould make a deſcent on the ſide of the *Hague* by ſea. When the united fleets came up within ſight of *Scheveling*, the tide though very regular at other times, juſt when they were preparing to land, changed its uſual courſe, and ſtopped for ſeveral hours. The next morning the *French* and *Engliſh* fleets were diſperſed by a violent ſtorm.

Thoſe who hate the very name of a miracle, (although in reality they ſuppoſe the greateſt of all miracles, that is, the tying up the hands of the Almighty, from diſpoſing events according to his will) pretend, "This was only an extraordinary ebb." But this very ebb was an extraordinary Providence, as the deſcent, which muſt have terminated in the deſtruction of the Republic, was to be punctually at that and no other time. But that this retrogradation of the ſea, was no natural event, is as certain as any thing in nature.

Many writers of unqueſtionable veracity might be produced, to confirm the truth of the fact. I ſhall only cite one, who was at the *Hague* but three years after it happened. "An extraordinary thing lately happened at the *Hague*: I had it from many eye-witneſſes. The *Engliſh* fleet appeared in ſight of *Scheveling*, making up to the ſhore. The tide turned: but they made no doubt of landing the forces the next flood, where they were like to meet no reſiſtance. The States ſent to the Prince for men, to hinder the deſcent, but

he

he could ſpare few, having the *French* near him. So the country was given for loſt; their Admiral *de Ruyter*, with their fleet being abſent. The flood returned, which the people expected would end in their ruin: but to the amazement of them all, after the ſea had flowed two or three hours, an ebb of many hours ſucceeded, which carried the fleet again to ſea. And before the flood returned, *de Ruyter* came in view. This they eſteemed no leſs than a miracle wrought for their preſervation." Biſhop *Burnet's* Hiſtory of his own Times. Book II.

A ſhort Account of AOTOUROU, *a Native of O-Taheitee,*

WHEN Commodore *Bougainville*, in the courſe of his voyage round the world, in the year 1766, touched at the iſland of *O-Takeitee*, he was received in the moſt hoſpitable manner by the inhabitants. After a ſhort ſtay, when the Commodore was preparing to ſail, *Ereti*, a Chief came on board to take an affectionate leave of his gueſts. He brought with him a young man whom he preſented to the Commander, giving him to underſtand that his name was *Aotourou*, and that he deſired to accompany them on their voyage. He then preſented him to each of the Officers in particular, telling them that it was one of his friends whom he entruſted with thoſe who were likewiſe his friends. After this farewel was over, *Ereti*, returned to his canoe, in which was a young and handſome girl, whom *Aotourou* went to embrace. He gave her three pearls which he had in his ears, and kiſſed her; but, notwithſtanding her tears, he tore himſelf from her, and returned on board the ſhip.

The firſt European ſettlement that *M. de Bougainville* touched at, after leaving *O-Taheitee*, was *Boero*, in the *Moluccas*. The ſurpriſe of *Aotourou*, was extravagant at ſeeing

men dreſſed in the European manner: houſes, gardens, and various domeſtic animals, in great variety and abundance. Above all, he is ſaid to have valued the hoſpitality that was here exerciſed, with an air of ſincerity and acquaintance. As he ſaw no exchanges made, he apprehended the people gave every thing without receiving any return. He preſently took occaſion to let the Dutch underſtand, that in his country he was a Chief, and that he had undertaken his voyage with his friends for his own pleaſure. In viſits, at table, and in walking, he endeavoured to imitate the manners of his new friends. As *M. de Bougainville* had not taken him with him on his firſt viſit to the Governor he imagined that he was left behind on account of his knees being bent inward, and with greater ſimplicity than good ſenſe, applied to ſome ſailors to get upon them, imagining by that means, they would be forced into a ſtraight direction. He was very earneſt to know if *Paris* was as fine as the *Dutch* factory where he then was.

At *Batavia*, the delight which he felt on his firſt arrival, from the ſight of the objects that preſented themſelves, might operate, in ſome degree, as an antidote to the poiſon of the climate; but during the latter part of their ſtay here he fell ſick, and continued ill a conſiderable time during the remainder of the voyage, but his readineſs in taking phyſic was equal to a man born at *Paris*. Whenever he ſpoke of *Batavia* afterwards, he always called it *Enoue mate*, "the land that kills."

This Indian, during two years in which he reſided in *France*, does not appear to have done much credit to his country; at the end of that time he could only utter a few words of the language; which indocile diſpoſition *M. de Bougainville* excuſes with great ingenuity and apparent reaſon, by obſerving that he was, at leaſt, thirty years of age; that his memory had never been exerciſed before in any kind of ſtudy, nor had his mind ever been employed at all.

This

This itinerant embarked at *Rochelle* in 1770, on board the Briſſon, which was to carry him to the *Iſle of France*, from whence, by order of the French Miniſtry, he was to be ſent by the Intendant to his native country; and for this purpoſe *M. de Bougainville* informs us that he gave fifteen hundred pounds ſterling (a third of his whole fortune) towards the equipment of the ſhip intended for this navigation. But notwithſtanding theſe endeavours to reſtore the adventurous *O-Taheitian* to his country and connections, he had not reached them when Captain *Cook* was there in 1774; and Mr. *Forſter* ſays that he died of the ſmall-pox.

A remarkable Inſtance of Honour.

A Spaniſh Cavalier, in a ſudden quarrel, ſlew a Mooriſh Gentleman and fled. His purſuers ſoon loſt ſight of him; for he had thrown himſelf unperceived over a garden wall. The owner, a Moor, happening to be in his garden, was addreſſed by the Spaniard on his knees, who acquainted him with his caſe, and implored concealment. "Eat this," ſaid the Moor, giving him half a peach. "You now know that you may confide in my protection." He then locked him up in his garden apartment, telling him as ſoon as it was night, he would provide for his eſcape to a place of greater ſafety. The Moor then went into his houſe, where he had ſcarce ſeated himſelf, when a great crowd, with loud lamentations, came to his gate, bringing the corpſe of his ſon, who had juſt been killed by a Spaniard. When the firſt ſhock of ſurpriſe was a little over, he learnt from the deſcription given, that the fatal deed was done by the very perſon then in his power. He mentioned this to no one; but as ſoon as it was dark, he retired to his garden, as if to grieve alone, giving orders that none ſhould follow him. Then accoſting the Spaniard, he ſaid, "Chriſtian, the perſon you have killed is my ſon; his body

is now in my houſe. You ought to ſuffer; but you have eaten with me, and I have given you my faith, which muſt not be broken." He then led the aſtoniſhed Spaniard to his ſtables, mounted him on one of his fleeteſt horſes, and ſaid, "Fly far, while the night can cover you; you will be ſafe in the morning. You are indeed guilty of my ſon's blood: but God is juſt and good, and I thank him, I am innocent of yours; and that my faith given is preſerved."

A ſtrange Account.

JOHN TAYLOR, of *Bewdley*, in *Worceſterſhire*, a young man, about three and twenty years old, lived utterly without God in the world, till on Tueſday, Jan. 28, 1783, he was drinking at one *Thomas Pountney's* houſe, to ſuch exceſs, that he was much diſordered. The landlord obſerving this, refuſed to draw him any more ale. He then, after many oaths and imprecations upon himſelf, roſe up to go away. But as he was going out of the door, he dropt down. *Thomas Pountney* being near, caught him; he was ſtiff as a dead man, his eyes ſet wide open, and his teeth quite cloſed. They laid him upon a bed. He ſoon began to grind his teeth, while his face was diſtorted, and he was convulſed all over: and that ſo violently, that it was as much as four perſons could do to hold him. Twice indeed, for a little ſpace, he ſhewed a compoſed and quiet countenance. But after a ſhort time, the violent convulſions, and all other ſymptoms returned. Thus he continued, from nine o'clock on Tueſday night, till ſeven on Thurſday evening. He then came to himſelf, but being unable to ſpeak, made ſigns for a pen and ink, and having wrote, "Take me home to die," preſently fainted away. He was removed home, but could not compoſe himſelf to ſleep for a fortnight, which together with the terror

terror that ſtill remained upon his mind, reduced his body to the moſt deplorable ſtate of weakneſs that can be imagined.

Mr. *Hanby*, (who took the account from his mouth, on February the 25th) aſked him, Whether he remembered being at *Thomas Pountney's?* He ſaid, "I perfectly remember every circumſtance, till the moment that I fell down, as I was going out of the door." But what became of you then ſaid Mr. *Hanby?* "As ſoon as I dropped down, ſaid he, I fell into a dreadful, deep pit, and when I came to the bottom, I was ſeized by many devils, who rejoiced over me, and dragged me away: I ſtruggled with them in the greateſt agonies, while they were puſhing and hauling me, to get me into the fire." I aſked him, What fire he meant? He ſaid, "The fire is a vaſt mountain; I could ſee no end of it. I ſeemed to be thirty or forty yards from it. The devils ſtrove to drag me to it: but they could not move me from the place that they dragged me to at firſt." Did you ſee any perſons in the fire, or hear any remarkable noiſe? "I ſaw no perſons; but I heard the moſt dreadful ſcreams and lamentations." How did the place upon which you ſtood appear? "As black as pitch, with a darkneſs peculiar to itſelf, ſo that I could ſee nothing but the devils that ſurrounded me, and the world of fire before me." But did you feel any pain? At this queſtion he fell a trembling, turned pale, and ſeemed to be ſtruck with an univerſal horror. When he could ſpeak he ſaid, "O yes! I felt ſuch miſery, pain and anguiſh, that had I been in poſſeſſion of the whole world, I would have given it for a moment's eaſe." How long do you ſuppoſe you remained there? "O, a long time; till an angel came, at whoſe appearance the devils fled, and I found myſelf perfectly eaſy and wonderfully happy." The angel ſaid, "Your wickedneſs has brought you to this place." I followed him a little way; but he then left me, and the devils came again with dreadful yells, and dragged me back to the place I was

at

at before. They ſtrove again to puſh me into the fire. But I ſtruggled; and they were not ſuffered to prevail. In what forms did the devils appear? "Many of them appeared like bears, lions, and other wild beaſts." How long do you ſuppoſe you were tormented a ſecond time? He anſwered, with the ſame emotion as before. "O, a great while! But the angel came again, and the moment I ſaw him, the tormentors fled, and I felt no pain at all; till he gave me up to be tormented a third time, and then my tormentors returned, and all my pain and anguiſh returned, with the ſame violence as before." How long in all do you imagine you remained in this place of torment? "It ſeemed to me to be five or ſix years." How dreadful muſt that pain be, which though it really laſted not two days, appeared to endure ſo many years. O what muſt thoſe pains be, when continued to all eternity!

Did the angel appear any more? "He did, and to my unſpeakable joy, not only the devils fled away, but I was permitted to follow him to the very gates of heaven. Yea, and to look into it." Did you ſee any perſons there? "I ſaw tranſparent perſons, very beautiful and glorious, and heard them ſing in a manner I cannot deſcribe. This I heard long before I came to the gates. I would fain have gone in, but the angel told me, I muſt go back and tell my brethren what I had ſeen." I ſaid, "And muſt I leave my good angel." In ſaying thoſe words his ſpirit returned.

Since that time he is greatly changed, attends all the ordinances of God, and has left the company of all his wicked acquaintance. But he ſeems ſtill ignorant of *the power of Religion*. This is a myſtery indeed! It is well if the laſt end of this man be not worſe than the firſt!

LETTERS.

LETTER CCCXXIII.

[From Mr. Richard Boardman, to the Rev. J. Wesley.]

New-York, Nov. 4, 1769.

Rev. Sir,

AFTER a nine weeks voyage of great difficulties, we safely arrived at Philadelphia. Several said there had not, in the memory of the oldest man on the Continent, been such hard gales of wind, as those for a few months past. Many vessels have been lost; while others got in with loss of masts, and much damage to their cargoes. We observed shipwrecks all along the coast of the Delaware. I never understood David's words as I now do. "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep." In calm, serene weather, I found much exercise of mind; strong temptations, and great dejection. In rough, stormy weather, particularly when it appeared morally impossible the vessel should live long, amidst conflicting elements, I found myself exceeding happy, and rested satisfied that death would be gain. I do not remember to have had one doubt of being eternally saved, should the mighty waters swallow us up. This was the Lord's doing! O may it ever be marvellous in my eyes!

When I came to Philadelphia I found a little Society, and preached to a great number of people. I left brother Pilmoor there, and set out for New-York. Coming to a large town on my way, and seeing a barrac, I asked a soldier if there were any Methodists belonging to it? "O yes, said he, we are all Methodists: that is, we should all be glad to hear a Methodist preach." "Well, said I, tell them in the barrac that a Methodist Preacher, just come from England, intends

intends to preach here to night:" he did ſo; and the inn was ſoon ſurrounded with ſoldiers. I aſked, "Where do you think I can get a place to preach in?" (it being then dark.) One of them ſaid, "I will go and ſee if I can get the Preſbyterian Meeting-houſe." He did ſo; and ſoon returned to tell me he had prevailed, and that the bell was juſt going to ring to let all the town know. A great company ſoon got together, and ſeemed much affected.

The next day I came to New-York. Our Houſe contains about ſeventeen hundred hearers. About a third part of thoſe who attend the preaching get in; the reſt are glad to hear without. There appears ſuch a willingneſs in the Americans to hear the word, as I never ſaw before. They have no preaching in ſome parts of the Back Settlements. I doubt not but an effectual door will be opened among them. O may he now give his Son the heathen for his inheritance!

The number of Blacks that attend the preaching, affects me much. One of them came to tell me ſhe could neither eat nor ſleep, becauſe her Maſter would not ſuffer her to come to hear the word. She wept exceedingly, ſaying, "I told my Maſter I would do more work than ever I uſed to do, if he would but let me come; nay, that I would do every thing in my power to be a good ſervant."

I find a great want of every gift and grace, for the great work before me. I ſhould be glad of your advice. But, dear Sir, what ſhall I ſay to almoſt every body I ſee; they aſk, "Does Mr. Weſley think he ſhall ever come over to ſee us?"

I am, dear Sir, your affectionate Son and Servant,

R. BOARDMAN.

LETTER

LETTER CCCXXIV.

[From the Rev. J. Wesley, to Mr. S. at Armagh.]

April 24, 1769.

Dear Brother,

I Shall now tell you the things which have been more or less upon my mind, ever since I have been in the North of Ireland. If you forget them, you will be a sufferer, and so will the people: if you observe them, it will be good for both.

1. To begin with little things. If you regard your health, Touch no supper, but a little milk, or water-gruel. This will entirely, by the blessing of God, secure you from nervous disorders; especially if you rise early every morning, whether you preach or no.

2. Be steadily serious. There is no country upon earth where this is more necessary than Ireland: as you are generally encompast with those who, with a little encouragement, would laugh, or trifle from morning to night.

3. In every town, visit all you can from house to house. I say all you can; for there will be some whom you cannot visit: and if you examine, instruct, reprove, exhort, as need requires, you will have no time hanging on your hands. It is by this means that the Societies are increased wherever T. R. goes; he is preaching from morning to night, Warning every one, that he may present every one perfect in Christ Jesus.

4. But on this, and every other occasion, avoid all familiarity with women. This is deadly poison both to *them* and *you*. You cannot be too wary in this respect. Therefore begin from this hour.

5. The chief matter of your conversation, as well as your preaching, should doubtless be, The weightier matters of the law. Yet there are several (comparatively) little things which you should earnestly inculcate from time to time, (for

"He that deſpiſeth ſmall things, ſhall fall by little and little."
Such are,

1. Be active, be diligent: avoid all lazineſs, ſloth, indolence. Fly from every degree, every appearance of it: elſe you will never be more than half a Chriſtian.

2. Be cleanly. In this let the Methodiſts take pattern by the Quakers. Avoid all naſtineſs, dirt, ſlovenlineſs, both in your perſon, clothes, houſe, and all about you. Do not ſtink above ground. This is a bad fruit of lazineſs: uſe all diligence to be clean, as one ſays,

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

3. Whatever clothes you have let them be whole: no rents, no tatters, no rags. Theſe are a ſcandal to either man or woman; being another fruit of vile lazineſs. Mend your clothes, or I ſhall never expect you to mend your lives. Let none ever ſee a ragged Methodiſt.

4. Clean yourſelves of Lice. Theſe are a proof both of uncleanneſs and lazineſs: take pains in this. Do not cut off your hair. But clean it, and keep it clean.

5. Cure yourſelf and your family of the itch. A ſpoonful of brimſtone will cure you. To let this run from year to year, proves both ſloth and uncleanneſs. Away with it at once. Let not the North be any longer a proverb of reproach to all the nation.

6. Uſe no tobacco unleſs preſcribed by a Phyſician. It is an uncleanly, and unwholeſome ſelf-indulgence: and the more cuſtomary it is, the more reſolutely ſhould you break off from every degree of that evil cuſtom.

7. Uſe no ſnuff unleſs preſcribed by a Phyſician. I ſuppoſe no other nation in Europe is in ſuch vile bondage to this ſilly, naſty, dirty cuſtom as the Iriſh are; but let Chriſtians be in this bondage no longer. Aſſert your liberty, and that all

at

at once: nothing will be done by degrees. But juſt now you may break looſe, through Chriſt ſtrengthening you.

8. Touch no dram. It is liquid fire. It is a ſure, though ſlow poiſon. It ſaps the very ſprings of life. In Ireland, above all countries in the world, I would ſacredly abſtain from this, becauſe the evil is ſo general: and to this, and ſnuff, and ſmoaky cabins, I impute the blindneſs which is ſo exceeding common throughout the nation.

I might have inſerted under the ſecond article, what I particularly deſire, wherever you have preaching, viz. That there may be a Little Houſe. Let this be got without delay. Wherever it is not, let none expect to ſee me.

I am your affectionate Brother,

J. WESLEY.

LETTER CCCXXV.

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

Witney, July 26, 1769.

Reverend Sir,

ON Monday, June 19, as my ſiſter was hearing Mr. R. preach, ſhe felt her right arm tingle, from her elbow downwards, which was followed with an entire loſs of feeling and motion, and continued ſo without the leaſt ſtrength, although various means were uſed. The Apothecary judged it neceſſary ſhe ſhould go to Bath; but the Lord interpoſed; for on Saturday the 24th, about eight o'clock at night, after being electrified, ſhe found herſelf very faint and weak, and deſired to be laid on the bed. Mr. S. calling to ſee her, ſhe deſired him to pray for her, when the Lord was not ſought in vain. She ſays, He gave her a full expectation that ſhe ſhould ſoon be happy in a ſenſe of his love. On being put to bed, a violent ſhivering ſeized her; her tongue ſeemed to be draw-

ing down her throat: her hearing and ſight were gone, and the other arm appeared dead: but ſhe was not deprived of the uſe of her reaſon for one moment. We all expected that death was very near. I ſent for brother S. again. In the midſt of this confuſion, as I was leaning over her, I ſlowly ſaid, "Lord, look in mercy upon her!" She immediately cried out with great earneſtneſs, "He does! he does!" And then lifting up both her hands, claſped them together over her head, crying, "This is faith! this is faith! Go praiſe the Lord, for he hath healed my ſoul and body in a moment." She ſays, in her extremity theſe words were applied, "Be it unto thee even as thou wilt: ſtretch forth,"—and immediately ſhe ſtretched forth her hands, which till then had been dead. At the ſame time her ſoul was filled with joy unſpeakable.

She had ſuch wiſdom and power to ſpeak to all about her, that it aſtoniſhed us. We had two or three friends, a carnal neighbour and the Apothecary preſent, to whom ſhe ſpoke exceeding cloſe: ſhewing them their need of repentance, and of faith in Jeſus. She told the Apothecary, if he was not ſenſible that he was a loſt ſinner, and then enabled to call Jeſus his Saviour, he could not be ſaved. On his aſking her, Are you eaſy? "O, ſaid ſhe, I wiſh you were as eaſy." But ſaid he, are you free from pain? "I wiſh, ſaid ſhe, you were as free from ſin. There is but little difference in our age: ſee, I am likely to enter into eternity in the bloom of life, and you alſo may ſoon be cut down. Be in earneſt for the ſalvation of your ſoul." The word was not in vain; for he has ever ſince been much in earneſt.

My father was much diſtreſſed at her ſpeaking ſo much; but ſhe ſaid, "God has opened my mouth, and therefore I muſt ſpeak for him." When wreſtling with God for others, ſhe had ſeveral conflicts with the enemy. On theſe occaſions ſhe often repeated theſe words, "No, in the ſtrength of Jeſus no, I never will give up my ſhield." She ſeemed to have a clear view of the laſt day; and frequently repeated theſe words,

words, "But gather firſt my ſaints, the Judge commands, Bring them ye angels from their diſtant lands." On Tueſday morning my brother ſaid, My dear, are you happy now? "O yes! yes! ſaid ſhe, glory be to God, it is glory begun on earth! I am as full as I can hold." When any one ſaid, I hope you will be ſpared, "Yes, ſaid ſhe, if God has any thing for me to do I ſhall; but do not think to comfort me by ſaying ſo: for, bleſſed be God! I no more fear death than I do your approaching me. O what a mercy it is that I can ſay, Thanks be to God who giveth me the victory, through our Lord Jeſus Chriſt!" She ſaid, "I cannot deſire life or death, but only that the will of God may be done: in one ſenſe it will be my will, becauſe his will is now become mine." On Wedneſday ſhe had ſuch a manifeſtation of God's love that we expected her ſoul would take its flight to glory, while ſhe ſlowly breathed, "Come Lord Jeſus! Come now!"

At preſent ſhe feels nothing contrary to love. She expreſſes a great ſenſe of the neceſſity of growing in the knowledge and love of God. She makes herſelf familiar with death, and ſpeaks of it with pleaſure. She deſires her duty to you, and begs you to remember her before the Lord, and to praiſe him on her behalf.

I am your obliged and affectionate Servant,

A. B.

POETRY.

HEROISM.

THERE was a time when Ætna's ſilent fire,
Slept unperceivèd, the mountain yet entire,
When conſcious of no danger from below,
She tourèd a cloud-capt pyramid of ſnow.
No thunders ſhook, with deep inteſtine ſound,
The blooming groves that girdled her around;

Her

Her unctuous olives, and her purple vines,
Unfelt the fury of thoſe burſting mines.

When on a day, like that of the laſt doom,
A conflagration labouring in her womb,
She turnèd, and heavèd with an infernal birth,
That ſhook the circling ſeas and ſolid earth.
Dark and voluminous the vapours riſe,
And hang their horrors in the neigh'bring ſkies,
While through the ſtygian veil, that blots the day,
In dazzling ſtreaks the vivid light'nings play.

But Oh! what muſe, and in what powers of ſong,
Can trace the torrent as it runs along?
Havoc and devaſtation in the van,
It marches o'er the proſtrate works of man.
Vines, olives, herbage, foreſts diſappear,
And all the charms of the Sicilian year.
Revolving ſeaſons, fruitleſs as they paſs,
See it an uninformèd and idle maſs,
Whithout a ſoil to' invite the tiller's care,
Or blade that might redeem it from deſpair.
Yet time at length (what will not time atchieve?)
Clothes it with earth, and bids the produce live,
Once more the ſpiry mirtles crown the glade,
And ruminating flocks enjoy the ſhade.
Oh bliſs precarious, and unſafe retreats,
Oh charming paradiſe of ſhort-livèd ſweets!
The ſelf-ſame gale that wafts the fragrance round,
Brings to the diſtant ear a ſullen ſound,
Again the mountains feels thè impriſonèd foe,
Again pours ruin on the vale below,
Ten thouſand ſwains the dreadful ſcene deplore,
That only future ages can reſtore.

Ye monarchs, whom the lure of honour draws
Who write in blood the merits of your cauſe.
Who ſtrike the blow, then plead your own defence,
Glory your aim, but juſtice your pretence:
Behold in Ætna's emblematic fires,
The miſchiefs your ambitious pride inſpires.
Faſt by the ſtreams that bounds your juſt domain,
And tells you where you have a right to reign,
A nation dwells, not envious of your throne,
Studious of peace, their neighbours and their own.
Ill-fated race! how deeply muſt they rue
Their only crime, vicinity to you!
The trumpet ſounds, your legions ſwarm abroad,
Through the ripe harveſt lies their deſtinèd road,
At evèry ſtep beneath their feet they tread
The life of multitudes, a nation's bread;
Earth ſeems a garden in its lovelieſt dreſs
Before them, and behind a wilderneſs;
Famine and peſtilence, her firſt-born ſon,
Attend to finiſh what the ſword begun,
And echoing praiſes, ſuch as fiends might earn,
And folly pays, reſound at your return.
A calm ſucceeds—but plenty with her train
Of heart-felt joys, ſucceeds not ſoon again,
And years of pining indigence muſt ſhow
What ſcourgers are the gods that rule below.
Yet man, laborious man, by ſlow degrees,
(Such is his thirſt, of opulence and eaſe)
Plies all the ſinews of induſtrious toil,
Gleans up the reſuſe of the general ſpoil,
Rebuilds the towns that ſmoakèd upon the plain,
And the ſun gilds the ſhining ſpires again.
Increaſing commerce and reviving art
Renew the quarrel on the conquèror's part,

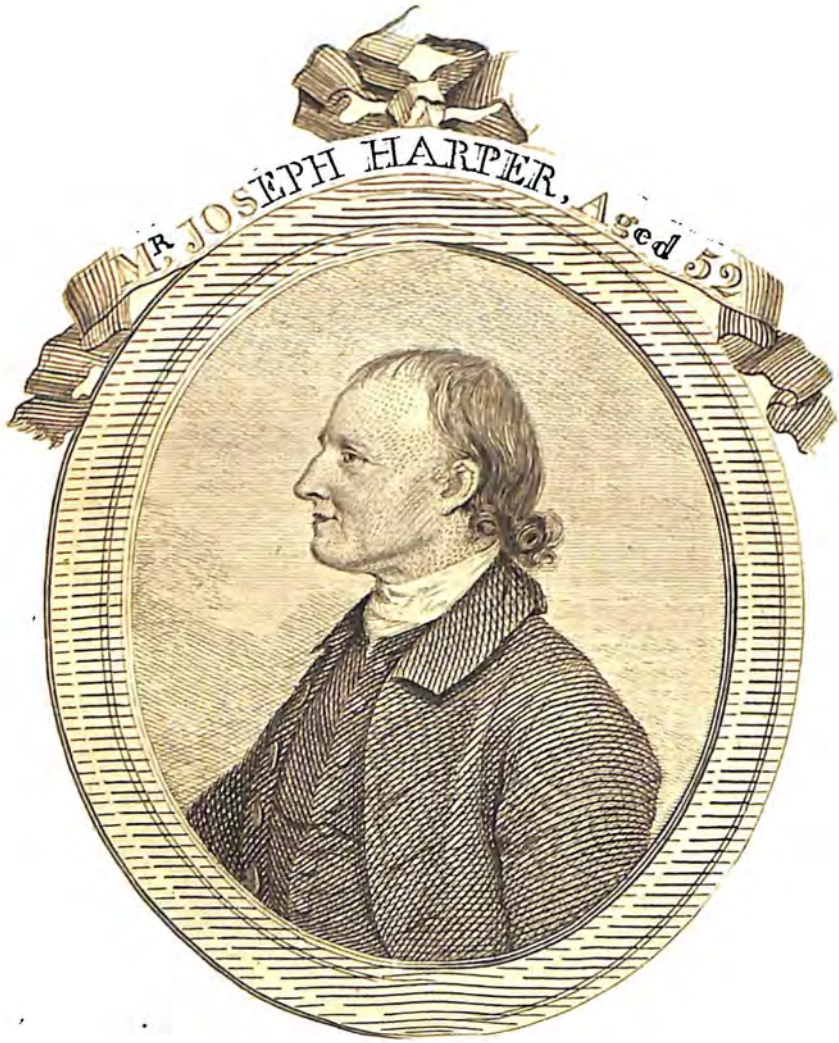
And

And the ſad leſſon muſt be learnèd once more,
That wealth within is ruin at the door.

What are ye monarchs, laureléd heroes, ſay,
But Ætna's of the ſuffèring world ye ſway?
Sweet nature ſtrippèd of her embroideréd robe,
Deplores the waſted regions of her globe,
And ſtands a witneſs at Truth's awful bar,
To prove you there, deſtroyers as ye are.
Oh place me in ſome heavèn-protected iſle,
Where peace, and equity, and freedom ſmile,
Where no Volcano pours his fiery flood,
No creſted warrior dips his plume in blood,
Where powèr ſecures what induſtry has won,
Where to ſucceed is not to be undone,
A land that diſtant tyrants hate in vain,
In Britian's iſle, beneath a George's reign.

VERSES *under a Picture of Mr. Poyntz, by Lord L——.*

SUCH is thy form, O Poyntz! but who ſhall find
A hand, or colours to expreſs thy mind?
A mind unmovèd by evèry vulgar fear,
In a falſe world, that dares to be ſincere;
Wiſe without art; without ambition great;
Though firm, yet pliant; active, though ſedate;
With all the richeſt ſtores of learning fraught;
Yet better ſtill by native prudence taught;
That, fond the griefs of the diſtreſsèd to heal,
Can pity frailties it could never feel;
That, when misfortune ſuèd, ne'er ſought to know
What ſect, what party, whether friend or foe;
That, fixèd on equal virtue's températe laws,
Deſpiſes calumny, and ſhuns applauſe;
That, to its own perfections ſingly blind,
Would for another think this praiſe deſignèd.


MR JOSEPH HARPER, Aged 52

THE Arminian Magazine, For APRIL 1784.

The CALVINIST-CABINET UNLOCKED: in an Apology for TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 120.]

1. THAT it * is unneceſſary is evident by God's complaint, Iſaiah v. 4, *Judge I pray you between me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes?* That God adminiſtered all things neceſſary and ſufficient to this effect, appears, by his expectation of grapes. For the all-wiſe God doth not expect to gather *grapes* of *thorns*, or *figs* of *thiſtles*. And to expect converſion and good works from *them*, who have not grace neceſſary and ſufficient to their production, is as unreaſonable as to expect a bird ſhould fly without wings, or a man go without legs. But here was no

* The aforeſaid neceſſitating power.

determining grace adminiſtered; for then they would infallibly have brought forth good works. Therefore ſuch determining grace is not neceſſary.

2. As it is unneceſſary, ſo it is inconvenient: for (1.) it overthrows that dominion which (by Mr. *Baxter's* own confeſſion) the will hath over its own acts. For it puts a neceſſity, in order of nature and cauſality, antecedent to the act of the will, ſo that all prerequiſites put in order, the will hath not a power to act otherwiſe, or a power to want that operation, to which it is ſo determined; which takes away the liberty of the will, in regard of the exerciſe of it.

(2.) It deſtroys the proper nature of duty. For a duty is a work performed conformable to a command, for his authority ſake who doth command it: that giving proof of our free obedience, we may avoid the penalty, and gain a right to the reward, upon which the command is eſtabliſhed. This cannot be agreeable to the nature of that work to which God doth irreſiſtibly determine the will: for 1. though the work be conformable to his command; yet it cannot be properly ſaid to be done of his authority, but becauſe he doth inſuperably determine it. 2. The doer (or rather the ſufferer) gives no proof of his free obedience, becauſe he cannot do otherwiſe. 3. This can procure him no right to the reward, becauſe it is not thank-worthy, being no part of a free obedience.

3. This will evacuate the force of the miniſtry, the uſe of commands, and exhortations, expoſtulations and reproofs. For how can you, in God's name, ſeriouſly command a man, under pain of death, and promiſe of life, to do that which you teach him to believe, God will inſuperably effect himſelf? If he believes that God muſt and will do it, by his irreſiſtible, determining grace, he cannot reaſonably believe that he doth ſeriouſly require it as his duty; becauſe it implies a contradiction, that God ſhould at once will an effect to be done by another, and yet will to do it himſelf alone. What does your miniſtry

miniſtry then amount to? 'Tis but the revelation of what God will do in mens ſouls, like the angel's meſſage to the bleſſed Virgin, *Fear not, for thou haſt found favour with God; for the Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee.* Thus you may ſignify to your diſciples what God will do for, and in their ſouls: but if you ſhould attempt the uſe of exhortations, to move them to undertake that work as their duty; your exhortations would loſe all their force and propriety: for that work, you ſay, is actually and really of God's impreſſion. Now when God's omnipotent hand of grace ſets the determining preſs on work (which is not moved at all by our exhortations, they being directed only to ſouls that are merely paſſive under it) *that* work (of Faith and Repentance) is ſtampt upon them irreſiſtibly. And can it conſiſt with God's wiſdom to attack a ſinner thus: If thou wilt be wrought upon, and converted and believe, as the *force* of my *inſuperable* grace ſhall *irreſiſtibly determine* thee, thou ſhalt be ſaved? And can you find in your heart, to exhort your auditors, and to fall down upon your knees to them (as you ſay, many times you would do) to intreat and beſeech them, not to wreſtle with Omnipotency; but to ſuffer themſelves to be moved and determined by it? And can you threaten eternal death to others, if they be not *thus* determined; telling them (which is part of your goſpel-truth) that there is no other internal grace deſigned for *them*, but what is ſpecifically different from that, adminiſtred to determine the will of the Elect? Is this a *doctrine according to godlineſs?* or was this a good way of preaching? Yet this is exactly according to your divinity, if you would deal ingenuouſly, and ſpeak without equivocation.

But if you come to expoſtulate in good earneſt with your hearers, what ſubterfuges doth this doctrine afford them, to repel the force of all ſuch expoſtulations? For, whereas you apply yourſelf (in your ſermon *Of making light of Chriſt*) to try *them*, whether they will make *light* of him hereafter; and

demand of them, 1. "Will you for the time to come, make Chriſt and ſalvation the chiefeſt matter of your care and ſtudy? 2. Will you for the time to come, ſet more by the word of God, which contains the diſcovery of theſe excellent things, and is your charter for ſalvation, and your guide thereunto? 3. Will you for the time to come, eſteem more the Servants of Chriſt, whom he hath purpoſely appointed to guide you to ſalvation? 4. Will you for the time to come, make conſcience of daily and earneſt prayer to God, that you may have a part in Chriſt and ſalvation? 5. Will you for the time to come, reſolvedly caſt away your known ſins, at the command of Chriſt? What ſay you? Are you reſolved to let them go?" To all theſe queries you have furniſhed them with a ready anſwer. They will tell you, (and according to your doctrine, with great reaſon) Yes; if God ſhall, not only *bring it to their choice:* but alſo *inſuperably determine* their will thereunto. The like anſwer will they return to your demands that follow. 6. "Will you for the time to come, ſerve God in the *deareſt*, as well as the *cheapeſt* part of his ſervice? not only with your tongues, but with your purſes and your deeds? 7. Will you for the time to come, make much of all things that tend to your ſalvation, and take every help that God offereth you, and gladly make uſe of all his ordinances? 8. Will you do all this with delight, not as your toil, but as your pleaſure?" They will tell you, Yes; if God ſhall vouchſafe, not only to *bring it to their choice, but inſuperably determine* their wills to it. In like manner are all God's moſt earneſt invitations to converſion put off by Mr. *Baxter's* determination, and made fruſtrate. For example; Zach. i. 3, *Turn ye unto me, and I will turn unto you, ſaith the Lord of Hoſts.* And Rev. iii. 20, *Behold! I ſtand at the door and knock, if any man hear my voice, and open the door, I will come in to him and ſup with him.* The ſinner is taught by Mr. *Baxter* to anſwer, Alas! Lord, how can I *turn?* How can I *open!* Do not mock the impotency of a poor ſinner; ſeeing

ſeeing Converſion cannot be, unleſs I determine myſelf to it: and ſeeing it cannot be that I ſhould determine myſelf, unleſs thou doſt firſt determine me by ſome ſuch *inſuperable* motion, as I neither have, nor can obtain by any act of *mine*, if thou haſt not decreed to confer the ſame upon me.

And this doctrine doth furniſh the moſt obſtinate ſinners with an apology againſt all God's exprobrations and reproofs; for whereas he ſaith, *Woe unto thee Chorazin, woe unto thee Bethſaida; for if the mighty works, which are done in you, had been done in Tyre and Sidon, they would have repented.* The excuſe is very ready: Lord thou knoweſt the men of *Tyre* and *Sidon* could not have repented, unleſs thou hadſt decreed to adminiſter *determining* grace to them; and if thou hadſt communicated *that* grace to us alſo, we ſhould have repented, nay, we could not but have repented, as well as *they*. When you ſhall upbraid them for *rejecting the counſel of God againſt themſelves, and for putting the word of life from them, and for deſpiſing God's goodneſs, and neglecting ſo great ſalvation*; what influence can theſe reproofs have upon them? If they have once imbibed your doctrine, they will return ſcorn to your reprehenſions, and tell you, This means was ſo tendered that it might be rejected; for it was not accompanied with *determining* grace, but adminiſtred only to render them the more inexcuſable, and upon that account fit for no other entertainment but neglect.

4. Whereas faith is ſo the work of the ſaints, that it is ſaid to procure *Praiſe, and honour, and glory, at the appearing of Jeſus Chriſt.* By this *determining* grace, which makes them mere paſſives in the reception of it, working it irreſiſtibly in them, all thoſe eulogies, which are given them, [as, *Well done, good and faithful ſervant*] are rendered abſurd, not to ſay ridiculous. Should a man cauſe his ſervant (that of himſelf hath no mind to go) to be nailed up in a ſoft chariot, and be brought to *London*, and then commend him for his care and faithfulneſs in taking ſuch a journey to come and ſerve him;

him; when he is merely paſſive in the buſineſs; would you think him in good earneſt? I think not.

5. If this *determining* grace be neceſſary, there is another groſs abſurdity, and of more dangerous conſequence than the former; for from hence it follows, That a man cannot ſin, unleſs God be firſt deficient in what is neceſſary. So *Piſcator*: "God's deſertion of man is the cauſe of man's deſerting his obedience towards God, and not the contrary." And of all true Believers, he ſaith, "They are no more able to omit or neglect the ſtudy of perſeverance, than a blackamore is able to change his colour, or male and female their ſex." But becauſe this aſſertion is ſo palpably contradicted by the foul ſins of ſuch as have been regenerate, therefore Doctor *Damman* doth mend the matter thus: "The regenerate cannot omit to perform what God requires, unleſs God omits to perform what he hath promiſed. When God doth his part, we cannot omit ours." How do you like this doctrine, Mr. *Baxter*? This is the genuine fruit of your opinion concerning *determining* grace.

[*To be continued.*]

SERMON XX.

On JAMES i. 4.

[*Concluded from page* 127.]

11. BUT it may be enquired, In what manner does God work this entire, this univerſal change in the ſoul of a Believer? This ſtrange work, which ſo many will not believe, though we declare it unto them? Does he work it gradually, by ſlow degrees? Or inſtantaneouſly, in a moment? How many are the diſputes upon this head, even among the children of God. And ſo there will be, after all that

that ever was, or ever can be ſaid upon it. For many will ſtill ſay, with the famous Jew, *Non perſuabebis, etiamſi perſuaſeris:* that is, *Thou ſhalt not perſuade me, though thou doſt perſuade me.* And they will be the more reſolute herein, becauſe the Scriptures are ſilent upon the ſubject; becauſe the point is not determined, at leaſt, not in expreſs terms, in any part of the oracles of God. Every man therefore may abound in his own ſenſe, provided he will allow the ſame liberty to his neighbour: provided he will not be angry at thoſe who differ from his opinion, nor entertain hard thoughts concerning them. Permit me likewiſe to add one thing more. Be the change inſtantaneous or gradual, ſee that you never reſt till it is wrought in your own ſoul, if you deſire to dwell with God in glory.

12. This premiſed, in order to throw what light I can upon this intereſting queſtion, I will ſimply relate what I have ſeen myſelf in the courſe of many years. Four or five and forty years, when I had no diſtinct views of what the Apoſtle meant, by exhorting us to *leave the principles of the doctrine of Chriſt*, and *go on to perfection*; two or three perſons in *London*, whom I knew to be truly ſincere, deſired to give me an account of their experience. It appeared exceeding ſtrange, being different from any that I had heard before; but exactly ſimilar to the preceding account of entire Sanctification. The next year, two or three more perſons at *Briſtol*, and two or three in *Kingswood*, coming to me ſeverally, gave me exactly the ſame account of their experience. A few years after, I deſired all thoſe in *London*, who made the ſame profeſſion, to come to me all together at the *Foundry*, that I might be thoroughly ſatisfied. I deſired that man of God, *Thomas Walſh*, to give us the meeting there. When we met, firſt one of us and then the other, aſked them the moſt ſearching queſtions we could deviſe. They anſwered every one without heſitation, and with the utmoſt ſimplicity, ſo that we were fully perſuaded, they did not deceive themſelves.

ſelves. In the years 1759, 1760, 1761, and 1762, their numbers multiplied exceedingly, not only in *London* and *Briſtol*, but in various parts of *Ireland* as well as *England*. Not truſting to the teſtimony of others, I carefully examined moſt of theſe myſelf: and in *London* alone, I found ſix hundred and fifty two members of our Society, who were exceeding clear in their experience, and of whoſe teſtimony I could ſee no reaſon to doubt. I believe no year has paſſed ſince that time, wherein God has not wrought the ſame work in many others; but ſometimes in one part of *England* or *Ireland*, ſometimes in another; as *the wind bloweth where it liſteth*: and every one of theſe (after the moſt careful enquiry, I have not found one exception, either in *Great-Britain* or *Ireland*) has declared that his deliverance from ſin was *inſtantaneous*, that the change was wrought in a moment. Had half of theſe, or one third, or one in twenty, declared it was *gradually* wrought in *them*, I ſhould have believed this, with regard to *them*, and thought that *ſome* were gradually ſanctified and ſome inſtantaneouſly. But as I have not found in ſo long a ſpace of time, a ſingle perſon ſpeaking thus: as all who believe they are ſanctified, declare with one voice, that the change was wrought in a moment; I cannot but believe, that Sanctification is commonly, if not always, an *inſtantaneous* work.

13. But however that queſtion be decided, whether Sanctification, in the full ſenſe of the word, be wrought inſtantaneouſly or gradually, how may *we* attain to it? *What ſhall we do*, ſaid the Jews to our Lord, *that we may work the works of God?* His anſwer will ſuit thoſe that aſk, What ſhall we do, that this work of God may be wrought in us? *This is the work of God, that ye believe on him whom he hath ſent.* On this one work, all the others depend. Believe on the Lord Jeſus Chriſt, and all his wiſdom, and power, and faithfulneſs and mercy are engaged on thy ſide. In this, as in all other inſtances, *by grace we are ſaved through faith.* Sanctification too

too is *not of works, leſt any man ſhould boaſt. It is the gift of God*, and is to be received by plain, ſimple faith. Suppoſe you are now labouring to *abſtain from all appearance of evil, zealous of good works*, and walking diligently and carefully in all the ordinances of God; there is then only one point remaining: the voice of God to your ſoul is, "Believe and be ſaved."* Firſt, Believe that God has promiſed to ſave you from all ſin, and to fill you with all holineſs. Secondly, Believe that he is *able* thus *to ſave to the uttermoſt all thoſe that come unto God through him.* Thirdly, Believe that he is *willing*, as well as able, to ſave *you* to the uttermoſt; to purify you from all ſin, and fill up all your heart with love. Believe, fourthly, that he is not only able, but willing to do it *now!* Not when you come to die; not at any diſtant time; not to-morrow, but *to-day*. He will then enable you to believe, *it is done*, according to his word. And then *patience ſhall have its perfect work, that ye may be perfect and entire, lacking nothing.*

14. Ye ſhall then be *perfect*. The Apoſtle ſeems to mean by this expreſſion, τελειοι. Ye ſhall be wholly delivered from every evil work, from every evil word, from every ſinful thought: yea, from every evil deſire, paſſion, temper; from all inbred corruption, from all remains of the carnal mind, from the whole body of ſin: and ye ſhall be renewed in the ſpirit of your mind, in every right temper, after the image of him that created you, in righteouſneſs and true holineſs. Ye ſhall be *entire*, ὁλόκληροι. (The ſame word which the Apoſtle uſes to the Chriſtians in *Theſſalonica.*) This ſeems to refer, not ſo much to the kind, as to the degree of holineſs. As if he had ſaid, "Ye ſhall enjoy as high a degree of holineſs, as is conſiſtent with your preſent ſtate of pilgrimage." And ye ſhall *lack nothing*, the Lord being your Shepherd, your Father, your Redeemer, your Sanctifier, your God, and

* See the Sermon on, The way of Salvation.

your all, will feed you with the bread of heaven, and give you meat enough. He will lead you forth beſide the waters of comfort, and *keep you every moment:* ſo that loving him with all your heart (which is the ſum of all perfection) you will *rejoice evermore; pray without ceaſing,* and *in every thing give thanks, till an abundant entrance is miniſtered unto you, into his everlaſting kingdom!*

An Account of Mr. J. V———: in a Letter to the Rev. Mr. WESLEY.

[*Continued from page* 132.]

A FEW days before the Conference, Mr. *Pawſon* deſired me to preach for him at *Leeds*, which I did to near 500 people. I went into the pulpit with much fear and trembling, but was enabled to get through pretty well. All the time I was at *Leeds* I was exceedingly happy, and was engaged all day in ſpiritual exerciſes, in which I found myſelf much bleſſed.

On the 2d of Auguſt, 1775, I was admitted upon trial, and was ſent into Oxfordſhire with *Samuel Wells*, and *G. Shorter*, both now in Abraham's boſom. As ſoon as I came to *Witney*, the firſt place in my circuit, I found a letter, requiring my preſence in *London*. Here, to my infinite ſurpriſe, I found all my relations very cordial towards me, nor did any of them cenſure my conduct. It alſo pleaſed the Lord while I was here, to make a ſettlement upon me for life; for which I have cauſe indeed to love and bleſs him for ever. In this Circuit I was two years, and was kindly received by an affectionate people. The Circuit was a very hard one, having long journeys, and a great ſcarcity of ſewel; but the Lord was my ſupport. Soon after I came into it, being at *High Wycomb*, a young woman lived ſome where

where there, that I had ſeen, and been acquainted with. I got a guide, and ſet out one morning to enquire for her. A little while after ſhe took me to ſee a young perſon who was very ill. I had a good time with her, and propoſed coming at night to preach at that barren place. Conſent was given, and the whole neighbourhood was invited: accordingly I preached, and the word was received with pure affection, and a Society was ſoon formed. As I was going thither, my way lay up a hill, ſo high and ſteep, that ſteps had been cut to accommodate the travellers, agreeable to my dream, previous to my coming forth. This very much ſtrengthened me, and was like the ſign given to Moſes at Horeb, before he left Egypt. When the word began to be felt, and a Society formed, the Rev. Mr. *T. W——s*, an Antinomian Preacher, began to roar upon us like a bull; but, according to my dream, he did us no harm.

The year after I laboured among as loving a people in the *Glouceſterſhire* Circuit, and bleſſed be God! our labour was not in vain. They would have borne with me another year, but my conſtitution was ſo impaired, that I could not bear ſo much riding, ſo I was obliged to be removed. I cannot omit making mention of the loving kindneſs of the Lord to me this year: having been ſeized with a billious fever, which continued ſome weeks, my lot was caſt at *Stroud*. Here I met with a tender nurſe and kind friend, Mrs. *Sc——e*, who removed me to her houſe, and, together with the reſt of that loving family, ſhewed me no little kindneſs; ſo that by the help of a ſkilful Apothecary, and the bleſſing of God, I was enabled, in a few weeks, to return to my labour. Two or three nights after I ſet out, I was put into a damp bed at *C——*: this immediately brought on my diſorder again, and obliged me to retire to a farm-houſe near *Worceſter*, where I remained ſome weeks. But during this, and the whole time I have laboured in the goſpel, I have found much peace and

comfort in my ſoul, which have enabled me to bear up under the hardſhips of an itinerant life.

At the next *Leeds* Conference, I was appointed for the *Briſtol* Circuit. As ſoon as I heard my deſtiny, my ſoul was in a furnace: I wrote to you, Sir, intreating you to ſend me any where rather than there. *Briſtol* and *Bath* appeared ſo formidable, that I was ſorely diſtreſſed both in ſoul and body; however, in ſpite of all my remonſtrances, you continued in your reſolution that I ſhould go there. I continued in much diſtreſs for ſome days; at laſt, while I was in prayer one evening, the Lord relieved my ſoul with theſe comfortable words, "Wait thou his time, ſo ſhall this night ſoon end in joyous days." Soon after I came to *Briſtol*, I was obliged to retire for ſome weeks to *Norton*, where I met with uncommon kindneſs from thoſe dear friends to the cauſe of God, Mr. and Mrs. *Wait*. Here I gave myſelf up to prayer, and gathered both bodily and ſpiritual ſtrength. I ſpent this year with great ſatisfaction; having moſt agreeable fellow-labourers. We ſaw a bleſſed work break out, and many ſouls were added to the Societies. The people in this Circuit were uncommonly affectionate, and I thought I ſhould be glad to finiſh my courſe among them. The next year I was appointed for this Circuit again, but had ſome heavy trials: a circumſtance that happened at *Bath*, greatly diſtreſſed my ſoul, and gave a general wound to the cauſe of God. However, the few laſt months that I was there, I enjoyed a heaven upon earth, and left them with great pain of mind. The laſt place I left was *Almondſbury*: a place that I had been at for my health for about a fortnight. Here I met with a tender, affectionate friend, that ſhewed me every kindneſs for her Maſter's ſake, and I came away with much ſorrow.

At the *Briſtol* Conference, 1780, I was appointed for *Manchеſter*: when I came there, my ſoul entered into great ſufferings; the thoughts of my dear *Briſtol* people, and the dread that I had upon my mind concerning the office which

was

was laid upon me, as the Aſſiſtant, quite drank up my ſpirits: however, by the grace of God, I ſet my ſhoulders to the work, and endeavoured to lay out my life and ſoul in this ſervice. God was pleaſed to own me and my fellow-labourer, ſo that between two and three hundred new members were received into the Society, and there was a general revival throughout the Circuit. When I came firſt into it I was quite a ſtranger to the complexion of this people, and interpreted their ſhyneſs to ſtrangers, as a defect of love; but however, I can ſay, I found them a moſt affectionate, generous, ſteady people; and, with tears in my eyes, I can add, they lie near my heart.

Soon after I began my work, I found that my conſtitution could not bear the journeys, ſo I was obliged to call for help. You ſent me another Preacher, which afforded me the opportunity of being more uſeful to the Circuit. I ſhould have been very uſeful about *Rochdale*, had it not been for two or three members of that Society, who required me to do what I could not, either in point of conſcience or equity. They ſo prejudiced ſome of the ſimple people, and ſo broke my ſpirits, as well as hurt my body, that the work was entirely ſtopt; my intended expeditions to the neighbouring villages prevented, and I fear, many precious ſouls wounded, if not murdered, through their conduct. Lord, lay not this ſin to their charge! Their conduct, and the harm that I ſaw they were likely to do, cauſed me to groan and weep on my bed; my very heart bled, and I poured out ſtrong cries and tears to God to come to my help. I had very remarkable anſwers to prayer; and when I had ſettled this affair to the beſt of my power, and was on my return from *Rochdale*, I was conſcientiouſly reviewing my conduct as before God, to ſee if I had acted amiſs in the affair; immediately theſe words came with a divine unction to my ſoul:

"The opening heavens around me ſhine,
With beams of ſacred bliſs."

On this I greatly rejoiced, and gave glory to God!

Sometime

Sometime in the winter, I went to a neighbouring village called *Clodwick*, conſiſting chiefly of colliers and weavers. I preached to a crowded room full, and with much comfort, and I believe many felt the word: I preached a ſecond time with peace and pleaſure. The third time I went, I endeavoured to preach out of doors; but as Satan's kingdom began to ſuffer, (ſeveral being awakened and joined to the Society) he muſtered up his forces, who being armed with ſtones and noiſy inſtruments, attacked us furiouſly. They gnaſhed on me with their teeth, and threw large coals and ſtones at me: I was obliged after a time, to retire into the houſe, which I did unhurt, and ſung and prayed with a few ſerious people. When I ſet off for *Oldham*, with ſome of my friends, the floods lifted up their voice; they threw ſtones and dirt amain, yet only one woman was materially hurt; who received a dangerous cut in her head. We were obliged to commence an action againſt four or five of the rioters, or we muſt have been murdered, had we gone there again; however, ſeveral of the people were received into Society, and were filled with all peace and joy in believing. The lawſuit was compromiſed, and they now met in peace. I had alſo very ſevere trials from another quarter. When the new Houſe was opened at *Mancheſter*, and I ſaw ſuch large congregations, I ſuffered immenſely through my timidity. Standing in that pulpit was to me like ſtanding to be ſhot; but however, the gracious Lord brought me through the year.

[*To be continued.*] 241

The Experience of Mr. ROBERT ROE.

[*Continued from page* 137.]

JANUARY 2, 1778. This day I wrote to my father, on the ſubject of my refuſal at College. I found myſelf refreſhed in reading over my Couſin's letters; and as I was reading

Mr. *W——'s* Notes on St. James, all my bondage vaniſhed, and the Lord ſpoke unuſual peace. The 3d. This day alſo the peace of God holds me up under great trials; waking and ſleeping he is with me. The 4th. We ſpent our time in ſinging and prayer, and the Lord was preſent, and wonderfully bleſſed me. I think a work of grace is now going on amongſt us. The 15th. I was taken very ill this afternoon, and unable to finiſh a letter to my father. The 24th. I received a letter which ſays, my father is very poorly, and that the ſituation of my affairs will probably prove his death. O Lord, I am diſtreſſed; undertake for me! My body too is very ill. The 25th. This day I had a peculiar anſwer to prayer. I found much love, peace and power. The 29th. This day I find patience in affliction and croſſes, and much of the powers of the world to come. My ſoul is happy in God, and longing for full ſalvation.

February 7th. The Lord wonderfully ſupports me: I have been enabled to reſt on him in calm peace. My father wiſhes me to go to Mr. *H——n's* in *Shropſhire*, to conſult with him. Lord direct me! The 11th. After taking leave of the family at *D——*, I ſet out for *London*. I was much diſtreſſed, and my body was very ill. Indeed I find my health ſuffers greatly by the trials I have lately had, but the will of the Lord be done. The 17th. I ſet out for *Birmingham*, in my way to *Waters-Upton*. The 18th. I arrived at Mr. *H——n's*. The 24th. As I was writing at night, I was much fluttered at the unexpected arrival of Mr. *Simpſon* and my mother. The 25th. Mr. *Pugh* came over, and I was much tried by the importunities which he, Mr. *S——*, Mr. *H——*, and my mother uſed, to make me promiſe I would go no more to the Methodiſts; however I refuſed to promiſe. My father I find wants the Biſhop to force the College to give me a Teſtimonial; and Mr. *H——* is to go with me to *Oxford*. I think if they refuſe to give a Teſtimonial in the *uſual* form, they ought to teſtify that my attachment to the Methodiſts

Methodiſts is the only cauſe of their refuſal; but I fear I am to expect no favour, no, nor even juſtice.

March the 1ſt. We ſet out for *Oxford*. I had many fears of Mr. *H*——*n* drawing me into a ſnare; and promiſing for me what I am reſolved never to promiſe, either to the Biſhop, the Fellows, or any one living. We found brother *Samuel* at *Birmingham*. He was kind; but I ſaw he did not approve of my conduct. The 3d. We were much fatigued with our journey when we came to *Oxford*. After dinner we waited on the Principal, and received ſhameful treatment; but as Mr. *H*—— took down particulars, I omitted it.

The 4th. We ſet out for *London*, and through the mercy of God arrived ſafe. My Aunt was much ſurpriſed to ſee us, but very kind. The 5th. We ſought the Biſhop of *Lincoln*, but could not meet with him. The 6th. We called on him again. He was civil; but ſaid my caſe did not come before *him*, as a viſitorial caſe, and could be determined by none but the College. The 14th. We ſet out for home again: having gone through much hurry and fatigue to no purpoſe at all. I was thankful however that we arrived ſafe. The 25th. I aroſe happy, and found much benefit from reading Mr. *Weſley's* Sermons. O Lord keep me ſtill in the good old way. The 31ſt. I found my ſoul very happy this morning, eſpecially as I was reading Mr. *Fletcher's* Appeal. Many and cloſe trials this day are not able to move me; my body however is very weak. April the 9th. Mr. *H*—— returned from *Macclesfield*, and brought me an affectionate letter from my father: I was thankful for this; but he gives terrible accounts of my Couſin and *Charles*. Surely *ſhe* is falſely accuſed. I cannot believe all. I was much tried by Mr. *H*—— too: I think my heart will break! O Lord help! The 10th. I prayed much to the Lord, and though all things ſeem to be againſt me, yet is my truſt in him. I meet with many upbraidings, becauſe I will not make promiſes. The 13th. I roſe in ſweet peace; Chriſt was precious to my ſoul.

O that

O that I was all devoted to God! May the 7th. I have been very low and much tempted; but reading my Bible this afternoon was a great bleſſing. The 8th. I was much bleſſed in converſing with Mr. *Brown*, of *Whitchurch*. We were all much alarmed at the apprehenſion of an earthquake, hearing a loud, rumbling noiſe, and as we thought, feeling a ſhaking of the ground. I ſeemed to have a clearer ſenſe of the preſent ſtate of my ſoul, than I have had for ſome time paſt. I plainly ſaw that I had been a ſinner who deſerved hell; but that God had forgiven me, and enabled me to forſake all: that I had often forfeited his mercy; but that I had an Advocate with the Father: that I cannot have any dependance on my good works, to ſave me from inbred ſin: that Chriſt is my only refuge: that there is ſtill, the fleſh ſtriving againſt the ſpirit, and that I have need of a farther change: that, notwithſtanding, there is no condemnation to me while uſing juſtifying grace; that is, believing, and preſſing forward to a full renewal in love. I had alſo ſome true ſenſe of what a ſanctified perſon muſt experience. They feel a clear ſenſe of the remiſſion of paſt ſins: they are ſenſible, ſin did *reign* in a carnal ſtate; that it *remains* in a juſtified ſtate; but that now *Chriſt reigneth alone*. They ſee they are ſanctified *in*, but not *of* themſelves. Glory be to God! theſe views bring power and peace to my ſoul. June the 3d. I have paſſed through various and trying ſcenes the laſt month. This day we had a letter from Mr. *S——n*, in which my father deſires we will go again to *Oxford*, that I may ſwear to the Articles, and petition for reſtoration to College privileges. I do not approve of the ſcheme, but leave myſelf in the hands of God. I am ſorely afflicted. I think it will kill my body; but Lord, my whole truſt is in thee. O let patience have its perfect work! Plead thou my cauſe with the ungodly, which are a ſword of thine!

[*To be continued.*] 244

A ſhort Account of the Life and Death of WILLIAM ADAMS.

[*Concluded from page* 143.]

ON Sunday, Nov. 28th, he put up his hands, and bleſſed God for bringing him to ſee the light of another day. A little after, he ſaid, "The tall, the wiſe, the reverend head, muſt lie as low as ours: ſo I often told ſinners;" meaning, in his preaching. At night, many of his chriſtian friends came to ſee him. He knew them perfectly well; and rejoiced to ſee them once more in the land of the living. One of them ſaid, I hope you are not afraid to die. He anſwered, "No; bleſſed be God! if I know any thing of my heart, I am not. I truſt ere long to be gathered into Abraham's boſom."

After prayers on Monday morning, he aſked for his Bible; and ſoon after aſked what text he ſhould ſpeak from. He then laid down many weighty reaſons, why ſinners ſhould ſeek the Lord in earneſt: telling them, they muſt ſhortly ſtand before the tribunal of Chriſt; and what the conſequence will be, if they ſhould be unprepared. He ſpoke for the ſpace of eight or nine minutes, as ſenſibly, and as much to the purpoſe, as ever I heard him when in health. Before he had done, the greater part of the family was gathered around his bed, to hear the awful truths that dropt from his lips. He concluded by praying, that he and his hearers might be prepared for the ſolemn hour: and two or three times that day he acted in the ſame manner. Being aſked if he was not very ill, he ſaid, "I cannot tell how I feel."

On Tueſday morning he returned thanks to God for preſerving him the night paſt; and aſked his ſiſter to pray with him. She gave out,

"Corruption

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

He ſang aloud, and with great devotion: and while ſhe was praying, he frequently cried, "Amen!" with a tone and ſolemnity, that beſpoke the happy ſtate of his ſoul. His mother aſked him, if he was not very ill. He replied, "I do not feel much pain or ſickneſs; for it ſeems as if the Lord bore all my afflictions for me."

Soon after, he looked up in his ſiſter's face, and ſaid, "Siſter, help me to ſing." She told him, ſhe was afraid it would hurt his throat, which was very bad during his whole illneſs. This circumſtance made it appear the more admirable, to hear him ſpeak, pray, and ſing as he did; though it ſeemed difficult at times, for him to ſwallow a drop of water! And even when light-headed, his diſcourſe was chiefly about having his clothes and horſe brought, that he might go to preach.

At night he gave an affectionate exhortation, which cauſed thoſe who ſat by to weep. He then repeated, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things that are ſeen; but at the things that are not ſeen; for the things which are ſeen are temporal, but the things that are not ſeen are eternal."

On Wedneſday, December 1ſt, after praying in his bed, as if in family prayer, he ſaid, "Such a light ſhone around me, I thought I was out of doors; and at the ſame time I felt ſo happy, that I thought the Lord was going to take me away that moment." As one of the friends was going home; he took her by the hand, and ſaid, "Farewel, ſiſter! Remember me. Be engaged for your own ſoul; ſo that if we never meet here again, we may meet before the dazzling throne, to

praiſe God and the Lamb for ever and ever." Another enquiring how he was, he ſaid, "I bleſs God for the meaſure of health I enjoy." At night he ſung: "Aſhamed I figh, and inly mourn; that I ſo late to thee did turn:" then added, "I cannot tell half the happineſs I have had, ſince I have been lying here."

On Thurſday, he ſeemed conſiderably worſe, and ſighed as though he knew what he had to go through; but ſaid with great compoſure of mind, I do not value it. I know that I love Jeſus:

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

Being deſirous to comfort his mother, as well as to encourage her in bearing the loſs of him, he ſaid, "God will be better to you than ſons and daughters." At night, after aſking what night of the week it was, he ſaid, "This night three weeks, and about this hour, I was taken ill; and this night I expect to die: but what a bleſſing to die without one fear of hell!"

On Friday, his feet were cold, and he appeared to have all the ſymptoms of death upon him. The family ſtanding round him, expected every breath to be his laſt. Four or five friends then went to prayer; and although they expected him to take his everlaſting flight from this vale of tears and miſery, before they roſe from their knees; yet he continued to ſay, "Amen," to the laſt. One who had been ſitting up with him, came to take her leave of him. He aſked her, "Do you know that God for Chriſt's ſake hath blotted out your ſins?" She told him, ſhe hoped ſo. He then ſaid, "Do not deceive your ſoul; but cry to God till you know it." To another he ſaid, "Seek the Lord while he may be found;

and

and call upon him while he is near." When he was aſked, if he knew a religious Negro who was come to ſee him, he ſaid, "Yes; and I truſt I ſhall know him in Abraham's boſom." His ſiſter then aſked him, if he believed he was dying? He ſaid, "I do not know." On her aſking him, if he had a greater deſire to live, than to die? He ſaid, "I am ſo happy at times, that I think I had rather die." He then added, "But are you willing to part with me?" His mother ſaid, I truſt, God will make us willing. As his little brother ſtood by, weeping, he looked at him, and ſaid, "I do not know but you will be the next that will follow me, and you are not prepared: therefore pray to God; ſay, Lord have mercy upon me, a poor, young ſtripling! ſave me from lightneſs and laughter here, and bring me to reign with thee in glory, through Jeſus Chriſt our Lord!" When he was aſked again, if he was willing to die? he ſaid, "I have no will in it: the will of the Lord be done." His ſiſter ſaid, I hope my dear, you ſee now that you have not followed a cunningly deviſed fable? He ſaid, "Yes, I ſee it: but the devil would once have perſuaded me, that I had deceived myſelf: but ſince then, I have been ſo happy, that all the devils in hell could not make me doubt."

Mrs. B—n coming to his bed-ſide, ſaid, I truſt, my dear, you are going to your promiſed reſt! He ſaid, "Yes; glory be to God! and do you make haſte, and live to God: for the widow and fatherleſs ſhall not be forgotten before the Moſt High." Obſerving a young woman to ſit weeping, he fixt his eyes upon her; and when ſhe was called to the bed-ſide, he ſaid, "Be not frightened; but ſeek the faith that ſweetly works by love, and purifies the heart." His father aſked him, if he knew him? He ſaid, "Yes:" and putting his arms round his neck, kiſſed him; and ſaid, "Live near to God." He alſo kiſſed his mother; and ſaid, "Farewel mother! ere long we ſhall meet, to part no more." While he lay ſtill they could ſee his lips move; but could not under-

ſtand

ſtand much that he ſaid. Sometimes he ſaid, "Come Lord!" ſometimes, "Welcome!" at others, "Hallelujah!" which ſome took for huzza. All who were preſent allowed, that his triumphs exceeded every thing of the kind they ever heard before; and that they could not have had any tolerable idea of them by any deſcription drawn by the pen of man: and I believe, ſaints and ſinners formed many reſolutions to ſeek God more earneſtly than ever.—At laſt, with his ſoul lifted up to God in praiſes, rather than prayer, he reſigned it up to Him, without a ſigh or groan, on the 3d day of December, 1779: being twenty years, four months, and ten days old—having experienced the love of God about three years and nine months—and having preached the Goſpel of Chriſt, about three quarters of a year.

An Account of the Life of Mrs. MARGARET BAXTER.

[*Continued from page* 145.]

CHAP. III. *Of the workings of her Soul, after her Sickneſs.*

1. WHEN God had recovered her, her mother invited thoſe who faſted and prayed for her, to keep a day of thankſgiving. I aſked her what ſhe would have us give thanks for? And in the morning ſhe gave us the following paper.

"My life hath been a life of great mercies, and theſe have aggravated my ſin in overlooking them. Some of thoſe which God hath moſt affected my heart with, I ſhall here mention.

1. "I thank God for my mother's reſtoration; and next for many mercies of my own. Four times before this, I have been delivered from great danger of death.

"And

" And now I desire to acknowledge his mercy in delivering me from this disease, and that in answer to prayers.

2. " I desire to acknowledge it a mercy that God has afflicted me; I can say, *Before I was afflicted I went astray*. And how many great sins God hath prevented by this affliction, I cannot tell; but I am sure he hath dealt very graciously with me.

3. " I desire to acknowledge God's great mercy to me in bringing me to this town, under such useful means of grace; and that at a time when I was ready to engage in a course of sin and vanity, beyond what I had formerly lived in.

4. " I desire to acknowledge it a great mercy that I want no outward thing; but am enabled to be helpful to others, and have all the temporal mercies I can desire.

5. " I desire to acknowledge it a great mercy that God hath given me an interest in the hearts and prayers of so many of his faithful servants.

6. " I desire to acknowledge it a great mercy, that God hath made me a child of godly parents, and a child of many prayers.

7. " I desire to acknowledge it a great mercy, that God hath given me a heart willing to acknowledge his mercies; and that, notwithstanding all that sin and Satan have done to hinder it, he hath made me desirous this day to give up myself, and all I have, to him.

" And now, the requests I desire you to make to God, on my behalf, are these:

1. " That he will give me a more thankful soul, that I may praise him all my days.

2. " And a humble heart, that I may be taught of Him, who looketh on the proud afar off.

3. " And a tender conscience, that I may fear to offend him, and hate all sin.

4. " And strength so to resist temptations, that I may not be led by Satan to dishonour God.

5. " And

5. "And a meek and quiet ſpirit, that I may be contented to bear the afflictions which God ſhall lay me under without murmuring."

The ſame day ſhe wrote as follows:

"This being a day ſet apart for returning thanks to God for his mercy, in delivering me from the gates of death; I now renew my Covenant with him, and reſolve by his grace to get and keep a freſh ſenſe of his mercy, and a greater ſenſe of my ſin. I reſolve to ſet myſelf againſt ſin with all my might. I reſolve by God's aſſiſtance to ſet upon the practice of known duty, and not to ſtudy ſhifts and evaſions to put off thoſe which are either troubleſome, chargeable, or likely to render me vile in the eyes of the world. And this I do on theſe conſiderations,

1. "My life hath been a life of great mercy. God hath done exceeding great things for me.

2. "He hath not only given me life, but ability and opportunity to do him ſervice; yea, and ſome encouragement in the ſucceſs of my poor endeavours.

3. "He hath engaged me to himſelf, by taking me into his family, and planting me in his garden, and watering me with the dew of heaven. He hath given me the high privilege of a part in the hearts and prayers of his people; and I may ſay, He is a God hearing prayers.

4. "As all theſe, and many more engagements are upon me; ſo I am already engaged, by my baptiſmal covenant, to God the Father, Son, and Holy Ghoſt. And I have renewed it in the ſacrament of the Lord's Supper; and now how can I go back? Rather let me be in good earneſt with him. Let me not deceive myſelf; for God will not be mocked. What I ſow, I ſhall reap. If I ſuffer, they will be light afflictions, and but for a moment; but the everlaſting kingdom will be my inheritance: and when this life is ended, I ſhall reign with Chriſt; and rejoice for ever with ſaints and angels.

"Therefore

" Therefore I this day renew my Covenant with God, and beg that he will not leave me to myſelf; but help me to keep the Covenant which I have made. And I intend to keep this paper by me, to hinder me from ſin, and encourage me to go on cheerfully againſt temptations, looking ſtill to Chriſt.

" To all this let me add theſe conſiderations of the vanity of the creature.

" It is contrary to the nature of creatures to be our peace: they are our troubles, further than they lead us to the Creator. Let me not forget the time when I ſeemed near death: what comfort had I then in creatures? What eaſe from them? Was not all my hope in God? All creatures ſhewed me that ſide on which vanity was written, and they had nothing that could ſatisfy my ſoul; though I had as much mercy in means and friends, as I could deſire, yet all this was nothing to me: the trouble of parting with them was much more than the comfort of enjoying them; and ſo it will be with me ſtill: which ſhould teach me to keep my heart looſe from creatures, and not over-love any thing on this ſide heaven. Why ſhould my heart be fixed where my home is not? Heaven is my home. God in Chriſt is all my happineſs: and where my treaſure is, there my heart ſhould be. Come away, O my heart, from vanity; mount heaven-ward, and be not dead, or dull, if thou wouldſt be free from trouble, and taſte of real pleaſure. Hath not experience taught thee, that creature-comforts, though they be roſes, have their thorns? Canſt thou not be content to look on them, while thou art in the garden where they grow, and be content to leave them there behind thee? Away then, O my carnal heart! Retire to God, the only ſatisfying object. There mayeſt thou love without any danger of exceſs!"

[*To be continued.*] 249

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

[*Continued from page* 147.]

Of INSECTS.

A Very extraordinary kind of inſect, is that which is called a Death-Watch, becauſe it makes a noiſe like the beating of a watch. They are of two kinds. One is a ſmall beetle, ſomewhat more than a quarter of an inch long, of a dark brown, and ſpotted, having a large cap on the head, and two feelers ſpringing from beneath the eyes. Dr. Derham obſerved it to draw back its mouth, and beat with its forehead. He kept two, a male, and a female, in a box, for ſome months, and could bring one of them to beat when he pleaſed, by imitating its beating. And he ſoon found this ticking to be the way whereby they wooed one another.

The other kind is a greyiſh inſect like a Louſe, which beats ſome hours together without intermiſſion, and that ſlowly; whereas the former beats only ſeven or eight ſtrokes at a time, and much quicker. It is very common in ſummer in all parts of our houſes: is nimble in running to ſhelter, and ſhy of beating, if diſturbed; but is free to beat, and to anſwer your beating, if you do not ſhake the place where it lies. This commonly, if not always, beats either in or near paper. It is at firſt a ſmall, white egg, like a nit. It hatches in March, and creeps about with its ſhell on. It is then ſmaller than the egg itſelf, but ſoon grows to the perfect ſize.

The Death-Watches woo one another, but not always, as we may learn from the account of an accurate obſerver. "As I was in my ſtudy, I happened to hear what is called a Death-Watch. Inclining my head towards a chair, I found it

was

was beating there. The manner of its beating was this. It lifted up itſelf on its hinder legs, and extending its neck, ſtruck its face upon the ſedge, which was bared upon its outward coat, about the length of half an inch. The impreſſion of its ſtrokes was viſible: the outward coat of the ſedge being depreſſed, where it had juſt been beating, for about the compaſs of a ſilver-penny. I am inclined to think it beats for food. There were ſeveral places on the ſedge, where it had been at work, and where it had probably been ſojourning for ſome days.

"Poſſibly the inſect may ſometimes woo its mate by beating thus: but it was not the caſe now. It had not any other of its kind near it. It ſeemed therefore to be preparing its food. It was about a quarter of an inch long, of a dark dirty colour, having a broad helmet over his head, which he can draw up under it, ſo that it is a notable defence againſt the falls, to which he is continually expoſed, creeping over rotten and decayed places.

"The ſecond day after I took it, I opened the box, and ſet it in the ſun. It was ſoon very briſk, and crept nimbly to and fro, till ſuddenly it ſtruck out its wings, and was going to take its leave: but on my ſhading it over, it drew in its wings, and was quiet."

This ſeems to be the ſmalleſt of the beetle kind. A gentleman deſcribes one of a very different ſort, in the Philoſophical Tranſactions. "On the removal of a large leaden ciſtern I obſerved at the bottom of it black beetles. One of the largeſt I threw into a cup of ſpirits, (it being the way of killing and preparing inſects for my purpoſe.) In a few minutes it appeared to be quite dead. I then ſhut it up in a box about an inch and a half diameter, and throwing it into a drawer, thought no more of it for two months, when opening the box, I found it alive and vigorous, though it had no food all the time, nor any more air than it could find in ſo ſmall a box, whoſe cover ſhut very cloſe. A few days

before, a friend had ſent me three or four cock-roaches. Theſe I had put under a large glaſs: I put my beetle among them, and fed them with green ginger, which they ate greedily; but he would never taſte it, for the five weeks they lived there. The cock-roaches would avoid the beetle, and ſeem frighted at his approach: but he uſually ſtalked along, not at all regarding whether they came in his way or not. During the two years and a half that I have kept him, he has neither ate nor drank.

"How then has he been kept alive? Is it by the air? There are particles in this, which ſupply a growth to ſome ſpecies of plants, as ſempervive, orpine and houſe-leek: may not the ſame or the like particles ſupply nouriſhment to ſome ſpecies of animals? In the amazing plan of nature, the animal, vegetable and mineral kingdoms, are not ſeparated from each other by wide diſtances, but near their boundaries, differ from each other, by ſuch minute and inſenſible degrees, that we cannot find out certainly, where the one begins or the other ends. As the air therefore nouriſhes ſome plants, ſo it may nouriſh ſome animals: otherwiſe a link would ſeem to be wanting, in the mighty chain of beings. It is certain chameleons and ſnakes can live many months without any viſible ſuſtenance: and probably, not merely by their ſlow digeſtion, but rather by means of particles contained in the air, as this beetle did; yet doubtleſs in its natural ſtate, it uſed more ſubſtantial food. So the plants above-named thrive beſt with a little earth, although they flouriſh a long time, and ſend forth branches and flowers, when they are ſuſpended in the air.

"Even in the exhauſted receiver, after it had been there half an hour, it ſeemed perfectly unconcerned, walking about as briſkly as ever. But on the admiſſion of the air, it ſeemed to be in a ſurpriſe for a minute.

"After I had kept him half a year longer, he got away, through the careleſſneſs of a ſervant who took down the glaſs."

[*To be continued.*] 252

EXTRACTS

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

Of the Aſſociation of IDEAS.

[*Continued from page* 149.]

" Sect. 18. SOME ſuch wrong and unnatural combinations of Ideas will be found to eſtabliſh the irreconcilable oppoſition between different ſects of Philoſophy and Religion; for we cannot imagine every one of their followers to impoſe wilfully on himſelf, and knowingly refuſe truth offered by plain reaſon. Intereſt, though it does a great deal in the caſe, yet cannot be thought to work whole ſocieties of men to ſo univerſal a perverſeneſs, as that every one of them to a man ſhould knowingly maintain falſehood: ſome at leaſt muſt be allowed to do what all pretend to, i. e. to purſue truth ſincerely; and therefore there muſt be ſomething that blinds their underſtandings, and makes them not ſee the falſehood of what they embrace for real truth. That which thus captivates their reaſons, and leads men of ſincerity blindfold for common ſenſe, will, when examined, be found to be what we are ſpeaking of: ſome independent Ideas, of no alliance to one another, are by education, cuſtom, and the conſtant din of their party, ſo coupled in their minds, that they always appear there together, and they can no more ſeparate them in their thoughts, than if they were but one Idea, and they operate as if they were ſo. This gives ſenſe to jargon, demonſtration to abſurdities, and conſiſtency to nonſenſe, and is the foundation of the greateſt, I had almoſt ſaid, of all the errors in the world; or if it does not reach ſo far, it is at leaſt the moſt dangerous one, ſince ſo far as it obtains, it hinders men from ſeeing and examining. When

two

two things in themſelves diſjoined, appear to the ſight conſtantly united: if the eye ſees theſe things riveted, which are looſe, where will you begin to rectify the miſtakes that follow in two Ideas, that they have been accuſtomed ſo to join in their minds, as to ſubſtitute one for the other, and, as I am apt to think, often without perceiving it themſelves? This, whilſt they are under the deceit of it, makes them uncapable of conviction, and they applaud themſelves as zealous champions for truth, when indeed they are contending for error; and the confuſion of two different Ideas, which a cuſtomary connexion of them in their minds, (hath to them) made in effect but one, fills their heads with falſe views, and their reaſonings with falſe conſequences."

[*To be continued.*]

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

[*Continued from page* 511.]

Of the ARGONAUTIC EXPEDITION.

WE are informed, that the deſign of this armament was, to recover the golden fleece from Ætas, King of Colchis. It was the fleece of that ram, on which Phrixus and Helle fled from Juno. On his arrival on Colchis, Phrixus ſacrificed the ram to Mars, in whoſe temple the fleece was ſuſpended. After ſome years Pelias, King of Jolcus, ſent Jaſon, the ſon of Æſon to recover it. To effect this, a ſhip (the firſt that ever was built) was built by Argus, and a band of heroes, of whom Jaſon was the chief, embarked in it. As ſoon as the Peleiades roſe, they ſet ſail. They coaſted Macedonia and Thrace, where Hercules conquered the giants. They came to the Boſporus, and ſent out

out a dove to try, if there was any paſſage between the rocks. Encouraged by her, they go and paſs through. After many adventures, they arrive at Colchis. They demand the fleece of Æetas. He refuſed to give it up but on ſuch terms as ſeemed impracticable. Yet Jaſon accepts of the conditions; and having by the help of Medea ſoothed a ſleepleſs dragon that guarded the fleece, he brought it away. He immediately ſet ſail, carrying Medea with him. Æetas fitting out ſome ſhips purſued them; but in vain. Arriving in Greece, they offered ſacrifices to the gods, and conſecrated their ſhip to Neptune.

This idle, ſelf-inconſiſtent fable, many learned men have taken for truth. Whereas if ſuch a perſon as Jaſon had exiſted, he could never have performed what is attributed to him. The Greeks have taken to themſelves an ancient hiſtory, which had no relation to them; and as they underſtood it not, have, by mending it, run themſelves into a thouſand abſurdities. The Argo is ſaid to be the firſt ſhip ever built, and the heroes on board, were fifty one. How is it poſſible for ſo ſmall a band of men to have atchieved what is aſcribed to them? How could they penetrate ſo far in land, and raiſe ſo many temples, and found ſo many cities? And by what route did they return? "They paſs up the Phaſis toward the Mæotis: and from thence upward, through the heart of Europe to the Baltic: and ſo on to the Britiſh Seas and the Atlantic: and then by Gades, and the Mediterranean home! And all this was performed in four months! Or as ſome ſay, in two! But was it poſſible for fifty perſons to do ſuch mighty things in four months? Yea, or to have performed them at all? To have built temples, founded cities, and paſſed over vaſt continents, and through ſeas unknown: and all this in an open boat, which they dragged over mountains, and often carried for leagues upon their ſhoulders?

In the account of Argo we have certainly the hiſtory of a ſacred ſhip, the firſt that ever was built. Plutarch himſelf owns,

owns, "the conſtellation Argo, was a repreſentation of the ſacred ſhip of Oſiris." And this we know was no other than the Ark, called by the Grecians Argus.

It is plain then, the hiſtory of Argus related to an ancient event ſolemnly commemorated by the Egyptians. The cauſe of all the Grecian miſtakes concerning it aroſe from hence. The Arkites who came into Greece ſettled chiefly in Argolis and Theſſaly, where they introduced their own worſhip. In the former, they were commemorated under a notion of the arrival of De-Naus, or Danaus, fleeing from his brother Ægyptus, and coming over in a ſacred ſhip. Both hiſtories relate to the ſame event. Danaus built a temple called Argus to Iöna or Juno, of which his daughters were prieſteſſes. They had an obſcure tradition of a Deluge, in which few eſcaped: the chief of them was Deucalion, who took refuge in the temple. Thoſe that ſettled in Theſſaly carried with them the ſame memorials concerning Deucalion. But in proceſs of time, their emblematical worſhip grew more and more obſcure, till at laſt they confined the hiſtory of this event to their own country, and the Argo was ſuppoſed to be built, where it was originally enſhrined. Every place in Theſſaly ſeems to have a reference to the hiſtory. Two of the chief mountains in Theſſaly were Pelion and Oſſa: one of which ſignifies the mountain of the Dove, the other, of the Oracle. But the Greeks took the hiſtory to themſelves; and ſo wherever any Argæi had ſettled, they ſuppoſed that Argo had been. Hence that made it paſs not only through the moſt diſtant ſeas, but over mountains, and through the midſt of both Europe and Aſia: whereas the truth is, various colonies of Arkites ſettled in thoſe places.

[*To be continued.*] 256

An

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Welley: *by* J. Benſon.

[*Continued from page* 154.]

LETTER IV.

Rev. Sir,

HAVING ſhewn in the preceding letter, that Mr. *Madan's* ſyſtem can be reconciled neither with the law of nature, nor the primitive inſtitution of marriage: I proceed to conſider what the law of Chriſt teaches reſpecting this matter.

There is a paſſage in the 19th chapter of St. Matthew which has given our Author infinite trouble. I ſhall firſt conſider its plain and genuine ſenſe, and then conſider the objections he makes to the true interpretation of it.—— "The Phariſees (ſays the Evangeliſt) came unto him, tempting him, and ſaying, Is it lawful for a man to put away his wife for every cauſe? And he anſwered and ſaid unto them, Have ye not read that he which made them at the beginning made them male and female? And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh. Wherefore they are no more twain but one fleſh. What therefore God hath joined together, let not man put aſunder. They ſay unto him, Why then did Moſes command to give a writing of divorcement, and to put her away? He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo: and I ſay unto you, Whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her who is put away, doth commit adultery."

2. Now let any man who has read this paſſage with attention, ſay whether it is not taken for granted through the

whole of it, that a man can only have one wife at a time? All the expreſſions in it, from beginning to end, imply this; and are downright nonſenſe on ſuppoſition that Polygamy is lawful. "*A man ſhall cleave to his wife.*" "*They two ſhall be one fleſh.*" "*They are no more two, but one fleſh.*" "*Whoſoever ſhall put away his wife and marry another.*" Nay, the words of the Phariſees, "*Is it lawful for a man to put away his wife?*" "*Why did Moſes command to give her a writing of divorcement and put her away?*" are none of them intelligible on the footing of Polygamy. But in particular, the laſt ſentence in our Lord's anſwer, is not only irreconcilable with it; but plainly condemns it as adultery. "*For whoſoever*, ſays he, *ſhall put away his wife, and marry another, committeth adultery.*" Now what is it that our Lord here condemns as *adultery* in the huſband? Is it the putting away his former wife unjuſtly? No. For though this would be *injuſtice* and *cruelty* towards her, it could not be adultery. *Deſiling the marriage bed*, that, and that alone is adultery. It is therefore the *marrying another* that our Lord terms *adultery* here, as being done before the huſband was free from the law of his firſt wife, whom he had indeed put away, but without ſufficient cauſe, and therefore he was as truly bound to her as though he had not put her away. On the other hand, if ſhe had been dead, or (according to our Lord) had diſſolved the marriage-obligation by committing adultery, in ſuch a caſe, it would have been no adultery in the huſband to have married another woman. And let Mr. *Madan* tell us how it could be *adultery* in him to marry another, or even another to That, while the firſt was living, though unjuſtly put away, ſuppoſing it were lawful for a man to marry as many wives as he pleaſed, whether he be looſed from his obligations to the former, or not. According to him, whether the former wife die, or live, whether ſhe diſſolve the marriage-obligation by an act of uncleanneſs or not, whether ſhe be put away or retained, her huſband commits no adultery by marrying another, ſuppoſing that other be not the wife of another man.

In

In this caſe, can a man, married or ſingle, commit adultery! "But by putting his wife away unjuſtly he expoſes her to the temptation of cohabiting with another man, and ſo of committing adultery." True: but what has this to do with his committing adultery *himſelf?* It is this, and *this alone* that our Lord here ſpeaks of. Indeed Matt. v. and 32, he ſpeaks of the other: he there ſays, *Whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery:* but then he ſays not one word there about *marrying another*, which is the thing he here terms *committing adultery*, and which he could with no propriety term ſo, on the principles of Polygamiſts. So that this text is full in point againſt Mr. *Madan's* doctrine and overthrows it from the very foundation.

3. In St. Mark the words are yet more expreſs. *He committeth adultery againſt her*, viz. againſt the woman he puts away; becauſe, before he is free from his obligations to her, he marries another, and thereby inſtead of *cleaving to her*, as the law of God requires, he deprives her of that love and duty which is her due, and adding inſult to wrong, beſtows that very affection and benevolence upon another, of which he has robbed her. To aſcertain the ſenſe ſtill more, he adds, *and if a woman ſhall put away her huſband, and be married to another man, ſhe committeth adultery.* Now will Mr. *Madan* ſay, this only means, *ſhe cauſeth him* (that is, her former huſband) *to commit adultery?* Be it ſo, if he pleaſes. But then let him remember, it overthrows his whole ſcheme of Polygamy; becauſe, according to this interpretation, it is adultery in a huſband to cohabit with another woman while his wife is living, even ſuppoſing that wife has left him and married another man, and ſurely much more is it adultery in him, if ſhe has not left him, but continues to be his faithful and obedient wife. Mr. *Madan* therefore ſhall adopt either mode of interpretation, he likes beſt, either the *natural* and *true* one, or the *unnatural* and *falſe one:* they equally overthrow

his doctrine, and declare Polygamy to be adultery, whether on the ſide of the man or the woman.

4. But let us ſee what he has to object to this. Page 151, "They who makeChriſt condemn Polygamy as Adultery, repreſent him as uſing the word נאף *adultery* in an unauthorized unconformity to the Hebrew ſcriptures." But how does this appear? Why "he doubtleſs ſpoke in Hebrew and the word in the Old Teſtament is *never* uſed, ſave to ſignify the defilement of a married woman." No? Is it never uſed to ſignify the defilement of a man or woman, married or ſingle, by idolatry, or a defection from the love and ſervice of God, which is ſpiritual adultery? If Mr. *Madan* thinks not, let him conſult his Hebrew Bible, on Jeremiah iii. 8. and 9. and Ezekiel xxiii. and 43. But how will Mr. *Madan* prove, 1. That our Lord ſpoke in Hebrew on *this* occaſion, or in general? And then how will he prove, 2. That he uſed the very word in queſtion, and that in a farther ſenſe than the Jews had generally heard it uſed in; that is, that he now termed that adultery, which the Jews had not been accuſtomed to term ſo? When he has proved theſe two points, it will after all amount only to this, that our Lord was a teacher ſent from God, who had authority to declare what was נאף *adultery*, and what not. "But our Lord conſtantly appealed to the Hebrew ſcriptures for the truth of what he delivered." No, he did not. He did not appeal to the Hebrew ſcriptures *particularly* at all, any more than to the Greek ſcriptures. He has not ſaid one word in favour of the *original*, any more than of any *tranſlation* then uſed. Nay he frequently did not appeal to the ſcriptures in any ſenſe, but ſpoke as one having authority, ſaying "Ye have heard, that it hath been ſaid by them of old time, If a man ſhall put away his wife, let him give her a writing of divorcement. But *I ſay unto you*, Whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery." "But he can hardly be ſuppoſed to have advanced a doctrine ſo unſupported

ported by them." Why not? Has he advanced nothing but what is ſupported by them? If Mr. *Madan* thinks he has not, I demand by what paſſage in the Hebrew ſcriptures he was ſupported when he ſaid, *Do this*, (eat bread and drink wine) *in remembrance of me?* But whether our Lord is ſupported by the Hebrew ſcriptures or not, he has certainly taught the doctrine in queſtion, as I have clearly ſhewn above.

[*To be continued.*]

Of the RENOVATION *of all* THINGS.

[*Concluded from page* 155.]

IN fine, this ſtate of the *earth renewed*, is to be a ſtate of univerſal, permanent felicity, where there ſhall be no more phyſical evil, or ſuffering; as well as no moral evil, or corruption. "In theſe days, God will ſwallow up death in victory, and the Lord God will wipe away all tears from their faces, and the rebuke, or puniſhment of his people ſhall be taken away from all the earth. The wolf ſhall dwell with the lamb, the leopard lie down with the kid, and the calf with the young lion; and a little child ſhall govern them. The aſp, nor the cockatrice, ſhall not hurt or deſtroy in all my holy mountain, ſaith the Lord." St. Irenaeus explains this text of the re-eſtabliſhment of the animal kind to their paradiſiacal form, when deprived of all their fierce and noxious qualities, they ſhall be ſubjected to man as before the fall: "The deſert ſhall rejoice, and bloſſom as the roſe; the parched ground ſhall become a pool, and the thirſty land, ſprings of water." By the deſert, the parched ground, and the thirſty land, are meant here, the whole earth, and not any particular ſpot of it; for ſuch is our terreſtrial globe become, ſince the fall, in compariſon of its paradiſiacal beauty. The Prophet continues; "No

"No devouring lion ſhall be there, nor any ravenous beaſts ſhall go up thereon; but the redeemed ſhall walk there; and the ranſomed of the Lord ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads; and all ſorrow and ſighing ſhall flee away." The Prophet gives us the true reaſon of this wonderful change, in theſe words, "For I will create new heavens, and a new earth, and the former ſhall not be remembered, nor come into mind." He is to create, or to make a-new, or to re-eſtabliſh, not only the earth, but the heavens. To underſtand this, we muſt recal the great Moſaic principle, That the poſition of the earth, with regard to the celeſtial bodies, was changed by the fall of man: and upon the triumph of the Meſſiah, or his ſecond coming, all is to be reſtored to its primitive, paradiſiacal form, ſituation and ſplendor. "Ariſe, O Jeruſalem, and ſtand on high, and look towards the Eaſt, and behold thy children gathered from the Weſt unto the Eaſt, or riſing ſun, by the word of the Holy One. They departed from thee, led away by their enemies; but God bringeth back unto thee, exalted with glory: for God hath appointed, that every high hill, and bank ſhall be caſt down, and that every valley ſhall be filled up, to make even the ground, that Iſrael may go ſafely in the glory of God; moreover, even the woods, and every ſweet-ſmelling tree, ſhall overſhadow Iſrael by the commandment of God; for God ſhall lead Iſrael with joy in the light of his glory; with the mercy and righteouſneſs that cometh from him. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked path ſhall be made ſtraight, and the rough places plain; and the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it." St. Irenæus ſays that theſe two laſt texts cannot be underſtood of a purely celeſtial ſtate; and ſo muſt be underſtood of a paradiſiacal one, when all the earth was but one plain ſurface, without any ſuch ragged, craggy, and wild inequalities as we now

now ſee, which ſeem to be the ruins of the ancient world, made by the fall and the deluge. It is true, that ſome explain theſe texts in a purely ſpiritual ſenſe, of the divine reſtitude and purity; to which all the inhabitants of the earth ſhall be reſtored: but the moral ſenſe does not exclude the phyſical; ſince in the earth reſtored, the laws of the viſible and inviſible world, will be ſimilar and analogous.

An Account of a Revival of the Work of God, at St. Juſt, in Cornwall.

1. IN December 1781, many perſons met at *Gabriel Thomas'* houſe, in *St. Juſt's Church-town*, in order to ſing and pray. In a little time ſeveral began to cry aloud, and would not be comforted. And ſome ſtruggled as in the agonies of death: one of whom fainted away. They continued in prayer till the preaching began at five in the morning: and ſix of the mourners found peace with God. Some were alſo deeply diſtreſt for full ſalvation: but they were not yet ſet at liberty.

2. On Tueſday, Dec. 25, many met at three in the morning, at *Gabriel Thomas'* to ſing and pray. The power of God fell upon them, ſo that ſix were as in an agony; two of whom were ſoon filled with peace. At ſeven they removed to the Preaching-houſe, where the ſame power was preſent. They continued in prayer till about nine. In that time four more found a ſenſe of pardon. They met there again in the evening, and ſtayed till one or two in the morning, when four or five more were enabled to rejoice in God their Saviour.

3. Wedneſday 26. They met at the Preaching-houſe about ſeven in the evening. Very ſoon ſome began to cry for mercy. But two women, who, though they had been

long

long in the Society, were not convinced of ſin, were much offended, ſaying, "It is all hypocriſy." In a ſhort time, the cries of the mourners were turned into praiſe: at this, they were ſtill more offended. But in about two hours, they were both cut to the heart, and cried out as loud as any. About one o'clock, God put a new ſong in *their* mouths. About ſeven, the meeting broke up: but not before eleven more were enabled to declare, that *their* ſins were blotted out.

4. Friday 28. About ſeven in the evening, there was a Prayer-meeting at the village of *Buſſörne*. After the meeting was over, ſeveral being much in diſtreſs, about twenty perſons remained to pray with them. They continued wreſtling with God till about midnight, and four were ſet at liberty.

5. In January, a Prayer-meeting was held at the Preaching-houſe, on Wedneſday evening. After about an hour the bulk of the congregation went away. But many who were diſtreſt for God, kept crying to him. And forty or fifty perſons ſtayed with them, and continued in prayer till about twelve. Before they parted, nine found peace with God, and five believed, he had cleanſed them from all ſin.

6. During all February the work of God went on with power; many being juſtified, and ſome ſanctified. On Saturday, March 9, Mr. *Watkins* preached, and afterwards met the Society. But the people would not go away, but firſt one prayed, then another, till it was paſt midnight. In the morning Mr. *Watkins* preached again, and ſome continued in prayer after him. In the night, and morning, twenty perſons found remiſſion of ſins.

7. The following Wedneſday evening, there was a Prayer-meeting, as uſual, at the Preaching-houſe. After it, about twenty perſons met at *Gabriel Thomas'*, and continued in prayer till one in the morning. During this meeting ſix found peace with God. It was about this time, that fourſcore perſons were juſtified in one week.

8. Soon

8. Soon after there was a Prayer-meeting at the village of *Trewillard*, in which two perſons were ſet at liberty, and many deeply convinced. Two of theſe were juſtified, during the prayer that followed. The ſame evening there was a a Prayer-meeting in *Buſſorne*. When this was ended, a few continued to pray for thoſe who were under convictions. Four of theſe found peace; one of whom had been long in the Society, and was about fourſcore years of age. And one believed ſhe was ſaved from all ſin.

[*To be concluded in our next.*] 266

An Account of the Man whoſe hands and legs rotted off, in the pariſh of Kings-Swinford, in Staffordſhire. By James Illingworth, B. D. *who was an eye and ear-witneſs of moſt of the material paſſages in it.*

RICHARD DUNCALF, of *Codſal*, in the county of *Stafford*, dying many years ſince, left behind him many children; one of whom, *John Duncalf*, bound himſelf apprentice to *Thomas Gibbons*, of *Kings-Swinford*, Wheelwright. When he had ſerved near three years, he and his fellow apprentice ſtealing from their maſter a conſiderable quantity of iron, delivered it to a third perſon, who promiſed to conceal it: but being all brought before Lord *Ward*, of *Dudley-Caſtle*, they confeſſed the whole. On their confeſſion they were ſent to the Houſe of Correction, about October 14, 1675. But the other apprentice being dangerouſly ſick, and *John Duncalf* pretending to be ſick alſo, they two were ſet at liberty the week following. After this, *John Duncalf* refuſed to come again to his former ſervice, ſaying, "I will never ſet MY FEET in *Kings-Swinford*, whilſt I live:" and on engaging to pay his maſter forty ſhillings, his maſter gave him his releaſe. By this means, being at more liberty than formerly,

merly, he gave himſelf up to licentious courſes. To ſupply his growing neceſſities, which idleneſs and intemperance brought upon him, he ſtole many things; but chiefly Bibles, becauſe they would ſooneſt be bought by others.

About January the 6th, 1677, coming to the houſe of *Humphrey Babb*, who lived at *Grange-mill*, about three miles from *Wolverhampton*, he begged meat and drink of *Humphrey Babb's* wife. The woman compaſſionating his condition, gave him freely ſuch as ſhe had; but whilſt ſhe ſtooped to draw him ſome drink, he ſtole her Bible. This he ſold for three ſhillings to a maid of *John Downing*, who lived near the *Heath-Forge*, not far from the place where he ſtole it: by which means, *Humphrey Babb's* wife hearing of her Bible, demanded it of the maid who bought it; and on making her ſome allowance towards what ſhe paid for it, received it again, long before either of them ſaw him, or heard what was become of him. But this being noiſed in the country, one *Henry Evans* told his father, *Thomas Evans*, what *John Duncalf* had done. When *John Duncalf* heard of it, he was very angry, and gave out threatening words againſt the young man; but they charging him home with it, he not only denied it; but with *horrid curſes, wiſhed his hands might rot off*, if it were true.

" After I had curſed myſelf about the Bible, (ſaid he to me) I wrought with a Joiner at *Dudley*; but at that time I had a fear and trembling upon me, which frequently troubled me, and made me have no great mind to work; and feeling myſelf weak and faint, and fearing an ague or fever, I went towards my own acquaintance; but in the way, finding I was unable to go any further, I laid myſelf down in a barn belonging to Sir *Walter Wroteſeley*, and there continued two days and two nights." Being found, he was kept at the charge of the pariſh of *Tettenhall*, until the next monthly meeting of the Juſtices of the Peace, who finding *Kings-Swinford* to have been the laſt place of his ſettlement, made

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an order that he ſhould be carried thither, and maintained by that pariſh. There he was received March 28, and *John Bennet* appointed to take care of him; firſt in a barn belonging to the Three Crowns, (an inn ſtanding on the road between *Wolverhampton* and *Kidderminſter*) and after a fortnight he was removed to the houſe of the ſaid *John Bennet*, in *Wall-Heath ſide*.

His fleſh at firſt began to riſe in great lumps at his wriſts, and knees; and after a little time to break and run: and ſhortly after to ſhrink from the bones at thoſe places; at which time white putrid matter came out and ran abundantly, cauſing exquiſite pain. And ſo offenſive was the ſmell for ſeveral weeks together, that thoſe who came to viſit him, who were not only many hundreds, but many thouſands, were not able to abide in the room with him, nor to ſtand near, even without the door, except they had herbs or other things to ſmell.

[*To be concluded in our next.*]

A DISCOURSE *of God's Judgments: occaſioned by the preceding Account. By* SIMON FORD, D. D. *Rector of Old Swinford, Worceſterſhire.*

The Lord is known by the judgment which he executeth.
Pſalm ix. 16.

THE diſcourſe that I ſhall make upon this text, is occaſioned by as remarkable an inſtance of God's juſt Judgments, as, in all its circumſtances, is hardly to be paralleled in any hiſtory.

And that which induced me to make ſuch a diſcourſe on this occaſion, was, partly, becauſe I thought it needful (at this convenient diſtance of time) to recal it to your thoughts, leſt it ſhould die, as to its beſt uſe among you; partly that I

might (ſo far as ſuch works of God, may be underſtood by us,) help you in ſome competent meaſure ſo to underſtand it, as to turn it to your greateſt benefit. And laſtly, that having now gained the ſight of a juſt and impartial narrative of that ſad ſtory, from a Rev. perſon, of great integrity, and a diligent enquirer into all the circumſtances thereof, I might diſpoſe you to receive it with more readineſs, being inſtructed before how to make uſe of it.

The verſe is a ſolemn and weighty atteſtation of the holy Pſalmiſt to the Divine Providence, upon occaſion of ſome remarkable appearance of it, on the behalf of his people, againſt ſome of their enemies; which is the ſubject of the preceding part of the pſalm: the account whereof he ſeals up with this inſtruction to all the world, *The Lord is known by the judgment which he executeth*; and eſpecially by this moſt remarkable circumſtance often accompanying it, that he makes the offenders the executioners thereof upon themſelves, and enſnares them in the work of their own hands.

From the former part of which Divine Teſtimonial, I intend to handle this plain obſervation.

That God's public, ſignal judgments upon offenders, are evident teſtimonies by which he is known to mankind.

In the handling of which obſervation, I ſhall endeavour,

1. To ſhew you, what I mean by theſe public, ſignal judgments of God upon offenders.

2. To evince, that there are ſome ſuch penal ſtrokes inflicted by God on offenders in this life, as deſerve the name of ſignal judgments; and that ſuch events are not (as Athieſts pretend) the mere products of Chance.

3. To prove, that God is (or ought to be) known by ſuch judgments as theſe.

4. To explain, what of God it is which may be known by them.

5. To

5. To give you the proper characters, by which ſuch divine judgments are differenced from like Providences befalling men on other accounts.

6. To direct you in the application of ſuch judgments to particular perſons and caſes, ſo as that you may not offend againſt juſtice or charity.

7. And laſtly, to cloſe up this whole Diſcourſe with ſome practical inferences. And,

I. Firſt, I am to ſhew what I mean by theſe public, ſignal judgments of God upon offenders. And here you are firſt to underſtand, that God's judgments, in the notion of the holy Scriptures, are of two ſorts.

1. His judgments pronounced in the ſentence of his law, dooming offenders to ſuch penalties for their offences againſt it. And it is uſual with the ſcripture to call the laws of God, on this account, his judgments, and to join them with ſtatutes, as words of like import.

2. His judgments executed, which are the former penalties actually inflicted; and are therefore called by the name of thoſe, according to which they befal men. Now, though it be true, that no evil of ſuffering befals any ſinner, but what (to ſpeak properly) is ſuch a judgment of God, becauſe all evils penal are before denounced in God's law, which every ſinner breaks: yet the ſcripture is not wont to call them all by that name. For that is uſually applied to thoſe penal ſtrokes of God, which have ſome ſpecial characters of his vindictive juſtice upon them; to wit, ſomething in the nature of them, that is not common to them; or in the circumſtances, ſomething of ſurpriſing ſuddenneſs from the unexpectedneſs or unlikelihood of their befalling men, in reſpect of the time, place, condition, employment, company, &c. or ſomething unuſual in the inſtruments, by which, or manner in which they are inflicted, and eſpecially, if there be any thing in them, that appears to be either above, or contrary to, or but beſides the wonted courſe of nature.

Now

Now theſe alſo are either inflicted on ſinners in a private way, ſo as few or none know of them, but ſuch as feel them, and thoſe who are intimately converſant with them: or elſe they are laid on them in a public, notorious manner, (as the judgments amongſt us pronounced upon great offenders are wont to be executed) ſo as to invite ſpectators to behold them. And ſuch judgments as theſe laſt, the text muſt intend; and of ſuch, chiefly, I deſire to be underſtood in what follows. Thus much for my firſt undertaking.

[*To be continued.*] 270

Some Account of an eminent Man.

PHILIP VERHEYEN, Doctor of Phyſic, in the Univerſity of *Louvain*, and Royal Profeſſor of Anatomy and Surgery, was, towards the end of the laſt, and in the beginning of the preſent century, one of the moſt eminent Phyſicians in *Europe*. He died at *Louvain*, on the 28th of February 1710, aged ſixty-two. He was a man of eminent piety, wholly detached both from the goods and glory of this world. He gave orders, not to bury him in the Church, but in the Churchyard: all the Will which he left being in the following words.

Philippus Verheyen, Medicinæ Doctor et Profeſſor, partem ſui materialem hoc in coemiterio condi voluit; ne templum dehoneſtaret, aut nocivis halitibus inficeret. Requieſcat in pace. That is,

Philip Verheyen, Doctor and Profeſſor of Phyſic, ordered his body to be buried in this Church-yard, that he might not leſſen the honour of the Church, or infect it with unwholeſome vapours.

What pity it is, that ſo few perſons, even of ſenſe and piety, feel the force of theſe conſiderations. I am ſo ſenſible of their weight, that I have likewiſe left orders, to bury my remains not in the New Chapel; but in the Burying Ground adjoining to it.

JOHN WESLEY.

LETTERS.

LETTERS.

LETTER CCCXXVI.

[From Mrs. A. F. to the Rev. John Wesley.]

February 21, 1770.

Rev. Sir,

I Have experienced, within these few days, the infelicity of having my mind drawn two ways at once, which made me so long defer writing about going to Bristol. My inclination strongly prompts me to go: but my duty seems to fix me at home.

I should be sorry you should think, an over-fond attachment to the low affairs of life, prevented me from embracing the happy occasion. Indeed, Sir, my concern with them is of constraint, and not of choice; though I willingly submit to the confinement, from a conviction, it is that state of life which Providence allots me. The thought that I am doing the will of God, often prevents me from murmuring. I know his will is my sanctification, and therefore I am persuaded he will require nothing but what is necessary to carry on that work. If I did not believe this, I should repine, when I long exceedingly to be rid of all the cares, and solicitudes of life; which, tho' they only relate to the perishable body, yet too often encumber and fatigue the immortal soul. O how happy are they who are delivered from all these perplexities! who are safely lodged in the mansions of eternal repose! I almost envy their happiness; and cannot forbear lamenting, when I reflect that, a few months ago, when I was so near to such felicity, I was not then admitted to be a partaker of it. O why did not the everlasting gates lift up their heads, to receive a poor wandering pilgrim in! I sometimes chide, and sometimes deplore my wretched nature, that was not at

that

that time ready for ſuch a bliſsful ſtate; but when I conſider that ſalvation is all of grace, and that one day is with the Lord as a thouſand years, I ſtand amazed that a life ſo inſignificant, and ſo unimportant, ſhould be again reſtored from the grave. If it has been in anſwer to the prayer of any, ſure it is only to convince them, that if their requeſt was granted, yet there was no need of me. O! Sir, deeply impreſſed as I have conſtantly been ſince my illneſs, by ſuch thoughts as theſe, can I help enquiring,

What is life? And its dull round
To tread, why was my ſpirit bound?

Whenever I aſſemble with the congregation of the Faithful, I think, how far ſhort does this fall of that worſhip which is paid before the throne! Here a thouſand things intrude upon the mind, interrupt our moſt ſerious devotion, and diſturb our moſt retired moments; but there, we ſhall always ſee, adore, and love!

There is nothing I meet with, but what makes me wiſh, and long to be in heaven. If I am lively, and affected by the ſweet refreſhing ſhowers of divine love, diſtilling upon my ſoul; it ſoon grows leſs, when I begin to reflect how ſmall and faint is that which I now feel, to what I ſhould at this time poſſeſs, if I was among the happy number of juſt men made perfect! If I am dull and ſtupid, as I often am, I mourn that I am not in that place where I can never be ſubject to ſuch ſad viciſſitudes. If I am happy in friendſhip, and favoured with the company I like, I think it a poor reſemblance of the moſt perfect bleſſedneſs. If I meet with diſappointments, I ſink under them and ſay,

To mourn and to ſuffer be mine,
While bound in a priſon I breathe,
And ſtill for deliverance pine,
And long for the ſummons of death.

This.

This is a true picture of my mind; and in this light I view all the occurrences I meet with. It has so far a good effect upon me, as to keep me free from too great an attachment to all below, where I see there is nothing certain but disappointment; nothing solid but misery; and convinces me that so insatiable as my thirst often is for uninterrupted happiness, and so incapable as every thing is here of quenching it; there must be a state where all my boundless wants will be supplied, and that for that state I was created; and only placed in this world to be prepared for it. Convinced of this, I thankfully receive a taste of heavenly joys, the love of God shed abroad in my heart, which may indeed well be called,

"The cordial drop, heaven in our cup hath thrown,
To make the nauseous draught of life go down."

That the same divine consolation, which alone can recompense all your labour, lessen all your toil, and sweeten all your care, may abound for your present comfort, and your eternal salvation, is the unfeigned desire of your real Well-wisher,

A. F.

LETTER CCCXXVII.

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

Worcester, March 25, 1770.

Rev. Sir,

ACCORDING to your desire, I will give you a plain account of God's dealings with my soul. It was four years last September since I had the witness in my soul, that God, for Christ's sake had forgiven all my sins. From that time, though I never gave up my confidence, I soon found I had an evil heart prone to depart from the living God. This caused me much sorrow. But the Preachers spoke of a deliverance from it, and as I knew some who did enjoy it, I believed it to be attainable, and sought it with all my heart.

One Sunday morning, in Auguſt 1768, brother Lewty read part of Mr. G——'s Treatiſe on Perfection. While I was engaged in prayer, I found a great change wrought in my ſoul. Some days after, theſe words were applied, God has choſen thee to be perfect before him in love. My heart was then filled with love and joy. The witneſs of the Spirit was as clear as the ſun at noon-day. But I was afraid to ſpeak of what I felt; and thereby I grieved the ſpirit of God, and loſt what he had given me. This increaſed my ſorrow; but reading your Thoughts on Perfection, where you mentioned that you knew thoſe who had loſt it, and had gained it again, gave me hope. I then deſired God to heal my backſlidings. In the beginning of December 1768, he anſwered my prayer. Since then I have had the abiding Witneſs, and find a growth in every grace. He permits my faith and patience to be tried; but I can thank him for it all: believing that he knows what is beſt for me. My ſoul is humble before him, and I find prayer to be pleaſant and profitable; but at times I find ſome wanderings. I long for the full image of Jeſus, that I may be perfect, and entire, lacking nothing.

I hope, Sir, you will tell me whatever you think concerning me. In ſo doing, you will greatly oblige

Your obedient Servant,

M. M.

LETTER CCCXXVIII.

[From Mr. J. Pilmoor, to the Rev. J. Weſley and all the Brethren in Conference.]

New-York, May 5, 1770.

Dear Beloved Brethren,

AS it hath pleaſed God to ſend us, his poor, unworthy creatures, into this remote corner of the world, to preach his everlaſting Goſpel, I truſt you will bear us on your minds,

minds, and help us by your prayers to fulfil the miniſtry which we have received of the Lord. We are at preſent far from you, and whether we ſhall ever be permitted to ſee you again in the body, God only knows. However, though we are abſent from you, yet we are preſent with you! and I hope we ſhall continue ſo united, that

" Neither joy, nor grief, nor time, nor place,
Nor life, nor death can part."

It was a great trial to us, to leave our native land; more eſpecially to leave our fellow-labourers in the Goſpel, who were more dear to us than all the beauties of the Britiſh iſle! Dear brethren, I feel! I feel you preſent while I write! But Oh, the Atlantic is between! Oh, this ſtate of trial! this ſtate of mutability!—But, where am I wandering? This is not our home! This is not our reſt! After a little while we ſhall reſt, " Where angels gather immortality, and momentary ages are no more."

Our coming to America has not been in vain.—The Lord has been pleaſed to bleſs our feeble attempts to advance his kingdom in the world. Many have believed the Report, and unto ſome, the Arm of the Lord has been revealed. There begins to be a ſhaking among the dry bones; and they come together that God may breathe upon them. Our congregations are large, and we have the pious of moſt congregations to hear us, which makes the Preſbyterian bigots mad! But we are fully determined not to retaliate. They ſhall contend for that which God never revealed; and we will contend for the faith once delivered to the ſaints. The Religion of Jeſus is a favourite topic in New-York. Many of the gay and polite ſpeak much about grace and perſeverance. But whether they would follow Chriſt " In ſheep ſkins and goat ſkins," is a queſtion I cannot affirm. Nevertheleſs, there are ſome who are alive to God. Even ſome of the poor, deſpiſed

children of Ham, are ſtriving to waſh their robes, and make them white in the blood of the Lamb. We have a number of black women, who meet together every week; many of whom are happy in the love of God. This evinces the truth of the Apoſtle's aſſertion, that "God is no reſpecter of perſons; but in every nation, he that feareth God and worketh righteouſneſs is accepted of him." The Society here conſiſts of about a hundred Members, beſides probationers; and I truſt it will ſoon encreaſe much more abundantly.

Brother Boardman and I, are chiefly confined to the cities, and therefore cannot, at preſent, go much into the country, as we have more work upon our hands than we are able to perform. There is work enough for two Preachers in each place; and if two of our brethren would come over, I believe it would be attended with a great bleſſing: for then we could viſit the places adjacent to the cities, which we cannot pretend to do till we can take care of them. They need not be afraid of wanting the comforts of life; for the people are very hoſpitable and kind. When we came over, we put ourſelves and the brethren to a great expence, as being ſtrangers to the country, and the people. But the caſe is different now, as matters are ſettled, and every thing is provided. If you can ſend them over, we ſhall gladly provide for them. And I hope in a few years the brethren here will be able to ſend them back to England according to the appointment of the Conference.

I am, dearly beloved Brethren,

Yours inviolably,

J. PILMOOR.

P. S. I have been pretty well in general ſince I arrived here, and hope this climate will agree with me; but I have very great trials, and humbly deſire that all the Brethren would pray for me.

POETRY.

POETRY.

To S. M. *a young African Painter, on ſeeing his Works.*

WHEN firſt thy pencil did theſe beauties give,
And breathing figures learnt from thee to live,
A new creation met my wondèring ſight,
And filléd my raviſhéd boſom with delight.

Still, wondèrous youth! each noble path purſue,
On Deathleſs glories fix thy ardent view:
Still may the Painter's and the Poet's fire
To aid thy pencil, and thy verſe conſpire!

And may the charms of each ſeraphic theme
Conduct thy footſteps to immortal fame:
High to the bliſsful wonders of the ſkies
Elate thy ſoul, and raiſe thy wiſhful eyes.

Calm and ſerene thy moments glide along,
And may the muſe inſpire each future ſong!
Still, with the ſweets of Contemplation bleſſéd,
May peace with balmy wings thy ſoul inveſt!

But when theſe ſhades of time are chaſéd away,
And darkneſs ends in everlaſting day,
On what ſeraphic pinions ſhall we move,
To view the landſcapes in the realms above?

There ſhall thy tongue in heavénly murmurs flow,
And there my muſe with ſacred tranſport glow:
No more to tell of Damon's tender ſighs,
Or riſing radiance of Aurora's eyes;
For nobler themes demand a nobler ſtrain,
And purer language on thé etheréal plain.

LIFE:

LIFE: *an* ELEGY.

[*By Mr. W——rs.*]

FAIR are the ſcenes that Nature's empire yields,
The flores that all her happy haunts adorn,
The vernal breeze of fragrance in her fields,
The ſmile of evening, and the bluſh of morn:

Fair are life's placid cares, its ſocial hours,
Its fond endearments, and its mild repoſe:
The peace of pure affection's nuptial bowers,
And all the joys domeſtic comfort knows.

Fair are the beams of friendſhip's brightening eye,
Sweet modeſty, and ignorance of art,
The ſoul enlarged with warm philanthrophy,
And beauty's bloom, and youth's ingenuous heart.

Yes, they are fair, and fraught with large delight,
Yes, they are themes my ſerious ſoul admires;
May Time's rude hand ne'er ſweep them from my ſight,
Nor quench the zeal of virtue's young deſires!

Reflection comes, with Truth's impartial frown,
And all the viſionary ſcene deſtroys,
Tears the bright gems from Fancy's glittering crown,
And mars the proſpect of our promiſed joys.

In vain the Muſe hath built her fairy plan,
Severe Philoſophy contracts her brow,
The illuſion mocks, and tells unthinking man,
How vain the hope of happineſs below.

But though nor calm Reflection's form appear,
Nor ſage Philoſophy her lore impart,
Yet deep Experience (rugged nurſe!) is near
To ſtamp her leſſon on the bleeding heart.

Behold

Behold how ſoon the tranſient ſcenes recede,
How ſoon rich Autumn's golden gleams decay!
Cold Winter deſolates the pictur'd mead,
And all the bright creation fades away!

But ah! that each ſweet paſſion ſhould expire,
The luxury of tender thought be o'er!
Loſt the ſoft thrill of innocent deſire!
And love, and youth, and beauty be no more!

Their fleeting influence no new morn recals,
By Death, night-fetter'd in his iron cave,
No Spring reſtores, but ruthleſs Fate enthrals,
Deep in the eternal winter of the grave.

Oft as the tombs I trac'd with ſilent dread,
That lie forlorn, and even without a name,
And here may ſleep ſome virtuous heir, I ſaid,
Though ne'er recorded by the voice of Fame.

Some Howard here may ſleep, whoſe pitying breaſt
At wants and woes he could not heal, repin'd;
In his pale ſhroud ſome Hanway here may reſt,
Unbleſt with power to benefit mankind.

See, where in duſt the orphans late have laid
Their parent's couch, their parent now no more!
Here the wan bride, in widow-weeds array'd,
With deepeſt anguiſh her loſt lord deplore!

Ah ſee how low the ſon of genius lies,
Reſigns in ſad obſcurity his breath,
In the fair dawn of fancy doom'd to feel
The cruel, cold, arreſting hand of death!

Unknown to Fame, (but fame he ne'er deſir'd,)
Far from the vale where his young ſteps had rov'd:
No pitying look from her his ſoul admir'd;
No ſtrain of ſolace from the muſe he lov'd.

But

But hark! what ſounds burſt on the imperfect ſtrain?
The bell's ſlow, plaintive, melancholy breath
Pours its big voice along the liſtening plain,
And pealing ſounds the ſolemn knell of death.

Thee too, Aurelia, thee Death's clay-cold hand
Leads young and beauteous to his dreary bower,
For thee the groves their ſacred glooms expand,
Breathe on thy bloom, and blight thy opening flower.

While yon pale maid, with ſorrow-ſtreaming eyes,
With tears that warm from wounded friendſhip flow,
Kneels on the turf, and, O bleſt ſhape! ſhe cries,
And burſts into an extaſy of woe.

Soft Sympathy beholds, and on the ſcene,
Life's mournful picture, ſheds the pitying tear;
Sore troublous thoughts, mean while with anguiſh keen,
Seize the ſad ſoul of comfortleſs deſpair.

Yet Oh, revive! behold with milder gleam
Hope's joyful day-ſpring in the Eaſt ariſe;
To cheer our path, till joy's immortal beam,
Deſcend in full effulgence from the ſkies!

Beyond the joys of life, beyond the tomb,
Exalt the ſoul to endleſs joys above,
Where Virtue dwells, with Beauty's heavenly bloom,
Unfading youth, and everlaſting love.

How poor, how ſunk will then theſe worlds appear!
Then, when yon dazzled orb ſhall fail to ſhine,
When Nature's voice no more ſhall charm the ear,
Loſt in the ſpheres of harmony divine.

Reflection pains no more the muſing mind,
Sad Elegy no more awakes the ſigh:
Fain would I leave theſe tranſient ſcenes behind,
And lift a ſtrain of triumph to the ſky.


M.r JOHN EASTON, Aged, 51.

THE

Arminian Magazine,

For MAY 1784.

The CALVINIST-CABINET UNLOCKED: in an Apology for TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 178.]

TILENUS ſaith, They [the Synod] hold, that by Adam's fall his poſterity loſt their free-will, being put to an unavoidable neceſſity to do, or not to do, whatſoever they do or do not, whether it be good or evil; being thereunto predeſtinated by the eternal and effectual, ſecret decree of God.

But you [Mr. *Baxter*] ſay, There is not a word in the decrees of the Synod, that men are put to an unavoidable neceſſity. Much leſs to do, or not to do, either good or evil. You take ſanctuary very often in the decrees of the Synod, which were contrived with a great deal of artifice to ſerve the intereſt of two parties, and wherein they inſerted nothing but what might ſeem moſt plauſible to ſave their reputation. But the Reader may remember that every branch of this article was

ſufficiently made good, out of the writings of the Doctors of the greateſt note amongſt the Calviniſts, viz. That men are put to an unavoidable neceſſity of doing or not doing, good or evil; ſo that they can do no more good than they do, nor omit more evil than they do omit. And theſe poſitions are no where rejected by the Synod; but rather confirmed.

When theſe men deny, that men, under ſuch an unavoidable neceſſity, are to do good or evil, they do but impoſe upon the unwary Reader, and abuſe him with equivocations and fallacies. They make liberty to conſiſt in a ſpontaneous motion, and a freedom from the neceſſity of co-action and violence; and when you charge them with this opinion, that man is under an unavoidable neceſſity to do good or evil, in this ſenſe, they will ſtiffly deny it; they are under no ſuch neceſſity, they ſay, meaning they are not compelled by violence. But if you preſs them with a neceſſity of immutability, (which is no leſs unavoidable than the other) whether ariſing from God's irreſiſtible operation, or from his ineluctable decree, as in the government of the Reprobate towards their final doom: this neceſſity they will not, they cannot deny.

Will ſpontaneity alleviate the neceſſity of ſinning, or the perdition that follows it? Let me put a caſe. Suppoſe a Prince, intending the ruin of a Nobleman's poſterity, makes a law, that whoſoever aſſociate themſelves with ſtrumpets, and are not reclaimed by one or two admonitions; ſhall be racked alive, and have their bones broken, and their bowels and heart torn out, and burnt before their faces; and yet underhand gives orders to careſs ſuch perſons, and give them opportunity and entertainment amongſt harlots, with plenty of wine, and raviſhing airs of muſic, to take them off their guard, and applies charms and philters to work upon their blood and ſpirits, till thoſe perſons are no leſs drunk with luſt and paſſion than with wine: Mr. *Baxter* is ſent once and again to admoniſh them; and he ſaith, "Sirs, I deſire you to conſider, what a ſevere, yet very juſt law, is made againſt this luxury

luxury wherein you live. You have a moſt gracious Prince that tenders your welfare, and takes care by my miniſtry, to reclaim you from that exorbitancy, which otherwiſe will bring you to utter ruin; I earneſtly beſeech you to recollect yourſelves, and reform your lives and manners, that you may be reſtored to your Prince's favour." But the men enthralled by the aforeſaid artifice, (which is ſtill applied to them) hug their unlawful pleaſures, and defy the threatened torments, till the hour comes that ſummons them to the dreadful execution, which all men, who underſtand the whole proceſs of the buſineſs, bewail with bitter lamentations. But then in ſteps Mr. *Baxter* to juſtify the equity of the ſentence, and aggravate their guilt; and taking no notice of thoſe underhand practices by which theſe wretches were captivated, tells them, that the proceedings are very juſt; for they knew the law, and he had taken pains to inform, exhort, and admoniſh them, in the bowels of his tendereſt compaſſion: and he is ſure that they had the natural faculty of free-will, and that they lay under no neceſſity that compelled them to thoſe lewd courſes, for they purſued them with lubency and alacrity; and therefore the infliction of their ſufferings was very juſt. I am very loth to make the application: for to fancy that the decrees of the moſt wiſe, juſt, and holy God have any ſuch influence, were horrid blaſphemy. And if there were any ſuch decrees made in heaven, Almighty God ſhould for his honour-ſake, rather give Mr. *Baxter* a fee to hold his peace, than to divulge them. And yet they have been divulged by men of no ſmall account amongſt the Calviniſts, "As God denies the Reprobates his grace, that they cannot but ſin, ſo alſo hath he deſtined them to this condition, that of their own nature they cannot but commit divers wickedneſſes." *Zanchy*. "And we doubt not to confeſs, that by immutable reprobation, a neceſſity of ſinning is incumbent upon the Reprobate, and of ſinning even unto death without repentance, and of ſuffering eternal puniſhment for it." *Ibid.* *Piſcator* to the ſame

purpoſe: "Although the rebellion of the reprobates depends upon the antecedent, abſolute, and irreſiſtibly efficacious will of God, yet by this they cannot, nor ought to be excuſed from the fault of rebellion." Again. "When God neceſſitates man unto ſin, that he may puniſh him for ſin, he doth juſtly, becauſe he hath power to govern man as he liſts." *Ibid.*

By this it appears how little reaſon Mr. *Baxter* had to ſay, All this is ſuch a ſelf-deviſed tale, as no honeſt man would have been guilty of againſt the pooreſt neighbour or enemy, much leſs againſt a Synod of ſo many truly learned and worthy men.

Anſwer 1. What *ſelf* do you mean? Self-Will, or Self-Richard? *Mutato nomine*, I am ſure it is juſtified by *Zanchy-Self*, and *Piſcator-Self*; and why may I not add, *Synod-Self* too!

But I make a difference betwixt the foreign Divines and the Provincial; and betwixt the ſingle Doctors, and the Synod. And Mr. *Baxter* is a man of ſo much obſervation, that he cannot but ſee, when men have eſpouſed a cauſe, what unworthy courſes they will take to provide a dowry for it, and make it fruitful. Theſe Divines took a ſolemn oath at their entrance into the Synod, to examine theſe controverſies impartially, without affection or prejudice, according to the word of God; yet ſo unmindful were they hereof, that they condemned the Remonſtrants unheard; ſhut them out of the Synod; not permitting them the liberty promiſed in their letters of citation, to explain and defend their opinions. By which it appears clearly that they were a party; and therefore as unfit to be judge in theſe controverſies, as the Council of *Trent* was to be judge of thoſe betwixt the church of *Rome*, and the Proteſtants. That they were ſuch a party is further evident, by the diligence uſed in exploring the judgment of Divines, before they were invited to this aſſembly. To which purpoſe they ſolicited the Prince of *Anhalt*, by letters, that he would tranſmit the confeſſion of his Divines, that they might examine

examine whether it were calculated to ſerve the intereſt of that doctrine, which they were reſolved to eſtabliſh, before they would admit them to their Convention; which motion that Prince reſented ſo ill, that he rejected it, not without diſdain and indignation.

[*To be continued.*]

SERMON XXI.

On 1 CORINTHIANS xiii. 10.

We know in part.

1. THE deſire of knowledge is an univerſal principle in man, fixt in his inmoſt nature. It is not variable, but conſtant in every rational creature, unleſs while it is ſuſpended by ſome ſtronger deſire. And it is inſatiable; *the eye is not ſatisfied with ſeeing, nor the ear with hearing*; neither the mind by any degree of knowledge, which can be conveyed into it. And it is planted in every human ſoul for excellent purpoſes. It is intended, to hinder our taking up our reſt, in any thing here below: to raiſe our thoughts to higher and higher objects, more and more worthy of our conſideration, till we aſcend to the ſource of all knowledge, and all excellence, the all-wiſe, and all-gracious Creator.

2. But although our deſire of knowledge has no bounds, yet our knowledge itſelf has. It is indeed confined within very narrow bounds; abundantly narrower than common people imagine, or men of learning are willing to acknowledge: a ſtrong intimation (ſince the great Creator doth nothing in vain) that there will be ſome future ſtate of being, wherein that now inſatiable deſire will be ſatisfied, and there will be no longer ſo immenſe a diſtance, between the appetite and the object of it.

3. The

3. The preſent knowledge of man is exactly adapted to his preſent wants. It is ſufficient to warn us of, and preſerve us from, moſt of the evils to which we are now expoſed: and to procure us whatever is neceſſary for us, in this our infant ſtate of exiſtence. We know enough of the nature and ſenſible qualities of the things that are round about us, ſo far as they are ſubſervient to the health and ſtrength of our bodies. We know how to procure and prepare our food: we know what raiment is fit to cover us: we know how to build our houſes, and to furniſh them with all neceſſaries and conveniences. We know juſt as much as is conducive to our living comfortably in this world. But of innumerable things above, below, and round about us, we know little more than that they exiſt. And in this our deep ignorance is ſeen the goodneſs, as well as the wiſdom of God, in cutting ſhort his knowledge on every ſide, on purpoſe to *hide pride from man.*

4. Therefore it is, by the very conſtitution of their nature, the wiſeſt of men *know* but *in part.* And how amazingly ſmall a part do they know, either of the Creator, or of his works? This is a very needful, but a very unpleaſing theme; for *vain man would be wiſe.* Let us reflect upon it for awhile. And may the God of wiſdom and love open our eyes to diſcern our own ignorance!

I. 1. To begin with the great Creator himſelf. How aſtoniſhingly little do we know of God? How ſmall a part of his Nature do we know? Of his eſſential Attributes? What conception can we form of his Omnipreſence? Who is able to comprehend, how God is in this and every place? How he fills the immenſity of ſpace? If Philoſophers, by denying the exiſtence of a Vacuum, only meant that there is no place empty of God, that every point of infinite ſpace is full of God, certainly no man could call it in queſtion. But ſtill, the fact being admitted, what is Omnipreſence or Ubiquity?

Ubiquity? Man is no more able to comprehend this, than to graſp the Univerſe.

2. A ſecond eſſential attribute of God is Eternity. He exiſted before all time. Perhaps we might more properly ſay, He *does exiſt* from everlaſting to everlaſting. But what is Eternity? A celebrated Author ſays, that the Divine Eternity is, *Vitæ interminabilis tota ſimul & perfecta poſſeſſio:* The at once entire and perfect poſſeſſion of never ending life. But how much wiſer are we for this definition? We know juſt as much of it as we did before. *The at once entire and perfect poſſeſſion?* Who can conceive what this means?

3. The Omnipreſence or Immenſity of God, Sir *Iſaac Newton* endeavours to illuſtrate, by a ſtrong expreſſion, by terming Infinite Space "the Senſorium of the Deity." And the very Heathens did not ſcruple to ſay, "All things are full of God:" juſt equivolent with his own declaration, *Do not I fill heaven and earth, ſaith the Lord?* How beautifully does the Pſalmiſt illuſtrate this? *Whither ſhall I flee from thy preſence? If I go up into heaven, thou art there: if I go down to hell, thou art there alſo. If I take the wings of the morning, and remain in the uttermoſt parts of the ſea: even there thy hand ſhall find me, and thy right hand ſhall hold me.* But in the mean time, what conception can we form, either of his Eternity or Immenſity? Such knowledge is too wonderful for us; we cannot attain unto it.

4. If indeed God had ſtamped, (as ſome have maintained) an idea of himſelf on every human ſoul, we muſt certainly have underſtood ſomething of theſe, as well as his other attributes. For we cannot ſuppoſe he would have impreſſed upon us either a falſe or an imperfect idea of himſelf. But the truth is, no man ever did, or does now find any ſuch idea ſtamped upon his ſoul. The little which we do know of God (except what we receive by the inſpiration of the Holy One) we do not gather from any inward impreſſion, but gradually acquire from without. *The inviſible things of God*, if they are known

at

at all, *are known from the things that are made:* not from what God hath written in our hearts, but from what he hath written in all his works.

5. Hence then, from his works, particularly his works of Creation, we are to learn the knowledge of God. But it is not eaſy to conceive, how little we know even of theſe: to begin with thoſe that are at a diſtance. Who knows how far the Univerſe extends? What are the limits of it? The morning ſtars can tell, who ſang together, when the lines of it were ſtretched out: when God ſaid, "This be thy juſt circumference, O World!" But all beyond the fixt ſtars is utterly hid from the children of men. And what do we know of the *fixt ſtars?* Who telleth the *number* of them? Even of that ſmall portion of them, that by their mingled light form what we call *the Milky way?* And who knows the *uſe* of them? Are they ſo many Suns that illuminate their reſpective Planets? Or do they only miniſter to this, (as Mr. *Hutchinſon* ſuppoſes) and contribute in ſome unknown way, to the perpetual circulation of light and ſpirit? Who knows what *Comets* are? Are they Planets not fully formed? Or Planets deſtroyed by a conflagration? Or are they bodies of a wholly different nature, of which we can form no idea? Who can tell, what is the *Sun*? Its uſe we know: but who knows, of what *ſubſtance* it is compoſed? Nay, we are not yet able to determine, whether it be fluid or ſolid! Who knows what is the preciſe *diſtance* of the Sun from the Earth? Many Aſtronomers are perſuaded, it is a hundred millions of miles: others, that it is only eighty-ſix millions, though generally accounted ninety. But equally great men ſay, it is no more than fifty; ſome of them that it is but twelve. Laſt comes Dr. *Rogers, and demonſtrates* that it is juſt two millions, nine hundred thouſand miles! So little do we know, even of this glorious luminary, the eye and ſoul of the lower world! And juſt as much of the Planets that ſurround him: yea, of our own planet, the *Moon*. Some indeed have diſcovered

"Rivers

"Rivers and mountains on her ſpotty globe:"

Yea, have marked out all her ſeas and continents! But after all, we know juſt nothing of the matter. We have nothing but mere, uncertain conjecture, concerning the neareſt of all the heavenly Bodies.

6. But let us come to the things that are ſtill nearer home, and enquire, what knowledge we have of them. How much do we know of that wonderful Body, *Light?* How is it communicated to us? Does it flow in a continued ſtream from the Sun? Or does the Sun impel the particles next his orb, and ſo on and on, to the extremity of his ſyſtem? Again, Does Light gravitate, or not? Does it attract or repel other bodies? Is it ſubject to the *general* Laws, which obtain in all other matter? Or is it a body *ſui generis*, altogether different from all other matter? Is it the ſame with the *Electric fluid* or not? Who can explain the phenomenon of Electricity? Who knows why ſome bodies *conduct* the Electric fluid, and others arreſt its courſe? Why is the phial capable of being charged to ſuch a point, and no farther? A thouſand more queſtions might be aſked on this head, which no man living can anſwer.

7. But ſurely we underſtand the *Air* we breathe, and which encompaſſes us on every ſide. By that admirable property of Elaſticity, it is the general ſpring of nature. But is Elaſticity eſſential to Air, and inſeparable from it? Nay, it has been lately proved by numberleſs experiments, That Air may be *fixt*, that is, diveſted of its Elaſticity, and *generated*, or reſtored to it again. Therefore it is no otherwiſe elaſtic, than as it is connected with Electric Fire? And is not this Electric or Ethereal Fire, the only true, eſſential Elaſtic in nature? Who knows by what power, Dew, Rain, and other Vapours riſe and fall in the Air? Can we account for the phenomenon of them upon the common principles? Or muſt we own, with a late ingenious Author, that thoſe prin-

ciples are utterly inſufficient, and that they cannot be rationally accounted for, but upon the principle of Electricity?

8. Let us now deſcend to the *Earth* which we tread upon, and which God has peculiarly given to the children of men. Do the children of men underſtand this? Suppoſe the terraqueous globe to be ſeven or eight thouſand miles in diameter, how much of this do we know? Perhaps a mile or two of its ſurface: ſo far the art of man has penetrated. But who can inform us, what lies beneath this? Beneath the region of ſtones, metals, minerals, and other foſſils? This is only a thin cruſt, which bears an exceeding ſmall proportion to the whole. Who can acquaint us with the inner parts of the globe? Whereof do theſe conſiſt? Is there a central fire, a grand reſervoir, which not only ſupplies the burning Mountains, but alſo miniſters (though we know not how) to the ripening of gems and metals; yea, and perhaps to the production of vegetables, and the well-being of animals too? Or is the great Deep ſtill contained in the bowels of the earth, a central abyſs of waters? Who hath ſeen? Who can tell? Who can give any ſolid ſatisfaction to a rational Enquirer?

9. How much of the very *Surface* of the Globe is ſtill utterly unknown to us? How very little do we know of the Polar Regions, either North or South, either in *Europe*, or *Aſia?* How little of thoſe vaſt countries, the inland parts either of *Afric* or *America?* Much leſs do we know what is contained in the broad Sea, the great Abyſs, which covers ſo large a part of the globe. Moſt of its chambers are inacceſſible to man, ſo that we cannot tell how they are furniſhed. How little do we know of thoſe things on the dry land, which fall directly under our notice? Conſider even the moſt ſimple metals, or ſtones: how imperfectly are we acquainted with their nature and properties? Who knows what it is that diſtinguiſhes metals from all other foſſils? It is anſwered, "Why, they are heavier." Very true;

true; but what is the cauſe of their being heavier? What is the ſpecific difference between metals and ſtones? Or between one metal and another? Between gold and ſilver? Between tin and lead? It is all myſtery to the ſons of men.

10. Proceed we to the *vegetable* kingdom. Who can demonſtrate that the Sap in any vegetable, performs a regular circulation through its veſſels, or that it does not? Who can point out the ſpecific difference, between one kind of plant and another? Or the peculiar, internal conformation, and diſpoſition of their component parts? Yea, what man living thoroughly underſtands the nature and properties of any one plant under heaven?

11. With regard to *Animals*. Are *Microſcopic Animals* (ſo called) *real* Animals or no? If they are, are they not eſſentially different from all other Animals in the univerſe, as not requiring any food, nor generating or being generated? Are they no Animals at all, but merely inanimate particles of matter, in a ſtate of fermentation? How totally ignorant are the moſt ſagacious of men, touching the whole affair of *Generation?* Even the generation of men. *In* the *book* of the Creator indeed *were all* our *members written, which day by day were faſhioned, when as yet there were none of them.* But by what rule were they faſhioned? In what manner? By what means was the firſt motion communicated to the *punctum ſaliens?* When and how was the immortal ſpirit ſuperadded to the ſenſeleſs clay? 'Tis myſtery all. And we can only ſay, *I am fearfully and wonderfully made.*

12. With regard to *Inſects*, many are the diſcoveries which have been lately made. But how little is all that is diſcovered yet, in compariſon of what is undiſcovered? How many millions of them, by their extreme minuteneſs, totally eſcape all our enquiries? And indeed the minute parts of the largeſt Animals elude our utmoſt diligence. Have we a more complete knowledge of *Fiſhes* than we have of Inſects? A great part, if not the greateſt part of the inhabitants of the

waters, are totally concealed from us. It is probable, the ſpecies of Sea-Animals are full as numerous as the Land-Animals. But how few of them are known to us? And it is very little we know of thoſe few. With *Birds* we are a little better acquainted: and indeed it is but little. For of very many we know hardly any thing more than their outward ſhape. We know a few of the obvious properties of others, chiefly thoſe that frequent our houſes. But we have not a thorough, adequate knowledge even of them. How little do we know of *Beaſts?* We do not know whence the different tempers and qualities ariſe, not only in different ſpecies of them, but in individuals of the ſame ſpecies: yea, and frequently in thoſe who ſpring from the ſame Parents, the ſame both male and female Animal. Are they mere machines? Then they are incapable either of pleaſure or pain. Nay they can have no ſenſes: they neither ſee nor hear; they neither taſte, nor ſmell. Much leſs can they know or remember; or move, any otherwiſe than they are impelled from without. But all this, (as daily experiments ſhew) is quite contrary to matter of fact.

13. Well, but if we know nothing elſe, do not we know ourſelves? Our bodies and our ſouls? What is our *Soul?* It is a ſpirit, we know. But what is a ſpirit? Here we are at a full ſtop. And where is the ſoul lodged? In the Pineal Gland? In the whole brain? In the heart? In the blood? In any ſingle part of the body! Or (if any one can underſtand thoſe terms) "all in all, and all in every part?" How is the Soul *united* to the Body? A ſpirit to a clod? What is the ſecret, imperceptible chain that couples them together? Can the wiſeſt of men give a ſatisfactory anſwer to any of theſe plain queſtions?

And as to our *Body* itſelf, how little do we know? During a night's ſleep, a healthy man perſpires one part in four leſs when he ſweats, than when he does not. Who can account for this? What is *fleſh?* That of the *muſcles* in particular? Are

Are the fibres that compoſe it of a determinate ſize? So that they can be divided only ſo far? Or are they ſolvable in infinitum? How does a muſcle *act?* By being inflated, and conſequently ſhortened? But what is it inflated with? If with blood, how and whence comes that blood? And whither does it go, the moment the muſcle is relaxed? Are the *nerves* pervious or ſolid? How do they act? By vibration, or tranſmiſſion of the *Animal Spirits!* Who knows what the Animal Spirits are? Are they electric fire? What is *Sleep?* Wherein does it conſiſt? What is *Dreaming?* How can we know dreams from waking thoughts? I doubt, no man knows. O how little do we know, even concerning ourſelves? What then can we expect to know, concerning the whole Creation of God.

[*To be concluded in our next.*] 290

An Account of Mr. J. V———: in a Letter to the Rev. Mr. WESLEY.

[*Concluded from page* 186.]

AT the *Leeds* Conference I was appointed for *Mancheſter* again; but fearing ſome extraordinary trials, and diſapproving of ſome late things which had occurred, I deſired you to remove me to *Birſtal.* You conſented; but my friends at *Mancheſter* were determined not to part with me till they had received an anſwer to a petition for my return. During this ſuſpenſe, I went to *Liverpool.* Here I remained three weeks, and ſpent my time much to my profit and comfort, with a loving, generous people; and I believe we were mutually profited by this interview.

When I returned to *Mancheſter* I received your letter, fixing me for *Birſtal.* Soon after this, I repaired to my Circuit,

Circuit, and met with much kindneſs from the people. This encouraged me to undertake ſome difficult things which my nature ſhrunk at. However, through the help of my God, I was brought through as well as I could expect. Although this is the moſt eaſy and ſuitable Circuit to me, who cannot bear much riding, yet I find here, enough to convince me, it is through much tribulation we enter the kingdom. But I enjoy vaſt peace of mind, and can appeal to God, that his glory, the good of the Church, and the eternal welfare of my own ſoul, are the grand objects I have daily in view.

Through the mercy of God, and the faithful concurrence of my fellow-labourers, good has been done, and I have had the promiſe of a farther revival ſealed on my heart. It was on this wiſe. After a ſhower of tears, when in private prayer at *Daw-Green*, I came down from my chamber, and joined the family in prayer. The power of God fell upon me, and I prayed as the Spirit gave me utterance. I prayed fervently for the Circuit, and had a bleſſed revival before my eyes. I praiſed God, by way of anticipation; being aſſured that he was about to work. The family felt the Divine unction, and I was ſo exhauſted, I could ſcarce get up from my knees.

I ſhould not omit an unpromiſing circumſtance that happened ſometime after I came into the Circuit. Mr. *F——r* carried away a burning and ſhining light from *Croſs-Hall*, and thereby deprived me of a bleſſed helper. I was invited to be with them on the day of their eſpouſals, and never before knew ſuch a bleſſed wedding. I now ſaw indeed that marriage is honourable in all; being inſtituted by God, in a ſtate of innocence, and in the garden of Paradiſe. May eternal happineſs crown this devoted pair!

I muſt now draw to a concluſion, praiſing and bleſſing my God, whoſe mercy, love and faithfulneſs have been ſo wonderfully manifeſted in my pilgrimage. I ſtill find my whole ſoul in the work. But my ſpirits are far too active for my body. My conſtitution is very weak, and, like *Saul's* armour

mour, is a ſore clog to my ſpirit. I hope to live and die in the cauſe of my dear Redeemer, and his beloved people; and fervently pray that I may end my life in his work. My ſoul is happy! Divine tranſport poſſeſſes my breaſt, and Jeſus is my daily theme: my All in All for ever and ever! With pleaſure and confidence I ſtill declare to all the world,

Ye all may know that God is true,
Ye all may feel that God is love!

In this ſpirit I hope to remain till the mercy of God, and the ſole merits of my adorable Redeemer, ſhall introduce my bluſhing ſpirit into the ſociety of angels and ſaints, to ſwell the ſound of Jeſu's fame, and praiſe my God for ever and ever.

I am, Rev. Sir,

Your moſt affectionate Son in the Goſpel,

J. V.

P. S. Thus far I wrote before the Conference. Since then I have been appointed for *Birſtal* again. I have the proſpect of much ſuffering here, through an unfortunate affair. But all is well. My conſcience is undefiled. The Lord is before my eyes, and, by the grace of God, I will hold faſt my integrity unto the end.

We took in above two hundred new Members laſt year, and we have a fair proſpect in ſome places this year. In the midſt of great anguiſh of ſpirit (through the troubles of the Church) I had one morning, the moſt gracious viſit from heaven that I have had for ſome years. O how I laboured in familiar prayer with God, that I might then finiſh my work! "O come, Lord Jeſus, come quickly." Even ſo. Amen. Hallelujah!

The

The EXPERIENCE of Mr. ROBERT ROE.

[*Continued from page* 189.]

JUNE 20, 1778. I fear I have ſpoken incautiouſly of the abſent, and have ſince felt a degree of condemnation. O, may I henceforth watch over every word; ſpeak little; go little into company; and dwell much with God in ſolitude! This afternoon I felt a diſinclination to retire; but I rouſed myſelf, and determined to break through. Lord keep me from thus trifling with my ſoul! I do not wreſtle with God in proportion to my manifold temptations, or I ſhould not be thus depreſſed, or find this unwillingneſs to rigorous duties. I prayed long; but found little power, and was coming out of the room without what I aſked for. But I recollected myſelf and turned back, and as my body was much wearied, I prayed ſtanding. Then I thought, ſlothful creature! Why do I ſeek eaſe? Surely I ſhall never proſper till I mortify all my ſenſes more. After ſome time I felt a degree of power and peace; but I had not left my room long before I felt anger, as I was reproving ſin. I began in a meek and quiet ſpirit; but ſoon felt peeviſhneſs. I experienced much cunning and deceit from pretended friends. May God teach them better! The 21ſt. I was very miſerable, and reſolved to ſearch out the cauſe, and the Lord ſhewed me it was unbelief. O how good is it to truſt in the Lord! I have enjoyed much peace this night, and a deep ſenſe of the preſence of God. The 23d. I found amazing benefit from Mr. *Smith's* Trial: it has revived and encouraged me greatly; and diſcovered a baſtard humility, which I have been guilty of, in never pleading my own innocence when falſely accuſed. Ought I not to conſider, I am ſtanding up for God?

This day a letter from a dear friend was a great bleſſing. O what a happy creature! carrying ever about her a ſenſe of the

the preſence of the Eternal Trinity! All love, joy, and praiſe! Yet humbled to the duſt before God, and giving all the glory to him! It refreſhed me much, and I cried to God for the ſame bleſſing. But when it ſeemed near, the enemy came in as a flood, and reaſoned me out of it. He ſuggeſted, Thou haſt more troubles to expect than many others: get through thy ſufferings firſt, and then ſeek to be ſanctified. Afterwards I ſaw the folly of this temptation; but had not then the ſame power. The 24th. I have been very low and dull, and experience an aching void, which nothing can ſatisfy, except God ſhould fill me with himſelf. I have no one to converſe with, and it makes me melancholy. Yet no creature can ſatisfy me. I ſee ſnares in all around me. What ſhall I do? I will fly to God, for he is All in All. I found myſelf much comforted this evening in reading the Acts of the Apoſtles: their undaunted boldneſs ſurpriſed and ſhamed me. What inſtances of the power and grace of God were manifeſted in ſpeedy converſions! Sometimes five thouſand, other times three thouſand in a day! And none were more than a few days ſeeking the Lord, before he was found of them. The 26th. I received a kind letter from my mother, in which ſhe tells me they ſhall be glad to ſee me at home, on condition, I will keep from the Methodiſts. I have thoughts of dealing very plainly with them. Lord inſtruct and lead me aright!

July the 3d. This has been a bleſſed day. I ſeem ſurrounded with mercies and loving kindneſſes. I had much ſatisfaction in reading Mr. *W*——'s Predeſtination calmly conſidered. When I went to Church to hear *Handel's Detingen Te Deum*, I found God very precious. He filled me with ſolemn peace and love, together with a ſpirit of prayer for the people preſent. I thought much of the judgment day. I went to Mr. *W*——*y*; had a few comfortable moments with him, and then heard him preach. I was filled with boldneſs and humble love. Inſtead of going to the

Theatre, I took a chaiſe, with Mrs. *M*— and Miſs *J*—, and we followed Mr. *W*—— to *Witney*: we were all lovingly received, and heard him preach an excellent ſermon out of doors. In our way home Providence twice protected us, or we had been daſhed in pieces. I think I never ſaw a more narrow eſcape. After Miſs *J*—— had recovered her faintneſs, we praiſed God and got ſafe home. Glory be to our kind Protector for ever and ever! He will hear the prayer; he will care for his people. I am all wonder, at his mercy to us poor, unfaithful worms! While I write, he is preſent with me. O fill me with thy fulneſs Lord, and let all my heart be love and praiſe! When I took leave of the dear, venerable, good, old man, "Brother, ſaid he, fear nothing but ſin." So be it, O my God! The 4th. Mrs. *M*—— put me in a way of doing ſome charities, and the Lord has bleſſed me in it. I was grieved to hear of differences and narrowneſs of ſpirit among ſome of the children of God. I exhorted the young men to be diligent, and loving, &c. and have reaſon to think moſt of them found a bleſſing. Glory be to thee, O Lord! I had a kind letter from Mr. *Simpſon*; but I find I cannot be received at home. I know not where to go without expence, and I have no money. But my greateſt burden is, that I am not holy. I have pangs even as a woman in travail for this. Surely he who hath wrought this pleaſing, painful, anxious longing, will give the thing I long for. Is it not he who hath enabled me to forſake my little all? Yes, glory be to my God! I have given up my earthly *all* freely, and I would give him my body, ſpirit and ſoul. With whom can I better entruſt them, than with him from whom I received them? O may I ſtill preſs forward! I have this day power over ſin, and can take up my croſs joyfully; and notwithſtanding much unfaithfulneſs, I feel I gain ground. But I am diſtreſt for money. I cannot live here without it. I cannot go home, and any other place would be expenſive; but I will truſt in the Lord. The world would

ſay,

ſay, "You are ruined, and may thank yourſelf for it." But it is a ſacrifice well-pleaſing to God, who will help me. And I now poſſeſs a happineſs unknown to all who love him not. The 9th. God deals graciouſly with me; but I am apt to ſeek that ſatisfaction in his people, which I can only find in Him. Few, alas! thirſt after the whole image of God. I ſee an inconceivable careleſſneſs about many of them. This night I find a loving, praying ſpirit, and believe the Lord heard me for myſelf and others. Now all things are pleaſant. Trials come, but they do not hurt me. The power of God ſenſibly reſts upon me, and I cannot doubt of his goodneſs. The 13th. Mr. *Valton* was at Mrs. *B*——'s, and I had ſome profitable converſation with him. As he took leave, and exhorted the Society, I was filled with love and praiſe. Glory be to my merciful God! The 16th. I ſee it is unbelief which keeps me low. I look at my vileneſs, not only in a proper, but an improper manner. Sin is of the devil, and whoſoever is born of God doth not commit ſin; but this is the victory which overcometh, *even our faith.* I now feel it by experience. When I reaſon I have no power, when I act faith I have; and when temptations are offered, immediately faith repels them. The 17th. This day, after a calm night, I have enjoyed much peace. Mercy ſurrounds me on every ſide, but my faith is not yet perfect. I cannot yet fully venture on the promiſes for ſanctification. What is the cauſe? Lord ſhew me! I have much cauſe for gratitude and praiſe, that in my ſeaſons of reaſonings, diſtreſs, and darkneſs, I did not fall into outward ſin: yea, that I did not ruſh into the world, and wholly turn again to folly. Now indeed my outward circumſtances are very trying. Where is my home? I have no earthly one. Where is my money? My expected fortune? Preferment? Friends? All gone! Yet amidſt this I am truly happy; for God, and all with him is mine. Yet where ſhall I go? I yet know not; but I commit myſelf to thee without fear. The 19th. A letter from my Aunt, telling

me I cannot come to her houſe at preſent, was a diſappointment. Mr. *G*—— the ſame: where then ſhall I go? I cannot ſtay here. Every one wants to know the reaſon, and many ſcoff at me. O Lord enable me to hold out! If I were to reaſon a moment I ſhould be miſerable. That paſſage in the twelfth of Hebrews comforted me much: "By faith Abraham when he was called to go out, &c. obeyed, not knowing whither he went. By faith he ſojourned in the land of promiſe, as in a ſtrange country, &c. Get thee out of thy country, and from thy kindred, and from thy father's houſe," ſaid God! And he obeyed, and the Lord was Abraham's God. So alſo ſhall he be mine.

The 23d. I praiſe God I have this day been calm and reſigned. I went with ſome chriſtian friends to Mr. *Smith's* of *Newnam*, and we ſpent our time very profitably with Mr. *Valton*. Through the mercy of God I narrowly eſcaped breaking my leg. Others may attribute theſe things to chance; but I call it, a gracious, interpoſing Providence.

[*To be continued.*] 343

An Account of a Woman who died in the Lord, Nov. 7, 1783, in Whitchurch, Hampſhire.

THIS Woman, who had long heard the Goſpel to little purpoſe, was taken ill about laſt Midſummer. In her affliction, being greatly alarmed, ſhe began to think ſeriouſly of her latter end, and to pay more regard to the word of God than ſhe had formerly done. By the bleſſing of God on theſe means, ſhe ſoon ſaw what a deplorable condition ſhe was in; as being without Chriſt, without hope, and without God in the world! This diſcovery ſo exceedingly alarmed her, that ſhe could not reſt night or day. On this ſhe ſent for my wife, who ſpoke freely to her of the way of

ſalvation.

ſalvation. When ſhe heard of the love of God in Chriſt Jeſus, and that we are ſaved by grace, through faith, ſhe cried mightily to God to ſhew her his mercy, and to ſave her for Chriſt's ſake. In a ſhort time the Lord anſwered her, by ſpeaking peace to her ſoul. On this ſhe rejoiced exceedingly, and praiſed God from the ground of her heart. She told all who came to ſee her, what God had done for her; and exhorted every one who did not experience the ſame, not to reſt till they did: and thoſe who did experience it, ſhe exhorted to go on in the good way, loving and praiſing God with their whole heart.

About five days before her death, ſhe thought ſhe was dying; on which ſhe called the woman who attended her, and ſaid, "Come and ſee me die! Be not afraid!" When it pleaſed God to revive her a little, ſhe raiſed herſelf up in her bed; extended her arms wide open, and ſeemed to be ſwallowed up in divine tranſport! She then lay down again, and ſaid, "The Lord has finiſhed his work in my ſoul!" Then throwing her arms open again, ſhe ſtedfaſtly looked upward, like St. Stephen; and ſeemed, for ſome moments, to be engaged in deep and ſolemn prayer. Preſently after, ſhe claſpt her hands—and cloſed her eyes—and went to God!

JOHN HAIM.

Whitchurch, Nov. 21, 1783.

An Account of the Life of Mrs. MARGARET BAXTER.

[*Continued from page* 197.]

I Find among her papers yet more of that day's work.* "This day I have under my hand and ſeal devoted my all to thee, O God: accept my ſacrifice, and help me to pay my vows! O ſtrengthen my weak deſires! I believe, Lord

* A Day of thankſgiving ſet apart for her recovery.

help

help my unbelief. Thou that canſt make me what I am not, O make me what thou wouldſt have me be! In thee there is all fulneſs, and to thee I deſire to come by Chriſt. O quicken the ſpark of grace, and blow it up to a holy flame, moſt gracious God! But what have I ſaid! That I have a ſpark of grace! Why the leaſt ſpark is worth ten thouſand times more thanks than I can ever expreſs: and yet I have been dead and unthankful! But unthankful as I am, it muſt needs be from God's gift in me, that I have any deſires after him; and that this day I have deſired to devote myſelf to him, and that I can ſay, I wiſh to be more holy, and more heavenly, as the Lord would have me be. Nay, I know the time when I had none of theſe deſires. And do I not know many who are now in that condition! Here then is matter of comfort, given me from him that doth accept the deſires of his poor creatures: even from Chriſt, who will not quench the ſmoaking flax, nor break the bruiſed reed. I ſee then that I have yet matter of rejoicing; and that I muſt labour to be ſo humbled for my remaining ſins, as may tend to my future joy in believing; but not ſo as to be diſcouraged and frightened from God, who is long-ſuffering, and abundant in mercy. Raiſe thyſelf up to God, then, O my ſoul; and humbly, yet believingly repent that thou haſt been ſo unthankful for the benefits received this day. Up! up! and lie not down ſo heavily. God hath heard prayers for thee, and given thee life and opportunity to ſerve him. He hath given thee all the outward mercies thy heart can deſire. He hath given thee dear friends, ſuch as can help thee in the way to heaven; yea, he hath engaged them to beg ſpiritual mercies for thee. Why then ſhouldſt thou not watch and pray, and believe that he hath this day heard their prayers for thy ſoul, as formerly for thy body?—And let me remember to be earneſt for my poor relations, my dear friends, and the church of God in general. And let me ſtrive to keep ſuch a moderate ſenſe of ſorrow on my ſoul, as occaſion requireth. I have now

cauſe

cauſe of ſorrow for parting with my dear friend: my father, my paſtor. He is called away, and going a long journey. But we are the Lord's, let him do what he pleaſes: all ſhall be for good to them that love God. I have cauſe to be humbled that I have been ſo unprofitable under mercies and means; it may grieve me now my paſtor is gone, that there is ſo little, of that which came from him, left on my ſoul. O let this quicken, and ſtir me up to be more diligent in the uſe of all remaining helps. And if ever I ſhould enjoy this mercy again, O let me make it appear, that this night I was ſenſible of my neglect of it.

"The whole world is but a houſe where God's children dwell for a little while, till he hath fitted them for the heavenly manſions. And if he ſend them out of one room into another, to do his work; and put ſome into the darkeſt corners of his houſe, and ſeparates thoſe that are moſt beloved of each other; it is that they may not love ſo much as to be loath to part, and come to him who ſhould have all their love. But however it fareth with us in this houſe, the time is at hand, when all the children ſhall be ſeparated from the rebels, and be called home to dwell with their Father, their Head and Huſband. Then farewel ſorrow, farewel hard heart! Farewel tears and ſad repentance! When the Lord ſhall take our bodies from the grave, and make us ſhine as the ſun in glory; then ſhall we meet and never part, and remember our weary nights and days no more! Then may we love freely! What is now wanting to diſpel all ſorrow from my heart? Nothing but greater hopes that I ſhall be one of this number. This, this can do it. No matter if I had no friend near me; if God be not far from me, it is well enough. And whatever here befals the church of God, it is but for a ſhort time, and preſently the ſtorm will be all over. Let me therefore caſt all my care on God. Let me wait on him in the way of duty, and truſt him. Let me run with patience the

race

race ſet before me, looking to Jeſus the author and finiſher of my faith.

April 10, (1681) on Thurſday night at twelve o'clock; a day and night never to be forgotten by *the leaſt of God's ſervants, yea leſs than the leaſt, thy unworthy, unthankful, hard-hearted creature,*

M. CHARLTON."

[*To be continued.*] 310

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

Of INSECTS.

[*Continued from page* 200.]

THE moſt ſingular part of the life of a Drone-Fly is, that which it paſſes in the form of a worm. It is then diſtinguiſhed from all other worms by its long tail: at different times this is indeed of different lengths: but it is always longer than the worm itſelf. It is round, ſmooth, and very ſmall at the extremity; ſometimes no thicker than a horſe-hair. To know the uſe of this tail, we muſt firſt know the nature of the worm itſelf. It is an acquatic, and never leaves the water till it changes into its Fly-ſtate. They lie in multitudes in the mud at the bottom of veſſels of ſtinking water. Put them into veſſels of clean water, and they will ſoon ſhew the uſe of their tails. Though they live under water, they cannot live without breathing freſh air. This is the end to which their long tails ſerve. For even while they lie buried in the mud, their tails are extended to the top of the water, and being open at the extremity, let air into their bodies.

And

And as ſoon as they are in a veſſel of freſh water, they get to the bottom and thruſt up their tail to the ſurface. They can lengthen them at pleaſure: to be aſſured of this, you need only pour in more water. The worms then lengthen their tails proportionably, in order to breathe from the ſurface: by adding more and more water you will find they can extend their tails to the length of five inches: an extremely remarkable length for a creature little more than half an inch long. Beyond five inches however they cannot go. And if you make the water of a greater depth, they leave the bottom, and either travel up the ſides of the veſſel to a proper height; or elſe ſwim in the water, at the depth of five inches.

No ſpecies of flies is more remarkable, than the larger Fire-Fly of Jamaica. It is above an inch long, and proportionably broad. Moſt of its internal parts are luminous; only the thickneſs of the cover hinders its appearing. But on forcing the rings that cover the body a little aſunder, light iſſues from all the entrails. The head has two ſpots juſt behind the eyes, which emit ſtreams of ſtrong light. But though theſe flow naturally from the inſect, yet it has a power of interrupting them at pleaſure. And then theſe ſpots are as opaque as the ſurface of the body.

A perſon may read the ſmalleſt print by the light of one of theſe inſects, if held between the fingers, and moved along the line, with the luminous ſpots over the letters. They are ſeldom ſeen in the day, but wake with the evening, and move and ſhine moſt part of the night. They readily fly toward each other. Hence the negroes have learned, to hold one between their fingers, and wave it up and down, which others ſeeing, fly directly toward it, and pitch upon the hand. They are ſo torpid by day, it is hard to make them diſcover ſigns of life; and if they do, they preſently relapſe into the ſame ſtate of inſenſibility. As long as they remain awake, they emit light: but they are vigorous only in the night.

[*To be continued.*] 312

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

[*Continued from page* 202.]

IN reading over the ſecond Volume of Mr. *Locke's* Eſſay, I was much diſappointed: it is by no means equal to the firſt. The more I conſidered it, the more convinced I was, That his grand deſign was, (*Vain Deſign!*) To drive *Ariſtotle's* Logic out of the world, which he hated cordially, but never underſtood: I ſuppoſe, becauſe he had an unſkilful maſter, and read bad books upon the ſubject. 2. That he had not a *clear Apprehenſion*. Hence he had few *clear Ideas*; (though he talks of them ſo much) and hence ſo many confuſed, inadequate definitions. I wonder none of his opponents hit this blot.

I have not time to point out half the miſtakes in this Volume. I can only make a few curſory ſtrictures.

All along he dotes upon *Ideas*, and frequently puzzles the cauſe, by dragging in the word needleſsly and improperly.

Page 3. "To what is it, that names, in the uſe of language, are immediately applied?"

Did he know what he meant? If he did, how crude and indiſtinct is the expreſſion?

Page 4. All this chapter Dean *Aldrich* compriſes in three lines.

Vox eſt ſignum rei vel conceptûs, ex inſtituto vicarium: primo declarat conceptum; deinde ſupponit pro re.

A word is, A ſign purpoſely put for a conception or thing. It firſt expreſſes your thought: then the thing you think of.

Page 11. Here his hatred of Logic breaks out, "Defining by Genus and Difference may be the ſhorteſt way, yet I doubt whether it be the beſt?" Then what is the beſt? No man living

living can tell a better than this; only if we do not know the *difference* we muſt aſſign the *properties.*

Page 21. "The Diſputes of *the Schools.*"—I doubt whether Mr. *Locke* had ever a clear idea of that term. What does he mean by them, in, "O, *ye Schoolmen!*" But who are they? All the Commentators upon *Ariſtotle*, in the fifteenth and ſixteenth Century? Did he read them all? Did he ever read one of them through? I doubt not. Then he ſhould not rail at he knew not what.

Page 22. A man need only read the firſt chapter of Geneſis, to be convinced, that God made every *ſpecies* of Animals, *after its kind*, giving a peculiar *Eſſence* to each, whether we know that real Eſſence or no.

Page 26. I wiſh he had underſtood the three rules of *Definition*, and he would have wrote far *more intelligibly* than he did.

Ibid. "The *Jargon of the Schools.*" What does that term mean? I doubt he had no *clear Idea* of this.

Page 37. "*Species* and their *Eſſences* have no real exiſtence in things." *Moſes* ſays otherwiſe. And ſo does Mr. *Locke*, page 44. "By real Eſſence I mean, that real conſtitution of any thing which is the foundation of all its properties. But this we do not know." True: but it exiſts. Yet this he denies again page 50, and page 53. Where he ſays, "Species are not diſtinguiſhed by generation." Certainly they are, a man generates a man: a dog a dog: a crow a crow; and ſo in other both plants and animals. If there are any exceptions, (as in monſters) this does not vacate the general rule.

Page 63. "Nature makes many things which agree in their inward frame and conſtitution. But it is not this *real Eſſence* that diſtinguiſhes them into *Species.*" Surely it is. Yet he ſtrangely adds, "The boundaries of the Species are made by man." No: by the Almighty Creator.

Ibid. "Each abſtract *Idea* makes a diſtinct *Species*." What does my idea of them make a Horſe, a Cow and a Dog three diſtinct Species? Would not theſe Species be equally diſtinct, if I had no idea of them at all?

Page 71. The Chapter about *Particles* I do not underſtand, nor does Mr. *Locke* ſeem to underſtand himſelf. He aims at ſomething, but makes nothing out. *Operoſè nihil agit.*

Page 82. "The ſimple *Ideas* that *co-exiſt in ſubſtances*."—No: *Ideas* exiſt only *in the mind.*

Page 83. "The *complex Ideas of Subſtances* are very different on different men." What then? They are not ſo different, but that all men know a houſe from a cow, a crow from a pigeon, and iron from gold.

Page 63. "Logic has much contributed to the obſcurity of language." The abuſe of Logic has. But the true uſe of it is the nobleſt means under heaven, to prevent or cure the obſcurity of language. To *divide* ſimple terms, according to the logical rules of Diviſion, and then to *define* each member of the diviſion, according to the three rules of Definition, does all that human art can do, in order to our having a clear and diſtinct idea of every word we uſe. Had Mr. *Locke* done this, what abundance of obſcurity and confuſion would have been prevented.

[*To be concluded in our next.*]

Extracts from Mr. Bryant's *Analyſis of Ancient Mythology*,

[*Continued from page* 204.]

Of the ARGONAUTIC EXPEDITION.

THE chief title by which the Argonauts were diſtinguiſhed, was that of Minyæ. But the Minyæ were no other than the worſhippers of the Lunar god Menes, that is Noah. And the moſt ancient of them lived at the bottom of Mount

Mount Ararat, where the Ark firſt reſted. Jolcos in Theſſaly, was the city of the Ark; on this account called alſo Lariſſa.

Thus have I ſhewn, that the Argonautic Expedition, as related by the Greeks, was a mere fable. In their accounts of the Heroes, they framed a liſt of perſons who never exiſted: and had there been ſuch perſons, yet they were far too few to have effected, what they have ſuppoſed to have performed. But all the things imputed to them, probably were performed in a proceſs of time by Arkite-Colonies, by whom the memory of Argos, the Ark, was had in high veneration.

The CONCLUSION.

I have dwelt long on the hiſtory of the Deluge, becauſe I thought it of great moment. Some have thought it was confined to a particular country, others have looked upon it as a fable. By the Moſaic hiſtory we are aſſured, it was univerſal, and that all fleſh died, except eight perſons: that the world was afterward renewed by one man, and that his three ſons peopled all the earth. It has been my purpoſe to bring evidence from every age and nation, to eſtabliſh theſe great truths. Accordingly we find them univerſally known. However the memorials may have been abuſed, yet traditions of it were kept up in all the rites and ceremonies of the Gentile world. And the farther we go back, the more vivid the traces appear, eſpecially in thoſe countries that were neareſt the ſcene of action. Theſe evidences are derived to us through the hands of people who were of different ages and countries, And in many inſtances they did not underſtand the data they tranſmitted, nor the value of their intelligence. They adhered to the letter, without conſidering the meaning; and ſtopped at the hieroglyphic, though they were ſtrangers to the purport. What a Providence, that after ſo long an interval, we ſhould be enabled to ſee into the hidden myſtery,

From

From whence this ſalutary light has proceeded, need not be pointed out. The Gentile hiſtories could not of themſelves have afforded this information. If they could, it would certainly have been no ſecret to a people ſo intelligent as the Grecians. But it was hidden from them: and whatever light we have, is owing to the ſacred records. In the Moſaic writings we have the native truth, from which the Gentiles were continually receding. They varied ſo much, that at firſt ſight there ſeems ſcarce any ſimilitude of the object from which they drew. But though the copy is faded and has been abuſed, yet there are ſome traces ſo permanent, that when compared with the original, they cannot be miſtaken. I do not mean that they copied it from the ſcripture. I am ſpeaking of primitive traditional hiſtories, to which they continually referred: thoſe hiſtories which were every where corrupted, except in the writings of Moſes.

Not that the Moſaic hiſtory ſtands in need of any foreign evidence to an unprejudiced mind. But there are perſons, who with a ſmall ſhare of reading and philoſophy, preſume to arraign the divine hiſtorian. And theſe by a ſpecious way of writing, have had an undue influence upon others. This makes it neceſſary to accumulate theſe additional proofs. And I have accordingly taken theſe pains, toward the recovery of loſt evidence, in favour of this great event, that from the univerſal aſſent of mankind, the truth might be aſcertained.

[*To be continued.*] 3/6

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 209.]

5. "BUT by making Chriſt declare Polygamy to be adultery, they charge him with aſſerting a falſehood, both in point of law and fact." This is extraordinary indeed!

deed! But I will aſk Mr. *Madan*, Does the *Lawgiver* derive his authority from the *law*, or the *law* from the *Lawgiver*? In other words, does God make the law, or does the law make God? Or is our Lord neither God nor Lawgiver? but merely an ordinary teacher, having no authority, ſave to explain and enforce the law already given? If ſo, how does he differ, unleſs in being more holy, from the Rev. Preacher at the Lock-Hoſpital? And then how are theſe *vile Socinians* wrong, againſt whom Mr. *Madan* has brought ſo many charges in this work? "But (page 152) if an after-taken woman is not as much a man's wife who takes her, as the firſt is, the ſcripture is falſe, which teſtifies, 1 Samuel xxv. 42, and 43, Abigail became David's *wife*, and David alſo took Ahinoam, and they were both of them his wives." But Mr. *Madan* here keeps out the main hinge on which the controverſy turns, which is, that allowing a man *might* have two or more wives under that imperfect diſpenſation, yet under the goſpel he *cannot*. So whatever the Hebrew ſcriptures ſay, "it is true both in point of law and fact, that a man having one wife, and marrying another, committeth adultery," and it is ſo far from being "impoſſible Chriſt ſhould ever ſay ſo," that it is certain he hath ſaid ſo.

6. As an additional argument I ſhall obſerve further, that the inference our Lord's diſciples drew from it, and the reply he made to them, make it manifeſt, we are not miſtaken in our views of it. The diſciples ſay unto him, (ver. 10.) *If the caſe of a man be ſo with his wife*, that is, If he is not at liberty to put her away, (ſave for adultery) and marry another, *it is not good to marry. But he ſaid, All men cannot receive this ſaying, ſave them to whom it is given. He that is able to receive it, let him receive it.* Now I aſk, what ſenſe there is in all this, on the principles of Polygamy? Suppoſing they had been each of them at liberty to marry as many wives as they pleaſed, with what propriety could they have ſaid, If a man is not allowed to put away his wife, except for adultery,

tery, and marry another, *it is not good to marry*; ſeeing that if they had happened, any of them, to marry one or two or three that were diſagreeable, they were ſtill at liberty to try again, and add another and another, till they met with one that proved to be agreeable: and though they might not *entirely divorce*, yet they might ſeparate from and neglect the former, which (with marrying another) Mr. *Madan* thinks would have a happy effect upon her temper and behaviour. On the contrary, the diſciples taking it for granted that a man could only have one wife at a time, deplore it as an unhappineſs, that if ſhe happened to be diſagreeable, he was not allowed to put her away, and take another whom he might like better, but muſt either have her or none. And in this they agree entirely with our Author, who (page 183 and 184) bewails the infelicity of thoſe huſbands, who having married without conſideration, finding it needful to ſeparate from their wives, on account of their untoward diſpoſitions and undutiful carriage, are not permitted by our laws to marry again, how great ſoever their neceſſity may be, while the former wife is living. Now if our Lord had allowed of Polygamy, inſtead of replying, *All men cannot receive this ſaying, but he that is able to receive it, let him receive it*, it would have been more pertinent to have obſerved, If one of your wives be not agreeable, perhaps another may; or if any of you have but *one*, and ſhe ſuch as you cannot love, tho' you may not put her *entirely away*, yet you may ſeparate from her, and marry another. So that you have no need to bewail your miſery whether married or ſingle.

7. Upon the whole, take the whole paſſage together, and it manifeſtly teaches the following things. 1. If a man can live ſingle, he may: *He that is able to receive it, let him receive it.* 2. If he marry, he is bound to cleave to his wife as long as he lives, unleſs ſhe defile the marriage-bed. 3. If he put her away, though ſhe has not committed adultery, and marry another, he committeth adultery in ſo doing; becauſe he

he takes another woman before he is free from his own wife. Whence it follows, 4. That Polygamy, which permits a man to marry another woman, though his former wife has neither been divorced, nor deſerved to be, is prohibited by our Lord in this paſſage, and condemned as adultery.

8. Page 79 and 80, we read, "The queſtion put by the Phariſees is not, whether it be lawful to marry two wives at a time, or to take one to another? But, is it lawful for a man to put away his wife for every cauſe? The queſtion concerns divorce and divorce only." The queſtion undoubtedly concerns *divorce*, but not divorce *only*; becauſe theſe Phariſees, when they had got quit of one wife, intended taking another in her place. So that Mr. *Madan* and the Phariſees do not differ, unleſs in one point, and that is this: the Phariſees were for divorcing the wife they diſliked, *legally* and *publicly*, whereby the poor injured woman obtained liberty to marry again, and ſo was not expoſed to ruin and proſtitution. Whereas Mr. *Madan* is for putting her away *illegally* and *privately*, leaving the external bond in full force, ſo that the poor creature is not at liberty to marry again. Thus being put away from her huſband's bed and table, and perhaps too, deprived of a maintenance; and having the mortification of ſeeing another woman put into her place, ſhe will be under dreadful temptations, to abandon herſelf to vice and miſery.

9. After quoting the paſſage at large he informs us, page 81, "This laſt (verſe 9) is the verſe which has made the difficulty:" and a difficulty it is, not to be ſolved on the principles of Polygamy, which declare that "an after-taken woman is as truly and properly a man's wife as the former." However, this difficulty our Author hopes to ſolve, "by attending to the peculiar circumſtances of the perſons ſpoken to, and the particular occaſion on which the words were ſpoken." He tells us, page 82, "There were ſeveral famous Rabbies at that time, who taught that the leaſt reaſons were ſufficient to authorize a man to put away his wife: for

example, if ſhe does not dreſs his victuals well, or if he found any other woman he liked better." Now in his opinion "theſe Phariſees were deeply tinctured with this poſition. Againſt this Chriſt may be underſtood to level his anſwer." He may, and of conſequence he levels it againſt our Author, as well as the Phariſees; for he is for putting away for divers reaſons, from bed and board, the woman who is leſs beloved, in order to take in her place one who is loved better.

10. Page 122. He ſays, "The famous paſſage, Matt. xix. which has been conſidered already, and will be conſidered more fully hereafter, certainly relates to divorce, and properly ſpeaking not to Polygamy." Yes, it relates to both, as I have clearly ſhewn. And though Polygamy, "ſimply conſidered," may not come into the queſtion which they aſked, yet conſidered, as *compounded* with putting away one's wife, it does come into the queſtion. But whether it does or not, yet the anſwer given by our Lord is ſo expreſſed as to condemn it in all forms.

11. Page 364. He takes this paſſage, with ſome others of a ſimilar nature, into conſideration again, and obſerves, "that the ſecurity and protection of the weaker ſex, againſt the deceit, violence, and cruelty of the ſtronger, depend wholly on the law of God, is a truth which none who admit that God ever gave a law will deny." I apprehend he is miſtaken here. Many who believe that God hath given a law, will nevertheleſs impute the ſecurity and protection of both ſexes, rather to the over-ruling Providence and grace of God; which partly deprive men of opportunities of injuring their fellow-creatures, partly reſtrain them by a fear of human laws, and partly remove from them the very inclination to do evil, and fill them with a deſire of doing good. But "ſhall we ſuppoſe that Chriſt came into the world to weaken that ſecurity?" No; but to ſtrengthen it, and that both by giving, in ſome caſes, ſtricter laws, and in all, more power to fulfil every command of God; in particular by forbidding

bidding Polygamy, and unlawful divorce. But "the ſuppoſing Chriſt to introduce a new law, ſo contrary to that which was given by Moſes, that men in ſome caſes cannot obey the one without diſobeying the other; (for inſtance, they cannot abſtain from circumciſion according to the law of Chriſt, but they muſt diſobey the law of Moſes which ſaith, Let every male among you be circumciſed:) this, ſays he, is making Chriſt's acts like the threatenings of Rehoboam, *Whereas my father did load you with a heavy yoke, I will add to your yoke:*" that is, whereas God by Moſes impoſed upon you a heavy yoke of ceremonies, I will add to your yoke, and forbid you the comfort of Polygamy. Severe law indeed! "But far, far be it from us, adds he, to impute ſuch a proceeding to him." That is, to ſuppoſe that he came to deny us the gratification of any fleſhly luſt! Surely he who was ſo compaſſionate and kind, could not do ſo *cruel* a thing! It follows, "that no ſuch thing is chargeable upon him," (he means, that he ſhould add to our yoke like Rehoboam, by forbidding us Polygamy) will appear ſtill more plainly on our taking a nearer and more critical view of thoſe paſſages of the goſpel, in which Chriſt is ſuppoſed to condemn Polygamy.

[*To be continued.*]

Of GOD'S *Univerſal Love.*

"OUR Saviour declares expreſsly, that at the laſt day, many ſhall come from the Eaſt, and from the Weſt, from the North, and from the South, and ſhall ſit down with Abraham, Iſaac, and Jacob in the kingdom of heaven; but that the children of the kingdom ſhall be caſt into outer darkneſs." Here then is a diſtinction made betwixt the children of the kingdom, or members of the viſible church,

and thoſe that are not ſo. In the laſt day, many of the firſt are to be caſt into outer darkneſs, and many of the others are to ſit down in the kingdom of heaven.

In the Acts of the Apoſtles, St. Peter ſays, "In truth I perceive that God is no reſpecter of perſons; but in every nation, he that feareth him, and worketh righteouſneſs, is accepted of him." The Centurion, whom St. Peter ſpeaks of, was a Pagan. The ſchoolmen will ſay, he was not an idolater; but a proſelyte of the Jews; that he had known the true God by his commerce with them at Cæſarea; and that having read the holy ſcriptures, he quitted, without noiſe, the ſuperſtitious worſhip of idols, without embracing openly the jewiſh religion. All this is pure romance, which cannot be demonſtrated; and ſeems quite contrary to the text. For when the Holy Ghoſt ſays, God is no reſpecter of perſons, &c. he inſinuates plainly, that beſides the Pagans who lived in Judea, there might have been many who lived in every other nation, who feared God and wrought righteouſneſs, though they never heard of the Jews, nor of their religion. If the ſchoolmen mean, that this Roman Centurion did not frequent the Pagan temples; was not preſent at their public worſhip; and did not practiſe, with ſimplicity of heart, the religious ceremonies of his country, this we abſolutely deny.

Cornelius, before his converſion and baptiſm, is called a devout man; one that feared God; that gave much alms to the poor; that prayed always: and to whom God manifeſted himſelf by ſupernatural viſions. There were, according to the teſtimony of Juſtin Martyr, many ſuch perſons among the Pagans; yea in his Apology for the Chriſtian Religion, addreſſed to the Roman Emperor and Senate, he ſays expreſsly, as we ſhall ſee more fully below, that ſuch were Job, Naaman, Pythagoras, Socrates, Heraclitus, the Eunuch of Candace, who adored the ſupreme God, and looked upon all the different names of the Pagan deities, as attributes, hypoſtaſes, or friends of the eternal Being. It is further added, that St. Peter

Peter had then the vulgar prejudices of the Jews againſt the Gentiles, and that he looked upon them as unclean, with whom the choſen nation could have no commerce. To convince him of his popular error, he was raviſhed in ſpirit: had a ſupernatural viſion of a myſterious ſheet let down from heaven, and heard a celeſtial voice which ſaid unto him, "What God has cleanſed, call thou not impure;" whom God has purified by his internal operation, and univerſal grace; do not call that man impure, though he was born without the ſacred pale. St. Peter went to the Centurion's houſe at Cæſarea, and in preſence of many Jews there aſſembled, ſaid, "You know that it is unlawful for a Jew to have any commerce with ſtrangers, or even to approach them: but God has ſhewn me, that I ſhould not call any man common, or unclean." The Jews preſent at this conference, "Were aſtoniſhed to ſee, that the gift of the Holy Ghoſt was poured forth among the Pagans." Then St. Peter ſaid, "Can we refuſe the baptiſm of water to theſe that have already received the Holy Ghoſt?" Thus we ſee that the baptiſm of the Spirit was communicated before the baptiſm of water; and that before the outward ſymbol was adminiſtered, the inward grace, of which water is but a ſign, was received.

This Chapter is not one ſimple text; it is a whole ſyſtem of doctrine; to ſhew that in all nations, ages, and religions, God, by his internal operation, and univerſal grace, can and does produce holy ſouls, that are agreeable to him; who receive the baptiſm of the Spirit, though not of water; and feel the purifying operations of the eternal *Logos*, though they have not any ſpeculative knowledge of the hiſtorical facts that relate to his ſacred humanity.

[*To be continued.*] 322

An

An Account of a Revival of the Work of God, at St. Juſt, in Cornwall.

[*Concluded from page* 213.]

9 ON Tueſday, March 20, *Stephen Hervey* was at a Prayer-meeting in the village of *Boſſvarges*. There was much of the preſence of God in the firſt meeting, which continued about an hour. Then many went away. As *Stephen Hervey* was ſitting down to reſt him, a little child about ſeven years of age, coming by him, he ſaid, My dear, do you believe you ſhall die? She ſaid, "Yes." He ſaid, Little children go to Chriſt when they die, if they are good; but if they are not good they cannot. Are you happy now? She anſwered, "No." But do you believe that Chriſt can make you happy? She ſaid, "Yes." But can you believe, he will? She anſwered, "Yes, I can." Then look to him now, and he will juſt now make you happy. She burſt out immediately into tears. But they were tears of joy. For ſhe rejoiced with joy unſpeakable, being fully aſſured, that all her ſins were forgiven. She had a ſiſter between eight and nine years old, who ſeeing her happineſs, began to be concerned for her own ſoul. And it was not long before ſhe was happy too: a lad, twelve or fourteen years of age, was ſtanding by, wild and utterly unconcerned. *Stephen Hervey* looking upon him, ſaid, Well, what are you doing? If you do not repent, you will go to hell, as ſure as you are alive. He melted into tears, and earneſtly aſked, "What muſt I do to be ſaved?" Being told, Believe in the Lord Jeſus, and thou ſhalt be ſaved, he began crying mightily to him, and did not ceaſe till he was a witneſs of his ſalvation. In leſs than a quarter of an hour, there were ſix witneſſes of this.

And

And before they parted, eighteen were praiſing God, for a ſenſe of his pardoning mercy.

10. In April, *Gabriel Thomas* went to *Humphreys*, a neighbouring village, to viſit *Charles Ellis*, who once began to run well. He was earneſtly crying for mercy, which he found during prayer, as did his wife, within a quarter of an hour after. A woman who was ſtanding on the ſtairs liſtened attentively, and in about an hour, knew that ſhe was reconciled to God. Mean time another woman who was ſtanding with her child in her arms at the window, was pierced through as with a ſword. The ſick man was ſo ſtrengthened, that he dreſſed himſelf, and came down ſtairs to praiſe God. Soon after *Gabriel Thomas* was gone home, the convinced woman followed, being diſtreſſed for God. Two or three joined in prayer, and in about an hour, God turned her heavineſs into joy. An old man who occaſionally came in, was quickly a partaker of the ſame bleſſing.

11. Many of thoſe who during all this time found peace with God, were children from ſeven years old to fourteen. Forty-eight of theſe were at one time happy in God, and walked as unblameably as men or women. Fifty children met in Claſs, and all of them but two, could witneſs a good confeſſion. But even at this time they were never met by the Preachers! So that by degrees many of them were moved from their ſtedfaſtneſs.

12. Above forty of thoſe who received remiſſion of ſins, during theſe days of Pentecoſt, had the witneſs in themſelves, that the blood of Chriſt had cleanſed them from all ſin. During this time alſo, about ten of the children of God, reſted from their labour. And every one of them witneſſed a good confeſſion, before they went hence. Many likewiſe who were not members of the Society, were before they died, filled with peace and joy in believing.

13. What is peculiarly remarkable is, that in this uncommon revival, (as well as in that at *Epworth*, and that in

Weredale

Weredale ſome years ſince) the travelling Preachers had very little ſhare. They were the Leaders whom it pleaſed God chiefly (indeed almoſt wholly) to uſe! So hath God choſen the weak things of the world, to confound the things that are mighty! So does he ſend by whom he will ſend, that no fleſh may glory in his ſight.

An Account of the Man whoſe hands and legs rotted off, in the pariſh of Kings-Swinford, in Staffordſhire. By James Illingworth, B. D. *who was an eye and ear-witneſs of moſt of the material paſſages in it.*

[*Concluded from page* 215.]

ABOUT the 20th of April many little worms came out of his rotten fleſh, ſuch as are uſually ſeen in dead corpſes, but after he was well waſhed and cleanſed, thoſe ceaſed, and the room and ſmell was nothing ſo offenſive as formerly; he would not acknowledge the fact till finding himſelf continually tormented with vermin that filled his ſhirt and doublet, he deſired his keeper to eaſe him of them, by cutting thoſe off.

And now he began to beg that ſome Miniſters, and others who came to viſit him, would pray for and with him, which many did, both Preachers and others; and ſome who lived near him (as I did) often. Being aſked by me what he deſired us to beg of God for him, he anſwered, That God would give him repentance, and pardon his ſins: that he would ſave him for Chriſt's ſake, and give him patience in the mean time.

About this time, he ſent for *Humphrey Babb's* wife, from whom he ſtole the Bible. When ſhe came and brought the maid he ſold it to, with her; he confeſſed the wrong he had done them, and deſired they would forgive him.

Very

Very many hearing of him came from all parts adjacent, and ſome from places far diſtant, to ſee this ſad ſpectacle of Divine juſtice. Others who had occaſion to travel this way from *London*, and other parts afar off, came to behold a monument of Divine ſeverity, that they might bear witneſs, that *although ſentence againſt an evil work, is not always executed ſpeedily*, yet *God leaves not himſelf without witneſs*, in this, as well as in former ages.

Upon the eighth of May following, both his legs were fallen off at the knees, which the poor man perceived not until his keeper told him, and ſhewed them to him, holding them up in his hands; and his right hand, hanging only by a ligament, by a little touch of a knife, was taken off alſo: the other hand at the ſame time being as black as a ſhoe, hanged on a long time, till he deſired his keeper to take it away, becauſe it was troubleſome to him.

He continued in this condition ſome weeks; but at laſt his fleſh began to waſte, ſo that viſiting him again, and obſerving ſome change in his countenance, I laboured to convince him more fully of his condition, and to perſuade him to look up to the great Phyſician, in whoſe hands are the iſſues of life and death. After prayers, when I was about to leave him for that time, he deſired I would not forget him in my prayers; making it alſo his earneſt requeſt, that I would come again whenever he ſhould ſend for me, which I promiſed to do. This was June 16. On the 19th, he was in great anguiſh of mind, crying out, "What ſhall I do to ſave my poor ſoul?" with many other expreſſions to the ſame purpoſe. But upon what account his keeper would not ſend for me, he knows beſt. On June 21, I went again to viſit him, unſent for; but found him inſenſible. I ſtaid by him till noon. He lay ſtill, with his eyes fixed, as a dying man, moved not at any thing we ſaid to him, but upon pouring into him a little drink with a ſpoon at ſeveral times, he

coughed a little, and groaned, and then lay as before. He died about two hours after.

He was (as he told me a few days before he died) about twenty-two years of age. It was eaſy to obſerve, he had been a ſtrong young man, naturally of a ſtubborn temper, yet he was ſometimes affected with his condition. I muſt in charity leave his final condition to God, who thus chaſtiſed him for the ſpace of four months, that he might be a ſignal ſpectacle to thouſands, of God's diſpleaſure againſt impiety.

A DISCOURSE *of God's Judgments: occaſioned by the preceding Account. By* SIMON FORD, D. D. *Rector of Old Swinford, Worceſterſhire.*

[*Continued from page* 218.]

II. THE ſecond point deſerves more time ſpent on it, becauſe it contains the main foundation of the whole Diſcourſe. For if there be no ſuch judgments executed at all; but Time and Chance governs all: then there can be no knowledge of God drawn from them. Yea, if there be no Divine judgments; then the very God they are ſuppoſed to atteſt to, may, for all their teſtimony, not be. Whereas, if we evince by reaſon, that any, though never ſo few, of thoſe events, cannot be produced but by Divine Providence; we both prove the being of ſuch a Providence, and vindicate Religion, from the imputation of being ſuperſtitious.

Therefore, on this head, I ſhall endeavour to make good theſe two things.

1. That there are ſome penal events which can by no rational perſon be juſtly attributed to mere Chance.

2. That ſuch penal events, muſt therefore be the effects of a Divine Providence.

The

The firſt of theſe propoſitions, I prove by the following arguments.

1. There are ſome penal events befalling men in this world, which have been punctually threatened and foretold, in the circumſtances, with which they were accompanied in the event. As for inſtance:

1. With regard to the generality of mankind. In the threatening annexed to the law given to our firſt parents, the daily experience of all human nature, (taken notice of by the heathens themſelves) ſhews it to have been punctually fulfilled, in the corruption and calamities befalling our whole race. And that other in the law given to Noah, that *whoſoever ſheds man's blood, by man ſhall his blood be ſhed*; is continually (in the almoſt miraculous diſcoveries of murders,) verified in the obſervation of the generality of mankind to this very day.

As to particular perſons, and nations. So in the excluſion of Moſes and Aaron from Canaan, it is taken notice of expreſsly in the account given of their deaths, that it fell out to both of them according to what God had denounced. And it were eaſy to add many more of the ſame kind, to particular perſons. But, that of the old Prophet to the diſobedient Prophet at Bethel; that of Eliſha to the incredulous lord in Samaria; thoſe of Elijah and Micajah to Ahab and Jezebel, ſhall ſuffice.

And as to nations. To omit the long catalogue of all the plagues of Egypt, threatened and inflicted in the circumſtances mentioned in the relation of them: that one great inſtance of the often foretold captivity of the whole Jewiſh nation, is ſo obſervable, and ſo atteſted beyond all exception by the public records of that nation, held to this day by all their poſterity in veneration, that there is no more cauſe to doubt it, than there is, that England was conquered by William the Norman.

I ſhall cloſe this argument with two inſtances, ſo punctual in a circumſtance of all others moſt unlikely to be by chance;

that I know not what can be objected againſt them to invalidate the force of them, but an exception againſt the records themſelves, whence they are taken.

The one is, the judgment denounced againſt Jeroboam's altar, and the prieſts that offered on it, to be executed by Joſiah, mentioned by his very name, about 300 years before the performance.

The other is the deſtruction of Babylon, wherein Cyrus is alſo, by his very name, foretold to be the perſon who was to effect it. Which propheſy was uttered 170 if not 200 years before he accompliſhed it. And the very manner how he was to take that great city, by the turning away and drying up Euphrates, is ſo lively deſcribed by the prophet Jeremiah, that the heathen authors, (Herodotus, and others) who give us an account of the event, juſtify the prediction the ſame way.

2. The ſecond is this. There are inſtances of ſome penal events, that have been brought upon offenders in a way of formal proceeding; yea, ſuch as is uſual even in human judicatures. For inſtance. When Joſhua had forbidden the embezzling any part of the ſpoil of Jericho under the penalty of a divine curſe; Achan, the offender, falls under it: upon the diſcomfiture of the hoſt before Ai, enquiry is made after the unknown tranſgreſſor of that law. Then he is found out by the direction of a four-fold lot. Then follows his examination, confeſſion, judgment, and execution. And not much unlike was the proceſs, by which Jonah was caſt into the ſea, and there impriſoned in the belly of a whale, till his repentance procured his releaſe. Now, abating the extraordinary way of diſcovery in theſe two caſes; the reſt of the procedure in theſe judgments is formed methodically, according to the order of human juſtice. And muſt theſe (proceeding in ſo exact a method too) be attributed to mere Caſualty? May not the perſons who have the confidence to aſſert this, as well affirm that malefactors are hanged at Tyburn

Tyburn by mere Caſualty, when they have been ſeized by order of law, committed to Newgate by warrant, tried at the ſeſſions-houſe, and having received their ſentence upon the verdict of a Jury, been conducted to the place of execution, and there turned off, by the known Officer by law appointed.

[*To be continued.*] 324

To John Beilby, *Eſq; giving an Account of the Plague, at* Eyam, *in Derbyſhire.*

Dear Sir,

THIS Letter will ſeem to you no leſs than a miracle. I was loath to affright you with a paper from my hands, therefore I got a friend to tranſcribe theſe lines. You are ſenſible of my condition in the loſs of the kindeſt wife in the world. She was in an excellent poſture when Death came, which fills me with many comfortable aſſurances that ſhe is now inveſted with a crown of righteouſneſs. Had I been ſo thankful as my condition did deſerve, I might yet have had her in my boſom.

The condition of this place has been ſo ſad, that I perſuade myſelf it did exceed all hiſtory and example. I may truly ſay, our town is become a Golgotha, the place of a Skull; and had there not been a ſmall remnant of us left, we had been as Sodom and like unto Gomorrah. My ears never heard ſuch doleful lamentations! My noſe never ſmelt ſuch horrid ſmells! And my eyes never beheld ſuch ghaſtly ſpectacles! Here have been ſeventy-ſix families viſited within my pariſh, out of which have died two hundred and fifty-nine. Bleſſed be God, all our fears are over, for none have died here of the infection ſince the 11th of October, and all the peſt houſes have been long empty. I intend, God willing, to ſpend moſt of this week in ſeeing all woollen clothes fumed and purified, as well for the ſatis-

faction,

faction, as ſafety of the country. Here has been ſuch burning of goods, that the like, I think, was never known; and, indeed in this, we have been too preciſe: for my own part, I have ſcarce left myſelf apparel enough, to ſhelter my body from the cold, and have waſted more than needed, merely for example. As to my own part, I never had better health than during the time of this dreadful viſitation, neither can I ſay that I have had any ſymptoms of the diſeaſe. My man had the diſtemper, and upon the appearance of an humour, I gave him ſeveral chymical antidotes which had a very kind operation, and (with the bleſſing of God) kept the venom from the heart; and after the riſing was broke, he was very well. I know I have had your prayers, and queſtion not but I have fared the better for them: I know the prayers of good people have reſcued me from the jaws of death. I have largely taſted the goodneſs of my Creator; and bleſſed be his name, the grim looks of death did never yet affright me. I always had a firm faith that my children would do well, which made me willing to ſhake hands with an unkind, froward world; yet I hope I ſhall eſteem it a mercy that I am fruſtrated of the hopes I had of a tranſlation to a better place. God grant that with patience I may wait for my change, and that I may make a right uſe of his mercies!

LETTERS.

LETTER CCCXXIX.

[From Mr. T. E——n, to the Rev. John Weſley.]

Feb. 14, 1770.

Rev. Sir,

FOR ſome time, ſince I have known the Lord, I have been convinced of the neceſſity of a farther, and greater change, that I might glorify God inwardly and outwardly: eſpecially

eſpecially as a Preacher of the Goſpel. He has been pleaſed many times to ſhine upon my way and make it more plain to me; and very often, a deſire after this, has reigned over, and kept ſtill, all other deſires. But when he is about to bleſs me, I ſhamefully oppoſe his gracious will, by falſe reaſoning. Now, Sir, if you can lead me through theſe difficulties, I ſhall eſteem you my beſt friend, under our *exalted* Jeſus. I have often found the word of one who believed the work, greatly *bleſſed* to me, as I did when I was with you at Witney. The Spirit of God ſo applied the word to my ſoul, that I could have wiſhed to have been in company with none but God, that I might have fully poured out the deſire of my heart unto him. But often, when I think of receiving ſalvation *now*, I much queſtion my having been enough convinced of my want of it. I fully intended to have been with you at London, before you ſet out on your Spring-Journey; but the Lord prevented me, by permitting affliction to befal me. I had a fever, and a diſorder, which threatened my lungs. The Phyſician apprehended great danger; but the Lord gave me ſuch an aſſurance, that he would compleat the work, that the meſſenger, Death, was no way terrible. But my merciful Reſtorer, has brought me back from the gates of death, for which I praiſe and adore his holy name.

The work of God here, is in ſome meaſure, widening and deepening. Several are lately brought into the reſt "that is glorious."

I remain your affectionate Brother in Chriſt,

T. E——n.

LETTER CCCXXX.

[From the Rev. J. Weſley, to —— ——.]

Dear Sir, ——, 1770.

I Bleſs God, that you are not diſguſted, at the great plainneſs with which I wrote. Indeed I know not but it might be termed Roughneſs, which was owing partly to the preſſure

preſſure of mind I then felt, and partly to my being ſtraitened for time; otherwiſe I might have found ſofter expreſſions. I am thankful likewiſe for your openneſs, which obliges me to be open and unreſerved, and to ſay *all I mean*, and that in the moſt ſimple manner, on each of the articles that lie before us.

I muſt do this, even with regard to my Fellow-labourers, leſt I ſhould *ſeem* to mean more than I do. But I am ſenſible this is a tender point, and one ſo extremely difficult to treat upon, that I ſhould not venture to ſay one word, did I not know to whom I ſpeak. What I mean is this: from many little circumſtances which have occurred, I have been *afraid* (juſt ſo far it went) that thoſe Clergymen with whom you are moſt acquainted, were jealous of your being acquainted with *me*. I was the more afraid, when I heard the ſudden exclamation of one, whom you well know. "Good God! Mr. Weſley is always ſpeaking well of theſe Gentlemen, and they can never ſpeak well of him." But I am entirely ſatisfied by that full declaration which you make, "I do not know of any impreſſion that has been made upon me to your diſadvantage."

I had once the opportunity of ſpeaking a few minutes to you, on the head of Chriſtian Perfection. And I believe you had not much objection to any thing which was then ſpoken. When I ſpoke nearly to the ſame effect, to one of the late Biſhops of London, Biſhop Gibſon, he ſaid earneſtly, "Why, Mr. Weſley, if this is what you mean by Perfection, who can be againſt it?" I believe verily, there would need no more than a ſingle hour, ſpent in free and open converſation, to convince you, that none can *rationally* or *ſcripturally* ſay any thing againſt the Perfection I have preached for thirty years.

The union which I deſire among the perſons I mentioned, is an entire union of heart, conſtraining them to labour together as one man, in ſpreading vital Religion through the nation.

nation. But this I do not hope for, though I know a few who would cordially rejoice therein. The union which I *propoſed* is of a lower kind: I propoſed that they ſhould *love as brethren*, and behave as ſuch. And I particularized what I think is implied in this: I imagined, in ſo plain a manner, as was hardly poſſible, without great ſkill, to be either miſunderſtood or miſrepreſented. I really do not conceive, what ambiguity there can be in any part of *this* propoſal? Or what objection can lie againſt our going thus far, whether we go farther or no.

With regard to you, I have frequently obſerved that there are two very different ranks of Chriſtians, both of whom may be in the favour of God; a higher and a lower rank. The latter avoid all known ſin, do much good, uſe all the means of grace, but have little of the life of God in their ſouls, and are much conformed to the world. The former make the Bible their *whole rule*, and their *ſole aim* is the will and image of God. This they ſteadily and uniformly purſue, through honour and diſhonour, denying themſelves, and taking up their croſs daily; conſidering one point only, "How may I attain moſt of the mind that was in Chriſt, and how may I pleaſe him moſt?" Now I verily believe, never was a perſon of rank more prepared for this ſtate, than you were, the firſt time I had the pleaſure of ſeeing you. Nay, I doubt not but you pant after it now: your ſoul is athirſt to be *all devoted* to God. But who will preſs you forward to this? Rather, who will not draw you back! It is in this reſpect that I think one that uſes plain dealing is needful for you *in the higheſt degree:* ſo needful, that without this help you will inevitably ſtop ſhort. I do not mean, ſtop ſhort of heaven; but of that degree of holineſs, and conſequently of happineſs both in time and eternity, which is now offered to your acceptance.

It is herein that I am jealous over you. I am afraid of your ſinking beneath your calling, degenerating into a com-

mon chriſtian, who ſhall indeed be ſaved, but ſaved as by fire. I long to ſee both you and your Lady a little more than *common* Chriſtians: Chriſtians of the firſt rank in the kingdom of God, full of all goodneſs and truth. I want you to be living witneſſes of *all* goſpel-holineſs! And what ſhall hinder, if you ſeek it by faith! Are not all things ready? The Lord God give you to experience, That all things are poſſible to them that believe!

O God, let *all* their life declare,
How happy theſe thy ſervants are;
How far above theſe earthly things,
How pure when waſhéd in Jeſu's blood!
How intimately one with God,
A heaven-born race of Prieſts and Kings.

I am, honoured Sir,

Your Friend and Servant,

J. WESLEY.

LETTER CCCXXXI.

[From Lady Gl—n—hy, to the Rev. J. Weſley.]

Edinburgh, May 29, 1770.

Rev. Sir,

WHEN I conſider how much you have to do, and how very precious your time is, I feel unwilling to give you the trouble of reading a letter from me: yet I know not how to delay returning you my beſt thanks for the pains you have taken to procure me a Chriſtian Innkeeper and School-maſter. And though you have not as yet been ſucceſsful, I hope you may find ſome before you reach London, who are willing to leave their native country and friends for the ſake

ſake of promoting the intereſt of Chriſt's kingdom. If Mr. *Eggleſton's objections* relate *only* to temporal things, perhaps it may be in my power to remove them.

I am exceedingly obliged to you, dear and honoured Sir, for your good advice: it is agreeable to that ſmall glimmering of light the Lord has been pleaſed to give me for five years paſt. May he enable me to walk up to what I *now* ſee to be my privileges, and to preſs forward to receive *all* He is willing to give! I am perſuaded one muſt be *altogether* a Chriſtian to be happy; and I feel more and more, every day, the truth of our Saviour's words, "Ye cannot ſerve two maſters." I tremble leſt I ſhould be tempted to return (even in thought) to that vain world which held me ſo long its *willing* ſlave. Let me entreat you to remember me before the throne of grace, and to beg of God to deliver me from this body of ſin and death, and to bring me into the glorious liberty of his children.

I am, Rev. Sir, with eſteem and reſpect,

Your obliged Servant,

W. GL—N—HY.

POETRY.

The HERMIT's VISION.

MILDLY beamèd the queen of night,
Sailing through the grey ſerene:
Silverèd by her modeſt light,
But faintly ſhone the ſolitary ſcene,
With deepèning ſhadows mixt, and glittèring breaks between.

High on a cliffy ſteep, o'erſpread
With many an oak, whoſe ancient head
Did in its neighbour's top itſelf inwreath,
And caſt an umbred gloom and ſolemn awe beneath:

High on a cliffy ſteep a Hermit ſat,
Weighing in his weaned mind
The various turns of mortal fate,
The various woes of human-kind;
Meek pity's pearl oft ſtarted in his eye,
And many a prayér he pouréd, and heavéd a frequent ſigh.

Silent was all around,
Save when the ſwelling breeze
Conveyéd the half-expiring ſound
Of diſtant water-falls, and gently-waving trees.

No tinkling folds, no curfews parting knell
Struck the ſequeſtéred Anchoret's ear;
Remote from men he ſcoopéd his narrow cell,
For much he had endured; no more he lookéd to fear.

But ſtill the world's dark tempeſt paſt,
What though his ſkiff was drawn to ſhore,
And ſhelteréd in retirement faſt,
Yet oft his voyage he'd ponder o'er;
Oft in Reflection life's rough ocean view,
How mount the ſtormy waves, how hard to ſtruggle through!

Before his ſage revolving eyes
Various phantoms ſeemed to riſe,
Now retreat, and now advance,
And mazy twine the myſtic dance.

Joy led the van, in rapture wild,
Thoughtleſs of the diſtant day;
Sweet complacence, angel mild,
Hiéd from the frantic pageant far away;
For ſhe was Wiſdom's favouréd child,
In revelry untaught to ſtray.

Joy

Joy led the van,—her painted veſt,
Flowing to the obſequious wind,
Hope had ſeizéd, with fluttéring breaſt,
And eager trippéd behind.

Gay ſhe ſteppéd till buſy fear
Whiſperéd in her ſtartled ear,
" How many a cup is daſhéd with gall!
How many an evil may befal!"
Aghaſt, awhile ſhe heard the ruthful ſong,
Then faſter ſeizéd the robe, and haſtiér dancéd along.

Love cloſe followéd in the train,
Love the queen of pleaſing pain:
Placid now in dear delight!
Maddéning now in deep affright!
And prying keen with jaundicéd eye,
Piercéd by the ſting of hell-born jealouſy.

'Twixt Pride and Luſt of grandeur led,
Next Ambition rearéd her head,
By Phrenzy urgéd o'er evéry bar to riſe,
And ſeize the viſionary prize:
Wild as ſhe ruſhéd, ſhe ſcornéd to mark the ground,
Yet many a ſlip ſhe made, and many a fall ſhe found.

Pale as the waning moon,
With tear-ſtainéd cheek and ſtupid gaze,
Withéring before life's ſunny noon,
Grief crept along in ſad amaze,
By many a ſtroke to keeneſt miſery brought,
Now in a ſhower diſſolvéd, now loſt in inward thought.

As the rouſéd tyger gaunt and fell,
Kindles into cruel rage,

With

With flaſhing glare, and murdèrous yell,
Thus Anger paſt thè ideal ſtage,
Too fierce for wounds or groans to feel
Onward ſhe ſprung, and ſhook the bloody ſteel.

While far behind, with ſilent pace and ſlow,
Malice was content to go,
Patient the diſtant hour to wait,
And hide with courteous ſmiles the blackeſt hate,
Secret long her wrath ſhe'd keep,
Till time diſarmèd the foe, then drove her poniard deep.

To Malice linkèd, as near allied,
Envy marchèd with baneful lowèr;
Detraction halted by her ſide,
Upheld by Falſehood's feeble powèr.
"No more! no more!" the holy Seer exclaimèd,
"Paſſions wild, unbroke, untamèd,
Muſt ſure the human heart o'erthrow,
And plunge in all the energy of woe.

Grant then the boon all-gracious Heaven,
Let Reaſon ever take the helm;
Leſt by unheeded whirlwinds drivèn,
The pinnace frail, ſome guſt may overwhelm!

Hang out the friendly lamp, that clear
From Error's perils ſhe may ſafely ſteer;
Till Death ſhall bid each trial ceaſe,
And moor the ſhatterèd bark in peace.

On a Young WOMAN, *found dead in St. George's Fields.*

[By Miſs Portia Young.]

UNHAPPY daughter of diſtreſs and woe,
Whate'er thy ſorrows, and whoe'er thou art;
For thee the tear of ſympathy ſhall flow,
Warm from the pureſt fountain of the heart!

Perhaps though now neglected and unknown,
A parent once beheld thee with delight;
The darling of a Father's heart alone,
Or the loved idol of a Mother's ſight!

For thee, perhaps, they toiled, they watched, they prayed;
O'er thy ſweet innocence with rapture hung;
And well they thought their tendereſt care repaid
To hear the artleſs muſic of thy tongue.

When dawning Reaſon ſhed her ray benign,
And all thy excellence became revealed;
Charmed did they ſee thy opening beauties ſhine,
And heard thy praiſe with tranſport, ill concealed.

For who alas! can tell thy ſecret worth,
What ſoft angelic virtues might appear;
The boſom laid defenceleſs on the earth,
Might once be grateful, generous, and ſincere.

The lips that knew no friend to bid farewel,
Might once the nobleſt ſentiments expreſs:
The wretched head that unſupported fell,
Might once be turned to ſtories of diſtreſs.

Some

Some baſe deceiver, practiſed to betray,
Might win thy eaſy faith, deſtroy thy fame;
Then caſt thee like a loathſome weed away,
The ſport of fortune and the child of ſhame!

Poor wanderer! perhaps thou couldeſt not find
One liberal hand the ſlender gift to ſpare,
Inſatiate Avarice the ſoul confined,
And timid Prudence diſbelieved thy prayer.

Then from the world deſpairing, and forlorn,
Careleſs of life, and hopeleſs of relief;
Thy agonizing heart retired to mourn,
And breathe its laſt in unmoleſted grief.

Whate'er thy lot has been, unhappy ſhade,
From ſin, at length, and ſorrow, thou art free;
Thy debt to Virtue,—it is amply paid,
And weeping Pity pays her debt to thee.

A Tranſlation of Lucretius' *Addreſs to the goddeſs Venus, transferred (with a few Alterations) to the True God.*

O Thou from whom the Univerſe aroſe,
Source of delight, the joy of earth and heaven,
Jehovah; thy imperial ſway extends
O'er the wide ſeas, and all the expanded fields
Of teeming nature. By thy power of old
The various tribes, that rove the realms below,
Iſſued to life, and filled the vacant world.
O, King of heaven, at thy ſupreme command
The whirlwinds die away, the ſtorm is ſtill,
And the big clouds diſſolve in limpid air.
To thee we owe the beauties of the field,
And earth's rich produce. At thy mild approach
The dimpling waves put on a thouſand ſmiles;
The ſky no longer lowers: but calm and clear,
Spreads its pure azure to the world's extreme.


Mr JOHN MOON, Aged 32

THE Arminian Magazine, For JUNE 1784.

The CALVINIST-CABINET UNLOCKED: *in an Apology for* TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 233.]

YOU [Mr. *Baxter*] go on. The queſtion is, Whether men have original ſin or not? Thoſe of you that are of Dr. *Jeremiah Taylor's* mind in this, ſpeak out, and diſown the Pelagians no more; but ſpeak as bitterly of *Auſtin* as of the Synod of Dort. To which I anſwer, Men have original ſin. The remote cauſe whereof is God's imputation of it; but the next cauſe is their carnal generation. For the ſin of *Adam* is therefore imputed to us, becauſe we exiſted in his loins, when he ſinned. The queſtion then is, not whether men have original ſin derived to them from *Adam*; for that is yielded: but whether, being *called*, they have a *new power* given them by Chriſt to become evangelically righteous? Among the variety of men's opinions, as Mr. *Baxter* ſaith, it is ſafe to ſpeak in the language of the Holy Ghoſt, viz. That,

As by the offence of one, judgment came upon all men to condemnation, even ſo by the righteouſneſs of one, the free gift came upon all men to juſtification of life, Rom. v. 18. *That he gave himſelf a ranſom for all; and is the only Mediator between God and man*, 1 Tim. ii. 5, 6. That *he is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world*, 1 John ii. 2. That God *is the Saviour of all men, eſpecially of thoſe that believe*, 1 Tim. iv. 10. That *he is the Saviour of the world*, John iv. 42. *That he taſted death for every man.* From which clear evidence, Mr. *Baxter* is fully convinced, that he does acknowledge a general grace in words, though, as he defines it, it is not ſo much grace, as ſeverity; being deſigned only to render the perſons on whom it is conferred, inexcuſable, and their damnation the more intolerable. But *Tilenus* doth conclude from thoſe texts, that God for Chriſt's ſake doth confer upon all who are called by the goſpel, a new power, whereby they are enabled, if they be not wanting to themſelves, to free themſelves from the ſervitude of ſin. But by what conſequence this ſhould be drawn to prove a denial of original ſin, I am not able to imagine: ſeeing all men will not make uſe of this ſufficient power; no not ſo much as to free themſelves from that ſervitude of ſin, which is ſuperadded to original ſin.

Dr. *Taylor* is no Pelagian. For he tells you, "It is not intended, nor affirmed, that there is no ſuch thing as original ſin; for it is certain, and affirmed by all antiquity, and upon many grounds of ſcripture, that *Adam* ſinned, and that his ſin was perſonally his; but derivatively ours: that is, it did great hurt to us; to our bodies directly, to our ſouls indirectly: and ſo great hurt, that the Doctor ſays, (in his *Unum neceſſarium*) that our ſpirit, when it is at the beſt, is but willing; but can do nothing without the miracle of grace. He doth not ſtick (in his Anſwer to the Biſhop's ſecond Letter) to call it the Pelagian Hereſy. And in his Vindication, to the Counteſs of *Devonſhire*, he ſays, There ought to be

be no envious and ignorant load laid upon my doctrine, as if it complied with the Pelagian, againſt which it is ſo eſſentially oppoſed in the main difference of his doctrine. But for the Doctor's honour, Mr. *Baxter* puts him amongſt very good company, viz. All the Fathers of the firſt two or three hundred years; and the plain truth is, ſays he, till *Pelagius'* days, all ſpoke like Pelagians. And yet how this opinion can be true I underſtand not, ſeeing St. *Auſtin* maintains his doctrine againſt the Pelagians, by the authority of all the Fathers that wrote before him, and condemns that of *Pelagius*, as a recent error. However, Mr. *Baxter* ſhould do well to conſider, that the Manichees are, at leaſt, as ill as the Pelagians, and therefore he ſhould take heed, he runs not into the ſame extremes of very many Calviniſts, who think they are never ſafe from the danger of this *Charybdis*, till they fall into that of *Scylla*.

But is it all goſpel which was ſaid by St. *Auſtin*, or the Synod of *Dort?* You diſſent from the firſt as much as *Tilenus*; and the canons of the latter are no authentic text with you, unleſs you may be allowed to make your own expoſition. So you profeſs in your Confeſſion of Faith, concerning Art. 1. Sect. 12. Art. 3. Sect. 12. and 15. Art. 5. Sect. 9, 10, 11. 13. You add, Yet for the Synod of Dort, the Confeſſion of the Aſſembly, yea or the larger Catechiſm, without ſome correction, I do hereby proteſt my diſſent againſt the ſo impoſing them (to a word) upon all Miniſters, that no man, who cannot ſubſcribe to them, ſhall be admitted into the Church. Whether our confeſſion were intended for ſuch a teſt, I know not: but that the Synod of Dort was, is expreſſed in the end, ſays Mr. *Baxter*. Whence we may collect, had he been amongſt them, his moderation would have been intolerable; and if not baniſhed, he would at leaſt have been ſilenced as well as the Remonſtrants.

I muſt not forget to give the reader warning of Mr. *Baxter's* artifice, to inſinuate that the Synod of Dort main-

tains no other doctrine than what was taught by St. *Auguſtin*. But Mr. *Baxter* acknowledges (in his Account of Perſeverance) that *Auſtin's* opinion was, That ſome who are effectually called, regenerated, juſtified, and ſanctified, fall away and periſh; which neither the Synod nor he will allow. And that he never intended to teach ſuch an irreſpective decree as the Synod holds forth, is evident by that one argument even now mentioned; that he defended his doctrine by the authority of all the fathers that had written before him.

What the opinion of the ancients was, *Proſper* hath declared, *Penè omnium parem inveniri & unum ſententiam, quâ propoſitum & prædeſtinationem Dei ſecundum præſcientiam receperunt, ut ob hoc Deus alios vaſa honoris, alios vaſa contumeliæ fecerit, quia finem uniuſcujuſque præviderit, &, ſub ipſo gratiæ adjutorio, in qua futurus eſſet voluntate & actione præſcierit:* that is, They all held that Predeſtination was according to God's preſcience; that God made ſome, veſſels of honour, others, veſſels of diſhonour, becauſe he foreſaw the end of every one, and foreknew what he would be, by his own will and choice, under the aſſiſtance of divine grace. St. *Auſtin* profeſſes that St. *Ambroſe* by name maintained this cauſe with him. But St. *Ambroſe* (lib. 5. de Fide. c. 3.) ſays expreſsly, *Non enim ante prædeſtinavit, quàm præſciret, &c.* God's predeſtination was not before his foreknowledge, &c. And in thoſe commentaries which go under the name of *Ambroſe*, and are thought to be of the ſame age, we read thus, *Iſtos, quos præſciit futuros ſibi devotos, ipſos elegit ad promiſſa præmia capeſſenda:* he choſe them to receive the promiſed reward, whom he foreknew would be devoted to his ſervice. *Et miſericordiam dabo ei, quem præſcii, poſt errorem, rectò corde reverſurum ad me:* I will give mercy to him whom I foreknew, would, after his error, return to me with a right heart. To him we may add *Hierome*, the ſharpeſt adverſary of *Pelagius*, who is of the ſame judgment; for he ſays, *Ex Dei præſcientia evenit, ut, quem ſcit juſtum futurum, prius*

prius diligat quàm oriatur ex utero: it is from his fore-knowledge, that whom God knows will be righteous, he loves before ever he comes forth of his mother's womb. And upon the firſt chapter of Malachi, *Dilectio & odium Dei vel ex præſcientia naſcitur futurorum, vel ex operibus:* the love and hatred of God ariſeth either from his fore-knowledge of future things, or elſe from works. And upon the eighth to the Romans, *Propoſuit ſola fide ſervare, quos præſciverat credituros:* he determined to ſave them by faith, who he foreknew would believe. Yea, in his heat of conflict againſt the Pelagians (lib. 3.) he ſaith, *Eligit* (Deus) *quem bonum cernit:* God chooſeth him whom he ſeeth to be good. I may add to theſe, St. *Auſtin* himſelf, who in his laſt writings *ad Simplicianum*, hath theſe words, *Nemo eligitur, niſi jam diſtans ab illo qui rejicitur: unde quod dictum eſt, Quia elegit nos Deus ante Mundi Conſtitutionem, non video quomodo ſit dictum, niſi de præſcientia fidei & operum pietatis:* no man is choſen, but he who differs from him who is rejected: hereupon I cannot ſee how that ſaying (that God hath choſen us before the foundation of the world) is to be underſtood, but of God's foreknowledge of faith and good works. And a little after of *Jacob*, he ſaith, *Non electus eſt ut fieret bonus, ſed bonus factus eligi potuit:* he is not elected, that he might be made good, but being made good, he was capable of being elected. From which clear paſſages I argue, either St. *Auſtin* taught the ſame doctrines which the Ancients had taught before him or he did not. If he did, then he taught *Election upon God's foreknowledge of faith and piety*, which is againſt the doctrine of the Synod. If he did not teach the ſame doctrine, then he conteſted againſt all Antiquity, as well as againſt the Pelagians. So that a man may diſown the Pelagians and the Synod of Dort too, and yet ſpeak reverently of St. *Auſtin*.

[*To be continued.*]

SERMON

SERMON XXI.

On 1 CORINTHIANS xiii. 10.

[*Concluded from page* 241.]

II. 1. BUT are we not better acquainted with his *Works of Providence*, than with his Works of Creation? It is one of the firſt principles of Religion, that his kingdom ruleth over all: ſo that we may ſay with confidence, *O Lord our Governor, how excellent is thy name over all the earth!* It is a childiſh conceit, to ſuppoſe Chance governs the world, or has any part in the government of it: no, not even in thoſe things, that to a vulgar eye, appear to be perfectly caſual. *The lot is caſt into the lap; but the diſpoſal thereof is from the Lord.* Our bleſſed maſter himſelf has put this matter beyond all poſſible doubt. *Not a ſparrow*, ſaith he, *falleth to the ground without the will of your Father which is in heaven.* Yea (to expreſs the thing more ſtrongly ſtill) *Even the very hairs of your head are all numbered.*

2. But although we are well apprized of this general truth, that all things are governed by the Providence of God, (the very language of the heathen Orator, *Deorum moderamine cuncta geri*) yet how amazingly little do we know, of the particulars contained under this General? How little do we underſtand of his Providential Dealings, either with regard to Nations, or Families, or Individuals? There are heights and depths in all theſe, which our Underſtanding can in no wiſe

fathom.

fathom. We can comprehend but a ſmall part of his ways now: the reſt we ſhall know hereafter.

3. Even with regard to entire Nations, how little do we comprehend of God's providential dealings with them! What innumerable nations in the Eaſtern World once flouriſhed, to the terror of all around them, and are now ſwept away from the face of the earth; and their memorial is periſhed with them! Nor has the caſe been otherwiſe in the Weſt. In *Europe* alſo we read of many large and powerful kingdoms, of which the names only are left: the people are vaniſhed away, and are as though they had never been. But why it has pleaſed the Almighty Governor of the world, to ſweep them with the beſom of deſtruction, we cannot tell; thoſe who ſucceeded them being many times little better than themſelves.

4. But it is not only with regard to ancient Nations, that the Providential Diſpenſations of God, are utterly incomprehenſible to us: the ſame difficulties occur now. We cannot account for his preſent dealings with the inhabitants of the earth. We know, the Lord is loving unto every man, and that his mercy is over all his works. But we know not how to reconcile this with the preſent diſpenſations of his Providence. At this day is not almoſt every part of the earth full of darkneſs and cruel habitations? In what condition in particular, is the large and populous Empire of *Indoſtan?* How many hundred thouſands of the poor, quiet people have been deſtroyed, and their carcaſes left as the dung of the earth! In what a condition, (though they have no Engliſh Ruffians there) are the numberleſs iſlands in the Pacific Ocean? How little is their ſtate above that of Wolves and Bears! And who careth either for their ſouls or their bodies? But does not the Father of men care for them? O myſtery of Providence!

5. And who cares for thouſands, myriads, if not millions of the wretched *Africans?* Are not whole droves of theſe poor

poor ſheep, (Human, if not Rational beings!) continually driven to market, and ſold like cattle into the vileſt bondage, without any hope of deliverance, but by death? Whocares for thoſe outcaſts of men, the well-known *Hottentots?* It is true, a late writer has taken much pains, to repreſent them as a reſpectable people. But from what motive, it is not eaſy to ſay; ſince he himſelf allows, (a ſpecimen of their elegance of manners!) that the raw guts of ſheep and other cattle, are not only ſome of their choiceſt food, but alſo the ornaments of their arms and legs: and (a ſpecimen of their Religion) that the Son is not counted a Man, till he has beat his Mother almoſt to death. And when his Father grows old, he faſtens him in a little hut, and leaves him there to ſtarve! O Father of mercies! Are theſe the works of thy own hands? The purchaſe of thy Son's blood?

6. How little better is either the Civil or Religious ſtate of the poor *African Indians!* that is, the miſerable remains of them: for in ſome provinces not one of them is left to breathe. In *Hiſpaniola*, when the Chriſtians came thither firſt, there were three millions of inhabitants. Scarce twelve thouſand of them now ſurvive. And in what condition are theſe? or the other Indians who are ſtill ſcattered up and down in the vaſt Continent of South or North *America?* Religion they have none: no public worſhip of any kind. God is not in all their thoughts. And moſt of them have no Civil Government at all; no Laws, no Magiſtrates: but every man does what is right in his own eyes: therefore they are decreaſing daily. And very probably in a Century or two, there will not be one of them left.

7. However, the inhabitants of *Europe*, are not in ſo deplorable a condition. They are in a ſtate of Civilization. They have uſeful Laws, and are governed by Magiſtrates. They have Religion. They are Chriſtians. I am afraid, whether they are called Chriſtians or not, many of them have not much Religion. What ſay you to thouſands of Laplanders,

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of Finlanders? Samoeids, and Greenlanders? indeed of all who live in high Northern Latitudes? Are they as civilized as ſheep or oxen? To compare them with Horſes or any of our domeſtic Animals, would be doing them too much honour. Add to theſe, myriads of human-Savages, that are freezing among the ſnows of *Siberia:* and as many, if not more, who are wandering up and down in the deſerts of *Tartary.* Add thouſands upon thouſands of Poles and Muſcovites, and of Chriſtians ſo called, from *Turkey in Europe.* And did *God ſo love* theſe, that *he gave his Son, his only begotten Son, to the end they might not periſh, but have everlaſting life!* Then why are they thus? O wonder above all wonders!

8. Is there not ſomething equally myſterious in the Divine Diſpenſation, with regard to Chriſtianity itſelf? Who can explain why Chriſtianity is not ſpread ſo far as Sin? Why is not the Medicine ſent to every place, where the diſeaſe is found? But alas! it is not: *the ſound of it is* not now *gone forth into all lands!* The poiſon is diffuſed over the whole Globe: the Antidote is not known in a ſixth part of it. Nay, and how is it, that the Wiſdom and Goodneſs of God ſuffer the Antidote itſelf to be ſo grievouſly adulterated, not only in Roman Catholic countries, but almoſt in every part of the Chriſtian world? So adulterated by mixing it frequently with uſeleſs, frequently with poiſonous ingredients, that it retains none, or at leaſt, a very ſmall part of its original virtue. Yea, it is ſo thoroughly adulterated by many of thoſe very perſons whom He has ſent to adminiſter it, that it adds tenfold malignity to the diſeaſe, which it was deſigned to cure! In conſequence of this, there is little more mercy or truth, to be found among Chriſtians than among Pagans. Nay, it has been affirmed, and I am afraid, truly, that many called Chriſtians are far worſe than the Heathens that ſurround them: more profligate, more abandoned to all manner of wickedneſs, neither fearing God, nor regarding man! O who can comprehend this! Doth not He who is higher than the higheſt regard it?

9. Equally incomprehenſible to us are many of the Divine Diſpenſations, with regard to particular families. We cannot at all comprehend, why he raiſes ſome to Wealth, Honour and Power: and why in the mean time he depreſſes others, with Poverty and various afflictions. Some wonderfully proſper in all they take in hand, and the world pours in upon them; while others, with all their labour and toil can ſcarce procure daily bread. And perhaps Proſperity and Applauſe continue with the former to their death; while the latter drinks the cup of adverſity to his life's end: although no reaſon appears to us, either for the proſperity of the one, or the adverſity of the other.

10. As little can we account for the Divine Diſpenſations, with regard to *Individuals.* We know not why the lot of this man is caſt in *Europe*, the lot of that man in the wilds of *America:* why one is born of rich or noble, the other of poor parents: why the Father and Mother of one are ſtrong and healthy, thoſe of another weak and diſeaſed; in conſequence of which he drags a miſerable being all the days of his life, expoſed to want, and pain, and a thouſand temptations, from which he finds no way to eſcape. How many are from their very infancy hedged in with ſuch relations, that they ſeem to have no chance (as ſome ſpeak) no poſſibility of being uſeful to themſelves or others? Why are they, antecedent to their own choice, entangled in ſuch connexions? Why are hurtful people ſo caſt in their way that they know not how to eſcape them? And why are uſeful perſons hid out of their ſight, or ſnatched away from them at their utmoſt need? O God, how unſearchable are thy judgments or counſels! Too deep to be fathomed by our Reaſon: *and thy ways* of executing thoſe counſels *not to be traced* by our wiſdom!

III. 1. Are we able to ſearch out his works of *Grace*, any more than his works of Providence? Nothing is more ſure than, that *without holineſs no man ſhall ſee the Lord.* Why

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is it then, that ſo vaſt a majority of mankind, are, ſo far as we can judge, cut off from all means, all poſſibility of holineſs, even from their mother's womb? For inſtance: what poſſibility is there that a Hottentot, a New-Zealander, or an inhabitant of Nova-Zembla, if he lives and dies there, ſhould ever know what Holineſs means? or conſequently ever attain it? Yea, but one may ſay, "He ſinned before he was born, in a *pre-exiſtent ſtate*. Therefore he was placed here, in ſo unfavourable a ſituation. And it is mere mercy that he ſhould have a ſecond trial." I anſwer, Suppoſing ſuch a pre-exiſtent ſtate, this which you call a ſecond trial, is really no trial at all. As ſoon as he is born into the world, he is abſolutely in the power of his ſavage parents and relations, who from the firſt dawn of reaſon, train him up in the ſame Ignorance, Atheiſm and Barbarity with themſelves. He has no chance, ſo to ſpeak; he has no poſſibility of any better education. What trial has he then? From the time he comes into the world, till he goes out of it again, he ſeems to be under a dire neceſſity of living in all ungodlineſs and unrighteouſneſs. But how is this? How can this be the caſe with ſo many millions of the ſouls that God has made? Art thou not *the God of all the ends of the earth, and of them that remain in the broad ſea?*

2. I deſire it may be obſerved, that if this be improved into an objection againſt Revelation, it is an objection that lies full as much againſt Natural, as Revealed Religion. If it were concluſive, it would not drive us into Deiſm, but into flat Atheiſm. It would conclude, not only againſt the Chriſtian Revelation, but againſt the being of a God. And yet I ſee not how we can avoid the force of it, but by reſolving all into the unſearchable wiſdom of God, together with a deep conviction of our own ignorance, and inability to fathom his counſels.

3. Even among us, who are favoured far above theſe, to whom are entruſted the oracles of God, whoſe word is a

lanthorn to our feet, and a light in all our paths, there are ſtill many circumſtances in his diſpenſations, which are above our comprehenſion. We know not why he ſuffered us ſo long to go on in our own ways, before we were convinced of ſin. Or why he made uſe of this or the other inſtrument, and in this or the other manner: and a thouſand circumſtances attended the proceſs of our conviction, which we do not comprehend. We know not why he ſuffered us to ſtay ſo long, before he revealed his Son in our hearts: or why this change from darkneſs to light was accompanied with ſuch and ſuch particular circumſtances.

4. It is doubtleſs the peculiar prerogative of God, to reſerve the *times and ſeaſons in his own power*. And we cannot give any reaſon, why of two perſons equally athirſt for ſalvation, one is preſently taken into the favour of God, and the other left to mourn for months or years. One as ſoon as he calls upon God, is anſwered, and filled with peace and joy in believing. Another ſeeks after him, and it ſeems with the ſame degree of ſincerity and earneſtneſs: and yet cannot find him, or any conſciouſneſs of his favour, for weeks, or months, or years. We know well, this cannot poſſibly be owing to any abſolute decree, conſigning one before he was born, to everlaſting glory, and the other to everlaſting fire. But we do not know, what is the reaſon for it: it is enough that God knoweth.

5. There is likewiſe great variety in the manner and time of God's beſtowing his *Sanctifying Grace*; whereby he enables his children to give him their whole heart, which we can in no wiſe account for. We know not why he beſtows this on ſome, even before they aſk for it: (ſome unqueſtionable inſtances of which we have ſeen,) on ſome after they have ſought it but a few days: and yet permits other believers to wait for it, perhaps twenty, thirty or forty years: nay, and others till a few hours or even minutes, before their ſpirits return to Him. For the various circumſtances alſo, which attend

attend the fulfilling of that great promiſe, *I will circumciſe thy heart, to love the Lord thy God, with all thy heart and with all thy ſoul.* God undoubtedly has reaſons: but thoſe reaſons are generally hid from the children of men. Once more. Some of thoſe who are enabled to love God with all their heart and with all their ſoul, retain the ſame bleſſing without any interruption, till they are carried to Abraham's boſom. Others do not retain it, although they are not conſcious of having grieved the Holy Spirit of God. This alſo we do not underſtand: we do not herein *know the mind of the Spirit.*

IV. Several valuable leſſons we may learn, from a deep conſciouſneſs of our own ignorance. Firſt, we may learn hence, a leſſon of Humility: not to think of ourſelves, particularly with regard to our underſtanding, *more highly than we ought to think*; but *to think ſoberly:* being thoroughly convinced, that we are not ſufficient of ourſelves, to think one good thought: that we ſhould be liable to ſtumble at every ſtep, to err every moment of our lives, were it not, that we have *an anointing from the Holy One*, which abideth *with us:* were it not that He who knoweth what is in man, helpeth our infirmities: that *there is a ſpirit in man which giveth* wiſdom, and the inſpiration of the Holy One which giveth underſtanding.

From hence we may learn, ſecondly, a leſſon of faith, of confidence in God. A full conviction of our own ignorance may teach us a full truſt in his wiſdom. It may teach us, (what is not always ſo eaſy as one would conceive it to be) to truſt the inviſible God, farther than we can ſee him! It may aſſiſt us in learning that difficult leſſon, to *caſt down* our own *imaginations* (or *reaſonings* rather, as the word properly ſignifies) to *caſt down every high thing, that exalteth itſelf againſt the knowledge of God, and bring into captivity every thought to the obedience of Chriſt.* There are at preſent two grand obſtructions to our forming a right judgment of the dealings

dealings of God with reſpect to men. The one is, there are innumerable *facts* relating to every man, which we do not and cannot know. They are at preſent hid from us, and covered from our ſearch by impenetrable darkneſs. The other is, we cannot ſee *the thoughts* of men, even when we know their actions. Still we know not their *intentions*; and without this, we can but ill judge of their outward actions. Conſcious of this, *judge nothing before the time*, concerning his Providential Diſpenſations: till He ſhall bring to light the *hidden things of darkneſs*, and manifeſt *the thoughts and intent of the heart.*

From a conſciouſneſs of our ignorance we may learn, thirdly, a leſſon of Reſignation. We may be inſtructed to ſay at all times and in all inſtances, *Father not as I will; but as thou wilt.* This was the laſt leſſon which our bleſſed Lord (as man) learnt while he was upon earth. He could go no higher than, *Not as I will, but as thou wilt,* till he bowed his head and gave up the ghoſt. Let us alſo herein be made conformable to his death, that we may know the full *power of his reſurrection.*

Briſtol, March 5, 1784.

An Account of Mr. RICHARD RODDA: *in a Letter to the Rev. John Weſley.*

Rev. and dear Sir,

I Was born in the year of our Lord 1743, in the pariſh of *Sancreed*, in the county of *Cornwall.* My Parents had no great ſhare of this world's goods; yet were eſteemed by all who knew them, for their honeſty and induſtry. My Mother feared God; but being a ſtranger to his method of juſtifying ſinners, ſhe went about to eſtabliſh her own righteouſneſs.

When

When the Methodiſts came into *Cornwall*, preaching Repentance towards God, and Faith in our Lord Jeſus Chriſt, ſhe was whole, and needed not the Phyſician. And as evil reports were ſoon ſpread abroad concerning the Methodiſts, ſhe and my father readily believed all that was ſaid againſt them. Accordingly they kept their diſtance, and conſidered them as enemies both to Church and State.

However, my ſiſter (who was the eldeſt of ten children) ventured to hear, and God faſtened his word in her conſcience, as a nail in a ſure place. On this ſhe ſunk down at the feet of Jeſus and implored mercy, who in a ſhort time turned her ſorrow into joy. As this change was viſible, it induced my Mother to hear for herſelf. It was not long before God ſtript her of her ſelf-righteouſneſs. His arrows drank up her ſpirits, and his hand preſſed her ſore. For three weeks ſhe cried unto the Lord, as out of the deep: at the end of which, being on the brink of deſpair, he ſet her ſoul at liberty in a moment, and enabled her to ſay, "Chriſt hath loved me, and given himſelf for me!" From this time ſhe was diligent in the means of grace, and did what ſhe could to bring up her children in the fear of God.

One of the firſt things I remember was, my old grandmother, praying to God, with lifted hands and eyes, as ſhe paſſed into the other world.

When I was about four years old, as I was lying on the ground, and looking up to heaven, I thought I ſaw the form of a large tree. While I gazed on it, ſomething inwardly ſaid, "That is the Tree of Life." This was before I could read or even knew a letter.

When I was ſix years of age, the Spirit of God frequently ſtrove with me; and ſometimes I was ſo diſtreſt, I knew not what to do. Yet I learned my book very well; and could repeat, to my Parents at night, great part of what I had read by day.

About

About the year 1750, the Goſpel was preached in my Father's houſe. I loved to hear it, and ſtrove to get as nigh the Preacher as I could. Soon after this my Mother fell into a deep conſumption. She was brought ſo low that ſhe could not walk acroſs the room. After many things had been tried in vain, ſhe was perfectly reſtored by making a hole in the ground, and breathing into it for a quarter of an hour every morning.

When I was ſeven years old, I felt the drawings of the Father, and the operation of his bleſſed Spirit on my heart. The Preachers that came to our houſe, often ſpake to me concerning my ſoul, and their inſtructions were not in vain: they often diſtilled on my heart, as dew on the tender herbs. But after this, I lived in a family which had not ſo much as the form of godlineſs. And as they encouraged me in every vice, my good deſires, and ſerious impreſſions, ſo far vaniſhed, that I could laugh, and tell lies, without fear or remorſe.

One day as I was riding on full gallop, in company with ſeveral others, my horſe threw me over his head, and then leaped quite over me: and though another horſe coming cloſe behind, did the ſame, yet I received no hurt! Surely the tender mercy of God preſerved me, or I had gone quick into the pit! Soon after this, the kind providence of God brought me back to my Father's houſe, and I was ſent to work in the tin-mines. From this time, God began to work effectually on my heart.

In the year 1756, the Lord ſhewed me that my inward parts were very wickedneſs. I ſaw that my heart was a ſink of pollution: and that my paſt life condemned me. When I heard a certain Preacher in *St. Juſt's*, I thought, as ſoon as he began, he could not have much to ſay; but before he had done, I thought he kept his eye continually on me; while every thing he ſaid ſeemed to point at me. I could hardly bear it, and had ſome thoughts of moving to another part of the

the houſe, where he might not ſee me. But I ſoon found it was God who was applying his word to my heart.

From this time, ſtrong convictions followed me: and though I was often drawn away with ſinful companions, yet my conſcience terrified me, and drove me to the feet of Chriſt to implore forgiveneſs. My Mother greatly helped me by her prayers and admonitions; as did alſo my two elder Brothers, who about this time found peace with God.

I now applied to Mr. *Jaco* for admiſſion into the Society. He gave me leave to meet, but only as a probationer: I ſuppoſe, becauſe he thought me too young to be admitted. Nevertheleſs, I conſtantly met in Claſs; and ſometime after, when you, Sir, called over the Society at *Newlyn*, I was received into the connection.

I was near two years ſeeking reſt for my ſoul. Sometimes I thought, God would never ſhew me his mercy; at others, I hoped he would. Sometimes I was alarmed by terrors, at others, I was drawn by love. God is witneſs how often I have watered my pillow with tears, and roſe at midnight to pour out my ſoul before him! One time in particular, I was in ſuch trouble that I thought God was frowning over me, and that hell moved from beneath to meet me. Once, a very wicked boy being in company with me, as I walked the road, I was conſtrained to fall on my knees, and cry aloud for mercy; for every ſtep I took, I feared I ſhould drop into everlaſting burnings.

About the beginning of June, 1758, while I was praying in my Father's houſe, and earneſtly intreating God to write forgiveneſs on my heart, the following words darted into my ſoul, "Son, be of good cheer, thy ſins are forgiven thee." In that inſtant my burden was removed, and my ſoul was filled with peace and joy. But I ſoon doubted whether this was what many termed, Juſtification: and as I had always a fear of deceiving myſelf, the enemy ſoon reaſoned me out of my happineſs: and my ſoul ſeemed as far from the bleſſing as ever.

On the 11th of that month, while *Benjamin Trimbath* was praying by me, God gave me a clear ſenſe of his forgiving love. There was not the leaſt doubt remaining of my acceptance through the Beloved. For many days and weeks, I was enabled to rejoice in God my Saviour. Every duty was profitable, as it conveyed to me freſh tokens of the Divine favour. My underſtanding was opened to behold the power, wiſdom, and goodneſs of God; in creating, upholding, and governing the world. I ſaw that the whole earth was full of his majeſty and glory. But what moſt aſtoniſhed me was, the wonderous greatneſs of redeeming love. To behold the Ancient of Days become an infant! the Filler of Immenſity, contracted to a ſpan! the Lord of Heaven and Earth, taking upon him the form of a ſervant; and, after fulfilling all righteouſneſs, bowing his bleſſed head on the croſs, to ſave his avowed enemies: theſe conſiderations filled me with love and gratitude, which I expreſſed in the following lines.

Praiſe God my ſoul, whoſe wonderous love
Hath drawn thy thoughts to things above,
  Where Jeſus ever reigns:
Let every ſinful, wandering thought,
Be into full ſubjection brought,
  Till freed from ſin's remains.

When pure, and perfected in love,
Oh, may I never, never rove
  From Chriſt my living head;
But ſtedfaſt and unſhaken ſtand,
Obedient to my Lord's command,
  While by his Spirit led.

Among the little, happy flock,
Who ſit beneath their guardian Rock,
  Will I take up my reſt;

My

My ſhepherd's voice, my ſoul ſhall hear,
And freed from doubts and ſlaviſh fear,
Shall lean upon his breaſt.

His loving arms extended wide,
Shall preſs me to his wounded ſide,
Nor let me thence depart;
But fill my ſoul with joy and peace,
And all the fruits of righteouſneſs,
Shall flouriſh in my heart.

The heavenly ſpices of his grace
Do ſweetly now perfume the place
Where Satan had his ſeat;
Jeſus hath ſpoiled the power's of hell,
And lo! I now for ever dwell
Triumphant at his feet!

Here will I lie, nor ever move,
Till Chriſt my Lord ſhall ſay, "My love,
Come up and dwell with me;"
Then I on wings of love ſhall riſe,
And reign with him above the ſkies,
To all eternity.

[*To be continued.*] 353

The EXPERIENCE of Mr. ROBERT ROE.

[*Continued from page* 248.]

BEING perſuaded to go to the *Briſtol* Conference, I took coach for that purpoſe. When I got there, it was a moſt pleaſing ſight to ſee ſo many good men aſſembled, to ſettle the temporal and ſpiritual affairs of the church of Chriſt; to conſider each other's wants; to defend the

Faith from Error; to faſt and pray together; and to confirm and ſtrengthen each other in the Lord.

After the Conference, I ſet out for *Bath*, and called on Mr. *F—r*, at Mr. *H—s*. Mr. *F.* immediately came to me, and lifting up his hands and eyes, prayed God to unite me to himſelf, in a cloſe and laſting union. I was detained awhile at *Bath*, and God ſo bleſſed me, that had my ſituation allowed, I could gladly have continued there many months. But my time being come, I ſet out for *Ramſbury* Park, a ſweet place, and agreeable family. Here I am often called upon to pray with the family, and though I find it a croſs, it is a great bleſſing.

Auguſt 24. The Lord bleſſed me much this morning; particularly in reflecting on my late trials, and the ſupporting grace of God. O what wiſdom, power, and love hath he manifeſted in my behalf? Yet Satan would ſtill ſift me as wheat; but I truſt I ſhall be more than conqueror through Chriſt. I often think I am unfit for the miniſtry. But how do I know whether I ſhall live to be a Miniſter? God will prevent my being one, if I am not called; but if I am, he will fit me for the work. The 31ſt. I found it difficult this morning to think of my father and family without trouble. Lord endue me with patience and reſignation!

September 7. I cannot bear the ſight of my own heart. It is entirely owing to God's mercy, that I am not in hell. O ſin, how art thou diffuſed through all my powers! The 21ſt. Through the tender mercy of God, I enjoyed a ſweet night. This day alſo I am kept in peace. The 24th. In reading Mr. *Weſley's* Sermons I found much light and life, and am convinced, unbelief is the worſt of all crimes. This morning, thanks be to God! I am kept in much peace, and am enabled to flee to the blood of ſprinkling: and though pride, &c. thruſt ſore at me, I am more than conqueror. The 25th. This morning, being dull and heavy, I ſearched into the cauſe, and found I was leaning again on myſelf, inſtead of

hanging

hanging on Chriſt. The 27th. I am in a trying ſituation; yet my hope is in God. In a little time this mortal ſhall put on immortality, and afflictions, trials, and death ſhall be ſwallowed up in victory. The 30th. This day the Lord fills me with peace and love. I truſt he will ſuddenly come to his temple. In the mean time, may I believe and obey, according to my preſent power: waiting each moment for a heart ſet free from ſin.

Though for ſometime I had been greatly tempted concerning my examination at *Oxford*, yet I took * coach to return thither. When I arrived, I waited on the Proctor. He ſaid he had been with the other Proctor and the Vice Chancellor: that nothing was to be done; for I could not ſwear to the Articles till the College paſſed my Grace. Mr. ——— (who went with me) ſaid, Now Mr. *R*—— is your time to recant. Promiſe to forſake the Methodiſts, and you will be preferred immediately. I anſwered, while I have breath, and ſee things as I do, I never will. We then left *Oxford*; and after much fatigue, and many trials from Mr. ——, I arrived once more at ——, and packed up my things. I then ſet out for home, and on coming to *Nantwich*, was kindly received by Mr. *Salmon*. After ſtaying there a day or two I went on; but was very low at the thought of what reception I ſhould meet with. However, all I found at home were glad to ſee me. But as my father was abroad, I was very low at the thought of his return, leſt he ſhould behave unkindly. But he was affectionate beyond my expectation.

One morning I went to hear Mr. *Shaw* preach, and was ſo much bleſſed, that I expected ſome heavy trial. When I came home, my father had forbid my entering his houſe. However, I felt reſignation and peace. My friends at *J. Barber's*, comforted me; and after we had prayed together, we went to Church. Mr *S*—— made an excellent ſermon.

* As the Dates are erroneous in part of the following Copy, we are obliged to omit them till we come to Nov. 2, &c.

down

But though my body was ſo weak that I could ſcarce ſupport myſelf, yet my ſoul was happy. I was not a little pleaſed, to ſee the affection our whole family have for me: they came down to *John Barber's*, ſervants and all, and wept much on my account. I ſpent the evening at my Aunt *R—'s*, and dear *H——* comforted me much.

Shortly after, I drank tea at Mrs. *Cleaſore's*; but was much tried when ſhe deſired me to lead the Claſs; however I had great liberty, and the people rejoiced. I now felt, without a doubt, I was called of God to preach; and cried, Thy will be done! Preſently after, I was greatly diſtreſſed. Mr. *Hallward* told me he had endeavoured to mitigate my affairs with my father; but all in vain. My body was very ill. I fainted both *in* and *out* of the Church. Many came about me with tears; even thoſe who were not Methodiſts. Mr. *Hallward*, and Mr. *Henſhaw*, ſeemed to feel much for me; and the latter at laſt ſoftened my father, who intimated ſome affection for me; but deſired I would leave the town.

When Mr. *W.* came to *Macclesfield*, I had a good time with him, and a number of Preachers, at Mr. *Ryle's*. I could have wept when he was going away. A few days after this, my mother came with a meſſage from my father, deſiring I would leave the town. I told her I had many reaſons for not doing it; and when ſhe was importunate, I ſaid, I think my father is very unkind; for ſeeing he has caſt me off, it is reaſonable I ſhould live where I moſt conveniently can.

Preſently after I heard that Mr. *Pugh* thought he could get the Biſhop of *Lincoln* to ordain me; which ſoftened my father much. Nothing temporal gives me greater pleaſure than a manifeſtation of this.

Not long after, I received a letter from Mr. *Pugh*, deſiring me to come to *Matlock*, and if agreeable, to *Rauceby* in Lincolnſhire. My father (to my great ſurpriſe) ſent for me, and converſed kindly about it. I told him I intended to go to *Matlock* the beginning of the following week.

He

He afterwards came to me at Mr. *Simpſon's*, and aſked, if I thought of going to *Rauceby?* I told him I had no objection, if Mr. *Pugh* could get me ordained. He was much pleaſed and wiſhed me a good night very kindly. On which I ſaid, O Lord, let me go where thou ſeeſt beſt: only preſerve me from evil!

After calling at *Matlock*, *Derby*, &c. I came to *Rauceby*, and praiſed God for my ſafe arrival. A day or two after, I went with Mr. *Pugh* to viſit a ſick woman, and was deſired to ſpeak to her, and pray with her. This was a great croſs to me; but I took it up, and found a bleſſing.

The following night I was very *ill*; but ſuddenly felt a kindred ſpirit, with dear ———. The love of God, as ſoon as I thought of her, warmed my heart, and healed my ſorrow. I thought it was impoſſible to feel ſuch union with any who are in the body. I therefore concluded ſhe was dead; and that her ſpirit acted as a guardian angel upon mine. I now rejoiced at the indiſpoſition of my body, and the expectation of ſoon following her. The next morning I was tempted to reaſon; but in the afternoon I found a praying ſpirit for my dear friends; and the more I prayed, and exerciſed faith on Jeſus, the more I felt heaven opened in my heart.

Nov. 2. I could not bear to ſtudy; but I caſt myſelf on God. O Lord, teach me to hang on thee at all times! I find my body a great hinderance to me; but my truſt is in the Lord. The 8th. I had a day of calm peace. Mr. *Pugh* and Mr. *Leiceſter*, inſiſted at night, that I ſhould ſpeak to the people. I did not expect this, and the thought of ſpeaking extempore, flattered me much. But the Lord helped me. I was happy; and the people ſeemed all ſatisfied. At night Mr. *Pugh* again called upon me to ſpeak to the people. I called on the Lord, and found ſtrength to ſpeak with ſome freedom, and afterwards was much bleſſed the whole night.

[*To be continued.*] 358

The

The Rev. J. Godwin, *Paſtor of a Diſſenting Congregation, at* Wiſbeach, *gives the following remarkable Account.*

IN the year 1740, a gentleman came to reſide in this town. He ſeemed to be a perſon well educated; but ſo wicked in his converſation, that the ſober part of the town ſhunned his company.

After he had been ſome time here, he was ſeized with a violent diſorder, which confined him to his bed; and was under great terror of mind. In this ſituation he ſent for me. I found him very ill in bed; but thoroughly ſenſible. He told me he was glad to ſee me, and deſired I would pray by him. Before I did this, I deſired he would give me an account of his former life. On which he ſaid, "My father, who was a ſober, godly man, died when I was young, and left a very plentiful fortune behind him. My mother was very fond of me, and ſent me to *London* for education; where, being naturally very gay, I ſoon contracted acquaintance with many looſe and wicked youths, and was guilty of almoſt all ſorts of wickedneſs. But notwithſtanding this, I read the ſcriptures, and prayed every morning and night! But now, alas! my ſins ſtare me in the face; and I believe I am beyond the reach of mercy."

When he had given me this account, I prayed with him, and ſet before him the fulneſs of Chriſt: and told him how able and willing he was to ſave all that came unto him. I then went away, and left him a little better; but ſtill under great terror of mind, which continued ſome days. However I viſited him every day, and after awhile he ſeemed to have ſome hopes. But one day when I came to ſee him, I found him more diſcouraged than ever, and quite in deſpair. On enquiring how he was, he anſwered, "No hope! No mercy!" I aſked, what was the matter? He ſaid, "Laſt night I dreamed

dreamed, Satan came to me, and told me, "It is in vain for thee to expect mercy; for in a very ſhort time thou wilt be with me for ever." But though I reaſoned with him, and told him this was only a chimera, and the effect of his diſtemper; it was all in vain. I therefore left him full as bad as I found him. However, I went again the next day, and found him much in the ſame mind. I went again the day after, which was Friday, and then, to my great ſurpriſe, found him rejoicing in Chriſt. I then aſked him what this alteration was owing to? He anſwered, "Laſt night I dreamed that Jeſus Chriſt came to me, and told me my ſins were forgiven, and that Satan was ſtill a liar, and bid me not fear! And now, Sir, ſaid he, you may think this is a chimera. But I give you this as a ſign. It is now Friday; if this is true, I ſhall die on the Lord's-day, at three o'clock in the afternoon. If I die then, you may conclude I am ſaved. But if I paſs that time, or die before, I ſhall not be ſaved. This he ſpoke with great cheerfulneſs; and whenever I viſited him after that, I always found him very comfortable.

On the Lord's-day, I called on him in the forenoon, and found him triumphing in the God of his ſalvation. I called again after the morning-ſervice, and found him ſtill the ſame. After dinner, (at one o'clock) I met the phyſician there. I took him aſide, and without giving him any reaſon, deſired to know what he thought of his patient? The phyſician ſaid, He is in a very bad way; but in no immediate danger. I then went into the room, took leave of him, and went to the Meeting. As I came back, I called again, and aſked how he was? and was told by the nurſe, "He died as the clock ſtruck Three!"

W. A——TS——D.

An Account of the Life of Mrs. MARGARET BAXTER.

[*Continued from page* 252.]

I Will add one more of her papers, containing her reſolutions after her recovery from another ſickneſs.

"December 30, was my worſt day. I did not then think to be alive this day. I ought not to forget it. On January the firſt, I bled at the noſe largely, and after mended. The fourth day was kept in humiliation for me.

"When I thought I ſhould die, I was more than ordinarily ſenſible of my unprofitable life, and had ſuch convictions as people in my condition uſually have. On this I made the following reſolutions.

"1. I reſolved that I would endeavour to get and keep a deep ſenſe of the great mercy of God, in reſtoring me from the danger of death, in anſwer to prayer. This mercy I promiſed to be thankful for; and to acknowledge other mercies as God ſhould make me able.

"2. I reſolved, by God's aſſiſtance, not to conſult with fleſh and blood, nor ſtudy my carnal intereſt; but would reſolvedly enter on my duty: and that I would mention my heart-riſings againſt any thing that was propounded to me, which I judged unmeet. And I reſolved, when I ſaw my duty, cheerfully to do it; and to keep a ſenſe of the ſweetneſs of God's love and mercy.

"3. I reſolved to pray and labour for a true ſenſe of the ſins of this nation in general; and in particular, of my own ſins, and thoſe of my relations. And that, till it ſhould pleaſe God to give me cauſe of rejoicing on behalf of my relations, and of my own ſoul's recovery, and ſpiritual welfare, I would continue, with humiliation, to call on the Lord."

In

In another fragment ſhe ſays, "I begin already to be ſenſible of my miſ-uſing the helps which God hath given me. I know now in what manner I ſhould love the means of grace, and to what end. I ſhould love them for God, and uſe them for him, and expect my greateſt comfort from him; and not from men and means themſelves. This is no more than what I thought I had known long ago; but I never knew it indeed till now: and even now I do but begin to know it."

Though in her ſtate of languiſhing, ſhe was caſt down, and condemned herſelf as a graceleſs wretch; yet ſhe obſtinately concealed it from all, ſave a few ſad complaints which ſhe made to one who wrote ſome fragments of them: which ſhe afterwards extracted for her future uſe. I ſhall here recite them for the ſake of others who have the ſame fears.

On the miſcarriage of a relation troubling her. "When God hath done ſo much for you, will you leave it in the power of an inconſtant creature to trouble you, and rob you of your peace? Is joy in the Holy Ghoſt ſo ſubject to the malice of your enemies, *or the weakneſs of your friends?* Delight yourſelf in an All-ſufficient God, and he will be to you a ſufficient delight, and will give you the deſires of your heart. I ſee you are yet imperfect in ſelf-denial, while you are too ſenſible of unkindneſſes and croſſes from your friends, and bear them with too much paſſion and weakneſs. Know you not yet what the creature is? and how little is to be expected from it? Do you not ſtill reckon to meet with ſuch infirmities in the beſt, as will be injurious to others, as they are troubleſome to themſelves? It is God that we moſt wrong, and yet he beareth with us: and ſo muſt we with one another. Had you expected that creatures ſhould deal as creatures, and ſinners as ſinners, how little of this kind of trouble had you felt? Take heed of too much regard to matters of mere reputation, and the thoughts of men; elſe you are like a leaf in the wind which will have no reſt. Look on man as nothing, and be content to approve yourſelf to

God; and then ſo much honour as is good for you, will follow. If every frailty and unkindneſs of the beſt friends muſt be your trouble, you will be impatient with the unavoidable depravity of mankind; and you may as well grieve that they were born in ſin, and made your acquaintance. It rather ſhould be uſed as a mercy, to keep you from inordinate affection to friends. It is a mercy to be driven from creature-reſt, though it be by enemies. Keep a fixed apprehenſion of the inconſiderableneſs of all theſe little things that croſs you, and turn your eye to God, to Chriſt, to Heaven; theſe things of unſpeakable weight, and you will have no room for theſe childiſh troubles.

"Yet turn not the diſcovery of this your weakneſs, into dejection; but amendment. I perceive you are apter to hold to the ſenſe of your own diſtempers, than to think what counſel is given you againſt them."

[*To be continued.*] 362

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

Of INSECTS.

[*Continued from page* 253]

ONE more inſect of the fly kind, we cannot paſs by unnoticed: the Ephemeron, or Fly that lives but part of a day. It appears uſually about Midſummer. It is produced about ſix in the evening, and dies about eleven. But before it becomes a fly, it exiſts three years as a worm in a clay caſe. It never eats from the time of its change to its death, nor has any organs for receiving or digeſting food. The buſineſs of its life is ſummed up in few words. As ſoon as it has dropt

dropt its clay coat, the poor, little animal being now light and agile, ſpends the reſt of its ſhort, winged ſtate, in friſking over the waters. During this time the female being impregnated, drops her eggs upon the water. Theſe ſink to the bottom, where they are hatched by the heat of the ſun into little worms, which make themſelves caſes in the clay, and feed on the ſame, or on what the waters afford, without any need of parental care. Thus they are inhabitants of the water, till the time comes for ſhaking off their ſhell and emerging into air.

Of one ſort of Ephemeron, Mr. Collinſon writes thus: May 26, 1744. I was firſt ſhewn this, by the name of a May-Fly. It lies all the year, but a few days, at the bottom of the river; then riſes to the ſurface of the water, and ſplitting open its caſe, up ſprings the new animal, with a ſlender body, four ſhining wings, and three long hairs in its tail. It next flies about to find a proper place, where it may wait for its approaching change. This comes in two or three days. I held one on my finger, while it performed this great work. It was ſurpriſing to ſee how eaſily its back ſplit, and produced the new birth, which leaves head, body, wings, legs, and even its three-haired tail behind, or the caſes of them. After it has reſted a little, it flies nimbly to ſeek its mate. The males keep under the trees, remote from the river. Hither the females reſorted, and when impregnated, ſoon left the males, ſought the rivers, and kept continually playing up and down the water. Every time they darted down, they ejected a cluſter of eggs. Then they ſprang up again. Thus they went up and down, till they had exhauſted their ſtock of eggs and ſpent their ſtrength, being ſo weak that they can riſe no more, but fall a prey to the fiſh. This is the end of the females. The males never reſort to the river, but having done their office, drop down and die.

In a life of three or four days, they eat nothing. They have no apparatus for that purpoſe; yet, they have ſtrength to

to ſhed their ſkin, and to perform the ends of their life with great vivacity.

But how poor an end, to our apprehenſion, is anſwered by the life of this, and innumerable other animals?

[*To be continued.*] 366

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

[*Concluded from page* 256.]

PAGE 99. "Though the word *Man* ſignifies nothing but a *complete Idea* of properties united in a ſubſtance; yet we commonly ſuppoſe it to ſtand for a thing having a real eſſence on which thoſe properties depend." I do ſuppoſe it, and ſo does every one that has common ſenſe.

Page 100. "It is a falſe ſuppoſition, that there are certain preciſe eſſences, by which things are diſtinguiſhed into ſpecies." It is a moſt true ſuppoſition. The ſcripture aſſerts it, and all experience agrees thereto.

Page 140. "Poſſibly we ſhall never be able to know, whether any mere rational being thinks or not." I wonder Mr. *Locke* did not rather give up this abſurd ſentence, than defend it through thick and thin.

Page 201. "*Man* or *Gold*, uſed for ſpecies of things, conſtituted by real eſſences, ſtand for we know not what." Yes, we know what they ſtand for perfectly well: and no Sophiſter can perſuade us to the contrary.

Whatever Mr. *Locke* ſays againſt the terms *Eſſence* or *Species*, he can find no better words. But I impute this to his violent ſpleen againſt Logic, which he never rightly underſtood.

Page 206. " Put a piece of gold, ſeparate from the reach and influence of all other bodies."—Where is that? Certainly beyond the fixt ſtars!

Page 209. " *Judgment* may reach farther." Had he any *clear Idea* affixt to this term?

I think the two next Chapters, " Of Maxims, and of Trifling Propoſitions" are very true and very uſeleſs.

Page 272. " The Faculty which ſupplies the place of *Knowledge*, is *Judgment*. The Mind has theſe two faculties. By Knowledge it *certainly perceives* the agreement or diſagreement of Ideas; by Judgment it *preſumes* them to agree or diſagree without perceiving it."

O, where are *clear Ideas* now? Is *Knowledge* a *Faculty* of the Mind? Or was ever *Judgment* taken before, for *preſuming* what we do not know? What a vile abuſe of words is here?

Judgment is that operation of the Mind, which pronounces things to agree or diſagree. This is all that the word properly means. And refers as much to certain as to probable things.

Page 277. The chapter of the Degrees of Aſſent, is quite unſatisfactory. Dean *Aldrich* ſays more upon that head in twelve lines, than Mr. *Locke* does in twelve pages.

Page 283. " Any teſtimony, the farther off it is from the original truth, the leſs force it has." Nay: the teſtimony on which we believe the reſurrection of Chriſt, has as much force now as ſeventeen hundred years ago,

Page 288. " *Reaſon* is aſſiſting to all our other intellectual faculties, and contains two of them, viz. *Sagacity* and *Illation!*" What a jumble of *Ideas!* " *Reaſon* is that faculty which contains two others, *Sagacity* and *Illation!*" No mortal ever found this out before! By *Illation*, I ſuppoſe he means the inferring one thing from another. Why then can he not ſay plainly, like other men, " The mind has three operations, Simple Apprehenſion, Judgment and Diſcourſe."

But

But if *Reaſon* be a Faculty of the Mind (uſually termed *the Underſtanding*) it contains them all three, i. e. operates all theſe ways.

Page 290. Here comes his main attack upon Logic, by that marvellous invention, of ſubſtituting *Juxto-poſition of Ideas*, in the place of *Syllogiſm*. But Biſhop *Brown* has ſo thoroughly confuted this (in his Eſſay on Human Underſtanding) that to add any thing more, is quite ſuperfluous.

Page 300. "I take notice of one manifeſt miſtake in the Rules of Syllogiſm. That particular Premiſes prove nothing." Can any thing ſhew more clearly, his total ignorance of Logic?

From a careful conſideration of this whole Work I conclude, that together with ſeveral miſtakes (but none of them of any great importance) it contains many excellent truths propoſed in a clear and ſtrong manner, by a great Maſter both of Reaſoning and Language. It might therefore be of admirable uſe to young Students, if read with a judicious Tutor, who could confirm and enlarge upon what is right, and guard them againſt what is wrong in it. They might then make their full uſe of all the juſt remarks made by this excellent Writer, and yet without that immoderate attachment to him, which is ſo common among his Readers.

JOHN WESLEY.

Whitehaven, May 28, 1781.

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

[*Continued from page* 258.]

Of the Migration and Diſperſion of Nations.

THE Ark reſted on Mount Ararat. At the foot of this, Noah and his ſons firſt reſided.

Euſebeus ſays, it was in the two thouſand, ſix hundred, and ſeventy-ſecond year of the creation, and in the nine hundred and

and thirtieth year of his life, that Noah by Divine appointment, divided the world between his three ſons. The children of Shem had Aſia; Japhet, Europe; and Ham Afric. But the ſons of Chus would not ſubmit to the Divine diſpenſation, and Nimrod drove Aſſur (Shem's ſon) into the higher parts of Meſopotamia. This was the firſt monarchy upon earth.

It is ſuppoſed that Noah and his deſcendents lived together, till the fifth generation. This was a ſeaſon of great happineſs, under the mild rule of the good Patriarch. When they became very numerous, God allotted them different regions, to which they removed in the days of Peleg. But the ſons of Chus would not obey: they went off under the conduct of Nimrod, and after roving long, came to the plain of Shinar. This was Aſſur's lot: but they drove him out, ſeized his country, and laid the foundation of a great monarchy. The Gentile writers call him Belus. This muſt have been after the general migration; for Aſſur was ſettled in his lot, till Nimrod ejected him.

Part of the eleventh chapter of Geneſis may be rendered thus:

1. And every region was of one lip.

2. And it came to paſs, in the journeying of the people from the Eaſt, that they found a plain in the land of Shinar. And they dwelt there.

4. And they ſaid, Let us build us a city and a tower, whoſe top may reach unto heaven; and let us make us a ſignal, that we may not be ſcattered abroad.

6. And the Lord ſaid, Behold the people are all of one lip. And now nothing will be reſtrained from them, which they have imagined to do.

7. Let us go down and confound their lip, that they may not underſtand one another.

8. So the Lord ſcattered them abroad over the face of every region; and they left off to build the city.

9. Therefore is the name of it called Babel: becauſe the Lord did there confound the lip of the whole land. And the Lord ſcattered them over the face of every region, and of the whole earth.

Hence I infer, That theſe were not the whole of mankind, but chiefly the ſons of Chus, who intended to found a great, if not an univerſal empire; but were thus diſappointed.

Obſerve 1. *In the days of Peleg the earth was divided* (chap. x. verſe 25) *and the ſons of Noah were diſtinguiſhed in their generations: and by theſe were the nations divided in the earth after the flood.* Here was a regular diſtribution. Obſerve 2. *The Lord ſcattered them abroad* (chap. xi. verſe 8, 9,) *upon the face of every region; and they left off to build the city. And from thence* (from the city and tower) *did the Lord ſcatter them.* Here was an irregular diſſipation. In ſhort, the migration, was general, relating to all the ſons of men: the diſperſion related only to the ſons of Chus, and their adherents. For they had many aſſociates, probably out of every family, who left their fathers, and the true religion, to follow that of the Cuthites. Among theſe were ſome of the line of Shem; Terah, Nahor, and even Abraham, Gen. xi. verſe 28. 31. And undoubtedly many of the branches of Ham, with ſome of every great diviſion into which mankind was ſeparated. As all theſe were of one lip, of the ſame language, and the ſame pronunciation: God cauſed a change in the pronunciation, that they might no longer underſtand one another. The language, (not of the whole earth, but) of the whole region, was not changed, but confounded, by cauſing a labial difference, ſo that they could not articulate their words. By this, their ſpeech was confounded; not altered. But afterward they recovered their true pronunciation. And then the language of the whole earth was for ſome ages nearly the ſame.

[*To be continued.*] 369

An

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 263.]

12. THE firſt paſſage he [Mr. *Madan*] takes notice of is Matt. v. 31, 32. "It hath been ſaid, *Whoſoever ſhall put away his wife, let him give her a writing of divorcement; but I ſay unto you, Whoſoever ſhall put away his wife, ſave for the cauſe of fornication, cauſeth her to commit adultery.* With regard to this he obſerves, "Chriſt did not declare this, as if it had been lawful under the Old Teſtament, and was now made unlawful by ſome new law of his, but on the footing of the primary inſtitution of marriage." Here we have truth and falſehood mingled together. It is certain, it *was* allowed under the Old Teſtament for a man to put away his wife for other cauſes than adultery: it is certain alſo that Chriſt *did expreſsly forbid* this, and thereby made it unlawful: and yet it is true that he did this "on the footing of the primary inſtitution of marriage, from the very beginning;" which inſtitution, however was never formed into a poſitive law till Chriſt did it, and explained it ſo as to condemn Polygamy, as well as unjuſt divorce.

13. Mr. *Madan* obſerves further, that when our Lord ſays, "*He cauſeth her to commit adultery*, by laying her under the temptation, which may be ſuppoſed to be a little heightened by her reſentment againſt her huſband, who had firſt uſed her ill, and then divorced her; eſpecially where this was done for the ſake of taking another woman whom he liked better." Now apply this to his own doctrine. He allows, if not properly to divorce, yet to put away one's wife from bed and board, for a bad temper, &c. Now, ſuppoſe a married man

conceives a liking to a virgin, whom he marries and brings home to his houſe; ſuppoſe he has reaſon to think that his preſent wife, being not perſuaded of the lawfulneſs of ſuch proceedings, will reſent his conduct, and make the houſe too hot for this young intruder; he therefore puts away his preſent wife, under the pretence of not being able to live with a woman of ſuch a violent diſpoſition; but in reality becauſe his affections are ſet upon another; he ſends his wife away with juſt a bare maintenance, and brings the other home to fill up her place. Now, I aſk, in this caſe, whether I may not make uſe of Mr. *Madan's* own words and ſay, This man cauſeth his wife, whom he hath put away, to commit adultery, "by laying her under a temptation to do it, which may be ſuppoſed to be not a little heightened by her reſentment againſt her huſband who had firſt uſed her ill, (by fixing his affections upon another woman,) and then put her away; eſpecially when this was done for the ſake of taking the other whom he liked better."

14. He proceeds next to Matthew xix. 9, which after having "conſidered, re-conſidered, and conſidered more minutely," he now propoſes to "view more nearly and critically!" In doing this, he informs us, Our Lord's deſign was to reprobate the various abuſes of divorces, at that time practiſed among the Jews, and among the reſt, the horrid traffic which the law of Moſes condemned, that of divorcing their wives for every cauſe, and of courſe, that they might exchange them for a time, and then take them back again. In anſwer to this, I obſerve, Our Lord's deſign certainly was, to reprobate the various abuſes of divorce, by revoking the indulgence allowed by Moſes, and to permit it for no cauſe but adultery. But as to the "horrid traffic" of exchanging their wives, for a time, and then taking their own back again, he does not bring the ſhadow of a proof that ſuch a cuſtom exiſted among the Jews. And there is every

reaſon

reaſon to think they could not fly thus directly in the face of Moſes, or act in ſuch direct oppoſition to the poſitive law of God.

15. I have obſerved, Mr. *Madan* will make any ſuppoſition to ſerve his hypotheſis. I do not read far before I meet with another inſtance of it. When he wanted to ſhew (page 122) that our Lord could not be ſuppoſed to condemn Polygamy in Matthew xix. "becauſe it did not come into the queſtion," he ſaid, our Lord's hearers, ſo far from intending Polygamy, meant nothing leſs; for they meant to have but one wife at a time: otherwiſe why were they for divorcing one, in order to take another? Their ſin was this, not the taking and cohabiting with more than one at a time. They imagined themſelves to be totally free from the firſt, before they took a ſecond. But now having an argument of a different kind in hand, he makes a quite contrary ſuppoſition. "He was ſurrounded, ſays he, (page 373) at this time by a great multitude of people, who, in principle, as living under the law of the Old Teſtament, were Polygamiſts, and doubtleſs numbers of them were ſo in practice. Many there muſt have been among this great multitude of Jews, who had either married two wives together, or having one, took another to her, and cohabited with both." Now Sir, which of theſe accounts are we to receive?. The former, which declares "they were far from intending Polygamy; that they meant nothing leſs; that they meant to have but one wife at a time; that they did not take and cohabit with more than one at a time?" or the latter, wherein he aſſures us, "*the whole multitude* were Polygamiſts in principle, and numbers in practice?"

16. But "had our Lord intended to condemn ſuch practices (that is, marrying two wives at a time, or taking firſt one and then another, and cohabiting with both) he would ſcarcely have made uſe of words that did *not* deſcribe their ſituation; but of words that *did*." I anſwer, our Lord *did* make uſe of words

words which deſcribed the exact ſituation of thoſe who aſked the queſtion, and of numbers in Judea whoſe ſin was (as Mr. *Madan* tells us, page 122) not the taking and cohabiting with more wives than one at a time; but the unjuſtly divorcing one, and marrying another. This practice was a kind of Polygamy: and our Lord in condemning it, condemns Polygamy in all its forms. "But it is very plain that (the following words) *He that putteth away his wife, by giving her a bill of divorcement*, could have nothing to do with the man who took two wives together, or one to another, and cohabit alike with both." True; but are theſe all the words which our Lord uſes? No certainly: for he adds, *Whoſoever ſhall put away his wife, ſave for fornication, and marry another, committeth adultery.*

[*To be continued.*]

Of GOD'S UNIVERSAL LOVE.

[*Continued from page* 265.]

THERE is another admirable paſſage in ſcripture concerning univerſal grace. It is not one ſingle text, but a chain of reaſonings made by the Apoſtle of the Gentiles, in writing to the Romans newly converted. "The wrath of God is revealed from the higheſt heavens upon all iniquity, and injuſtice, in all theſe who retain the truth of God captive, by unrighteouſneſs: for what can be known of God, was manifeſted to the Gentiles by God himſelf, who enlightened them. His inviſible perfections are clearly ſeen by the viſible creation; yea, his eternal power and Godhead by the things that are made. Wherefore they are inexcuſable, becauſe having known God, they did not glorify him, nor were they thankful; but becoming vain in their imaginations,

imaginations, their fooliſh heart was darkened, and fancying themſelves wiſe they became ſo ſtupid, as to change the glory of the uncorruptible God, into an image made like a corruptible man; yea, into that of birds, four-footed beaſts, and creeping things: ſo that becauſe of the luſts of their own hearts, God gave them up to uncleanneſs." Thus St. Paul declares poſitively, that the Gentiles fell into all ſorts of idolatry; not becauſe they were abandoned by God, without any knowledge, but becauſe of the pride of their vain imagination. The ſacred ſymbols deſigned at firſt to repreſent the divine attributes, perfections, and hypoſtaſes, ſtopt at the external ſign, without riſing up to the thing ſignified; and ſo transformed the divine eſſence into the image of volatiles, animals, reptiles; and thus fell into the loweſt and vileſt idolatry, in order to flatter their paſſions; and therefore God gave them up to all the vices and impurities, that are the natural and neceſſary conſequences of their free, voluntary, deliberate choice of evil, and obſtinate adherence to corruption. The Father of ſpirits, the Redeemer of mankind, the Lover of ſouls, refuſes his firſt graces to none; enlightens every man that comes into the world, and prevents all the loſt ſons of Adam by his divine inſpirations. But when they deliberately reject his attractions, ſhut their eyes to his illuminations, and reſiſt all his internal motions; he withdraws theſe ſalutary operations as uſeleſs, and proper only to harden their hearts, and augment their condemnation. He never abandons the creatures, till they abandon him; and becauſe he cannot do violence to their freedom, without deſtroying their natures; he never acts upon lapſed intelligences by omnipotent, irreſiſtible decrees. For this reaſon it is, that he allows corrupt, reprobate minds, to follow the deliberate choice and voluntary bent of their own hearts, till they die impenitent; knowing that it is impoſſible to reclaim them otherwiſe, than by infernal pains, and hell's torments. This

is

is the terrible and beautiful ſyſtem of nature and grace, which the Predeſtinarians have turned into particular preferences, preteritions, and fataliſtic decrees, which render vice inevitable, and God the author of our eternal miſery.

[*To be continued.*] 375

A DISCOURSE *of God's Judgments: occaſioned by the Account of the Man whoſe hands and legs rotted off. By* SIMON FORD, D. D. *Rector of Old Swinford, Worceſterſhire.*

[*Continued from page* 273.]

3. MY third argument is this. In the actual puniſhment of offenders, many times the inſtruments made uſe of have been irrational creatures; and yet have by an unknown influence been directed to act, as if they were governed by principles of juſtice, as well as reaſon. In the famous caſe of the plagues of Egypt, how came the frogs, the flies, the hail, and the plague, &c. to ſeize only the houſes, cattle, and bodies of the Egyptians, and not touch an Iſraelite, or any of his concerns, when (as it appears, by the order for the ſprinkling of the Jews' houſes with the blood of the Paſchal Lamb) they lived, for the moſt part with each other? How was it that the waters of the Red Sea ſtood as a wall on both ſides, whilſt the Iſraelites were marching through it; and returned to their courſe, ſo ſoon as they came on dry land, to overwhelm Pharaoh and his hoſt, who were in purſuit of them? When the three glorious Confeſſors were adjudged to the fiery furnace, how came the fire to abſtain from touching ſo much as one hair of their heads, or from ſinging their garments, and to burn only their bonds aſunder, and ſet them at liberty to walk in it, who were caſt in bound; and yet to devour (even without the mouth of the furnace) thoſe who caſt them in?

in? When Daniel was caſt into the lions den, whence was it that the hungry and cruel beaſts did not the leaſt hurt to him? and yet the very ſame lions, when his accuſers and their relations were caſt in thither, had the maſtery of them, and broke all their bones in pieces, before they came to the bottom of the den. Laſtly, when the lion, according to the prediction of the old Prophet at Bethel, ſlew the man of God that had eaten and drunk there; was he directed by mere Chance ſo to do? Did he light on him caſually only? If ſo, why did he kill him and not touch his aſs? Why did he only kill him, and not devour him, and then withdraw to his den: but rather chooſe to ſtand by him, as reſolved to avouch the fact: and that while the news was carrying to the city, and came to the old Prophet, and while his horſe was ſaddling, and he and his company were travelling to the place? And when they came, why did he ſuffer them to carry away his prey ſo tamely as it ſeems he did? Do theſe things look like mere caſualties? Is it not rather evident, that ſuch agents acting ſo differently from their own nature, were directed by an intelligent Cauſe, by whoſe order and commiſſion they made this difference?

The ſecond propoſition to be proved upon this head is, That ſeeing theſe things cannot fall out by mere Chance, they muſt be governed by Divine Providence. This I make good thus. Such events as fall not out by chance, fall out according to choice or contrivance. That choice and contrivance (in matter of puniſhment) muſt either be the choice and contrivance of the ſufferer or the inflicter. Sufferers are not wont to chooſe and contrive their own harms; but rather to avoid, and uſe what means they can to guard themſelves from them. If the inflicter chooſe and contrive the puniſhments, then as the contrivance argues him to be a rational being, ſo the bringing his contrivances to paſs, by ſuch inſtruments as have been mentioned, and with ſuch certainty, argues him to be ſuch a being, as hath a predominant power

over nature; which can be no other than divine: and theſe effects mentioned, and the like, can be no other than the products of his infinite power and wiſdom.

And if the Atheiſt will perſiſt in denying the matters of fact upon which the former arguments are bottomed, becauſe they are recorded in that book, which it is the intereſt of his irreligion to diſbelieve; what will he ſay to two inſtances, which I have purpoſely reſerved to this place, I mean, the univerſal Deluge, and the deſtruction of Sodom and Gomorrah? For if theſe inſtances *de facto* be true, to which there is ſuch a concurring evidence; he will find it very difficult to perſuade himſelf, that ſo vaſt a quantity of waters as covered the face of the earth, and overflowed the higheſt mountains, could be collected by any power leſs than Divine; and much leſs come together by Chance: and he will be no leſs puzzled, to ſhew by what inferior agent ſuch a fire as burnt thoſe cities could be kindled; and burn with that vehemence as to preſerve its remembrance, without alteration, in a lake of ſulphurous water for ſo many thouſand years, though that lake continually for ſo long together hath ſwallowed all the ſtreams of ſo great a river as Jordan falling into it, which is the conſtant wonder of all travellers to this day.

Thus I have diſcharged my ſecond undertaking, to prove, That there are ſome ſuch judicial providences that have been executed by God.

[*To be continued.*] 376

An Account of the Maſſacre of Paris: tranſlated from the French of M. Boſſuet, Biſhop of Meaux.

IN the year 1572, Charles the IXth being determined to deſtroy all the Proteſtants in *France*, invited the chief of them to *Paris*, to be preſent at the marriage of his ſiſter. Judging it beſt to begin with the Admiral *Coligni*, he ordered the

the Duke of Guiſe to find him an aſſaſſin. He had not far to ſeek for one, who, in a houſe of a confident of the Duke of Guiſe, choſe a window looking into the ſtreet, through which the Admiral always went home from the Louvre. On the twenty-ſecond of Auguſt, about eleven o'clock in the forenoon, Montrevel, ſeeing him paſſing on foot, pretty ſlowly, ſhot at him with a muſket loaded with two balls, one of which wounded him in the left arm, and the other broke a finger of his right hand. The ſhot was heard in the tennis-court, where the King was playing with the Duke of Guiſe. Some of his attendants came and told the King. He immediately threw down his racket, and went out quite in a fury, ſwearing that he would do juſtice for a crime, which more regarded his own perſon than the Admiral's. He ſpoke with the ſame force of expreſſion to the King of *Navarre*, and the Prince of *Condi*, who came to aſk his permiſſion to retire. The ardour with which he declared to them his intention to revenge the aſſaſſination, almoſt quieted their minds.

In vain was ſearch made for the aſſaſſin; he had made his eſcape on a horſe, brought by one of the Duke of Guiſe's ſervants. The Huguenots did not take fire, as had been expected; the Admiral's tranquillity prevented them from being moved; he was never angry with any body; but in converſation about the contriver of the murder, he pointed out the Duke of Guiſe, but did not name him. As for the King, the Admiral was very far from ſuſpecting him. He ſuffered his pain, and the inciſions that were neceſſary to be made, with admirable conſtancy. The very day that he was wounded, tho' he was far from being out of danger, he ſaw and converſed with all the Lords of the Court, with a courage and ſteadineſs that ſurpriſed them, expreſſing an entire indifference about life or death, and declaring that he ſhould die ſatisfied, provided he could tell the King ſomething of great importance for his glory, and the welfare of his kingdom. He

added, that the affair was of ſuch a nature as could be entruſted to nobody elſe. This was told the King, who a little after came to viſit him with the Queen-mother, the Duke of Anjou, and the Duke of Guiſe.

In the private converſation which he had with the King, his converſation turned entirely on the war in Flanders, to which he perſuaded the King with all poſſible earneſtneſs. He warned him of the little ſecrecy obſerved by his council, in which nothing was ſaid which was not immediately carried to the Duke of Alba. He concluded with earneſtly recommending to the King the execution of edicts, as the ſole means of preſerving the kingdom.

The converſation laſted ſo long, that the Queen-mother, who perceived the Admiral ſpeaking with ſome emotion, and the King in appearance reliſhing what he was ſaying, became uneaſy at it. She was afraid that ſo ſtrong a reaſoner might influence the King; but that Prince roſe up without determining on the war in the Low Countries. During the whole converſation the King called the Admiral his father with ſo profound a diſſimulation, that there was nobody but believed he was affected. As he frequently ſwore that he would do juſtice upon the contrivers of the aſſaſſination, the Admiral told him ſoftly, that no long time was neceſſary for diſcovering them. After the King had retired, the Queen-mother, with much uneaſineſs aſked him what the Admiral was ſaying to him with ſo much earneſtneſs. He was of a harſh temper, and for ſome time before began to ſpeak drily to that Princeſs. The deed which he was contriving made him ſtill wilder; ſo that he anſwered, ſwearing according to his cuſtom, that the Admiral had adviſed him to reign by himſelf.

[*To be continued.*]

Account

Account of a ſtrange PHENOMENON.

SUCH a phenomenon as that which was lately near *Madeley*, happened in the year 1596, at *Cockham-Hill*, in the pariſh of *Weſtram*, in *Kent*. On Dec. 18, part of two cloſes, lying together (only ſeparated by a ſtanding hedge of Hollies, Aſhes, Hazels, Willows, and Elders growing thereon) ſunk down-right, ſix feet and a half; in length, twelve perches. On the 19th, it had ſunk ſixteen feet more. On the 20th, it had ſunk at leaſt eighty feet more; and then from that day forward, a great trench of ground, lying partly in theſe two cloſes, and partly in ſundry others, containing in length about eight perches, and in breadth in ſome places twenty-eight, and where it was narroweſt twelve perches; began with the trees and hedges thereon to looſen itſelf wholly from the reſt of the ground lying about it, and to move, ſlide, and ſhoot forward, not with any ſudden ſhot, but creeping by little and little; ſo ſlowly that the motion thereof was not diſcerned by thoſe that were ſtanding upon it, or working about it, but only by the ſundry effects that followed; ſuch as, the cracking of the roots of trees, the bruſhing of boughs, the noiſe of the hedge-wood breaking, the gaping of the ground, the riving of the earth aſunder; and the falling of the torn furrows, and huge trenches after it, ſome four feet deep, ſome ſix, ſome ſeven, and ſome more, whereby there were made in it at leaſt eleven thouſand furrows, riffs, cracks, and clefts in divers places.

This moving of the ground continuing both by night and by day, for the ſpace of eleven days; ſliding a-ſlant, ſometimes fourteen handfuls by meaſure in one hour and a half, wonderfully altered and changed the whole face of the land; for in ſome places the hinder ground coming faſter forward than the former, cauſed it to ſwell up in round hillocs

hillocs like unto graves, the green turf remaining whole and unbroken. In other places the hinder ground came ſo violently, that it not only tore the green turf, but alſo roſe and lifted itſelf up, and rolled and tumbled above the other, as it were waves and ſurges, and ſo ſtaid as ſtanding butts. And at laſt the whole plat of ground was ſo troubled, torn, and rent, and withal the green turf ſo tattered and turned up-ſide down, that ſcarce a perch together of all this ground was left whole with the graſs upon it uncracked.

An Epitaph near Port-Royal, in Jamaica.

HERE lieth the body of Lewis Galdy, Eſq; who died the 22d of September 1739, aged 80. He was born at *Montpellier*, in *France*, which place he left for his religion,* and ſettled in this iſland; where in the great earthquake in 1692, he was ſwallowed up, and by the great Providence of God, by a ſecond ſhock, was thrown out into the ſea, where he continued ſwimming, till he was taken up by a boat, and miraculouſly preſerved. He afterwards lived in great reputation, and was univerſally lamented when he died.

LETTERS.

LETTER CCCXXXII.

[From C. M. Wrangel, D. D. to the Rev. J. Weſley.]

Stockholm, May 5, 1770.

Dear and much beloved Brother in Chriſt Jeſus,

IF I have long deferred to expreſs to you in writing, the gratitude your brotherly love and affection demands of me, it has not proceeded from want of good-will; but I have

* He was a Proteſtant.

been

been deſirous of filling my letter with ſomething which may give you ſatisfaction. I hope my heart will ever be impreſſed with the warmeſt gratitude for the comfort I enjoyed in your Society. Though abſent in body, I have often been amongſt you; and my ſoul has been often refreſhed at the thought of the great myſtery of love, which is manifeſt in the communion of ſaints.

When I left England, I arrived firſt at Gothenbourg, the neareſt ſea port in Sweden, and lodged at the Right Rev. Biſhop Doctor Lamberg's, who was Fellow-Chaplain with me at Court. After I left Sweden, he was preferred to the Biſhopric of Gothenbourg, while I was preaching the goſpel in the fields of America. I found him to be a great friend of your's. He had heard you preach while on his travels in England. I ſent him your books, and he was well pleaſed with what he read, and deſired me to remember him to you.

I have now been upwards of a year in this Capital of the kingdom, and though I have, during the time, officiated as Chaplain to the King, I have at the ſame time, preached in moſt of the churches here, and I muſt ſay, with the ſincereſt ſenſe of gratitude, to Divine favour, with uncommon ſucceſs. The ſtation I have been in, has given me much admiſſion to the great; and whenever I preached, the churches have been uncommonly crowded. The King, on his death-bed, made me a Privy-Counſellor. When I ſpoke to him of the way of ſalvation, he received the word with gladneſs, and departed in the Lord, to the great edification and comfort of the whole family. His Queen alſo, who is of Engliſh deſcent, is eminent in piety. This I hope will be attended with good conſequences in favour of religion.

The general ſtate of religion in this kingdom is not the beſt; however there are a few in this city who are willing to receive the Goſpel.

Laſt parliament-ſeſſion ſeveral Clergymen, and amongſt them four Biſhops, agreed to my propoſals, concerning a Society for propagating practical Religion. We intend as ſoon as the plan is rightly fixed, to enter into correſpondence with ſeveral parts of the world; and we expect the honour of your correſpondence alſo. The affair is a ſecret to the public, and will be carried on ſo, till it is well ſettled.

Providence is about to ſettle me in a ſtation of great importance to this kingdom, at which I almoſt tremble! I am about to be named the Almoner of his Majeſty. If this ſhould happen, I ſhall ſtand in great need of the interceſſion of all my friends in Chriſt Jeſus; as this office is of importance to Religion in general. Finally, my dear Brother, let me be included in all your prayers, and let me hear from you.

I am with the greateſt ſincerity of affection,

Dear and Rev. Brother,

Your moſt humble and affectionate Brother and Servant,

C. M. WRANGEL.

LETTER CCCXXXIII.

[From Mrs. M. Marſton, to the Rev. John Weſley.]

Worceſter, July 26, 1770.

Rev. Sir,

I Have for ſome time paſt found a more deep, ſolid, and abiding happineſs in God than ever. I am enabled continually to live by faith in Chriſt. Yet I long for a larger degree of every fruit of the Spirit. I would not do any thing that would offend the eyes of his Majeſty. I feel myſelf weak and helpleſs; and ignorant of every thing but what he teaches

teaches me. I am enabled to caſt myſelf upon Jeſus juſt as I am, bringing nothing with me but my wants. And ſo gracious is he that he does not lay folly to my charge; but does bleſs and refreſh my ſoul without upbraiding me.

As far as I know, I have but one end in view, which is, to devote myſelf to God without reſerve. My greateſt ambition is to ſit at Jeſu's feet; feeling myſelf to be nothing, and God to be all in all.

Since I heard from you, I have been variouſly tried both from within and without. But the more Satan ſtrives to hinder, the more earneſt am I for the whole image of God. Sometimes the enemy would make me think that God is all mercy; and that, do what I will, I ſhall be ſaved at laſt: that I need not deny myſelf and take up my croſs ſo much. But glory be to God! he ſaves me from the fowler's ſnare. I ſhould be glad you would inform me which is the moſt excellent way to walk in, and what are the chief hinderances which I am likely to be expoſed to. If you will write ſoon and ſpeak freely, you will greatly oblige,

Rev. Sir, your unworthy Servant,

M. MARSTON.

LETTER CCCXXXIV.

[From Mrs. E. Johnſon, to the Rev. J. Weſley.]

July 28, 1770.

Rev. Sir,

I Am much obliged to you for your kind enquiries, and bleſs the Lord that I can anſwer them, I hope, to your ſatisfaction.

For two years paſt, I have been ſo afflicted with fevers, that my body is weakened much; but glory be to God! my ſoul is full of vigour, life, and motion. I can bleſs him, for the continual power of his Spirit in my heart, which is given up

to him, and knows no other good. He condeſcends to let me ſit under his ſhadow with great delight, while his fruit is ſweet to my taſte. I always have peace in him. He hath ſubdued my will to his. I can continually ſay, good is the will of the Lord. I bleſs him, I am always enabled to believe; which makes me feel him always preſent. I can even turn my eyes inward, and find Him my God and my All. I live upon him. He is the Life of my life, and the Soul of my ſoul! I am in a great meaſure ſeparated from men and means, yet I find no lack; for he ſupplies my wants out of the riches of his abundance.

Though I have lately been near death, yet I had no fear of it. But I had a very awful apprehenſion of the majeſty and glory of God! I am now in a ſtate of great weakneſs; but entirely reſigned to the will of my heavenly Father. He knows what is beſt; and therefore all within me ſays, Thy will be done, O God!

As I am yet in the body, I have great feelings for his church and people. I rejoice in their proſperity, and ſympathize with them in their adverſity: but I can help them with nothing but my prayers. At times, my ſoul is exceeding ſorrowful; then I am relieved by reſigning all my cares and concerns to our adorable Lord. The general ſtate of my ſoul is, deep poverty; conſcious nothingneſs; ſweet pénitence; and ſacred ſhame for all I do and ſay: ſo that I have no confidence but in the ever-living Lord, whom I find to be my all-ſufficient Good.

I am, Rev. Sir, your unworthy Servant,

E. JOHNSON.

POETRY.

POETRY.

LIFE: *an* ANACREONTIC ODE.

WHAT is Life? its term, and tale?
Paſſing ſhadows in a vale;
Mortal minutes ſhort and few,
Scatteréd as the morning dew.
'Tis a garden wild, where grows,
Here a thorn, and there a roſe;
'Tis a cloiſter; 'tis a tomb;
'Tis a change of light and bloom;
'Tis a ſpirit briſk and warm;
'Tis a pilgrim in a ſtorm;
'Tis a ſtory brief to tell;
'Tis a taper in a cell.
Little ſpark of feeble light,
Struck from Chaos elder night;
Cheriſhéd ſtill in human urns,
Now it flares, and now it burns.
Now it flows in rapid tides;
Now it droops, and now ſubſides;
Now it lights the Poet's pen;
Such is Life,—But what are Men?
Atoms in the ſolar team;
Dancing bubbles on a ſtream;
Vapours faſhionéd by a breeze;
Aſpen leaves on brittle trees;
Glimméring lights that riſe in rain;
Set in evéning tears again;
Strange Œconomiſts! that keep
Hearts to ach, and eyes to weep;

Sighs to paſs, and tears to flow,
Mighty magazines of woe!
Withering as the gatherèd graſs;
Penſionèd on the ſmiling glaſs;
Fed by folly, reared by rules,
Nurſèd in arts, and taught in ſchools!
Taught from duſty death to fly;
Taught to brave the lance and die;
Taught to pick from ſordid briars,
All the aid that life requires.
Taught to plough the deep for gain;
Taught to reap the bearded grain;
Taught in poliſhèd paths to run;
Taught to launch beyond the ſun.
Still from art to art they turn;
Much they teach and little learn,
How the annual ſeaſons roll;
Where the South, and Northern pole;
Which the friendly ſtar that guides
Sailors charts through winds and tides;
When the planets interfere;
When the next eclipſe is near;
Many a Greek and Roman ſage,
Grows more dark in every age.
Glorious ſcientific ſuns,
Kindle as the journey runs.
Still they ſoar, and ſtill they ſhine,
And catch a ſpark of ray divine;
Though they ſee with ſight profound,
Girt the mighty globe around,
Still they to themſelves are blind,
Still contract the heart and mind.
What were Newton, Locke, and Boyle?
Men that waſted midnight oil.
What the glorious themes they taught?
Dawnings of immortal thought.

What

What the learned lights we truſt?
Darkneſs viſible in duſt.
Books of knowledge load our ſhelves,
Men know all things but themſelves.
Inconſiſtent things are we,
Dive to ſoar! and wink to ſee!
Toil to reſt! and laugh to cry!
Wake to ſleep! and live to die!
On the ſelf-ſame brow are ſeen
Scornful frowns, and looks ſerene;
And the ſelf-ſame forehead bears
Auburn locks, and ſilver hairs!
Now the blooming cheeks engage;
Now they're furrowed o'er with age;
Now the buſy heart contains
Hopes and fears, and joys and pains.
We love, we hate, careſs, betray,
Abound, and want; and ſerve, and ſway!
Now we dance with ſprightly air;
Now we graſp the crutch with care!
Rear to-day the ſplendid dome;
To-morrow make the grave our home;
Welcome threeſcore years and ten,
If ſuch is Life, and ſuch are Men!

On the Death of Mrs. PAWSON.

OUR friend hath dropt her cumbrous clay,
And joyful ſoars the ſhining way,
While kindred ſpirits ſpread their wings,
And bear her to the King of kings.

Long had ſhe known the Saviour's love,
And fixed her heart on things above;

Long

Long had ſhe run with even pace,
A painful—not uncertain race.

With various gifts and graces fraught,
By the unerring Spirit taught,
She warnèd, allurèd, with fervent zeal,
Nor darèd Religion to conceal.

Who ſaw the brightneſs of her face,
Admirèd the monument of grace:
Herſelf, not to herſelf revealèd,
By humble poverty concealèd.

But now ſhe ſhines in endleſs light,
In all her Father's glory bright:
A ſpotleſs robe to her is givèn,
And all the glorious joys of heavèn.

She ſees with joy her Saviour's face,
And ſings the triumphs of his grace;
Then caſts her crown before his throne,
And glory gives to God alone.

Mortality, thou veil of night,
How doſt thou now obſcure my ſight?
How doſt thou clip my ſoaring wings,
And chain me to inferior things!

Yet ſtill I'll bear the port in view,
And ſavèd by hope my way purſue,
Till I ſhall hear my Saviour ſay,
Riſe up my love, and come away.

Then ſhall I join thé immortal throng,
And ſwell the everlaſting ſong:
With joy, through endleſs ages own,
All praiſe belongs to God alone!

An Elegy on Miſs Mary Penroſe, who died Dec. 18, 1764, in the nineteenth Year of her Age.

HEARD ye the bell from yonder duſky towér?
Deep, deep it tolls the ſummons of the dead;
And marks with ſullen note the ſolemn hour,
That calls Maria to her earthy bed!

With ſolemn awe, ye virgin-train, attend!
With muſing ſteps, the hallowéd place draw near!
View there your once-lovéd, happy, blooming friend,
Now ſilent, ſlumbéring on the ſable bier!

Come ye who joinéd in friendſhip's ſacred tie,
With her engaged in pleaſure's guiltleſs ſcene,
Who ſhared with her the tender, ſocial joy;
Wove the gay dance, or trod the flowéry green.

Mark here, oh! mark how changéd, how alteréd lies
The breaſt that once with youth's warm tide beat high,
Read your own fate in her's;—in time be wiſe,
And from her bright example learn to die.

Like drooping lillies croppéd by wintry wind;
For fate has doomed the hour when die ye muſt;
Muſt leave the world's fantaſtick dreams behind,
And ſleep, and mingle with your parent duſt.

Say, are your forms with youth's ſoft graces dreſt?
Say, are they tingéd with beauty's brighteſt bloom?
So once was her's, by you, by all confeſt,
Till Death untimely ſwept her to the tomb.

Her

Her eyes beamèd out (how innocent! how meek!)
At whoſe rebuke vice ſhrunk abaſhèd and pale;
Like vernal roſes bluſhèd her modeſt cheek,
Like them as lovely, and like them as frail!

How was ſhe ſkillèd the ſofteſt breaſts to move!
Of hardeſt hearts, the paſſions rough to bend!
How was ſhe ſkillèd to win the genèral love!
How formèd to bleſs the Huſband or the Friend!

With meek-ſoulèd charity, with pitying hands,
To miſèry oft her little ſtore ſhe gave;
Now ſhe herſelf our flowing tears demands,
And bids our pious drops bedew her grave.

There on her duſty couch in firm repoſe,
Deaf to our call, the clay-cold ſlumbèrer lies;
Her beauty faded, like the blaſted roſe,
Mute her ſweet tongue, and cloſèd her radiant eyes.

Full many an hour of agonizing pain,
The patient ſufférer bore her lot ſevere;
Well did the anguiſh of her ſoul reſtrain,
Nor dropt one female, one repining tear.

'Midſt life's laſt pangs Religion lent her aid,
And wipèd, with lenient hand, her miſty eyes;
With bleſt aſſurance cheerèd the pain-worn maid,
And bade her hopes high-ſoaring reach the ſkies.

There now, enrollèd with heavenly angels bright,
Whoſe hallowèd hymns their Maker's glories raiſe,
She ſhines refulgent in the blaze of light,
And ſwells with rapturèd voice the note of praiſe.


Mr. Willm. Ashman, Aged 46.

THE Arminian Magazine, For JULY 1784.

The CALVINIST-CABINET UNLOCKED: *in an Apology for* TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 289.]

THE fourth Article (Mr. *Baxter* ſays) forged by *Tilenus*, and imputed to the Synod, is, "That God, to ſave his Elect from the corrupt maſs, doth beget faith in them by a power equal to that whereby he created the world, and raiſed the dead; inſomuch that thoſe unto whom he gives that grace, cannot reject it; and the reſt being reprobate, cannot accept of it, though it be offered unto both by the ſame preaching and miniſtry." That *the work of regeneration or converſion, is not inferior to the creation of the world, or the raiſing of the dead*, is the expreſs affirmation of the Synod. What is it then that Mr. *Baxter* hath to object againſt the Article? Why, 1. *Where did the Synod ſay that it was to ſave his Elect from the corrupt maſs, excluding all others from ſalvation?*

ſalvation? *Tilenus* hath not the words, excluding all others from ſalvation; but the Synod hath the *thing*, ſure enough: for they conclude that the election of ſome implies the rejection of others, and that is excluſion. Do they not ſay, that the *number* of the Elect can neither be diminiſhed nor increaſed? And are not the reſt *excluded?* And although you ſay, God invites *them* to ſalvation, upon faith and repentance, yet this condition is impoſſible, and made ſo by his own antecedent decree, which firſt ordained their fall. But, Mr. *Baxter* ſays, "If you think that God doth not cauſe faith in us, you will not then pray for it." I am ſo well aſſured that it is God that cauſeth faith in us, (in the ſenſe of holy Scripture) that I account myſelf obliged, not only to pray for the working and increaſe of it, but moſt heartily to thank him alſo for it.

But, ſaith Mr. *Baxter*, "If you yield that he cauſeth it, but not by ſuch a power as you mention, you either think that God cauſeth it without power, or that he hath many powers, and cauſeth one thing by one power, and another thing by another." It is acknowledged that God cauſeth faith, and that by his power, which is *one* and the *ſame* omnipotency; but exerted to the production of ſeveral effects, not like the powers of natural agents, which act to their utmoſt ſtrength, but in ſuch a meaſure, as ſeems meet to his good pleaſure. For it is a certain rule, though God be omnipotent, yet every influx of God is not omnipotent; for what is *omnipotent* is *infinite*, and what is *infinite* can neither be increaſed nor diminiſhed. If therefore every *influx* of God unto ſecond cauſes were Omnipotent or Infinite, no one influx of the Divine Power could be more ſtrong than another. But ſays Mr. *Baxter*, "Either God cauſeth faith by the ſame Omnipotency by which he created the world, or elſe he cauſeth it not at all; for he hath no power but one, and that is Omnipotency." Here Mr. *Baxter* confounds God's *eſſential* Power, which is Omnipotent, with the egreſſions of the ſame power to divers effects and purpoſes, which are more or leſs

leſs powerful, as the wiſdom of God is pleaſed to ſend them forth. But let us try what uſe we can make of this way of arguing; from which I ſhall infer one of theſe two concluſions, 1. *That there is no ſufficient grace given to the Non-elect*; or, 2. That *thoſe Non-elect can conquer God's Omnipotency*. On which I argue thus,

Some power of God is exerted towards the Converſion of the Non-elect.

All power of God is Omnipotency.

Therefore *ſome Omnipotency is exerted towards their converſion.*

But that Mr. *Baxter* may not *cavil* at the *form* of the argument, being in the *third* figure, we will reduce it according to the rules of Art; and 1. *Oſtenſive.*

All the Power of God is Omnipotency.

Towards the converſion of the Non-elect is exerted ſome power of God.

Therefore, to the converſion of the Non-elect is exerted ſome Omnipotency.

2. We will reduce it, *(per impoſſibile.)*

No omnipotency is exerted towards the converſion of the Non-elect.

All power of God is Omnipotency.

Therefore, *No power of God is exerted towards the converſion of the Non-elect.*

Now Mr. *Baxter* may take his choice of theſe two concluſions. If he ſaith, there is no power of God exerted towards the converſion of the Non-elect, then his ſufficient grace is vaniſhed; for I preſume he will not ſay *that* is ſufficient to an effect, which hath nothing of God's *power* in it. But if he ſaith, the *Omnipotency* of God is exerted towards their converſion; then ſeeing they are not *(de facto)* actually converted, it will follow, that they can inſuperably reſiſt, and prevail againſt Omnipotence!

I now proceed to Mr. *Baxter's* thirteenth Section. You ſlanderouſly ſay, that the Synod ſaith, The Reprobates cannot accept *ſaving Faith*. How dares Mr. *Baxter* call this a *ſlander* which is ſo eaſily proved to be their Doctrine? That which is neither *given* to them, nor *deſigned* for them, by Almighty God, the Reprobates *cannot* accept: faith and repentance are neither given to them, nor deſigned for them, by Almighty God: therefore they cannot accept it.

The *Major* is proved by the words of the *Baptiſt*, John iii. 27, *A man can receive nothing except it be given him from above.* The *Minor* is the Doctrine of the Synodiſts.

But ſaith Mr. *Baxter*, *They deny them no power but moral, which is, willingneſs.* But they knew that all had a paſſive and obedient power, and alſo a natural active power or faculty of willing, and ſo far they can accept. I anſwer, 1. Your *obedient* power is no more than what was in the firſt *Chaos* towards the production of the world; and you may with as much reaſon affirm it poſſible for all creatures to have been educed out of that *Chaos* without God's omnipotent word, as for faith to be drawn out of man's *obediential* power, unleſs God beſtows a *new* ſupernatural power towards the production of it. And as to your *natural* power, what proportion hath that to a *ſupernatural act* or *object?* So little, that St. *Auſtin* acknowledgeth, the want of ſuch *acts* in reference to ſuch objects, is not culpable, but where a *new* ſufficient power is conferred towards them. His words are theſe, "No man is guilty an account of that which he hath not received; but upon this account, that he doth not what he ought to do, he is juſtly guilty. And he ought to do it, if he hath received a free-will and ſufficient ability."

We may ſay of the devils, as much as you here ſay of the Reprobates; we know they have a *paſſive, obediential*, and alſo a *natural active power*, or *faculty* of willing, and ſo far they can *accept* grace. And the Divine decree makes no difference betwixt them, (as the Synod ſtates it;) for that is

irreverſibly

irreverſibly paſt againſt them both. But doth God allow theſe Reprobates, (whom he calls by his goſpel,) no more grace and power towards *faith* and *repentance*, than he allows the devils? You dare not affirm it; and yet you affirm what is tantamount, if not worſe: for what he does afford them, you ſay it is not with a *purpoſe* to *convert* them. To what end is it adminiſtered then? The Synodiſts tell us it is to make them *inexcuſable*; by which doctrine, God ſhould deal more hardly by theſe men than by the very devils, to whom, as the *benefit* is in no ſenſe tendered, ſo the *unavoidable* refuſal of it, doth in no ſort procure them the aggravation of their ſin and torments.

We will illuſtrate the matter by this ſimilitude. Suppoſe a ſchool to which are ſent many children. There is an Uſher appointed to read part of a Latin or Greek Author to all theſe children every day: and the Head-Maſter culls out a ſmall number, to whom he privately communicates the Conſtruction, and inculcates it ſo that the meaneſt capacity among them cannot but underſtand it; the reſt, which are much the major part, are paſt by and neglected. When notice is taken, and complaint made of this partial way, according to the method whereof, thoſe few *peculiar* favourites cannot *refuſe*, the *reſt* cannot *receive* the benefit, and therefore had as good abſent themſelves from the ſchool; an impertinent perſon undertakes the *vindication* of this ſchool and the Maſter of it; telling the complainant, "You ſlanderouſly ſay, thoſe children cannot receive benefit by this way of teaching; for they have all their ſenſes and natural faculties as perfect as the other children." When the queſtion is about the *helps* and *means* adminiſtered on the Maſter's part. This waves that which is the only thing in queſtion, and falls a commending the boy's *natural* abilities, crying up their *nimble* eyes, and *quick* ears, and *faithful* memories, and *ready* apprehenſions. Juſt thus doth Mr. *Baxter* here. The queſtion is not about the *habit* of faith or *moral* diſpoſition to believe;

believe; but about *neceſſary* and *ſufficient* grace for the *acquiring* that *ſupernatural* habit. The Synod ſaith, God doth ſo diſpenſe this grace, that the Elect *cannot* reject it, but the Reprobates *cannot* accept it. No ſaith Mr. *Baxter*, there is no reaſon to object this againſt them; for *they* knew well enough the Reprobates *have a paſſive and obedientiall power, and alſo a natural active power, or faculty of willing*. What a piece of *ſophiſtry* is here!

[*To be continued.*]

SERMON XXII.

On ROMANS xi. 33.

O the depth of the riches both of the wiſdom and knowledge of God.

1. SOME apprehend *the wiſdom* and *the knowledge* of God to mean one and the ſame thing. Others believe, that the wiſdom of God more directly refers to his appointing the ends of all things, and his knowledge to the means which he hath prepared and made conducive to thoſe ends. The former ſeems to be the moſt natural explication: as the wiſdom of God, in its moſt extenſive meaning, muſt include the one as well the other, the Means as well as the Ends.

2. Now the Wiſdom as well as the Power of God, is abundantly manifeſted in his Creation, in the formation and arrangement of all his works, in heaven above and in the earth beneath: and in adopting them all to the ſeveral ends for which they were deſigned: inſomuch that each of them apart from the reſt is good: but altogether are *very good*; all conſpiring together in one connected ſyſtem, to the glory of God, in the happineſs of his intelligent creatures.

3. As

3. As this Wiſdom appears even to ſhort-ſighted men, (and much more to ſpirits of a higher order) in the creation and diſpoſition of the whole Univerſe, and every part of it, ſo it equally appears in their preſervation, in his *upholding all things by the word of his power*. And it no leſs eminently appears, in the permanent government of all that he has created. How admirably does his Wiſdom direct the motions of the heavenly bodies! Of all the ſtars in the firmament, whether thoſe that are *fixt*, or thoſe that *wander*, though never out of their ſeveral orbits! Of the Sun in the midſt of heaven! Of thoſe amazing bodies, the Comets, that ſhoot in every direction through the immeaſurable fields of Ether! How does he ſuperintend all the parts of this lower world, this "ſpeck of creation" the Earth! So that all things are ſtill, as they were at the beginning, *beautiful in their ſeaſons*: and Summer and Winter, Seed-time and Harveſt regularly follow each other. Yea, all things ſerve their Creator; *fire and hail, ſnow and vapour, wind and ſtorm are fulfilling his word*. So that we may well ſay, *O Lord our Governor, how excellent is thy Name in all the earth!*

4. Equally conſpicuous is the Wiſdom of God in the government of Nations, of States and Kingdoms: yea, rather more conſpicuous; if infinite can be allowed to admit of any degrees. For the whole inanimate Creation, being totally paſſive and inert, can make no oppoſition to his will. Therefore in the Natural World all things roll in an even uninterrupted courſe. But it is far otherwiſe in the Moral World. Here evil men, and evil ſpirits, continually oppoſe the Divine will, and create numberleſs irregularities. Here therefore is full ſcope for the exerciſe of all the riches both of the wiſdom and knowledge of God, in counteracting all the wickedneſs and folly of men, and all the ſubtilty of Satan, to carry on his own glorious deſign, the ſalvation of loſt mankind. Indeed were he to do this by an abſolute Decree, by his own irreſiſtible power, it would imply no wiſdom at all.

all. But his wiſdom is ſhewn, by ſaving man in ſuch a manner, as not to deſtroy his nature, not to take away the liberty which he has given him.

5. But the riches both of the wiſdom and the knowledge of God, are moſt eminently diſplayed in his Church: in planting it like a grain of muſtard ſeed, the leaſt of all ſeeds; in preſerving and continually increaſing it, till it grew into a great tree, notwithſtanding the uninterrupted oppoſition of all the powers of darkneſs. This the Apoſtle juſtly terms *the manifold wiſdom*, πολυποίκιλος σοφία *of God*. It is an uncommonly expreſſive word, intimating that this wiſdom in the manner of its operation, is diverſified a thouſand ways, and exerts itſelf with infinite varieties. Theſe things the higheſt *angels deſire to look into*, but can never fully comprehend. It ſeems to be with regard to theſe chiefly, that the Apoſtle utters that ſtrong exclamation, *How unſearchable are his judgments!* His counſels, deſigns! Impoſſible to be fathomed! *And his ways* of accompliſhing them, *paſt finding out*, impoſſible to be traced! According to the Pſalmiſt, *His paths are in the deep waters, and his footſteps are not known.*

6. But a little of this he has been pleaſed to reveal unto us. And by keeping cloſe to what he has revealed, mean time comparing the word and the work of God together, we may underſtand a part of his ways. We may in ſome meaſure trace this manifold wiſdom from the beginning of the world: from Adam to Noah, from Noah to Moſes, and from Moſes to Chriſt. But I would now conſider it (after juſt touching on the Hiſtory of the Church in paſt ages) only with regard to what He had wrought in the preſent age, during the laſt half century: yea, and in this little corner of the world, the Britiſh Iſlands only.

7. In the fulneſs of time, juſt when it ſeemed beſt to his infinite wiſdom, God brought his firſt-begotten into the world. He then laid the foundation of his Church, though it hardly appeared till the day of Pentecoſt. And it was then a glorious

a glorious Church: all the members thereof being *filled with the Holy Ghoſt*, being *of one heart and of one mind, and continuing ſtedfaſtly in the Apoſtle's doctrine, and in fellowſhip, in the breaking of bread, and in the prayers: in fellowſhip*, that is, having *all things in common*; no man counting *any thing he had his own.*

"Meek, ſimple followèrs of the Lamb,
They livèd, and thought, and ſpake the ſame:
They all were of one heart and ſoul,
And only love inſpirèd the whole."

8. But their happy ſtate did not continue long. See Ananias and Sapphira! through the Love of money *(the root of all evil)* making the firſt breach in the community of goods. See the partiality, the unjuſt reſpect on the one ſide, the reſentment and murmuring on the other, even while the Apoſtles themſelves preſided over the Church at Jeruſalem! See the grievous ſpots and wrinkles that were found, in every part of the Church, recorded not only in the Acts, but in the Epiſtles of St. Paul, James, Peter, and John. A ſtill fuller account we have in the Revelation: and according to this, in what a condition was the Chriſtian Church, even in the firſt Century, even before St. John was removed from the earth: if we may judge (as undoubtedly we may) of the ſtate of the Church in general, from the ſtate of thoſe particular Churches, (all but that of *Smyrna*) to which our Lord directed his Epiſtles! And from this time, for fourteen hundred years, it was corrupted more and more, as all Hiſtory ſhews, till ſcarce any, either of the power or form of Religion was left.

9. Nevertheleſs it is certain, that the gates of hell did never totally prevail againſt it. God always reſerved a ſeed for himſelf, a few that worſhipped him in ſpirit and in truth. I have often doubted, whether theſe were not the very perſons

whom the rich and honourable Chriſtians, who will always have number, as well as power on their ſide, did not ſtigmatize, from time to time, with the title of *Heretics*. Perhaps it was chiefly by this artifice of the devil and his children, that the good which was in them being evil-ſpoken off, they were prevented from being ſo extenſively uſeful, as otherwiſe they might have been. Nay, I have doubted, whether that Arch-heretic, *Montanus*, was not one of the holieſt men in the ſecond Century. Yea, I would not affirm, that the Arch-heretic of the fifth Century, (as plentifully as he has been beſpattered for many ages) was not one of the holieſt men of that age, not excepting St. *Auguſtine* himſelf: (a wonderful Saint! as full of pride, paſſion, bitterneſs, cenſorioufneſs, and as foul-mouthed to all that contradicted him, as *George Fox* himſelf.) I verily believe, the real Hereſy of *Pelagius* was neither more nor leſs than this, the holding that Chriſtians may by the grace of God, (not without it; that I take to be a mere ſlander) *go on to perfection*: or in other words, *fulfil the law of Chriſt*.

"But St. *Auguſtine* ſays"—When St. *Auguſtine's* paſſions were heated, his word is not worth a ruſh. And here is the ſecret. St. *Auguſtine* was angry at *Pelagius*. Hence he ſlandered and abuſed him (as his manner was) without either fear or ſhame. And St. *Auguſtine* was then in the Chriſtian world, what *Ariſtotle* was afterwards. There needed no other proof of any aſſertion, than "*Ipſe dixit*: St. *Auguſtine ſaid it*."

10. But to return. When iniquity had overſpread the Church as a flood, the Spirit of the Lord lifted up a ſtandard againſt it. He raiſed up a poor Monk, without wealth, without power, and at that time without friends, to declare war, as it were, againſt all the world; againſt the Biſhop of *Rome* and all his adherents. But this little ſtone being choſen of God, ſoon grew into a great mountain; and increaſed more and more, till it had covered a conſiderable part of *Europe*.

Europe. But even before *Luther* was called home, the love of many was waxed cold. Many that had once run well, turned back from the holy commandment delivered to them. Yea, the greater part of thoſe that once experienced the power of faith, made ſhipwreck of faith and a good conſcience. The obſerving this was ſuppoſed to be the occaſion of that illneſs (a fit of the Stone) whereof *Luther* died: after uttering theſe melancholy words, "I have ſpent my ſtrength for nought. Thoſe who are called by my name, are, it is true, reformed in Opinions and Modes of Worſhip. But in their Hearts and Lives, in their Tempers and Practice, they are not a jot better than the Papiſts."

11. About the ſame time it pleaſed God to viſit *Great Britain.* A few in the reign of King *Henry* the Eighth, and many more in the three following reigns, were real witneſſes of true Scriptural Chriſtianity. The number of theſe exceedingly increaſed, in the beginning of the following Century. And in the year 1627, there was a wonderful pouring out of the Spirit, in ſeveral parts of *England*, as well as in *Scotland*, and the North of *Ireland.* But from the time that Riches and Honour poured in upon them that feared and loved God, their hearts began to be eſtranged from him, and to cleave to the preſent world: no ſooner was Perſecution ceaſed, and the poor, deſpiſed, perſecuted Chriſtians, inveſted with power, and placed in Eaſe and Affluence, but a change of circumſtances brought a change of ſpirit. Riches and Honour, ſoon produced their uſual effects. Having the world, they quickly loved the world. They no longer breathed after Heaven, but became more and more attached to the things of earth. So that in a few years, one who knew and loved them well, and was an unexceptionable judge of men and manners, [Dr. *Owen*] deeply lamented over them, as having loſt all the life and power of Religion, and were become juſt of the ſame ſpirit with thoſe, whom they deſpiſed as the mire in the ſtreets.

12. What little Religion was left in the land, received another deadly wound at the Reſtoration, by one of the worſt Princes that ever ſat on the *Engliſh* throne, and by the moſt abandoned Courts in *Europe*. And Infidelity now broke in amain, and overſpread the land as a flood. Of courſe, all kind of Immorality came with it, and increaſed to the end of the Century. Some feeble attempts were made to ſtem the torrent during the reign of Queen *Ann*. But it ſtill increaſed till about the year 1725, when Mr. *Law* publiſhed his "Practical Treatiſe on Chriſtian Perfection;" and not long after, his "Serious Call to a devout and holy Life." Here the ſeed was ſown, which ſoon grew up, and ſpread to *Oxford*, *London*, *Briſtol*, *Leeds*, *York*, and within a few years, to the greateſt part of *England*, *Scotland* and *Ireland*.

13. But what means did the Wiſdom of God make uſe of, in effecting this great Work? He thruſt out ſuch Labourers into his harveſt, as the wiſdom of man would never have thought on. He choſe the weak things to confound the ſtrong, and the fooliſh things, to confound the wiſe. He choſe a few young, poor, ignorant men, without experience, learning or art; but ſimple of heart, devoted to God, full of faith and zeal, ſeeking no honour, no profit, no pleaſure, no eaſe, but merely to ſave Souls: fearing neither want, pain, perſecution; nor whatever man could do unto them: yea, not counting their lives dear unto themſelves, ſo they might finiſh their courſe with joy. Of the ſame ſpirit were the people whom God by their word called out of darkneſs into his marvellous light, many of whom ſoon agreed to join together, in order to ſtrengthen each others hands in God. Theſe alſo were ſimple of heart, devoted to God, zealous of good works; deſiring neither honour, nor riches, nor pleaſure, nor eaſe, nor any thing under the ſun; but to attain the whole image of God, and to dwell with him in glory.

[*To be concluded in our next.*] 402

An

An Account of Mr. RICHARD RODDA: *in a Letter to the Rev. John Wesley.*

[*Continued from page* 252.]

MANY times that text ran in my mind, I ſhall never be moved; the Lord of his goodneſs hath made my hill ſo ſtrong. I thought my enemies were all dead, and that my warfare was accompliſhed. How little did I know at that time of the Chriſtian-conflict? or the deep import of theſe words, "Unto you it is given, in the behalf of Chriſt, not only to believe in him, but to ſuffer for his ſake."

Through unwatchfulneſs I fell into levity, (a beſetting evil) and Satan ſtrove to tear away my ſhield; but though God ſuffered him not to do it, yet my joy was greatly damped. My unwatchfulneſs coſt me many an aching heart; and I found I had moſt need to watch when in company with profeſſors; where, not ſuſpecting harm, I was often overtaken before I was aware.

About the year 1759, when I was forty fathoms under ground, by a miracle I was ſaved from being drowned in three fathoms of water. O the tender mercy of God in preſerving me! Surely the Angel of his preſence ſaved me; thro' whoſe help I continue unto this day!

Not long after, I was ſeized with a fever, and brought very near the gates of death. My ſoul longed to take her flight, and ſtruggled, like a bird in a cage, to obtain its liberty.

One day my friends thought I was dead, and one of my brother's informed my mother that I was paſſed into the other world. And I thought myſelf that my ſoul had actually left the body, and was mounting upwards, like a bird in the air. I ſaw with the eyes of my mind, ſuch glory as cannot

not be expreſt. I ſaw the Eternal Sun of Righteouſneſs ſhining more glorious than the Sun in his meridian luſtre. Indeed I had ſuch views of God and glory, as I never had before or ſince. My mother, on hearing that I was dead, ran to the bed, and raiſed me up in her arms. After ſometime I again began to breathe; but the impreſſion it left, will never be obliterated. It was much againſt my wiſh, that I was again reſtored to life; for it was the longing deſire of my ſoul to depart, and to be with Chriſt, of which I had full aſſurance.

The firſt time I went abroad, after my recovery, I was impreſſed to ſerve in his Majeſty's Navy. I pleaded my youth, and my preſent weakneſs. While I was ſpeaking, an honeſt Quaker came by, and addreſſed himſelf to the Mayor as follows:

Q. What art thou going to do with that lad?

M. Send him to ſerve his Majeſty.

Q. There are others more fit for the ſervice, yea, a hundred in this town; ſend them: ſend idle, diſorderly perſons, not honeſt men's ſons who live by their diligence and frugality.

M. The King muſt have men, and if we cannot get ſeamen, we muſt take others.

Q. Look upon that lad; thou mayeſt read innocence in his countenance.

M. He will look much better, after he has been ſix months at ſea; and in time he will be a Captain.

Q. Let him go home; there are men enough to be got beſides him.

After a few more words, the Mayor told me to make haſte home.

I admire the kindneſs of the Moſt High in this. Many of my neighbours were ſent from their native land, and carried to the *Havannah*; but God put it into the mind of that good, old Friend to ſpeak for me, and thereby to procure me my liberty.

About

About this time, the Lord opened the mouth of one of my brothers to ſpeak in public. The firſt time I heard him, he ſpoke from the words of good, old Simeon, "Mine eyes have ſeen thy ſalvation." That night the farmer's houſe where he had preached took fire, and was burnt; but the family were ſaved, ſo as by fire.

When I was about twenty years of age, ſome Chriſtian friends deſired me to go to prayer; for as yet, I had not prayed much in public. This was a croſs to me; but when my mother urged me, I broke through. I have no doubt but the gracious Spirit helped my infirmities, and enabled me to aſk thoſe things that were agreeable to the will of God. I was encouraged to go on, and as we had family prayer for many years, I often aſſiſted in the performance of that duty. Soon after, I was deſired to pray again in public, and after much importunity I conſented.

The doctrine of Chriſtian Perfection was now preached among us, and numbers profeſſed they had attained the bleſſing. I had not the leaſt doubt of the teſtimony of ſeveral, as their whole behaviour agreed with their profeſſion. I believed the doctrine, and my ſoul longed to experience it. I prayed that every thought and deſire might centre in God. While my eldeſt brother and I were pouring out our ſouls to God for this bleſſing, the Lord poured out his Spirit upon us; every heart preſent appeared like melting wax before the fire; and in that hour, God gave my mother a teſtimony that he had cleanſed her from all unrighteouſneſs; which I truſt ſhe retains to this day.

My ſoul was now on full ſtretch after the bleſſing. I not only believed it attainable; but that *I* ſhould attain it: therefore I conſtantly expected that Chriſt would come to cleanſe and keep my heart. Accordingly, one Saturday night I came to the Claſs, and reſolved not to depart till mine eyes had ſeen this great ſalvation. After I had entered the room, my heart ſeemed as hard as a ſtone; but I was not diſ-

couraged,

couraged. All my prayer was, Lord create in me a clean heart, and renew in me a right ſpirit. The mighty power of God deſcended on me; my heart was emptied of every evil, and Jeſus took up all the room. I could no longer refrain from telling what God had done for my ſoul. My heart was filled with love, and joy, and my lips praiſed him.

For three weeks I enjoyed conſtant fellowſhip with God; there was not a cloud on my mind; I walked in the light, and often ſcarce felt the ground on which I trod. I never expected to feel a wandering thought more; but at the end of three weeks I felt my thoughts wander, and then inferred I had loſt the Bleſſing! and had hard work to retain what I had received even in Juſtification.

Not long after this, I was greatly haraſſed with blaſphemous thoughts; but my ſoul abhorred them. The devil likewiſe tempted me to deſtroy myſelf. One day, when I had a razor in my hand, he told me that was a fit inſtrument for the purpoſe: he likewiſe added, if I did, I ſhould be happy for ever. But ſomething within anſwered, No murderer hath eternal life abiding in him. My ſtruggle was ſo great, I thought the blood would have ſtarted through my noſe, eyes, and ears. At length I threw the razor on the ground, and fell on my knees. God ſoon heard me, and rebuked the deſtroyer.

All the time I had theſe ſore conflicts, God ſecretly called on me to warn ſinners to flee from the wrath to come; but in this I was diſobedient. The language of my heart was, Send by whom thou wilt, but ſend not me. It was about this part of my life, the hand of the Lord was more viſible in preſerving me than in any other. I ſhall mention two or three inſtances.

One day I was ſtanding in a tin-pit, about eight yards from the top, and four from the bottom; the men above were drawing up a piece of timber; the end of which pulled a ſtone out of the brink of the pit. The men above cried

out

out, on which I leaned my head a little forward, and the ſtone fell between my ſhoulders. In that inſtant I fell backwards, and dropped down the four yards below me. And as I fell among ſome ſmall ſtones, my back and neck were hurt; but, bleſſed be God! I had no bones broke, nor any other damage but what I recovered in two or three days. Thoſe who ſaw me fall, expected my brains were daſhed out. But the kind hand of God lengthened the thread of life! O how great is his goodneſs!

Some time after, I had another proof of God's mercy and goodneſs. I was one day ſtanding on what we call in *Cornwall*, a Borough of Attle, which filled an old tin-pit, and ſtood a conſiderable height from the ſurface of the earth. While I was ſtanding on its top, it ſunk in an inſtant under my feet; and I literally went down quick into the pit. The Attle immediately followed me and covered my head; but I went down, till I came where a miner was working, who was greatly ſurpriſed to ſee me. If I had been retarded in my paſſage, I muſt have been inevitably ſuffocated. Glory be to God! I received no damage.

But the greateſt deliverance happened ſoon after this. One day as I was working in the bottom of a pit, about ten yards deep, I laid aſide my tool and fell on my knees, and found uncommon enlargement in prayer. In leſs than two minutes the ground fell in. A very large ſtone fell before me, which roſe higher than my head. Two others fell, one on my right ſide and the other on my left: theſe likewiſe roſe above my head. A fourth fell like a cover, and reſted on the top of the others about four inches above my head. Some ſcores of ſmall ones fell behind on my legs and feet; while others fell on the cover that was over me! Here I was ſhut up as in a priſon. When my father came to the brink of the pit and found me buried, he fell a weeping. But when he found I was alive, he told me the whole pit would fill to the top. I deſired him to go out of the reach of danger. I was

a little ſurpriſed at firſt; but it was ſoon gone. As the ſtones were large and hollow, I had ſufficient room to breathe. When he perceived that no more ſtones fell, he got help, and by degrees, removed ſome of the large ſtones; and after cutting my ſhoes from my feet, I was got out without receiving the leaſt injury. I cannot help admiring the Providence of God in the following particulars.

1. I was praying at the time this happened.

2. I was kneeling. Had I been ſtanding, I ſhould have been cruſhed to pieces: had I been ſitting, my legs would have been broke with the large ſtone which fell before me.

3. They fell in an inſtant. Had I heard them coming, probably I ſhould have roſe from my knees, and then the ſtone which fell like a cover, would have daſhed out my brains.

4. Three large ſtones fell, one before me, and one on each ſide; and only ſmall ones behind on my legs. Had a large one fallen there, my legs would have been broken into ſhivers.

5. The three large ones that fell, were a few inches higher than my head, and were inſtantly covered with another large one. Had they been a few inches lower, the laſt would certainly have killed me in a moment. Surely this preſervation was the Lord's doing, and it is marvellous in my eyes!

[*To be continued.*] 410

The EXPERIENCE of Mr. ROBERT ROE.

[*Continued from page* 307.]

NOVEMBER 20. A letter from my father to Mr. *Pugh*, informed us that he had been at College; that they will hear of nothing; that ſubſcribing to Articles, Homilies, or Diſcipline, will not ſatisfy, unleſs I go and reſide there three

three years and forſake the Methodiſts. The 24th. I was very ill and low, but was enabled to caſt my care on God. Soon after this, I ſet out for *London*, in obedience to my father. When I arrived, I found him in town, and was kindly received by him. However, he preſſed hard on me reſpecting the Biſhop of *Lincoln*. I told him I never had any objection to ſigning the Articles, and would do all I could to oblige him, conſiſtent with a pure conſcience. The firſt time we called on the Biſhop he was in a hurry, but conſented we ſhould come again. We did ſo, and he was tolerably civil. My father preſſed him much, and at laſt got him to examine me as to the 23d Article. When his Lordſhip would have diſmiſſed us, my father was ſtill more ſtrenuous, being anxious to have me ordained, and therefore preſſed me (before the Biſhop) ſo cloſe about Mr. *Weſley*, and the Methodiſts, that it led him to aſk me many queſtions, which I hardly knew how to anſwer, ſo as to pleaſe him, and leave my conſcience undefiled. When his Lordſhip went for a book, I plainly and boldly told my father, Sir, I have, to oblige you, gone to the utmoſt ſtretch, ſo that I am ſcarcely ſatisfied with myſelf. I therefore inſiſt upon it, you preſs me no farther, leſt I make ſuch anſwers, as you and the Biſhop will not approve of. I am determined not to forſake Mr. *Weſley* or his people. At night I was low, and tempted leſt the Biſhop ſhould think I meant to comply with what I could not; and told my father plainly, I would in future go before no Biſhop but on my own plan, viz. That I would, and could with a ſafe conſcience, ſubſcribe to the Doctrines and Diſcipline of the Church of England. But if any perſon, or Biſhop, take upon him to ſay, that my rejection of the Methodiſts, was contained in it, I would not ſubſcribe to them. My father was greatly agitated: ſometimes he ſtormed; ſometimes entreated; at others, reaſoned, and then wept!

After this my father called three times on the Biſhop, but he was not to be ſeen, although it was by his appointment.

At length my father ſent him a ſevere letter, by Mr. *C*——, which brought his Lordſhip to treat with them. They both ſay he behaved as a father; promiſed to write to the College; ſaid he believed me to be a diligent, pious, young man: wiſhed me in the Church, and would ordain me, if only two Fellows and the Principal would ſign my Teſtimonial, yea, and that he would haſten it; for it was a ſhame I ſhould be obliged to ſtay three years more. My father was much pleaſed, and returned home taking a kind leave of me. In the midſt of theſe trials the Lord ſupported me mightily. Nevertheleſs, through the weakneſs of my conſtitution, and the many temptations of Satan, I ſuffered, at times, what cannot be uttered. However, I yet ſtand a monument of mercy, and often find much peace and joy.

January 16, 1779, I received two letters from Mr. *Pugh*, in which he preſſed me to return to *Rauceby*, and offered me two Curacies, one of 58l. which I was obliged to decline. He ſaid, the people wiſhed my return, and that good had been done: to God alone the praiſe is due! After waiting a long time for an anſwer from the Biſhop, he wrote to my father that the Principal feared I wiſhed to miſlead his Lordſhip, that Mr. *H*——, when at *Oxford*, told him he could not reclaim me from my Errors, after being ſo long as half a year under his tutorage.

February 3. I had much comfort in hearing of my dear *Macclesfield* friends. I ſee plainly we are to come to God by ſimple faith, and expect grace when we want it, and uſe it when we have it, day by day, hour by hour, minute by minute. God will have us dependent; and if we are ſo, he will in every temptation make a way for our eſcape. I was very happy in theſe views; but in the evening ſeemed loſt in reaſoning and unbelief. O why am I thus changeable! The 9th. Laſt night God bleſſed me much, but afterwards I gave way to temptation, and was very ill in body and mind. At Claſs I was relieved. I am aſtoniſhed ſometimes how ill

and

and well I am in a moment. The 10th. This day God clearly revealed his method of convincing and converting ſinners, by ſhewing me how incapable I am of thinking a good thought, without him. After he had ſet all my ſinfulneſs before me, he humbled me in the duſt; taught me that means were only channels to convey grace, and convince me of my unbelief. The 11th. I feel this day the clear witneſs of God's Spirit, that I am his, and at the ſame time I have a ſenſe of inbred ſin. The 14th. Mr. *Weſley* preached a full, preſent, and free ſalvation, from 1 Cor. chapter xiii, inſiſting that this Holineſs is the gift of God, through Faith in the Son of his Love. The 21ſt. I was very low, and gave way to a reaſoning ſpirit, which depreſſed both my body and ſoul. Mr. *Mortimer* invited me home, and told me his experience, which comforted me much. He ſaid, my greateſt ſin was unthankfulneſs, and convinced me, I diſhonoured God by it. The 28th. I went to hear Captain *Webb*; but my body was very weak and ill, and the place being ſo hot, I found I ſhould faint, and juſt got out time enough to fall into *M. T——y's* arms. When I had taken a little water I was better; and though very weak, the power of God ſo reſted upon me, that I was filled with love and joy. All night I was ſweetly happy, though not in the ſame extaſies of joy.

March 1. I have been kept in ſolemn peace, and though Satan hath caſt many fiery darts, they have no power; they cannot interrupt my happineſs. The 6th. Theſe laſt few days I have been happy in my ſoul. I have lived by faith and all has gone well. But this morning, after reading in *Saurin*, I reaſoned much, and was very ill. I find nothing but hanging ſimply upon God by faith, moderate bodily exerciſe, and the converſation of lively Chriſtians does me good. The 8th. I began to read, and was falling into reaſoning as before; when my aunt ſuddenly aſked me to viſit a ſick woman. I ſtarted and trembled at the thought; but

but I ſaid, Lord! thou canſt help me; and forced myſelf to go. I was much bleſſed with her, and had liberty in prayer. The 10th. God bleſſed me all night. I was enabled to act faith on Jeſus. The 17th. I aroſe very weak in body; but the Lord hath more abundantly bleſſed my ſoul this day than for years paſt. I began to reflect, how is it that I am ſo often diſtreſſed through reaſoning, and do not in every thing honour God, nor enjoy uninterrupted peace with him? Others in a ſhort time obtain, what I have as great a claim to from the word of God, and yet I have fought it for years in vain. Is not unbelief the cauſe? Have I not ſuffered above two years by unbelief, except at a few intervals when faith has been in exerciſe? Am I not, when I give way to this ſpirit of unbelief, negligent, peviſh, unhappy, and diſpoſed continually to evil? And on the contrary, do I not abound moſt in good works when I believe moſt? If I now believe God loves me, do not I immediately love him? But can I know God loves me, any way but by faith?

[*To be continued.*] 417

An Account of the Life of Mrs. MARGARET BAXTER.

[*Continued from page* 312.]

ON another occaſion ſhe wrote as follows. "How hard is it to keep our hearts from going too far, even in lawful affections toward the creature; while we are ſo backward to love God, who ſhould have all the heart, and ſoul, and might? Too ſtrong love to any, though it be good in kind, may be ſinful and hurtful. 1. It will turn too many of our thoughts from God, which will be too often running after the beloved creature. 2. This affection for the creature, may divert and cool our love to God, which will not be kept up, unleſs our thoughts be kept more to him; though it be

be for his ſake that we love them. 3. It will increaſe our ſufferings, by intereſting us in all the dangers and troubles of thoſe whom we over-love."

When ſhe ſeemed to herſelf to be near death, ſhe wrote thus.

"Thou now ſeeſt what the world and all its pleaſures are, and how it would have uſed thee, if thou hadſt had no better a portion, and God had not taught thee a happier choice. Providence now tells thee that they are vanity, and if over-valued, worſe; but if thou learneſt to ſee their nothingneſs, thou wilt be above the trouble of loſing them. Turn thy thoughts from men, and keep thy heart as near as poſſible to the heart of Chriſt; and live as in his arms, who is uſually ſweeteſt when the creature moſt faileth us, if we do but turn our hearts from them to him."

At another time ſhe wrote thus. "Canſt thou find that thou art reſolvedly devoted to Chriſt, and yet doubt whether Chriſt be reſolvedly and ſurely thine? Art thou willinger or faithfuller than He?

"When I read the evidence of my ſelf-reſignation to Chriſt, I ſhould, as it were, ſee Chriſt ſtanding over me with the tendereſt care, and hear him ſay, *I accept thee as my own.* For I muſt believe his acceptance, as I perform my reſignation. O what is he providing for me? What entertainment with him ſhall I ſhortly find? Not ſuch as he found with man, when he came to ſeek us; it is not a manger, a crown of thorns, a croſs, that he is preparing for me: when I have had my part in following him, I ſhall have my place in the glorious Jeruſalem."

Preſently after, ſhe wrote the following fragment.

"For the ſake of thy own ſoul, and life, and friends; and for the honour of that tender mercy, and free grace which thou art bound to magnify; let not Satan get advantage againſt thy peace and thankfulneſs, and the acknowledgment of his obliging love. Let him not, on pretence of humiliation,

liation, turn thy eyes to a weak, diſtempered heart, from the unſpeakable mercy which ſhould fill thee with love and joy, notwithſtanding all thy lamented infirmities. Thou perceiveſt not that it is Satan that would keep thee mournful, under the pretence of repentance and godly ſorrow. Thou art not acquainted with his wiles. Thou haſt cauſe of ſorrow; but much more of joy. And thy rejoicing in God's love, would pleaſe him better than all thy ſad complaints and troubles, though he deſpiſe not a contrite ſpirit. *I charge it on thy conſcience*, that when thou art at prayer, thou confeſs and lament thy diſtruſtful, ſuſpicious, unthankful, uncomfortable thoughts of God and Jeſus Chriſt, more than all thy want of ſorrow: and that thou troubleſt thyſelf for ſuch kind of ſins, *the honeſty of whoſe occaſion may give thee more comfort, than the fault doth ſorrow.* I know we have not our comfort at command. But ſee thy endeavour and ſtriving be more for a comfortable, than a ſorrowful frame of ſpirit.

" Two things I muſt blame thee for, 1. That thou takeſt the imperfections of thy duties and obedience, to be greater reaſons for diſcomfort, than thy performances are reaſons for comfort: or as if thou thinkeſt it were better do nothing, than do it imperfectly: or as if thou wouldſt have no comfort till thou canſt perform ſuch duty and obedience as hath no need of pardon and a Saviour.

" 2. That when unreaſonable fears and troubles are upon thee, and troubling thoughts are ſtill upon thy mind, thou ſayeſt that *thou canſt not help it, nor turn thy thoughts away to any thing elſe.* I know thou haſt not an abſolute power over thy thoughts; but ſome thou haſt: why elſe hath God made a law for thy thoughts, and laid ſo much duty on them, and forbidden their ſin ſo much? Much may be done, if thou wilt be reſolute.

" Think whether Chriſt came from the Father to bring tidings of ſadneſs and deſpair, or of great joy: and whether angels preached, *Glory to God in the higheſt; on earth peace, and*

and to men, good-will? And whether *Faith, Hope, and Love,* be not more powerful to deſtroy thy ſins, than deſpair or diſcouragement of mind?

" And becauſe thou complaineſt ſo much of ſin, I aſk thee why does not thy conſcience more accuſe thee of the ſin of denying, or extenuating the mercies of God, inſtead of magnifying them? And for overlooking ſo much the meritorious righteouſneſs of Chriſt, while thou complaineſt for want of more of thy own? I would not deceive thee, by telling thee that thou needeſt none in thyſelf; and that all thy righteouſneſs is in Chriſt: I know that thy righteouſneſs muſt exceed that of the Phariſees; that the unrighteous ſhall not inherit the kingdom of God, and that he that doeth righteouſneſs is righteous: but at what bar or tribunal? Only at that of grace, which *ſuppoſeth the reconciling, pardoning righteouſneſs of Chriſt:* it is not at the bar of *rigorous juſtice,* according to the law, which requireth *innocence* to juſtification. There *Chriſt only* is thy *righteouſneſs*; and thou haſt none, and muſt dream of none but that which floweth from his, and ſtands in ſubordination to it, and is thy title to it, and improvement of it, *even thy thankful accepting a free-given Saviour, and the Spirit to ſanctify thee more, and fit thee for communion with God and glory; eſteem and ſeek moſt the love of God the Father, the grace of Chriſt, thy Saviour, and the Communion of the Holy Ghoſt,* and this ſubordinate righteouſneſs will certainly prove the meritorious, perfect righteouſneſs of Chriſt to be for thee, inſtead of a perfect righteouſneſs of thy own. There is no defect in his ſacrifice or merits; if thou wanteſt a title to Chriſt, thou art unjuſtified; but none wants this, who conſenteth to his covenant, as before; and That conſent, thou canſt not deny. Wilt thou live like a forſaken orphan, expoſed in a wilderneſs, while God's tender love is ſaving thee, and Chriſt is glorying in thee as the fruit of his blood, and the angels of God are ſerving thee, and rejoicing at thy converſion? I

entreat thee to think whether it be not the great work that God hath called thee to, to honour his grace, and propagate to all about thee, as thou art able, a joyful, thankful, hoping and praiſing frame of ſoul; and to ſtir up all to the delightful praiſe of God? As Miniſters muſt do it by preaching, all muſt do it by conference and example. And is thy dejected ſadneſs the performance of this?

[*To be continued.*] 419

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

Of INSECTS.

[*Continued from page* 314.]

THE outward covering of the body, is in many animals changed ſeveral times; but in few more frequently than the Caterpillar. Moſt of theſe throw it off at leaſt in leſs than ten days. Indeed in the whole inſect-claſs, the moſt numerous of all animated beings, there is ſcarce one which does not caſt its ſkin, at leaſt once, before it arrives at its full growth. But the Caterpillar changes more than his ſkin: even the outward covering of every, the minuteſt part of its body. And what they throw off has the appearance of a compleat inſect, preſenting us with all the external parts of a living animal. If the Caterpillar be of the hairy kind, the ſkin it throws off is hairy, containing the covering of every hair. And even the claws, and other parts that are not viſible without a microſcope, are as plain in this as in the living animal. But what is ſtill more amazing, the ſolid parts of the head, the ſkull and teeth are diſtinguiſhable therein. The throwing off an old ſkull and teeth, to make way

way for new ones, is an act beyond all comprehenſion! A day or two before, the creature refuſes to eat, and walks very ſlowly, or not at all. He turns from ſide to ſide, and often raiſes his beak, and gently depreſſes it again. He frequently raiſes his head, and ſtrikes it down rudely againſt any thing he ſtands upon. Frequently the fore-part of the body is raiſed from the place, and thruſt very briſkly backward and forward, three or four times together. There are likewiſe diſtinct motions within every ring. Theſe are ſeverally inflated and contracted alternately, by which the ſkin is looſened from them; till by this means, and its remaining without food, the body is quite diſengaged from its covering.

When the time approaches, all the colours of the ſkin grow faint, and loſe their beauty, receiving no nouriſhment from the body. And as the creature continues ſwelling and ſhrinking, the ſkin, being no longer ſupple, cracks along his back. The crack always begins at the ſecond or third ring, from the head. As it opens, the new ſkin is ſeen within. This opening he eaſily enlarges, thruſting his body like a wedge, out of the ſlit, till he lengthens it through four rings. Then he has room to draw out the whole body. Firſt, the head is by ſeveral motions looſened, drawn out of the old ſkull, and raiſed through the crack: this is then laid ſoftly on the old ſkin of the part. By the ſame motions the tail-end is diſengaged, drawn out, and laid ſmoothly on the old ſkin. It takes the animal ſeveral days to prepare for the laſt operation. But when the crack is once made, the whole remaining work is done in leſs than a minute.

The hairs found on the caſt ſkins of the Hairy Caterpillars, ſeem at firſt like the other part of the exuviæ, to be only the covering of the hairs incloſed. But that is not the caſe. They are ſolid things themſelves; not barely coverings. In truth, the creature when firſt hatched has all its ſkins perfectly formed, one under another, each furniſhed with its hairs, ſo that the old ones, fall off with the old ſkins. And

probably the erecting theſe is one great means of forcing off the old ſkins.

Perhaps the ſame ſort of mechaniſm is uſed, even by thoſe Caterpillars which do not appear to be hairy. For they really are ſo, as the microſcope ſhews. When the upper ſkin, of one juſt ready to change, is ſlit longitudinally in the place where the crack would be, the ſkin may be taken off: and it is eaſily ſeen how the new one lies below. The hairs are diſpoſed in the niceſt manner, for lying ſmooth under the upper ſkin. They grow in ſeparate tufts, which never lie one upon another, but together form one ſurface.

It is remarkable, that immediately after this change, they appear much larger than they did before. And they really are ſo. The very head and ſkull are greatly larger than before the change. The operation of the Cray-fiſh, in changing its ſhell, may explain this. This alſo is found conſiderably larger, when out of the ſhell than before. In both caſes, the body had grown ſo much, that it was too big for its covering. However, while it remained in it, the parts were compreſſed, and forced to lie in that narrow room. But as ſoon as that covering is off, every part diſtends itſelf to its proper ſize.

Indeed, ſo large a ſkull, being a hard ſubſtance in the Caterpillar, could not have been comprized into a ſmaller. But the fact is, the new ſkull never hardens till the change approaches, and then but imperfectly. At the ſame time it neceſſarily takes, from the place it is in, an oblong form. In this ſhape it is found a few hours before the old ſkin is caſt off; not encloſed in it, but extended under the ſkin of the firſt ring of the body. When the old ſkull is thrown off, the new one ſoon hardens, and takes its proper figure.

We call the creature hatched from the egg of a Butterfly, a Caterpillar. But it is a real Butterfly all the time. A Caterpillar changes its ſkin four or five times, and when it throws off one, appears in another of the ſame form. But when it throws off the laſt, as it is now ſo perfect, as to need

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no farther nouriſhment, ſo there is no farther need of teeth, or any other parts of a Caterpillar.

It is plain from hence, that the change of a Caterpillar into an Aurelia, is not the work of a moment; but is carrying on from the very time of its hatching from the egg. But while the Butterfly lies in the body of the Caterpillar, its wings are long and narrow, and wound up into the form of a cord, and the feelers are rolled up on the head. The trunk alſo is twiſted up, and laid on the head, but in a very different manner from what it is in the perfect animal, or indeed in the Aurelia.

A Butterfly then, in all its parts, is in the Caterpillar in all its ſtates. But it is more eaſily traced, as it comes nearer the time of being changed into an Aurelia. The very eggs hereafter to be laid by the Butterfly, are to be found, not only in the Aurelia, but even in the Caterpillar, all arranged in their natural, regular order. In the Caterpillar indeed they are tranſparent: but in the Aurelia, they have a proper colour.

As ſoon as the limbs of the Butterfly, are fit to be expoſed to the more open air, they are thrown out from the body of the Caterpillar, ſurrounded only with thin membranes. And as ſoon as they arrive at a proper degree of ſtrength and ſolidity, they break through theſe, and appear in their perfect form.

The animal creeps a little on, and there reſts; the wings being quite folded up. But by degrees they expand, and in leſs than half an hour appear in all their beauty.

[*To be continued.*] 421

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

Of the Migration and Diſperſion of Nations.

[*Continued from page* 273.]

THE great fear of the ſons of Chus was, leſt they ſhould be divided and ſcattered abroad. They therefore built a tower as a Land-mark to repair to: and it was probably dedicated

dedicated to the hoſt of heaven. It ſeems to have been the original temple of Sama-Rama, whence the Babylonians were called Semarim. But this very thing cauſed their diſperſion, through the confounding of their language: the truth of which appears from the concurrent teſtimony of the moſt approved Ethnic writers.

As far as the Moſaic hiſtory goes, we have an infallible guide to direct us, in reſpect of the place to which each family retired. But we muſt learn elſewhere, what encroachments were made afterwards, what colonies went out, and what kingdoms were founded. For this we muſt apply to the Greeks. We have no other reſources.

Nimrod is in all hiſtories repreſented as a giant: he was deified after his death, and called Orion. He firſt taught the Babylonians to worſhip Fire. His hiſtory is alluded to among the Grecians, in the flight of Bacchus. And the diſunion of that formidable body, is repreſented by the fable of his being torn limb from limb, and his members ſcattered different ways. So the Lord did ſcatter them abroad, not to any certain place, but over the whole face of the earth.

The city of Babel was begun by Nimrod, and enlarged by his poſterity. Upon the confuſion of ſpeech, both the city and tower were called Babel, and Bel-On; afterwards changed to Babylon. The tower was probably a rude mound of earth, raiſed to a vaſt height and caſed with brick. Writers aſſert, That this tower was overthrown. And the principal perſon buried in its ruins. But I imagine this related not to any ſingle perſon, but to the overthrow of the idol and his worſhip.

Some make the Titans the builders of Babel, ſo called from their mother Titæa; that is, from their place of worſhip. Τιτæια was a round hill, in the ſhape of a woman's breaſt. Theſe altars were alſo called Titan, from An, the great fountain of light.

Tuph

Tuph alſo in the ancient language meant a hill, and Typhœus is a mound of earth. Typhon was a compound of Tuph-On, and was alſo an earthen mound, ſacred to the Sun. Both Typhon and Typhœus were the tower of Babel. And the demoliſhing of this town is what Heſiod alludes to, when he deſcribes Typhon and Typhœus as overthrown by Jove. By the war of the Titans and Giants was meant the rebellion of the Cuthites againſt God.

[*To be continued.*] 425

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 322.]

17. BUT after having conſidered Matthew xix. ſeveral times over, he propoſes (p. 385) "to conſider it more cloſely, taking it in connexion with the ſubſequent explanation of it to the diſciples in the houſe." Now here we meet with abundance of criticiſms upon the Greek, which have all one end, namely, to ſhew (in defiance of all rules of right conſtruction) that αλλην may be tranſlated as though it were αλλοτριαν, inſtead of ſignifying, *another woman*, it may mean, *another man's wife*.

18. This criticiſm proves nothing, ſave the ignorance, or unfairneſs of its Author. "αλλην, he ſays, muſt agree with its antecedent γυναικα." True, and what then? Why "we render γυναικα by the word *wife*." We render? Who renders? Surely not Mr. *Madan*. He has taken much pains in different places to ſhew, that in Greek and Hebrew there are no ſpecific names for *huſbands* and *wives*, and that it is an imperfection in our language to have ſuch names; as it is a departure from the ſimplicity of the Ancients, whoſe manner

manner of ſpeaking was, a *man* and *his woman*; a *woman* and *her man*. Now I aſk, why Mr. *Madan* departs from his plan, in tranſlating this ſcripture? Why does he not ſay, If a man ſhall put away *his woman*, and marry *another* woman, he committeth adultery? Why? becauſe this would not have anſwered his end; but on the contrary, would have expoſed his criticiſm to contempt. But it is proper the unlearned reader ſhould know that this is the preciſe meaning of the word, γυναικα ſignifying indifferently *woman* or *wife*, according to the different connexion in which it ſtands, and is properly rendered *wife* in the former clauſe of the ſentence, becauſe joined with the poſitive pronoun αὐτῳ, *his woman*, or *his wife*; but in the latter clauſe, where we allow it is underſtood (as Mr. *Madan* obſerves) to agree with αλλην, being joined in conſtruction with no poſſeſſive pronoun, but an adjective, it can only ſignify, and *ſhall marry another woman*.

19. But "the word αλλην may be conſtrued in the ſenſe of αλλοτριαν, and then it will mean, another man's wife." It may, by Mr. *Madan*, but I think it will not be ſo conſtrued by any beſide, who underſtand the Greek. "But we find the word αλλης ſo uſed, 1 Cor. x. 29, υπο αλλης συνειδησεως, which we rightly tranſlate another man's conſcience." I anſwer, The caſe is not at all parallel; for if it be tranſlated as it ought to be, *another conſcience*, the ſenſe is good, and the meaning the ſame. "*Conſcience* (I ſay) *not thine own*, (ουχι την εαυτου not of the perſon's ſelf αλλα την του ἑτερου) *but of the other*; for *why is my liberty judged of another's conſcience?*" But here the caſe is widely different; for, if inſtead of *another woman* (the proper tranſlation of the Greek) you render it *another man's wife*, you give a wrong tranſlation of the words, and entirely alter the ſenſe. Beſides, in the parallel paſſage, Luke xvi. 18, the word ἑτερου is uſed: and is this too "to be conſtrued in the ſenſe of αλλοτριαν?

20. "But

20. "But the learned *Wetſtein* takes αλλην in this ſenſe in his note." Perhaps ſo; but it ſeems not to his own ſatisfaction, as "he mentions afterwards a difficulty he was under, from this interpretation of αλλην, as it ſeems to make the text ſay the ſame thing twice over." Nay, it does not only *ſeem* to do this; but really *does* it. For to render the paſſage as follows, *Whoſoever ſhall put away his wife, and marry another man's wife*, (that is, as Mr. *M.* explains it, another woman put away from her huſband) *committeth adultery*; *and whoſoever marrieth her that is put away, committeth adultery*, is making our Lord tell us twice in one breath, that it is adultery to marry a woman put away from her huſband. Now can any body ſuppoſe that our Lord would uſe ſuch unmeaning tautology? How is it that Mr. *Madan* does not ſolve this difficulty? How is it that he leaves this paſſage in Matthew without any attempt to juſtify this *tautological* tranſlation, and flies away to the parallel paſſage in Mark, where a very different phraſeology is uſed, and the laſt ſentence, inſtead of ſaying, *Whoſoever ſhall marry her that is put away, committeth adultery*, is, *If a woman ſhall put away her huſband, and be married to another man ſhe committeth adultery*. Now ſuppoſing we allow (page 387) "that a *man's putting away his wife* and marrying another divorced woman, and a *woman's putting away her huſband*, and marrying another man, are different ideas;" (and yet they are certainly implied in each other) yet this will by no means prove that the ſenſe he puts upon the paſſage in Matthew implies two different ideas, becauſe that ſays not one word concerning a woman's putting away her huſband.

21. With regard to theſe different gloſſes which our Author puts upon this paſſage, I would obſerve further, if the 11th verſe means only, *Whoſoever ſhall put away his wife, and marry another* woman, unjuſtly put away from her huſband, *committeth adultery*; then, by parity of reaſon, the 12th verſe means only, If a woman leave her huſband, and be

married to another man *deſerted by his wife*, ſhe committeth adultery, and thus ſhe is left at liberty to marry a *ſingle* man. even as the man who puts away his wife, is by Mr. *Madan* left at liberty to marry a ſingle woman, or according to the other ſenſe he has deviſed for it, if the former verſe only means that the huſband *cauſeth her* (whom he puts away) *to commit adultery*, then the latter only means, that the wife *cauſeth him* (whom ſhe leaves) to commit adultery, and thus ſhe may marry another huſband and be a Polygamiſt as well as the man. For the very ſame form of expreſſion being uſed in both caſes, they ought to be interpreted the ſame way, unleſs that επ' αυτην *againſt her*, found in the clauſe that reſpects the man, without a ſimiliar phraſe (as επ αυτον againſt him,) in the latter clauſe reſpecting the woman, ſtrengthens the expreſſion on the man's ſide, and ſo confines it that it cannot admit of the interpretation laſt mentioned: for what nonſenſe would it be to ſay, Whoſoever ſhall put away his wife, &c. *cauſeth her* to commit adultery *againſt her!* So that Mr. *Madan* is again left to his choice: let him fix upon either interpretation, only let him go through with it, and interpret both verſes in the ſame way. Or if he muſt make a difference where the Holy Ghoſt makes none, and explain differently two ſentences following each other, and expreſſed in the very ſame manner, let him aſſign ſome more plauſible reaſons for ſo doing, than to ſerve as wretched an hypotheſis as ever gained footing among men.

I am, Rev. Sir,

Your obedient Servant in Chriſt,

J. B.

[*To be continued.*]

Of

Of God's Universal Love.

[*Continued from page* 324.]

ST. Paul goes on in the ſecond chapter to ſhew, that notwithſtanding all the corruptions, idolatries, and abominations into which the Pagans fell, yet the Jews ought not to judge them as entirely forſaken of God, without any law. "God, ſays the Apoſtle, will render to every man according to his deeds; life eternal to theſe who by a patient continuance in well-doing aſpire to glory, honour, and immortality: but unto them who are contentious, and do not ſurrender themſelves up to truth, indignation and wrath, tribulation and anguiſh to every ſoul that doeth evil, to the Jew firſt and then to the Gentile; becauſe with God there is no reſpect of perſons." He loves all his creatures, he hates nothing that he has made; he made them only to be happy; he rejects none but thoſe that deſpiſe his graces and operations. He does not love or hate them according to partial decrees, and perſonal preferences; but he communicates himſelf to them all proportionably to their co-operation and correſpondence to his divine action. It is this divine action that produces in them all ſupernatural good, all true life, light and love: but he never forces their liberty by irreſiſtible wills, and therefore, the diſtinction betwixt them comes from their own voluntary adherence to falſe ſelf-love, or the true love of God. He does not doat upon them, becauſe they are members of the viſible church; nor judge of them by the external advantages, graces, and favours that he grants to ſome, and refuſes to others. "For, continues he, whoſoever have ſinned without the law, ſhall periſh without the law; and whoſoever have ſinned under the law, ſhall be judged by the law; ſince it is not the hearers of the law, but

the doers of the law that ſhall be juſtified. Now when the Gentiles who have not the law, do naturally thoſe things which are commanded by the law; they are a law to themſelves, ſhewing that the works of the law are written in their hearts, ſince their conſcience is a teſtimony to them, and will accuſe or excuſe them at the laſt day, when God ſhall judge the ſecrets of men according to the goſpel of Jeſus Chriſt:" that is, according to the eternal law of love, which is the end, conſummation, and perfection of the law and the Prophets; of the Goſpel and the Apoſtles. Here then is the law written in the hearts of the Pagans, which diſtinguiſhes what is good or bad, not only in their actions, but in their thoughts, and which will accuſe, or excuſe them in the laſt day.

[*To be continued.*] 431

A DISCOURSE *of God's Judgments: occaſioned by the Account of the Man whoſe hands and legs rotted off. By* SIMON FORD, D. D. *Rector of Old Swinford, Worceſterſhire.*

[*Continued from page* 326.]

III. I Come now to the third particular, which is to ſhew, *That God is, or ought to be known by ſuch judicial providences.* And I need not be large in a matter ſo evident both from Reaſon and Scripture. And, 1. from Reaſon. What can be the end of Providence, in ſuch extraordinary appearances, but to manifeſt itſelf and its Author? 2. The Scripture alſo declares no leſs. The Pſalmiſt imprecateth thoſe dreadful judgments, which make up the greateſt part of the 83d Pſalm. In the laſt verſe he aſſigns the intended uſe of them to all the world: to wit, *That men may know that He alone whoſe name is Jehovah, is the Moſt High over all the earth.* And God himſelf is elſewhere brought in, upon the *deſolations which*

which he had made, by his penal providences *in the heathen world*, for oppreſſing his people, as calling on all men to *behold his works and be ſtill*: (i. e. to ceaſe from farther hoſtilities againſt his intereſts,) as knowing by experience (already dearly bought) that he is God, and reſolved to be exalted in the earth.

IV. The next enquiry is, *What of God is known by theſe ſignal judgments?* To this I anſwer,

1. His *Being*. For he that *executeth judgment* ſo, as no finite, limited being, no created power can, muſt needs be a Supreme, uncreated Being; that is, a God.

2. His *Perfections* and *Attributes*. For inſtance. 1. His Juſtice, which in theſe providences juſtifies itſelf; as lighting upon thoſe offenders, concerning whom not only their own conſciences, but alſo the whole world may be ſatisfied they have deſerved it.

2. His *Mercy* and *Goodneſs*, in many particulars. As, 1. When he *ſpares* ſo *many* for every one that he ſmites, though equally criminal. 2. *In puniſhing leſs than their iniquities deſerve*. 3. In making the *greateſt evils* men ſuffer here, the means of preſerving them from greater judgments hereafter. 4. And laſtly, in making his ſeverities, to the worſt of men, the means of ſignal deliverances to thoſe who are eminently good; and ſhewing thereby, that he as well *knows how to deliver the righteous, as to puniſh the wicked*, 2 Peter ii. 9.

3. His *Omnipotent Power*. 1. He reacheth thoſe malefactors who are too high for human juſtice. Thus, by his dealing with Pharaoh, who would own no Lord but himſelf, he draws an acknowledgement from *Jethro*, that *he was greater than all gods, becauſe the thing wherein* the proud tyrant and his people *dealt proudly, he was above them*. 2. Whilſt he ſummonſes and arms the very meaneſt, and moſt contemptible of his creatures, (as flies, lice and frogs) with weapons to ſubdue and conquer them. And 3. Whilſt he ſometimes makes

makes a kind of new creation to ſerve his juſt ends; by altering the very courſe of nature. As in the general deluge, when the very *fountains of the great deep were broken up*, i. e. the waters which were in the bowels of the earth, with thoſe of the vaſt ocean itſelf, left their proper ſeat naturally appointed for them, and *came up to cover the face of the earth.*

4. His *Truth*, in the performance of particular threatenings and predictions in particular caſes, as thoſe beforementioned: and always in fulfilling the general curſes and denunciations of his wrath againſt the tranſgreſſors of his law; ſo that men are hereby convinced, that his *judgments* are true, and righteous altogether,

5. His *Omniſcience*, or knowledge of all the ways of men, though never ſo much concealed: which, by the proceſs of his judicial Providences, he brings to light. For, 1. By them he ſometimes draws out of the boſoms of offenders, by their own confeſſion, thoſe things which were not otherwiſe diſcoverable. And, 2. By ſtrange and unuſual accidents he ſets the inquiſitive humour of men on work, to lay circumſtances together, till they make a ſufficient concurrent evidence, to convict malefactors of unknown crimes; than which there is nothing more uſual in ordinary courts of juſtice. So that it comes frequently to paſs, as *Zophar* obſerves, that *the heavens firſt reveal men's iniquities, and then the earth riſes up againſt them*, Job xx. 27.

6. And laſtly, his *Infinite Wiſdom*, whereby he manageth thoſe penal Providences ſo, as to outwit the wiſeſt of men, when they employ all their policy to ſecure themſelves: by which he ſhews himſelf wonderful in counſel, and gives the world daily occaſion to conſider his doings, to find out the admirable contexture of the wheels and ſprings, by which that great engine is moved, which *takes the wiſe in their own craftineſs*, and *ſnares the wicked in the work of their own hands.*

And

And in many of thoſe works, when ages have ſtudied them all they can, yet ſtill there is ſomething remaining undiſcoverable, to exerciſe the wonder of the moſt curious enquirers, and make them cry out with the Apoſtle, *O the depth! How unſearchable are God's judgments, and his ways paſt finding out!*

[*To be continued.*] 433

An Account of the Maſſacre of Paris: tranſlated from the French of M. Boſſuet, Biſhop of Meaux.

[*Continued from page* 328.]

THE Huguenots, in the mean time, aſſembled at the Admiral's houſe. The Vidame of Chartres ſaid without heſitation, that the Admiral's wound was only the beginning of the tragedy, and that they ſhould all ſoon become its bloody concluſion, if they did not ſpeedily leave *Paris*. But Teligni, far from hearing the Vidame, was angry at him for doubting the honeſt intentions of the King. As for the Admiral, whether in fact he did not perceive what was preparing, or choſe to die rather than again to plunge his native country into the evils from which it emerged, he raiſed himſelf above every thing, and quietly waited the event. His friends, undeſignedly, haſtened his death. As they were afraid that the populace ſhould riſe up againſt them and fall upon the Admiral, they petitioned the King to have his houſe guarded. This was a fine pretext for the King, for ſecuring his perſon; he cauſed a company of the guards to be placed before the Admiral's houſe; he ordered the Proteſtant Gentlemen to lodge round the Admiral, and ordered lodgings to be marked for them. At the ſame time the Magiſtrates took the names of all the Huguenots, under pretext of lodging them.

The

The King ſeemed afraid that the Duke of Guiſe might occaſion ſome commotion, and feigned an inclination to ſecure the King of *Navarre's* life by inviting him, as well as the Prince of *Condé*, to ſhut himſelf up in the Louvre, with all the braveſt men they had. Thus all the Proteſtants were in his hands, without a poſſibility for any of them to eſcape.

The Vidame was confirmed in his opinion that there was a plot to deſtroy them. As the Admiral was in a condition to be removed in a litter, he a-new inſiſted on a retreat; but the charm was too ſtrong, or the King's diſſimulation too deep. Teligni remained in his blindneſs; but ſome of the party, among the reſt, Montgomery, retired into the *Fauxbourg*, St. *Germain*, where thoſe of their religion moſtly lodged. All that the Vidame ſaid was immediately reported to the Queen. This was the 23d of Auguſt, the eve of St. Bartholomew. It was feared that the arguments ſhould at laſt prevail, and it was immediately reſolved to put to death all the Huguenots in *Paris*. Such a Maſſacre was not at firſt propoſed to the King, and none but the chief perſons were mentioned; but he anſwered with an oath, that ſince he muſt kill, he intended that not a ſingle Huguenot ſhould remain to upbraid him; ſo an univerſal Maſſacre was intended, and it was reſolved to be made all over the kingdom. The King of *Navarre* was excepted; and he owed his ſafety, not ſo much to his rank, his birth, or his new alliance, as to the impoſſibility of aſcribing his death, like that of the Admiral, to the Duke of Guiſe. Not but the King loved him, but that inclination was not ſtrong enough to ſave him had he been preſſed. As for the Prince of *Condé*, whom the memory of his father rendered odious, his ſentence was pronounced; and he had died, had not his brother-in-law, the Duke of *Nevers*, broken the blow, by anſwering for his ſubmiſſion. The night following was choſen for the execution.

[*To be continued.*]

A Deſcription

A Deſcription of the CLOCK *and* CLOCK-HOUSE, *at Straſburg.*

HEREIN nine things are to be conſidered, whereof eight are in the wall; the ninth (and that the moſt wonderful) ſtands on the ground, three feet from the wall. This is a great globe of the heavens, perfectly deſcribed, in which are three motions; one of the whole globe, which diſplays the whole heavens, and moves about from the Eaſt to the Weſt in twenty-four hours: the ſecond is of the Sun, which runs through the ſigns there deſcribed, once every year: the third is of the Moon, which runs her courſe in twenty-eight days. So that in this globe you may view the motions of the whole Heavens, the motion of the Sun and the Moon, every minute of an hour, the riſing and falling of every Star (amongſt which ſtars are the makers of this work, *Daſſipodius* and *Wolkinſtenius*) deſcribed. The inſtruments of theſe motions are hid in the body of a pelican, which is portraited under the globe. The pole is lifted up to the elevation of *Straſburg*, and noted by a fair ſtar made in braſs: the zenith is declared by an angel placed in the midſt of the meridian. The ſecond thing to be obſerved (which is the firſt on the wall) are two great circles one within another, the one eight feet, the other nine feet broad; the outmoſt moves from the North to the South once in a year, and hath two angels, one on the North-ſide, which points every day in the week; the other on the South-ſide, which points what day ſhall be one half year after. The inner circle moves from South to North, once in a hundred years, and hath many things deſcribed about it; as the year of the World, the year of our Lord, the circle of the Sun, the proceſſions of equinoctials, with the change of the ſolſtitial Points, which things fall out by the motions which are called Trepidations; the leap year, the moveable feaſts, and the dominical letter,

or golden number, as it turns every year. There is an immoveable index, which encloſes, for every year, all theſe things within it; the lower part of which index is joined to another round circle, which is immoveable, wherein the province of *Alſatia* is fairly deſcribed, and the city of *Straſburg*.

On both ſides of theſe circles, on the wall, the eclipſes of the Sun and Moon are, which are to come for many years, even ſo many as the wall might contain. The third thing, a little above this, is a weekly motion of the planets, as they name the day; as, on *Sunday*, the Sun is drawn about in his chariot, accordingly as the day is ſpent; and ſo drawn into another place, that before he be full in, you have *Monday*, that is, the Moon clear forth, and the horſes of *Mars*' chariot putting forth their heads: and ſo it is for every day in the week. On this ſide there are nothing but dumb pictures to garniſh the wall. The fourth thing is a dial for the minutes of the hour, ſo that you ſee every minute paſs. Two beautiful pictures of two children, are joined to either ſide of this; he, on the North ſide hath a ſceptre in his hand, and when the clock ſtrikes, he orderly tells every ſtroke; he on the South-ſide hath an hour-glaſs in his hand, which runs juſt with the clock, and when the clock hath ſtricken, he turns his glaſs. The firſt thing above the minute dial, is the dial for the hour, containing the half parts alſo: the outermoſt circumference contains the hours; but within it is a curious and perfect aſtrolabe, whereby is ſhewn the motion of every planet, his aſpect, and in what ſign, what degree, and what hour every one is in, every hour of the day: the oppoſition likewiſe of the Sun and Moon, and the head and tail of the dragon. And becauſe the night darkens not the Sun, nor the day the Moon, or other planets, therefore their courſes are here exactly ſeen at all times. The ſixth thing, is a circle, wherein are the two ſigns of the Moon's riſing and falling; at two ſeveral hollow places it is ſeen at what ſtate

ſhe

ſhe is; and her age is declared by an index, which is wholly turned about once in every month. The ſeventh thing, are four little bells, whereon the quarters of the hour are ſtruck; at the firſt quarter comes forth a little boy, and ſtrikes the firſt bell with an apple, and ſo goes and ſtays at the fourth bell, until the next quarter; then comes a luſty youth, and he with a dart ſtrikes two bells, and ſucceeds into the place of the child; at the third comes forth a man in arms, with a halberd in his hands, and ſtrikes three bells, he ſucceeds into the place of the young man; at the fourth quarter, comes an old man with a ſtaff, having a crook at the end, and he with much ado, being old, ſtrikes the four bells, and ſtands at the fourth quarter, until the next quarter: immediately to ſtrike the clock, comes death, in the room above the other, for this is the eighth thing: and this underſtand, that at each quarter he comes forth, to catch each of thoſe former ages away with him; but at a contrary ſide, in the ſame room where he is, comes forth *Chriſt*, and drives him in: but when the laſt quarter is heard, *Chriſt* gives him leave to go to the bell which is in the midſt, and ſo he ſtrikes with his bone, according to the hour; and he ſtands at the bell, as the old man doth at his quarter-bell, till the next quarter, and then they go in both together. The ninth and laſt thing in this right line, is the tower at the top of the work, wherein is a noble, pleaſant chime, which goes at three, ſeven, and eleven o'clock, each time a different tune; and at *Chriſtmas*, *Eaſter*, and *Whitſuntide*, a thankſgiving unto *Chriſt*: and when this chime has done, the cock (which ſtands on the top of the tower, on the North-ſide of the main work) having ſtretched out his neck, ſhook his comb, and clapped his wings twice, crows twice; and this he doth ſo ſhrill and naturally, as would make any man wonder: and if they chuſe, who attend the clock, they can make him crow more times. In this tower, are conveyed all the inſtruments of thoſe motions, which are in the foreſaid things.

A Deſcription of the POISON-TREE, *in the Iſland of Java: tranſlated from the original Dutch of N. P. Foreſch.*

THIS tree is called, in the Malayan language, *Bohon-Upas.* In 1774, I was ſtationed at Batavia, as a Surgeon in the ſervice of the Dutch Eaſt-India Company. During my reſidence there I received ſeveral different accounts of the Bohon-Upas, and the violent effects of its poiſon. They ſeemed incredible to me, but I reſolved to inveſtigate this ſubject thoroughly, and to truſt only to *my own obſervations.* In conſequence of this reſolution, I applied to the Governor-General, for a paſs to travel through the country. I had alſo procured a recommendation from an old Malayan Prieſt to another Prieſt, who lives on the neareſt inhabitable ſpot to the tree.

The *Bohon-Upas* is ſituated in the Iſland of *Java*, about twenty-ſeven leagues from *Batavia*, fourteen from *Soura Charta*, the ſeat of the Emperor. It is ſurrounded on all ſides by high mountains, and the country round it, to the diſtance of ten or twelve miles from the tree, is entirely barren. Not a tree, not a ſhrub, nor the leaſt plant or graſs is to be ſeen. I have made the tour all around, at about eighteen miles diſtant from the centre, and I found the aſpect of the country on all ſides, equally dreary. The eaſieſt aſcent of the hills is from that part where the old eccleſiaſtic dwells. From his houſe criminals are ſent for the poiſon, into which the points of all warlike inſtruments are dipped.

This is a gum that iſſues out between the bark and the tree itſelf, like the *Camphor.* Malefactors, who for their crimes are ſentenced to die, are the only perſons who fetch the poiſon; and this is the only chance they have of ſaving their lives. After ſentence is pronounced upon them by the Judge, they are aſked in court, whether they will die by the hands

hands of the executioner, or go to the Upas-tree for a box of poiſon? They commonly prefer the latter, as there is not only ſome chance of preſeving their lives, but alſo a certainty, in caſe of their ſafe return, that a proviſion will be made for them by the Emperor. They are then provided with a box, in which they are to put the poiſonous gum, and are inſtructed how to proceed. Among other particulars, they are always told to attend the winds; and to go towards the tree before the wind, ſo that the effluvia from the tree, may be blown from them. They are told, likewiſe, to travel with the utmoſt diſpatch. They are afterwards ſent to the houſe of the old prieſt. Here they generally remain ſome days, in expectation of a favourable breeſe. During that time, he prepares them for their future fate.

When the hour of their departure arrives, he puts them on a long leather cap, with two glaſſes before their eyes, which comes down as far as their breaſt, and alſo provides them with a pair of leather gloves. They are then conducted about two miles on their journey. Here the prieſt repeats his inſtructions, and ſhews them a hill, which they are told to aſcend, and that on the other ſide they will find a rivulet, which they are to follow, and which will conduct them directly to the Upas. They take leave of each other, and haſten away.

The Eccleſiaſtic has aſſured me, that during his reſidence there, for upwards of thirty years, he had diſmiſſed above ſeven hundred criminals, and that ſcarcely two out of twenty have returned. All the Malayans conſider this tree as an holy inſtrument of the great prophet, to puniſh the ſins of mankind, and, therefore, to die of the poiſon of the Upas, is generally conſidered as an honourable death.

This, however, is certain that for ſome ſpace round this tree, not only no human creature can exiſt, but that, in that ſpace of ground, no living animal of any kind has ever been diſcovered. I have alſo been aſſured, that there are no

fiſh in the waters, nor has any rat, mouſe, or other vermin been ſeen there; and when any birds fly ſo near this tree that the effluvia reaches them, they fall a ſacrifice to the effects of the poiſon.

[*To be concluded in our next.*] 139

The VALOUR *of an* ATHEIST.

SOME years ſince, Dr. *Barraby*, then an eminent Phyſician in *London*, was intimately acquainted with —— *Str—t*, Eſq; who was a profeſt Atheiſt, priding himſelf in the utter denial of the being of a God. After ſome time, he was ſeized with a violent fever, and ſoon ſent for Dr. *Barraby*. The Doctor preſcribed ſeveral medicines, but none of them took effect. At length he told him plainly, "Sir, I know nothing more that can be done; you muſt die." Upon this he clenched his fiſts, gnaſhed his teeth, and ſaid with the utmoſt fury, "God! God! I won't die!" and died immediately.

The CHRISTIAN *and the* HEATHEN.

A Little before the laſt war between the *Engliſh* and the *Indians* in *Pennſylvania* broke out, an Engliſh Gentleman who lived on the borders of the Province, was ſtanding at his own door one evening, when an Indian came and deſired a little food. He anſwered, I have none for you. Upon his aſking for a little ſmall beer, he received the ſame anſwer. He deſired a little water: but was bade, "Get you gone for an Indian dog." He then fixt his eyes for a little while on the Engliſhman, and went away.

Sometime

Sometime after, this Gentleman, who was fond of ſhooting, purſued his game, till he was loſt in the woods. After wandering awhile, he ſaw an Indian hut, and made towards it to enquire his way to ſuch a plantation. The Indian ſaid, "It is a great way off, and the ſun is near going down. You cannot reach it to night: and if you ſtay in the woods, the wolves will eat you up. But if you have a mind to lodge with me, you may." He gladly accepted the invitation, and went in. The Indian boiled a little veniſon for him, mixed him ſome rum and water, and then ſpread ſome deer-ſkins for him to lie upon: himſelf and another Indian lying at the other end of the hut.

He called him in the morning, telling him, "The ſun is up, and you have a great way to go to that plantation. But I will ſhew you the way." So the two Indians, taking their guns, walked before, and he followed after. When they had gone ſeveral miles, the Indian told him, "Now you are within two miles of that plantation." He then ſtepped before him, and ſaid, "Do you know *me?*" In great confuſion he anſwered, "I have ſeen you." The Indian replied, "Yes, you have ſeen me at your own doors." And I will give you a piece of advice. When a poor Indian that is hungry and dry, and faint, aſks you again for a little meat or drink, do'nt "bid him get him gone for an Indian dog." So he turned and went away.

LETTERS.

LETTER CCCXXXV.

[From the Rev. J. Chapman, to the Rev. J. Weſley.]

Staplehurſt, July 31, 1770.

Rev. Sir,

I Have it much upon my heart to write to you: I can moſt truly ſay, that I love you with a pure heart fervently. It gives me peculiar pleaſure, that you have written ſo clearly

clearly and ſtrongly, that God is really willing, that *all men* ſhould be ſaved. I ſhould think, that no man, and particularly, no good man, could be unwilling to believe this; but rather would rejoice at it.

I am ſincerely glad that you are for *a Bible Religion.* May it be pure and undefiled, without the leaſt mixture! Why ſhould we be wiſe, in the leaſt degree, above what is written? It is very comfortable to be delivered entirely from a party ſpirit. It frees us from many a perplexity, and calms the mind. It is an unſpeakable conſolation that I am willing to believe, do, and ſuffer every thing God deſires me: that I am at his diſpoſal without the leaſt reſerve.

I can truly ſay, that the more perſons ſpeak againſt you, the more I love you. I hope you will always find me loving, faithful, and thankful. I have much reaſon to love and thank God, who brought me to be acquainted with you.

I am, dear Sir,

Your moſt unworthy Brother, and humble Servant,

J. CHAPMAN.

N. B. The name Methodiſt is not a new name, never before given to any religious people. Dr. Calamy, in one of his volumes of the Ejected Miniſters obſerves, they called thoſe who ſtood up for God, *Methodiſts.* It is very remarkable, that this was in the time of your own grandfather John Weſley.

LETTER CCCXXXVI.

[From the Rev. R. De Courcy, to the Rev. J. Weſley.]

February 9, 1771.

Rev. and dear Sir,

YESTERDAY evening, after a very tedious journey, the Lord brought me ſafe to Newcaſtle. When I reflect on the fatigue and dangers which attend travelling, I ſhould be

be aſtoniſhed above meaſure, that you have ſo indefatigably perſevered in all the labours of an itinerant life for ſo many years, were I not well aſſured that you have been ſupernaturally aſſiſted in body and mind, for that extenſive work to which God has eminently choſen you. May the Lord ſtill continue to ſtrengthen and bleſs you, that your very enemies may be conſtrained to acknowledge that "God is in you of a truth!"

I write this in Mr. M'Nab's chamber, with whom and Mr. Hanby I find great fellowſhip of ſpirit. I have accepted your kind invitation, and purpoſe taking up my abode with them till Monday, when I ſet out for Edinburgh. I would ſtay longer with your dear people here, but that I find Lady Glenorchy is particularly anxious for my ſpeedy arrival in Edinburgh. As my ſituation there will expoſe me to diverſified trials, do dear Sir, pray that I may be kept,

"Humble, teachable, and mild,
Patient as a little child."

Hoping to have the pleaſure of a line from you as ſoon as convenient, and requeſting an intereſt in your prayers, I remain,

Rev. and dear Sir,

Your moſt affectionate, but unworthy Brother,

R. DE COURCY.

LETTER CCCXXXVII.

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

Shoreham, March 9, 1771.

Rev. Sir,

I Have long wiſhed to write to you, but have been prevented by a fear that it would be taking too great liberty. However, I have at laſt determined to break through all, and declare the loving kindneſs of the Lord to me.

My laſt journey to London was made an unſpeakable bleſſing to me. Ever ſince, I have enjoyed a ſenſe of the preſence of God. But ſtill the accompliſhment of ſome of the promiſes appeared at an exceeding great diſtance. I could not believe that "The word is nigh thee." Something ſeemed to keep me back from coming *now* to be made clean. At times I was greatly diſcouraged, through a fear that I ſhould continue to go on at this poor rate; but for ſometime the Lord has been pleaſed again to revive his work. Full ſalvation ſeems nearer. I now ſeem juſt on the brink of entering into that *reſt* where God is loved alone. Yeſterday, in prayer, the power of the Lord ſo reſted upon me, that I ſcarce knew whether he had not caſt out all my enemies. I found ſuch a ſolemn ſenſe of his preſence, that I could only fall down and ſilently adore.

It was not long before the enemy thruſt ſore at me; but Jeſus ſtood by me, and covered my head with his wings. I find Him precious; and my ſoul ſtretches out in expectation of his coming. I ſeem as weak as helpleſs infancy; but this is my conſolation, his ſtrength is made perfect in weakneſs. I believe, not one of thoſe good things he has promiſed, ſhall fall to the ground; but that all he hath told me ſhall be accompliſhed.

O, Sir, what abundant encouragement have I to live to God! to devote my little all to Him! It is now near ſix years ſince I firſt knew the love of Jeſus. And how often have I been ready to turn back again into Egypt, when he ſtopt me, by crying, "Wilt thou alſo go?" What ſeaſons of temptations? What fierce conflicts with the powers of darkneſs have I been delivered out of? Many of theſe I could not then ſee the end of the Lord in; but I praiſe him for them all: were it only on this account, that hereby I may have an opportunity of comforting others, by the comfort whereby I myſelf have been comforted of God.

When

When you have a few leiſure moments, if you will favour me with a letter, it will be a conſiderable addition to the many favours already conferred on,

Dear Sir, your affectionate Daughter and Servant,

E. B.

POETRY.

CONVERSATION.

PART I.

THOUGH nature weigh our talents, and diſpenſe
To every man his modicum of ſenſe,
And Converſation, in its better part,
May be eſteemed a gift, and not an art;
Yet much depends, as in the tiller's toil,
On culture, and the ſowing of the ſoil.
Words learned by rote, a parrot may rehearſe,
But talking is not always to converſe:
Not more diſtinct from harmony divine,
The conſtant creaking of a country ſign.
Sacred interpreter of human thought,
How few reſpect or uſe thee as they ought!
But all ſhall give account of every wrong,
Who dare diſhonour or defile the tongue;
Who proſtitute it in the cauſe of vice,
Or ſell their glory at a market-price;
Who vote for hire, or point it with lampoon
The dear-bought place-man, and the chief buffoon.
Ye powers who rule the tongue, if ſuch there are,
And make colloquial happineſs your care,

Preſerve me from the thing I dread and hate,
A duel in the form of a debate:
The claſh of arguments, and jar of words,
Worſe than the mortal brunt of rival ſwords;
Decide no queſtion with their tedious length,
For oppoſition gives opinion ſtrength;
Divert the champions prodigal of breath,
And put the peaceably diſpoſed to death.
Oh thwart me not! Sir Soph.* at every turn,
Nor carp at every flaw you may diſcern;
Though ſyllogiſms hang not on my tongue,
I am not ſurely always in the wrong:
'Tis hard if all is falſe that I advance,
A fool muſt now and then be right, by chance.
Not that all freedom of diſſent I blame,
No; there I grant the privilege I claim.
A diſputable point is no man's ground,
Rove where you pleaſe, 'tis common all around;
Diſcourſe may want an animated — No —
To bruſh the ſurface, and to make it flow;
But ſtill remember, if you mean to pleaſe,
To preſs your point with modeſty and eaſe.
A ſtory in which native humour reigns
Is often uſeful; always entertains,
A graver fact enliſted on your ſide,
May furniſh illuſtration, well applied:
But ſedentary weavers of long tales,
Give me the fidgets, and my patience fails.
'Tis the moſt aſinine employ on earth,
To hear them tell of parentage and birth;
And echo converſations dull and dry,
Embelliſhed with, *he ſaid*, and *ſo ſaid I.*
At every interview their rout the ſame,
The repetition makes attention lame;

* A Sophiſt.

We

We buſtle up with unſucceſsful ſpeed,
And in the ſaddeſt part cry—droll indeed!
The path of narrative with care purſue,
Still making probability your clue;
On all the veſtiges of truth attend,
And let *them* guide you to a decent end.
The emphatic ſpeaker dearly loves to' oppoſe,
In contact inconvenient, noſe to noſe;
As if the gnomon of his neighbour's phiz,
Touched with a magnet had attracted his.
His whiſpered theme, dilated and at large,
Proves after all a wind-gun's airy charge;
An extract of his diary—no more,
A taſteleſs journal of the day before.
He walked abroad, o'ertaken in the rain,
Called on a friend, drank tea, ſtept home again;
Reſumed his purpoſe, had a world of talk,
With one he ſtumbled on, and loſt his walk.
I interrupt him, with a ſudden bow,
Adieu, dear Sir! leſt you ſhould loſe it now.
The ſolemn fop; ſignificant and budge;
A fool with judges, amongſt fools a judge,
He ſays but little, and that little ſaid,
Owes all its weight, like loaded dice, to lead.
His wit invites you, by his looks to come,
But when you knock, it never is at home:
'Tis like a parcel ſent you by the ſtage,
Some handſome preſent, as your thoughts preſage,
'Tis heavy, bulky, and bids fair to prove,
An abſent friend's fidelity and love;
But when unpacked your diſappointment groans,
To find it ſtuffed with brick-bats, earth, and ſtones.
The reeking, roaring hero of the chaſe,
I give him over as a deſperate caſe.

Phyſicians

Phyſicians write in hopes to work a cure
Never, if honeſt ones, when death is ſure;
And though the fox he follows may be tamèd,
A mere fox-followèr never is reclaimèd.
Some farrier ſhould preſcribe his proper courſe,
Whoſe only fit companion is his horſe.
Or if deſerving of a better doom
The noble beaſt judge otherwiſe his groom.
Yet evèn the rogue that ſerves him, though he ſtand
To take his honour's orders cap in hand,
Prefers his fellow-grooms with much good ſenſe,
Their ſkill a truth, his maſter's a pretence.
If neither horſe nor groom affect the 'ſquire,
Where can at laſt his jockyſhip retire?
Oh to the club, the ſcene of ſavage joys,
The ſchool of coarſe good-fellowſhip and noiſe;
There in the ſweet ſociety of thoſe
Whoſe friendſhip from his boyiſh years he choſe,
Let him improve his talent if he can,
Till none but beaſts acknowledge him a man.

To the Right Honourable William, Earl of D—t—th, when Secretary of State for North America.

[By Miſs Phillis Wheatley, a Negro.]

HAIL, happy day, when, ſmiling like the morn,
Fair Freedom roſe New-England to adorn:
The northern clime beneath her genial ray,
D—t——th, congratulates thy bliſsful ſway:
Elate with hope, her race no longer mourns,
Each ſoul expands, each grateful boſom burns,
While in thy hand with pleaſure we behold.
The ſilken reins, and Freedom's charms unfold.

Long

Long loſt to realms beneath the northern ſkies,
She ſhines ſupreme, while hated faction dies:
Soon as appeared, the goddeſs long deſired,
Sick at the view, ſhe languiſhed and expired;
Thus from the ſplendors of the morning light,
The owl in ſadneſs ſeeks the cave of night.
Should you, my lord (while you peruſe my ſong)
Wonder from whence my love of Freedom ſprung,
Whence flow theſe whiſpers for the common good,
By feeling hearts alone beſt underſtood,
I, young in life, by ſeeming cruel fate,
Was ſnatched away from Afric's fancied ſeat:
What pangs excruciating muſt moleſt?
What ſorrows labour in my parent's breaſt?
Steeled was that ſoul, and by no miſery moved,
That from a father ſeized his babe beloved:
Such, ſuch my caſe: and can I then but pray,
Others may never feel a tyrant's ſway.

An ELEGY *on leaving* ————.

[By the ſame.]

FAREWEL! ye friendly bowers, ye ſtreams adieu,
I leave with ſorrow each ſequeſtered ſeat:
The lawns, where oft I ſwept the morning dew,
The groves, from noon-tide rays a kind retreat.

Yon wood-crowned hill, whoſe far projecting ſhade,
Inverted trembles in the limpid lake:
Where wrapt in thought I penſively have ſtrayed,
For crowds and noiſe, reluctant, I forſake.

The ſolemn pines, that, winding through the vale,
In grateful rows attract the wandering eye,
Where the ſoft ring-dove pours her ſoothing tale,
No more muſt veil me from the fervid ſky.

Beneath

Beneath yon aged oak's protecting arms,
Oft-times beſide the pebbled brook I lay;
Where, pleaſed with ſimple Nature's various charms,
I paſſed in grateful ſolitude the day.

Rapt with the melody of Cynthio's ſtrain,
There firſt my boſom felt poetic flame;
Mute was the bleating language of the plain,
And with his lays the wanton fawns grew tame.

But, ah! thoſe pleaſing hours are ever flown;
Ye ſcenes of tranſport from my thoughts retire;
Thoſe rural joys no more the day ſhall crown,
No more my hand ſhall wake the warbling lyre.

But come, ſweet Hope, from thy divine retreat,
Come to my breaſt, and chaſe my cares away,
Bring calm Content to gild my gloomy ſeat,
And cheer my boſom with her heavenly ray.

An EPITAPH.

HERE reſts a Woman, good without pretence,
Bleſt with plain reaſon, and with ſober ſenſe;
No conqueſt ſhe, but o'er herſelf deſired,
No arts eſſayed, but *not* to be admired.
Paſſion and pride were to her ſoul unknown,
Convinced, that virtue only is our own.
So unaffected, ſo compoſed a mind,
So firm, yet ſoft; ſo ſtrong, yet ſo refined:
Heaven as its pureſt gold, by tortures tried;
The Saint ſuſtained it—but the Woman died.


Mr. LANCELOT HARRISON, Aged 35.

THE Arminian Magazine,

For AUGUST 1784.

The CALVINIST-CABINET UNLOCKED: *in an Apology for* TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 346.]

THERE are two things in Mr. *Baxter's* writings, which I have obſerved to fall from him, to which I muſt return an anſwer.

1. *That even the Reprobates may have Chriſt, and life, or ſalvation, if they will.* But *Antonius Thyſius* ſpeaks more ingenuouſly, according to the doctrine of the Synod, and ſays, "Many are not ſaved, not becauſe They are unwilling; but becauſe God wills not." *Donteclock* ſaith, "That the Reprobates obeying not the goſpel, may be imputed to the depravity of their own heart, if this be added, that they are therefore addicted to that depravity, becauſe, by the juſt judgment of God, they are raiſed up to ſet forth his glory by their damnation."

The ſecond thing is, "That the Reprobates' *cannot*, is no more than they *will* not." When the Synod ſays they *cannot*, they ſpeak but of moral impotency, which is nothing elſe but habitual unwillingneſs, and ſo the *cannot*, and the *will not*, is the ſame thing. But the Synod ſay, "All men are conceived in ſin, and born the children of wrath; untoward to all good, tending to ſalvation; forward to evil, dead in ſins, ſlaves of ſin: and neither *will*, nor *can*, without the grace of the Holy Ghoſt regenerating them, (which is denied to every Reprobate by this Synod) ſet ſtreight their own crooked nature; no nor ſo much as diſpoſe themſelves to the amending of it. And both this *cannot*, and this *will not*, when you have driven the queſtion to the very head, flow by an inevitable neceſſity, from the divine decree.

But, ſaith Mr. *Baxter*, "The manner of God's operation, they confeſs, man cannot comprehend." They were then very bold men, ſo *poſitively* to *define* it to be *inſuperable, infruſtrable, omnipotent, irreſiſtible*. And was it done like worthy, learned Divines, to perſecute and baniſh their learned and godly brethren, for diſſenting from them in the explication of an Article, which they confeſs themſelves unable to comprehend!

The ſum of all is this. The Synod alledge that they teach, *Regenerating grace doth not work upon men, as if they were ſtocks and ſtones*. The Remonſtrants on the other ſide acknowledge a vaſt difference in reſpect to the ſubjects. A man is not a ſtock or a ſtone; neither is a ſtock or a ſtone a man: one hath ſenſe and reaſon, which the other hath not: and therefore no wonder if they do not act alike. But they ſay, if the converſion of man be wrought in ſuch a manner as is taught by the Synod, they can ſee no difference in the manner of the operation, from that whereby God ſhould *of ſtones raiſe up children unto Abraham*. For what higher expreſſions could *ſtocks* and *ſtones* thus transformed into children uſe, than to ſay, God *employed his omnipotent ſtrength* in

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our transformation; and it was effected *in us, but without us*; and that by an operation *not inferior to that whereby God created the world, and raiſeth up the dead:* and it was ſo carried on, that *when God had done his part, it remained not in our power to be, or not to be thus transformed* into children of *Abraham?* The caſe is plain enough. But then there is a query, whether this work can properly be called a *duty*, and a wiſe God account it *rewardable* in theſe ſons of transformation? and whether, upon any ſcore of juſtice, he can reckon it a fault in thoſe other ſtones that lie ſtill in the highways, *untransformed*, and ſubject them to an implacable vengeance, (could they be ſenſible of it) becauſe they are not *obedient* to ſuch an Almighty operation, though never put forth towards their change? This is the very queſtion, whether Mr. *Baxter* will or will not underſtand it. But I ſhall tell him St. *Auguſtine's* judgment, who ſaith, "It is the higheſt iniquity and madneſs to hold one guilty, becauſe he hath not done that which he had no power to do."

By what is ſaid already we may form a judgment of Mr. *Baxter's* inferences which follow: "So you ſee that they deny not natural free-will, which is a power of chuſing or refuſing; but moral free-will, which is a ſpiritual inclination." This is fairly ſpoken. But for my part, I cannot ſee, but they deny the exerciſe, at leaſt of *natural free-will*, in the work of man's converſion, unleſs, *Non manet in hominis poteſtate regenerari vel non regenerari*, ſignify, that man hath *a power of chuſing or refuſing*; and if he hath, then *it lieth in his power to be, or not to be regenerated*; which is rejected by the Synod as an error. That they have a *natural free-will*, which is a power of *chuſing* or *refuſing* in natural matters, is very true; but nothing to the purpoſe.

Mr. *Baxter* ſays, "They deny not in the regenerate, the natural power *of ſinning* and reſiſting grace; but only that this power, or any ill diſpoſition of theirs, ſhall eventually fruſtrate the grace that comes from a reſolution to renew them."

This is comfortable news for all *ſuch elect*, if true: but Mr. *Baxter* and the Synod may be miſtaken, and therefore, every man that tenders his everlaſting ſafety, had beſt not depend upon them. But here the reader may take notice, that *the common, ſufficient grace*, which Mr. *Baxter* puts ſuch a face upon, ſaying it brings *Chriſt and life*, to man's *choice*, and they deny it not to the *worſt that periſh*: this grace, I ſay, is like to do them but little good; it muſt needs periſh with the receivers: for it comes not from *a reſolution to renew them*; and therefore they are never the better for the coming of it.

Mr. *Baxter* proceeds. "I would only aſk you, whether every Jeſuit will not confeſs that God did from eternity *foreknow* who would believe and repent, and who not? But what then? "If ſo, then whether it be a rational conceit, that God, in ſending Chriſt to die, and the Word and Spirit to convert men; hath as full a purpoſe that theſe ſhall be effectual to convert and ſave them, whom he foreknew from eternity would never be converted or ſaved, as them that he foreknew would certainly be converted and ſaved?" To which I anſwer, 1. It is more modeſtly propounded than *Maccovius' Stultus foret* (Chriſtus) *ſi finis eſſet unus pulſandi, ut intraret:* it were a fooliſh thing in Chriſt, to call them unto converſion, whom he *foreknew* would never be converted, if one end of his calling were, *that they might be converted.*" 2. The word *effectual*, is *equivocal*. It may ſignify *eventually*, prevailing, and irreſiſtible: or it may ſignify ſo *powerful*, as will take effect, if man doth not oppoſe a new *contumacy* to hinder it. Here we may not admit it in the former, but in the latter ſenſe only. 3. Mr. *Baxter*, in theſe words, ſeems to eſtabliſh God's purpoſe, as to converſion and non converſion, ſalvation and non-ſalvation, with the effectual means thereof, upon God's fore-knowledge. If he really does ſo, as to his decrees of Election and Reprobation, we ſhould ſoon agree. But this he doth not. 4. Thoſe words (*hath as full purpoſe*) are ambiguous. Do you mean,

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as ſtedfaſt a purpoſe? I ſuppoſe you will not ſo interpret it; for God doth not uſe lightneſs in his purpoſes, which the Apoſtle did not like to be thought guilty of. Do you mean that this purpoſe is abſolute, as to ſome, but conditional to others? or if conditional to all, yet that That condition is intended to be wrought irreſiſtibly in ſome; but made impoſſible to the reſt? If this be not your meaning, I am not able to divine what it is. *Calvin* (in Ezek. xviii. 23) ſaith, *Sed notandum, Deum duplicem perſonam induere:* that God, in calling ſinners, puts on a double perſon. And *Donteclock* ſaith, "God calls ſome of the Reprobates to ſalvation; but he wills not that any of them be ſaved; becauſe he hath, by an immutable decree, deſtined them to deſtruction." So *Piſcator*, "God doth many times profeſs one thing with his mouth, and intend another. But though he ſpeaks one thing, and wills another, yet he is not defiled with hypocriſy!" According to this doctrine, God, though he calls them, cannot ſeriouſly intend or will their ſalvation, having antecedently, and immutably willed and decreed their reprobation. Neither can he ſeriouſly will or intend their faith and repentance. For their reprobation from faith and repentance, unavoiably follows their reprobation from ſalvation; ſo that whoſe ſalvation God ſeriouſly wills not, their faith and repentance he cannot will ſeriouſly, leſt he ſhould ſeriouſly will things contrary. But ſaith *Martinius*, "If the benefit, though never ſo ſufficient, be not really intended and deſigned for me, how can a neceſſity be impoſed upon me to believe that it belongs unto me?" Why, ſays Mr. *Perkins*, "Every man within the pale of the church, is bound by the tenor of the goſpel, to believe himſelf redeemed by Chriſt, whether he be Elect or Reprobate; but upon a different account. The Elect is bound to believe, that by believing he may be made partaker of the benefit of Election: the Reprobate, that by not believing, he may become inexcuſable; and this according to God's intention." And *Maccovius* delivers his mind as fully,

fully, "That God in commanding men to come unto him (which is to believe in him, and to be converted) though he wills not that they ſhould come, yet he acteth herein very ſeriouſly; becauſe he hath a four-fold end, hereby to be accompliſhed upon them, 1. To try them. 2. To convince them. 3. To upbraid them with their impenitence. And, 4. To augment their condemnation." And this is the ſum total that Mr. *Baxter's paſſive, obediential power, and his natural active faculty, and his ſufficient grace*, amount to!

[*To be continued.*]

SERMON XXII.

On ROMANS xi. 33.

[*Concluded from page* 352.]

14. BUT as theſe young Preachers grew in years, they did not all grow in grace. Several of them indeed increaſed in other knowledge; but not proportionably in the knowledge of God. They grew leſs ſimple, leſs alive to God, and leſs devoted to Him. They were leſs zealous for God, and conſequently leſs active, leſs diligent in his ſervice. Some of them began to deſire the praiſe of men, and not the praiſe of God only: ſome, to be weary of a wandering life, and ſo ſeek eaſe and quietneſs. Some began again to fear the faces of men; to be aſhamed of their calling; to be unwilling to deny themſelves, to take up their croſs daily, *and endure hardſhip as good ſoldiers of Jeſus Chriſt*. Wherever theſe Preachers laboured, there was not much fruit of their labours. Their word was not as formerly, clothed with power: it carried with it no demonſtration of the Spirit. The ſame faintneſs of ſpirit was in their private converſation. They were

were no longer, *inſtant in ſeaſon out of ſeaſon: warning every man, and exhorting every man, if by any means they might ſave ſome.*

15. But as ſome Preachers *declined from their firſt love*, ſo did many of the people. They were likewiſe aſſaulted on every ſide, encompaſſed with manifold temptations. And while many of them triumphed over all, and were *more than conquerors through Him that loved them*, others gave place to the world, the fleſh, or the devil, and ſo *entered into temptation:* ſome of them *made ſhipwreck of their faith* at once; ſome by ſlow, inſenſible degrees. Not a few being in want of the neceſſaries of life, were overwhelmed with the cares of the world. Many relapſed into the deſires of other things, which choaked the good ſeed, *and it became unfruitful.*

16. But of all temptations, none ſo ſtruck at the whole work of God, as *the deceitfulneſs of riches:* a thouſand melancholy proofs of which I have ſeen, within theſe laſt fifty years. Deceitful are they indeed! For who will believe they do him the leaſt harm? And yet I have not known threeſcore rich perſons, perhaps not half the number, during threeſcore years, who as far as I can judge, were not leſs holy than they would have been, had they been poor. By *riches*, I mean, not thouſands of pounds; but any more than will procure the conveniences of life. Thus I account him a man rich, who has food and raiment for himſelf and family, without running into debt, and ſomething over. And how few are there in theſe circumſtances who are not hurt, if not deſtroyed thereby? Yet who takes warning? Who ſeriouſly regards that awful declaration of the Apoſtle, Even *they that deſire to be rich fall into a temptation, and a ſnare, and into divers fooliſh and hurtful deſires, which drown men in deſtruction and perdition.* How many ſad inſtances have we ſeen of this in *London*, in *Briſtol*, in *Newcaſtle*, in all the large trading towns throughout the kingdom, where God has lately cauſed his power to be known? See, how many of thoſe,

thoſe, who were once ſimple of heart, deſiring nothing but God, are now gratifying *the deſire of the fleſh*, ſtudying to pleaſe their ſenſes: particularly their taſte: endeavouring to enlarge the pleaſures of taſting as far as poſſible. Are not *you* of that number? Indeed you are no drunkard, and no glutton. But do you not indulge yourſelf in a kind of regular ſenſuality? Are not eating and drinking the greateſt pleaſures of your life, the moſt conſiderable part of your happineſs? If ſo, I fear, St. *Paul* would have given you a place among thoſe *whoſe god is their belly!* How many of them are now again indulging *the deſire of the eye?* Uſing every means which is in their power, to enlarge the pleaſures of the imagination? If not in grandeur, which as yet is out of their way, yet in new or beautiful things? Are not you ſeeking happineſs in pretty or elegant apparel, or furniture? Or in new clothes, or books, or in pictures, or gardens? "Why, what harm is there in theſe things!" There is this harm, that they gratify, *the deſire of the eye*, and thereby ſtrengthen and increaſe it; making you more and more dead to God, and more alive to the world. How many are indulging *the pride of life!* Seeking the honour that cometh of men? Or *laying up treaſures on earth!* They *gain all they can*, honeſtly and conſcientiouſly. They *ſave all they can*, by cutting off all needleſs expence; by adding frugality to diligence. And ſo far all is right. This is the duty of every one that fears God. But they do not *give all they can*; without which they muſt needs grow more and more earthly-minded. Their affections will cleave to the duſt more and more, and they will have leſs and leſs communion with God. Is not this *your* caſe? Do not *you* ſeek the praiſe of men more than the praiſe of God? Do not *you* lay up, or at leaſt deſire and endeavour to *lay up treaſures on earth!* Are you not then (deal faithfully with your own ſoul!) more and more alive to the world? And conſequently more and more dead to God? It cannot be otherwiſe. That *muſt* follow, unleſs you

give

give all you can, as well as gain and ſave all you can. There is no other way under heaven to prevent your money from ſinking you lower than the grave. For *if any man love the world, the love of the Father is not in him.* And if it *was* in him in ever ſo high a degree, yet if he ſlides into the love of the world, by the ſame degrees that this enters in, the love of God will go out of the heart.

17. And perhaps there is ſomething more than all this contained in thoſe words, *Love not the world, neither the things of the world.* Here we are expreſsly warned againſt loving *the world*, as well as againſt loving *the things of the world. The world* is, the men that know not God; that neither love nor fear him. To love theſe with a love of delight or complacence, to ſet our affections upon them, is here abſolutely forbidden: and by parity of reaſon, to converſe or have intercourſe with them, farther than neceſſary buſineſs requires. Friendſhip or intimacy with them, St. *James* does not ſcruple to term Adultery. *Ye adulterers and adultereſſes, know ye not, that the friendſhip of the world is enmity with God? Whoſoever therefore will be a friend of the world, is an enemy of God.* Do not endeavour to ſhuffle away, or evade the meaning of theſe ſtrong words. They plainly require us, to ſtand aloof from them; to have no needleſs commerce with unholy men. Otherwiſe we ſhall ſurely ſlide into conformity to the world, to their maxims, ſpirit and cuſtoms. For not only their words, harmleſs as they ſeem, do eat as doth a canker: but their very breath is infectious: their ſpirit imperceptibly influences our ſpirit. It ſteals *like water into our bowels, and like oil into our bones.*

18. But all rich men are under a continual temptation to acquaintance and converſation with worldly men. They are likewiſe under a continual temptation to pride, to think more highly of themſelves than they ought to think. They are ſtrongly tempted to revenge, when they are ever ſo little affronted. And having the means in their own hands, how

few are there that reſiſt the temptation? They are continually tempted to ſloth, indolence, love of eaſe, ſoftneſs, delicacy; to hatred of ſelf-denial, and taking up the croſs, even that of *faſting* and *riſing early*, without which it is impoſſible to grow in grace. If *you* are increaſed in goods, do not you know that theſe things are ſo? Do you contract no intimacy with worldly men? Do not you converſe with them more than duty requires? Are you in no danger of pride? Of thinking yourſelf better than your poor, dirty neighbours? Do you never reſent, yea, and revenge an affront? Do you never render evil for evil? Do not you give way to indolence or love of eaſe? Do you deny yourſelf, and take up your croſs daily? Do you conſtantly riſe as early as you did once? Why not? Is not your ſoul as precious now as it was then? How often do you faſt? Is not this a duty to *you*, as much as to a day-labourer? But if you are wanting in this, or any other reſpect, who will tell you of it? Who dares tell you the plain truth, but thoſe who neither hope nor fear any thing from you? And if any venture to deal plainly with you, how hard is it for you to bear it? Are not you far leſs reproveable, far leſs adviſeable, than when you were poor. It is well if you can bear reproof even from *me*. And in a few days you will ſee me no more.

Once more therefore I ſay, having gained and ſaved all you can, give all you can: elſe your money will eat your fleſh as fire, and will ſink you to the nethermoſt hell!

O beware of *laying up treaſures upon earth!* Is it not treaſuring up wrath againſt the day of wrath?

Lord! I have warned them: but if they will not be warned, what can I do more? I can only *give them up unto their own heart's luſts, and let them follow their own imaginations!*

19. By not taking this warning, it is certain many of the Methodiſts are already fallen. Many are falling at this very time.

time. And there is great reaſon to apprehend, that many more will fall, moſt of whom will riſe no more!

But what method may be hoped the All-wiſe God will take, to repair the decay of his work? If he does not remove the candleſtick from this people, and raiſe up another people, who will be more faithful to his grace, it is probable he will proceed in the ſame manner as he has done in time paſt. And this has hitherto been his method. When any of the old Preachers *left their firſt love*, loſt their ſimplicity and zeal, and departed from the work, he has raiſed up young men, who *are* what they *were*, and ſent them into the harveſt in their place. The ſame he has done, when he was pleaſed to remove any of his faithful labourers into *Abraham's* boſom. So when *Henry Millard*, *Edward Dunſtone*, *John Manners*, *Thomas Walſh*, or any others reſted from their labours, he raiſed up other young men from time to time, willing and able to perform the ſame ſervice. It is highly probable, he will take the very ſame method for the time to come. The place of thoſe Preachers who either die in the Lord, or loſe the ſpiritual life which God had given them, he will ſupply by others that are alive to God, and deſire only to ſpend and be ſpent for him.

20. Hear ye this, all ye Preachers, who have not the ſame life, the ſame communion with God, the ſame zeal for his cauſe, the ſame burning love to ſouls, that you had once! *Take heed unto yourſelves, that ye loſe not the things ye have wrought, but that ye receive a full reward.* Beware leſt God ſwear in his wrath, that ye ſhall bear his ſtandard no more! Leſt he be provoked to take the word of his grace utterly out of your mouth! Be aſſured, the Lord hath no need of *you*: *His* work doth not depend upon *your* help. As he is able *out of the ſtones, to raiſe up children to Abraham*; ſo he is able out of the ſame, to raiſe up Preachers after his own heart! O make haſte! *Remember from whence you are fallen: and repent and do the firſt works!*

21. Would it not provoke the Lord of the harveſt, to lay you altogether aſide, if you *deſpiſed* the labourers he had raiſed up, merely becauſe of their *youth?* This was commonly done to us, when *we* were firſt ſent out, between forty and fifty years ago. Old, wiſe men aſked, "What will theſe *young* heads do?" So the then Biſhop of *London* in particular. But ſhall we adopt their language? God forbid! Shall we teach Him, whom he ſhall ſend? Whom he ſhall employ in his own work? Are we then the *men*, and ſhall *wiſdom die with us?* Does the work of God hang upon us? O humble yourſelves, before God, leſt he pluck you away, and there be none to deliver!

22. Let us next conſider what method has the wiſdom of God taken for theſe five and forty years, when thouſands of *the people*, that once ran well, one after another *drew back to perdition?* Why, as faſt as any of the poor were overwhelmed with worldly care, ſo that the ſeed they had received became unfruitful: and as faſt as any of the rich, by giving way to the love of the world, to fooliſh and hurtful deſires, or to any other of thoſe innumerable temptations, which are inſeparable from riches: God has conſtantly from time to time raiſed up men, endued with the Spirit which they had loſt. Yea, and generally this change has been made, with conſiderable advantage. For the laſt were not only (for the moſt part) more numerous than the firſt, but more watchful, profiting by their example: more ſpiritual, more heavenly-minded; more zealous, more alive to God, and more dead to all things here below.

23. And, bleſſed be God, we ſee He is now doing the ſame thing, in various parts of the kingdom. In the room of thoſe that have fallen from their ſtedfaſtneſs, or are falling at this day, he is continually raiſing up out of the ſtones other children to Abraham. This he does at one or another place, according to his own will: pouring out his quickening Spirit, on this or another people, juſt as it pleaſeth him. He is raiſing

raiſing up thoſe of every age and degree, young men and maidens, old men and children, to be *a choſen generation, a royal prieſthood, a holy nation, a peculiar people, to ſhew forth his praiſe, who has called them out of darkneſs, into his marvellous light.* And we have no reaſon to doubt, but He will continue ſo to do, till the great promiſe is fulfilled, till *the earth is filled with the knowledge of the glory of the Lord, as the waters cover the ſea: till all Iſrael is ſaved, and the fulneſs of the Gentiles is come in.*

24. But have all thoſe that have ſunk under manifold temptations, ſo fallen that they can riſe no more? Hath the Lord *caſt them all off for ever, and will he be no more intreated? Is his promiſe come utterly to an end for evermore?* God forbid that we ſhould affirm this! Surely he is able to heal all their backſlidings: for with God no word is impoſſible. And is he not willing too? He is *God and not man; therefore his compaſſions fail not.* Let no backſlider deſpair: *return unto the Lord, and he will have mercy upon* you: *unto our God, and he will abundantly pardon.*

Mean time, thus ſaith the Lord to you that now ſupply their place, *Be not high minded, but fear!* If the *Lord ſpared not* thy elder Brethren, *take heed leſt he ſpare not thee! Fear,* though not with a ſervile, tormenting fear, leſt thou fall by any of the ſame temptations, by either the cares of the world, the deceitfulneſs of riches, or the deſire of other things. Tempted you will be in ten thouſand different ways, perhaps as long as you remain in the body: but as long as you continue to watch and pray, you will not *enter into temptation.* His grace has been hitherto ſufficient for you: and ſo it will be unto the end.

25. You ſee here, Brethren, a ſhort and general ſketch, of the manner wherein God works upon earth, in repairing this work of grace, wherever it is decayed through the ſubtilty of Satan, and the unfaithfulneſs of men, giving way to the fraud and malice of the devil. Thus he is now carrying on his

his own work, and thus he will do, to the end of time. And how wonderfully plain and ſimple is his way of working, in the Spiritual, as well as the Natural World! That is, his General Plan of working, of repairing whatſoever is decayed. But as to innumerable particulars, we muſt ſtill cry out, *O the depth! How unfathomable are his counſels! And his paths paſt tracing out!*

Glaſgow, April 28, 1784.

An Account of Mr. RICHARD RODDA: *in a Letter to the Rev. John Weſley.*

[*Continued from page* 358.]

ONE Lord's-day, we expected a travelling Preacher. The people were gathered together from various parts, when word was brought that he could not come. On hearing this, I was deſired to ſtand up, and ſpeak to the people. The conflict in my breaſt was very ſtrong; and if my friends had obſerved my countenance, they could not help ſeeing it. But I refuſed to open my mouth. Preſently a horrid gloom overwhelmed me. I knew not where to go, or what to do. I feared God would ſend me down quick into the pit. I came home greatly diſtreſſed, and while walking in the fields, filled with confuſion and horror, I feebly ſaid, "Lord if it be thy will that ſuch a worm ſhould ſpeak thy word, chaſten my body, but ſave my ſoul." I was inſtantly ſeized in every part. My head was ſick, and my heart faint. My feet and legs were ſo enfeebled, they could ſcarce ſupport my body; I fell on the ground, and laid my mouth in the duſt, while the hand of the Almighty preſſed me ſore. After a time, I faintly ſaid, "Lord, if thou wilt reſtore me, my mouth ſhall ſhew forth thy praiſe: I will this night begin in the

the family." In an inſtant the diſtreſs was removed, both from my body and mind, and I was filled with peace and love.

When I returned to the houſe, the enemy told me to put off ſpeaking a day or two longer; but I attended to the counſel of the wiſe man, "When thou voweſt a vow unto the Lord, take care and perform it." Accordingly I exhorted that night, for the firſt time, which was in my father's houſe. Soon after I was deſired to exhort in the Society; and then, by their advice I did it in public.

The firſt time I attempted to preach, I was exceeding anxious about dividing the word in a proper manner. And as I was a mile from the Preaching-houſe, I walked a bye-road, that no one might diſturb my thoughts, or turn off my mind from the ſubject. As I went along, I began to preach to myſelf, and continued ſo to do until I came near the Preaching-houſe. But how was I diſappointed, when I took the ſame words before the congregation? Alas! all my fine ſkeleton vaniſhed from my ſight, and I was filled with ſhame and confuſion.

I believe this would have cured me of taking another text, if my Chriſtian friends had not preſſed me to a ſecond trial; and as I did not lean to my own underſtanding, God was pleaſed out of the mouth of the weak, to ordain ſtrength.

Other Societies now invited me to preach to them. When I went, God was with me of a truth: ſeveral were convinced of ſin; and ſome found peace.

In the pariſh of *Morva*, three or four have fallen to the ground under a ſermon, and groaned to God for mercy. Many who had backſlidden returned unto God, who healed their backſlidings, and loved them freely. The travelling Preachers who had forſaken them, again viſited them, and ſome who were then reſtored, are now in Abraham's boſom.

Mr. *Rankin*

Mr. *Rankin* who was the Aſſiſtant, at the quarterly-meeting, deſired me to inform the company, why I undertook to preach. I roſe trembling, and with many tears ſaid, When you came firſt into the Round I gave you an account of my converſion, and my call to this work. Since that, I have ſpoke at ſeveral places, and here are ſome preſent who have heard me. They are at liberty to ſpeak what they think. On this, two or three grave men aroſe, and repreſented me in a very favourable light. Mr. *Rankin* admitted they were proper judges, and told me I ſhould preach and exhort on Sundays, ſo as to return the ſame night. From this time, I frequently, on the Sabbath, travelled many miles on foot; preached three times and returned home about ten at night. Many times in my going out, and returning home, I have proſtrated myſelf on the ground, and lifted up my heart to God for his bleſſing on my endeavours, and often found him benignly near. Glory be to his name for ever!

One of my brothers who was labouring in the vineyard; often refreſhed my ſoul, by his letters; but when he wrote of ſettling, it filled me with grief; for I thought, after ſetting his hand to the plough he ought never to look back. But ſome difference that happened between him and a troubleſome man in the town of *Pembroke*, cauſed him to decline the itinerant life. He came to *Cornwall*, and in a little time we both ſailed for *Wales*. Here I tarried four or five weeks and preached in various parts, and I hope all I ſaid was not in vain.

I returned, and continued working at my buſineſs a full year; and then with my youngeſt brother I went to *Wales* again. On the 10th of July, 1768, I was married to *E. S.* My mind was very ſerious at that time, from which, my mother-in-law concluded I was in a decline; but having obtained help from God, I continue to this day. I returned to *Cornwall* with my wife, about the beginning of Auguſt. We received

received the travelling Preachers near twelve months. Buſineſs again calling me into *Wales*, here, Sir, I met with you. And as you wanted a Preacher for *Glamorganſhire*-Circuit, I freely offered my ſervice, which you accepted. I then bought a horſe, &c. out of my own money, and made all the haſte I could into my Round.

Here I found great favour in the eyes of the people, and was in more danger from their ſmiles, than their frowns. The Preacher that was with me, was alſo exceeding kind; ſo that my time glided on ſmoothly. In April I returned to *Cornwall*, and brought my wife back with me into *Wales*.

When Mr. *Dempſter* left me in the Circuit, while he went to the Conference, I preached at two new places, lying between *Pembroke-Ferry*, and *Haverford-Weſt*. At the laſt of theſe places a little Society was formed, and I hope a few of them continue to this day.

The next year I ſpent partly in *Pembrokeſhire*, and partly in *Brecknockſhire*, and *Radnorſhire*. In this Round I attempted to enlarge our borders. In the ſtrength of the Lord, I went to *Biſhop's-Caſtle*, a town wicked to a proverb. I had no body with me; but the Lord was with me of a truth. I put my horſe up at an inn, and wrote a leſſon for the Crier. I gave him this and the money at the ſame time: after reading the notice, he began to make ſome ſcruples. I told him he had taken my money, and therefore I inſiſted that he would do his duty. Accordingly he publiſhed me to preach under the Town-hall, the moſt public and convenient place in the town. At the time appointed, hundreds flocked to hear. I ſtood on the ſteps, and preached from Amos v. 6. I bleſs God, he did not let me want matter, manner, or liberty! Some threw their hats in my face; but that did not hinder me from proceeding. The tears trickled down many faces; and after I had done, five or ſix came round me, and begged I would come again. I believe the power of the Higheſt reached many hearts:

and had my ſucceſſors followed the blow, the kingdom of Satan might have been ſhaken in that wicked town.

The next day I rode thirty or forty miles to *Tenbury* in *Worceſterſhire*. The firſt time I came to this place, Mr. *G*—— was there, intending to preach in the houſe of Miſs *H*——, who had removed thither with an intent to keep a boarding-ſchool. Before he began he informed the congregation, that if any of them miſbehaved he ſhould take the liberty to ſtop his preaching, and put them out of doors. In a ſhort time ſome of them began to make a great noiſe; accordingly he came down to fulfil his promiſe, laid hold on one of them, and was putting him out, when twenty more ſurrounded him: and if the good women of the houſe had not interpoſed, I know not what the conſequence would have been. However we ſoon got all the mob out of doors, and then ended our meeting in peace.

The ſecond time I came, the people cried out, I was come to preach againſt the Church. I know not when I have attempted to preach in greater confuſion. They brought gunpowder with them, and almoſt filled the place with the ſmoke of it. It happened, a very rough man, who had come out of the country, came that night to hear preaching. He ſat near me, and had a large bludgeon in his hand. As ſoon as he heard the exploſion of the gunpowder, he roſe from his ſeat, and with his mouth full of oaths ſaid, he would knock the brains of the perſons out, who had made the diſturbance. I begged of him, if he was my friend, to lay aſide that weapon; after ſometime he ſeemed more pacified.

Before I came the ſecond time, a great part of the church fell down; but as it happened on a week day, no perſon was hurt. I think it was the Sunday after, that the Miniſter, whoſe name was *David*, ſtood on a part of the ruins, and took for his text, Pſalm cxxxii. verſe 1, *Lord, remember David and all his troubles.* He ſpoke of the tender care, and ſparing mercy of God, in not permitting the church to fall when the people

people were in it. The tenderneſs of his own heart appeared by the tears flowing plentifully down his cheeks. But while he wept, the hardened congregation laughed! The reaſon ſome aſſigned for their behaviour was, "The P—— had made too free with the bottle."

When I came the third time, I was reſolved to preach abroad; and that all the town might have notice, I ſent for the Crier, who was unwilling to publiſh it, until I gave him a double fee. About half an hour before the time, a mob aſſembled before the houſe where I was; they ſaw me through the window, and cried out, "There he is." I went to the window, threw up the ſaſh, and ſaid, "I am here, and will be with you ſoon." When the time came, I went out in the ſtrength of the Lord. Some of them pelted me with dirt, and broken tiles; but they neither hurt me, nor hindered me. Before I ended my ſermon, ſome of the mob got a piece of wood dreſt like a man. They put an old wig on its head, and danced it up and down before me; but I looked up to God, and was preſerved from levity. The mob, from this time, became more civilized: but I have not heard whether there was any Methodiſt preaching in the town ſince I left it.

The next day I rode to the city of *Hereford*. The houſe we uſed to preach in being very ſmall, and in an obſcure part of the city, I reſolved to preach out of doors here alſo. To that end, I walked through the city to find the moſt convenient place; and when the hour came, I ſtood with my back againſt St. Nicholas' Church. While I ſang a hymn, numbers flocked together, among whom were ſeveral Gentlemen, and two or three Clergymen. I was ſoon accoſted by a baker, who ſaid, I was come to preach againſt the Church. He was very paſſionate; but the Lord endued me with patience. I went on, and he ſoon went away.

After this, ſome made an attempt to throw a pail of milk on me; but others prevented them. However, before I had

done, a wicked man (whoſe nick-name was Bacon) gathered dirt out of the kennel, and threw it in my face and eyes. It ſo beſmeared me that I could proceed no farther. I then walked to the houſe of a Juſtice of the Peace: a man of unblemiſhed character. He came to the door, and deſired me to walk in, and ſaid he was ſorry for the ill uſage I had received: and added, "This is a very wicked place," &c. I ſaid, You ſee, Sir, I have been ill-uſed, and therefore I hope you will do me juſtice. He ſaid, "Why did you not apply to the Mayor?" I anſwered, I had no objection againſt applying to him; but I enquired for the neareſt Juſtice. He ſaid, "The city is divided into wards, and each Magiſtrate has his ward." I anſwered, I preſume, as his Majeſty's Commiſſioner of the Peace, you are empowered to reſtore and keep the peace throughout the city. He ſaid, "That is true: I am no enemy to religious people of whatever denomination."

I ſaid, the Methodiſts are a people in being near forty years: they are loyal ſubjects; they are inoffenſive, and deſire to live peaceably with all men. He then aſked, "By what law do you expect ſatisfaction?" I anſwered, by a law made in the firſt year of the reign of William and Mary, called the Toleration Act. He aſked, "Have you taken the oaths? I ſaid, yes: and ſhewed him my Certificate. He read it, and ſaid, "If you inſiſt on it, I will ſend the man that diſturbed you to gaol; but if I do, as he has a wife and ſeveral children, theſe muſt come on the town. Therefore if you will ſhew him lenity this time, I will take care of him in future." I anſwered, I ſhall ſubmit to your judgment in the affair. I inſiſt on no damage for what is paſt: I only deſire, that in future, I may preach the goſpel in peace. He ſaid he was glad to find I was of a pacific diſpoſition; that he would have the man before him the next morning, and threaten him; and that if ever he diſturbed me again, he would ſend him to goal forthwith. I then returned him thanks, and departed; and believe he kept his word; ſeeing that man never hindered me after.

[*To be concluded in our next.*] 464 The

The EXPERIENCE of Mr. ROBERT ROE.

[*Continued from page* 362.]

MARCH 23. My father's ſevere letter requiring me to give up and forſake the Methodiſts, and go to *Oxford*, did not move me; but I rejoiced in God through faith, and ſaw his hand in it. The 26th. I was very comfortable, till in placing my books I began to think they were bound too elegantly for a Chriſtian, and ſo fell into reaſoning. I had no ſooner given way to this, than Satan came in as a flood, and I was almoſt diſtracted. The 29th. I was a little comforted; but beginning to reaſon about ſpeaking, I was ſoon miſerable. I then reſolved to cry unto God, and take no thought about ſpeaking. My temptations and miſery were gone in a moment, and I had ſweet peace and love. The 30th. Brother *Keeling* was a help to me, as I walked and converſed with him in the park. But I now plainly ſee I muſt come to God for help; ſeeing man cannot deliver me. Accordingly I look to God for help, as a child does to its mother; and while I do this, I am ſupported.

April 19. Since I wrote laſt, my experience and trials have been various. But this I ever find, when I yield to reaſoning and unbelief, the enemy gets the advantage; but if I look to Jeſus by faith, it brings preſent power, peace and love. The 20th. I did not find overflowing joy; but nevertheleſs the Lord was near: and ſo ſtood by me in reproving ſinners, that they could not hurt me.

The 21ſt. I was much tempted, that I was indulging an Antinomian faith; but in reading Mr. *W—y's* Appeal, I was eaſed: yet I thought, this will not ſuffice unleſs God himſelf ſhews me I am right. I then went to prayer and entreated

treated the Lord, that if I was in danger of leaning to a falſe faith, he would diſcover it: but if the way of coming to him by faith alone, is what he approves of, he would convince me of it. I immediately felt peace, and ſweetneſs unſpeakable. I cried, Lord! this humbles me to the duſt. I am nothing: Chriſt is *All in all: this is the way, this is the way indeed!* O let me hang on Jeſus for ever, like a little child who has all to learn!

May 3. A letter from ſiſter *P.* informed me, my father was much diſpleaſed at my letter. I had many trials, from various quarters; yet the Lord ſupported me. Soon after this I grew very ill, and was pronounced, by ſeveral, to be in a deep decline. My nervous diſorder made me often dull, ſtupid, and incapable of reflection. At other times I was ſeized with horrible fears, which I could give no reaſon for; but ſuppoſed them to ariſe from contracted guilt. The enemy in the times of my perplexity, loſt no opportunity of diſtreſſing me with various and painful temptations. Once, when I thought I could hold out no longer, I was ſuddenly freed from a depth of miſery, by reading Mr. *W——y's* Sermon on Juſtification. At another time, a letter from *H. R*—— was a bleſſing; and whenever I could caſt myſelf by faith on Jeſus, I found relief. In July, by order of my Phyſicians, I ſet out for *Scarborough*, to ſee if ſea-bathing would reſtore my health. I called at *Leeds*, and had much comfort from many of our friends there.

January 1780. Being ſo enfeebled in body, as to be incapable of writing my Journal for ſome months, I found the inconvenience; but being a little better, I began once more to recount the dealings of a merciful God. Being at *Leeds* on New-year's-day, I renewed my covenant. It was a time of reaſoning and temptation; but the day following was a time of love. I found my mind much quickened by our dear friends here. About this time I was addreſſed by a ſimple Quaker-woman. I was pleaſed to find ſhe had the root

of

of the matter within; though our language differed a little. She aſked if I had not "gone through deep waters?" I anſwered, Yes. She aſked, "Are they not abated?" I ſaid, in a meaſure they are. "I had ſome travailing of mind, ſaid ſhe, for many in different places, who ſeemed waiting for the conſolation of Iſrael. When I met thee, with another whom I knew, although though waſt a ſtranger to me, it was made known to me that thou waſt one of theſe, and that thou ſhouldeſt ſee the ſalvation of God. I hope, as we may meet in heaven, thou art not diſpleaſed at my ſpeaking to thee now." I ſaid, quite otherwiſe; I thank you, &c. The 26th. This evening I was very poorly, but found the converſation of Miſs *Ritchie*, Mrs. *Clapham*, and Mrs. *D*—— very profitable. It would be well, as they obſerve, if I made proper allowances for my complaint, and did not attribute to other things what proceeds from my diſorder alone. The 27th. I have had a trying time with my nervous complaint, and find a ſtrong propenſity to reaſon concerning my ſtate, when I am leaſt capable. I ſpent moſt of the morning with Mrs. *Clapham* and Miſs *Ritchie*, and have reaſon to bleſs God for their advice and help. They juſtly admire the kind Providence of God in bringing me to Mr. and Mrs. *H*——*n's*. I deſire to praiſe him for this alſo. They are very kind, and very pious.

[*To be continued.*] 469

An Account of the Life of Mrs. MARGARET BAXTER.

[*Continued from page* 366.]

CHAP. IV. *Of her Temper occaſioning troubles of Mind.*

HER ſoul, like others, while in the body, wrought much acording to the diſpoſition thereof. For as ſhe was, 1. of an extraordinary piercing wit, and 2. of a natural reſervedneſs; ſhe was often miſunderſtood by her neareſt friends, and

and conſequently, often croſt and diſappointed by thoſe that would have pleaſed her. And as ſhe could underſtand men much by their looks and hints, ſo ſhe expected all ſhould know her mind without her expreſſing it; which bred her many diſappointments and diſcontents. 3. She had a natural tenderneſs of mind, upon the croſſing of her juſt deſires: and too quick a ſenſe of diſpleaſing words or deeds. 4. She had an irreſiſtible fearfulneſs; her too ſenſible nature was over-timerous; and to increaſe it, ſhe was four times, before I knew her, in danger of death (of which, one was by the ſmall-pox:) to increaſe this fearfulneſs, her mother's houſe (*Apply-Caſtle*, near *Wellington*,) being a garriſon, was ſtormed while ſhe was in it, and part of the buildings about it burnt, while men lay killed before her face; and all of them threatened, and ſtript of their clothing. 5. The great work upon her ſoul, in her converſion, moved all her paſſions. 6. Her dangerous ſickneſs, coming on her before ſhe had any aſſurance of her juſtification, did increaſe her fear. 7. In this caſe ſhe lived in the ſide of the church-yard, where ſhe ſaw all the burials, and kept a death's head (a ſkull) in her cloſet before her.

2. The exceſſive love which ſhe had to her mother, did much increaſe her grief when ſhe expected death.

3. This melancholy ſeemed partly a natural, and partly an adventitious fearfulneſs in a tender, over-paſſionate nature, that had no power to quiet her own fears.

4. All was much encreaſed by her wiſdom, ſo ſtifling all the appearances of it, that it all inwardly wrought, and had no eaſe by vent.

5. Having thin ſharp blood, ſhe had a ſtrong *Hemicrania*, or head-ach once a month; and often once a fortnight, or more, from the age of fifteen or ſixteen years. All theſe together much tended to hinder her from a quiet and comfortable temper.

6. Indeed

6. Indeed all the operations of her ſoul were very intenſe and ſtrong: ſtrong wit, ſtrong love, and ſtrong diſpleaſure. And when God ſhewed her what holineſs was, ſhe thought ſhe muſt preſently have it in ſo great a degree as the ripeſt, ſaints attain; and becauſe ſhe had not as much heavenly life and delight in God as ſhe deſired, ſhe concluded ſhe had none.

[*To be continued.*] 474

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

Of INSECTS.

[*Continued from page* 369.]

THE Ant lays eggs like flies, from which are hatched ſmall worms without legs. Theſe are ſharp at one end, and blunt at the other: after a ſhort time they change into a large, white Aurelia: vulgarly called Ants-Eggs; whereas they are larger than the Ants themſelves. They move theſe at their pleaſure. When an Ant's neſt is diſturbed, and the Aurelia ſcattered abroad, the Ants are at infinite pains to gather them, and make them a neſt again. Nay, thoſe of one neſt will often do this for the Aurelia of another.

At the bottom of an Ant's neſt, which is built with ſmall pieces of dry earth, there is always a large quantity of eggs, worms, and Aurelia. The Aurelia are covered only with a thin ſkin, and if opened, ſhew the Ant in its ſeveral ſtages toward perfection.

In every neſt, as in every bee-hive, there are three kinds of the inſect; males, females, and working Ants, or labourers. Theſe laſt are neither male nor female, nor have any buſineſs,

but taking care of the young brood. Male Ants have four wings and three lucid points on their head, and their eyes are larger than thoſe of the female or labourers. They are not found in the neſt at all ſeaſons, but only at particular times. It ſeems they are killed (like drone-bees) as ſoon as the ſeaſon for impregnating the females is over.

The body of the female is larger and thicker than that of the male, or labourer; and contains a great number of eggs, placed in regular lines. She has alſo the three lucid points on her head, which ſeem to be three eyes.

The Ant, examined by the microſcope, appears a very beautiful creature. Its head is adorned with two horns, each having twelve points. Its jaws are indented with ſeven little teeth, which exactly tally. They open ſideways exceeding wide, by which means the Ant is often ſeen graſping and carrying away bodies of three times its own bulk. It is naturally divided into the head, the breaſt, and the belly; each joined to the other by a ſlender ligament. From the breaſt proceed three legs on each ſide. The whole body is caſed over with a ſort of armour, ſo hard as ſcarce to be penetrated by a lancet, and thick ſet with ſhining, whitiſh briſtles.

They bring out, not corn, but their young, every day, and ſpread them near their neſt, in little heaps, on a kind of dry earth, provided for that purpoſe. They carry them back at night. But it is obſerved, they never bring them out, unleſs in a day that promiſes to be fair. In the prognoſtics of this they ſhew great ſagacity. Where it is dangerous to expoſe them in the day-time, by reaſon of the birds, they vary their rule, bringing them out in the night, and carrying them back in the morning.

They do not eat at all in winter, but ſleep like moſt other inſects. There is a ſtrait hole in every Ants neſt, about half an inch deep; after which it goes ſloping into their magazine, which is a different place from that where they eat and reſt.

Over

Over the hole they lay a flat ſtone or tile, to ſecure them from their great enemy the rain. In a fair day, the hole is open; but when they foreſee it will rain, and every night, the cover is drawn over, with great ingenuity as well as labour. Fifty of the ſtrongeſt of them ſurround the ſtone, and draw and ſhove in concert. The like pains they take every morning, to thruſt it back again.

An Ant never goes into any neſt but her own; if ſhe did, ſhe would be ſeverely puniſhed. And if ſhe returned again after this warning, the others would tear her to pieces. Therefore they never attempt it, but in the laſt extremity: ſometimes they will rather ſuffer themſelves to be taken.

Ants do not bite, as is vulgarly ſuppoſed. But the red Ants have a ſting, which expreſſes a corroſive liquor, that raiſes a ſlight inflammation. The black Ants have no ſting.

On opening an Ant-hill, a great quantity of eggs is uſually found. They look like the ſcatterings of fine ſalt, and are too minute to be ſeen by the naked eye. Through a microſcope they appear like the eggs of ſmall birds, and are as clear as the air-bladders of fiſhes. They lie in cluſters under cover of ſome light earth. The Ants ſeem to brood over them, till every granule is hatched into a worm, not much larger than a mite. In a ſhort time theſe turn yelloviſh and hairy, and grow near as big as their parent. They then get a whitiſh film over them, and are of an oval form. If this cover be opened after ſome days, all the lineaments of an Ant may be traced; though the whole is tranſparent, except the eyes, which are two dark ſpecks.

The care theſe creatures take of their young is amazing. Whenever a hill is diſturbed, all the Ants are found buſy, in conſulting the ſafety, not of themſelves, but of their offſpring. They carry them out of ſight as ſoon as poſſible; and will do it over and over, as often as they are diſturbed. They carry the eggs and worms together in their haſte; but as ſoon as

the danger is over, they carefully ſeparate them, and place each by themſelves, under ſhelter of different kinds, and at various depths, according to the different degrees of warmth which their different ſtates require.

In the ſummer, they every morning bring up the Aurelia near the ſurface of the earth. And from ten in the morning till about five in the afternoon, they may be found juſt under the ſurface. But if you ſearch at eight in the evening, they will be found to have carried them all down. And if rainy weather be coming on, they lodge them at leaſt a foot deep.

Though Ants unite in colonies, in ſuch places as are agreeable to their different natures, yet they often vary their reſidence. But the ſeveral ſpecies never intermix, though they will be good neighbours one to another.

Their architecture is adjuſted with remarkable art. The whole ſtructure is divided into numerous cells, communicating with each other by ſmall ſubterraneous channels, which are circular and ſmooth. They carry on all their works by means of their double ſaws, and the hooks at the extremity of them.

A colony from the latter end of Auguſt, to the beginning of June, conſiſt of a female, and a various company of workers: and beſides theſe, in the latter end of June, all July and part of Auguſt, of a number of winged Ants.

The labouring Ants, being of no ſex, are wholly employed in providing for the young, which the queen depoſites in the cells. In whatever apartment ſhe is preſent, univerſal joy is ſhewn. They have a particular way of ſkipping, leaping, prancing, and ſtanding on their hind-legs. Some walk gently over her, others dance round her, all expreſs their loyalty and affection; of all which you may be convinced in a few moments, by placing the queen and her retinue under a glaſs.

[*To be continued.*] 478

Extracts

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

Of the Migration and Diſperſion of Nations.

[*Continued from page* 371.]

THE firſt war of the Titans conſiſted in rebellion againſt heaven; but there was another war, wherein they engaged with men. This was not long after the Diſperſion, which is recorded even by the heathen Writers. They add, a war ſoon after commenced between the Titans and the family of Zeuth, which was the firſt war that ever happened among the ſons of men. It was no other than the war mentioned by Moſes, carried on by four kings of the family of Shem, againſt the ſons of Cuſh, to recover the land of Shinar, which they had uſurped. The ſons of Shem now recovered both the city and country of Shinar, and then attacked the Titanians in all their quarters. They reſolved either to drive them utterly out of the country, or to make them tributaries, which they did. But upon their rebelling, after thirteen years, the Confederates attacked them again, and totally ſubdued them. This war againſt the Titans or Giants, as they are often called, was in the tenth generation from the deluge.

The kings who conquered the Titanians, were the king of Elam; the king of Nations, that is, Oram; the king of Shinar, and the king of Elaſur or Nineveh. It is probable each nation took the chief part of the glory of the war to itſelf. For the conqueſts of Ninas (by which word is ſignified merely the Ninevites) conſiſted in great meaſure of theſe atchievements. The real principal in the war was the king of Elam: for notwithſtanding the boaſted conqueſts of the Aſſyrians, and the famed empire of Nians and Semiramis, the province

province of Aſſur was then a ſmall diſtrict: and the kingdom of Elam was ſuperior both to that of Nineveh and Babylonia.

To this Mr. Bryant ſubjoins a very large Extract from Beroſus, giving an account of the firſt ages. Wherever Beroſus got this account, it is ſtark, ſtaring, ſelf-contradictory nonſenſe. I do not wonder Euſebius (a man of exceeding little judgment) ſhould repeat it; but I wonder Mr. Bryant ſhould. As alſo that he ſhould imagine, that "The Antediluvians fed upon raw fleſh." I thought it had been univerſally allowed, that they ate no fleſh at all.

But who is this Beroſus, that the Writings of Moſes need be confirmed by him? Truly I ſhould as ſoon think of confirming St. Paul's Writings, by the Tales of the Fairies.

With infinite pains and ingenuity Mr. Bryant labours to extract a little ſenſe out of this egregious nonſenſe. Pity ſo ingenious a man ſhould be ſo badly employed!

[*To be continued.*] 481

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 374.]

LETTER V.

Rev. Sir,

1. HAVING conſidered at large that famous paſſage in the Goſpels, which has been underſtood by Chriſtians, in all ages, as condemning Polygamy; I proceed to another, in the Epiſtles, which has been looked upon in the ſame light.

The Apoſtle having ſhewn the Corinthians the evil of fornication, and exhorted them to flee from it, in the latter part

part of the ſixth chapter of his firſt Epiſtle, proceeds in the beginning of the next to furniſh them with a remedy againſt it, which is *marriage*; recommending, nevertheleſs, a ſingle life to ſuch as were able to receive it. *Now concerning the things whereof ye wrote unto me*, (ſays he) *It is good for a man not to touch a woman*, that is, to remain ſingle: *Nevertheleſs*, as all men cannot receive this ſaying, *to avoid fornication let every man have his own wife, and every woman her own huſband:* for if a man does not find *one wife*, and a woman *one huſband* a remedy againſt fornication, neither would each party be ſatisfied with ſeveral. But then, ver. 3, *Let the huſband render unto the wife due benevolence*, (οφειλομενην ευνοιαν, the conjugal debt) *and likewiſe alſo the wife unto the huſband.* For with reſpect to this, *the wife hath not power over her own body, but the huſband.* In like manner, *the huſband hath not power over his own body, but the wife. Defraud ye not one the other:* of this duty of marriage, *unleſs it be with conſent for a time, that ye may give yourſelves unto faſting*, and *come together again that Satan tempt you not for your incontinency.*

2. In theſe verſes the Apoſtle, 1. Recommends a ſingle life: *It is good for a man not to touch a woman:* but as this might not be expedient for all, or even for moſt, 2. He allows marriage; but only between one male and one female. *To avoid fornication, let every man have his own wife*, (not wives) and *every woman her own huſband.* 3. Becauſe otherwiſe marriage would be no remedy againſt fornication, nor anſwer its main end, therefore he enjoins married perſons to render to *each other* the conjugal debt, which he declares they cannot withhold from each other (much leſs can they give it to others) without injuſtice; becauſe having entered into a ſolemn covenant, given their bodies to each other, and being made *one fleſh*, they have neither of them power over their own bodies, ſo as to deny the uſe of them to each other; much leſs to beſtow the uſe of them upon others. 4. With regard to this, according to the Apoſtle there is *no difference* between

between the huſband and the wife: their claims are *reciprocal* and in the *ſame degree:* the huſband is bound to his wife by the *ſame law* whereby ſhe is bound to her huſband, and ſhe has the *very ſame* power over his body that he has over hers. So that, 5. If the Apoſtle's words leave the huſband at liberty, not only to *defraud his wife* of the duty of marriage, and that without her conſent either aſked or obtained, and without any view to faſting and prayer, or any ſuch holy purpoſe, but alſo to beſtow that duty upon another whom he has taken to be his wife, againſt the will of his former wife, and in defiance of the law that bound him to her, and gave her power over his body, excluſive of all other women; then do the ſame words leave the wife at liberty to do the ſame, viz. to withhold her body from her huſband, and give the uſe of it to any man, married or ſingle, as ſhe may think proper.

3. Come we now to conſider what our Author makes of this. As to a *ſingle life*, he declares himſelf an utter enemy to it, ridiculing it throughout his books, and ſolemnly avowing, page 173, That he "cannot conceive any man's conſcience to be more taken captive by the devil, than *his* is who is brought under a perſuaſion that celebacy is more pure and holy, and much more acceptable to God than marriage. Such a one, he ſays, who under this perſuaſion abſtains from marriage, lives in perpetual oppoſition to that command, which was given with a bleſſing from God, *Increaſe and multiply and repleniſh the earth.*" Nay, he tells us afterwards, "They who prefer a life of ſolitude to matrimonial connexions, as holier and better," ſin in the next degree to murder: "For this command for the propagation of the ſpecies ſtands, Gen. ix. 7, in direct connexion, and immediately following the poſitive law againſt murder, as *privation* of life is a ſin againſt this, *prevention* of life is ſomething very like it, and therefore placed near it in the ſacred code."— Before I proceed, permit me to ſay, Sir, I really think, I can conceive

conceive what our ingenious Author ſays he cannot conceive. I can conceive a man's conſcience to be more taken captive by the devil, than his is who prefers a *ſingle* to a *married* life; even the conſcience of the Author of *Female-ruin*, who believes and teaches, in oppoſition to Scripture and Reaſon, that marriage conſiſts wholly and ſolely in the carnal union of the male and female, and that it is quite as lawful to marry two or three, or half a dozen wives, as to marry one. "Such a one who under this perſuaſion," diſregards all previous contracts, and inſtituted forms, and takes poſſeſſion of a woman, though a virgin, commits no leſs a ſin (as has been ſhewn) than *fornication*, if he is a ſingle man; or if married, *adultery*: he lives therefore in perpetual oppoſition to the ſeventh command, as Chriſt hath explained it; which to violate (if I may reaſon like Mr. *Madan*) as it follows the ſixth, is to ſin in the next degree to murder.

4. But how comes Mr. *Madan* to fall ſo foul upon celebacy? What relation had this to the ſubject of his book? Oh! a near relation: for if in his great zeal for Polygamy he can hardly excuſe a man who only marries *one wife*, how ſhould he bear thoſe who marry none? Beſides as he ſhews, page 181, that "many things may happen after marriage which may be very reaſonable, and indeed unavoidable cauſes of ſeparation between a man and his wife, ſo that the huſband may be reduced to the ſituation of an unmarried man, haraſſed by the ſame deſires, ſubject to the ſame temptations;" he takes care to add to this, page 184, a long and circumſtantial account of the ſin and folly of "the unnatural plan of celebacy," with all its dreadful conſequences and miſchievous effects; which however (it ſeems) page 177, "are too many to enumerate, too horrid to particularize." By this means, you ſee, Sir, he is furniſhed with an argument in favour of Polygamy: for if celebacy is a ſin, and folly, and attended with ſuch bad conſequences, and if a man who has but one wife may eaſily be reduced, by various means, to the condition of an *unmarried man*; it will follow

that it is *wiſe* and *virtuous* to marry two or three wives, and thus to provide in time againſt the inconveniencies, and miſeries one might ſuffer in caſe of a ſeparation from one's preſent wife; it being ſo *intolerable* and *dreadful* an evil to be without the comforts of matrimony, and there being far leſs danger of being deprived of theſe with *many* wives than with *one*.

As for thoſe who have the gift of continency, he thinks, page 179, "they are very few:" as for thoſe who have it not, "it is antiſcriptural and abſurd to exhort them to pray for it," even ſuppoſe they are married men, and removed by the Providence of God, to a diſtance from their partners, or deprived for a time of their ſociety.

5. "That there may, however, be ſituations, and particular circumſtances, under which it is not only lawful, but a duty to pray for continence," our Author has no doubt. "As where our natural deſires would lead us to forbidden enjoyment:" he means, in the caſe of a married woman: for he adds, "but we muſt judge of this by the ſcripture, and not by the prejudice, folly, and ſuperſtition of men." And according to him, the ſcriptures forbid no man, whether *married* or *ſingle* to deſire or enjoy any woman whatſoever that is not engaged to a huſband; nor does a virgin, (page 173, vol. ii.) who delivers up her perſon to the man of her choice, without any previous contract, or ceremony taking place, ſin in ſo doing." In perfect conſiſtency with this doctrine (page 123, explaining Matt. v. 28, *Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart*) he tells us, "This muſt mean ſuch a woman as adultery would be committed with, ſuppoſing the thought brought forth into act:" and, page 332, explains it of *another man's wife*, quoting the Greek word γυναικα, as if it properly ſignified, not a *woman* ſimply, but *a wife*; thus impoſing upon the unlearned reader. And in a long and curious note, on page 123, he takes a deal of pains to ſhew us that

that it certainly means a woman related to a man, either eſpouſed, or that hath cohabited with her huſband; for (adds he) with no other can adultery be committed. "For want of conſidering this (he thinks) ſome Commentators, by letting their own imaginations looſe, have filled thoſe of their readers with matter of ſore diſtreſs, and bondage of conſcience, as if the deſire of any female whatſoever" (he ſhould have ſaid, as if a married man's deſiring a virgin or two) "came within what they call the *ſpiritual meaning* of the ſeventh commandment."

[*To be continued.*]

Of GOD'S UNIVERSAL LOVE.

[*Continued from page* 376.]

AFTER this, the great Apoſtle of the Gentiles addreſſes himſelf to the Jews, thus: "If thou who art called a Jew, and reſteſt in the law, and boaſteſt of God; becauſe thou knoweſt his will, art inſtructed by the law of what is beſt, and lookeſt upon thyſelf as a guide of the blind, a light to thoſe that walk in darkneſs, an inſtructor of the fooliſh, a teacher of babes; becauſe by the law thou haſt an idea of ſcience and truth: thou boaſteſt in vain of the law, if breaking the law, thou diſhonoureſt God. Circumciſion verily profiteth, if thou keep the law; but if thou tranſgreſs the law, thou becomeſt thereby uncircumciſed. If therefore, he that by birth is uncircumciſed, obſerve the righteouſneſs of the law, will not he be looked upon as circumciſed, and judge thee, that with the letter and with circumciſion tranſgreſſeſt the law? For he is not a Jew that is one outwardly, and the true circumciſion is not that of the fleſh; but the Jew is he, that is ſo inwardly, and circumciſion is that of the heart, in

ſpirit, and not in the letter, whoſe excellency comes not from men, but from God." Can there be any thing more expreſs than this text, to prove that the true circumciſion, the true Iſraelite, the true elect, is not he that profeſſeth the law outwardly; but he that is filled with the ſpirit of the law, by the circumciſion of the heart? and that a man may be born uncircumciſed, or out of the pale of the viſible church, and yet obſerve, by the internal efficacy of univerſal grace, all the righteouſneſs of the law? Now what the Apoſtle ſays here of outward circumciſion, and the literal knowledge of the Moſaic law, muſt be true of baptiſm, and the ſpeculative knowledge of the Evangelical law: for to be ſure, God's power, wiſdom, and goodneſs are not more barren, nor leſs extended under the new law, than under the old.

St. Paul, in the beginning of the third chapter, makes an objection againſt this doctrine of univerſal grace, which ſcandalized the Jews then, and will ſcandalize judaizing chriſtians now. "What advantage then have the Jews over the Gentiles, or what profit is there in circumciſion?" The Apoſtle anſwers: "Much every way; becauſe unto them were committed the oracles of God." The Jews were depoſitaries of all the ſacred doctrines of faith; of the original traditions of the patriarchs, of the great ideas we ſhould have of the divine nature, attributes and conduct. They were, ſo to ſpeak, the regiſters of heaven. We muſt ſay the ſame of the chriſtian church, under the goſpel. All other nations have only imperfect glimpſes, rays and veſtiges of true wiſdom, and of the hidden ſcience of the ſaints: but in the pale of the viſible church, and in the ſacred oracles entruſted to its conſervation, are to be found, the entire, compleat knowledge of God and Providence; of man's primitive innocence, and preſent degradation; of the œconomy of the inviſible world; of God-man, head, and high prieſt of all intelligent natures; of the neceſſity, efficacy, and extenſion of our Saviour's death and ſufferings; of the true means of reuniting

uniting the ſoul to God, by prayer, mortification, and ſelf-denial; of the divine virtues, faith, hope, and charity, which cannot be produced in the ſoul, but by the immediate operation of the eternal *Word*; of the ſublime happineſs deſtined for us in a future ſtate; and of the reſtitution of all beings to their primitive innocence, purity, order, and perfection; and in fine, of the ſacred ſexenary, ſo ſublime, ſo reaſonable, ſo luminous in its principles, ſo ancient in its origin, and ſo beautiful in its conſequences. Though theſe ſacred truths have been degraded, altered, obſcured and disfigured by the ſchoolmen, or the chriſtian mythologiſts; and though ſome faint veſtiges of them, may be diſcovered in the tradition of all nations; yet they are to be found no where pure, entire, and uncorrupted in any ſyſtem of philoſopy, in any plan of paganiſm, in any ancient books, but the ſacred oracles of the Old and New Teſtament, depoſited in, entruſted to, and preſerved by the true chriſtian church, whoſe advantages and privileges are, therefore, far ſuperior to theſe of any other communion. God, however, is ſtill the common Father of ſpirits, and has left no nation, without an inward teſtimony wrote in their hearts; by which they may know and practiſe the eternal law of love, order and juſtice, prayer, mortification and ſelf-denial, ſupernatural faith, hope and charity, alone neceſſary to ſalvation.

[*To be continued.*] 490

A DISCOURSE *of God's Judgments: occaſioned by the Account of the Man whoſe hands and legs rotted off. By* SIMON FORD, D. D. *Rector of Old Swinford, Worceſterſhire.*

[*Continued from page* 379.]

V. THE fifth particular is, to give an account of the diſtinguiſhing characters, by which ſuch divine Judgments are diſtinguiſhed from like Providences befalling men on other accounts.

The

The reaſon of which diſquiſition is, becauſe God many times, either inflicts, or at leaſt permits great afflictions to befal men, yea, the beſt of men; who are not to be ranked under this head of judicial executions, as being intended by God to promote holy deſigns of quite a different nature and tendency.

Now in the purſuance of this great enquiry, I ſhall firſt offer to your conſideration, ſome general obſervations concerning divine judgments, which may conduce to the governing ourſelves in them with due caution: and then give you the characters I promiſed.

The general obſervations are theſe. 1. That ſuch public, ſignal judgments are a ſort of divine Providences which God doth rarely exhibit to the world. For he himſelf calls the execution of judgments, in ſuch a notorious manner, *his ſtrange work*. And (ſpeaking after the manner of men) tells us, it is that which he *doth not willingly*, i. e. not of his own natural propenſion; but upon the urgency of ſome ſpecial occaſions, are the daily and hourly exerciſe of his Providence: but thoſe harſh iſſues of it (like unnatural births) are produced but now and then. And that 1. partly, becauſe this world is not properly the ſeaſon for the *revelation of the righteous judgment of God, wherein to render to every man according to his works*; 2. partly, becauſe he is deſirous to keep up the juſt value of ſuch great occurrences by the rarity of them; which if they were common, would grow into like diſeſteem with other things that come under daily obſervation: and 3. partly, becauſe, as a bountiful Benefactor, he is not willing to ſtraighten his liberality to the very worſt of men; but to give them a plentiful ſhare of the *good things* of this life, whoſe *portion* is laid out *here*.

2. It is highly probable, theſe unuſual Providences are yet rarer in the *latter ages* of the world, than in the earlier: and under the *Goſpel*, and among *Chriſtians*, than under the *Law*. Before the Scripture in any part was written, Tradition, with the

the reliĉts of the light of Nature, ſometime aſſiſted with extraordinary revelation, was the Rule whereby the world was governed. But becauſe the two former were much corrupted, and the third was afforded but now and then to a few eminently good men; the generality had need to be often taught their duty, as Gideon *taught the men of Succoth with thorns and briars*, ſharp and ſevere Providences. And even after ſo much of it was written, as ſerved to govern the Jewiſh Church, God was pleaſed to keep up ſtill, in great part, the ſame method of adminiſtring his kingdom upon earth by exemplary Providences. As probably conſidering, 1. that what was ſo *written*, was to be kept among them to whom it did principally *pertain*; and that the reſt of the world was to be leſt generally in the ſame condition they were in before. And 2. that (by the difference put betwixt the Jews and them, by a peculiar diſcriminating religion) the reſt of the world were generally exaſperated againſt them; ſo, that had they not been kept in awe by ſuch penal providences now and then, they would continually have been attempting the extirpation of a ſort of men ſo odious to them.

If we conſider theſe particulars, and ſome others that might be ſuggeſted; we may be ſatisfied, that, if we do not now hear of ſuch frequent, notorious executions of divine juſtice as then were, the ſtate of the church ſince Chriſt, (and that church ſpread over all the world) the clearneſs and perſpicuity of his doctrine in the main inducements to a good life; and the more plentiful effuſions of the holy Spirit; render it leſs neceſſary that we ſhould do ſo: eſpecially, ſeeing we have all thoſe great inſtances of divine ſeverity which were exhibited in thoſe ancient ages, delivered down even to us *upon whom the ends of the world are come.*

3. The certain interpretation of ſuch rare judicial providences, when they now fall out, is to us more difficult, than it was to the men of thoſe days, in which they were more frequent. In former times God raiſed up prophetical men,

men, to threaten judgments before they came, and interpret them infallibly when they came. But the moſt perfect judgment we can now make of them, though we uſe all the means left us to that purpoſe, will fall very ſhort of infallibility, and amount, at moſt, only to a great moral certainty, in moſt caſes of that nature.

4. It is therefore very eaſy to miſtake in this affair, and be deceived by the making ſuch interpretations of divine providences, as fancy and paſſion ſuggeſt to us: and the moſt of men (and too many good men too) are very prone to be miſled by them themſelves, and to miſlead others.

5. Such miſtakes, are not more eaſy and frequent, than ſinful and dangerous; becauſe, by our aptneſs to avouch them, and impoſe them on the belief of others, we too often render ourſelves guilty of prophaning God's name, by ſtamping our own fond conceits with his image and ſuperſcription, which is no leſs a crime in this caſe againſt God, than the minting adulterate coin is againſt a temporal Prince.

6. And yet, laſtly, notwithſtanding all that hath been ſaid, I muſt avouch, that I do not believe God hath altogether tied up his hands from executing ſignal judgments, even in theſe days, or in thoſe regions where the goſpel is preached with clearneſs. Eſpecially, in caſe the ſubſtantial corruptions of ſo pure a religion be at any time ſo groſs, or the general debauchery of men be ſo ſcandalous, as to call for them: and when any new impieties become bold, beyond the examples of the former ages of Chriſtianity, if not countenanced and encouraged, among noted profeſſors. Nor are we, in ſuch caſes, ſo deſtitute of direction, partly, from parallel ſcriptures, partly from the general motions of mankind in all ages concerning ſuch providences; and partly, from the concurring evidence of circumſtances, but that we may, by the ordinary aſſiſtance of God's ſpirit, diſcern ſufficient tokens of divine judgments upon many of them, to lay a foundation for the improvement of them to the end which God generally deſigns.

[*To be continued.*] 494 *An*

An Account of the Maſſacre of Paris: tranſlated from the French of M. Boſſuet, Biſhop of Meaux.

[*Continued from page* 380.]

THE alarm rung at the palace, on the great bell, uſed in extraordinary ceremonies, was to ſerve for a ſignal. The Duke of Guiſe was not aſhamed to undertake the execution. The firſt crime which he had committed in procuring the aſſaſſination of the Admiral, was an engagement of him, in all the reſt. Orders were ſecretly given to have him obeyed in the city, and alſo by the military. Arms were carried to the Louvre with as much ſecreſy as poſſible. Teligni had information of it, as well as of the private movement made by the military. The King told him, every thing was doing by his orders, to keep the populace, whom the Duke of Guiſe was endeavouring to raiſe, to their good behaviour. Upon this Teligni continued quiet, and even hindered his father-in-law from being warned. The night was already far advanced when the Duke of Guiſe began to give his orders. He commanded the Mayor and Sheriffs, who had been prepared, without acquainting them with particulars, to keep their men in readineſs, and to repair to the town-houſe to get their orders.

The Mayor declared to the men whom he had hired, that the King had reſolved to be rid that night of all the Huguenots then in Paris; and that he had given orders at the ſame time, that they ſhould be treated in the ſame manner throughout his kingdom; and that therefore they ſhould not fail to fall upon them at the ſignal. He cauſed them to put a ſhirt ſleeve upon their left arms, and a white croſs in their hats, that they might know each other; and ordered that at a certain hour lanthorns ſhould be lighted in all the windows.

The hour of twelve was approaching, and the Queen came and ſtruck the laſt ſtroke. As ſhe perceived the King grow pale, ſhe ſaid to him, "Have you not the reſolution to rid yourſelf of men who have ſo little regard for your authority?" He was nettled, and bid them begin then. The Queen left him immediately, and gave the laſt orders.

A great mob gathered about the Louvre. The lanthorns were lighted. The Huguenots in ſurpriſe, aſked what was the matter? They were anſwered, that it was a rejoicing at the Louvre. Some of them went thither, and were committed to the guard-room, whilſt the King, terrified at the orders he had given, commanded they ſhould ſtill delay; but he was told there was no longer time for deliberation. The alarm rung at St. Germain de l'Auxerrois, the pariſh church next the Louvre, and the Duke of Guiſe marched with a great retinue to the Admiral's. He awoke at the noiſe. His firſt thought was, that the Duke of Guiſe had made an inſurrection among the people. Some ſhots which he heard in his court, made him gueſs that their aim was at him. He roſe out of bed, ſaid his prayers, told his ſervants, without any emotion, that he plainly perceived he muſt die, and that they might make their eſcape as well as they could: for he had no further need of man's aſſiſtance.

Scarce had he ended, when he ſaw enter, with a drawn ſword, a man who aſked if he was the Admiral? "Yes," ſaid he, "young man;" ſhowing him his grey hairs: and added, "thou oughteſt to reſpect my age; but go on, thou wilt only deprive me of a few minutes." The aſſaſſin then ran the ſword through his body, and pierced him with ſeveral wounds. The Duke of Guiſe aſked if he was dead, and to be aſſured of it, he wanted to ſee his dead body; it was thrown out at the window to him. Teligni was killed at the ſame time.

[*To be concluded in our next.*]

A Deſcription

A Deſcription of the POISON-TREE, *in the Iſland of Java: tranſlated from the original Dutch of N. P. Foreſch.*

[*Concluded from page* 386.]

IN the year 1776, in the month of February, I was preſent at the execution of thirteen of the Emperor's Concubines, at *Soura-charta*, who were convicted of infidelity to the Emperor's bed. It was in the forenoon, about eleven o'clock, when the fair criminals were led into an open ſpace within the walls of the Emperor's palace. There the judge paſſed ſentence upon them, by which they were doomed to ſuffer death by a lancet poiſoned with Upas.

The executioner proceeded on his buſineſs in the following manner. Thirteen poſts, each about five feet high, had been previouſly erected. To theſe the delinquents were faſtened, and their breaſts ſtripped naked. In this ſituation they remained a ſhort time in prayer, attended by ſeveral prieſts, until a ſignal was given by the judge to the executioner; on which the latter produced an inſtrument, much like the ſpring lancet uſed by farriers for bleeding horſes. With this inſtrument, poiſoned with the gum of the Upas, the unhappy wretches, were lanced in the middle of their breaſts, and the operation was performed upon them all in leſs than two minutes.

My aſtoniſhment was raiſed to the higheſt degree, when I beheld the ſudden effects of that poiſon; for in about five minutes after they were lanced, they were taken with a *tremor*, attended with a *ſubſultus tentinum*, after which they died in the greateſt agonies. In ſixteen minutes all the criminals were no more. Some hours after their death I obſerved their bodies full of livid ſpots, their faces ſwelled, their colour changed to a kind of blue.

Theſe circumſtances made me deſirous to try an experiment with ſome animals, in order to be convinced of the real effects of this poiſon; and as I had then two young puppies, I thought them the fitteſt objects for my purpoſe. I accordingly procured, with great difficulty, ſome grains of Upas. I diſſolved half a grain of it in a ſmall quantity of arrack, and dipped a lancet into it. With this I made an inciſion in the lower muſcular part of the belly of one of the puppies. Three minutes after it received the wound the animal began to cry out moſt piteouſly, and ran as faſt as poſſible from one corner of the room to the other. So it continued during ſix minutes, when all its ſtrength being exhauſted, it fell upon the ground, was taken with convulſions, and died in the eleventh minute. I repeated this experiment on two other puppies, with a cat, and a fowl, and found the operation of the poiſon in all of them the ſame: none of theſe animals ſurvived above thirteen minutes.

I thought it neceſſary to try alſo the effect of the poiſon given inwardly, which I did in the following manner. I diſſolved a quarter of a grain of the gum in half an ounce of arrack, and made a dog of ſeven months old drink it. In ſeven minutes a retching enſued, and I obſerved, at the ſame time, that the animal was delirious, as it ran up and down the room, fell on the ground, and tumbled about; then it roſe again, cried out very loud, and in about half an hour after was ſeized with convulſions, and died.

From theſe experiments I have been convinced, that the gum of the Upas is the moſt dangerous and moſt violent of all vegetable poiſons; and I am apt to believe that it greatly contributes to the unhealthineſs of that Iſland. Nor is this the only evil attending it: hundreds of the natives of Java, as well as Europeans, are yearly deſtroyed and treacherouſly murthered by that poiſon, either internally or externally. Every man of quality or faſhion has his dagger or other arms poiſoned with it; and in times of war the Malayans poiſon the

the ſprings and other waters with it; by this treacherous practice the Dutch ſuffered greatly during the laſt war, as it occaſioned the loſs of half their army.

A Narrative of Captain KENNEDY'S *loſing his Veſſel at Sea.*

WE ſailed from Port-Royal, in Jamaica, on the 21ſt day of December laſt,* bound for Whitehaven; but on the 23d, having met with a hard gale at North, we were obliged to lie under a foreſail, for the ſpace of ten hours; which occaſioned the veſſel to make more water than ſhe could free with both pumps. In this ſituation we ſet ſail, in hopes of being able to make the iſland of Jamaica again. But, in leſs than an hour's time the water overflowed the lower deck, and we could ſcarce get into the yaul, (being thirteen in number) before the veſſel ſunk; having with much difficulty, been able only to take out a keg, containing a ſmall quantity of biſcuit, and two bottles of wine. But the wind continuing to blow hard from the North, and the ſea running high, we were obliged, after an unſucceſsful attempt of three days, to bear away for the Bay of Honduras.

On the ſeventh day we made Swan's Iſland, and went on ſhore under the flattering hopes of finding ſome refreſhments; but we only found a few quarts of brackiſh water in the hollow of a rock, with a few wilks. So we embarked in the evening, with only ſix quarts of water, for the Bay of Honduras. Between the 7th and 14th day of our being in the boat, we were moſt miraculouſly ſupported.

* Though (through the negligence of the tranſcriber) the Editor has it not in his power to give the date of the year, yet he cannot prevail on himſelf to withhold from the public, what may be a means of ſaving the lives of multitudes of ſea-faring men.

In

In the evening the wild ſea-fowls hovered over our heads, and lighted on our hands which we held out to receive them. Of theſe our people eat the fleſh and drank the blood, declaring it to be as palatable as new milk: I eat twice of the fleſh, and thought it very good.

On the 15th we landed on an iſland, called Ambergris. We ſlept here four nights, and every evening picked up wilks.

On the firſt evening, we found a lake of freſh water, by which we lay all night; and near it buried one of our people. On the third, we buried another; which, with four, who died on the paſſage, made ſix, who periſhed with hunger and fatigue.

On the fifth, we diſcovered a ſmall veſſel, at ſome diſtance, which we made for. In the evening we got on board her, and in a few hours (being the 10th of January) we landed on St. George's quay, in a very languid ſtate.

I cannot conclude without mentioning the great advantage I received from ſoaking my clothes twice a day in ſalt-water; and putting them on without wringing.

It was a conſiderable time before I could make my people comply with this meaſure; but at laſt, ſeeing the good effects it produced, they practiſed it twice a day. To this diſcovery I impute the preſervation of all our lives.

One circumſtance worthy of notice is, we daily made the ſame quantity of urine, as if we had drank moderately of any liquid; which muſt be owing to a body of water being abſorbed through the pores of the ſkin. The ſaline particles remaining in our clothing became encruſted, partly by the heat of our bodies, and partly by that of the ſun; which rendered our ſitting very diſagreeable. But we found, that by waſhing out the ſaline particles, and by frequently wetting our clothes without wringing, the ſkin became well in a ſhort time; and ſuch advantage did we derive from this practice, that the violent drought went off, and the parched

tongue

tongue was cured in a few minutes: at the ſame time we found ourſelves as much refreſhed, as if we had received actual nouriſhment.

WHOLESOME ADVICE.

HEAR, / Be ſilent, / Underſtand, / Remember, } and learn { To be ſilent: / To Underſtand: / To Remember: / To do accordingly.

All that you { See, / Hear, / Know, / Can do, } { Judge it / Believe it / Tell it / Do it } Not.

Goods / Courage / Honour / Soul } Loſt, { Some / Much / More / All } Loſt.

By going to Church, / By giving Alms, / By being Unjuſt, / By Lying, } you { Hinder / Impoveriſh / Enrich / Profit } Not.

If ever you ſpeak any thing, think firſt, and look narrowly, what you ſpeak; where you ſpeak; of whom you ſpeak; and to whom you ſpeak: leſt you bring yourſelf into great trouble.

DIVINE RETRIBUTION.

A Young Farmer, who lived at *Belton*, near *Epworth*, in *Lincolnſhire*, about the year 1720, being at breakfaſt in his houſe, ſtarted up, and cried, "I muſt go into the barn!" One aſked him, "For what?" He ſaid, "I cannot tell;" and

and ran away with his knife in his hand. The firſt thing he ſaw, when he came into it, was his father, who had juſt hanged himſelf on one of the beams. He immediately cut him down; took him in his arms; brought him into the houſe, and laid him on a bed. It was not long before he came to himſelf. He then looked upon his ſon, and ſaid, "Now God has requited me? Three and twenty years ago I cut down my own father, who had hanged himſelf on that very beam!"

LETTERS.

LETTER CCCXXXVIII.

[From Miſs D. Perronet, to the Rev. J. Weſley.]

Shoreham, March 16, 1771.

Rev. and dear Sir,

WHEN God poured out his Spirit, a few years ago, to witneſs the work he had wrought in the hearts of his people, I ſtrove to underſtand it. But as it did not pleaſe him to give me much light, I concluded that he had wrought the work; but not given light to know what it was.

Obſerving alſo that many profeſſors neglected the daily croſs, I began to think, that imitating the pattern our Lord hath left us, in doing good to the ſouls and bodies of all we can, was greater than all they talked off. Yet, I often wiſhed that God would again come down and reign glorioufly in the hearts of thoſe who were willing to be wholy his.

For my own part, though I ſtrove to live to God, inwardly and outwardly, and often had the comforts of his Spirit, which emboldened me to come to him in all my difficulties; yet I was not ſatisfied: which often made me beſeech him to pierce my heart with keen conviction.

When

When Miſs B—lt—n came here, and began to tell me how the Lord had bleſſed her, I did not like ſo much about what is uſually called, *The bleſſing*. I ſaid, I find a nearneſs to God; but do not believe I am ſaved in this manner. Yet I thought, Chriſt came to deſtroy ſin in me; and that there is a greater ſalvation from it than I have yet attained. I then reſolved to be in earneſt for it; but little thought what pride and unbelief lay hid in my heart. The next day my diſtreſs increaſed, and my hope of deliverance leſſened.

When my father took this text at night, "I will water it every moment, I will keep it night and day, leſt any hurt it;" I began to have more hope. But all this while I ſaw I had a will of my own that muſt be given up; even in ſeeking after God. I therefore pleaded hard with Jeſus to help me to do it, and begged that he would ſave me *now!* I ſaid, in agony of prayer, "If thou wilt, thou canſt make me clean." Jeſus anſwered, "I will, be thou clean," and immediately I felt a mighty change through all my ſoul.

Since then, I have been tempted to think I deceived myſelf. But, upon the whole, I have abundant reaſon to adore the holy Jeſus for what he has done for me. I have now to ſet out afreſh to devote my heart and life to Him, to watch and pray, and bear the daily croſs, and to teſtify my love to him, by keeping his commandments.

I am, dear Sir, your Friend and Servant,

D. PERRONET.

LETTER CCCXXXIX.

[From Miſs P. B——, to the Rev. J. Weſley.]

March 24, 1771.

Rev. Sir,

WHEN I was about ten years old, the Lord began to work on my ſoul. I was juſtified when I was between twelve and thirteen, in 1766. About a year ago, I

was ſtirred up to ſeek for perfect holineſs; but the world allured, and the deſire of being wiſe and learned, ſeemed much to oppoſe the work of God. Now I thought I was farther off than ever; that the little ſenſe of Religion I had, was only deluſion, and that I ſhould ſurely periſh at laſt.

About a month ago, I became acquainted with Miſs B—lt—n, who encouraged me to be in earneſt. On Monday, March 20, I thought God dealt hardly with me, in requiring me to live to him, without imparting power ſo to do. When my aunt came, ſhe told me what the Lord had done for her. I could not receive her teſtimony. But I ſaw ſhe was in a good ſpirit. The more I converſed with her, the more I believed what ſhe ſaid. In the evening, Mr. Murlin's text was, "Let us go on unto perfection." This excited me to hope. After ſupper I retired; but had not been in prayer two minutes, before I was almoſt diſtracted. I was tempted to think there was no God, nor Religion; and before I could recover myſelf, I fell faſt aſleep: when I awoke I was more diſcouraged than ever.

About noon, on Wedneſday, I retired again; and while I was pleading with Jeſus, he ſaid, "I will be thou clean." I then laid hold on his word, and felt a change which I cannot deſcribe.

At preſent my ſoul hangs on him, and is very happy: and I know he will continue to do me good.

I am, Rev. Sir, yours, &c.

P. B——.

LETTER CCCXL.

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

Briſtol, May 9, 1771.

Rev. Sir,

I Have juſt received your favour, and ſincerely thank you. It is true! I am indeed too high; too warm; too impatient of contradiction:——too unlike my Lord! But I praiſe him

him that I have borne, and have been patient, and hitherto have not fainted; feeble as I am in *all* reſpects.

My ſtate of health is, and has been ſuch, for above ſeven years laſt paſt, as utterly to diſqualify me for acting as thoſe in better health can. It *obliges* me to what others deem a ſtate of indulgence, and irregularity, with reference to a certain œconomy; which they may alſo account "Statelineſs:" and there may be ſomething in complexion, attitude and manner, to give countenance to the opinion: to ſay nothing of the reſerve (partly complexional) and ſeeming indifferency, which conſtitutional languor, and habitual diſeaſe almoſt unavoidably occaſion. Yet if thoſe perſons knew the inconveniences of my ſituation, in many inſtances, and the daily martyrdom, occaſioned by acute and habitual diſeaſe, they would be far from envying me, and turn their cenſure into chriſtian tenderneſs. God only is witneſs to what I have endured for years paſt; and of the ſpirit with which he has hitherto enabled me to bear it. But I dare not boaſt; nor do I attempt a juſtification. But ſo much I may ſay, I am ready to give every brother, all poſſible ſatisfaction. Yet it ſuffices, feelingly to ſay, "Lord, thou knoweſt."

I ſhall have eternal reaſon of gratitude for whatever means he is pleaſed to make uſe off, for the cure of my ſpiritual ſickneſs. In this view nothing can appear formidable. But if I may judge of the future by the paſt, I have ſtrong demonſtrations, that whatever cure my ſickneſs needs, it can never be effected by any of the varying ſcenes of this poor world. If ſickneſs or ſorrows; if malice and envy; if ſlander and contempt could have done any thing, you, dear Sir, would not behold me at this time of day, in the light you do: tho' I humbly hope I have paſſed through no fire, without loſing ſome droſs. In truth, I have little to hope or fear in this world; nor can be greatly elated or dejected at ought it *can* "threaten or indulge." And I have been ſo long inured to the furnace, that really a thouſand things do not move me.

Thou alone, O eternal Spirit, canſt make an entire conqueſt of a ſinful heart, and ſubdue a ſoul, purchaſed by the blood of an incarnate God, to be wholly His! To thee I ſigh in ſecret places. Before thee I often weep, aſhamed and broken; while men pronounce thy ſuppliant proud and haughty. But ſuch is thy adorable will! And by this means alſo, thou teacheſt me to die!

I am, Rev. Sir, yours, &c.

J. MORGAN.

POETRY.

CONVERSATION.

PART II.

MAN's heart had been impenetrably ſealèd,
Like theirs that cleave the flood, or graze the field,
Had not his Maker's all-beſtowing hand
Givèn him a ſoul, and bade him underſtand;
The reaſoning powèr vouchſafèd, of courſe inferrèd
The powèr to clothe that reaſon with his word;
For all is perfect that God works on earth,
And he that gives conception, adds the birth.
If this be plain, 'tis plainly underſtood,
What uſes of his boon the Giver would.
The mind diſpatchèd upon her buſy toil,
Should range where Providence has bleſt the ſoil;
Viſiting every flowèr with labour meet,
And gathering all her treaſures ſweet by ſweet:
She ſhould imbue the tongue with what ſhe ſips,
And ſhed the balmy bleſſing on the lips;

That

That good, diffuſéd may more abundant grow,
And ſpeech may praiſe the powér that bids it flow.
Will the ſweet warbler of the live-long night,
That fills the liſténing lover with delight,
Forget his harmony, with rapture heard,
To learn the twittéring of a meaner bird;
Or make the parrots mimickry his choice,
That odious libel on a human voice?
No— nature unſophiſticate by man,
Starts not aſide from her Creator's plan;
The melody that was at firſt deſignéd,
To cheer the rude forefathers of mankind;
Is note for note deliveréd in our ears,
In the laſt ſcene of her ſix thouſand years:
Yet faſhion, leader of a chattering train,
Whom man, for his own hurt, permits to reign;
Who ſhifts and changes all things but his ſhape,
And would degrade her votéry to an ape;
The fruitful parent of abuſe and wrong,
Holds an uſurpéd dominion o'er his tongue:
There ſits and prompts him with his own diſgrace,
Preſcribes the theme, the tone, and the grimace;
And when accompliſhéd in her way-ward ſchool,
Calls gentleman, whom ſhe has made a fool.
'Tis an unalterable fixt decree
That none could frame or ratify but ſhe;
That heavén and hell, and righteouſneſs and ſin,
Snares in his path and foes that lurk within;
God and his attributes (a field of day
Where 'tis an Angel's happineſs to ſtray)
Fruit of his love, and wonders of his might,
Be never naméd in ears eſteeméd polite.
That he who dares, when ſhe forbids, be grave,
Shall ſtand proſcribéd, a madman or a knave;

A cloſe

A cloſe deſigner, not to be believèd,
Or if excuſéd that charge, at leaſt deceivèd.
Oh folly worthy of the nurſe's lap,
Give it the breaſt, or ſtop its mouth with pap!
Is it incredible, or can it ſeem
A dream to any, except thoſe that dream;
That man ſhould love his Maker, and *that* fire
Warming his heart ſhould at his lips tranſpire?
Know then, and modeſtly let fall your eyes,
And veil your daring creſt that braves the ſkies.
That air of inſolence affronts your God,
You need his pardon, and provoke his rod;
Now in a poſture that becomes you more,
Than that heroic ſtrut aſſumed before;
Know your arrears, with every hour accrue,
For mercy ſhown, while wrath is juſtly due.
The time is ſhort, and there are ſouls on earth,
Though future pain may ſerve for preſent mirth.
Acquainted with the woes, that fear or ſhame,
By faſhion taught, forbade them once to name;
And having felt the pangs you deem a jeſt,
Have provèd them truths too big to be expreſséd:
Go ſeek on revelation's hallowèd ground,
Sure to ſucceed, the remedy they found;
Touchèd by that powèr that you have darèd to mock,
That makes ſeas ſtable and diſſolves the rock.
Your heart ſhall yield a life-renewing ſtream,
That fools, as you have done, ſhall call a dream.
What, always dreaming over heavènly things,
Like angel-heads in ſtone, with pigeon-wings?
Canting and whining out all day the word,
And half the night? fanatic and abſurd!
Mine be the friend, leſs frequent in his prayèrs,
Who makes no buſtle with his ſoul's affairs;

Whoſe

Whoſe wit can brighten up a wintry day,
And chaſe the ſplenetic dull hours away;
Content on earth, in earthly things to ſhine,
Who waits for heavėn, ere he becomes divine;
Leaves ſaints to' enjoy thoſe altitudes they teach,
And plucks the fruit placėd more within his reach.
Well ſpoken, Advocate of ſin and ſhame,
Known by thy bleating; Ignorance thy name.
Is ſparkling wit the world's excluſive right,
The fixt fee-ſimple of the vain and light?
Can hopes of heavėn, bright proſpects of an hour,
That come to waſt us out of ſorrow's powėr,
Obſcure, or quench a faculty that finds
Its happieſt ſoul in the ſereneſt minds?
Religion curbs indeed its wanton play,
And brings the trifler under rig'rous ſway;
But gives it uſefulneſs unknown before,
And purifying, makes it ſhine the more.
A Chriſtian's wit is inoffenſive light,
A beam that aids, but never grieves the ſight;
Vigorous in age, as in the fluſh of youth,
'Tis always active on the ſide of truth;
Tempėrance and peace enſure its healthful ſtate,
And make it brighteſt at its lateſt date.
Oh I have ſeen (nor hope perhaps in vain,
Ere life go down, to ſee ſuch ſights again)
A vetėran warrior, in the Chriſtian field,
Who never ſaw the ſword he could not wield:
Grave without dullneſs; learned without pride;
Exact, yet not preciſe; though meek, keen-eyėd:
A man that would have foilėd at their own play,
A dozen would-bes of the modern day:
Who when occaſion juſtifiėd its uſe,
Had wit as bright, as ready to produce;
Could fetch from records of an earlier age,
Or from philoſophy's enlightenėd page,

His

His rich materials, and regale your ear,
With ſtrains it was a privilege to hear.
Yet above all his luxury ſupreme,
And his chief glory was the goſpel theme.
There he was copious as old Greece or Rome,
His happy eloquence ſeemèd there at home:
Ambitious, not to ſhine or to excel,
But to treat juſtly what he lovèd ſo well.

A PRAYER *for* HOLINESS.

WHEN, O my Saviour, ſhall I find,
Planted in me thy heavènly mind!
When wilt thou make me as thou art,
Lowly and meek and pure in heart!

Till with thy mind and ſpirit bleſt,
I cannot enter into reſt;
Reſt to my ſoul I cannot know,
Till faſhionèd as my Lord below.

Thou man of griefs, thou man of love,
This wrath, deſire, and pride remove:
My nature by thine own expel,
And in my ſoul for ever dwell.

Thou knowèſt for this alone I live,
Thy ſpotleſs image to retrieve;
With peace and wiſdom from above,
With gentle, chaſte, and humble love.

O love, eſſentially divine,
I cannot want, if thou art mine;
Subſtantial holineſs thou art,
And God inhabiting the heart.

Come then to vindicate thine own,
And fix in me thy favourite throne,
My uttermoſt ſalvation be;
My heavèn through all eternity!


Mr. JOHN ACUTT. Aged 28.

THE Arminian Magazine, For SEPTEMBER 1784.

The CALVINIST-CABINET UNLOCKED: *in an Apology for* TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 66.]

GOD certainly foreknew the non-converſion of theſe men you ſpeak of, to be a ſin of ingratitude and perverſeneſs, of contumacy and rebellion, and decreed therefore to damn them for it. And if he did foreknow their ſin to be ſuch, then he did alſo conſider them under ſuch a diſpenſation of means, as might poſſibly render them ungrateful, perverſe, contumacious and rebellious. But, if *in ſending Chriſt to die*, and *the word and Spirit* to convert them, he hath no purpoſe, that theſe ſhall be effectual to convert and ſave them; then theſe Non-converted cannot be ungrateful, perverſe, contumacious, or rebellious. Do you think that God in his foreknowledge can look upon men as obſtinate and ungrateful towards the tenders of his grace, unleſs he ſees alſo that

ſuch grace hath been ſeriouſly intended and offered to them for their converſion? If he ſends not his Preachers with a ſerious intention to ſave them; and, in order thereto, to recal them from a courſe of rebellion and obſtinacy, how is it poſſible that his goodneſs ſhould find a will to convince them of rebellion and ingratitude; and not being convicted, what right can ſo pure a Juſtice find, to proceed againſt them in judgment, as perſons obſtinate and ungrateful, when he never had a ſerious intention to ſave them; or to free them from ſuch rebellion and obſtinacy? For what ingratitude can there be againſt a perſon, that hath no will to do a benefit; but only a will to ſeem to do it? What obſtinacy can have place againſt him that calls, not with an intention to benefit? No man can be ungrateful towards a cruel hypocrite. No man can be obſtinate againſt an unmerciful deluder. And is it not a cruel hypocriſy and an unmerciful deluſion, to carry a will of ſeeming to convince thoſe perſons of ingratitude and obſtinacy, for their *rejection of grace and favour*, whom we have antecedently, for ſome fault of their anceſtors imputed to them, ſecluded from all the ſalutary effects thereof, with a deſign to take advantage of the next plauſible pretence to ruin them? Can the odious crimes of ingratitude and obſtinacy have place in ſuch a caſe? The Jews might with as good reaſon have condemned our Saviour of ingratitude and obſtinacy againſt that invitation to accept their faith and his own deliverance, when, having firſt nailed him to it, they, in mockery, cried out to him, *Come down from the croſs, and we will believe on thee.* What is offered in a deluſory way, or only tendered to render us inexcuſable, nothing can be more excuſable, than to reject it. We are not wont to beat our children, but to commend their ingenuity, when in ſuch caſes they turn recuſants. I hope we will allow Almighty God to be full as equal, if not an infinitely more indulgent father than man is.

Mr. *Baxter*

Mr. *Baxter* ſhuts up his diſcourſe upon this article with theſe words, *And will not moſt of your moſt odious inferences fall upon your own doctrines, if you confeſs God's foreknowledge, as well as upon their's that maintain his decree of giving effectual grace to ſome?* I pray, what are thoſe odious inferences you mean, that are drawn *from God's decree of giving effectual grace to ſome?* And who are they that have drawn them? Name the perſons, and produce the inferences. Who denies God a liberty to diſpenſe what undeſerved favours he pleaſes, and to whom he pleaſes, and in what manner he pleaſes?

The odious inferences are drawn from that which *Calvin* called *the Horrible Decree*, from your doctrine of *Reprobation*; wherein you teach, That God, for the ſin of Adam, denies *all* grace that is ſufficient and neceſſary to ſalvation, to the far greateſt part of mankind; and yet decrees, in the ſelf-ſame act, to torment them for the want of it; and that, notwithſtanding he invites them with the greateſt ſhews of ſerioufneſs, and the higheſt expreſſions of love, to embrace it. Theſe are ſome of the inferences that ſtrike ſo deep at God's juſtice and ſincerity, and that make them ſo odious and diſtaſteful; and this is the ground of that practice ſo frequently taken up by your party, as well as by yourſelf; you throw out, before your readers the lure of effectual (meaning irreſiſtible) grace, and infruſtrable perſeverance, and infallible aſſurance, to draw him off from the deep reſentment of thoſe other inferences which are really abominable, if not blaſphemous.

One word more before we leave this point. Are you ſure that ſuch odious inferences will fall upon our doctrine, on the conceſſion of God's foreknowledge, as fall upon yours, on the ſuppoſition of ſuch decrees? Why, according to your doctrine of Decrees, things are therefore future, becauſe they are decreed: but according to ours of foreknowledge, things are therefore foreknown, becauſe they are future. *Zanchy* ſaith, that by *immutable Reprobation*, there is

incumbent upon the Reprobate, *a neceſſity of ſinning*, and that *even unto death*, without repentance, and *of ſuffering eternal puniſhment* for it. And *Piſcator* ſaith, the rebellion of the Reprobate depends upon the antecedent, abſolute, and irreſiſtibly efficacious will of God. This immutable decree, with that irreſiſtible means appointed, in order to its execution, doth make an antecedent caſual neceſſity. But the foreknowledge of God doth not ſo, and therefore the liberty of man's will doth very well conſiſt with this foreknowledge, though it cannot with that decree. But you will ſay, whether God foreknows me to ſin or not, it is neceſſary that I do, according to God's foreknowledge; elſe his foreknowledge ſhould not be infallible. To this *Anſelm* anſwers: *You ought not to ſay, God foreknows that I will ſin, or not ſin; but God foreknows that I will ſin or not ſin without any neceſſity: and ſo it follows, that whether thou ſinneſt or ſinneſt not, it will be without neceſſity: becauſe God foreknows it will be without neceſſity, and ſo it muſt be.* God's foreknowledge therefore doth not oppoſe or take away contingency or liberty from ſecond cauſes, but eſtabliſh them. It doth not preſs upon the *will* a neceſſity of *future* acting; but only extends its notice to all her future motions, which are free, and it ſuppoſeth them to be ſuch. The things foreknown are ſuppoſed to have a *being* before, and not to derive *their* being from that foreknowledge.

Some things foreknown and predeſtinated, do not come to paſs by that neceſſity, which precedes the thing, and is the cauſe of it; but by that which doth follow it. Yea, Mr. *Baxter* himſelf ſaith, *What if I could foretel, from the obſtinate wickedneſs of ſuch a thief, or ſuch a drunkard, that he will never be cured; is it along of me becauſe I foreknew it? What if the Prophet foretels* Hazael *what cruelty he ſhall commit on the children of Iſrael, is the Prophet therefore the cauſe of it?* And in his Sermon of *Judgment*, he ſaith, *Muſt God either be ignorant of what you will do, or elſe be the cauſe of it? If you foreknow that the Sun will riſe to-morrow, that doth not cauſe*

cauſe it to riſe. If you foreknow that one man will murder another, you are not the cauſe of it by foreknowing it. So is it here. The ſhort is, God's foreknowledge hath no ſuch influence in drawing men on, either to preſumption or deſperation; becauſe it makes no ſuch proviſion of inſuperable or irreſiſtible means, to carry on the work of ſalvation or damnation reſpectively, as that decree is ſuppoſed to do.

[*To be continued.*]

SERMON XXIII.

On COLOSSIANS iii. 20.

Children obey your Parents in all Things.

1. IT has been a ſubject of controverſy for many years, Whether there are any innate Principles in the mind of man? But it is allowed on all hands, if there be any practical principles naturally implanted in the ſoul, That "we ought to honour our Parents" will claim this character almoſt before any other. It is enumerated among thoſe Univerſal Principles by the moſt ancient Authors, and is undoubtedly found even among Savages, in the moſt barbarous nations. We may trace it through all the extent of *Europe* and *Aſia*, through the wilds of *Afric*, and the foreſts of *America*. And it is not leſs, but more obſervable, in the moſt civilized nations. So it was, firſt in the Eaſtern parts of the world, which were for ſo many Ages, the ſeat of Empire, of Learning and Politeneſs, as well as of Religion. So it was afterwards, in all the Grecian States, and throughout the whole Roman Empire. In this reſpect it is plain, they that *have not the* written *law, are a law* unto themſelves; ſhewing *the work* (the ſubſtance) *of the law*, to be *written in their hearts*.

2. And

2. And wherever God has revealed his will to man, this law has been a part of that Revelation. It has been herein opened a freſh, conſiderably enlarged, and enforced in the ſtrongeſt manner. In the Jewiſh Revelation, the notorious breakers thereof were puniſhable with death. And this was one of the laws which our bleſſed Lord did not come to deſtroy, but to fulfil. Accordingly he ſeverely reproved the Scribes and Phariſees, for making it void through their traditions: clearly ſhewing, that the obligation thereof extended to all ages. It is the ſubſtance of this which St. *Paul* delivers *to the Epheſians*, (chap. 6. ver. 1.) *Children, obey your Parents in the Lord*: and again in thoſe words to the *Coloſſians*, *Children, obey your parents in all things.*

3. It is obſervable, that the Apoſtle enforces this duty by a three-fold encouragement: Firſt, to the *Epheſians* he adds, *For this is right*: it is an inſtance of Juſtice as well as Mercy. It is no more than their due: it is what we owe to them, for the very being which we have received from them. Secondly, *This is acceptable to the Lord*: it is peculiarly pleaſing to the great Father of men and angels, that we ſhould pay honour and obedience to the Father of our fleſh. Thirdly, It is *the firſt commandment with promiſe*; the firſt to the performance whereof a peculiar promiſe is annext, *that it may be well with thee, and that thy days may be long in the land which the Lord thy God giveth thee.* This promiſe has been generally underſtood, to include Health and temporal Bleſſings as well as long Life. And we have ſeen innumerable proofs that it belongs to the Chriſtian as well as the Jewiſh diſpenſation: many remarkable inſtances of its accompliſhment occur even at this day.

But what is the meaning of theſe words, *Children obey your parents in all things.* I will endeavour by the aſſiſtance of God, firſt to explain, and then to apply them.

I. 1. Firſt, I will endeavour to explain theſe words; and the rather, becauſe ſo few people ſeem to underſtand them.

Look

Look round into the world, not the heathen, but the chriſtian world, nay, the reformed part of it. Look among thoſe that have the ſcriptures in their own tongue: and who is there that appears even to have heard of this? Here and there a child obeys the parent out of fear, or perhaps out of natural affection. But how many children can you find that obey their fathers and mothers, out of a ſenſe of duty to God? And how many parents can you find, that duly inculcate this duty upon their children? I doubt, a vaſt majority both of parents and children are totally ignorant of the whole affair. For the ſake of theſe, I will make it as plain as I can: but ſtill I am thoroughly ſenſible, thoſe that are not willing to be convinced, will no more underſtand what I ſay, than if I was talking Greek or Hebrew.

2. You will eaſily obſerve, that by *Parents* the Apoſtle means both fathers and mothers, as he refers us to the fifth commandment, which names both the one and the other. And however human laws may vary herein, the law of God makes no difference; but lays us under the ſame obligation of obeying both the one and the other.

3. But before we conſider, How we are to obey our parents, it may be enquired, how long we are to obey them? Are children to obey, only till they run alone? Till they go to ſchool? Till they can read and write? Or till they are as tall as their parents? Or, attain to years of diſcretion? Nay, if they obey only becauſe they cannot help it, only becauſe they fear to be beaten, or becauſe otherwiſe they cannot procure food and raiment, what avails ſuch obedience? Thoſe only who obey their parents, when they can live without them, and when they neither hope nor fear any thing from them, ſhall have praiſe from God.

4. "But is a man that is at age, or a woman that is married, under any farther obligation to obey their parents?" With regard to marriage, although it is true, that a man is to leave father and mother, and cleave unto his wife: and by parity

parity of reaſon, ſhe is to leave father and mother and cleave unto her huſband: (in conſequence of which there may be ſome particular caſes wherein conjugal duty muſt take place of filial) yet I cannot learn either from Scripture or Reaſon, that marriage either cancels or leſſens the general obligation of filial duty. Much leſs does it appear, that it is either cancelled or leſſened by our having lived one and twenty years. I never underſtood it ſo, in my own caſe. When I had lived upwards of thirty years I looked upon myſelf to ſtand juſt in the ſame relation to my father as I did when I was ten years old. And when I was between forty and fifty, I judged myſelf full as much obliged to obey my mother in every thing lawful, as I did when I was in my hanging-ſleeve coat.

5. But what is implied in, *Children, obey your parents in all things?* Certainly the firſt point of obedience is to do nothing which your father or mother forbids, whether it be great or ſmall. Nothing is more plain, than that the prohibition of a parent binds every conſcientious child: that is, except the thing prohibited, is clearly enjoined of God. Nor indeed is this all: the matter may be carried a little farther ſtill. A tender parent may totally diſapprove what he does not care flatly to forbid. What is the duty of a child in this caſe? How far is that diſapprobation to be regarded? Whether it be equivolent to a prohibition or not, a perſon who would have a conſcience void of offence, ſhould undoubtedly keep on the ſafe ſide, and avoid what may perhaps be evil. It is ſurely the more excellent way, to do nothing which you know your parents diſapprove. To act otherwiſe ſeems to imply a degree of diſobedience, which one of a tender conſcience would wiſh to avoid.

6. The ſecond thing implied in this direction is, Do every thing which your father or mother bids, be it great or ſmall, provided it be not contrary to any command of God. Herein God has given a power to Parents, which even

even ſovereign princes have not. The King of *England*, for inſtance, is a ſovereign Prince: yet he has not power to bid me do the leaſt thing, unleſs the law of the land requires me ſo to do: for he has no power but to execute the law. The will of the King is no law to the ſubject. But the will of the Parent is a law to the child: who is bound in conſcience to ſubmit thereto, unleſs it be contrary to the law of God.

7. It is with admirable wiſdom, that the Father of ſpirits has given this direction, that the ſtrength of the parents ſupplies the want of ſtrength, and the underſtanding of the parents the want of underſtanding in their children, till they have ſtrength and underſtanding of their own, ſo the will of the parents ſhould guide that of their children, till they have wiſdom and experience to guide themſelves. This therefore is the very firſt thing, which children have to learn. That they are to obey their parents, to ſubmit to their will in all things: and this they may be inured to, long before they underſtand the reaſon of it. And indeed long before they are capable of underſtanding any of the principles of Religion. Accordingly St. *Paul* directs all parents to bring up their children *in the diſcipline and doctrine of the Lord.* For their will may be broke by proper diſcipline, even in their early infancy; whereas it muſt be a conſiderable time after, before they are capable of inſtruction. This therefore is the firſt point of all: bow down their wills from the very firſt dawn of reaſon: and by habituating them to your will, prepare them for ſubmitting to the will of their Father which is in heaven.

8. But how few children do we find, even of ſix or eight years old, that underſtand any thing of this? Indeed how ſhould they underſtand it, ſeeing they have none to teach them? Are not their parents, father as well as mother, full as ignorant of the matter as themſelves? Whom do you find, even among religious people, that have the leaſt conception of it? Have not you ſeen the proof of it with your own eyes! Have not you been preſent, when a father or

mother has ſaid, "My child, do ſo or ſo?" The child without any ceremony, anſwered peremptorily, "I wont." And the parent quickly paſſes it by, without any further notice. And does he or ſhe not ſee, that by this cruel indulgence, they are training up their child, by flat rebellion againſt their parents, to rebellion againſt God? Conſequently they are training him up for the everlaſting fire prepared for the devil and his angels! Did they duly conſider this, they would neither eat, nor drink, nor ſleep, till they had taught him a better leſſon, and made him thoroughly afraid of ever giving that diabolical anſwer again.

9. Let me reaſon this caſe a little farther, with you parents that fear God. If you *do* fear God, how dare you ſuffer a child above a year old to ſay, *I will do*, what you forbid; or *I wont do* what you bid, and to go unpuniſhed? Why do not you ſtop him at once, that he may never dare to ſay ſo again? Have you no bowels, no compaſſion for your child? No regard for his ſalvation or deſtruction? Would you ſuffer him to curſe or ſwear in your preſence, and take no notice of it? Why diſobedience is as certain a way to damnation as curſing and ſwearing. Stop him, ſtop him at firſt in the name of God. Do not *ſpare the rod*, and *ſpoil the child*. If you have not the heart of a tyger, do not give up your child to his own will, that is, to the devil. Though it be pain to yourſelf, yet pluck your offſpring out of the lion's teeth. Make them ſubmit, that they may not periſh. Break their will, that you may ſave their ſoul.

10. I cannot tell how to enforce this point ſufficiently. To fix it upon your minds more ſtrongly, permit me to add part of a letter on the ſubject, printed ſome years ago.

"In order to form the minds of children, the firſt thing to be done, is to conquer their will. To inform their underſtanding is a work of time, and muſt proceed by ſlow degrees: but the ſubjecting the will is a thing which muſt be done at once: and the ſooner the better. For, by our neglecting timely correction,

correction, they contract a ſtubbornneſs, which is hardly ever to be conquered; and never without uſing that ſeverity, which would be as painful to us as to the children. Therefore I call thoſe cruel parents, who paſs for kind and indulgent: who permit their children to contract habits, which they know muſt be afterwards broken.

"I inſiſt upon conquering the wills of children betimes; becauſe this is the only foundation for a religious education. When this is thoroughly done, then a child is capable of being governed by the reaſon of its parent, till its own underſtanding comes to maturity.

"I cannot yet diſmiſs this ſubject. As ſelf-will is the root of all ſin and miſery, ſo whatever cheriſhes this in children, inſures their after-wretchedneſs and irreligion; and whatever checks and mortifies it, promotes their future happineſs and piety. This is ſtill more evident, if we conſider that religion is nothing elſe but the doing the will of God, and not our own: and that ſelf-will being the grand impediment to our temporal and eternal happineſs, no indulgence of it can be trivial; no denial of it unprofitable. Heaven or hell depends on this alone. So that the parent who ſtudies to ſubdue it in his children, works together with God in the ſaving of a ſoul: the parent who indulges it, does the devil's work, makes religion impracticable, ſalvation unattainable; and does all that in him lies, to damn his child, ſoul and body for ever!

"This therefore I cannot but earneſtly repeat, break their wills betimes. Begin this great work before they can run alone, before they can ſpeak plain, or perhaps ſpeak at all. Whatever pains it coſt, conquer their ſtubbornneſs: break the will, if you would not damn the child. I conjure you not to neglect, not to delay this! Therefore, 1. Let a child from a year old, be taught to fear the rod and to cry ſoftly. In order to this, 2. Let him have nothing he cries for, abſolutely nothing, great or ſmall; elſe you undo your own work. 3. At all events, from that age, make him do as he is bid, if

you whip him ten times running to effect it: let none perſuade you, it is cruelty to do this: it is cruelty not to do it. Break his will now, and his ſoul will live, and he will probably bleſs you to all eternity."

11. On the contrary, how dreadful are the conſequences of that accurſed kindneſs, which gives children their own wills, and does not bow down their necks from their infancy. It is chiefly owing to this, that ſo many religious parents bring up children that have no religion at all: children that when they are grown up, have no regard for them: perhaps ſet them at nought, and are ready to pick out their eyes! Why is this, but becauſe their wills were not broken at firſt, becauſe they were not inured from their early infancy, to obey their parents in all things, and to ſubmit to their wills, as to the will of God? Becauſe they were not taught from the very firſt dawn of reaſon, that the will of their parents was to them the will of God: that to reſiſt it was rebellion againſt God, and an inlet to all ungodlineſs.

[*To be continued.*] 514

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An Account of Mr. RICHARD RODDA: *in a Letter to the Rev. John Weſley.*

[*Concluded from page* 416.]

I Spent the next year in *Cornwall* with great ſatisfaction, and the Lord viſited many with his great ſalvation. On Eaſter-day, in the morning, I preached at *Mevagizzey*. The power of God was preſent, both to wound and to heal. The cries and prayers of ſome, and the praiſe of others conſtrained me, two or three times, to break off preaching, and join with them in prayer and praiſe. Though I am no advocate for noiſy aſſemblies; yet I think, there are times when

when people cannot help *roaring* for the diſquietude of their ſouls; and others, when they cannot refrain from praiſing God *aloud*, for all the great things he hath done for them.

From thence I went to *St. Mewes*, and preached at noon. The word of God was like a hammer that breaks the rocks in pieces! From thence I rode to *Treconey*, and preached in the ſtreet. Here likewiſe, the gracious Spirit wrought upon many hearts. At the cloſe of the year we had juſt a hundred more in the Society in that Circuit, than was in it when we came: many of whom had found peace with God.

The next year I travelled in the Weſt of *Cornwall*: here we ſaw but little fruit; but my ſoul was often like a watered garden. One ſabbath-day I went, with ſeveral others, from *Plymouth-Dock*, to *St. Germains*. An old Quaker gave me leave to ſpeak before his door. The congregation was large, and in general very attentive. I believe the Lord ſpoke to many hearts. After preaching, the Quaker took us to his houſe, and gave me a little refreſhment. After I received it, I ſat ſometime in meditation, as my ſoul was in a happy frame, afterwards I fell on my knees and poured out my ſoul in prayer. All who were preſent, fell on their knees alſo. The power of God deſcended, ſo that ſcarce any refrained from ſighs, groans and tears. From this I inferred, that Friends can feel as well as others, when the Lord touches the heart.

The year after, I went to *Wales*; but alas! the Antinomians had ſown their tares ſo thick, that there was little or no room for the wheat to ſpring up.

The two following years I ſpent in the Eaſt of *Cornwall*, with much ſatisfaction. Before I came, a good work was begun at *Plymouth*-Dock, when Mr. *Thomas Olivers* was there. Before he came, the Antinomians ſeemed to carry all before them. Mr. *Olivers* preached ſeveral controverſial Sermons, in which he laid the axe at the root of Calviniſm and Antinomianiſm. His arguments were powerful, and well ſupported by the word of God. Many now began to awake

out

out of ſleep, and theſe glorious beginnings were a means of adding near a hundred to that Society. Before he came, they were a little more than thirty; and when I carried the account to our yearly Conference they were a hundred and thirty.

While in this Round, I again viſited *St. Germains*; but met with a very rough reception: the mob gathered round the door, pelted me with rotten eggs; and after we ſhut the door, they curſed and ſwore, and broke the bottom part of it in pieces. God enabled me to poſſeſs my ſoul in patience; my mind was ſtayed on him, and I was kept in perfect peace.

I likewiſe preached at *Millbrook*: here alſo they pelted me with eggs; one of which would have taken me full in the mouth, but a young man that ſtood before me inſtantly put up his hand and caught it. Bleſſed be the Lord, he was on my ſide; and I had no fear what men or devils could do unto me.

When I came to *Bodmin*, the people told me two or three young men had ſeveral times diſturbed the congregation. I told them if they diſturbed me, I would endeavour to make them quiet. In the evening, one of them came and began to make a noiſe. I deſired him to be quiet; but he would not. I ſtopped in preaching, came from the pulpit, and put him out of the room. I had no ſooner reſumed my diſcourſe, than he came in and behaved more diſorderly than before. I told the people I could not proceed, and deſired they would take notice of it. Next day we got a warrant, and brought the offender before the Mayor, who talked to him in a manner becoming his office. He told him he might as well go to Church and make a noiſe there; that the law was on our ſide, &c. The young man trembled and cried, and offered to kneel and aſk pardon; but I ſuffered him not. He paid the expence of the warrant, and Conſtable, and we had quietneſs all the time I was in that Circuit.

Since

Since that I have met with many heavy trials from a quarter I leaſt expected; but think it moſt prudent to paſs them over in ſilence. God knows them all, and the Judge of all the earth will do right.

On the 29th of laſt June, I preached on *Wood-green*, at the end of *Witney*, in *Oxfordſhire*. While I was preaching, ſomething uncommon impelled me to ſay, My dear friends, take notice of what I am going to ſay. Before this day month, you will hear and ſee ſomething very uncommon: but I knew not why I ſaid ſo. On Wedneſday the 2d of July it began to thunder and lighten in a very dreadful manner. The people cried out that I had propheſied, the world was to be at an end in a month; and they thought it was now fulfilling: two perſons were ſtruck dead by the lightning. Numbers had their ſin ſet in order before them; ſaw the neceſſity of a Saviour, and ſome groaned after him.

On the 10th, the Lord thundered from heaven, and ſent forth his lightnings a ſecond time. On the 11th, it was more dreadful than it had been before. Now, indeed, the moſt ſtubborn heart trembled, and bowed before the Lord. The numbers that flocked both to the Church and Meeting, were incredible; and there was ſuch an awakening among them, as the oldeſt man living could not remember: in conſequence thereof, the next time I came there I added fifty new Members to our Society.

Thus, Sir, I have given you a ſhort Account of the Mercy of God to my ſoul and body; and alſo of that *little* which I have done and ſuffered for his Name's ſake. Before I conclude, it may not be amiſs to give ſome account of my ſentiments. And,

1. I believe God made the firſt man holy, harmleſs, and undefiled; but being in honour, he continued not: he yielded to the Tempter, and this ſtripped him of the moral image of God. I believe alſo that all ſinned and fell in him.

2. I believe

2. I believe all mankind were in Adam, when God gave him the promiſe of a Saviour; and that conſequently the promiſe was not only to him, but to his children.

3. I believe, with the Church of England, that Chriſt made on the croſs, a perfect and ſufficient ſacrifice, ſatisfaction, and oblation for *all* the ſins of the *whole world*, whether *original* or *actual*. And that by virtue of this, all men may be ſaved, and come to the knowledge of the truth: that God rejects none, but ſuch as do deſpite to the Spirit of grace.

4. I believe, that in order to be ſaved from the guilt and power of ſin, men muſt repent and believe in Chriſt.

5. I believe Repentance to conſiſt in, a conſciouſneſs of ſin, a godly ſorrow for it: and a turning from it to God. I alſo believe, Faith to be the gift of God, but the act of man. God gives the power, and man uſes it.

6. I believe, that in order to final ſalvation, our Faith muſt be productive of good works: that without *univerſal, perſonal* holineſs, no man ſhall ſee the Lord. This is ſo fully aſſerted in the word of God, that I am perſuaded, all the craft of men, and all the rage of devils, cannot overthrow it.

7. I believe the crown of all ſpiritual bleſſings is the gift of eternal life, through our Lord Jeſus Chriſt.

Theſe, Sir, are the doctrines I believe, and teach: and at preſent I have no deſire to change. I have had ſeveral offers from the world; but I love it not. I have had the offer of two or three diſſenting Congregations. They have my thanks for their intended kindneſs. But it is my deſire to live and die a Methodiſt Preacher. The height of my ambition is, to labour among my Fathers and Brethren, until we lie down together in the duſt; and mount up into our Maſter's joy.

I am, Rev. and dear Sir, your Son in the Goſpel,

RICHARD RODDA.

The

The Experience of Mr. ROBERT ROE.

[*Continued from page* 419.]

JANUARY 29, 1780. I found myſelf much refreſhed by walking to *Woodhouſe*; and my temptations were removed, by Mrs. *C*—— telling me it was the beſt time ſhe had known for many weeks; that ſeveral were bleſſed, and that ſhe could not do ſo well without me, &c.

Feb. 5. I was tolerably well in body and ſoul; but O, how far from perfect love! The 8th. I was much encouraged while converſing with that monument of God's love and ſparing mercy, *Ann Judah*.

The 18th. The Lord was pleaſed to bleſs me in a wonderful manner, as I was reading my couſin's letter to a ſimple young man. He ſeemed to think, if he was ſituated as I am, he could ſerve God more fully, and be always happy. Glory be to God! I have great reaſon for gratitude; yet few could bear my trials, with a body as weak as mine.—Omnipotent grace keeps me, or I could not bear them; and I often think they will bring my body to the grave. The 19th. *B. W*——, another monument of mercy, and a witneſs of full ſalvation, comforted me much. The 23d. Mr. *Rogers* was excellent indeed in his deſcription of holineſs! Go on, thou Servant of the Lord moſt High! Boldly teſtify, for the beſt of Maſters, his uttermoſt ſalvation; and thou ſhalt have a preſent and eternal reward. The 27th. This morning the Lord raiſed a ſtandard againſt my unbelief, though Satan came with power, eſpecially while I was at Church. I always obſerve, Unbelief, though ever ſo plauſible, and ſeemingly backed by Reaſon and Scripture;

brings darkneſs, trouble, and unholy tempers; and hinders our hearts and lips from praiſing God. Whereas Faith brings light, life, power, peace, love, and holy tempers.

April 1780. I had the pleaſure of hearing Miſs *Boſanquet* meet the Band at Mr. *Smith's*, in *Leeds*. Mrs. *C*—— ſaid, the half had not been told me reſpecting her; for ſhe was a wonder indeed! I anſwered, I came, afraid of being diſappointed when I heard ſo much of her; but I muſt confeſs, ſhe greatly exceeded my expectations: ſo much wiſdom, dignity, and piety; joined to ſo much child-like ſimplicity, I never before ſaw. After this, I ſet out for *Croſs-Hall*. The place did not ſtrike me ſo much as I expected, after hearing ſuch encomiums. But the rules of the houſe, the family, and converſation pleaſed and profited me greatly. Mr. *W*—— did not know me at firſt, and his conduct was cauſe of much temptation. But his kindneſs, when he diſcovered who I was, relieved and comforted me. At night he preached an excellent ſermon. He particularly noted that God did not ſay, If thou *canſt*; but "if thou *wilt* believe thou ſhalt ſee the glory of God." Had he known all my heart, he could not have preached more to the purpoſe *for me*; and had I not thought ſome one had been telling him of me, I ſhould have profited ſtill more. O that God may write the precious truths then delivered for ever on my heart!

I took leave, about this time, of Miſs *R*——, and ſuppoſe I ſhall ſee her no more. She told me ſhe longed for the time of her departure, and was happy and reſigned. Mr. *H*—— went with me as far as *Wakefield*; after which, being alone, I could ſcarce refrain from weeping. Many were God's mercies to me on the road; but when I got to *Sleaford*, and heard the confuſion all things were in, on account of Mrs. *P*—— being dangerouſly ill, my ſpirits quite ſunk. After ſtaying a day at the inn, Mr. *P*—— ſent a horſe for me. He is very kind, and promiſes to do all in his power for

for me.—I left *Leeds* in hopes of Ordination and a Curacy, which all my friends, who wiſhed me ordained, urged me to ſeek after. The account of the perſon, terms, and place is juſt as I would have it; but I fear my ill ſtate of health and a want of prerequiſites for Orders will be a hinderance.

My health is better ſince I came here, and the Lord has been pleaſed to make me uſeful; all glory be to him! Mrs. *B*——, who had been a ſeeker three years, when I preſſed her to look for a preſent ſalvation by faith, was all in a maze. She ſaid, all the goſpel Miniſters ſhe had heard or converſed with, had told her to wait the Lord's time, and he would bleſs her. At firſt ſhe could not receive my words; but I continued to follow her with ſuch exhortations as theſe, Come loſt and undone to a Saviour: look up; caſt away impatience, or hard thoughts of God: he is *waiting* to be gracious: ſee how he loves you! On this ſhe felt a hope ariſe in her heart, and the day after, received pardon. She then came to me full of praiſe, ſaying, Surely the Lord hath ſent you here on my account. I have, as you adviſed me, ventured my ſoul on the Promiſes; and I feel I am right. I wonder I never found out this way before. It is not only a happy way, but it is an eaſy way. I find I have power over ſin of all kinds, and can praiſe God continually.

May 2. I met the people, and was enabled to deal plainly and faithfully with them all; and they ſeemed ſtirred up. Mrs. *P*—— is very ill. How tranſitory are the higheſt enjoyments of life! The 3d. The people being very deſirous I ſhould meet them, I complied, though ill in body, and the Lord gave me uncommon liberty. The 5th. How good is the Lord! How has he preſerved me in danger; comforted me in all my trials; eaſed me in pain; made a way before me, when I ſaw no way; given me many kind and chriſtian friends; remarkable anſwers to prayer: and how amazingly does he now bleſs my word to others! O may I be humble, and thankful, and improve all my talents to his

glory. The 6th. I was much caſt down before meeting the people, and believed I ſhould have nothing to ſay; but I caſt myſelf upon God, and truly he was my helper. Many were in tears; ſeveral rejoiced greatly; and all were ſtirred up. The 10th. We breakfaſted at *London-Thorp*, with Mr. *Smith*. I was very poorly; however I ſpoke to the people there, and Mr. *Smith* went in my place to *Rauceby:* but returned in haſte to tell us Mrs. *P*—— was dying. The 11th. I returned to *Rauceby:* when being myſelf very nervous, and ſeeing all around me in grief, it quite overcame my ſpirits. Every object, &c. Mr. *P*—— once viewed with delight, filled me with reflection, and a thouſand thoughts crowded at once into my mind. Not all her excellencies could ſnatch her from the jaws of death: not all the prayers and tears of her afflicted huſband and friends. What is honour now to *her?* Though deſcended from a noble family; behold, ſhe is clay! What can riches or praiſe now profit her? Even the love of dear, chriſtian friends, and much more the love of the world can do her no good. But muſt I too leave all I love below? What, my *neareſt, dearеſt* friends! Muſt I be ſcrewed up in a coffin, while theſe are weeping around? Yes, I muſt. This my body muſt become like this pale corpſe, like this cold clay: muſt be food for worms: muſt be turned to corruption! O then, may I have treaſure in heaven, where all is permanent; where friends ſhall meet to part no more.

The 12th. I met the people at *Little Rauceby*. Again I was tempted to think I ſhould have nothing to ſay; but I never had more liberty, and they all declared, the word was with power. Yet, I often fear that after I have preached to others, I ſhould myſelf, become a caſt-away. Being after this, low and weak in body, I was unwilling to ſtay here alone, and went with Mr. *Pugh* to *London*. Many were the mercies of my God there. It pleaſed Him to make me a bleſſing to Mr. *Melvil Horne*. I truſt the root of bitterneſs is taken out of his heart.

July 2.

July 2. This has been a day of reſt to my ſoul. I found much peace and freedom from temptation; my mind ſweetly ſtayed upon God, and humbled at his dear feet. The 8th. I went with Mr. *Pugh* to *Melton-Mowbray*, to meet Mr. *Hawes* at Dr. *Ford's*. Our reception was very kind. God bleſſed me greatly under Mr. *Hawes'* two firſt Sermons. The Lord enabled me to feel much love for our miſtaken Brethren, though I cannot ſee as they do. I was much bleſſed by converſing with two young men, whom Mr. *Pugh* and I met with in the church-yard. Their names I afterwards found to be *Hollins*; but thinking them at firſt to be Dr. *Ford's* people, I was amazed to hear them talk of being ſaved to the uttermoſt, and of the root of ſin being deſtroyed; but hearing there was a Methodiſt Society, and that they were in it, we ſoon became intimate, and they made me acquainted with the reſt: a ſmall, but lively company; one of whom had lately received that perfect love which caſteth out all fear. I believe we were a bleſſing to each other. In ſpeaking to them on the Tueſday night, my faith was much increaſed. We ſcarce knew how to part. O that I could, as I now do, conſtantly hang upon Jeſus; how happy ſhould I be! My body was ill, yet my mind was carried above all. The 27th. At laſt, and with ſome difficulty, I have got a Prayer-meeting formed here, and have ſet them Rules to go by. I truſt the Lord will make it a bleſſing. Our firſt meeting was on Saturday laſt. I was truly bleſſed; many ſeemed refreſhed, and one declared, the Lord had pardoned his ſins; nor can I doubt of it. By ſimple faith I now hang upon my God, and calmly repoſe on his boſom my every care, ſo that ſin and Satan have no power.

[*To be continued.*] 523

An Account of the Life of Mrs. MARGARET BAXTER.

[*Continued from page* 421.]

CHAP. V. *Of our Marriage, and our Habitations.*

THE unſuitableneſs of our age, and my former purpoſes againſt marriage, made it matter of much talk and wonder. From the firſt thoughts of it, many changes intervened, and long delays, till I was ejected, with many hundreds more. Being then ſeparated from my old paſtoral charge, which took up all my time and labour, my chief objections were over. And at laſt, on Sept. 10, 1662, we were married in *Bennet-Finſh* Church, by Mr. *Samuel Clark*.

She conſented to theſe conditions: 1. That I would have nothing that before our marriage was hers; that I might not ſeem to marry her for covetouſneſs. 2. That ſhe would ſo alter her affairs, that I might be entangled in no law-ſuits. 3. That ſhe would expect none of my time which my miniſterial work ſhould require.

When we were married, her ſadneſs and melancholly vaniſhed, being now taken up with houſehold affairs. And we lived in inviolated love, and mutual complacency; ſenſible of the benefit of mutual help. For near nineteen years I know not that we ever had any breach in point of love, or point of intereſt, ſave only that ſhe ſomewhat grudged that I had perſuaded her to ſurrender ſo much of her eſtate, diſabling her from helping others ſo much as ſhe deſired.

But that this was not from a covetous mind, is evident from theſe inſtances. 1. Though her portion (which was 2000l. beſides that given up) was by ill debtors, before her marriage, reduced to almoſt 1650l. yet ſhe never grudged at any thing that the poverty of debtors deprived her of.

She

She had before been acquainted with the Lord Chancellor's offering me a biſhopric; and though it might have taken off the cenſure of thoſe relations that thought ſhe debaſed herſelf in marrying me, and alſo might have ſeemed deſirable to her for the wealth as well as the honour; ſhe was ſo far from wiſhing I had accepted of it, that I am perſuaded had I done it, it would have alienated her much from me. Not that ſhe had any prejudice againſt epiſcopacy; but that ſhe abhorred a mercenary mind in a Miniſter of Chriſt, and was a ſharp cenſurer of all, that for gain, or honour, or worldly ends, would ſtretch their conſciences to any thing they thought God forbad. And I am aſſured (though towards her end ſhe wiſhed ſhe had been able to do more good; yet) ſhe lived a far more contented life in our mean condition, even when ſhe ſtooped to receive from others who had been ſtrangers to her, than ſhe would have had done had I been a Biſhop, and ſhe had had many thouſand pounds more at her diſpoſal.

Another trial of her, as to wealth and honour, was, when I, and all ſuch others, were caſt out of all poſſeſſion, and hope of all eccleſiaſtical maintenance; ſhe was not ignorant of the ſcorn and wrath, and proſecutions that I was like to be expoſed to; yea, ſhe had heard and ſeen it already begun by Biſhop *Morley's* forbidding me to preach, and preaching himſelf, and his Dean, and many others, fiercely againſt me in *Kidderminſter* pulpit; ſhe had heard them that were caſt out and ſilenced, deeply accuſed as if they had deſerved it. To chuſe a participation of ſuch a life, that was expoſed to ſuch certain ſufferings as had no end in proſpect on this ſide death, ſhewed that ſhe was far from covetouſneſs.

Among other troubles that her marriage expoſed her to, one was our frequent removals; which to thoſe that muſt take houſes, and fit and furniſh them, is more than for ſingle perſons that have no ſuch clogs or cares. Firſt, we took a houſe in *Moorfields*; after at *Acton*; next that, another at *Acton*;

Acton; and after that, we were put to remove to one of the former again; and after that, to divers others in another place and county: and though the women have moſt of that ſort of trouble, ſhe eaſily bore it all.

And I know not that ever ſhe came to any place where ſhe did not win the love of the inhabitants. Had ſhe had but the riches of the world to have done the good ſhe had a heart to do, how much would ſhe have been loved, who in her mean and low condition won ſo much?

Her carriage won more love than her liberality. She could not endure to hear one give another any ſower, rough, or haſty word; her ſpeech and countenance was always kind and civil, whether ſhe had any thing to give or not.

And all her kindneſs tended to ſome better end, than barely to relieve peoples bodily wants; even to oblige them to ſome duty that tended to the good of their ſouls, or to deliver them from ſome ſtraits which filled them with hurtful care, and became a matter of temptation to them. If ſhe could hire the poor to hear God's word, from Conformiſt or Nonconformiſt, or to read good, ſerious, practical books, whether written by Conformiſts or Nonconformiſts, it anſwered her end and deſire: and many a hundred books hath ſhe given to thoſe ends.

While I was at *Acton*, her carriage ſo won the people there, that all I ever heard of, greatly eſteemed and loved her. And ſhe being earneſtly deſirous of doing good, prepared her houſe for the reception of thoſe that would come in, to be inſtructed by me, between the morning and evening public aſſemblies, and after: and the people that had never been uſed to ſuch things, gave us great hopes of their reformation, and filled the room, and went with me alſo to the Church, which was at my door: and when I was after removed, the people hearing that I again wanted a houſe (being ten miles off) they unanimouſly ſubſcribed a requeſt to me, to return to my old houſe with them, and offered to pay my houſe-

houſe-rent; which I took kindly: and it was her winning converſation which thus won their love.

When I was carried thence to the common gaol, for teaching them, as aforeſaid, I never perceived her troubled at it: ſhe cheerfully went with me to priſon; ſhe brought her beſt bed thither, and did much to remove the inconveniencies of the priſon. I think ſhe had ſcarce ever a pleaſanter time in her life than while ſhe was with me there. And whereas people upon ſuch occaſions were not unapt to be liberal, it was againſt her mind to receive more than neceſſity required. Only three perſons gave me juſt as much as paid lawyers and priſon charges, and when one offered me more, ſhe would not receive it: but all was far ſhort of the great charges of our removal to another habitation.

The Parliament making a new, ſharper law againſt us, I was forced to remove into another county. Thither ſhe went with me, and removed her goods that were movable, from *Acton* to *Totteridge*, being engaged for the rent of the houſe we left. At *Totteridge*, the firſt year, few poor people were put to the hardſhip that ſhe was put to. We could have no houſe, but part of a poor farmer's, where the chimnies ſmoked ſo extremely, as greatly annoyed her health; for it was a very hard winter, and the ſmoke ſo filled the room we ſat in, that it was as a cloud, and we were even ſuffocated. And ſhe had ever a great ſtraitneſs of the lungs, that could not bear ſmoke or cloſeneſs. This was the greateſt bodily ſuffering that her outward condition put her to; which was increaſed by my continual pain there. But her charity to her poor landlady, put her ſon apprentice, who now liveth well.

Thence we removed to a houſe we took ourſelves, which required ſo great alterations and amendment, as took her up much time and labour: and to her great comfort, ſhe got Mr. *Corbet* and his wife to dwell with us. But in all theſe changes and troubles ſhe lived in great peace.

When the King's declarations and licenſes gave Nonconformiſts leave to build Meeting-places, and preach, ſhe was againſt my going to London, till others were ſettled there, leſt I ſhould anticipate them, and gather any auditors, who would elſe go to others, eſpecially their old, ejected Paſtors; but when others were ſettled, ſhe was earneſt with me to go, for the exerciſe of my miniſtry.

Upon our remove to London, out of tender regard to my health to which ſhe thought the ſituation might contribute much, ſhe took for us a pleaſant and convenient houſe in Southampton-Square, where ſhe died.

[*To be continued.*] 527

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

Of INSECTS.

[*Continued from page* 424.]

ONE of the moſt dreadful enemies of the Ants is the Formica-leo or Ant-Eater: it is ſoft as a ſpider, but has in its form ſome reſemblance of a wood-louſe. Its body is compoſed of ſeveral rings: it has ſix legs, four joined to the breaſt; and the other two to a long part, which may be termed the neck. Its head is ſmall and flat, and it has two remarkable horns, the ſixth of an inch long, as thick as a hair; hard, hollow and hooked at the end. At the origin of each of theſe horns, it has a clear and bright black eye.

He is not able to hunt after prey, nor to deſtroy large inſects. He can only enſnare ſuch as come by his habitation, and of theſe, few are ſuch as he can manage. All the winged tribe eſcape by flight, and thoſe that have hard ſhells are of no uſe

uſe to him. The ſmallneſs of the Ant, and its want of wings, makes it his deſtined prey. The manner wherein he proceeds is this. He uſually encamps under an old wall for ſhelter, and always chuſes a place where the ſoil is compoſed of a light, dry ſand. In this he makes a pit in the ſhape of a funnel, which he does in the following manner.

If he intends the pit to be but ſmall, he thruſts his hinder parts into the ſand, and by degrees works himſelf into it. When he is deep enough, he toſſes out with his head the looſe ſand which is run down, artfully throwing it off, beyond the edges of the pit. Then he lies at the bottom of the ſmall hollow, which comes ſloping down to his body.

But if he is to make a larger pit, he firſt traces a larger circle in the ſand. Then he buries himſelf in it, and carefully throws off the ſand, beyond the circle. Thus he continues running down backward in a ſpiral line, and throwing off the ſand above him all the way, till he comes to the point of the hollow cone, which he has formed by his paſſage. The length of his neck, and the flatneſs of his head, enable him to uſe the whole as a ſpade. And his ſtrength is ſo great that he can throw a quantity of ſand, to ſix inches diſtance. He likewiſe throws away the remains of the animals he has devoured, that they may not fright other creatures of the ſame ſpecies.

Where there is ſand unmixed, he makes and repairs his pit with great eaſe. But it is not ſo where other ſubſtances are mixed with it. If when he has half formed his pit, he comes to a ſtone not too large, he goes on, leaving that to the laſt. When the pit is finiſhed, he creeps up backwards to the ſtone, and getting his back-ſide under it, takes great pains to get it on a true poiſe, and then creeps backward with it, to the top of the pit.

We may often ſee one thus labouring at a ſtone four times as big as his own body. And as it can only move backward, and the poiſe is hard to keep, eſpecially up a ſlope of

crumbly ſand, the ſtone frequently ſlips when near the verge, and rolls down to the bottom. In this caſe he attacks it again, and is not diſcouraged by five or ſix miſcarriages; but attempts it again, till at length he gets over the verge of this place. Yet he does not leave it there, leſt it ſhould roll in again, but always removes it to a convenient diſtance.

When his pit is finiſhed, he buries himſelf at the bottom of it, in the ſand, leaving no part above it, but the tips of his horns, which he extends to the two ſides of the pit. Thus he waits for his prey. If an Ant walks on the edge of his pit, it throws down a little of the ſand. This gives notice, to toſs up the ſand from his head on the Ant; of which he throws more and more, till he brings him down to the bottom, between his horns. Theſe he then plunges into the Ant, and having ſucked all the blood, throws out the ſkin as far as poſſible. This done, he mounts up the edges of his pit, and if they have ſuffered any injury, repairs it carefully. He then immediately buries himſelf again in the centre, to wait for another meal.

This creature has no mouth, but it is through its horns that it receives all its nouriſhment. And as they are ſo neceſſary for its life, nature has provided for the reſtoring of them, in caſe of accidents: ſo that if they are cut off, they ſoon grow again.

When he has lived his ſtated time, he leaves his pit, and is only ſeen drawing traces on the ſand. After this he buries himſelf under it, and encloſes himſelf in a caſe. This is made of a ſort of ſilk with grains of ſand cemented together by a glutinous humour which he emits. But this would be too harſh for his body: ſo it ſerves only for the outward covering. He ſpins within it one of pure, fine, pearl coloured ſilk, which covers his whole body. When he has lain ſome time in this caſe, he throws off his outer-ſkin, with the eyes, the horns, and all other exterior parts, and becomes an oblong worm, in which may be traced the form of the future fly.

Through

Through its tranſparent ſkin may be ſeen new eyes, new horns, and all other parts of the perfect animal. This worm makes its way about half out of the caſe, and ſo remains, without farther life or motion, till the perfect fly makes its way out of a ſlit in the back. It much reſembles the Dragon-fly. The male then couples with the female and dies.

[*To be continued.*] 531

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

[*Continued from page* 426.]

Of the SCYTHÆ, JONES *and* HELLENES.

AS we have been for many ages amuſed with accounts of Scythia, it is worth enquiring what the country originally was. There were many regions ſo called. But that ſpoken of by the Greeks and Romans lay on the North and North-Eaſtern parts of the Euxina Seas. And this they looked on as the boundary of the world, knowing very little of any thing beyond it. Yet there was a time when theſe Scythians carried on an extenſive commerce, and were ſuperior in ſcience to all the neighbouring nations. Let us try to find out the origin of this people. What the Greeks termed Scutha, Scuthia, was doubtleſs originally Cutha, Cuthia, from their Anceſtor Chus, or Cuth. The countries where the Cuthites at times ſettled, were uniformly denominated from them.

The Scythic Colonies were all Cuthic, and were widely diſperſed, upon the Indus, upon the Phaſis and Thermodon: and the natives of Bœtica in Iberia were related to both. And in all countries where they ſettled, a ſimilitude will be found in their rites and cuſtoms, a great correſpondence in their original hiſtory, a manifeſt

a manifeſt analogy in the names of perſons and places, and in the language of each nation. They were the Chaldaïc Iönim under a different name. So Epiphanius. "The Jones were the leaders of this people. They were deſcendants of one Jonah, who was concerned in the building of the tower, when the language of mankind was confounded."

From Babylonia they came into Egypt, and were thoſe Cuthite ſhepherds who ſo long held that country in ſubjection. There they introduced their arts and learning, by which Egypt was benefited greatly. The Hellenes were the ſame with the Iönes: they were deſcended from Iön and Hellem, two names of the ſame perſon; among whoſe ſons idolatry firſt began in Babylonia. They introduced the worſhip of the ſtars, and of images. Iön was the ſame as Cham.

From Egypt they paſſed to Syria and many other countries, carrying their idolatry wherever they went.

The original Scuthai or Cuthai were the ſons of Chus, who ſeized upon Babylonia and Chaldea. They were called by other nations, Cuſhan, Arabians, Eruthræans, and Ethiopians. They combined with others of the ſame line, and very early founded many Colonies. A large body of them conquered Egypt, and held it in ſubjection for ſome ages. The region where they originally reſided was termed Chuſdim, or Chaldea. The Perſians were the Cuthites under another denomination.

Cuſhan or Ethiopia was peopled by Cuthite. The name Ethiopia is not of Grecian original. Αιθιοψ was the title of their chief Deity, and hence his worſhippers took their name. And as the Cuthites ſpread into various parts we ſhall find an Æthiopia wherever they reſided. One was in Arabia, near the Red Sea: a ſecond lay above Egypt, to the South: the third country, ſo called, comprehended Perſis, Chuſiſtan and Suſiana. Still farther Eaſt, beyond Carmania, was another region of this name. The ſons of Chus came into Egypt under the name of Ethiopians: hence Egypt too inherited

that

that name. The Cuthites ſettled at Colchis: in conſequence it was called Cutaia and Ethiopia. They came into Syria and Phenicia: and Strabo informs us, this country was called Æthiopia. Samothrace was likewiſe ſo called. The original Ethiopia was, the region of Chaldea and Babylonia. And as the Scythiæ are the ſame with the Cuthites, no wonder they are ſaid to be the moſt ancient people in the world.

The Cuthites were alſo termed Erythreans, and the country received its name from them: as did the Erythrean Sea, (of which the Red Sea was only a part: the whole Perſic ſea was properly ſo called.) So amazingly far did the Cuthite Colonies extend, "from the riſing, ſays Strabo, to the ſetting ſun."

Thus it appears, that the Cuthites, Ethiopians and Erythreans were the ſame people: and that they had a ſtill more general name, Scythæ, which almoſt univerſally obtained.

And not only the Scythiæ of Colchis, Mœſia and Thrace, with thoſe upon the Palus Mæotis were of the race of Chus; but all nations ſtiled Scythian, were in reality Cuthian. This appears from the names of places being the ſame, or ſimilar among them all; from the ſame cuſtoms prevailing; from the ſame rites and worſhip, particularly the worſhip of the Sun, and from thoſe national marks and family characteriſtics whereby the identity of any people may be proved.

After they had ſeized upon Suſiana and Chuſiſtan, they got footing in India, extending themſelves beyond Gedroſia and Carmania, upon the river Indus. They occupied the province of Giezerette, and Cambaira, or the Bay of Cham. They ſettled on the promontory Comarin, and were lords of the great Iſland Seran-dive. Here alſo they worſhipped Chus under the character of Bacchus, uſing many rites ſimilar to thoſe in Greece. Their chief city was Nuſa. Wherever the Cuthites ſettled, they founded a city of that name. Many other tribes of people, who lay on the Indus, and the Ganges, betrayed

betrayed their origin in their name. Hence when mention is made of Scythia Indica, we may be aſſured the true name was Cuthia.

In every place where the Cuthites ſettled, they introduced the linen-manufacture. They introduced it in Colchis, which was celebrated for its flax and linen; and ſo was the country of Campania, where they ſettled in Italy. It was the habit of the Egyptians, and univerſally of the Cuthic Indians. Yea, the fineſt linen in the world, is manufactured in Indoſtan at this day. Nay the Cuthites carried this ſkill ſtill farther, even into China and Japan.

[*To be continued.*] 535

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 431.]

6. HIS next ſtep is to undermine the authority of that paſſage in Job, *I have made a covenant with my eyes, Why then ſhould I think upon a maid?* For this purpoſe he informs us of a "Sect, who were called *Talpæ* or *Moles*, becauſe they walked about with their eyes ſhut, leſt they ſhould behold a woman." Now he aſſures us the above mentioned text is ſuppoſed to be the ground of this *talpæan* auſterity, and therefore that he might leave no foundation for ſo dreadful an evil, he put a new ſenſe to the paſſage. The word בתולה maid or virgin, he ſays, may here be taken for a *betrothed* or *eſpouſed* virgin. Therefore he inclines to favour the very liberal tranſlation of Solenor Tarchi, "*I have* made a covenant that I would have no knowledge of any man's wife;" a very liberal tranſlation truly, and ſuch as is quite conſiſtent with the doctrine of Thelyphthora.

7. Thus

7. Thus you ſee, Sir, according to this doctrine, if even married men look on, and luſt after never ſo many ſingle women; nay if the matter go ſo far that they take poſſeſſion of their perſons, ſtill they are not to ſuppoſe they commit any ſin.

8. But to return to 1 Cor. vii. He allows that the learned Grotius conſiders this paſſage as full in point againſt Polygamy: but according to his ſuperior judgment, "The ſtrength of the whole argument drawn from this paſſage conſiſts in a ſort of quibble on the word *wife*, That, as well as the word *huſband*, being in the ſingular number; *wife*, not *wives*." But I ſay, the ſtrength of the argument lies in the conſtruction of the whole ſentence, and in the connection in which it ſtands, as well as in the ſeveral words of which it is compoſed. The Corinthians had put ſome queſtions to the Apoſtle, reſpecting *marriage*, how far it was expedient; what were its advantages and diſadvantages; and by what rules married and ſingle perſons ought to conduct themſelves? In anſwer to theſe queſtions the Apoſtle ſays, *Now concerning the things whereof ye wrote unto me: it is good for a man not to touch a woman*, that is, not to marry. Nevertheleſs, as all men cannot receive this ſaying, *to avoid fornication let every man have his own wife, and every woman her own huſband.* Now I aſk, does the argument drawn from hence conſiſt in a ſort of quibble? Does not the Apoſtle declare, 1ſt. That it was better to have no intercourſe with the other ſex at all, not even in the lawful way of marriage? But 2dly, as this might expoſe them to temptation, and they might hereby fall into fornication, to avoid *this* they might marry; but each man only *one wife*, and each woman *one huſband*. The form of the expreſſion is the ſame in both caſes, and he no more allows a man to marry a plurality of wives, than a woman to marry ſeveral huſbands.

9. But, p. 213, as this text has been, and is looked upon as a direct proof of the unlawfulneſs of Polygamy amongſt

Chriſtians, he propoſes to give it a thorough conſideration. In the firſt place he finds fault with our tranſlators for having introduced ſomething that is not in the original. "The word *avoid*, he ſays, is not in the text: it is ſimply διὰ δὲ τὰς πορνείας." It is granted the word *avoid* is not in the text: but nevertheleſs our tranſlators have not miſrepreſented the Apoſtle's meaning in ſupplying it; for if a word of a ſimilar import is not ſupplied, it is impoſſible to make ſenſe of the paſſage. *It is good*, ſays the Apoſtle, *for a man not to touch a woman*, διὰ δὲ τὰς πορνείας ἑκάστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, literally, *but on account of fornication; let every man have his own wife, on account of fornication?* What? in order to *commit* it? No certainly; but to *avoid* it. The tranſlation therefore cannot be mended. Yes, ſays Mr. *Madan*, the prepoſition διὰ may be rendered, *for*, or *with reſpect to*, or *as to*, or *with regard to*. I anſwer, it may, if it be confounded with περὶ, the word uſed in the preceding clauſe. But who gave Mr. *Madan* authority thus to alter the ſignification of words at pleaſure? Will he be ſo kind as to point out one inſtance in the New Teſtament, where it bears the ſenſe he would force upon it? As to the 26th verſe of this chapter, where διὰ is tranſlated *for*, *it is good for the preſent diſtreſs*, the meaning is plainly, not, *with reſpect to*, or *as to*, but on *account of*. *It is good, on account of the preſent diſtreſs* to remain unmarried. So that this inſtance is nothing at all to his purpoſe, but directly againſt it.

10. But why does Mr. *Madan* contend for this ſenſe to be put upon the particle διὰ? Why? that he may make way for a conjecture on which he means to build an entirely new expoſition of the paſſage. "The context, he ſays, page 216, ſhews very plainly, that what the Apoſtle ſays, is in anſwer to ſome queſtions put to him by letter." It does: and what then? Why, "If we may judge of the queſtions by the anſwer, they probably concerned a very infamous, but common practice, that of married men *lending out*, and even *marrying* their wives to other people." And can Mr. *Madan* ſuppoſe

that

that the Chriſtians at Corinth were in doubt about the lawfulneſs of ſuch a practice? Then I think he muſt have a very low opinion of their knowledge. Now if they had no doubt at all, it is not to be conceived they ſhould aſk the Apoſtle any queſtion about it. But the truth is, Mr. *Madan* only *ſuppoſes* that there was ſuch a cuſtom at Corinth: he brings no proof of any ſuch thing. Till therefore he proves, 1ſt. That there was ſuch a cuſtom at Corinth; and 2dly, That the chriſtians there were ſo ignorant as to be in doubt whether it was lawful; and therefore, 3dly, That they conſulted the Apoſtle on the head: we may fairly ſet aſide the argument he has built on this precarious foundation.

11. But there are two more words to which he gives a new ſenſe. The firſt is ἐχω, which he would render as though it were κατέχω, and implied not *preſent tenure* and poſſeſſion, but *retaining* or *continuing* the poſſeſſion of: "*Let* every man *retain* or *continue* the poſſeſſion of his own wife, and not marry or lend her out to other men? With regard to this, I obſerve 1ſt. This tranſlation of ἐχω is improper: the word means ſimply, to *have* or *poſſeſs* at the time *preſent*, as John xiv. 2. The compound word κατέχω ſignifies, to continue the poſſeſſion of: ſee Luke viii. 15. However we will allow him to give the word this meaning, if he will tranſlate the *ſame word* the *ſame way* in the *very next* clauſe of the *ſame ſentence*. This he cannot for ſhame avoid, as it concerns the counter part of the very ſame ſubject: and no poſſible reaſon can be aſſigned why it ſhould be rendered differently. Let us then read it; "And let every woman *retain* or *continue* the poſſeſſion of her own huſband; and not marry or lend him out to other women. Now what becomes of his whole ſyſtem of Polygamy? It is overturned by a criticiſm of his own deviſing! Oh! but he renders this latter clauſe, "And let every woman *keep* to her own huſband." He does ſo, becauſe the doctrine of *Female ruin* required it; and this makes a mere *noſe of wax* of the Scriptures. By this tranſlation too he

makes the Apoſtle ſay preciſely the ſame thing twice over; for if the huſband is to *retain* his wife, how can ſhe avoid keeping to him, or be transfered to another?

12. But he has found out "that there is a remarkable difference in the original here, ἑαυτῷ being uſed in the former clauſe τὴν ἑαυτῷ γυναῖκα, and ἴδιον in the latter, τὸν ἴδιον ἄνδρα. And he thinks, there muſt be ſome weighty reaſon for this difference, in giving the epithet ἴδιον to the huſband, with reſpect to the wife; and not to the wife, with reſpect to the huſband. I doubt not but Mr. *Madan* may find ſome *weighty reaſon*, why this Apoſtle uſes the ſame word twice over in the fourth verſe, *the woman hath not power over her own body, and the man hath not power over his own body*, τῷ ἰδίῳ σώματος in both places. But let us bring this criticiſm to the text. *Let every woman have her own huſband.* Here he ſays, "the word ἴδιος is uſed, and denotes the huſband's excluſive property in the wife; but not the wife's excluſive property in the huſband: ſhe could not have another huſband; but he might have another wife." Juſt ſo *the woman hath not power over her own body*, ſays the Apoſtle; here, I ſay, the word ἴδιος is uſed, and it denotes the body's excluſive property in the woman; but not the woman's excluſive property in the body; the body might have another woman (another ſoul) but the ſoul could not have another body: the body was *appropriated* to the ſoul, excluſively of all other bodies; but the ſoul was not appropriated to the body, excluſively of all other ſouls. No: as the huſband might marry other wives, ſo the body might be joined to other ſouls. What egregious trifling is this! But what will this gentleman ſay when I tell him that the *ſame* Apoſtle, ſpeaking of the ſame ſubject (the body) in the Epiſtle to the Epheſians, chap. v. and 28, uſes the other word, ἑαυτῶν, (which he ſuppoſes to have a meaning ſo different from ἰδίῳ) and ſays, huſbands ſhould love their wives as their own (ἑαυτῶν) bodies. The truth is, the words (ἑαυτῷ and ἰδίῳ) are uſed indiſcriminately by the ſacred writers, to expreſs preciſely the ſame

ſame idea, as Matt. xxv. 14, compared with Rev. x. 7. Rom. iv. 19, compared with 1 Cor. vi. 18. Chap. vii. 4. with Eph. v. 28. 1 Cor. iv. 12. and xi. 5, &c.

13. But nothing can expoſe our Author's falſe reaſoning on this paſſage, better than the unnatural comment he puts upon it. "The paſſage, he ſays, may be thus paraphraſed. *Now concerning the things whereof ye wrote unto me*, I ſay firſt, in general, that *it is good*, καλον, uſeful, profitable, ver. 8, and 26, *for a man not to touch a woman*; to have no dealings with the other ſex. But with *reſpect to the fornicators* you mention, and concerning which you deſire to know my ſentiment, I anſwer, *Let every man have* his *own wife*, την γυναικα ἑαυτε, the woman that belongs to him, and not lend her out, or ſuffer her to marry another man; nor let him take a woman who is not, γυνη ἑαυτε, his wife, but another man's to himſelf. So alſo, let every married woman have her own huſband, τον ἰδιον ανδρα, the man appropriated to her, excluſively of all other men upon the face of the earth, and not depart or ſuffer herſelf to be lent or given to any other man."

14. Now this paraphraſe abſolutely overthrows the foundation on which it is built, as well as the ſyſtem he ſtrives to reconcile the words unto. He ſuppoſes the Corinthians had conſulted the Apoſtle, reſpecting an infamous practice common at Corinth, and yet brings him in, as anſwering them as though their queſtion had related to an entirely different thing. *Concerning the things whereof ye wrote unto me*, ſays he, I ſay firſt, in general, *It is good for a man not to touch a woman*: that is, ſays Mr. *Madan*, to have no dealings with the other ſex, and refers us to Matt. xix. 12, where our Lord recommends a ſingle life, and ſays, *he that can receive it* (that can live ſingle) *let him receive it*. Now I want to know 1ſt. what relation this anſwer had to the queſtion reſpecting the lawfulneſs of lending out their wives to other men? I want to know 2dly, What connexion this *general* anſwer, as he terms it,

it, has with the particular one which immediately follows? In anſwer to what you aſk, I ſay firſt in general, Live ſingle if you can, and touch not a woman; but with reſpect to fornications, let every man keep his own wife. What nonſenſe is this! According to this paraphraſe, *married* men enquire of the Apoſtle whether they might lend out their wives, and the Apoſtle in anſwer adviſes them to live ſingle, and *not to touch a woman*, and then by a ſudden leap to another ſubject, bids them keep their own wives and uſe them as they had occaſion! Again—this comment overthrows the ſyſtem it is meant to ſupport. For if, as he ſays, Every man is to have his *own wife*, and is not to take a woman who is not his wife, then he is not to take poſſeſſion of the perſon of a virgin, any more than a married wife: and if every woman is to have her own proper huſband, τον ιδιον ανδρα, the man appropriated to her, then this man, *appropriated* to this woman, is not at liberty to give himſelf to another: eſpecially as the Apoſtle declares, *he hath not power over his own body; but his wife.*

[*To be continued.*]

Of GOD'S UNIVERSAL LOVE.

[*Concluded from page* 433.]

THIS doctrine is further explained, in the tenth chapter of the ſame epiſtle to the Romans, which the Schoolmen interpret in favour of their Judaical prejudices, though it diametrically combats and deſtroys them all. St. Paul ſays, "There is no difference betwixt the Jew and the Greek; for God is the God of all, and rich to them that call upon him. Whoſoever ſhall call upon the name of the Lord ſhall be ſaved." This ſalutary calling upon the name of the Lord, or the eternal *Word*, cannot be underſtood of the outward

outward bawling of the lips, and roaring of the voice; but of the inward cry of the heart, which is true faith. This true faith may be produced by univerſal grace, and the inward operation of the Holy Ghoſt, upon both Jew and Gentile, ſince God is the God of all; and ſince there is no difference betwixt the Iſraelite and the Greek, theſe within and thoſe without the pale of the viſible church, as the context fully declares: for the Apoſtle adds, "How then ſhall they call upon him, in whom they have not believed? And how ſhall they believe in him, of whom they have not heard? And how ſhall they hear without a preacher? Since faith comes by hearing, and hearing by the word of God?" The Judaical and fataliſtical Doctors underſtand all this of a hiſtorical, ſpeculative faith, as if the internal divine graces and operations were confined to the outward ordinances, and outward helps of Churches, Scriptures and Sacraments, quite contrary to the ſequel of the Apoſtle's diſcourſe, who adds, "But have they not heard? Yes (anſwers he in the words of the Pſalmiſt) the ſound of their voice is gone forth unto all the ends of the earth." The Schoolmen interpret this ſublime text, of the external predication of the goſpel, that was to be preached every where by the Apoſtles and their ſucceſſors. But St. Paul ſpeaks of a predication, that had already been, and that was univerſal over all the face of the earth; and no ways of a predication that was to come, and that had not yet happened, but in ſome countries, and only in certain ages. Moreover it is plain, that the great Apoſtle of the Gentiles ſpeaks here of that true, loving, ſaving, ſupernatural faith, that comes by hearing the inward voice of *the eternal Word*; for the divine hymn of the royal Pſalmiſt quoted by the Apoſtle mentions two ways, by which God manifeſts himſelf, and operates in all his creatures. The one by the wondrous conſtitution of nature, which ſhews forth the divine power and wiſdom from without; and the other, by the wonderful operation of internal grace, that ſpeaks continually from within.

within. The Pſalmiſt's words are beautiful and ſublime. "The heavens declare the glory of God, and the firmament ſheweth the work of his hands. Day ſpeaks unto day, and night unto night ſheweth knowledge. There is no tongue, nor country, that has not heard their ſpeech: the voice of their ſound is gone forth unto all the earth, and their words unto the end of the world." The wonderful works of the moſt High, are then the Apoſtles, the Meſſengers, and the Heralds, that the royal Prophet ſpeaks of. Moreover, he talks of the *internal voice*, of the divine, purifying, illuminating, univerſal grace, refuſed to no mortal; and this grace he calls the law of God; the eternal, immutable *law of love*, heard by all intelligent natures, that open their intellectual ears to the ſoft whiſpers of its divine inſpiration. "The law of the Lord, that is perfect, converts the ſoul; the teſtimony of the Lord, that is pure, gives this wiſdom to the ſimple; the ſtatutes of the Lord, that are upright, rejoice the heart; the precept of the Lord, that is luminous, enlightens the eyes." By the *Lord*, in the Old Teſtament, is always meant the *eternal Word*, that enlighteneth every man that comes into the world. When we underſtand and compare theſe two texts of the Pſalmiſt, and the Apoſtle, it is plain as ſun-ſhine, that the reaſoning of St. Paul may be paraphraſed thus.

"There is no difference, before God, betwixt the Jew and Gentile; for God is the God of all. He is the Father of ſpirits, the Lover of ſouls; he deſires the ſalvation of all; he makes no partial preferences; he is no reſpecter of perſons; Wiſdom cries upon the tops of high mountains, in the midſt of high ways; at the gates of great cities; remaining immoveable in herſelf, ſhe renews all things; and flowing into ſouls through all nations, makes them friends of God and prophets. She enlightens all men that come into the world; ſhe careth for all; ſhe healeth all that call upon her. Whoſoever ſhall call upon the name of the Lord, ſhall be ſaved, in whatever age, country, or religion; for in every nation, he that feareth God,

God, and worketh righteouſneſs, is accepted of him. How ſhall the Pagans, Turks, and Jews call upon Him in whom they have not believed; and how ſhall they believe in Him, of whom they have not heard; and how ſhall they hear without a Preacher; ſince faith comes by hearing, and hearing by the word of God? How ſhall Pagans, Turks, and Infidels call upon the eternal Logos, if they have no ideas of him; if they never heard of his life, death and crucifixion; if they have never had any Meſſengers and Preachers, to announce to them the hiſtorical facts of the Goſpel; for hiſtorical faith comes by external hearing, and this outward hearing depends upon reading the letter of the law? Miſerable jargon! adds the Apoſtle. Have not the Pagans heard, not the external voice of the Prophets and Apoſtles, but the true, internal, ſaving, ſalutary voice of the eternal Logos? Yes, they have; for as I have ſaid (continues St. Paul) what can be known of God, was manifeſted to the Gentiles, by God himſelf, who enlightened them. His inviſible perfections are clearly ſeen by the viſible creation, yea, his eternal Power and Godhead, by the things that are made. Wherefore they are inexcuſable, becauſe having known God, they did not glorify him, love him, and adore him alone. This doctrine is not new; the royal Pſalmiſt taught it long before me, when he ſaid, that the heavens declare God's glory, and the firmament ſhows the work of his hands. There is no tongue, nor country, that has not heard their ſpeech; the ſound of their voice is gone forth unto all the ends of the earth. This is not all, adds the Pſalmiſt; beſides this eternal voice and predication of nature, the inward voice of the eternal Logos, ſpeaks to all hearts, converts the ſoul, gives wiſdom to the ſimple, and enlightens the eyes of every man that comes into the world. Whoſoever then calls upon the name of the Lord, upon the eternal Word, by the inward cry of the heart, which is true faith, ſhall be ſaved; whatever age, nation, or religion he be of. This true ſaving faith comes

from hearing the voice of the eternal Word, who ſpeaks to all creatures, either by the viſible works of creation; or by the ſoft whiſpers of his eternal wiſdom, and univerſal grace."

A DISCOURSE *of God's Judgments: occaſioned by the Account of the Man whoſe hands and legs rotted off. By* SIMON FORD, D. D. *Rector of Old Swinford, Worceſterſhire.*

[*Continued from page* 436.]

SUCH, in the ſecond place, will the characters of remarkable divine Judgments be, that follow.

1. The greatneſs and publickneſs of a divine ſtroke, beyond what is common to men; eſpecially if ſo great, that it gives the firſt glimpſe of light in this caſe. Which puts us, as it ought to do, upon enquiry into the nature of it. For we are wont to do ſo in human ſocieties. If a ſtranger comes by a gallows and ſees a man hanged, and drawn, and quartered, he will preſently be enquiring, wherefore was ſuch a perſon handled with ſuch ſeverity? And when ſeverities, it may be far greater from God, befal any with as public circumſtances, it is equally rational for the ſpectators, and much more the ſufferers, to enquire what he means by them; and even to ſuſpect that they may be judicial executions. Yea, God himſelf intimates his approbation of mens inquiſitiveneſs, in ſuch caſes: when he tells the Jews, that he would inflict ſuch ſore plagues on them, as ſhould move all nations to aſk, *Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?* Deut. xxix. 24.

2. But this alone is not a ſufficient character, to warrant us to pronounce ſuch a ſtroke to be a divine Judgment, except there appear as evident a crime in conjunction with it. For

For the judging by a former mark ſingly, miſled Job's friends in his caſe: and the men of Melita in the cenſure they paſſed upon St. Paul, when they ſaw the Viper hanging on his hand. And it may miſlead us in like caſes. For if we interpret all remarkable ſeverities, on whomſoever they fall, to the divine Judgments, we ſhall be often endangered unjuſtly to *condemn the generation of God's beſt children.* But where both theſe meet with equal evidence we can hardly be miſtaken, in calling ſuch Providences, Judgments of God: or, if we be miſtaken, it is a ſafe error; as that which will miſlead us only into ſuch affections and actions as tend to God's glory, and our own advantage.

3. And a far greater evidence is given in this caſe many times, to make divine Judgments manifeſt, by the legible impreſſion and image of the very offence itſelf, upon the puniſhment. The drowning of Pharaoh and the Egyptians in the Red Sea, was a puniſhment ſo like their ſin in drowning all the male children of the Iſraelites in the river: the burning Nadab and Abihu with a ſtrange fire from heaven, was a divine ſtroke ſo aptly ſuited to their offence in offering incenſe with ſtrange fire to heaven: the cutting off the thumbs and great toes of Adonibezek himſelf, was ſo ſignal a requital of the like cruelty ſhewed by him to ſeventy Kings before: that no man needs to doubt the lawfulneſs of calling them by the name they have always borne, that of remarkable divine Judgments. And it can be no matter of ſcruple to any one, to give providences of the like ſtamp the ſame name ſtill.

4. And it makes much to the ſtrengthening the evidence, when ſuch remarkable divine ſtrokes tread cloſe upon the heels of ſome notorious offence: yea, ſo cloſe, as to ſurpriſe the offender in the very act. The ſtriking the Sodomites blind in the very attempt of a foul ſin not to be named; and the firing of the whole city the next morning with a ſtorm of flaming brimſtone; the cleaving of the earth to ſwallow Korah and his company; even while they ſtood daringly in

the face of God and the congregation, to avouch a foul rebellion againſt Moſes, and a ſacrilegious uſurpation of Aaron's Prieſthood; the ſmiting Ananias and Sapphira dead, with a lie in their mouths to cover their ſacrilege; the eating up Herod by worms, ſo cloſely attending upon his owning the blaſphemous flattery of the people: none ever gave a ſofter title to, than that of divine Judgments. And wherefore the drunkard's breaking his neck in his drunkenneſs, and the perjured perſon's being ſmitten dumb or dead in his perjury, and the like penal events befalling other ſinners in the very act of ſins, may not ſtill, by a parity of reaſon, paſs for providences of the ſame denomination, I cannot imagine.

5. When ſuch penal providences are the evident conſequents of daring appeals, applications, or addreſſes to God, or of conteſt with him: there is all the reaſon in the world why we ſhould take them for divine Judgments, extorted by an impious importunity.

6. It is no ſlight evidence to a divine Judgment, when an offender's conſcience, under ſuch a remarkable ſtroke of God's hand, owns it as the juſt puniſhment of ſuch a notorious crime: and gives glory to God, (with Achan) by confeſſing it before the world. When Adonibezek, convicted by his own conſcience, cries out, as I have done, ſo hath God requited me: and when malefactors at the place of execution, and debauched livers in ſome notable calamities, and eſpecially in the near proſpect of death and eternity under ſome ſignal ſtroke of God's hand, accuſe themſelves, and attribute thoſe ſeverities to their particular crimes: what reaſon hath any man to give their ſufferings a milder name than they give them themſelves?

And thus have I given you the beſt characters I could, by which to diſcern the divine Judgments, from Providences of a like ſeverity, befaling men on other accounts.

[*To be continued.*] 545

An

An Account of the Maſſacre of Paris: tranſlated from the French of M. Boſſuet, Biſhop of Meaux.

[*Concluded from page* 438.]

AT that inſtant they burſt into the adjacent houſes, which they filled with ſlaughter. That whole quarter of the city ran like a rivulet with blood. The Count de la Rochefoucault, the Marquis de Renel, and other perſons of quality were firſt butchered. In the Louvre the Huguenots were pulled out of their apartments, and after being knocked on the head, they were thrown out at the windows. The court was full of dead bodies, which the King and the Queen looked at, not with horror, but with pleaſure! All the ſtreets were now filled with ſlaughter; neither old men, nor children, nor pregnant women were ſpared. Every one glutted his own private revenge under pretext of religion, and many Roman Catholics were killed as well as Huguenots.

Peter Ramus, a famous Profeſſor, was thrown down from a tower of the College of Beauvais, where he was teaching. The jealouſy of Charpentier, another Profeſſor, occaſioned his death. They had diſputed with too much heat, Charpentier in defending Ariſtotle, and Ramus in attacking him; ſo that poor man was put to death more as an enemy of the Paripatetic Philoſophy, than of the doctrine of the Roman church. Dionyſius Lambinus, another Profeſſor, by no means a Huguenot, but odious to Charpentier, was afraid of the like deſtiny; and though his enemy had ſpared him, the fright killed him. Several of thoſe the King had proſcribed eſcaped. Notwithſtanding his peremptory orders, the Duke of Guiſe ſaved D' Acier and ſome others, to free himſelf from part of the odium, and ſhew that his only deſign was againſt the Admiral.

Three

Three Montmorencis eſcaped, though included in the liſt, becauſe the Marſhal de Montmorency, their elder brother, being abſent, could not be killed with them. Being a friend or relation of the Admiral was a ſufficient reaſon for being treated like a Huguenot. Marſhal de Coſſé, becauſe he was one of the politicians, was deſtined to death, and was ſaved by the intereſt of a kinſwoman, with whom the Duke of Anjou was in love. Biron, who was not reckoned enemy enough to the Huguenots, had died with the reſt, had not his office of Grand Maſter of the Artillery furniſhed him with an opportunity to take ſhelter in the arſenal, where they durſt not attack him. He there harboured a great many of the proſcribed, and among others, James de Caumont de Nonpart, a boy of ten years of age, who had eſcaped by hiding himſelf under the bodies of his father and elder brother, who had been aſſaſſinated in his ſight. As for the Vidame and Montgomery, when they heard the noiſe in the city, they wanted to paſs the river with thoſe who had followed them, into the Fauxbourg St. Germain, to ſee what the matter was. Strange! they perceived the King dragging the bodies of the maſſacred out of the windows of the Louvre. They made their eſcape in all haſte.

The maſſacre laſted ſeveral days, of which the two or three firſt were terribly violent. The firſt night the King ſent for the King of Navarre and Prince of Condé, to command them to abjure their hereſy. The Cardinal de Bourbon and ſome churchmen endeavoured to inſtruct them. The King of Navarre made ſmall reſiſtance. The Prince of Condé, at firſt, urged ſteadily that his conſcience ought not to be forced, and that he could not be perſuaded that the King would break the promiſe he had given; but he ſoon changed his language, when he heard the King in perſon giving him, with a terrible oath, theſe three choices, "Maſs, Death, or the Baſtille for life."

TRUE

TRUE GENEROSITY.

MR. *St. George*, of *Athlone*, in *Ireland*, a Gentleman of large eſtate, but deeply mortgaged, was in Queen *Ann's* war, a Lieutenant-Colonel, under the Duke of *Malborough*. As he had ſignalized himſelf on ſeveral occaſions, it was univerſally expected, when the Colonel of the regiment was killed, that Mr. *St. George* would ſucceed him. But the Regiment was given to another, which ſo affronted him, that he threw up his Commiſſion.

His father had left one natural ſon, who was a Captain in the ſame Regiment. But the Colonel would have no intercourſe with him, and would never own him, but forbade him his houſe. A day or two after he had thrown up his Commiſſion, a ſervant came in and told him, "Sir, Captain *St. George* is without, and begs to ſpeak with you." "Tell the fellow, ſaid the Colonel, I will not ſee him:" but while he ſpoke, in came the Captain. "So, Sir, ſaid the Colonel, what do you want with *me?*" He replied, "Sir, I hear you have been very ill uſed?" "Well, Sir, and what is that to you?" He anſwered, "Sir, you have a large family, and your eſtate is incumbered. I beg you would accept of *my* Commiſſion, which I have brought you." "And what then will you do yourſelf?" "Carry a brown muſket as I did before." The Colonel catched him in his arms, and cried out, "Thou art a *St. George:* thou art my Brother!" And from that time there was no more ſtrangeneſs, but the moſt perfect amity between them.

The EPITAPH *of* POPE ADRIAN.

POPE *Adrian* the Sixth was born at *Utrecht*. The houſe where he was born is ſtill ſhewn to ſtrangers, and is diſtinguiſhed by an inſcription. That learned and honeſt man, who

who was at the head of the Church about the beginning of the Reformation, was determined to do all that lay in his power, for the good of Chriſtianity in general. But he was taken off, it is ſuppoſed by poiſon, in the midſt of his truly glorious deſigns. His Epitaph, directed by himſelf, argues his humility, as well as his refuſal to change his name, although he was born of mean parentage. It is thus.

Adrianus Sextus hîc ſitus eſt, qui nihil ſibi infelicius in vitâ duxit, quam quod imperaret.

Adrian the Sixth lies here, who thought nothing in his whole life a greater misfortune, than that he reigned.

The EPITAPH *engraved on the Tomb of* CYRUS.

[Compoſed by himſelf.]

WHOSOEVER thou art, O man! or whenceſoever thou comeſt; to this thou muſt at laſt arrive. I am he who conquered the Perſian Empire; and I pray thee not to envy me this little portion of earth, which covers my poor body.

A PRAYER *of* THOMAS AQUINAS *before Study.*

INEFFABLY wiſe and good Creator, illuſtrious Origin, true Fountain of Light and Wiſdom, vouchſafe to infuſe into my Underſtanding ſome ray of thy brightneſs, thereby removing that two-fold darkneſs under which I was born, in ſin and ignorance. Thou that makeſt the tongues of infants eloquent, inſtruct I pray thee, my tongue likewiſe, and pour upon my lips the grace of thy benediction. Give me quickneſs to comprehend, and memory to retain: give me a happineſs in expounding, a fecility in learning, and a copious eloquence in ſpeaking. Prepare my entrance into knowledge; direct me in my journey, and render the event of it complete, through Jeſus Chriſt our Lord. Amen.

LETTERS.

LETTERS.

LETTER CCCXLI.

[From Miſs J. C. M. to the Rev. J. Weſley.]

April 6, 1771.

Rev. Sir,

THE Lord deals very graciouſly with me. I can no longer doubt but his blood hath cleanſed me from all ſin: and that the bleſſing I received in the year 1761, was a deliverance from evil; as I have never ſince felt conflicting paſſions, or a war in my members. Laſt ſummer, at Bath, I was conſtrained to teſtify what I felt; and while I was making confeſſion with my mouth, unto ſalvation, I was ſtrengthened to believe more confidently, with my heart, unto righteouſneſs. While I was at Kingswood, S. J. ſuppoſing I was not in this ſtate, rather diſcouraged me: but the Lord came to my help, and conſtrained me to believe. When I retired to my room, I felt the Lord peculiarly nigh. He ſeemed to take me more fully into himſelf, and gave me power to believe, he was come to make his abode with me. My ſoul felt the overſhadowings of his power, and his transforming influences.

Since then I have been variouſly exerciſed; but I have proved the goodneſs and faithfulneſs of God in all his diſpenſations; and, never before, ſo felt the truth of his word, "My grace is ſufficient for thee. My ſtrength is made perfect in weakneſs." So that when particularly tried, I have repeated thoſe lines, as my experience,

Who in the Lord confide,
And feel his ſprinkled blood,
In ſtorms, and hurricanes abide,
Firm as the mount of God.

I live in the knowledge of Jeſus as an uttermoſt Saviour. And what I particularly rejoice in is, that the Lord reſerves to *himſelf* the *glory* of all he does *for* me, and *in* me. I *feel* the privilege of being outwardly, as well as inwardly ſet apart for his ſervice. I am more deſirous than ever to live for the good of others while I ſojourn here below. May the Lord reward your labour of love to your unworthy Friend,

J. C. M.

LETTER CCCXLII.

[From the ſame.]

May 15, 1771.

Rev. Sir,

SATAN diſturbed my quiet for a week after I wrote to you, that "The blood of Jeſus Chriſt *hath* cleanſed me from all ſin." But I found I could not retract any thing I had wrote. Yet I chuſe to ſuſpect myſelf in every thing; becauſe I know, "He that truſteth his own heart is a fool." I am often exerciſed about my ignorance of Eternity, and of that meaſure of Holineſs *without* which no man ſhall ſee the Lord. Are not theſe fearful apprehenſions, Sir, inconſiſtent with that perfect Love which caſteth out fear?

I often query whether I poſſeſs the meekneſs which no affront can move. For when perſons act very provokingly, as we ſay, I uſually feel a degree of indignation; though I feel no difficulty to forgive, on the leaſt relenting. But the Lord removes my fears, by reminding me of his dealings with the children of men. I remember it is ſaid, "Jeſus looked upon them with indignation; being grieved for the hardneſs

hardneſs of their hearts." Yet I am afraid to take the comfort of this, leaſt I ſhould extenuate my ſin. I am ready to think, what I feel is contrary to Love. Yet I feel not the leaſt ill-will. When I come to call myſelf to account, the Lord fills my ſoul with love to their perſons.

As to my will, my heart naturally breathes, *Thy will be done*; and that too in things which are not indifferent to me. I ſeem alſo to be ſet at a great diſtance from taking glory to myſelf. My heart joyfully acknowledges, All Glory, all Praiſe are Thine, O God!

I hope you will not fail to inſtruct and pray for, your unworthy Siſter,

J. C. M.

LETTER CCCXLIII.

[From Miſs D. P. to the Rev. J. Weſley.]

Shoreham, May 15, 1771.

Rev. Sir,

AS the hart panteth for the water-brooks, ſo panteth my ſoul after God. What I feel of him already, and what is ſtill before me, makes me forget created good. I can only love That which God delights in. Yet I look on my ſtate of grace as very feeble. What I have is God's giving, and it is marvellous in my eyes. But, with regard to myſelf, I can only reflect on my own ſhort-comings: that I am not more faithful, and more conſiſtently devoted to him; and that I do not more ſenſibly abide in his preſence.

However, I mourn that I have ſo little of his image, and know that none but himſelf would deign to accept of me. But he doth it for his own Name's ſake! And often communes with me in a manner ſo gracious, and full of loving kindneſs, that I can but wonder and adore.

I am, Sir, your much obliged Friend,

D. P.

POETRY.

CONVERSATION.

PART III.

IT moves me more perhaps than folly ought,
When ſome green heads, as void of wit as thought,
Suppoſe *themſelves* monopoliſts of ſenſe,
And wiſer men's abilities, pretence.
Though time will wear us, and we muſt grow old,
Such men are not forgot as ſoon as cold;
Their fragrant mem'ry will outlaſt their tomb,
Embalmèd for ever in its own perfume.
And to ſay truth, though in its early prime,
And when unſtainèd with any groſſer crime,
Youth has a ſprightlineſs and fire to boaſt,
That in the valley of decline are loſt,
And virtue with peculiar charms appears,
Crownèd with the garland of life's blooming years;
Yet age, by long experience well informèd,
Well read, well temperèd, with religion warmèd;
That fire abated which impels raſh youth,
Proud of his ſpeed to over-ſhoot the truth,
As time improves the grape's authentic juice,
Mellows and makes the ſpeech more fit for uſe,
And claims a revèrence in its ſhortèning day,
That 'tis an honour, and a joy to pay.
The fruits of age, lie fair, are yet more found,
Than thoſe a brighter ſeaſon pours around,
And like the ſtores autumnal ſuns mature,
Through wintèry rigour unimpairèd endure.

What

What, is fanatic frenzy ſcornèd ſo much,
And dreaded more than a contagious touch?
I grant it dangèrous, and approve your fear,
That fire is catching if you draw too near:
But ſage obſervers oft miſtake the flame,
And give true Piety that odious name.
To tremble (as the creature of an hour
Ought at the view of an Almighty powèr)
Before his preſence, at whoſe awful throne
All tremble in all worlds, except our own,
To ſupplicate his mercy, love his ways,
And prize them more than pleaſure, wealth, and praiſe,
Though common ſenſe allowèd a caſting voice,
And free from bias, muſt approve the choice,
Convicts a man fanatic in thè extreme,
And wild as madneſs in the world's eſteem.
But that diſeaſe, when ſoberly definèd,
Is the falſe fire of an o'erheated mind;
It views the truth with a diſtorted eye,
And either warps or lays it uſeleſs by;
'Tis narrow, ſelfiſh, arrogant, and draws
Its ſordid nouriſhment from man's applauſe:
And while at heart, ſin unrelinquiſhèd lies,
Preſumes itſelf chief fav'rite of the ſkies.
'Tis ſuch a light as putrefaction breeds
In fly-blown fleſh, whereon the maggot feeds,
Shines in the dark, but uſherèd into day,
The ſtench remains, the luſtre dies away.

But Converſation, chuſe what theme we may,
And chiefly when Religion leads the way,
Should flow like waters after ſummer ſhowèrs,
Not as if raiſèd by mere mechanic powèrs.
The Chriſtian, in whoſe ſoul (though now diſtreſſèd)
Lives the dear thought of joys he once poſſeſſèd;

When

When all his glowing language iſſuèd forth,
With God's deep ſtamp upon its current worth,
Will ſpeak without diſguiſe, and muſt impart,
Sad as it is, his undiſſembling heart,
Abhors conſtraint, and dares not feign a zeal,
Or ſeem to boaſt a fire he does not feel.

The ſong of Sion is a taſteleſs thing,
Unleſs when riſing on a joyful wing:
The ſoul can mix with the celeſtial bands,
And give the ſtrain the compaſs it demands.
Although life's valley be a vale of tears,
A brighter ſcene beyond that vale appears,
Whoſe glory, with a light that never fades,
Shoots between ſcatterèd rocks and opening ſhades,
And while it ſhews the land the ſoul deſires,
The language of the land ſhe ſeeks, inſpires.
Thus touchèd, the tongue receives a ſacred cure
Of all that was abſurd, profane, impure,
Held within modeſt bounds, the tide of ſpeech
Purſues the courſe that truth and nature teach,
No longer labours merely to produce
The pomp of ſound, or tinkle without uſe,
Where'er it winds the ſalutary ſtream
Sprightly and freſh, enriches every theme,
While all the happy man poſſeſſèd before,
The gift of nature or the claſſic ſtore,
Is made ſubſervient to the grand deſign
For which heavèn formèd the faculty divine.

So ſhould an ideot, while at large he ſtrays,
Find the ſweet lyre on which an artiſt plays,
With raſh and aukward force the chords he ſhakes,
And grins with wonder at the jar he makes;
But let the wiſe and well inſtructed hand
Once take the ſhell beneath his juſt command,

In

In gentle ſounds it ſeems as it complainèd
Of the rude injuries it late ſuſtained,
Till tunèd at length to ſome immortal ſong,
It founds Jehovah's name, and pours his praiſe along.

The GLOW-WORM.

[By Mr. C.]

BENEATH the hedge, or near the ſtream,
A worm is know to ſtray;
That ſhews by night a lucid beam,
Which diſappears by day.

Diſputes have been, and ſtill prevail,
From whence his rays proceed;
Some give that honour to his tail,
And others to his head.

But this is ſure, The hand of might
That kindles up the ſkies,
Gives him a modicum of light,
Proportionèd to his ſize.

Perhaps indulgent nature meant,
By ſuch a lamp beſtowèd,
To bid the travèller, as he went,
Be careful where he trod:

Nor cruſh a worm, whoſe uſeful light
Might ſerve, however ſmall,
To ſhew a ſtumbling-ſtone by night,
And ſave him from a fall.

Whate'er ſhe meant, this truth divine
Is legible and plain,
'Tis powèr almighty bids him ſhine,
Nor bids him ſhine in vain.

Ye

Ye proud and wealthy, let this theme
Teach humbler thoughts to you,
Since ſuch a reptile has its gem,
And boaſts its ſplendour too.

On the Death of Mr. ADDISON: *ſuppoſed to be written in Weſtminſter-Abbey.*

OFT let me range the gloomy iſles alone,
(Sad luxury, to vulgar minds unknown)
Along the walls, where ſpeaking marbles ſhow,
What worthies form the hallowèd mould below:
Proud names, who once the reigns of empire held;
In arms who triumphèd, or in arts excellèd;
Chiefs, gracèd with ſcars, and prodigal of blood;
Stern patriots, who for ſacred freedom ſtood;
Juſt men, by whom impartial laws were givèn;
And ſaints, who taught and led the way to heavèn.
Ne'er to theſe chambers, where the mighty reſt,
Since their foundation came a nobler gueſt:
Nor e'er was to the bowèrs of bliſs conveyèd
A fairer ſpirit, or more welcome ſhade.
That awful form (which, ſo ye heavèns decree,
Muſt ſtill be lovèd, and ſtill deplorèd by me)
In nightly viſions ſeldom fails to riſe,
Or rouſèd by fancy, meets my waking eyes.
If buſineſs calls, or crowded courts invite,
Thè unblemiſhèd ſtateſman ſeems to ſtrike my ſight:
If on the ſtage I ſeek to ſooth my care,
I meet his ſoul, which breathes in *Cato* there:
If penſive to the rural ſhades I rove,
His ſhape o'ertakes me in the lonely grove:
'Twas there of juſt and good he reaſonèd ſtrong;
Clearèd ſome great truth, or raiſèd ſome ſerious ſong;
There patience ſhewèd us the wiſe courſe to ſteer;
A candid cenſor, and a friend ſevere;
There taught us how to live, (and oh, too high
A price for knowledge!) taught us how to die.


Mr. Wm. COLLINS, Aged 48.

THE Arminian Magazine,

For OCTOBER 1784.

The CALVINIST-CABINET UNLOCKED: *in an Apology for* TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 457.]

THE fifth feigned Article of Tilenus is, ſaith Mr. *Baxter*, That ſuch as have once received that grace, by faith, can never fall from it, finally or totally, notwithſtanding the moſt enormous ſins they can commit. This alſo, ſaith he, is in his own abuſive language, and not in the Synod's, whoſe words concerning falling away are, *quod quoad ipſos*, &c. that is, In regard of themſelves, it not only full eaſily might, but doubtleſs would come to paſs: yet in reſpect of God it cannot fall out; ſince neither his counſel can be changed, nor his promiſe fail, &c. 1. I deſire the Reader to take notice, that this Vindicator of the Synod's doctrine profeſſeth, in his Confeſſion of Faith, that he cannot ſubſcribe to four of their

Canons upon this head of Perſeverance. 2. The Synod acknowledgeth that the faithful, ſometimes, by God's juſt permiſſion, are carried away into grievous and heinous ſins: which the lamentable falls of David, Peter, and others of the ſaints deſcribed unto us in the ſcripture, evidently ſhew. Art. 4. and Art. 5. They ſay, "Now, by ſuch enormous ſins, they greatly offend God; incur the guilt of death; grieve the holy Spirit; break off the exerciſe of faith; moſt grievouſly wound the conſcience, now and then; and for a time loſe the ſenſe of grace." Yet Art. 6. they ſay, "That God who is rich in mercy, according to the unchangeable purpoſe of election, doth not wholly take away his holy Spirit from them, no not in their grievous ſlips, nor ſuffer them to wander ſo far, as to fall away from the grace of Adoption, and Juſtification." And Art. 8, "By God's free mercy they obtain thus much, that they neither totally fall from faith and grace, nor continue to the end in their falls, and periſh." Is not this the ſame doctrine that *Tilenus* charges them with, to a tittle? Where then is the fiction or abuſive language? Did it fall from *Tilenus* or Mr. *Baxter*? He could not chooſe but ſee theſe clear aſſertions; for thoſe cited out of the eighth Article, uſher in his, *quoad ipſos*. But what is the meaning of *Quoad ipſos indubiè fieret?* What! That in regard of themſelves they would undoubtedly fall away? It is impoſſible. For *quoad ipſos*, take them in themſelves, and they are not up; they are low enough, if you conſider them without God.

But to make the impertinency of that diſtinction, *quoad ipſos*, more evident, I ſhall give you an illuſtration of it in this example. Suppoſing a man being to play for his life, upon a ſtage erected for that purpoſe, his friend ſhould come to one, who pretends to underſtand exactly the ſtrength and ſtructure of the work, and demand of him, whether his friend, who is to venture his life upon that ſtage, might not poſſibly fall through it? Should he return this anſwer, That in regard of

of the ponderoſity or weight of his own body (which hath a natural tendency to the centre) he might fall through: but in regard of the ſtrength and ſtability of the ſtage, made on purpoſe to ſupport him, it was impoſſible; would you not think this a very impertinent and ridiculous diſtinction, in anſwer to a ſerious queſtion touching a man's ſafety? Yet ſuch is the diſtinction here uſed by the Synod, and repeated by Mr. *Baxter*. Why! divide a man from communion with God, and take him off the ſtage deſigned to ſupport him, and the man is not ſo much as upon his legs: he is at leaſt as low as Adam laid him; and then, in that capacity, it is ridiculous to aſk, Whether he cannot fall? The queſtion here is, whether a man, as he is (ſet actually upon the ſtage) in the ſtate of grace, can fall away finally or totally? A clear categorical anſwer might be given in one ſingle ſyllable, affirmatively or negatively: Yes, or No. Let us therefore have the truth uttered roundly and clearly; and away with all equivocations and trifling diſtinctions, that ſerve for nothing but to palliate a bad cauſe, and amuſe the Reader, caſting a miſt before his eyes, that he may take no notice of the abſurdity that follows the opinion we have eſpouſed.

In your 17th ſection you tell *Tilenus*, "Your addition, notwithſtanding the moſt enormous ſins they can commit, is a perverſe inſinuation." A perverſe inſinuation! Why? The Synod doth profeſs it; and you yourſelf acknowledge as much. Is it a perfect truth in your mouths, and a perverſe inſinuation when it falls from the pen of *Tilenus*? It ſeems you ſay, "That they may commit as enormous ſins as others, (this were a perverſe inſinuation indeed, eſpecially if we take in what follows) and yet not fall away." But why have you changed *Tilenus*' bare aſſertive, "notwithſtanding the moſt enormous ſins they can commit," into a comparative expreſſion, "that they may commit as enormous ſins as others?" Compariſons you know are odious, eſpecially ſuch as are made betwixt yourſelves, and ſuch, as ſome of your party are

too apt to account Reprobates, for no other reaſon, than that they cannot digeſt your rigid doctrine of Reprobation. But cannot the faithful commit as enormous ſins as others? What think you of adultery and murder? Or if theſe be not enormous enough, then what think you of execrations of a man's ſelf and perjury; and theſe repeated over and over to gain belief in the denial of the Son of God? Such ſins the Regenerate may fall into. But yet the Synod ſaith, they cannot fall into ſo enormous ſins as others; for they cannot commit the ſin unto death, or againſt the Holy Ghoſt; ſo as to be altogether forſaken of God, and throw themſelves headlong into everlaſting deſtruction; and therefore they cannot fall away. But is not Mr. *Baxter* himſelf guilty of a perverſe inſinuation here? Do not his words intimate, that, at leaſt, if they commit as enormous ſins as others, they do fall away? This muſt be the meaning of his words, if there be any ſenſe in them. But then his next words contain a poor piece of ſophiſtry. "It ſeems, ſaith he, to intimate, that they may commit as enormous ſins as others, and yet not fall away; when the Synod holds that in committing groſs ſins, they fall into a preſent incapacity of ſalvation." *Tilenus* aſſerts, the denial of a final and total falling away, to be the doctrine of the Synod. Mr. *Baxter* ſeems to conclude againſt it; but omits the condition that ſhould make his concluſion a contradiction to the aſſertion. For he tells us, upon the commiſſion of groſs ſins, they fall into a preſent incapacity of ſalvation; but this doth not contradict the thing in queſtion, their final and total falling, which the Synod peremptorily denies, juſt as *Tilenus* hath charged them in this Article. And ſo Mr. *Baxter* profeſſeth in the very next words, which tell us, though the Synod holds, that in committing groſs ſins, they fall into a preſent incapacity of ſalvation; yet there follows a *but*, which yields the queſtion as to matter of fact, and the proof of this is all that *Tilenus* here aims at; "That God will keep them from ſuch ſins as are inconſiſtent with habitual grace." For the truth of which doctrine, we may

and

take a convenient time to examine it. It ſhall ſuffice here, to take notice of the opinion of the Synod. That ſuch as are habitually gracious may be incapable of ſalvation. And yet, ſuch is the ſuperabundant favour extended to them more than others, that they are, 1. Elected irreſpectively. 2. Converted irreſiſtibly; and 3. Conducted infallibly to their eternal ſalvation. Hereupon, they affirm concerning the Elect, 1. That it implies a contradiction, that they ſhould live after the fleſh; becauſe the decree conſiſts not of the end without the means, nor of the means without the end; but of both together. Yea ſo far is the decree from admitting ſuch an inference, that the contrary infallibly followeth thereupon. Thus Mr. *Norton*. But becauſe common experience is too clear a confutation of their impeccability, therefore, 2. They ſay, It is only out of ignorance and infirmity, that they do ſin: *Etsi regeniti aliquando ex infirmitate labuntur*. So *Lubbertus, de* 5. Art. And the Deputies of the Synod of *Groningen* to the ſame purpoſe, "When the godly ſin, it is not only out of ignorance; but alſo out of infirmity, either inward or outward."

And becauſe it is evident they may fall into ſin. Therefore to alleviate the matter, they ſay, 3. That theſe ſins are in regard of manner, ends, concomitants, &c. different from the like in a graceleſs man. 4. That their ſins come to paſs through God's withdrawing of his grace, and leaving the Elect to their own weakneſſes. To this purpoſe Doctor *Damman* ſaith, "The Regenerate cannot omit the performance of what is required of them, if ſo be God performs what he hath promiſed to them. And, when God doth his part, we cannot omit ours." And the Synod ſay, "They are not always ſo led by God, as to be preſerved from concupiſcence; but are carried away into grievous and heinous ſins." So that, according to this doctrine, their failings are not ſo much their ſin, as God's deficiency in affording grace to preſerve them from it.

[*To be continued.*]

SERMON

SERMON XXIII.

On COLOSSIANS iii. 20.

[*Concluded from page* 464.]

II. 1. THIS may ſuffice for the Explication of the text: I proceed to the Application of it. And permit me firſt to apply to You that are Parents, and as ſuch concerned to teach your children. Do you know theſe things yourſelves? Are *you* thoroughly convinced of theſe important truths? Have you laid them to heart? And have you put them in practice, with regard to your own children? Have you inured them to diſcipline, before they were capable of inſtruction? Have you broken their wills from their earlieſt infancy? And do you ſtill continue ſo to do, in oppoſition both to Nature and Cuſtom? Did you explain to them, as ſoon as their underſtanding began to open, the reaſons of your proceeding thus? Did you point out to them the will of God, as the ſole law of every intelligent creature? And ſhew them, it is the will of God, that they ſhould obey you in all things? Do you inculcate this over and over again, till they perfectly comprehend it? O never be weary of this labour of love: and your labour will not always be in vain.

2. At leaſt do not teach them to diſobey, by rewarding them for diſobedience. This you do every time you give them any thing, becauſe they cry for it. And herein they are apt ſcholars: if you reward them for crying, they will certainly cry again. So that there is no end, unleſs you make it a ſacred rule, to give them nothing which they cry for. And the ſhorteſt way to do this, is, Never ſuffer them to cry aloud. Train them up to obedience in this one inſtance,

ſtance, and you will eaſily bring them to obey *in* others. Why ſhould you not begin to-day? Surely you ſee what is the moſt excellent way: beſt for your child, and beſt for your own ſoul. Why *then* do you diſobey? Becauſe you are a coward; becauſe you want reſolution. And doubtleſs it requires no ſmall reſolution, to begin and perſiſt herein. It certainly requires no ſmall patience, more than nature ever gave. But the grace of God is ſufficient for you: you can do all things through Chriſt that ſtrengtheneth you. This grace is ſufficient to give you Diligence, as well as Reſolution: otherwiſe Lazineſs will be as great a hinderance as Cowardice. For without much pains you cannot conquer: nothing can be done with a ſlack hand, labour on: never tire: lay line upon line, till patience has its perfect work.

3. But there is another hinderance that is full as hard to be conquered as either Lazineſs or Cowardice. It is called Fondneſs, and is uſually miſtaken for Love: but O, how widely different from it! It is real Hate: and hate of the moſt miſchievous kind, tending to deſtroy both body and ſoul in hell! O give not way to it any longer, no not for a moment! Fight againſt it with your might! For the love of God; for the love of your children; for the love of your own ſoul!

4. I have one word more to ſay to Parents; to Mothers in particular. If in ſpight of all the Apoſtle can ſay, you encourage your Children by your example, to *adorn* themſelves *with gold, or pearls, or coſtly apparel*, you and they muſt drop into the pit together. But if they do it, though you ſet them a better example, ſtill it is yours, as well as their fault. For if you did not put any ornament on your little child that you would not wear yourſelf (which would be utter diſtraction, and far more inexcuſable than putting it on your own arms or head) yet you did not inure them to obey you from their infancy, and teach them the duty of it, from at leaſt two years old. Otherwiſe they would not have dared to do any

thing

thing great or ſmall, contrary to your will. Whenever therefore I ſee the fine-dreſſed daughter of a plain-dreſſed mother, I ſee at once the mother is defective either in Knowledge or Religion. Either ſhe is ignorant of her own or her child's duty; or ſhe has not practiſed what ſhe knows.

5. I cannot diſmiſs this ſubject yet. I am pained continually, at ſeeing religious Parents ſuffer their children to run into the ſame folly of Dreſs, as if they had no religion at all. In God's name, why do you ſuffer them to vary a hair's breadth from *your* example? "Why, they will do it?" They will! Whoſe fault is that? Why did not you break their will from their infancy? At leaſt do it now: better late than never. It ſhould have been done before they were two years old. It may be done at eight or ten, though with far more difficulty. However do it now: and accept that difficulty, as the juſt reward for your paſt neglect. Now at leaſt carry your point whatever it coſts. Be not mealy-mouthed, ſay not, like fooliſh *Eli*, *Nay, my children; it is no good report which I hear of you*; inſtead of reſtraining them with a ſtrong hand; but ſpeak (though as calmly as poſſible, yet) firmly and peremptorily, "I will have it ſo;" and do as you ſay. Inſtil diligently into them the love of Plain Dreſs, and Hatred of Finery. Shew them the reaſon of your own plainneſs of dreſs, and ſhew it is equally reaſonable for them. Bid defiance to indolence, to cowardice, to fooliſh fondneſs, and at all events, carry your point; if you love their ſouls, make and keep them juſt as plain as yourſelves. And I charge you, Grandmothers, before God, do not hinder your daughters herein. Do not dare to give the child any thing which the Mother denies. Never take the part of the children againſt their parent; never blame her before them. If you do not ſtrengthen her authority, as you ought to do, at leaſt do not weaken it: but if you have either Senſe or Piety left, help her on in the work of real kindneſs.

6. Permit

6. Permit me now to apply myſelf to you, Children: particularly, you that are the children of Religious Parents. Indeed if you have no fear of God before your eyes, I have no concern with you at preſent: but if you have, if you really fear God, and have a deſire to pleaſe him, you deſire to underſtand all his commandments, the fifth in particular. Did you ever underſtand it yet? Do you now underſtand what is your duty to your Father and Mother? Do you know, at leaſt do you conſider, That by the divine appointment *their* will is a law to *you?* Have you ever conſidered the extent of that obedience to your Parents which God requires? *Children, obey your Parents* in all things? No exception, but of things unlawful. Have you practiſed your duty in this extent? Did you ever ſo much as intend it?

7. Deal faithfully with your own ſouls. Is your conſcience now clear in this matter? Do you do nothing which you know to be contrary to the will either of your Father or Mother? Do you never do any thing (though ever ſo much inclined to it) which he or ſhe forbids? Do you abſtain from every thing which they diſlike, as far as you can in conſcience? On the other hand, are you careful to do, whatever a Parent bids? Do you ſtudy and contrive how to pleaſe them? To make their lives as eaſy and pleaſant as you can? Whoever you are that add this to your general care, to pleaſe God in all things, Bleſſed art thou of the Lord! *Thy days ſhall be long in the land which the Lord thy God giveth thee.*

8. But as for you who are little concerned about this matter, who do not make it any point of conſcience, to obey your parents in all things, but ſometimes obey them, as it happens, and ſometimes not, who frequently do what they forbid or diſapprove, and neglect what they bid you do: ſuppoſe you awake out of ſleep, that you begin to feel yourſelf a ſinner, and begin to cry to God for mercy, is it any wonder

that you find no anſwer, while you are under the guilt of unrepented ſin? How can you expect mercy from God till you obey your parents? But ſuppoſe you have, by an uncommon miracle of mercy, taſted of the pardoning love of God, can it be expected, although you hunger and thirſt after righteouſneſs, after the perfect love of God, that you ſhould ever attain it, ever be ſatisfied therewith, while you live in outward ſin, in the wilful tranſgreſſion of a known law of God, in diſobedience to your parents? Is it not rather a wonder, that he has not withdrawn his Holy Spirit from you? That he ſtill continues to ſtrive with you, though you continually grieve his Spirit? O grieve him no more! By the grace of God obey them in all things from this moment! As ſoon as you come home, as ſoon as you ſet foot within the door, begin an entirely new courſe: look upon your Father and Mother with new eyes: ſee them as repreſenting your Father which is in heaven. Endeavour, ſtudy, rejoice, to pleaſe, to help, to obey them in all things. Behave not barely as their child, but as their ſervant for Chriſt's ſake. O how will you then love one another! In a manner unknown before. God will bleſs you to them and them to you: all around will feel that God is with you of a truth. Many ſhall ſee it and praiſe God: and the fruit of it will remain, when both you and they are lodged in Abraham's boſom.

Some Account of Mr. GEORGE BROWN.

[Written by Himſelf.]

I Was born in the North of *Ireland*, in the county of *Tyrone*, and pariſh of *Orney*, on the 18th of Auguſt, 1749.

I was ſcarce able to walk alone when the ſmall-pox threatened to hurry me to the houſe appointed for all living; but he who from ſeeming evil brings forth good, drained the corrupted ſubſtance out of one of my feet, which was burnt a little before.

My

My parents were members of the Church of England, and taught their children to ſay their prayers before we could ſpeak plain.

My natural temper was calm, and flexible; ſo that I required leſs care and correction, than any of the family. My Mother heard us repeat the Catechiſm every Sunday, for a conſiderable time: and laboured to prepare us for paſſing through a dangerous world, according to the beſt of her knowledge.

But as I advanced in years, my paſſions waxed ſtronger and ſtronger, the more I ſtrove to gratify them. So that Satan found no great difficulty in leading me from childiſh ſports, to profane the Lord's-day, to tell lies, and to curſe and ſwear. Once I aſked God to damn my ſoul; immediately I was ſeized with ſuch horror, that I never dared do it ſince. At another time, after ſpending the Sabbath very fooliſhly, thunder and lightning convinced me, that the Governor of the elements was angry! My body was ſick with fear, and I ſtrove to hide my guilty head. Some years after, when oppreſſed with ſickneſs, I was greatly afraid that death, and devils, were juſt ready to ſeize me: I cried to an unknown God, when guilty fear vaniſhed: and I found ſuch peace as made me willing to die or live.

We kept a Public-houſe for ſome little time, which gave me many opportunities of adding ſin to ſin. I ſought happineſs in vain ſongs, dancing, and various kinds of diverſions.

One night, four of us, took horſes, (not our own) intending to ride fourteen miles: when driving hard, my horſe fell; and as he roſe threw me over his neck. My face was much bruiſed, and my right arm ſtrained. Though I lay on the road, before the horſes, who were galloping too faſt to be ſuddenly ſtopped, yet none of them trod on me. This deliverance, and the death of my ſecond brother, ſeemed to cry aloud, "Sinner return to God before the door of mercy

is ſhut." But I laboured to remove ſuch gloomy thoughts, by fiſhing, fowling, playing on the violin, &c.

After an expenſive lawſuit, we retired to a country life; where we had more time for reflection: which made the remembrance of my ſins grievous. To quiet my conſcience I ſtrove often to pray, and intended being better. Yet I deſpiſed every young man, that did not join in my favourite exerciſes!

In May 1771, I went with my Mother to hear Mr. *Weſley*, in *Magharelough*. I ſtood at the outſide of the congregation, not underſtanding what he ſaid. I believed there was ſomething more than common *in the old man*; and felt a degree of ſad ſolemnity, but knew not the cauſe. My Mother's ſtrong prejudice being removed by hearing Mr. *M'Donald*, ſhe invited the Preachers to her houſe. The firſt that came was Mr. *J. M.* who ſpake with power from on high; when God, and my guilty conſcience bore witneſs againſt me! On this, I cried, Lord, give no reſt to my eyes, nor ſlumber to my eye-lids! till I can ſay, O Death! where is thy ſting? O grave! where is thy victory? The fear of hell did not reſt long on my mind. I believed God would not deſtroy me after all that I had done, if I would but part with my ſins; and his grace made me as willing to part with them, as the lame man at the pool, was to be made whole.

The day after I was convinced, ſin became ſo bitter, that Nature preſented her ſtores to me in vain. I could reliſh nothing, but ſtruggling out of the miſery I felt, and reproving ſin in others. It is not eaſy to conceive the horror I felt! Such a fire burned within me that my parched tongue "clave to the roof of my mouth." I could not find reſt, till I got into the Ark. When labouring in the fields, every thing ſeemed, with reclined heads, to bow in homage to the Almighty Sovereign of all worlds; and my ſtubborn heart alſo began to yield to his ſway

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It was on a Thurſday evening I was convinced. Th Saturday following, God let me ſee that believing was th only way to obtain relief. I then began to cry, "Friend o ſinners, ſpotleſs Lamb! Thy blood was ſhed for me!' While my brother ſlept, I was praying with all my powers: when an inward voice (ſweeter than the harmony of angels) whiſpered, "Be of good cheer, thy ſins are forgiven. Go in peace and ſin no more." Now indeed heaven was opened in my new-born ſoul.

Tears of gratitude flowed abundantly; and I was ſo overwhelmed with joy, that I ſcarce waited to conſider what I ſaid, when I aſked God to tranſlate my ſoul and body to the heaven of heavens, that inſtant! But I ſaid, if I muſt ſtay any longer below, Lord, what wouldſt thou have me to do? What return ſhall I make for the heaven I enjoy? I ſlept none all night; but my ſoul reſted in the peace of God, and I communed with him, as one would do with a beloved and intimate friend.

In a ſhort time the Lord let me ſee that I muſt preach the Goſpel. When this was deeply impreſſed, I ſolemnly promiſed to obey the Call, and intended to begin in a very few days. Had I followed the example of St. Paul, who ſays, *When it pleaſed God to reveal his Son in me, immediately I conferred not with fleſh and blood*, I might have eſcaped much miſery, and been the bleſſed inſtrument of doing more good. But having told an unconverted brother my intention, he told my Mother, which alarmed her very much, leſt the report of my being out of my ſenſes ſhould be true. Her word had great influence over me; hence, after a few arguments, I conſented to give up preaching, though with great reluctance. That inſtant I dropped from the ſummit of Celeſtial Bliſs, into an unfathomable abyſs of diſtreſs. I ſtrove to pray, but could not: and when a Chriſtian friend ſaid, "You have grieved the Spirit," the word went like a ſword to my heart. The fiery darts of Satan were caſt ſo thick

thick and faſt, that I laboured moſt part of three long weeks under the very gloomy apprehenſion of loſing what little reaſon I had.

But God ſoon rebuked the devil, and bleſt me again with ſuch ſerenity, as brought my ſpirit once more to reſt in the wounds of Jeſus. Yet I ſoon grieved the Spirit by reproving ſin with a fiery, bitter zeal. However as I could not let ſin go unreproved, I ſoon learnt to do it in the ſpirit of meekneſs.

In a few weeks after my converſion, one who loved me, deſired me to pray in the family. I began with fear and trembling. Soon after I ventured to pray with a few who were gathered together into a Society. The ſecond or third time, I found power to pray in full aſſurance of faith, which encouraged me much.

I was about three months in the way, when appointed a Leader of a Claſs. Soon after this, the Preachers came to my father's, when my mother, youngeſt brother, and four ſiſters were converted. And O! what a heaven we found, when we went to the Sacrament in our firſt love. Every Sabbath was full of delight to me.

But the devil envying me the happineſs I daily enjoyed, made me large offers; but could not prevail. Jehovah made away for my eſcape, and I triumphed over a vanquiſhed enemy, and again began to think of preaching.———When walking alone, I have been as if a congregation was before me, and I preaching to them. Such convincing arguments crowded into my mind, that I thought, if I could remember and publiſh them to the people, they would all believe! At other times every text ſeemed ſealed up from me, and I feared, that to appear in public, would only be to expoſe my ignorance. But the promiſe made to me the night of my converſion, often recurred to my fluctuating mind: and theſe lines ſeemed like a voice from the higheſt throne in heaven!

" Confer not thou with fleſh and blood,
Go quickly forth, invite the crowd;
Search every lane, and every ſtreet,
And bring in all the ſouls you meet."

At length I reſolved to make a trial; but not yet. I muſt read, pray, and wait to know the will of God, and then go. At laſt, theſe words came like thunder, " Son of man, I have made thee a watchman unto the houſe of Iſrael; therefore take the word at my mouth, and warn them from me: when I ſay unto the wicked, thou ſhalt ſurely die, and thou giveſt him not warning, the ſame wicked man, ſhall die in his iniquity; but his blood will I require at thy hand."

Then it was, Woe unto thee, if thou preach not the goſpel: if thou doſt not tell the ſlaves of ſin, their danger of ſinking into eternal deſtruction, thou muſt be ſent there, for thy ſinful neglect. Now, every excuſe left me; and my determination became like the decree of the Medes and Perſians.

[*To be continued.*] 577

The Experience of Mr. ROBERT ROE.

[*Continued from page* 473.]

AUGUST 3. We arrived ſafe in *London* by the mercy of God. I find my friends well, and faithful to grace received. Sick and ill as I am, how many ſtrong and healthy ones go before me! The 5th. I went to ſee *Billy Mackiever*; he is ſtill ſimple and loving: alſo Mr. *M.* whoſe danger now is from proſperity; but hitherto the Lord has helped him. Mr. *M.. Horne* drank tea with me. He ſeems happy and ſimple; yet from many of his expreſſions, does not ſeem clearly to diſtinguiſh between temptation and ſin. *Billy Mackiever* was with me. I love him much; and he ſeemed quite oppreſſed

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at the thought of ſoon parting with me. The 7th. I went in the evening to Mr. *Golden*, and was amazed to hear that my father was in town. I fear it will be a time of trial. Lord, be thou my helper!

The 16th. We left *London*, and came to *Reading*. Mrs. *Talbot* was glad to ſee us. The 17th. We came to *Wallingford*; Mr. and Mrs. *Jakes* rejoiced at our meeting once more in the body. The 18th. Through *Abingdon* we paſſed on to Mr. *Clark's*. The 19th. Mr. *Clark* received us with the utmoſt kindneſs. I found him an open, ſenſible, well-diſpoſed young man. A friend to the Goſpel; but an enemy to Calviniſm. He promiſed me a Title, in the moſt kind manner. And now I began to hope I ſhould have a little reſt after all my toil and ſuſpenſe, and an opportunity of entering the Church, which I greatly deſire, if I can do it with a ſafe conſcience. But on the 20th, hearing who the Biſhop was, (viz. the Biſhop of Oxford) all was given up again. I felt ſome pain at this, eſpecially when more acquainted with Mr. *Clark*. But I reſigned myſelf to God. The 23d. I got ſafe to *Briſtol*.

September 1. I find my mind ſtayed on God, and ſweetly happy. The 4th. I went to hear Mr. *Weſley*. His ſermon ſeemed as if for me alone. He obſerved, "It is a bleſſing to have preventing, enlightening, or convicting grace; but this is not the ſalvation I am treating of. Unleſs we have the love of God ſhed abroad in our hearts we cannot be ſaved. It is well to make a beginning; but we muſt go forward, or periſh everlaſtingly. We are both juſtified and ſanctified by faith, and have a direct witneſs of the Spirit, without which neither can exiſt. Others judge us by our fruits: a calm, even, gentle, reſigned, patient mind in all ſtates and ſituations." I went with him to Mr. *Caſtleman's*, and had a good time. At night he ſaid, "It is a ſhame this poor, weak thing ſhould go home to-night: let him have my bed;" but I declined it. The 5th. Glory be to God, it has been a bleſſed day! My ſoul was filled with much love, and joy, and peace

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in reading Mr. *Weſley's* ſermon on the Righteouſneſs of Faith, and that on Juſtification. How clear! How ſtrong! O for more ſuch ſermons as *his* are! I never read them but my heart is revived. The 6th. Mr. *Pugh* came to ſee me. He wiſhes me to go to *Macclesfield*; but for what end ſhould I go? I muſt either quarrel afreſh with my father, or be continually ſhut up under his eye, and kept from ever converſing with my deareſt friends: this, I know, my weak body and haraſſed ſpirits could not bear. The 11th. I was bleſſed in reading Mr. *Weſley's* Sermon on Satan's Devices, and had a calm peace all this day. The 12th. I have had a good day; my body is better, and my ſoul is alive to God. I find a ſpirit of prayer, and I feel, "All things are poſſible to him that believeth." The 18th. I drank tea at Miſs *Chapman's* with Miſs *Ritchie*, and told her Lady *Mary F—g—ld's* character, and begged ſhe would call on her. The 20th. Miſs *Ritchie* came to ſee Lady *Mary*, and the free, affectionate manner in which that Lady ſaluted her, pleaſed me much. Miſs *R*——, too was very free, and told more of her experience than I had heard before. She told me I had given a juſt deſcription of Lady *Mary*; with whom ſhe was greatly pleaſed: and Lady *Mary* was alſo much taken with Miſs *R*——, and ſaid, "The Calviniſts cannot reach her caſe."

On Sunday, October 1, I was uncommonly calm, happy and free from temptation. On Monday I was rejoiced at a letter from dear *H. R*—; but found by the contents, my brother *Samuel* was given up by the Phyſicians, and that my father was at the point of death. I was at a loſs what to do. However aſking counſel of God, I reſolved to ſet out; and Mr. *Bulgin*, Mr. *Brown*, Mr. *Willis*, &c. offered me money. I then packed up my clothes, and notwithſtanding the affliction of my mind, my body was unaccountably ſupported. The next day I got to *Birmingham*, which is eighty-nine miles; and the next, about noon to *Derby*. I was then quite ſpent, fainted away, and was very ill for ſome time. Mrs. *Croſly*

came with me in the morning of the following day, to *Matlock*. How various, how tumultuous were my thoughts! Sometimes I had a pleaſing hope of finding my father better, and of ſeeing my dear Chriſtian friends at *Matlock*. Then it occured to me, if he is recovered, perhaps I ſhall be kept a priſoner in a dreadful ſuſpenſe, and not ſuffered to go near thoſe I love, unleſs we have an open quarrel. Then again, I thought, I ſhall find him dead; gone for ever into a world of ſpirits! After enquiring at *Matlock*, and having no certain accounts, tired as I was, I ſet off for *Cheſterfield*. As I could hear nothing from my father that night, I paſſed a heavy one at the inn. Though they were a long time before they durſt tell him of my arrival, Mrs. *Jebb* did at laſt; but he was ſo agitated, that they endeavoured to compoſe him by changing the ſubject. He declared he would not ſee me: aſked what were my motives in coming, and ſaid I wanted to kill him, &c. Mrs. *Jebb* took an opportunity, when ſhe thought my father could bear it, to deſire he would ſee me; ſaying, nothing but love could influence me to come ſo far in ſo bad a ſtate of health. Love, ſaid he, I cannot believe it; but if I muſt ſee him, let it be *now*. I will give him an hour. I went up in much agitation. He trembled exceedingly. I threw myſelf at his feet, and aſked his bleſſing. After we ſat down, he began in his old way; and endeavoured to ſhew I had ruined myſelf: aſked if I was determined ſtill to act in the ſame way; or be obedient and regular? As my mother had begged I would not grieve him, and I ſaw his life in danger, I ſaid little. When all the reſt were going down to dinner, I offered to ſtay with him. Firſt he ſaid no; but preſently called me back, and was then more free and agreeable.

Mrs. ——, and the family are very kind. But my father gave me pain by joking me about Miſs ———, and ſeemed wiſhful I ſhould approve of her as a wife; but what are ten thouſand pounds to me without grace? I told him what ſort of

of a wife I ſhould expect, if I were to marry. He ſaid, you are honeſt, but too nice *Robert*, and ſeemed half diſpleaſed. When he ſaw me wiſhful to go to *Macclesfield*, he would not conſent; at laſt I told him (though with pain and grief) if he inſiſted on my not going, I would not aſk him any more. O how hard! yet the Lord ſupported me.

My father now recovered faſt, ſo that all were amazed. I wrote to Couſin *R*—, believing I ſhould not be permitted to ſee her; but at laſt we all ſet off for *Macclesfield*. My father permitting me to go with them, on condition that I would, as ſoon as poſſible, go with brother *Samuel* to *Briſtol*, and attend him there. When we arrived at home, I, with difficulty, got to ſee and converſe an hour with dear *H. R*—, who was a bleſſing to me, and called on *J.* and *B. Barber*, *J. Lean*, and *Rachel Bower*. The reſt of my friends I could not ſee; my father behaving with ſuch unkind authority: and they told me, if I grieved him now it would kill him. *Charles* came over unexpectedly, and told me he was married, and came to break the matter to my father; but he refuſed to ſee him; and when my mother contrived for him to come in, as if by accident, he bid him be gone about his buſineſs. I went only to ſee Mr. *Collins* at Mr. *Simpſon's*, and my father was much diſpleaſed: as alſo at another time when I was at Aunt *Roe's*.

[*To be continued.*] 582

An Account of the Life of Mrs. MARGARET BAXTER.

[*Continued from page* 478.]

CHAP. VI. *Of her exceeding deſires to do good.*

1. AS at her converſion, and in her ſickneſs, ſhe abſolutely devoted herſelf, and all that ſhe had to God; ſo ſhe earneſtly ſet herſelf to perform it to the laſt. At firſt ſhe gave but the tenth of her income to the poor; but I quickly

convinced her that God muſt not be ſtinted; but as all was his, ſo all muſt be uſed for him, in his appointed order: which is, 1. For our own neceſſities. 2. For public good. 3. For the neceſſities of our children, and ſuch relations as are a part of our charge. 4. For the godly poor. And then, 5. For the common poor.

2. To name the particular inſtances of her private charities, is ſuitable neither to my ends, nor her deſires. I will inſtance but ſome of her more public cares.

3. She was earneſtly deſirous of winning ſouls, and of the utmoſt improvement of mine and other men's labours. At *Acton*, I told you what ſhe did; and at *Totteridge*, out of Church-time, ſhe gladly opened her doors to her neighbours, that would come in for inſtruction.

4. At *London*, when ſhe ſaw me too backward in ſeeking employment, till I was called, and that moſt places in the city had ſome ſupplies; ſhe firſt fiſht out of me in what place I moſt deſired more preaching. I told her in St. *Martin's* pariſh, where there are forty thouſand more than can come into the church.

When ſhe had heard this, without my knowledge, ſhe ſets one to ſeek a large room there; and as none was found, but divers rooms over the Market-houſe laid together, ſhe gets one to take theſe. And they two agreed to importune me to preach each morning; and in the afternoon to get the ableſt Miniſters they could procure in *London*. To that end ſhe got a Miniſter a hundred miles off to come to help me, promiſing him 40l. a year to go from day to day to ſupply the places of ſuch Miniſters as ſhould be got. All this charge, beſides paying a Clerk, and a woman to look to the ſeats, roſe high. Part of it the people paid, and the reſt ſhe paid herſelf.

5. But God was pleaſed to remove us from hence; but by the interpoſition of a marvellous deliverance. The roof of that Market-houſe is a vaſt weight, and lies much on one beam in the middle of the floor: the place being greatly crowded,

crowded, the beam gave ſo great a crack as put all the people in fear. A ſecond crack ſet them all on running, and crying out at the windows for ladders: I having ſeen the like before at *St. Dunſtan's, Fleet-ſtreet*, while I was preaching, reproved them for their fears, and would have gone on to preach. But ſee the ſtrange hand of God on her that ſet all the work on foot! After the firſt crack ſhe got down the ſtairs through the crowd, where others could not get that were ſtronger. The firſt man ſhe met, ſhe aſked what profeſſion he was of? He ſaid, a Carpenter. Said ſhe, Can you put a prop under the middle of this beam? The man lived cloſe by, had a prop ready, and ſuddenly put it under. As we above knew nothing of it, the man's knocking increaſed the peoples fears and cries. We were glad all to be gone; and the next morning took a ſkilful workman to take up the boards, and ſearch the beam, which had two rents, ſo long and ſo wide, that it was a wonder the houſe did not ſuddenly fall.

6. But this fright increaſed my wife's natural fearfulneſs, ſo that ſhe never got off all the effects of it while ſhe lived. This deliverance made her promiſe God two things: 1. To keep the anniverſary memorial of it in public thankſgiving. And, 2. To build a ſafer place.

7. According to her promiſe ſhe paid for that place, and preſently ſet to ſeek and build another. She found a place in Oxenden-ſtreet, which ſhe could not have without giving thirty pounds a year ground-rent, and being at all the charge of building on it; and this but for a ſhort leaſe. However ſhe gets a friend to make the bargain, and begs money to build a chapel: ſhe alſo took the front-ground, and built two little houſes on it.

[*To be continued.*] 5·88

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An Account of the Death of SARAH UTLEY.

SARAH UTLEY, lived in the neighbourhood of *Rotherham*, in the county of *York*. She was naturally of a mild and gentle temper. She frequently heard the Methodiſts, when ſhe was very young, and ſeldom heard without receiving good impreſſions; ſo that ſhe was drawn to the Lord by the cords of love, without much terror.

About four years ago ſhe joined the Society, and preſently after found the Lord. From that time ſhe greatly rejoiced in God, and walked in all his ordinances as became an heir of ſalvation.

Some time after, ſhe was married to a young man who profeſſed religion, but ſoon fell away: which proved no ſmall hinderance to her. She was alſo ſurrounded with relations who knew nothing of vital religion, and ſoon grew poorly in body: and being often detained from the means, her ſoul grew cold and languid. Her ſun was much eclipſed, her joys quite withered, and her ſoul became like a barren heath. At laſt, a conſumption began to ſhake her delicate frame, tho' ſhe was not apprehenſive of it; and death made very ſwift approaches, though with gentle ſteps.

Near ſix months ago I viſited her. I ſaw her body waſting apace, and her ſoul, in ſome meaſure lying in ruins. This indeed ſhe was more ſenſible of than of the danger her body was in. I therefore pointed her directly to the Fountain open for ſin and uncleanneſs; preſſing it upon her, That the Healer of backſliders ſtood ready to reſtore the joy of his ſalvation. Prayer being made for her, the Lord reſtored unto her the light of his countenance, and filled her with joy and peace once more.

At times her diſorder rather flattered her; and her friends, eſpecially her mother, who dearly loved her, catched at every

favourable

favourable ſymptom. As the world had but little influence over her, ſhe turned her whole ſoul to her Saviour, who made darkneſs light before her, and crooked things ſtraight. She cried out, "O, Mother! I am going to Jeſus! I am going without pain! Angels will ſoon fetch me! And I ſhall be among them! Soon, ſoon! My cough will then ceaſe, and my fluttering heart beat no more!" Several of the Society were preſent, and were greatly affected while they ſaw and heard her. One young man, who had been long a mourner, was ſet at liberty. She then ſang,

"For the joy he ſets before thee,
Bear a momentary pain;
Die, to live a life of glory,
Suffer with thy Lord to reign."

After this, ſhe took leave of the Friends who were preſent, and deſired they would ſing at her funeral, "Ah, lovely appearance of death, &c."

She then wiſhed to ſee herſelf in the glaſs. Her friends thought her emaciated countenance would rather ſtartle her, as ſhe had not ſeen it for ſome time; but ſhe would ſee it, and did, and expreſſed much ſatisfaction, that now ſhe was ſo near her journey's end. She then deſired her head to be raiſed a little higher, ſaying, "I will lie down no more till I am gone;" and ſo patiently waiting, ſhe cried, "Come, Lord Jeſus!" And ſo fell aſleep.

1784. ——— ———.

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

Of INSECTS.

[*Continued from page* 481.]

AS Barnacles ſeem to be a medium between birds and fiſhes, although they more properly belong to the former, ſo is a Polypus an animal between animals and plants.

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In a Polypus, life is preſerved after it is cut into ſeveral pieces, ſo that one animal is by ſection immediately divided into two, three, or more compleat animals; each enjoying life and continuing to perform the proper offices of its ſpecies.

The common operations both of the animal and vegetable world, are all in themſelves aſtoniſhing. Nothing but daily experience makes us ſee without amazement, an animal bring forth young, or a tree bear leaves and fruit. The ſame experience makes it familiar to us, that vegetables are propagated, not only from the ſeed, but from cuttings. So the willow-twig cut off, and only ſtuck in the ground, preſently takes root, and is as perfect a tree as that from whence it is taken. This is common in the vegetable kingdom, and we have a rare example of it in the animal.

The Polypus is an aquatic animal, to be found in ditch-water. It is very ſlender, and has on the fore part ſeveral horns, which ſerve it for legs and arms. Between theſe is the mouth; it opens into the ſtomach, which takes up the whole length of the body: indeed the whole body is but one pipe, a ſort of gut which opens at both ends.

The common Polypus is about three quarters of an inch long: but there are many ſpecies of them: ſome of which can extend themſelves to the length of ſix or ſeven inches. Even in the ſame ſpecies, the number of legs and arms is not always the ſame; but they have ſeldom fewer than ſix. Both the body and arms may be inflated all manner of ways, and hence it is, that they put themſelves into ſo great a variety of figures.

They do not ſwim, but crawl on the ground, or on any body they meet with in the waters. They uſually fix their poſterior end to ſomething, and ſtretch their bodies, and arms into the water. With theſe arms they catch numberleſs inſects, which are ſwimming up and down. A

Polypus

Polypus, having ſeized its prey, uſes one or more arms to bring it to his mouth. He can maſter a worm thrice as long as himſelf, which he ſwallows whole; and having drawn all that is nutritive from it, then throws out the ſkin.

" I have cut a Polypus in two, between ſeven and eight in the morning, and before three in the afternoon, each part was a compleat animal, able to eat a worm as long as itſelf. If a Polypus be cut lengthways, beginning at the head, but not quite to the tail, there is a Polypus with two heads, two bodies, and one tail. Some of theſe heads and bodies may ſoon be cut lengthways again. Thus I have produced a Polypus with ſeven heads, ſeven bodies, and one tail. I cut off the heads of this new hydra, and ſeven others grew up; and each of theſe cut off became a Polypus.

" I cut a Polypus croſs-ways into two parts; put them together again and they re-united. I put the poſterior part of one, to the anterior of another, they ſoon united into one Polypus, which ate the next day, and ſoon put forth young ones, from each part.

" As the body of a Polypus is but one gut, I have turned it inſide out. The inſide ſoon after became the outſide, and it fed and multiplied as before. They do not copulate at all; but each Polypus has the faculty of multiplying itſelf: yea, before it is ſevered from its parent. I have ſeen a Polypus while growing out of the ſide of its parent, bring forth young ones: nay, and thoſe young ones themſelves have alſo brought forth others."

Cut a Polypus acroſs, and the ſame day the anterior end lengthens itſelf, creeps and eats. The lower part which has no head, gets one, forms itſelf a mouth, and puts forth arms. It is all one, in whatever part the body is cut; cut it into three or four parts, and each becomes a complete Polypus.

Cut one lengthways, ſlitting it quite in two, ſo as to form two half pipes. It is not long before the two ſides of them cloſe; they begin at the poſterior part, and cloſe upward, till

each half pipe becomes a whole one. All this is done in leſs than an hour, and the Polypus produced from each of thoſe halves, differs nothing from the firſt, only it has fewer arms. But theſe too are ſoon ſupplied!

But as ſtrange animals as all Polypus are, the Cluſtering Polypus are more ſtrange than the reſt. One ſpecies of theſe are of a bell-like form. Their anterior part, in which is their mouth, is hollowed inward, reſembles the open end of a bell. Their other extremity ends in a point, to which is fixt a ſtalk or pedicle. The Polypus when it is ready to divide, firſt draws in its lips into the cavity: it then by degrees grows round, and preſently after divides itſelf into two other round bodies. Theſe in a few moments open, loſe their ſpherical form, and put on that of a bell, or compleat Polypus. This is the manner in which Cluſtering Polypi are multiplied. The whole operation is performed in three quarters of an hour. The cluſter which they form, reſts upon a ſtem, which is fixt to ſome other body at its lower extremity, and from it ariſe other branches; other branches again ſhoot out from theſe in different places: from theſe laſt other new ones, and ſo on. At the extremity of each branch, is a Polypus. The aſſemblage of all theſe branches; with the Polypi at their extremities, form a cluſter much reſembling a tuft of flowers. The ſtem which carries all the cluſter, is capable of a remarkable motion, each branch contracts when it is touched: each can contract itſelf alone, though this ſeldom happens, for in contracting it commonly touches another, which then immediately contracts with it. When the main ſtem which bears the whole cluſter contracts, all the branches contract together, and the whole becomes entirely cloſed. A moment after, the branches and the ſtem again extend themſelves, and the whole cluſter recovers its ordinary figure. A cluſter is formed thus: a ſingle Polypus detaching from the cluſter, ſwims about in the water, till it meets with ſome proper body, to fix itſelf upon. It then has

has a pedicle, but which is no longer than the Polypus itſelf: but it becomes eight or nine times as long in four and twenty hours, and is to be the main ſtem of the new cluſter. In a day after it is fixt, it divides itſelf into two, each of which in a few hours divides into two more. Theſe ſoon after put out branches, and all this is re-iterated ſeveral times. Thus a principal branch is formed, provided with ſeveral lateral ones, which afterwards become principal ones, with regard to others that ſpring from them.

[*To be continued.*] *592*

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

[*Continued from page* 484.]

THE names of places among all the Cuthite nations are ſo ſimilar, that they prove the people to be of the ſame family. And we may perceive among them the ſame religion and cuſtoms, however widely they are ſcattered. The mountains Caucacus, and Pyrrhus, the rivers Baris, Hypanis, Chobar, Soana, Cophis, Phaſis, Indus, of this country, are to be found not only in the Eaſt, but among the Cuthite nations in the Weſt. One of the chief cities in this country was Cottiara. This is no other than Arocotta reverſed, and probably the ſame that is called Arcot at this day. The city Comara, and the promontory Comarine, are of the ſame derivation with the city Ur in Chaldea: which was called Camar and Camarina, from the prieſts and worſhip there eſtabliſhed.

The Cuthites likewiſe had poſſeſſion of the Iſle of Ceylon, where the worſhip of Fire and the Sun was introduced very early. In Ceylon is a high mountain, held very ſacred, the ſummit of which is called the Pike of Adam, as being ſacred

to Ad Ham, King Ham, and accordingly termed by the natives, Hamalel, that is, Ham-al-El, Ham the Sun, ſhewing the ancient religion of the iſland. In ſhort, every thing in this country favours of Chaldäic and Egyptian inſtitution. And the Cuthites extended from Gedroſia to the Indus, and from thence to the Ganges, under the name of Ethiopians, Erythreans and Arabians.

The Cuthites, ſtiled Æthiopes, were the original Indi; they gave name to the river on which they ſettled, and to the country which they occupied. Almoſt in every place where their hiſtory occurs, the name of Indi will be found likewiſe. The river Choaſpes, a branch of the Tigris, was called an Indian River. Yea, Tigris itſelf is termed Indus. Hence Bacchus is ſaid to have brought the worſhip of Apis and Oſiris from India into Egypt. This was too early to have been brought from the country near the Ganges: it was brought from Chaldea and the Tigris, the original Indus.

The Africans, who managed the Elephants in war, were called Indi, as being of Ethiopic extraction. There were Indians in Colchis too: which is indifferently called India or Ethiopia. On the other hand, thoſe who lived at the head of the Nile, were called Indians too. Indeed Egypt itſelf was in ſome degree an Indian nation, having received a colony from the Cuthites. Thus have I ſhewn, that the Sythic Indians were in reality Cuthic, as were all people of that denomination.

An ancient writer ſays, "At the time when the tower of Babel was erected, a certain Indian appeared, a wiſe aſtronomer, named Andoubarios, who was the firſt that inſtructed the Indians in aſtronomy. This was probably Chus, the firſt that paid an undue reverence to the heavenly bodies. The name Andoubarios, ſeems to be a compound of Andou-Bar, the ſon of Indus. If ſo the original Indus muſt have been Ham.

All

All the Indians worſhipped Cham, the Sun: whence their wiſe men were ſtiled Chomini Sophite. Hence the blundering Greeks termed them Gymnoſophiſts, as if they had been naked. They ſerved the deity Manes, ſometimes termed Ach manes or Oro-manes. Hence they were ſtiled Bar-Achmanes, contracted, Brachmanes.

Of EGYPT.

The Mizraim ſeem to have retired to their place of allotment, long before the diſperſion. This place was the Upper Egypt. Lower Egypt was then a moraſs. They lived ſome centuries moſtly upon herbs and fiſh. At length a large body of Cuthites, or Titans, being driven from Babylonia, ſeized the whole country without oppoſition. They reigned therein five hundred and eleven years. At laſt the natives of Upper Egypt roſe, and compelled them to leave the country.

Theſe Cuthites were called, The Shepherds, and their Princes, the Shepherd Kings. It ſeems Nimrod had firſt borne this title. The firſt Kings that were in Egypt were of this race, who are ſaid to be the firſt after the gods that reigned in Egypt. Theſe gods were no more than their principal anceſtors.

At firſt they only worſhipped the heavenly bodies, but had no images. They performed mighty works, and benefited the country greatly. They drained Lower Egypt by numerous canals, and carried a fluice from a branch of the Nile to the Red Sea. The chief of the Pyramids were erected by them: they built Heliopolis. They raiſed the moſt ancient Obeliſks in Egypt, each of one piece of Granate.

The Greeks indeed ſaid, that theſe were built by Mithras, the ſame as Oſiris and Orus. The truth is, they were built in honour of him. They built alſo the city Canobus. The poets repreſent their flight from Babel, as the flight of the gods

gods into Egypt. Ovid indeed diſtinguiſhes the gods from the Giants or Titans; but they were the ſame. The Giants or Titans were the gods that fled.

The Egyptians acknowledged two perſons under the title of Hermes. The firſt was, the moſt ancient of the gods: the ſecond ſurnamed Triſmegiſtus exactly agrees both in his character and actions with Joſeph.

The Shepherds are ſaid to have ruled Egypt five hundred and eleven years. But the total of the reigns that are ſpecified, amounts (according to Euſebius) only to one hundred and three. I take therefore for granted, that the five hundred and eleven years relate to the Iſraelitiſh, as well as the Cuthite Shepherds, and that the reſidence both of the one and the other, is comprehended in that term.

Such is the hiſtory of the Cuthites, who came from Babylonia and conquered Egypt. They were no other than the Scythians. Therefore it is no wonder that they ſhould be eſteemed the moſt ancient of all nations. They were the firſt that conſtituted a large kingdom, while other nations lived in little independent towns and villages.

The principal facts which relate to the ancient hiſtory of Egypt, happened in this manner. After the Mizraim had for ſome time ſettled there, they were conquered by the Shepherds. But were driven out by King Amoſis. His ſon gave their deſerted town and country to the Iſraelitiſh Shepherds, who came into Egypt about thirty years after the exit of the former. After reſiding there two hundred and fifteen years, they left Egypt, in the reign of Amenophis.

[*To be continued.*] 594

An

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 490.]

15. I Have juſt ſaid, Sir, Mr. *Madan* ſuppoſes the Apoſtle to be giving directions to *married* men: you ſhall ſee I am not miſtaken. Page 233, "Thoſe, ſays he, who repreſent the Apoſtle as addreſſing himſelf to ſingle perſons, and adviſing them to marry to avoid fornication, make him guilty of evident tautology; for the 8th verſe is expreſsly addreſſed to the unmarried, and to widows." The Apoſtle therefore, in his opinion, is directing his diſcourſe to *married* men here. And to theſe he ſays, in *general*, It is good for them not to touch a woman; or as he explains it, "to have no dealings with the other ſex:" no, not even with their own wives! "But to ſuppoſe the Apoſtle to be addreſſing himſelf to ſingle perſons is to make him guilty of tautology." And pray do not thoſe who repreſent him as addreſſing himſelf to *married* perſons, and adviſing them 1ſt to have no dealings with each other, ver. 1, and then to keep to each other, ver. 2, 3, 4, make him guilty of ſelf-contradiction and tautology both? ſince in the 10th and 11th verſes he expreſsly addreſſes himſelf to thoſe who are married? *Thoſe that are married I command, and yet not I, but the Lord, let not the wife depart from her huſband.*——The truth is, the Apoſtle having ſpoken, 1ſt to ſingle perſons, ver. 1ſt and 2d; and adviſed them to live ſingle, if they had the gift of continence, and if not, to marry; and then, 2dly, to thoſe that were married, and enjoined them, ver. 3 and 4, to render to each other the conjugal debt;—addreſſes them both again in plainer words, from ver. the 8th to the 12th: a kind of tautology this, very common

common with writers, who have it at heart to be underſtood, and with none more ſo than our Author.

16. But Mr. *Madan* brings another argument to convince us that the Apoſtle is addreſſing, not *ſingle*, but *married* perſons in the 1ſt and 2d verſes of this chapter. Page 234, "If we underſtand the words εκαστος, every man, and εκαστη, every woman, to relate here to any but married people, it may ſeem to make the Apoſtle command *every one* to marry whether they chuſe it or not." A ſhrewd obſervation truly! and one that might have done our Author ſingular ſervice had he thought on it when he was ſo vehement in his zeal againſt Celibacy! Had he been wiſe enough to allow, what every body takes for granted, that the Apoſtle *did* ſpeak this to ſingle perſons, he might have ſhewn it to be a damnable ſin to live unmarried, as being a manifeſt violation of a divine law, given at the creation, repeated after the deluge, and confirmed by the Apoſtle under the goſpel. But as the matter ſtands he has cut himſelf off from this argument, having applied it quite another way.

17. But "the word εκαστος (he ſays) is relative, and muſt agree with ſome maſculine ſubſtantive underſtood, which can be no other than ανηρ." Yes it can: it agrees with ανθρωπος, the ſubſtantive that precedes it, and not with ανηρ that follows it. "And the ſame of εκαστη it alſo agrees with γυνη." True: but not the γυνη found in the ſecond, but that found in the firſt verſe, as any ſchool-boy that has learnt his grammar can tell. But let us hear what he will make of this. Why, "ανηρ is here rendered *huſband* and γυνη, *wife*, and therefore the paſſage means, Let every *huſband* have (or keep) his wife, and every wife her huſband." And now Sir, I appeal to yourſelf whether ever you read an Author, who attempted to criticiſe upon the original languages, ſo *profoundly ignorant*, or if not, ſo *ſhockingly unfair*. Indeed all things conſidered, he cannot be ignorant as to the particular here ſpecified, having in ſo many parts of his book informed

us

us that there are no ſpecific names for *huſbands* and *wives* in the Hebrew and Greek languages; but only *men* and their *women*. It is therefore to the latter principle, the unfairneſs, and diſingenuity of our Author, we owe this ſhameleſs criticiſm, which cannot poſſibly be deſigned for any other end than to impoſe upon the credulity of the unlearned reader, who if he ſees a great many words in a book, in a ſtrange character, though he underſtands not one letter of them, immediately concludes, the Author is a man of great learning and muſt be in the right!

But let Mr. *Madan* have it his own way: let him tranſlate εκαστω *every huſband*, and εκαστη *every wife*; inaſmuch as they are *relatives* (as he tells us) and do moſt certainly agree with the maſculine ſubſtantives which *go before*, and not with thoſe which *follow after*, even ανθρωπος and γυνη, found in the firſt verſe; it brings the matter to the ſame point to which we have brought it twice already, viz. that the Apoſtle teaches, *It is good for a huſband not to touch his wife*; a doctrine which (I think) Mr. *Madan* will not be very fond of.

18. I ſhall only take notice of one particular more in Mr. *Madan's* comment upon this paſſage. *The wife has not power over her own body* (ſays the Apoſtle) *but the huſband, and in like manner* (ομοιως δε) *the huſband has not power over his own body, but the wife*; thus making the claims of the huſband and wife *reciprocal* and in the *ſame degree*, giving the wife the *very ſame right* to her huſband's body, as he has to hers.

But Mr. *Madan* would make this mean only that "the huſband and wife have neither of them aright to withdraw *entirely* from the conjugal intercourſe:" not that the huſband has not power to give his body to two, ten, or twenty more if he thinks proper. With regard to which I ſhall only ſay, if it leaves the huſband at full liberty to do this, and only obliges him not to withdraw himſelf from his wife *for ever*; it moſt certainly leaves her at liberty to do the ſame, as it gives her the *very ſame* power, and in the *ſame degree* it

gives him. *In like manner, the huſband hath not power over his own body, but the wife.*

To give a ſhew of probability to the gloſs he puts on ver. 4, he ſuppoſes that "Falſe Apoſtles, had (by ſaying, all marriage was of the devil) ſadly diſtreſſed the conſciences of weak people, and led them to think, as marriage was ſinful, all conjugal intercourſe between married people muſt be ſinful too." Hence it was that they were in doubt whether it was lawful for them to have any intercourſe with their own wives; and to remove theſe doubts, he thinks, was the ſole end of the Apoſtle, when he required married perſons to *render to each other the conjugal debt.* Thus thoſe very perſons who, as he ſuppoſes, were in *doubt* whether they might not lend their wives to *others*, were alſo, it ſeems, in doubt whether they might uſe them themſelves!

But what proof does he bring of this? Why, not any at all.

19. But Mr. *Madan* has found one text in the New Teſtament which juſtifies his doctrine. It is that paſſage wherein the Apoſtle directs Biſhops and Deacons to be *each the huſband of one wife.* His reaſoning on this is as follows, page 192, "The practice of Polygamy amongſt the firſt Chriſtians was probably very frequent: if not, why did St. Paul (1 Tim. ii. 2. and Titus i. 6,) recommend the choice of Biſhops and Deacons from among them who had but one wife? What occaſion for this caution, if none had more than one wife.

That the election was to be made from among Chriſtian-believers, there can be no doubt; that is, of ſuch as had been admitted to Baptiſm and the Lord's-ſupper, and were enrolled as members of the Chriſtian church. To ſuppoſe that none of theſe had more than one wife, is to ſuppoſe the Apoſtle giving a needleſs rule in the election of Biſhops and Deacons. To ſuppoſe that any, who had more than one wife, ſhould be admitted to baptiſm and the Lord's-ſupper, if Chriſt

Chriſt had forbidden Polygamy as *adultery*, is to ſuppoſe a greater abſurdity ſtill, and that the great Apoſtle of the Gentiles was leſs faithful to his truſt, than thoſe Jeſuits who refuſed to admit the King of Jonquin into the Chriſtian church, unleſs he would put away all his wives but one.

20. In anſwer to this, permit me to apply our Author's words to one or two more of the particulars, condemned by the Apoſtle in this ſame paſſage, and to obſerve, that the practice of *ſtriking*, *brawling*, and *drunkenneſs* was probably very frequent among the firſt Chriſtians; if not, why did St. Paul recommend the choice of Biſhops and Deacons from amongſt thoſe who were not *ſtrikers*, *brawlers*, or *given to wine?* What occaſion for this caution of the Apoſtle, if none were accuſtomed to theſe vices? That the election was to be made from among Chriſtian believers, there can be no doubt, that is to ſay, of ſuch as had been admitted to baptiſm and the Lord's-ſupper, and were enrolled as members of the Chriſtian church. To ſuppoſe that none of theſe were brawlers and drunkards is to ſuppoſe the Apoſtle giving a needleſs rule in the election of Biſhops and Deacons. To ſuppoſe that any who were ſtrikers, brawlers and drunkards, ſhould be admitted to baptiſm and the Lord's-ſupper, if Chriſt had forbidden ſtriking, brawling and drunkenneſs, is to ſuppoſe a greater abſurdity ſtill. Now if this is a bad argument in favour of *ſtriking*, *brawling* and *drunkenneſs*, Mr. *Madan's* argument is equally bad in favour of Polygamy. The truth is, the argument is againſt ſtriking, brawling, drunkenneſs, and Polygamy too.

21. And the Apoſtle's meaning is exactly the ſame, where he directs the choice of widows to be made from among ſuch as had been *each the wife of one huſband*; that is, married to only *one huſband* at a time. For though Mr. *Madan* ſays, page 200, ſuch a thing was hardly ever heard of among the Heathens themſelves, yet in page 217, he ſuppoſes that it was very frequently practiſed. For on what ground could the

Apoſtle refuſe widows who had been *twice* married, any more than thoſe who had been only *once* married? Do not many women loſe their huſbands before they have been married to them a year or two? Is it not hard in ſuch a caſe to deny them the privilege of marrying again? or to put any ſtigma upon them for ſo doing? which would have been the caſe had they been objected to on the death of their ſecond huſband.

As to what Mr. *Madan* ſays about the form of expreſſion being different in the two caſes, it being in the preſent time in the caſe of the man, "If any man *be* the huſband of one wife;" and in the paſt time, in the caſe of the woman, "*Having been* the wife of one huſband:" this proves nothing at all; becauſe as the Apoſtle was ſpeaking of *widows*, he could not ſpeak of their huſbands, unleſs in the time *paſt*: he could not ſay, "if any widow *is* the wife of one huſband." If the Apoſtle had had occaſion to ſpeak of *married women* being choſen into any office, he might have expreſſed himſelf preciſely as he has done reſpecting men, and have ſaid ει τις εστι, &c. *If any woman is the wife of one huſband.*

And now, Sir, we have, as Mr. *Madan* deſired, laid the Bible before us, and examined this doctrine, on the ground of the ſacred ſcriptures.—We have ſeen that the paſſages of the law of Moſes, together with the imperfect examples of ſome who lived under that dark diſpenſation, are inſufficient for the taſk; and that there are many other paſſages, both in the Old and New Teſtament, illuſtrated by greater and better examples which entirely condemn it.—We have ſeen it to be repugnant to the law of nature, and the rights of mankind; and contrary to the firſt inſtitution of marriage.—We have ſeen Mr. *Madan* labour in vain to reconcile his ſyſtem with the doctrine taught by Chriſt and St. Paul; and make an unſucceſsful attempt to recommend it by the example of the firſt Chriſtians.—We have ſeen it inconſiſtent with matrimonial love and family-quiet; deſtructive of all peace and comfort

comfort in private life; and oppoſite to the rules and intereſts of every well-ordered ſociety.

And now I might put a period to this unpleaſing work, only as he has declaimed ſo much, on the *ruin* and *proſtitution* of women, which he would perſuade us can only be prevented by adopting his plan, I muſt beg your permiſſion to trouble you with one letter more, in anſwer to what he has advanced on that head.

I am, Rev. Sir,

Your obedient Servant in Chriſt,

J. B.

[*To be continued.*]

A DISCOURSE *of God's Judgments: occaſioned by the Account of the Man whoſe hands and legs rotted off. By* SIMON FORD, D. D. *Rector of Old Swinford, Worceſterſhire.*

[*Continued from page* 496.]

VI. THE ſixth head is, To give you directions in the making application of divine Judgments to particular caſes, without offending againſt Juſtice or Charity.

The reaſon why ſuch directions are needful, is very evident. For we are forbidden by our Saviour *to judge* our brethren, *leſt we alſo be judged.* And in the noted caſes of thoſe on whom the tower in *Siloam* fell, and thoſe *whoſe blood Pilate mingled with their ſacrifices*; our Lord ſeems to take the part of the ſufferers againſt their cenſurers. And the miſcarriage of Job's friends in their dealings with him, is by God himſelf expreſsly condemned. Wherefore, it is meet this caſe ſhould be carefully ſtated, that we may preſerve ourſelves from ſuch errors. I ſhall, therefore, firſt premiſe ſome grounds

grounds to proceed on; and thence proceed to the direct ſolution of it according to them.

1. The grounds which I ſhall premiſe, are theſe.

1. It follows from what was ſaid, that in ſuch applications of divine Judgments to particular caſes, we ought to be very cautious.

2. And yet it does not follow, that we are totally obliged to forbear them. Yea, rather, there are divers arguments from ſcripture, which give great countenance, and (in ſome caſes) great encouragement, to the making of them.

1. As firſt, the text itſelf, which aſſerts ſuch Judgments to be a means whereby God is made known, will neceſſarily infer, that in order to the making this uſe of them, we muſt be allowed the liberty of a diſcreet application of them. For to ſuppoſe a notable judgment executed with a ſignal manifeſtation of a divine hand therein, deſigned on purpoſe for men to take notice of it; and yet, not to allow them to obſerve it in thoſe circumſtances which render it moſt obſervable, implies a contradiction.

2. The ſcripture tells us of holy men who have made ſuch particular applications, and have not been blamed, but rather commended for it; and their examples left on ſacred record for the imitation of future times.

3. Good men in general are encouraged with the proſpect of divine Judgments on ſome notorious wicked men. *When the wicked*, (ſuch whoſe proſperity was a temptation to good men to fret and be envious againſt them) *are cut off, thou* (ſays the Pſalmiſt to the man whom he encourageth *to wait on the Lord and keep his way*) *ſhalt ſee it*, ſo as to take notice of it to thy great ſatisfaction and encouragement to depend on God for the future.

4. And ſinners are blamed, for not drawing arguments of reformation from the particular inſtances of God's Judgments in their days. As *Belſhazzar*, for that when he ſaw and knew how God had dealt with his proud grandfather *Nebuchadnezzar*, he

he notwithſtanding lifted himſelf up againſt God, before whom he ought to have been humbled. And the remaining tribes of *Judah* and *Benjamin* are ſeverely taxed, for that when they ſaw that God had rejected and ſent into captivity the ten tribes, their brethren, for their idolatry: yet they feared not, but went on confidently in the ſame provoking ſin themſelves. And it is not to be underſtood how any perſons can be obliged to take warning from particular examples, if they be not allowed to apply ſuch providences of God to them, in thoſe particulars from whence that caution is to be gathered.

3. Wherefore we muſt find out ſome other interpretation of thoſe ſcriptures, which ſeem to prohibit all applications of divine Judgments to particular caſes; particularly of thoſe before mentioned. And that (as to them at leaſt) is a matter of no great difficulty. For the firſt of them forbids one Chriſtian indeed to judge another: but it is only a raſh and a harſh cenſuring of Chriſtian brethren, (as the Phariſees were wont to do) even for the ſmalleſt faults; and that when the cenſurers themſelves it may be, indulge greater, ſuch as are like beams to the other's motes, as appears ver. 2, that is there forbidden. And the blame which is in the ſecond text, the relaters of the fall of the tower in *Siloam*, and the mixing the *blood of the Galileans with their ſacrifices by Pilate*, did incur, was not barely by taking notice of theſe events as divine Judgments; but for judging the perſons (in a like phariſaical pride) greater ſinners than others, and than themſelves in particular; having no other evidence to ground that cenſure on, than this, what they ſuffered was more ſevere than what uſually befel others. And *Job's* friends (the third text) were cenſured by God for making the like uncharitable and unwarrantable inference from his providential ſevereties upon *Job*. So that all theſe ſcriptures thus interpreted, (as indeed they muſt be) make nothing againſt the lawfulneſs of a modeſt,

modeſt, ſober, prudent, and diſcreet application of divine Judgments to particular caſes: ſeeing in an application ſo qualified, we ſhall be ſecure from offending againſt Juſtice or Charity.

[*To be continued.*] 603

An Account of the Diſturbances in my Father's Houſe.

J. W.

WHEN I was very young, I heard ſeveral letters read, wrote to my elder brother by my father, giving an account of ſtrange diſturbances, which were in his houſe, at *Epworth*, in *Lincolnſhire*.

1. When I went down thither, in the year 1720, I carefully enquired into the particulars. I ſpoke to each of the perſons who were then in the houſe, and took down what each could teſtify of his or her own knowledge. The ſum of which was this.

On Dec. 2, 1716, while *Robert Brown*, my father's ſervant, was ſitting with one of the maids a little before ten at night, in the dining-room which opened into the garden, they both heard one knocking at the door. *Robert* roſe and opened it, but could ſee nobody. Quickly it knocked again and groaned. "It is Mr. *Turpin*, ſaid *Robert*: he has the ſtone and uſes to groan ſo." He opened the door again twice or thrice, the knocking being twice or thrice repeated. But ſtill ſeeing nothing, and being a little ſtartled, they roſe and went up to bed.

When *Robert* came to the top of the garret ſtairs, he ſaw a hand-mill, which was at a little diſtance, whirled about very ſwiftly. When he related this he ſaid, "Nought vexed me, but that it was empty. I thought, if it had but been full of malt he might have ground his heart out for me."

When he was in bed, he heard as it were the gobbling of a turkey-cock, cloſe to the bed-ſide: and ſoon after, the ſound of

of one ſtumbling over his ſhoes and boots. But there were none there: he had left them below.

3. The next day, he and the maid related theſe things to the other maid, who laughed heartily, and ſaid, "What a couple of fools are *you?* I defy any thing to fright *me.*" After churning in the evening, ſhe put the butter in the tray, and had no ſooner carried it into the dairy, than ſhe heard a knocking on the ſhelf where ſeveral pancheons of milk ſtood, firſt above the ſhelf, then below. She took the candle and ſearched both above and below; but being able to find nothing, threw down butter, tray and all, and ran away for life.

4. The next evening between five and ſix o'clock my ſiſter *Molly*, then about twenty years of age, ſitting in the dining-room, reading, heard as if it were the door that lead into the hall open, and a perſon walking in, that ſeemed to have on a ſilk night-gown, ruſtling and trailing along. It ſeemed to walk round her, then to the door, then round again: but ſhe could ſee nothing. She thought, "It ſignifies nothing to run away: for whatever it is, it can run faſter than *me.*" So ſhe roſe, put her book under her arm, and walked ſlowly away.

5. After ſupper, ſhe was ſitting with my ſiſter *Suky*, (about a year older than her) in one of the chambers, and telling her what had happened, ſhe quite made light of it; telling her, "I wonder you are ſo eaſily frighted: I would fain ſee what would fright *me.*" Preſently a knocking began under the table. She took the candle and looked, but could find nothing. Then the iron caſement began to clatter, and the lid of a warming-pan. Next the latch of the door moved up and down without ceaſing. She ſtarted up, leaped into the bed without undreſſing, pulled the bed clothes over her head, and never ventured to look up till next morning.

A night or two after, my ſiſter *Hetty*, a year younger than my ſiſter *Molly*, was waiting as uſual, between nine and ten

to take away my father's candle, when she heard one coming down the garret stairs, walking slowly by her; then going down the best stairs, then up the back stairs, and up the garret stairs. And at every step, it seemed the house shook from top to bottom. Just then my father knocked. She went in, took his candle, and got to bed as fast as possible.

7. In the morning she told this to my eldest sister, who told her, "You know, I believe none of these things. Pray let *me* take away the candle to-night, and I will find out the trick." She accordingly took my sister *Hetty's* place, and had no sooner taken away the candle, than she heard a noise below. She hastened down stairs, to the hall, where the noise was. But it was then in the kitchen. She ran into the kitchen, where it was drumming on the inside of the screen. When she went round it was drumming on the outside, and so always on the side opposite to her. Then she heard a knocking at the back-kitchen door. She ran to it, unlocked it softly, and when the knocking was repeated, suddenly opened it: but nothing was to be seen. As soon as she had shut it, the knocking began again: she opened it again, but could see nothing: when she went to shut the door, it was violently thrust against her: she let it fly open; but nothing appeared. She went again to shut it, and it was again thrust against her: but she set her knee and her shoulder to the door: forced it to, and turned the key. Then the knocking began again: but she let it go on, and went up to bed. However from that time she was thoroughly convinced, that there was no impostor in the affair.

[*To be continued.*] 606

THOUGHTS *concerning Gospel-Ministers.*

1. HOW frequently do we hear this expression, from the mouths of rich and poor, learned and unlearned? Many lament that they have not a *Gospel-Minister* in their Church,

Church, and therefore are conſtrained to ſeek one at the Meeting. Many rejoice that they have a *Goſpel-Miniſter*, and that there are many ſuch in their neighbourhood. Mean time they generally ſpeak with much diſpleaſure, if not contempt of thoſe, who, they ſay, are not *Goſpel-Miniſters*.

2. But it is to be feared, few of theſe underſtand what they ſay. Few underſtand what that expreſſion means. Moſt that uſe it, have only crude, confuſed notions concerning Goſpel-Miniſters. And hence many inconveniencies ariſe; yea much hurt to the ſouls of men. They contract prejudices in favour of very worthleſs men, who are indeed blind leaders of the blind; not knowing what the real Goſpel is, and therefore incapable of preaching it to others. Mean time from the ſame cauſe they contract prejudices againſt other Miniſters, who in reality both live and preach the Goſpel: and therefore are well able to inſtruct them in all thoſe truths that accompany ſalvation.

3. But what then is the meaning of the expreſſion? Who is a *Goſpel-Miniſter?* Let us conſider this important queſtion calmly, in the fear and in the preſence of God.

Not every one that preaches the *Eternal Decrees*: (although many ſuppoſe, this is the very thing!) that talks much of the *Sovereignty* of God, of *free, diſtinguiſhing grace*; of dear *Electing Love*; of *irreſiſtible Grace*, and of the infallible *Perſeverance* of the Saints. A man may ſpeak of all theſe, by the hour together: yea, with all his heart, and with all his voice: and yet have no right at all to the title of a *Goſpel-Miniſter*.

Not every one that talks largely and earneſtly on (thoſe precious ſubjects) *the righteouſneſs and blood of Chriſt*. Let a man deſcant upon theſe in ever ſo lively a manner, let him deſcribe his ſufferings ever ſo pathetically: if he ſtops there; if he does not ſhew man's duty, as well as Chriſt's ſufferings; if he does not apply all to the conſciences of the hearers:

he will never lead them to life, either here or hereafter, and therefore is no *Gospel-Minister.*

Not every one who deals in the promises only, without ever shewing the terrors of the law: that slides over *the wrath of God revealed from heaven, against all ungodliness and unrighteousness*, and endeavours to heal those that never were wounded. These *Promise-mongers* are no *Gospel-Ministers.*

Not every one (very nearly allied to the former) who bends all his strength to *coax* sinners to Christ. Such soft, tender expressions, as "My *dear* hearers, my *dear lambs*," though repeated a thousand times, do not prove a *Gospel-Minister.*

Lastly, not every one that preaches *Justification by Faith*: he that goes no farther than this, that does not insist upon Sanctification also, upon all the fruits of faith; upon Universal Holiness; does not declare the whole counsel of God; and consequently is not a *Gospel-Minister.*

4. Who then is such? Who is a *Gospel-Minister*, in the full, scriptural sense of the word? He and he alone, of whatever denomination, that does declare the whole counsel of God: that does preach the whole Gospel, even Justification and Sanctification, preparatory to glory. He that does not put asunder what God has joined; but publishes alike, *Christ dying for us, and Christ living in us.* He that constantly applies all this to the hearts of the hearers, being willing to spend and be spent for them: having himself the mind which was in Christ, and steadily walking as Christ also walked: he, and he alone, can with propriety be termed, *A Gospel-Minister.*

5. Let it be particularly observed. If the Gospel be "Glad tidings of *great salvation* which shall be unto *all people*;" then those only are, in the full sense, *Gospel-Ministers* who proclaim the *Great Salvation*, that is, Salvation from *all* (both inward and outward) *sin*, into *all the mind that was*

was in Chriſt Jeſus; and likewiſe proclaim offers of this ſalvation to every child of man. This honourable title is therefore vilely proſtituted, when it is given to any but thoſe, who teſtify, *That God willeth all men to be ſaved*, and *to be perfect as their Father which is in heaven is perfect.*

A PROVIDENTIAL EVENT.

THE forty King's Scholars at *Weſtminſter-School*, lodge in one room, which is called *The Dormitory*. While my eldeſt Brother was at School, the head boy cried out vehemently one morning, "Lads! Lads! You overſleep yourſelves! You lie too late. It is time to be at School." They all ſtarted up, dreſſed as quick as they could, and ran down with him. When they came into the Cloiſters, one who was a little before the reſt, ſaw ſomething white, and cried out, "What have we got here?" They went up to it, and found a man ſtark-naked, and ſo benumbed that he could not ſpeak. Juſt then the clock ſtruck two. They took him up, carried him into the Dormitory, and put him into a warm bed. After ſome reſt, he recovered his ſenſes and ſpeech: and being aſked, How he came into that condition? he told them, As he was coming over Chelſea-Fields, he was robbed by two footpads, who then ſtripped him ſtark-naked, tied him neck and heels, and threw him into a ditch. There he muſt have periſhed, but that ſome young women coming to market very early in the morning, heard him groan, and going to the ditch, untied him and then ran away. He made toward the town as well as he could, till being unable to walk any farther, he crept into the Cloiſters upon his hands and feet, where he lay till the King's Scholars came. Probably in an hour or two he would have expired. After he had ſlept ſome hours, they gave him ſomething warm to drink: then one

one gave him a ſhirt, another a coat or waiſtcoat, others what they could ſpare, till they had clothed him from head to foot. They then collected for him among themſelves about forty ſhillings, and wiſhed him well home.

See the Wiſdom of God, making the ſport of a Boy the means of ſaving a poor man's life!

J. W.

REMARKABLE GENEROSITY.

WHEN Q. Cæcilius Metellus, the Roman Proconſul, had inveſted Nertobrigia, a chief lord of the country, named Rhetogenes, came out of the place, and ſurrendered himſelf to the Romans: but as he left in the city his wife and children, the inhabitants, enraged at his deſertion, placed them in the breach which the legionaries were to mount. Hereupon the General finding he could not attack the city without ſpilling their blood, abandoned a certain conqueſt, and raiſed the ſiege. The fame of this being ſoon ſpread through all Tarraconian-Spain, the inhabitants of the revolted cities ſtrove who ſhould firſt ſubmit to him. Metellus received them; and among the reſt, the Nertobrigians into an alliance with Rome, and in awhile recovered the whole country.

Univerſal Hiſtory, Vol. XII. page 387.

The Dying Speech of ANDREES ZEKERMAN, *who (with three others) were executed at Dublin, a few years ago, for the Murder of Captain Glaſs.*

I Was born at *Lubeck*, in *Holland*. I got no education, neither was I taught prayer, or any thing relating to it, though my father and mother were of the Calviniſt perſuaſion,

ſuaſion, and taught me to believe in Predeſtination, which may be one great cauſe of my ruin. I was guided by avarice. I would have money to ſpend, and was far from making a ſcruple of any unlawful means to come at it; and readily, along with my three fellow-ſufferers, embraced the ſeeming favourable opportunity of committing murder and piracy, to enrich myſelf. But we were all diſappointed. It is an uſual ſaying with tender Chriſtians, that Man propoſes, but God diſpoſes: it may be ſo for ought I know: ſuch ſort of leſſons I have not much ſtudied. I believe there is a powerful Being, viz. God; that Vice is not agreeable to him, yet if a man be vicious it is not his fault, for he cannot help it; and if a man be virtuous, no thanks to him for it, for he could not be otherwiſe, for whatſoever courſe of life a man follows, or whatever he ſuffers was and is unavoidable. Fate decreed it. I will not importune; for if I am predeſtinated to be happy hereafter, I ſhall be ſo: if miſerable, it will be ſo. I cannot change my deſtiny.—ANDREES ZEKERMAN, *in the 24th year of my age.*

A Cure for the Cancer in the Breaſt.

KEEP it moiſt with Linſeed Oil, and often waſh it with Milk.

LETTERS.

LETTER CCCXLIV.

[From Miſs J. C M. to the Rev. J. Weſley.]

June 22, 1771.

Rev. Sir,

MY preſent deſire is to love the Lord my God with all my heart, mind, ſoul, and ſtrength, and my neighbour as myſelf: though I am always led more to the ſtudy of my firſt,

firſt, rather than ſecond table duties. My ſtate ſeems ſummed up in thoſe words, "I have entered into reſt;" and that reſt ſeems to be, *God* abiding with, and dwelling in me, which keeps me living in communion with Him. My faith ſeems to ſtand in *his* Wiſdom, Power, and Love; and as He is unchangeable, I can expect from Him, what his word authoriſes me to do. I feel there is in me a principle of obedience, which cauſes me to delight greatly in his commandments. I am kept from complainings; becauſe the Lord abounds towards me in loving-kindneſs, and tender mercies. My ſoul rejoices in Him, and gives thanks for his goodneſs. I feel it a pleaſant and joyful thing to be thankful. There are ſeaſons when my wants are more manifeſt than at others; but a conſciouſneſs that the Lord hath done more exceeding abundantly above what I could aſk or think, encourages me to hope in him for all I want.

I ſhould be thankful to you for an explanation of that promiſe, "My Father will love him, and we will come unto him, and make our abode with him." And alſo what you ſuppoſe Mr. Derenty meant by, "I bear in me ordinarily an experimental verity, and a plenitude of the preſence of the moſt holy Trinity, which elevates me by a ſimple view to God: with that I do all his Providence enjoins me."

I have been tempted at times, within theſe laſt nine months, to diſbelieve every thing relating to eternity. I ſee from hence how much need we have of Revelation. Indeed I do not enter into deep reaſonings on this head; but I want ſuch a lively ſenſe of the truths I am tempted to queſtion, as would prove an entire confutation of them.

I remain, Rev. Sir, yours, &c.

J. C. M.

LETTER

LETTER CCCXLV.

[From the ſame to the ſame.]

September 4, 1771.

Rev. Sir,

I AM always delighted to hear you trace the Wiſdom of God manifeſted in his providential diſpenſations. There is nothing affords me greater conſolation than any diſcourſe tending to "Juſtify the ways of God with men."

We all ſecretly mourned after Mr. Pawſon, which had this happy effect, obliging us to pray more. But we have reaſon to be thankful that Providence has allotted us, Mr. Mather. I think he has a meſſage from God to this people, and is likely to do us good, both by convincing believers of inbred ſin, and bringing the promiſe nigh, and ſhewing them *how* to believe, ſo as to be ſaved.

Mr. Fletcher's Letters warm our hearts. It ſeems the Spirit of the Lord has ſtirred up many, in this day, to write againſt Calviniſm.

What peculiar diſpenſation do you think we are now under? What are the chief errors to be avoided? What the bleſſings to be expected? And what are we called to be or do? I am amazingly ignorant of the ſigns of the times, which is a temptation to me.

I have often reflected on your Sermon laſt winter, on "Precious in the ſight of the Lord is the death of his Saints." Many things in it where very explanatory of my paſt experience. "Dying, you ſaid, was the higheſt act of obedience a creature could pay its Creator." I ſuppoſe it muſt be under that view, Dr. Young ſpeaks of the good man's death,

"With unreluctant grandeur *gives*; not yields—
"His ſoul ſublime, and *cloſes* with his fate."

elſe dying ſeems no voluntary act, and I ſhould be glad if you would pleaſe to explain wherein our obedience is ſhewn, except it be, the obedience of faith. I think it is the higheſt act of faith to venture on the dark unknown. I am the more ſenſible thereof, becauſe of late I have been ſo often ſtruck (as with a flaſh of lightning) with thoughts of eternity. I feel reaſon ſhudders, while faith truſts Him who is my Saviour in life and death.

The preſent is a ſeaſon wherein I am exempted from temptations. Neither do I find any powerful operations of the Spirit; but I enjoy preſent communion with God. I ſeek him, find him, and live to him. But I feel I want deeper inſtructions, and to be more ſtrengthened and eſtabliſhed in the grace wherein I ſtand. Any help you will be pleaſed to give, I hope will profit

Your obliged and affectionate Servant,

J. C. M.

LETTER CCCXLVI.

[From Miſs M. A. Phillips, to the Rev. J. Weſley.]

Auguſt 9, 1771.

Honoured Sir,

I Hope you will forgive the liberty I have taken in writing to you without being deſired; ſince I look on every opportunity of receiving inſtruction from you, as an invaluable privilege. I truſt that He who has already dealt ſo well with me, will take poſſeſſion of my whole heart; and enable me to do all things, in his name, and to his glory. This alone is happineſs; and to experience it is my only deſire.

Indeed I am grieved, when I reflect on my backwardneſs to magnify the Lord, who looked upon me in my infancy; aſſuring me my name was written in the book of Life: and who

who ſtill continues to diſplay his power, by keeping me in the way that leads to life eternal. I long to be more ſpiritual, that I may the better comprehend the things of God. O that I may be entirely taken up with heavenly things! Then I ſhall have a peace which paſſeth all underſtanding.

I remain, honoured Sir,

Yours in the bonds of Goſpel-love,

M. A. P.

POETRY.

A TALE.

THUS ſaith the Prophet of the Turk,
Let Muſſelmen beware of pork:
There is a part in every ſwine,
No follower, or friend of mine
May taſte, whate'er his inclination,
On pain of excommunication.

Such was Mahomet's myſtic charge;
And thus he left the point at large.
Had he the ſinful part expreſt,
They might with ſafety eat the reſt;
But for one part they thought it hard
From the whole Hog to be debarred.
Much controverſy therefore roſe;
Theſe choſe the back, the ſhoulder thoſe,
By ſome 'twas confidently ſaid,
He meant not to forbid the head;
Whilſt others at that doctrine rail,
And piouſly prefer the tail:

Thus conſcience freed from every clog
Amongſt them they ate up the hog.

You laugh—'tis well—the tale applied
May make you laugh the other ſide.
Renounce the world, the Preacher cries;
We do, a multitude replies,
While one, as innocent regards
A ſnug and friendly game at cards,
And ſome whatever you can ſay,
Can ſee no evil in a play.
Some love a concert, ball, or race,
And others ſhooting or the chace:
Reviled, and loved, renounced, and followed,
Thus bit by bit the world is ſwallowed:
With ſophiſtry their ſauce they ſweeten,
Till quite from tail to ſnout 'tis eaten.

The FEATS *of* FRIENDSHIP: *an* ELEGIAC ODE, *ſacred to the Memory of ſeveral deceaſed Friends.*

THE evening now in ſable mantle clad,
Comes forth, effacing the remains of day,
By ſwift degrees; and darkneſs deep and ſad,
O'er nature ſpreads her univerſal ſway.

No joyous birds now ſwell their tuneful throats,
But in their ſtead the ſcreech-owl grates the ear;
In his lone flight with bitter boding notes,
And flitting bats through the dark ſhades appear.

What time like this ſo ſuited to my woe?
All nature ſeems to ſympathize with me,
And while my eyes with copious currents flow,
The ſorrows trickle from each mournful tree.

By

By fierce deſcending rains the golden crops
(Whoſe ripeneſs aſks the barn) in ruins lay;
And night, with ſilent, ſlow-diſtilling drops,
Bewails the waſteful deluge of the day.

My deareſt intimates now ſleep in death,
Whoſe friendſhip, genius, and celeſtial fire,
Enkindled by the eternal Spirit's breath,
Could life with half the bliſs of heaven inſpire.

How high indulged was I when *Watts* has deigned,
With me the free unbending hour to ſpend!
In his diſcourſe divineſt wiſdom reigned:
Angels with pleaſure might the ſage attend.

Rich was his *genius*; and on genius *art*,
Her faireſt, nobleſt poliſh had beſtowed:
Sacred and pure the altar of his heart,
And there the fervors of devotion glowed.

Virtue adorned him in her brighteſt rays,
For him the *nine* their choiceſt laurels twined;
In one unwearied labour paſſed his days,
And all that labour was, to bleſs mankind.

And can I mention him without the praiſe
Of *Abney*,* at whoſe ſeat the prophet lived;
Through almoſt half the circle of his days,
And without care life's every joy received?

O what a ſoul was hers!—with light divine,
Wiſdom before her led the ſacred way;
Through life's meander, and from virtue's line
Her ſteady ſteps were never known to ſtray.

* Lady Abney, of Stoke-Newington.

Large

Large were her riches, but her towering hope,
Fired with ſublimer views, had ſcorned to call
The wealth of worlds her bliſs, her only ſcope
To' enjoy her God, her portion, and her all.

Laden with years, in hoary holineſs,
Her long expecting ſpirit winged its flight
(No more our wretched world to' adorn and bleſs)
To the glad manſions of eternal light.

Notcutt,* thy worth deſerves the higheſt praiſe,
Thou beſt of Paſtors, and thou ſteadieſt friend!
Celeſtial pleaſure filled thy happy days,
Smiled on the brow of death, and bleſt thy end.

But theſe and other names to death conſigned,
Still *Groſvenor* lived a venerable ſage:
The *great* and *good* alike compoſed his mind,
And threw their luſtres down the vale of age.

His genius was an inexhauſted *ſource*,
That ſmoothly flowing in ſpontaneous ſtreams,
Through gay, enamelled meadows wind their courſe,
And in its glaſs reflects the ſolar beams.

Pleaſure and piety his ſoul poſſeſt,
And each ſhone brighter in the other's ray:
This union, language, life and mien expreſt,
Mildly divine, and elegantly gay.

The brighteſt ſcience, the acuteſt ſenſe,
The poliſhed grace, the Wit's quick-darting fire,
The Orator's reſiſtleſs eloquence,
And the calm joys eternal hopes inſpire.

* The Rev. William Notcutt, of Ipſwich, who died Feb. 7, 1758, aged 65.

All

All theſe in *Groſvenor* met, and joinèd their rays,
What miracle to ſee thoſe rays combinèd!
Oft have I wonderèd at the blended blaze,
And longèd to heir a portion of his mind!

Through a long day ſtill, ſtill he livèd the ſaint,
Cheerful to act, and ready to endure,
And well he knew the rainbow's ſmiles to paint
O'er life's black ſtorms, of endleſs bliſs ſecure.

Flow, flow, my eyes; with tears redundant flow,
Henceforth my heart be thou the ſeat of grief,
How can I bear ſuch oft repeated woe?
Or how expect thè impoſſible relief?

Juſt at this inſtant, ſtartling the thick gloom,
His head with ſun-beams deckt, with ſtars his wings,
A ſeraph glowing with immortal bloom,
Over the dark, the rays of morning flings.

Surpriſèd and trembling at the dazzling ſight,
A freezing horror thrillèd through all my frame,
Nor could frail nature have ſuſtained the fright,
Had not his powèr revivèd the vital flame.

For ſtraight he touchèd me with his lenient hand,
His hand that trickled with ambroſial dews,
And bade my tears "be gone;" at his command
My fluttering heart its wonted peace renews.

"How canſt thou think it thy Creator's will,
Thus to wail o'er the aſhes of the dead?
Heavèn fixèd the rounds of time they ſhould fulfil,
Heavèn orderèd when from earth their ſpirits fled.

"Freed

" Freed from the chains of fleſh, their painful cell,
And this dark vale, the range of ſin and woe,
They with their God on thrones of glory dwell,
In the full joys that from his preſence flow.

" This world was ne'er deſignèd for their abode:
'Tis but the anti-chamber where to dreſs,
For their acceptance with a holy God,
In the Redeemer's radiant righteouſneſs:

" Nor in this robe alone, but in the array
Of every virtue, every grace divine,
That fulliéd with no blemiſh from decay,
Secure o'er all the heirs of glory ſhine.

" Then weep no more, or if thou needſt muſt weep,
With tears of woe let tears of tranſport run;
For while in duſt their mouldering bodies ſleep,
Their ſouls are bright and active as the ſun.

" Think of their end, purſue the path they trod,
And imitate the pattern they have ſhown;
Approve thyſelf a ſervant of thy God,
And equal honours ſhall thine exit crown."

A SPECIMEN.*

An original EPITAPH, *taken from a Tomb-Stone in Arbroth Church-Yard.*

HERE lyis Alexand Peter, *preſent* Town-Treaſurer of Arbroth who died ——— day January 1630
Such a Treaſurer was not ſince, nor yet before,
For common works, calſais, brigs, and ſchoir.
Of all others he did excel;
He deviced our ſkoel, and he hung our bell!

* The above is inſerted to ſhew, that all Inſcriptions, Epitaphs, &c. ought to be prepared by Perſons who have ſome knowledge of grammatical and typographical Accuracy; and not thus left to illiterate Relations, Pariſh-Clerks, or Stone-Maſons, to the great ſcandal of the Nation in general, and of Religion in particular.


MR. THOS. WARRICK, Aged 38

THE

Arminian Magazine,

For NOVEMBER 1784.

The CALVINIST-CABINET UNLOCKED: *in an Apology for* TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Continued from page* 513.]

BUT we have another taſk behind. As to the Synod of Dort, ſays Mr. *B.* I may well challenge that juſtice from you, as impute no opinions to them which they purpoſely diſown, and publicly profeſs to deteſt. The firſt is, *That the moſt heinous ſins do not hinder the ſalvation of the Elect.* Doth the Synod cordially deteſt and diſown this doctrine? You heard above what was the opinion of Mr. *Perkins* and others, that a thouſand ſins, nay the ſins of the whole world, nay o all the devils in hell, were not able to make void God's Election. Is it not the general doctrine of the whole Synod, that Election unto ſalvation is immutable? and that it is neither broken nor interrupted by the moſt grievous falls?

Do not the Divines of *Drent* ſay, that the ſins of the Elect co-operate to their benefit; and the Divines of *Great Britain* aſſirm, that their ſins are ſo far from interrupting the juſtification and adoption of the faithful, that they ſerve the more to confirm them. This is their avowed canonical doctrine, yet (as if ſome men of another mind had drawn up the concluſion of thoſe canons) here they publicly profeſs to deteſt this opinion, *That the moſt heinous ſins do not hinder the ſalvation of the Elect!*

And they no leſs deteſt the next opinion, *That the Reprobate cannot be ſaved though they truly perform all the works of the Saints.* But did *Marlorat* deteſt this opinion, when he ſaid, Whom God hath elected, he cannot periſh? whom he hath rejected, he cannot be ſaved; though he ſhould perform all the good works of the Saints: the ſentence paſſed from all eternity is ſo irrevocable? And do they not all conclude, that the decree of Reprobation is eternal and immutable, ſo that the Reprobate can never become Elect? And yet, theſe men profeſs publicly to deteſt this doctrine, *That the Reprobate cannot be ſaved, though they truly perform all the works of the Saints!*

A third opinion, which the Synod doth *purpoſely diſown and publicly profeſs to deteſt*, is, *That God, by his own mere will, without any reſpect at all to ſin, or ſight of it, did predeſtinate and create the moſt of the world to damnation.* But here the Remonſtrants have detected the egregious artifice of the Synod, to palliate the enormity of their doctrine. For obſerve, they do not deny, much leſs reject it as an error, *That God by his own mere will, without any reſpect at all to ſin, or ſight of it, did paſs by, or predeſtinate and create the moſt part of the world to deſtruction.* For this is the avowed doctrine of all the Supralapſarians, and it is inſerted amongſt the acts of the Synod. By the decree of Reprobation *God determined to give neither grace nor glory to certain men, out of all mankind* (not yet fallen) *but to ſuffer them freely to fall*

fall into ſin, and to leave them in their ſins, and at laſt to condemn them for their ſins; and this for his own moſt free will, to the declaration of his vindictive juſtice.

A fourth doctrine, which the Synod doth *purpoſely diſown, and publicly profeſs to deteſt* is, *That Reprobation is the cauſe of infidelity and impiety, in the ſame manner, as Election is the fountain and cauſe of faith and piety.* But that ſin follows the decree of Reprobation by an unavoidable neceſſity, is the expreſs affirmation not only of *Piſcator*, *Zanchy*, &c. but of many Synodiſts alſo. *Gomarus* ſaith, There are three things which follow Reprobation, the denial of grace, ſin, and the puniſhment of ſin. And this is the doctrine of the whole Synod in their Canons: for they ſay, Man cannot but ſin, without God's regenerating grace, which he hath decreed to deny or deprive them of. Even Mr. *Baxter* himſelf doth acknowledge that the decree doth tie the end and means together; and what is the means of damnation, but infidelity and impenitency. But ſaith the Synod, *Reprobation is not the cauſe of infidelity and impiety*, in the ſame manner, *as Election is the fountain and cauſe of faith and piety.* But whatever fallacy there be in thoſe words (in the ſame manner,) certainly, according to their doctrine, infidelity and impiety do flow by as inevitable a neceſſity from the one decree, as faith and piety doth from the other; ſo that it is no leſs impoſſible for thoſe who are reprobated to believe and repent, than it is for thoſe who are elected to remain impenitent and unbelievers. Reprobation then is no leſs the fountain of infidelity and impiety, than Election is the fountain of faith and piety.

Another doctrine, which, ſaith Mr. *Baxter*, the Synod doth *purpoſely diſown, and publicly profeſs to deteſt* is, *That many harmleſs infants of believers are ſnatched from the mothers breaſts, and caſt into hell; ſo that neither baptiſm, nor the churches prayers in baptiſm can profit them.* That many infants of believers are caſt into hell, notwithſtanding the prayers of the

Church, and the ſacrament of baptiſm adminiſtred for their ſalvation, is the expreſs doctrine of *Calvin*, *Beza*, *Zuinglius*, *Martyr*, *Zanchy*, *Piſcator*, *Paræus*, *Perkins*, &c. For the infants of unbelievers, it is the doctrine of *Gomarus* and the Divines of *Drent*, expreſsly, that they are Reprobates. We may therefore obſerve a two-fold fallacy in the propoſition, which they publicly profeſs to deteſt, 1. In the word harmleſs infants; for the truth is, they acknowledge none ſuch: every infant of a ſpan long, from its firſt conception being guilty of Adam's ſin, for which it is juſtly liable to condemnation, and for that ſin many are damned; as is delivered in Reject. 8. Cap. 1. Another fallacy is in the word *tyrannic* tyranically caſt into hell: for when God doth reprobate ſuch infants, and caſt them into hell, he doth not do it, they ſay, after the manner of a tyrant, who is bound by ſome certain law, the tranſgreſſion whereof is tyranny; but he doth it *jure dominii*, as an abſolute Lord, whoſe ſovereignty is without law or control, and therefore he may diſpoſe of them at his pleaſure.

Amongſt thoſe doctrines which the Synod doth *purpoſely diſown, and publicly profeſs to deteſt*, there is another, which I wonder Mr. *Baxter* hath omitted: *That this doctrine of the Calviniſts maketh God the author of ſin.* But perhaps he hath ſmelt out the fallacy expreſſed in the fifth feigned Article of the firſt chapter, where they ſay, The cauſe or fault of unbelief, as of all other ſins, is in nowiſe in God, but in man. Here are two words made uſe of, as of the ſame importance, *cauſe* or *fault*, by which, while many of their Doctors affirm that God doth incite and irritate, urge and impel, neceſſitate and conſtrain men to ſin, nay, worketh ſin in them; yet ſhall they be excuſed from prevaricating the doctrine of the Synod. For though to ſpeak properly God be the cauſe of ſin, by working to the production of it, yet *culpa*, the fault of ſin can in nowiſe be aſcribed to him. *Zuinglius* and *Keckerman* have

have given the reaſon of it, becauſe there is no law made to bind Almighty God to the contrary, but man only.

I cannot leave Mr. *Baxter* till I have followed him to the very laſt ſtage of his Preface, where he ſays, *If we were humbly conſcious of our own frailty and fallibility, and could maintain that unfeigned charity to our brethren, which beſeemeth all the diſciples of Chriſt, and which would cauſe us to ſay and do by others (even in our controverſial writings) as we would have them ſay and do by us*—But alas! the diſciples of that Synod, will neither be perſuaded to be the firſt, nor do the laſt: no not even Mr. *Baxter* himſelf. Which courſe becauſe he hath not taken, I ſuppoſe, by that time he hath read this, and that which is like to follow, he will wiſh he had taken it, or elſe been ſilent.

[*To be concluded in our next.*]

SERMON XXIV.

ON 2 CORINTHIANS vi. 17, 18.

Come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you:

And I will be to you a Father, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

1. HOW exceeding few, even in the religious world, have duly conſidered theſe ſolemn words! We have read them, we have heard them over and over, but never laid them to heart, or obſerved that they contain as plain and expreſs a command as any in the whole Bible. And it is to be feared, there are ſtill fewer that underſtand the genuine meaning of this direction. Numberleſs perſons in *England* have interpreted it as a command to come out of the eſtabliſhed Church. And in the ſame ſenſe it has been underſtood

ſtood by thouſands in the neighbouring kingdoms. Abundance of ſermons have been preached, and of books wrote upon this ſuppoſition. And indeed many pious men have grounded their ſeparation from the Church, chiefly on this text. "God himſelf, ſay they, commands us, *Come out from among them, and be ye ſeparate.* And it is only upon this condition, that he will *receive* us, and we *ſhall be the ſons and daughters of the Lord Almighty.*"

2. But this interpretation is totally foreign to the deſign of the Apoſtle, who is not here ſpeaking of this or that Church, but on quite another ſubject. Neither did the Apoſtle himſelf, or any of his brethren draw any ſuch inference from the words. Had they done ſo, it would have been a flat contradiction, both to the example and precept of their Maſter. For although the Jewiſh Church was then full as *unclean*, as unholy both inwardly and outwardly as any Chriſtian Church now upon earth, yet our Lord, conſtantly attended the ſervice of it. And he directed his followers in this, as in every other reſpect, to *tread in his ſteps.* This is clearly implied in that remarkable paſſage, *The Scribes and Phariſees ſit in Moſes' ſeat: all therefore, whatſoever they bid you obſerve, that obſerve and do: but do not ye after their works; for they ſay and do not,* Matt. xxiii. 1. Even though they *themſelves ſay and do not,* though their lives contradict their doctrines, though they were ungodly men, yet our Lord here not only permits, but requires his diſciples to hear them. For he requires them to *obſerve and do what they ſay*; but this could not be, if they did not hear them. Accordingly the Apoſtles, as long as they were at *Jeruſalem*, conſtantly attended the public ſervice. Therefore it is certain theſe words have no reference to a ſeparation from the eſtabliſhed Church.

3. Neither have they any reference to the direction given by the Apoſtle, in his firſt epiſtle to the *Corinthians.* The whole paſſage runs thus: *I wrote unto you in an epiſtle, not*

to

to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters, for then muſt ye needs go out of the world. But now I have written unto you, not to company, If any man that is called a brother, *be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one no not to eat*, chap vi. ver. 9. 11. This wholly relates to them that are members of the ſame Chriſtian community. The Apoſtle tells them expreſsly, He does not give this direction not to company with ſuch and ſuch perſons, with regard to the heathens or to men in general: and adds this plain account, *For then muſt ye needs go out of the world:* you could tranſact no buſineſs in it. *But if any man that is called a brother*, that is connected with you in the ſame religious Society, *be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one, no not to eat.* How important a caution is this? But how little is it obſerved, even by thoſe that are in other reſpects conſcientious Chriſtians! Indeed ſome parts of it are not eaſy to be obſerved, for a plain reaſon; they are not eaſy to be underſtood. I mean, it is not eaſy to be underſtood, to whom the characters belong. It is very difficult, for inſtance, to know, unleſs in ſome glaring caſes, to whom the character of an *extortioner*, or of a *covetous* man belongs. We can hardly know one or the other, without ſeeming (at leaſt) to be *buſy bodies in other men's matters.* And yet the prohibition is as ſtrong concerning converſe with theſe, as with fornicators or adulterers. We can only act in the ſimplicity of our hearts, without ſetting up for infallible judges, (ſtill willing to be better informed) according to the beſt light we have.

4. But although this direction relates only to our Chriſtian brethren, (ſuch at leaſt by outward profeſſion) That in the text is of a far wider extent; it unqueſtionably relates to all mankind. It clearly requires us, to keep at a diſtance, as far

as

as is practicable, from all ungodly men. Indeed it ſeems, the word which we render *unclean thing*, τῦ ἀκαθάρτου, might rather be rendered *unclean perſon*; probably alluding to the Ceremonial Law, which forbad *touching* one that was legally unclean. But even here, were we to underſtand the expreſſion literally, were we to take the words in the ſtricteſt ſenſe, the ſame abſurdity would follow; we muſt needs, as the Apoſtle ſpeaks, *go out of the world*. We ſhould not be able to abide in thoſe callings, which the Providence of God has aſſigned us. Were we not to converſe at all with men of thoſe characters, it would be impoſſible to tranſact our temporal buſineſs. So that every conſcientious Chriſtian would have nothing to do, but to flee into the deſert. It would not ſuffice, to turn recluſes, to ſhut ourſelves up in monaſteries or nunneries: for even then we muſt have ſome intercourſe with ungodly men, in order to procure the neceſſaries of life.

5. The words therefore muſt neceſſarily be underſtood, with conſiderable reſtriction. They do not prohibit our converſing with any man, good or bad, in the way of worldly buſineſs. A thouſand occaſions will occur, whereon we muſt converſe with them, in order to tranſact thoſe affairs, which cannot be done without them. And ſome of theſe may require us, to have frequent intercourſe with drunkards or fornicators: yea, ſometimes it may be requiſite for us, to ſpend a conſiderable time in their company: otherwiſe we ſhould not be able to fulfil the duties of our ſeveral callings. Such converſation therefore with men, holy or unholy, is no way contrary to the Apoſtle's advice.

6. What is it then which the Apoſtle forbids? Firſt, The converſing with ungodly men, when there is no neceſſity, no providential call, no buſineſs, that requires it: Secondly, The converſing with them more frequently than buſineſs neceſſarily requires: Thirdly, The ſpending more time in their company than is neceſſary to finiſh our buſineſs: above all,

Fourthl

Fourthly, the chuſing ungodly perſons, however ingenious or agreeable, to be our ordinary companions, or to be our familiar friends. If any inſtance of this kind will admit of leſs excuſe than others, it is that which the Apoſtle expreſsly forbids elſewhere, The being *unequally yoked with* an *unbeliever* in marriage: with any perſon that has not the love of God in their heart, or at leaſt, the fear of God before their eyes. I do not know any thing that can juſtify this: neither the ſenſe, wit or beauty of the perſon; nor temporal advantage; nor fear of want; no, nor even the command of a parent. For if any parent command what is contrary to the word of God, the child ought to obey God rather than man.

7. The ground of this prohibition is laid down at large in the preceding verſes. *What fellowſhip hath righteouſneſs with unrighteouſneſs? What communion hath light with darkneſs? And what concord hath Chriſt with Belial? Or what part hath he that believeth with an unbeliever?* (Taking that word in the extenſive ſenſe, for him that hath neither the love nor the fear of God:) *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.* It follows, *Wherefore come out from among them:* the unrighteous, the children of darkneſs, the ſons of *Belial*, the unbelievers: *And be ye ſeparate, and touch not the unclean thing, or perſon, and I will receive you.*

8. Here is the ground of this prohibition, to have any more intercourſe with unholy men than is abſolutely neceſſary. There can be no profitable *fellowſhip* between the righteous and the unrighteous; as there can be *no communion* between light and darkneſs; (whether you underſtand this of natural or of ſpiritual darkneſs.) As Chriſt can have *no concord* with *Belial*, ſo a believer in him can have no concord with an unbeliever. It is abſurd to imagine, that any true union or concord ſhould be between two perſons, while

one of them remains in the darkneſs and the other walks in the light. They are ſubjects not only of two ſeparate, but of two oppoſite kingdoms. They act upon quite different principles: they aim at quite different ends. It will neceſſarily follow that frequently, if not always, they will walk in different paths. How can they walk together, till they are agreed? Until they both ſerve either Chriſt or Belial?

9. And what are the conſequences of our not obeying this direction? Of our not coming out from among unholy men? Of not being ſeparate from them, but contracting or continuing a familiar intercourſe with them? It is probable, it will not immediately have any apparent, viſible ill conſequences. It is hardly to be expected, that it will immediately lead us into any outward ſin. Perhaps it may not preſently occaſion our neglect of any outward duty. It will firſt ſap the foundations of Religion: it will by little and little damp our zeal for God: it will gently cool that fervency of ſpirit, which attended our firſt love. If they do not openly oppoſe any thing we ſay or do, yet their very ſpirit will by inſenſible degrees affect our ſpirit, and transfuſe into it the ſame lukewarmneſs and indifference toward God and the things of God. It will weaken all the ſprings of our ſoul, deſtroy the vigour of our ſpirit, and cauſe us more and more to ſlacken our pace, in running the race that is ſet before us.

10. By the ſame degrees all needleſs intercourſe with unholy men will weaken our divine evidence and conviction of things unſeen: it will dim the eyes of the ſoul whereby we ſee him that is inviſible, and weaken our confidence in him. It will gradually abate our *taſte of the powers of the world to come*, and deaden that hope, which before made us *ſit in heavenly places with Chriſt Jeſus*. It will imperceptibly cool that flame of love, which before enabled us to ſay, *Whom have I in heaven but thee? And there is none upon earth that I deſire beſide thee!* Thus it ſtrikes at the root of all vital Religion, of our fellowſhip with the Father and with the Son.

11. By

11. By the ſame degrees, and in the ſame ſecret and unobſerved manner, it will prepare us to "meaſure back our ſteps to earth again." It will lead us ſoftly, to relapſe into the love of the world from which we were clean eſcaped; to fall gently into *the deſire of the fleſh*, the ſeeking happineſs in the pleaſures of ſenſe; *the deſire of the eye*, the ſeeking happineſs in the pleaſures of imagination, *and the pride of life*, the ſeeking it in pomp, in riches, or in the praiſe of man. And all this may be done, by the aſſiſtance of the ſpirit, who *beguiled Eve through his ſubtlety*, before we are ſenſible of his attack, or are conſcious of any loſs.

12. And it is not only the love of the world in all its branches, which neceſſarily ſteals upon us, while we converſe with men of a worldly ſpirit, farther than duty requires, but every other evil paſſion and temper, of which the human ſoul is capable: in particular, pride, vanity, cenſorioufneſs, evil-ſurmiſing, proneneſs to revenge: while on the other hand, levity, gaiety and diſſipation, ſteal upon us and increaſe continually. We know how all theſe abound in the men that know not God. And it cannot be but they will inſinuate themſelves into all, who frequently and freely converſe with them: they inſinuate moſt deeply into thoſe who are not apprehenſive of any danger: and moſt of all, if they have any particular affection, if they have more love than duty requires, for thoſe who do not love God, with whom they familiarly converſe.

13. Hitherto I have ſuppoſed that the perſons with whom you converſe, are ſuch as we uſe to call *good ſort of people*: ſuch as are ſtiled, in the cant-term of the day, men of *worthy* characters: (one of the ſillieſt, inſignificant words, that ever came into faſhion) I have ſuppoſed them to be free from curſing, ſwearing, profaneneſs; from ſabbath-breaking and drunkenneſs; from lewdneſs either in word or action; from diſhoneſty, lying and ſlandering: in a word, to be entirely clear from open vice of every kind. Otherwiſe whoever has

even the fear of God muſt in anywiſe keep at a diſtance from them. But I am afraid I have made a ſuppoſition which hardly can be admitted. I am afraid, ſome of the perſons with whom you converſe, more than buſineſs neceſſarily requires, do not deſerve even the character of *good ſort of men:* are not *worthy* of any thing but ſhame and contempt. Do not ſome of them live in open ſin? In curſing and ſwearing, drunkenneſs, or uncleanneſs? You cannot long be ignorant of this: for they take little pains to hide it. Now is it not certain, all vice is of an infectious nature; for who can touch pitch and not be defiled? From theſe therefore you ought undoubtedly to flee, as from the face of a ſerpent. Otherwiſe how ſoon may *evil communications corrupt good manners?*

14. I have ſuppoſed likewiſe, that thoſe unholy perſons with whom you frequently converſe, have no deſire to communicate their own ſpirit to *you*, or to induce *you* to follow their example. But this alſo is a ſuppoſition which can hardly be admitted. In many caſes their intereſt may be advanced, by your being a partaker of their ſins. But ſuppoſing intereſt to be out of the queſtion, does not every man naturally deſire, and more or leſs endeavour to bring over his acquaintance to his own opinion or party? So that as all good men deſire and endeavour to make others good, like themſelves, in like manner, all bad men deſire and endeavour to make their companions as bad as themſelves.

15. But if they do not, if we allow this almoſt impoſſible ſuppoſition, that they do not deſire or uſe any endeavours, to bring you over to their own temper and practice, ſtill it is dangerous to converſe with them. I ſpeak not only of openly vicious men, but of all that do not love God, or at leaſt fear him, and ſincerely ſeek the kingdom of God and his righteouſneſs. Admit ſuch companions do not endeavour, to make you like themſelves, does this prove, you are in no danger from them? See that poor wretch that is ill of the plague!

plague! He does not deſire, he does not uſe the leaſt endeavour, to communicate his diſtemper to you. Yet have a care! Touch him not! Nay, go not near him, or you know not how ſoon you may be in juſt the ſame condition. To draw the parallel; though we ſhould ſuppoſe the man of the world, does not deſire, deſign, or endeavour, to communicate his diſtemper to you, yet touch him not! Come not too near him. For it is not only his reaſonings or perſuaſions that may infect your ſoul, but his very breath is infectious: particularly to thoſe who are apprehenſive of no danger.

[*To be concluded in our next.*] 626

Some Account of Mr. GEORGE BROWN.

[*Continued from page* 523.]

NEAR the beginning of 1772 (about ſeven months after my converſion) after a bleſſed Claſs-meeting, I appointed a meeting at *Derg-Bridge* at night; not letting my parents know that we intended any thing but prayer and ſinging. It being the ſabbath, the notice ſpread, and curioſity drew many to hear.

My ever-loving, everlaſting *Friend*, gave me his bleſſing in ſecret prayer a little before I began. My text was, *To be carnally minded is death; but to be ſpiritually minded, is life and peace.* My ſoul ſeemed at the concluſion as if diſburthened of ſome enormous load, or as if I had eſcaped with my life from ſome imminent danger. My mother wept when ſhe heard what I had been doing: but did not offer to forbid me; nay ſhe ſoon began to rejoice in God her Saviour, that ſhe ever bore two ſons, to be the deſpiſed Meſſengers of Goſpel-ſalvation. A Captain of the Army, who had a College education, would not ſhew me his face at preaching,

preaching, leaſt it ſhould diſcourage me: but ſtood behind the congregation. I confeſs it did me good to hear that he and ſome others ſpake well of what they had heard. The following ſabbath the hearers and I wept much at preaching. *John Smyth* was one of my audience the ſame night at another place; he exhorted after me, and wiſhed me ſucceſs in the name of the Lord. A few trials confirmed me in the belief that I was called to the work; for a few ſeals were given to my preaching: ſome of whom are gone before me to glory.

When walking alone, I often caſt my eyes towards a part of the country I had never been in, and longed much to be there: believing that good might be done in it. One of our ſociety was providentially led to the place; he prayed with the family: and they deſired him to ſend them a Preacher.

I gladly embraced the favourable opportunity. Many flocked to hear: ſome of them received the word with meekneſs, faith and love: were convinced, joined in ſociety; and in a ſhort time received the travelling Preachers. The Miniſters ſtrove in vain to keep the people from hearing us. One of them was told that I preached againſt "Drunken Prieſts and hunting Rectors." I was told he ſwore he would give me for meat to his dogs. In order to butcher me firſt, his brother (another man in ſoft raiment) and ſervants came on a ſabbath evening to preaching, well armed: it was my brother that happened to be there. They firſt ſent in a Blackamoore to "pull the fellow down." He looked! he liſtened! and returned ſaying, "I will not, for he his a pretty man, and is preaching the word of God," which was very true. A more ſavage countryman then ruſhed in, and aſked my brother ſome ſilly queſtions; but his anſwers would not ſatisfy them without blood. When the candle was put out in the buſtle, my brother went into the room, and had the honour of eſcaping for his life out of the window. When they

they had ſearched under the beds, and every where elſe, they departed like lions bereaved of their prey.

Having now proclaimed open war with the powers of darkneſs, I did not confer much with fleſh and blood, nor fear them that can only kill the body. Though my life was threatened in ſeveral places, and one man purſued me with a naked ſword. Indeed it did not give us much pleaſure to hear that one of our enemies broke his arm, and two others were loſt at ſea. As for evil reports, we had enough of them: but they who ſpread them found cauſe to be aſhamed. The love of Jeſus made every trial light, and conſtrained me to follow ſeveral calls, by which I got into new places. My very ſoul was in the work: which made me rejoice in the ſucceſs of my feeble endeavours, and unweariedly

> " Ruſh through every opening door!
> And cry to all, *Behold the Lamb!*"

One who was much offended at me for attempting to preach without going to the College, came into the houſe where I was, determined to curſe and ſwear, and ſing ſongs to vex me. But though I ſaid nothing to her about religion, ſhe was ſeized with ſuch an unaccountable confuſion, that ſhe was obliged to withdraw without either ſinging or ſaying a word. Soon after ſhe came to hear; and God was glorified in her converſion.

The Preſbyterian Miniſter read a paper to his hearers, excluding all that adhered to the Methodiſts, from the ſacrament. In the evening I began to preach to a number of them: I got time to drop but a few words when the houſe was filled with loud and bitter cries; ſo that I could not be heard. Some will never forget that day!

One of our hearers charged the Miniſter to his face, with being guilty of " Giving the children's bread, to ſinners of all kinds; and excluding the children from their own father's table."

table." Another who was ſeveral months under conviction got ſo free from bigotry that he came with his brethren to receive the ſacrament in the Church; there Jeſus revealed his pardoning love to him: and he returned to his houſe juſtified. Two more of his hearers, ſuppoſed the *learned man* was right in ſaying there is no inſpiration in our day. While they ſpake, God in tender love, bore witneſs to his own work in their hearts: and they were much aſhamed before him.

Theſe were bleſſed days to me. I received ſome clear evidence of God's love, once at leaſt, every twenty-four hours; and I could not avoid weeping often: but they were tears of ſympathy, love, joy, or gratitude. They ſhall all ſoon be wiped away. I really ſuppoſed the time was come; for in 1773, I was ſeized with the fever, which I believed to be a meſſenger of death: and rejoiced exceedingly, in confident hope of entering triumphantly into endleſs reſt. My mother prevailed on me to uſe ſeveral remedies: but ſtill I often repeated,

" Do what ye will with this weak clay,
Yet O the ſoul ye cannot ſtay,
Or keep me from my God."

Many prayers and tears were poured out before the Lord for me, by them who were as unwilling to part with me as I was to ſtay. O what a diſappointment to be at the very gates of paradiſe, and yet ſent back to a dangerous vale of woe!

When recovering, I found a fervent deſire to die a martyr, and had much love for theſe lines,

" And if to ſerve thy Church and *Thee*
Myſelf be offeréd up at laſt,
My ſoul brought through the purple ſea,
With thoſe beneath the altar caſt,
Shall claim the palm to Martyrs givén,
And mount a brighter throne in heavén."

At

At this time I felt the weight of eternal things ſo ſenſibly, that I ſet out in purſuit of wandering ſinners, with redoubled diligence. Till being overtaken again with ſevere affliction, I was under the neceſſity to watch and pray againſt murmuring. I cried mightily for patience and reſignation: and glory be to God, he granted my requeſt! For though large and ſcorbutic ſores broke out and ran in different parts, this was ſo remarkably ſanctified to the good of my ſoul, that I became as thankful for the affliction as ever I was for my daily bread. Hence, when my friends and neighbours lamented my ſtate, I thought if they did but know what a heaven I enjoyed, they would be readier to envy, than pity me. I did not dare to pray for death as before; but was content to lie ſick: riſe and preach, or be any thing God pleaſed. After I recovered from theſe, I ſoon broke out in other parts: ſo that I was obliged to uſe ſtrong medicines before a cure could be perfected; but I could ſtill rejoice in tribulation. In this night of diſtreſs, I ſaw more of the evil of ſin, and of the beauty of holineſs, than I can utter; which created ſuch warm ſolicitude, for the ſalvation of my fellow-ſinners, as brought me to weep for them, and to pray that my lengthened-out days might be extraordinary uſeful. To prevent this, Satan ſtrove to perſuade me that I was not called to preach; which perplexed and tormented me to a great degree: till one day when ſitting in a houſe, out of which two happy ſiſters took their flight to the city of God; by reflecting on the ſtate they were in when we met firſt, and the bliſs they now enjoy, Satan loſt ground, and never recovered it ſince.

Soon after, having no houſe large enough, I preached by moon-light to a great congregation near *Strabane*. One at leaſt was convinced, and ſoon after converted. Indeed I do not repent walking many hundred miles on errands of love. Bleſſed God, let me ſee the few ſeals given to my weak endeavours at thy right hand, in the day of judgment, and it will ſuffice!

Is it any harm to acknowledge that God has often anſwered my prayers, for myſelf and others? If the world knew how unworthy I am, and how gracious he has been to me, would it not help poor ſinners to come *boldly to the throne of grace?* I have not the leaſt deſign to rob my Advocate of his glory, when I confeſs that ſeveral ſick perſons have found ſudden relief while we prayed by them.

For more than three years I reſolved to live and die a local Preacher, knowing my call was chiefly to thoſe who were entire ſtrangers to God. Yet at times, I have thought my ſoul would be much happier if I was a travelling Preacher. At laſt I began travelling. And theſe words gave me much encouragement, *Thou haſt been faithful over a few things, I will make thee a ruler over many, &c.*

I ſhall never forget one night that I was in prayer with Mr. *Boardman* in the city of *Derry*, ſuch rivers of ſacred bliſs overflowed my ſoul, that I ſcarce knew how heaven could add to my happineſs. At another time, when preaching in the *New-Buildings*, I found ſuch a heaven of love, that I had like to forget what I was ſaying: and longed to be alone that I might enjoy this ſuperabundant bliſs! Lord, what is man! what am I! "A worm, a leaf, a blaſt, a ſhade," that cannot even comprehend how nearly I am related to nothing.

[*To be concluded in our next.*] 632

The Experience of Mr. ROBERT ROE.

[*Continued from page 527.*]

IN November 1, I ſet off with my brother for *Briſtol.* Strange behaviour to deſire *me* to go *ſuch* a journey: myſelf an invalid, and diſtreſſed in my circumſtances, without giving me a farthing to defray my expences! Yea, and at a time

time when it will effectually hinder my ordination. But the Lord is wiſe, therefore I cheerfully ſubmit to *his will*. When we arrived at *Briſtol*, Mr. *B*—— was glad to ſee us, and I muſt ſay, "Hitherto the Lord hath helped me."

November 25. My brother is very ill, and I am much confined; but I am greatly comforted by a letter from *H. R*—. My brother ſeems well pleaſed with my attendance, and I have much comfort in ſeeing him ſo penitent. On his aſking me to pray for him, I told him I always did. But ſaid he, Go to prayer *now*. When I had done, he ſaid, I thank you. I have much need of your prayers. I ſaid, I only do what is my bounden duty. When he ſaw me reading the Bible, he ſaid, Let me partake with you: and would make remarks on what I read, ſaying, That is very fine; what chapter is it? He grew much worſe after our removal to *Bath*. My father trying to divert him, by mentioning the balls and aſſemblies beginning now at *Macclesfield*, he ſaid, "They will ſee the folly of thoſe things by and by."

When my brother *William* came to take him home, I determined to deliver my ſoul with reſpect to him. But firſt I prayed that God would give me an opportunity, and diſpoſe him to bear with me; for I thought, if he died on the road I ſhould never forgive myſelf if I had not warned him to prepare for ſuch an event. Accordingly I ſaid, I hope you will excuſe my freedom; for I would not offend you deſignedly. I wiſh you to prepare for the worſt. He replied, I am going to *Macclesfield* for that purpoſe, to ſee and conſult with Mr. *Simpſon*, &c. I ſaid, I know you are; but a thouſand things may happen on the road. It is well to be prepared againſt every exigence. I ſpeak from the pureſt motives. He ſaid, I know your intentions, and that what you ſay is true. I wiſh I had conſidered them ſooner. I have not redeemed my time as I wiſh I had done. I ſaid, God is willing to forgive. He ſaid, Pray for me, and then kiſſed me moſt affectionately.

My father having yielded to his importunity, who ſaid he could not be happy if he did not go to *Macclesfield*, we all received the ſacrament together before parting: and although my brother could ſcarce breathe, through kneeling all the ordinance, yet at parting he fell on his knees to aſk a bleſſing of his father. Never, never ſhall I forget the grief and diſtreſs apparent in every perſon's face. I thought I could not have ſuſtained it. And the thought of leaving an afflicted Father, whoſe health was ſo precarious; that I might never ſee him more: my dear ſiſter *Polly* very ill; and that I was going to attend a dying brother; with other trials, and my own bad ſtate of health: all this almoſt drank up my ſpirits. Had I not been ſupported by a hope in God, and a ſweet aſſurance of my brother being ſaved, I think it would have brought me to the grave.

Before we ſet off, an odd thing called a Bed-machine was prepared for us, and my poor brother (amidſt a crowd of people) was lifted up into this awful vehicle, and laid at full length; while we ſat at the feet. It was drawn by ſix horſes, and would hold four beſides the perſon in bed. The thoughts of ſoon being at home raiſed my brother's ſpirits exceedingly, ſo that he really ſeemed better on the road, and rejoiced greatly when he came to *Leek*. Mr. and Mrs. *Daintry* received us with a kindneſs and affection, which I hope ever to remember; and when I took leave of my brother for the night, I did not think it would be the laſt farewel. But in the morning we were informed, he was no more.——I cannot deſcribe what I felt at the time. But I had the ſtrongeſt aſſurance of meeting him in glory. He died on Thurſday, Dec. 28th, 1780. On Friday the 29th we accompanied his corpſe to *Macclesfield*; and on Sunday the 31ſt, he was interred in the new vault.

I now felt the effects of my fatigue, and my body was very ill. Yet I often was happy in the love of God. Couſin *R*— was a great comfort to me. My father and mother did not return

return from *Bath* till April 1781, ſo we had many precious opportunities among the dear people of God. But my father was diſpleaſed at my ſtaying here, though I have ſuffered ſo much to oblige him. Some near relations too behaved in a very inſulting manner. But this only excited my pity for them.

When my father came home, his ill ſtate of health made him very peeviſh. He compelled me to read to him ſo conſtantly, that I was cloſely confined; and my health (which before he came was much recruited) ſuffered greatly.

Sunday, April 22d. I was very ill in body; but prayed, as well as I was able, for a day of reſt to my ſoul: and at the New Church, under Mr. *Collins*, my faith was ſtrengthened, my heart enlarged, and I was delivered from various temptations. This evening my father was very ill, and we had a trying time. But I had ſuch an inward teſtimony of a conſcience void of offence, that I was ſweetly ſupported to bear all my father's accuſations. I believe much of my father's conduct proceeds from love to me, and from a falſe view of things, and if any dared to deal faithfully with him in theſe matters, all might be ſet right.

Monday 23. I reaſoned much concerning my little love to God, and the propenſity I felt to love the creature. Satan ſuggeſting, Thou doſt not only *feel* this ſin, but inwardly, at leaſt, giveſt way to it. But in reading a ſermon of Mr. *Weſley's*, I had a full and clear view of ſanctification. The 27th. I was much oppreſſed by my nervous diſorder, and a variety of thoughts concerning my father's danger, and felt too plainly the peeviſhneſs and corruption of my heart. O Lord, when ſhall I awake up after thy likeneſs! The 28th. My father is worſe. Sometimes my heart ſeems ready to break with grief; at others, it feels as hard as a ſtone. Lord ſave his ſoul for Chriſt's ſake! The 29th. My father is ſtill worſe. What earthly thing can comfort him now? Lord, how aſtoniſhing is it that we ſhould be tied to any thing here, ſeeing

ſeeing we are all paſſing away as faſt as time can carry us. O my dear father! My ſoul longs for his ſalvation! I have much power with God for him.

Wedneſday, May 2. What diſtreſſing ſcenes have we paſſed through ſince I wrote laſt. My father being thought paſt all hope of recovery, we begged my Couſin *R*— to inform my brother *Joſeph* of it by an expreſs. This diſpleaſed thoſe who had ſelfiſh ends in view. O the treachery, the ſelf-intereſtedneſs of pretended friends! the cruelty of near relatives; but Lord, thou wilt judge and defend the cauſe of the innocent.

On Thurſday morning, May 3, my father departed this life, and I truſt there was hope in his death. He called for *all* his children by name; but poor *Joſeph* could not arrive in time. He declared he forgave them all. And he gave all preſent his bleſſing. When *Charles* came he kiſſed him two or three times, and wept ſaying, I forgive *Charles*. Mr. *S*—— prayed with him ſeveral times, and he often got upon his knees in bed to pray. *Joſeph* arrived the night after his death: having come two hundred miles in twenty-ſix hours. He was much oppreſſed with grief: ſo were we all. But Couſin *R*—ſitting with us, was a comfort to us.

For ſome time our affairs were in great confuſion, through my father's dying without a will. But my Aunt *Stockdale* (who is a mother to us all) coming over with the Truſtees, things were at laſt ſettled, though not without great difficulty. May God reward my dear Aunt who ſuffered much on the occaſion!

June 24. I went to lodgings at *James Broad's*; but I found the ſituation inconvenient, and removed to *John Barber's*. But in the latter end of Auguſt *Betty Barber* had a putrid fever; ſo I removed to board with my Aunt *R*—. Here I have found much comfort, and believe the Lord is deepening his work in my ſoul.

George

George Bradock, a ſimple, pious follower of God, often deſired me to lead his Claſs, when the Lord was pleaſed to make me uſeful to many; eſpecially to *P. G*——, to whom I became cloſely united in ſpirit, and Chriſtian friendſhip. I appointed to meet him and ſome other ſimple young men once a week, for the purpoſe of ſtrengthening each others hands in ſeeking after Chriſtian Perfection; to pray for a revival of the work of God in our whole Society; to ſpeak ſimply and freely of our temptations; and to bear each others burdens. In a little time *P. G*——, was a great help to me, by his loving ſpirit and faithful friendſhip, in ſharing and lightening my trials. Some however oppoſed our little meeting, which grieved me to the heart. I adviſed with Couſin *R*— about giving it up; but ſhe ſaid, by no means. The Lord *does* bleſs you together, and he *will* bleſs you. Therefore go forward in the name of the Lord.

A little while ago, I called on a young man, who was greatly afflicted. He was entirely ignorant of God, and remarkably ſtupid and obſtinate. I thought, I will aſk God to make me uſeful to this poor, ignorant, dead ſoul, if I am called to preach. I did ſo; and ſoon after, while converſing with him, the Lord ſpoke conviction to his heart. He now begged I would call often and pray with him. In a little more than a month, he experienced the pardon of all his ſins, and rejoiced with joy unſpeakable. I never heard a more clear, Chriſtian account than his. For a fortnight he rejoiced, without doubt or fear: and though he has ſince been tempted, and various ways buffeted of Satan, yet he holds faſt his confidence. This has indeed been a bleſſing to my ſoul; and by this alſo, I have no doubt but God intends me to preach his Goſpel. The only ſcruple remaining is, whether I am to do it in or out of the Church. But this alſo he will ſhew me in due time.

[*To be concluded in our next.*] 635

An

An Account of the Life of Mrs. MARGARET BAXTER.

CHAP. VI. *Of her exceeding deſires to do good.*

[*Continued from page* 529.]

8. WHEN warrants were out to diſtrain my goods for fines, ſhe encouraged me to undergo the loſs. And the danger of impriſonment, and of paying forty pounds for every ſermon, was ſo far from inclining her to diſcourage me from any ſermon, that if ſhe did but think I had the leaſt fear, it was a great trouble to her.

9. She was impatient with any Miniſters that ſhrunk for fear of ſuffering, or that were over ſenſible of their wants or dangers; and would have no man be a Miniſter that had not ſo much ſelf-denial as to lay down all at the feet of Chriſt.

10. Her expectations of liberality to the poor from others were too high, and her diſpleaſure too great towards them that denied her; whereupon when ſhe ſaw a worthy perſon in debt, in priſon, or in great want, ſhe would promiſe to gather them ſuch a ſum, and ſometimes ſhe was put to pay moſt of it herſelf. But a month before ſhe died, ſhe promiſed to get twenty pounds, towards the relief of one of known worth; and could get but about eight pounds: all the reſt ſhe paid herſelf.

11. Her judgment was, that we ought to give more or leſs to every one that aſketh; and that neighbourhood, and notice, and aſking, next to known indigence, and great worth, are the marks by which we may know to whom God would have us give.

12. She was much more liberal to my poor kindred than I was: but her way was not to maintain them in idleneſs, but to

to take children, and ſet them to ſome trade, or help them out of ſome ſpecial ſtraits.

13. To her own kindred ſhe bore a moſt tender love: but her care was moſt to get them to be good, and next to ſettle them in the world.

She did not pamper her own body: ſhe uſed mean clothing, and a far meaner diet, and I think, much leſs than *Cornario's* and *Leſſius's* proportion.

CHAP. VII. *Of her mental qualifications, and her infirmities.*

1. HER apprehenſion of worldly things was ſo quick, that ſhe would at the firſt hearing underſtand the matter better than I could do by many and long thoughts.

2. *Except in caſes that require learning, and ſkill in theological difficulties, ſhe was better at reſolving a caſe of conſcience than moſt Divines I ever knew.* I often put caſes to her, which ſhe ſuddenly ſo reſolved, as to convince me of ſome degree of over-ſight in my own reſolution. Inſomuch that of late years, I confeſs, I was uſed to put all, except ſecret caſes, to her.

3. As to religion, we were ſo perfectly of one mind, I know not that ſhe differed from me in any one point. Yet ſhe was for univerſal love to all true Chriſtians.

4. After all the doubts of her ſincerity and ſalvation, and all the fears and ſadneſs thereupon, ſhe ſo far overcame them all, that for near theſe nineteen years that I have lived with her, I never heard her thrice ſpeak a doubting word of her ſalvation.

5. The nature of true Religion was printed in her conceptions, in ſo diſtinct a character, as made her expect greater exactneſs, than I could reach. If I ſpake raſhly or ſharply, it offended her: if I carried it (as I was apt) with too much neglect of ceremony to any, ſhe would modeſtly tell me of it: if my looks ſeemed not pleaſant, ſhe would have made me amend them.

When her ſervants did any fault unwillingly, ſhe ſcarce ever told them of it; when one loſt ten pounds worth of linen careleſsly, and another ten pounds worth of plate by negligence, ſhe ſhewed no anger.

She hath blamed me for naming, in print, my loſſes, impriſonment, and other ſufferings by the Biſhops, when I ſhould rather, with wonder, have been thankful for the great mercy we yet enjoyed.

She was apt when ſhe ſet her heart upon ſome good work, or the welfare of ſome dear friend, to be too much pleaſed in her expectations of the ſucceſs; and almoſt overturned with trouble when they diſappointed her.

6. She was much for calmneſs, deliberation, and doing nothing raſhly. Therefore, ſhe would have me take time to think much before I did, or reſolved on any thing.

7. She had an earneſt deſire of the ſalvation of her ſervants, and was greatly troubled that ſo many of them went away as ignorant as they came: but ſuch as were truly converted ſhe loved as children.

8. One infirmity made her faulty in omitting much of her duty: ſhe had from her childhood deep fear of hypocriſy, and therefore would never ſpeak as ſhe could. I ſcarce ever met with a perſon that was abler to ſpeak long about religious things; and few had more deſire that it were well done; and yet ſhe could not do it herſelf for fear of oſtentation.

9. She was the greateſt honourer of her mother, I ever knew. She believed the promiſe of the fifth commandment, and that it implied an anſwerable curſe on them that broke it.

[*To be concluded in our next.*] 638

A ſhort

A ſhort Account of two Children at Amſterdam: in a letter from their Mother.

MY ſon was remarkably ſerious and tender-hearted, from the time he began to ſpeak. When he was two years and a half old, he was taken with the meaſles. On Sunday morning, lying on my lap, he deſired to kiſs his ſiſter, not ſix years old. A little after, he ſaid to me, "I muſt kiſs *you* too." I took him up. He claſped me round the neck and kiſſed me. When he unclaſped his hands, I aſked, "Whither are you going?" He anſwered, "To the Lord," and in a few moments died.

Nine months after, my daughter, then about ſix years of age, fell ill of the ſmall-pox. One morning ſhe called, with unuſual earneſtneſs, for her dear mother. I leaped out of bed, and as ſoon as I looked on her, ſaid, "My dear child, you are going to eternity." She ſaid, "Mother, will you pray for me!" She would take no denial, till I told her, "I will, as well as I can." She was going to kneel; but I diſſuaded her from it, as it was very cold. After I had prayed, I aſked her how ſhe did? She gave no anſwer to this, but aſked, "Are theſe words in the Bible, Suffer little children to come unto me, and forbid them not?" I ſaid, They are: upon which ſhe began to pray, and then to repeat ſeveral verſes of a hymn. And in this manner ſhe ſpent ſome hours. Mean time the Apothecary came in, and deſired ſhe would drink ſomething. She replied, "I cannot ſwallow." He ſaid, "Then you muſt die?" She cheerfully anſwered, "I cannot help that."

I now withdrew for awhile, wanting to be alone. But ſhe quickly miſſed me, and aſked where I was? One ſaying, "She is praying for you:" She ſaid, "It is very well." When I came in, ſhe aſked, "Where have you been?" I

anſwered, "Praying for you." She anſwered, "None need pray for my life. My ſufferings are paſt; my fight is fought: I am going to heaven." I was aſtoniſhed, and ſaid, "My child, before we go to heaven, we muſt know Chriſt." She anſwered, "I know Chriſt. Behold the Lamb of God that taketh away the ſin of the world!" She ſpoke no more, till ſhe entered into the joy of her Lord!

H. Chriſtina Roodenbeck.

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

Of INSECTS.

[*Continued from page* 535.]

ONE circumſtance more is worthy our obſervation, with regard not only to inſects, but in ſome meaſure to the whole animal creation, namely the various Transformations they undergo. Thoſe kinds of animals which are viviparous, which produce their young alive, undergo the ſlighteſt alteration; yet even theſe have ſome. Growth itſelf is the loweſt ſtep of this ladder: and this is common to all animals. Man himſelf, lordly as he is, at his perfect growth, is not only the moſt helpleſs at his birth, but continues ſo longer than any other member of the animal world. However, except that of growth, he undergoes no conſiderable alteration in this life.

Quadrupeds undergo a greater change yearly, by the loſs and renovation of their outward covering. This change however is gradual, and almoſt inſenſible, the latter being of the ſame ſubſtance, and even colour, as the former. But there is an exception to this, in thoſe which undergo this change twice

twice in the year, as do the bears, hares and foxes in Greenland, and other extremely cold countries: and the ermins, which are frequent in Yorkſhire, and ſeveral other parts of England, their hair changes white at the approach of winter, and in ſpring reſumes its former colour.

One claſs however of viviparous animals undergo a more ſudden alteration, namely the ſerpent-kind. Theſe having no hair or fur to loſe gradually, caſt their whole covering at once, and are ſo dexterous therein, though they have neither feet nor claws, that their whole ſkins are frequently found entire, without even the cornea or outward caſe of the eyes, which accompanies the other exuviæ, being broken.

Next to theſe are the oviparous animals. Theſe make their firſt appearance in a ſtate of entire inaction; but being gradually ripened by natural or artificial heat, burſt out, ſome in their compleat ſtate, as lizards, ſpiders, and fiſh in general: and others, as birds, requiring, like viviparous animals, the addition of the extrementious parts. Almoſt all the ſpecies of theſe which we know, need the ſame farther change with the viviparous. All birds moult their feathers, and many in cold countries change the colour of them in the winter. Lizards drop their ſkins like ſnakes, one kind of them, water newts, every two or three weeks. Spiders, crabs, and all whoſe outward covering is cruſtaceous, and therefore incapable of diſtenſion, caſt their ſhells once a year, at which time nature provides them with ſuch ſupplementary juices, by a kind of exudation from their pores, as form a new ſhell beneath.

Proceed we to thoſe animals, whoſe Transformations are more compleat, which being fully poſſeſt of life in one figure, afterwards aſſume another, or being firſt in one, afterwards inhabit a quite different element.

To give an inſtance of each, the egg of a frog being laid in the water, produces a lively animal which we call a Tadpole.

pole. He has a thin ſlimy tail, which ſteers him in the water, in which he wholly reſides. But after awhile, legs and feet burſt through the ſkin; the tail drops off, he is a perfect quadruped. He leaps upon the earth, and ranges over that ground, on which ſome time ſince it would have been death to him to be caſt.

The Beetle claſs is an inſtance of the other change, and particularly the cock-chaffer. The female depoſites her egg below the ſurface of the earth, which hatches into a grub, with two or three pair of ſtrong forcipes, whereby it is enabled to force its way through the mould where it was lodged, and to cut and tear in pieces, for its nouriſhment, any ſmall roots which come in its way. After ſtaying here two whole years, a ſhelly covering forms over its ſoft body, a pair of fine wings grow on its back, to ſecure which from danger, when not uſed, a pair of ſtrong caſes are provided. And now forcing his way out of the ground, he becomes a lively inhabitant of the air.

[*To be continued.*] 644

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

[*Continued from page* 538.]

Of the DORIANS, *&c.*

THE Dorians, part of the Cuthites, were ſo named from their god Adorus: and ſettled in ſeveral countries beſides Greece. But the moſt general name of the diſperſed Cuthites was of old Pelaſgi, who were alſo termed Arcades or Arkites. They filled regions (according to their account) before they were conſtituted a people. But all theſe titles really belong to one people, and all theſe hiſtories related to one event. It is the ſame perſon that is ſtiled Dionuſus, Iris,

Iris, Oſiris, Dagons; Orus and Helius. Arcas was ſaid to be buried on mount Mænalus, which was named from him. Mænalus is a compound of Mæn-El: the Lunar or Arkite god, who had been worſhipped on the mountain.

We ſhould then always remember that Arcas, Inachus, Danaus, and Pelaſgus were only ſo many titles of Noah.

"But what was the firſt language of the Pelaſgi? The queſtion can only mean, what was the language of this variouſly denominated people, before they were diſperſed from their own country? Doubtleſs it was the Chaldean. This was the original language of all the children of Ham.

Such is the hiſtory of the Iönim in the various branches. The ſettlers in Hellas were no other than the ſhepherds of Egypt, who came originally from Chaldea. They were expelled Egypt a little before the Iſraelites came into it, and when they came into Greece were ſtiled Arkites, Pelaſgi, Cadmians, Danaïdæ, &c.

Of other CUTHITE COLONIES.

Of the ſons of Chus who went eaſtward to the Indus and Ganges I have ſpoken: alſo of thoſe who paſſed into Egypt. They occupied Syria likewiſe under the title of Cadmians and Phœnices. From hence they went to Hellas; then to Hetruria, and Iberia, and the coaſt of the Atlantic. Another colony ſettled at Colchis, and in different parts of Pontus. Wherever they came they civilized the nation, they opened roads, formed cauſeways, and drained moraſſes. But all that they performed in different ages, had been aſcribed to ſome one Hero, to Oſiris, Hercules or Bacchus. In the peregrinations of the laſt may be particularly ſeen the hiſtory of this people. By ſuch of theſe names we are to underſtand a people who performed all that is mentioned. They all worſhipped the Sun under various titles, as well as their anceſtors, the Baalim of the firſt ages. All their myſte-

rious

rious rites commemorated the Deluge, and Noah preſerved in the Ark. From Sur or Sour, the Sun, they gave name to Syria. Surius alſo means the Sun. Tyre and Sidon were not in Syria.

The region called Colchis lay at the foot of Caucaſus, on the Euxine Sea. It was one of their moſt ancient colonies. Its chief city was called Cuta. They came directly from Egypt, and retained a great reverence for their anceſtor Cuſh: from which they named their vaſt ridge of mountains Coucaſus, properly Co-Cuſus, the place of Chus.

[*To be continued.*] 647

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Weſley: *by* J. Benſon.

[*Continued from page* 545.]

LETTER VI.

Rev. Sir,

1. IF we believe Mr. *Madan*, his grand motive for ſetting himſelf in oppoſition to the whole Chriſtian world, was to prevent the ruin of women. Like another Quixote he ſtands forth ſingly, as the champion of the fair ſex, and undertakes to defend them from ruin and proſtitution. "Our brothels (ſays he, page 6) are filled with harlots, our ſtreets with proſtitutes, and our land with impurity. Magdalens, and all the kind interpoſition of public charity, are inadequate to the cure of ſo crying an evil. A tree is not to be deſtroyed by plucking off a few leaves, or by cutting away here and there a branch; nor can ſo general an evil, be reformed by ſo partial, ſo precarious a remedy. No, the axe muſt be laid to the root." Now to do this, to lay the axe to the

the root *effectually*, and hew down all theſe dreadful evils, is what our Author attempts in the volumes before us: "A work which (he ſays) muſt ſurely recommend itſelf to the moſt ſerious conſideration of every well-wiſher to the peace, good order, comfort, and welfare of ſociety." And "though he pretends not to be a prophet," (page 209) yet comparing himſelf with Luther, and the oppoſition he is boldly making to the ſuperſtition of the times (which forbids Polygamy to the laity) to the ſtand which that Reformer made to the ſuperſtition of that day, which enjoined celebacy to the clergy; "he entertains not the leaſt doubt, that a century hence the world may either wonder at the man, who had wildneſs enough to attack the preſent ſyſtem of things concerning marriage, or that there were found people who were abſurd enough to abuſe him for it." Take we care then that we do not abuſe this extraordinary man, engaged thus in perfecting the great work of reformation, leſt within a hundred years, our abſurdity and folly ſhould become the world's wonder! In the mean time (abuſe a part) we may be permitted to ſee this wonderful phenomenon, and obſerve the manner in which our enterpriſing genius applies himſelf to the accompliſhment of his benevolent deſign.

2. "While our laws (ſays he, vol. ii. page 313) are what they are, and ſuffer men to take virgins into their poſſeſſion, and then put them away, not all the devices of human wiſdom, can have any greater effect on the miſchiefs which they would remedy, than a few buckets of water taken out of a river would have upon the ſtream. The water would ſoon unite again, and flow on with the ſame apparent fulneſs. If an expedient could be found to dry up its ſource, and thus ſtop it at the fountain head, the ſtream muſt ceaſe and the bed of the river become dry ground." An admirable thought indeed! This would ſurely do the buſineſs effectually! Now thought I, as the ſource of the evils complained of, is certainly in thoſe *fleſhly luſts* which war in the members of

fallen man, our Author has doubtleſs ſome medicine, to recommend which he has found effectual for the cure of *theſe*, and inaſmuch as no medicine can be more effectual for any diſorder of the human ſoul than *divine grace*, he has ſurely ſome infallible directions to give us reſpecting the way of attaining and improving it for this glorious end. Among other things (the Lord Jeſus having ſaid, *Aſk and it ſhall be given you*,) he will ſurely urge us to *pray*, that receiving grace from above, by the help of this, *we may mortify the deeds of the body, crucify the fleſh with its affections and luſts*, and ſo ſtrike an effectual blow at the root of this diſorder.

3. But how grievouſly am I miſtaken! How different are Mr. *Madan's* thoughts from my thoughts! As to *prayer*, he gives us his ſentiments in the words following, (vol. i. p. 185) "As it would be the higheſt preſumption, nay, even the madneſs of enthuſiaſm for any man to pray that the natural appetites of hunger and thirſt might ceaſe, and that for the future he might live, not on meat and drink, but ſolely by reſpiration of air: ſo to pray to him whoſe command is, *Be fruitful and multiply*, that the natural deſire which is to lead to this may be annihilated, is to petition againſt the divine wiſdom, to arraign the divine holineſs, and to remonſtrate, in effect, againſt having any ſhare in an obedience to the divine command." Again, (page 186) "When we pray againſt what God has commanded, we tempt him to deliver us up to the deluſions of our own minds, and our own end will be according to our works." Yet again, (page 187) "For a man to pray he might never again feel the appetites of *hunger* and *thirſt*, would be deſervedly reckoned madneſs; ſo if a man takes it into his head that thoſe other deſires, which God hath implanted in our nature are ſinful, and on that footing prays againſt them, he is under a ſad deluſion, and every petition he utters is no leſs than an arraignment of the wiſdom and holineſs of the great Creator." In this way does

does Mr. *Madan* dry up the ſources of fornication, adultery and uncleanneſs!

4. What is moſt extraordinary, all this is directed, not to ſingle, but to married men, who are ſuppoſed to have ſeparated from their wives for various reaſons, and who are urged in this way to embrace his ſcheme of Polygamy, and that not in principle, but in practice. To urge them the more to this, he lays before them many evil conſequences of our ſuperſtition on the ſubject of Polygamy, one of which is, the utter extinction of families. "Among us, if a man be married to a barren woman, he cannot take another while ſhe lives, but muſt content himſelf with letting his nobility, titles, honours and family be annihilated and his eſtates eſcheat to the crown." "This fooliſh ſuperſtition" he compares "to that of the Jews in the days of Mattathias, who ſuffered themſelves to be ſlaughtered by the enemy, without any reſiſtance, becauſe it was the ſabbath-day." Page 139.

To help us over all our ſcruples, and make our way as ſmooth as poſſible for the reception of his doctrine, this gentle caſuiſt reminds us (vol. ii. page 172,) that "Sin is the tranſgreſſion of the law; that where there is no law there is no tranſgreſſion, and that ſin is not imputed where there is no law;" "but (adds he) if ſuperſtition binds heavy burdens, and grievous to be borne, and lays them upon men's ſhoulders; the conſcience muſt groan under the preſſure, till the weary and heavy laden are releaſed by the friendly and beneficent hand of divine truth." Behold, O ye weary and heavy laden, *married* or *ſingle*, who have diſtreſſed yourſelves with needleſs fears, as though you had committed ſin and offended God by luſting after, enticing and defiling the virgins you loved; and ye, once *virgins*, but now *married wives*, who blame yourſelves without cauſe, and weep becauſe in the hour of temptation you yielded to their will, and ſurrendered up your perſons to be enjoyed by them; behold, I ſay, that friendly and beneficient hand, reached out to releaſe you

from your burden, and heal your wounded mind in the very next ſentence. " To ſay that *a virgin*, who delivers herſelf into the poſſeſſion of the man of her choice, ſins in ſo doing, unleſs an outward ceremony of man's device be firſt performed, is to ſay what the Bible has no where ſaid: all that God ſays in ſuch a caſe is, that they ſhall be one fleſh: that ſhe ſhall be the man's wife, that he may not put her away all his days; and all the contrivances which anſwer the operation of this law, are only ſo many ſnares laid for the conſcience, which may enthral and bring it into ſubjection."—" For (page 174) where is the authority from ſcripture to ſtamp the *infamy* of *whoredom* on the exerciſe of that right, with which every woman is inveſted by the God of nature, for the propagation and continuance of the human ſpecies: I mean that of beſtowing her perſon on the man of her choice."—" Tamar indeed ſaid, when defiled by Amnon, *And I, whither ſhall I cauſe my ſhame to go?* but then that was only becauſe Amnon was her brother; it does not imply it would have been any ſhame, or ſin either, to have been defiled by another, who did not ſtand in ſo near a relation to her."—" We have no more *ſcripture authority* (page 175) to call ſuch a one a whore, or to ſtamp the *leaſt infamy* upon her, than the pious people at *Bourdeaux* had for ſtoning a certain young lady of quality to death, for being ſuſpected to have faſted on a Sunday."

6. In this way does our Author comfort diſtreſſed conſciences; and ſuch is the ſcheme of doctrine he has deviſed to prevent the ruin of women, " to dry up the ſource of this evil, and ſtop proſtitution in its moſt apparent cauſes!" Vol. ii. page 314. " A woman's perſon (ſays he, vol. i. page 39) cannot be ſeparated from herſelf; wherever ſhe beſtows the one, the other is beſtowed alſo: and when ſhe delivers up her perſon, and conſequently herſelf into the poſſeſſion of a man, ſhe is by that act inſeparably united to him, ſo that ſhe cannot

cannot leave him, nor may he put her away all his days. If theſe truths, adds he, were received, millions of women would be ſaved from ruin."

Perhaps it is worth our while to ſpend a page or two in enquiring, whether it is likely that ſuch an effect would follow, ſuppoſing his doctrine were univerſally received.

7. It is ſuppoſed by Mr. *Madan*, and may be allowed, that the ruin of women is not primarily from *themſelves*, but muſt be imputed to the other ſex, who *entice* and *ſeduce* them, and then leave them expoſed to temptation, by which being overcome they abandon themſelves to all manner of vice. Now if we would learn whether Mr *Madan's* doctrine be calculated to prevent this, we muſt conſider two things: 1. What effect it will have upon *men*, married or ſingle, whether it will *abate* or *influence* their carnal deſires? As alſo whether it will make it more *difficult* or more *eaſy* for them to get their deſires accompliſhed? And then, 2. We muſt enquire what effect it will probably have upon women, whether it is likely to render them *more* or *leſs* liable to be enticed and ſeduced?

8. Enquire we firſt what influence our Author's doctrine, would probably have upon unmarried young men? Would it induce them to *flee* youthful deſires, to believe that they are as innocent as *hunger* and *thirſt*, and that it is the ſame folly and madneſs to reſiſt their deſires *after women* as their deſires after *meat* and *drink?* Would they find it more difficult to get their wiſhes accompliſhed upon thoſe women who believed they had an undoubted right to deliver their perſons to the men of their choice, when they pleaſed, and that without any previous contract, form or ceremony whatſoever, than upon *thoſe* who were fully perſuaded they could not thus yield themſelves up without ſin and ſhame? Mr. *Madan* will ſay, "Nay. This one conſideration, that a man cannot take poſſeſſion of the perſon of a virgin, but by that act by which he makes her *his wife*, would effectually reſtrain him,

him, or if not, it would preſerve the woman from abandoning herſelf to proſtitution and ruin." In anſwer to this I ſay, perhaps with prudent men it would, if Mr. *Madan* could aſſure us, that, upon his ſcheme taking place, none of *theſe marriages* would be made in ſecret places, and under cover of the dark night; but all in broad day light, and before witneſſes who could atteſt the fact before a Magiſtrate. Otherwiſe, both parties might have reaſons for *concealing* or *denying* the fact, (if charged with it) and might think it as prudent, to ſeparate, and each chuſe another partner. Or if the woman was inclined to avow the connexion, yet if the man denied it, what muſt be done? Whoſe word muſt be taken? Whoſe oath?

9. Again, is there any reaſon to think our Author's ſcheme would have a better effect upon married men? As things are now, if a married man finds deſires after another woman, he ſtrangles them in their birth. Or if he ſhould fall into ſin, he is aſhamed before God and man; and a mark of reproach attends him to the day of his death. But according to our Author's plan, a very different ſcene takes place. The deſires which ariſe after another woman are quite innocent: he may gratify them whenever he pleaſes, and in ſo doing he commits no ſin; only he makes the woman his wife. But this is not all: according to the principles now entertained, it is judged *infamous* for a married man to addreſs a young woman on the ſubject of love and marriage; and therefore if any are vile enough to do ſuch a thing, they are rejected with abhorrence by thoſe women who are not quite abandoned. And hence, the generality of married men content *themſelves* with *one wife* each.

But what an alteration would take place on the eſtabliſhment of Mr. *Madan's* ſcheme! Married men, bound by no principle of conſcience, would be as much at liberty to fix their affections on other women as ſingle men are. And young

young women, would be no more reſtrained, in the caſe of married men, than of others; but if they were ſo diſpoſed, would have free liberty to encourage the addreſſes of one who has already, perhaps three or four wives, as much as though he was a ſingle man.—And, if on their return from the play-houſe, the aſſembly, or the maſquerade, when their blood is enflamed with wine, and unchaſte deſires are excited in their minds, by the things they have ſeen and heard, they find an inclination to yield up their perſons to the embraces of ſuch, they are not to ſuſpect that inclination to be evil, or to imagine they commit any ſin, if they obey it. And yet this is the doctrine which is to prevent the ruin of women!

[*To be concluded in our next.*]

A DISCOURSE *of God's Judgments: occaſioned by the Account of the Man whoſe hands and legs rotted off. By* SIMON FORD, D. D. *Rector of Old Swinford, Worceſterſhire.*

[*Continued from page* 548.]

I Now proceed in the next place, to give you the directions promiſed, to preſerve you from offending in like applications of divine ſeverities.

1. Firſt then, Privately and in our own boſoms, we may with more freedom make ſuch applications, than we may diſcourſe of them to others: if withal we take care to turn our inward ſentiments only to thoſe uſes, which reflect glory to God, and benefit to ourſelves; without gratifying any unlawful paſſion. And yet,

2. When God's providence itſelf makes any caſe notorious, by producing an offender, and chaſtiſing him upon a public theatre, the caſe being clear of itſelf in the eyes of all men; no man is then bound from bearing his part in the public diſcourſe:

diſcourſe: every one ought to ſerve God's deſign therein, by making uſe of it for others, as well as his own edification. And it is related as a thing imitable in the primitive Chriſtians, that they interpreted the ſudden deaths of *Ananias* and *Saphira*, as remarkable judgments of God: and not only were poſſeſſed with great fear themſelves on that occaſion; but, by publiſhing it, derived that fear to as many as heard of it alſo.

3. We are not ſo much in danger of offending againſt Juſtice or Charity in the application of divine Judgment, when they befal great communities, as when they light only on particular perſons. For when great communities fall under calamities, there God expects his hand ſhould be publicly acknowledged, by every one. But there are very few private caſes, wherein the perſons ſuffering can be brought to own the particulars charged on them, as the cauſes for which they ſuffer: and ſo we are in danger of charging them at adventure, and therein to be unjuſt and uncharitable.

4. We run leſs hazard of violating Juſtice and Charity, in applying ſuch divine ſtrokes, as judgments, to ſome perſons, than to others. For whereas there are ſome bad men, who publiſh their ſin as *Sodom*, when any remarkable hand of God finds theſe perſons out, I cannot ſee why we may not think and ſay, *This is a remarkable judgment of God; and a fair warning to all men to avoid ſuch courſes.*

But when ſufferers, though the hand of God lie heavy upon them, are ſuch as in the judgment of charity we are bound to think well of. We are to proceed with far greater caution; and the better they are, the more muſt be obſerved, according to the following meaſure.

1. That we endeavour to be as ſparing in applying theſe ſorts of Divine providences, to the caſes of particular perſons as God is in inflicting them. For it is uncharitable for any man to cry, upon every unuſual ſtroke upon another, *A judgment, a judgment*; becauſe thereby he cruelly vexeth his brother.

2. That

2. That we do not haſtily call ſuch providences, towards ſuch perſons, judgments, whom we can charge with nothing notoriouſly ſinful. For it is a great piece of uncharitableneſs, as well as injuſtice, which is too ordinarily practiſed where common Chriſtianity is crumbled into ſects and parties; for diſſenters of all ſides to impute the ſufferings befalling their oppoſites, to divine diſpleaſure againſt them, for holding ſuch opinions as differ from theirs, or practiſing in ſome particulars otherwiſe than they do. This ariſeth from a particular fondneſs which every one has for his own opinion or way: which inclines him to think God hath as great a kindneſs for it as himſelf hath; and to conclude, all his providences to be accordingly engaged to ſerve under thoſe banners under which he hath enliſted himſelf: whence ſuch perſons find it eaſy to conclude, that the very point in difference betwixt them is judged by God: and their oppoſites confuted from heaven, by a demonſtration of divine diſpleaſure againſt them. Againſt this we ſhall never be ſufficiently armed, except we govern our apprehenſions by theſe two principles:

1. That God never appointed the dark rule of providence to judge cauſes by, whether right or wrong. Oftentimes, for ſecret ends of his own, he blaſts a good, and proſpers a bad cauſe; as the bad cauſe of the *Benjamites*, in two ſet battles, againſt the good cauſe of the eleven tribes: and the horrid and blaſphemous impoſture of the *Mahometans* for many ages, againſt the greateſt part of the Chriſtian world.

2. That *God's great and ſignal judgments*, are now, *rarely inflicted*, but for ſuch crimes as are generally condemned. The generality of Chriſtians, according as he deſigns the notice of them to be ſpread in a greater or narrower compaſs. And the reaſon is evident, becauſe it cannot otherwiſe be expected, the juſtice of them ſhould be clearly and convincingly owned.

In a word: that we do not rejoice, inſult, or triumph over any man under God's hand, upon any account; much leſs revile, and reproach him: but really pity, bewail, and condole with him rather; and (as we have opportunity) inſtruct, admoniſh, comfort and pray for him.

[*To be concluded in our next.*] 65.1

An Account of the Diſturbances in my Father's Houſe.

J. W.

[*Continued from page 550.*]

8. THE next morning my ſiſter telling my mother what had happened, ſhe ſaid, "If I hear any thing myſelf, I ſhall know how to judge."

Soon after ſhe begged her to come into the nurſery. She did, and heard in the corner of the room, as it were the violent rocking of a cradle; but no cradle had been there for ſome years. She was convinced it was preternatural, and earneſtly prayed it might not diſturb her in her own chamber at the hours of retirement. And it never did.

She now thought it was proper to tell my father. But he was extremely angry, and ſaid, "Suky, I am aſhamed of you: theſe boys and girls fright one another; but you are a woman of ſenſe, and ſhould know better. Let me hear of it no more."

At ſix in the evening, he had family prayers as uſual. When he began the prayer for the king, a knocking began all round the room; and a thundering knock attended the *Amen*. The ſame was heard from this time every morning and evening while the prayer for the king was repeated.

As both my father and mother are now at reſt, and incapable of being pained thereby, I think it my duty to furniſh the ſerious reader with a key to this circumſtance. The year before king William died, my father obſerved my mother

did

did not ſay, Amen, to the prayer for the king. She ſaid, ſhe could not; for ſhe did not believe the Prince of Orange was king. He vowed he would never cohabit with her till ſhe did. He then took his horſe and rode away, nor did ſhe hear any thing of him for a twelvemonth. He then came back, and lived with her as before. But I fear his vow was not forgotten before God.

9. Being informed that Mr. *Hoole*, the Vicar of *Haxey*, (an eminently pious and ſenſible man) could give me ſome farther information, I walked over to him. He ſaid, "*Robert Brown* came over to me, and told me, your father deſired my company. When I came he gave me an account of all that had happened; particularly the knocking during family prayer. But that evening (to my great ſatisfaction) we had no knocking at all. But between nine and ten, a ſervant came in and ſaid, Old Jeffries is coming; (that was the name of one that died in the houſe) for I hear the ſignal. This they informed me was heard every night about a quarter before ten. It was toward the top of the houſe on the outſide, at the North-Eaſt corner, reſembling the loud creaking of a ſaw: or rather that of a windmill, when the body of it is turned about, in order to ſhift the ſails to the wind. We then heard a knocking over our heads, and Mr. *Weſley* catching up a candle, ſaid, Come, Sir, now you ſhall hear for yourſelf. We went up ſtairs; he with much hope, and I, (to ſay the truth) with much fear. When we came into the nurſery, it was knocking in the next room: when we were there, it was knocking in the nurſery. And there it continued to knock, though we came in, particularly at the head of the bed, (which was of wood) in which Miſs *Hetty* and two of her younger ſiſters lay. Mr. *Weſley* obſerving, that they were much affected though aſleep, ſweating and trembling exceedingly, was very angry, and pulling out a piſtol, was going to fire at the place from whence the ſound

came. But I catched him by the arm, and ſaid, Sir, you are convinced, this is ſomething preternatural. If ſo, you cannot hurt *it*: but you give it power to hurt *you*. He then went cloſe to the place and ſaid ſternly, Thou deaf and dumb devil, why doſt thou fright theſe children, that cannot anſwer for themſelves? Come to *me* in my ſtudy, that am a man? Inſtantly it knocked *his* knock (the particular knock which he always uſed at the gate) as if it would ſhiver the board in pieces, and we heard nothing more that night."

[*To be concluded in our next.*] 654

A remarkable Inſtance of Divine Providence.

IN the year 1681, a gentleman who lived near *Aberdeen*, came to town on purpoſe to aſk advice of ſome of the Miniſters. He told them he had an impreſſion continually following him, to go to *Rotterdam*. They aſked him, "For what reaſon?" But he could tell none: on which they adviſed him to ſtay at home. Some time after he came again, and informed them, "Either I muſt go to *Rotterdam*, or die; for this impreſſion follows me day and night, ſo that I can neither eat, nor drink, nor ſleep." They then adviſed him to go. Accordingly he embarked and came to *Rotterdam*. As he was landing, his foot ſlipt and he fell into the ſea. A gentleman who was walking on the quay, leaped in and caught hold on him, brought him out, and conducted him to an inn. He then procured ſome dry linen for him, and a warm bed, in which he ſlept ſound for ſeveral hours. When he awoke, he found the gentleman ſitting by his bed-ſide; who taking it for granted, he would be hungry, had beſpoke a dinner, which to his great ſatisfaction, was immediately ſerved up. The Scotch gentleman deſired the other to aſk a bleſſing, which he did, in ſuch a manner as quite ſurpriſed him.

him. But he was ſtill more ſurpriſed, both at the ſpirit and language in which he returned thanks; and aſked him, "Sir, are not you a Miniſter?" He anſwered, "I am: but I was ſometime ſince baniſhed from *Scotland*." The other replied, "Sir, I obſerved, though you behaved quite decently, you ſeemed to be extremely hungry. Pray permit me to aſk, "How long is it ſince you took any food?" He ſaid, "Eight and forty hours:" on which the Scot ſtarted up and ſaid, "Now I know why God ſent me to *Rotterdam*. You ſhall want for nothing any more: I have enough for us both. Shortly after the revolution enſued: and he was re-inſtated in his living.

Old Mr. *Ogylvie* of *Aberdeen*, who told me the ſtory, knew both the Gentleman and the Miniſter.

Some Account of a young Man who loſt his Speech and Hearing.

AT about five years of age, a young gentleman of *Edinburgh*, (one Mr. *Sheriff*) loſt his hearing, and ſoon after his ſpeech. His father carried him to *London*, in hopes of relief: but he found none. While he was in *London*, one gave him a book wrote by Dr. *Wallis*, for the uſe of deaf and dumb perſons. They returned to *Scotland*, and brought the book with them, which one Mr. *Braidwood* peruſing, judged the method propoſed might be effectual, and offered to make the experiment on Mr. *Sheriff*. He continued with Mr. *Braidwood* eight or nine years, and can now both read and write, and talk, though imperfectly; uttering his words very ſlowly, with a ſoft voice, and in one continued tone. He ſhewed early a genius for drawing, and now paints elegantly in miniature, which produces a handſome maintenance. He has alſo learnt ſeveral books of Euclid, and is ready at accounts, in which he makes uſe of ſome ſhort methods of his own invention.

His

His father generally converſes with him by writing, or making the forms of the letters of the alphabet with his finger upon a dry table; or even in the air, which his ſon apprehends ſo readily, that even by a few letters he underſtands the word intended, and by a few words the whole ſentence.*

Mr. *Braidwood's* ſucceſs with him encouraged him to undertake the teaching of others. And he has eſtabliſhed an academy at *Edinburgh*, for deaf and dumb perſons. He has ſeveral pupils, who continue under his care, from three to ſix years, according to their age, and capacity, and as their convenience ſerves.

A REMARKABLE ANECDOTE.

IN the Duke of *Sully's* Memoirs, book the tenth, there is a very remarkable account concerning the lady of the Conſtable of *France*, then (in the year 1599) in the flower of her age, and ſuppoſed to be one of the moſt beautiful women in *Europe*. The account was given by ſeveral ladies who were then at her houſe. She was converſing cheerfully with them in her cloſet, when one of her women came in, who ſeemed to be under great emotion, and ſaid, "My lady, a gentleman is juſt entered your anti-chamber, who is very tall, and quite black, and deſires to ſpeak with you. He ſays it is about affairs of great conſequence, which he cannot communicate to any but *you*." At every circumſtance relating to this extraordinary courier, which the woman was ordered to deſcribe minutely, the lady was ſeen to turn pale, and was ſo oppreſſed with horror, that ſhe was hardly able to tell her woman, to intreat the gentleman, in her name, to defer his viſit to another time. This meſſage ſhe delivered; but he anſwered in a tone which filled her with aſtoniſhment, "If

* It ſeems that though he has got his Speech, he has not recovered his Hearing?

your

your lady will not come to me, I will go and ſeek her in her cloſet." At laſt ſhe reſolved to go to him; but with all the marks of deep deſpair. In a ſhort time ſhe returned to her company, bathed in tears and half dead with diſmay. She was able only to ſpeak a few words to take leave of them; particularly the three ladies who were her friends, and to aſſure them ſhe ſhould never ſee them more. That inſtant ſhe was ſeized with exquiſite pains: all her beauty was gone. Every feature of her face was changed; and ſhe became a ſpectacle of horror. At the end of three days ſhe died in the utmoſt agonies both of body and mind.

"Of this ſtory (the Duke very gravely adds) the wife thought as they ought to think." Suppoſe the ſtory be true; ſuppoſe it be related juſt as it occurred (and there is no ſhadow of reaſon to imagine the contrary,) all wife men ought to think, that God permitted an evil ſpirit to put an end to the life of an evil woman.

A ſpecimen of the Rabinnical Traditions.

THE Jewiſh Rabbis inform us, that Moſes was ten cubits high; that his walking-ſtick was ten cubits more: with the top of which, (after jumping ten cubits from the ground) he made a ſhift to touch the heel of *Og* king of *Baſan*. From which it has been concluded that the *gigantic*, the *ſtupendous* Monarch (to uſe the epithets of the charitable relater) was between two and three thouſand cubits high! But a certain Jewiſh traveller has ſince convinced us of the fallaciouſneſs of this puny kind of menſuration, by meeting with one end of the leg-bone of the ſaid *Og*, and travelling four hours before he came to the other end of it! Allowing the Rabbi to be a good walker, the bone was twenty miles long!!

A remarkable

A remarkable Deciſion of Charles the Fifth.

WHILE the Emperor was at *Bruſſels*, a diſpute aroſe between two ladies of the higheſt diſtinction about precedency, which was near occaſioning a fatal diviſion between the principal families of the province. The indignant ladies were at length prevailed upon, to leave the determination of the affair to the Emperor. His Majeſty having fixt a day for the deciſion, declared that he would paſs judgment in the great hall of audience, and in the preſence of the whole court.

When the important day arrived the hall of audience was exceedingly crowded: the fair ſex flocking thither in great numbers to hear a deciſion in which they were ſo nearly concerned. Never was the Emperor's preſence more anxiouſly deſired, and conſiderable wagers were laid on each ſide.

At length the Emperor came: and being ſeated on the throne, with a ſerious and grave tone and countenance, ſaid, "We have well and duly weighed the diſpute between theſe two ladies: and our command is, That ſhe who is the moſt beautiful of the two ſhall upon all occaſions give place and precedency to the other."

This unexpected deciſion gave things a new turn: neither of the ladies would claim precedence on theſe conditions. The queſtion now was, Not who ſhould go firſt, but who ſhould go laſt? And this deciſion had ſo good an effect, that there was no ſuch thing as a diſpute about taking place in *Bruſſels* or all *Flanders* for many years afterwards.

LETTERS.

LETTER CCCXLVII.

[From Miſs H. B—, to the Rev. J. Weſley.]

Wycombe, Sept. 17, 1771.

Rev. Sir,

YOUR laſt encouraged me much. I ſee I have a large field to labour in; and I feel myſelf willing to labour.

The laſt time Mr. Wells was here, he was made a great bleſſing to many; and among others the work of God was deepened in *my* ſoul. Whether I am ſealed unto the day of redemption, in the full ſenſe of the word, I am at a loſs to determine. I ſee I have need to watch in all things, leſt I ſhould be again entangled by any thing here below. At *this* moment I *feel* my heart free, and *believe* for the *next*. I daily give myſelf up to God, for him to diſpoſe of me as his wiſdom ſees beſt. I feel no will but what is reſigned to his: indeed his will is mine, and therefore I joyfully embrace the croſs. He comforts me by ſaying, "Thou art all fair, my love: there is no ſpot in thee." Yet I long to cleave cloſer to him. I would fain lie at his bleſſed feet every moment; and with the deepeſt humility, and the moſt pure affection admire and adore his unbounded love, to ſuch a worm as me! Grant me this, O my Saviour and my God, and then I ſhall have all I wiſh for, till I am permitted to worſhip before thy throne with angels and archangels, and all the hoſts of heaven!

Dear Sir, pray that this may be my lot in time and eternity, and you will greatly oblige your Friend and Servant,

H. B——

LETTER CCCXLVIII.

[From the Rev. Dr. Wrangel, to the Rev. J. Wesley.]

Stockholm, October 10, 1771.

Rev. Sir,

YOUR last, and very affectionate letter gave me infinite pleasure: and I beg your pardon for answering so late. Indeed, Sir, the sudden death of our good King afflicted me to such a degree, that I have hardly been myself since that time. The Lord had given me an open door to his late Majesty, but a few weeks before he died. I waited with impatience for the return of our young Monarch, thinking then to retire from court. But divine Providence ordered it otherwise. The King being returned, without my seeking, appointed me his Almoner, President of the Consistory at Court, and Chaplain to all his Orders: a station of great trust; but alas! a very perilous one. I trust in the Lord, my great Master, who once sent me into the highways and hedges, will also now support me when he sends me to bear his testimony before princes. Pray, dear Sir, desire your society to intercede for me. I send you enclosed the Letter of Admission to our Society. The Rules not yet being printed in English, we send them in German, as I think you are master of that language.

I sincerely thank you for the kind present you made me of your sermons and books by Mr. Charleson. I presented a copy of your sermon to the Society, which was very acceptable. The Society will have the Life of Mr. Whitefield inserted in their Pastoral Collections, or Account of the Work of God abroad. If any thing more particular has appeared, we would be glad to have it, as well as any account of the work of God in your society. I beg of you, Sir, to

remember

remember me kindly to all your friends, not forgetting dear Kingswood.—I am with the ſincereſt affection in the Lord, Rev. Sir, your moſt humble and obedient Servant, and faithful Brother, C. M. WRANGEL.

P. S. I have been greatly bleſſed in my labour amongſt the great. I ſhall ſoon give you a particular account of it.

POETRY.

LIBERTY, *an* ELEGY *inſcribed to Miſs Loggin: feigned to be written from the happy Valley of Ambara.*

TO you, Eliza, be theſe lays conſignèd,
Who bleſt in Freedom's fair dominions live,
While I, alas! am pompouſly confinèd,
Bereft of evèry joy the world can give.

In vain for me the ſweeteſt flowèrets bloom,
And ſpring eternal decks the fragrant ſhade,
In vain the dewy myrtle breathes perfume,
And ſounds angelic echo through the glade.

The marble palaces, and glittèring ſpires,
What are they? pageant glare, and empty ſhow:
Ah! how unequal to my fond deſires,
Which tell me—Freedom makes a heavèn below.

Penſive I range theſe ever verdant groves,
And ſigh reſponſive to the murmuring ſtream;
While woodland warbler's chant their happy loves,
Dear liberty is wretched Myra's theme.

The velvet lawns diverſified with flowèrs,
In ſweet ſucceſſion evèry morn the ſame,
Freſh gales that breathe through amaranthine bowèrs,
And evèry charm, inventive art can frame.

Here fondly vie, to crown this favoured place;
And here, to ſmooth captivity a prey,
Each royal child of Abyſſinian race,
Conſumes the vacant inauſpicious day.

Though feſtive mirth awakes the laughing morn,
And guiltleſs revels lead the dancing hours;
Though purling rills the fertile meads adorn,
And the wild rock its ſpicy produce pours:

Yet what are theſe to fill a boundleſs mind?
Though gay each ſcene appears 'tis ſtill the ſame:
Variety—in vain I hope to find;
Variety, thou dear, but diſtant name.

With pleaſure cloyed, and ſick of taſteleſs eaſe,
No ſweet alternatives my ſpirits cheer:
Joys oft repeated loſe their power to pleaſe,
And harmony grows diſcord to my ear.

Bleſt Freedom! how I long with thee to rove,
Where varying Nature all her charms diſplays;
To range the ſun-burnt hill, the rifted grove,
And trace the ſilver current's winding maze!

Free as the winged inhabitants of air,
Who diſtant climes, and various ſeaſons ſee,
Regions—though not, like ſoft Ambara fair;
Yet bleſt with change, and crowned with liberty.

Vain wiſh! theſe rocks, whoſe ſummits pierce the ſkies,
With frowning aſpect tell me—Hope is vain:
Till, freed by death, the purer ſpirit flies;
Here wretched Myra's deſtined to remain.

On the Death of J. C. an Infant.

The tear of ſorrow flows from every eye,
Groans anſwer groans, and ſighs reſpond to ſigh;
What ſudden pangs ſhot through each aching heart,
When ruthleſs death diſpatched his mortal dart?

"Where flies my James?" ('tis thus I ſeem to hear
The Parent aſk) "ſome Angel tell me where
He wings his paſſage through the yielding air?"

Methinks a cherub, bending from the ſkies,
Obſerves the queſtion, and ſerene replies,
"Before his Saviour's face, your babe appears:
Prepare to meet him, and diſmiſs your tears.

"There, there behold him, like a ſeraph glow:
While ſounds celeſtial in his numbers flow:
Melodious, while the ſoul enchanting ſtrain
Dwells on his tongue, and fills the ethereal plain."

Enough—for ever ceaſe your murmuring breath;
Not as a foe, but friend converſe with death,
Since to the parts of happineſs unknown
Is gone the treaſure which you call your own.

An Extract from the MINUTES *of a* CONFERENCE.

Held at LEEDS, JULY 27, &c. 1784,

Between the Rev. John Weſley, *and Others.*

QUEST. 1. WHAT Preachers are *admitted* this Year?

ANSWER. T. Ellis, C. Atmore. C. Peacock, R. Scott, R. Hopkins, S. Botts, G. Holder, S. Edwards, R. Johnſon, P. Hardcaſtle, J. Bogie, J. King, J. Croſby, M. Lum, C. Bond, L. Cane, J. Jordan, M. Joyce, J. Cricket, T. Hetherington, G. Armſtrong, J. Armſtrong, J. Rennick, G. Dice, J. Miller.

Q. 2. Who

Q. 2. Who *remain on Trial?*

A. J. Cowmeadow, J. Jerom, E. Burbeck, A. Suter, T. Bartholomew, J. Ogylvie, W. Adamſon.

Q. 3. Who are *admitted on Trial?*

A. W. Palmer, C. Kyte, B. Pearce, W. Entwiſtle, M. Horn, V. Seller, J. Muckleſey, J. Corniſh.

Q. 4. Who *deſiſt* from Travelling?

A. R. Blake, R. Lindſay.— H. Robbins, J. Saunderſon, T. Simpſon.

Q. 5. Who have *died* this Year?

A. *J. Prickard*, a man thoroughly devoted to God, and an eminent pattern of holineſs: and *J. Rowell*, a faithful old ſoldier, fairly worn out in his Maſter's ſervice.

Q. 6. Are there any Objections to any of our Preachers?

A. They were examined one by one.

Q. 7. How are the Preachers ſtationed this year?

A. As follows:

1	*London*,	J. Weſley, C. Weſley, J. Creighton, R. Dillon, H. Moore, T. Tennant: T. Rankin, and J. Atlay, Supernumeraries.
2	*Suſſex*,	H. Foſter, W. Adamſon.
3	*Kent*,	J. Wood, W. Horner, Z. Udall.
4	*Colcheſter*,	W. Boothby, T. Cooper.
5	*Norwich*,	J. Cuſſins, G. Button, W. Palmer, J. Jerom.
6	*Lynn*,	J. Barber, J. Muckleſey.
7	*Bedford*,	J. Peſcod, J. Ingham.
8	*Northampton*,	J. Harper, W. Entwiſtle.
9	*Oxford*,	S. Hodgſon, S. Day.
10	*Glouceſter*,	J. Taylor, J. Poole, B. Thomas.
11	*Sarum*,	J. Moon, G. Story, G. Wandſworth.
12	*Bradford*,	C. Watkins, J. Pritchard, M. Moorhouſe, J. Wittam.
13	*Briſtol*,	S. Bradburn, T. Lee, J. Hall.

14	*Devon*,	J. Maſon, W. Aſhman, R. Empringham, C. Kyte.
15	*Plymouth*,	P. Hardcaſtle, W. Moore.
16	*Cornwall Eaſt*,	F. Wrigley, W. Church, A. Clerk.
17	——— *Weſt*,	W. Green, J. Acutt, J. Algar, J. Cowmeadow, J. Corniſh.
18	*Pembroke*,	J. Kighley, W. Holmes, B. Pearce.
19	*Glamorgan*,	W. Saunders, J. Perfect.
20	*Brecon*,	J. Cole, W. Hoſkins.
21	*Birmingham*,	R. Rodda, T. Warrick.
22	*Borſlam*,	R. Coſterdine, T. Hanby.
23	*Macclesfield*,	J. Bradford, W. Percival.
24	*Manchester*,	J. Pawſon, J. Murlin, J. Goodwin.
25	*Cheſter*,	D. Wright, T. Corbit, E. Jackſon.
26	*Liverpool*,	J. Herne, J. Fenwick, M. Horn.
27	*Boulton*,	C. Hopper, W. Eells.
28	*Leiceſter*,	W. Myles, J. Parkin, S. Edwards.
29	*Nottingham*,	C. Boon, S. Bardſley.
30	*Derby*,	J. Brettel, N. Ward.
31	*Sheffield*,	J. Benſon, B. Rhodes, G. Gibbon.
32	*Grimſby*,	W. Dufton, J. Watſon, R. Scott, J. Watſon, jun. J. Chriſtie, Supern.
33	*Epworth*,	T. Langley, T. Wride, L. Harriſon.
34	*Gainſborough*,	T. Carlill, P. Mill, S. Botts.
35	*Leeds*,	W. Thompſon, T. Briſcoe, T. Rutherford.
36	*Birſtall*,	J. Broadbent, J. Allen, R. Roberts: T. Johnſon, Supernumerary.
37	*Huddersfield*,	T. Hanſon, I. Brown.
38	*Bradforth*,	J. Valton, T. Taylor, J. Shaw.
39	*Kighley*,	P. Greenwood, J. Booth.
40	*Colne*,	J. Eaſton, T. Dixon, C. Atmore,
41	*Whitehaven*,	J. Robinſon, J. Thompſon.
42	*Iſle of Man*,	J. Thom, J. Bogie, E. Burbeck,
43	*York*,	A. Mather, J. Pilmoor, R. Hopkins.
44	*Hull*,	J. Robertſhaw, W. Thom, G. Holder.

45 *Scarborough*,

45	*Scarborough,*	W. Simpſon, C. Bond, J. King.
46	*Whitby,*	J. Peacock, J. Ray.
47	*Thirſk,*	R. Swan, R. Hayward, T. Shaw.
48	*Yarm,*	G. Shadford, J. Hampſon, Senior.
49	*The Dales,*	T. Ellis, J. Ogylvie, J. M'Caddin.
50	*Sunderland,*	W. Collins, J. Hampſon, Junior.
51	*Newcaſtle,*	J. Brettell, G. Snowdon, J. Beanland.
52	*Berwick,*	W. Hunter, W. Warrener.
53	*Edinburgh,*	R. Watkinſon, A. Inglis.
54	*Dundee,*	A. Suter, T. Bartholomew.
55	*Aberdeen,*	D. M'Allum, J. Croſby.
56	*Inverneſs,*	R. Johnſon, M. Lum.
57	*Dublin,*	J. Rogers, A. Blair.
58	*Waterford,*	T. Tatterſhall, J. Wilſon.
59	*Corke,*	C. Peacock, T. Davies.
60	*Bandon,*	D. Jackſon, L. Kane.
61	*Limerick,*	J. Leech, J. Watſon, Senior.
62	*Caſtlebar,*	J. Jordan, J. Kerr: T. Halliday, Supern.
63	*Athlone,*	M. Joyce, J. Cricket.
64	*Sligo,*	R. Bridge, J. Clark.
65	*Balliconnell,*	R. Armſtrong, W. Weſt, J. M'Donnel.
66	*Clones,*	N. Price, G. Mowat, T. Hetherington; S. Mitchell, Supern.
67	*Inniſkillen,*	T. Barbor, G. Armſtrong.
68	*Charlemount,*	J. Crook, J. Mealy, W. Griffith.
69	*Liſleen,*	J. Armſtrong, J. Rennick.
70	*Londonderry,*	J. Brown, G. Dice, W. M'Cornock.
71	*Belfaſt,*	J. Price, J. Miller.
72	*Liſburn,*	G. Brown, W. Hammet.
	Iſle of Jerſey,	R. C. Brackenbury.
	America,	T. Coke, R. Whatcoat, T. Vaſey.

A PLAN *of the* SOCIETY *inſtituted in January*, 1782, *to diſtribute religious Tracts among the Poor.*

1. EVERY Member muſt ſubſcribe half a Guinea, a Guinea, or more, annually.

2. A proportionable Quota of Tracts ſhall be delivered yearly to each Subſcriber, according to his Subſcription, and as nearly as poſſible at prime Coſt, and Carriage paid.

3. Every Subſcriber ſhall have a right to chuſe his own Tracts, if he pleaſe: otherwiſe, he will receive a proportionable Variety of the whole.

Books already printed, with their Prices, are as follows: viz.

		S.	D.	
1	A Serious Call to a holy Life	0	8	
2	Allein's Alarm	0	3½	
3	Baxter's Call	0	2½	
4	The Nature and Deſign of Chriſtianity	3	0	per Hundred
5	A Sermon on Awake thou that ſleepeſt	3	0	Ditto
6	——————— the Important Queſtion	6	0	Ditto
7	——————— the Heavenly Footman	3	0	Ditto
8	——————— the Great Aſſize	3	0	Ditto
9	——————— the Good Steward	6	0	Ditto
10	——————— the Trinity	3	0	Ditto
11	——————— the New Birth	3	0	Ditto
12	——————— the Way to the Kingdom	3	0	Ditto
13	——————— the Almoſt Chriſtian	3	0	Ditto
14	——————— on Original Sin	3	0	Ditto
15	——————— on Salvation by Faith	3	0	Ditto
16	The Spirit of Prayer	6	0	Ditto
17	Inſtructions for Children	1	1½	per Dozen
18	Tokens for Children	1	1½	Ditto
19	A Hymn to the God of Abraham	0	2	Ditto
20	A Word to a Freeholder	1	0	per Hundred
21	——————— Smuggler	2	0	Ditto
22	——————— Soldier	1	6	Ditto
23	——————— Sailor	1	6	Ditto
24	——————— Swearer			
26	——————— Drunkard	1	0	Ditto
27	——————— Proſtitute	1	0	Ditto
28	——————— Condemned Malefactor	1	0	Ditto
29	John Janeway's Life	0	1½	
30	A Collection of Hymns	0	1	

An Extract of the Original Propoſals.

I cannot but earneſtly recommend this, to all thoſe who deſire to ſee true ſcriptural Chriſtianity ſpread throughout theſe Nations. Men wholly unawakened will not take the pains to read the Bible. They have no reliſh for it. But a ſmall Tract may engage their attention for half an hour: and may, by the bleſſing of God, prepare them for going forward.

JOHN WESLEY.

London, January 25, 1782.

NEVER was an Inſtitution eſtabliſhed on a purer or more diſintereſted Baſis than the preſent. And ſurely all who wiſh well to the propagation of divine Knowledge, muſt afford their Approbation at leaſt, to ſo benevolent a Plan. And, that God may incline the hearts of thouſands, to adminiſter an *effectual* aſſiſtance thereto, is the ardent prayer of

THOMAS COKE.

London, October 27, 1783.

N. B. All orders will be punctually obeyed as far as is conſiſtent with the above-mentioned Rules, by a Letter directed to T. Scollick, Bookſeller, City-Road, London. Of whom may be had New and Second-hand Books of various kinds exceeding Cheap,—many ſcarce pieces of Divinity, and odd Volumes to make up ſets of the Rev. Mr. Weſley's Chriſtian Library.

☞ *The moſt likely Place to apply for complete Sets.*


Mr. RICHD. RODDA. Aged 41.

THE Arminian Magazine,

For DECEMBER 1784.

The CALVINIST-CABINET UNLOCKED: *in an Apology for* TILENUS, *againſt a Vindication of the Synod of Dort.*

[*Concluded from page* 569.]

The Series of Cauſes of Salvation and Damnation, according to the Synod.

1. THE Synod's Canonical declaration is this, That "Election is the unchangeable purpoſe of God, by which, before the foundation of the world, according to the moſt free pleaſure of his will, and of his mere grace, out of all mankind, fallen, through their own fault, from their firſt integrity, into ſin, and deſtruction, he hath choſen in Chriſt, unto ſalvation, a ſet number of men, neither better, nor more worthy than others, but lying in the common miſery with

others: who [Chriſt] from all eternity was appointed the Mediator and Head of all the Elect, and foundation of ſalvation; and ſo he decreed to give them to him to be ſaved, and by his word and ſpirit, effectually to call, and draw them to a communion with himſelf: that is, to give them true faith in him, to juſtify, ſanctify, and finally glorify them; being mightily kept in the communion of his Son, to the demonſtration of his mercy, and the praiſe of the riches of his glorious grace. Moreover, the holy ſcripture herein chiefly manifeſts unto us this eternal and free-grace of our Election, in that it further witneſſeth, that not all men are elected, but ſome non-elected, or paſſed over in God's eternal Election, whom doubtleſs God in his moſt free, moſt juſt, unreproveable, and unchangeable good-pleaſure, hath decreed to leave in the common miſery (whereinto, by their own default, they precipitated themſelves) and not to beſtow ſaving faith, and the grace of converſion upon them; but leaving them in their own ways, and under juſt judgment, at laſt to condemn and everlaſtingly puniſh them, not only for their unbelief, but alſo for their own ſins, to the manifeſtation of his juſtice. And this is the decree of Reprobation, which in nowiſe makes God the author of ſin, but a fearful, unreproveable, and juſt Judge and Revenger."—Thus far the Synod.

2. Obſerve, That according to this order, the Apoſtle's doctrine is inverted; for he ſaith, *If ye live after the fleſh, ye ſhall die: but if ye through the ſpirit, do mortify the deeds of the body, ye ſhall live.* But on the contrary, here the doctrine runs thus: *Ye ſhall live*; therefore *ye ſhall mortify*: or, *ye ſhall die*; therefore *ye ſhall live after the fleſh.* For ſin is acknowledged to be the fruit and effect, or as others ſpeak, an infallible conſequent of the decree.

3. By this table, God is ſuppoſed to have loved a number of perſons, with an unchangeable love, and ſo dearly, as freely to have elected them to enjoy a communion with himſelf in glory; and that before Chriſt is given to be a Mediator for

for them: which doth much eclipſe, if not quite evacuate the merit and ſatisfaction of Chriſt. For to be choſen to ſuch ſalvation, is to be in God's higheſt favour; and then what room is there for the intervention of Chriſt's merits and the price of his blood, to ſatisfy divine juſtice, appeaſe God's wrath, to make an atonement and procure a reconciliation? This will help to eſtabliſh, at leaſt to countenance the Socinian doctrine, which takes advantage of that opinion to argue againſt the ſatisfaction of our Saviour after this manner: "They who are no longer under wrath, but in God's grace and favour, have no need, nay they cannot by the death of Chriſt be delivered from wrath and reſtored to God's favour. But thoſe whom God loves unto eternal ſalvation, are no longer under wrath, but in God's favour. Therefore there is no need, nay they cannot be delivered from wrath and reſtored to God's favour, by the death of Chriſt."

4. That Chriſt is appointed a Mediator only for the benefit of theſe Elect, to die for them, and procure ſalvation for them; whoſe ſalvation was as ſure before, as the decree of God could make it.

5. That faith, ſanctification and obedience, are not conſidered in this decree, as qualifications in the perſon to be elected: but are brought in by it, to dreſs him up for glory.

6. That theſe elect perſons, in their appointed time, ſhall be called ſo irreſiſtibly, that it is not in their power to hinder it.

7. That no ſin can put them out of that ſeries of means drawn by the Divine decree, to lead them from election to glory: no not their fouleſt or filthieſt ſins. Mr. *Perkins* ſays, "They are endowed with many privileges: 1. They are heirs of God. 2. Coheirs with Chriſt, and Kings. 3. All their afflictions, their failings alſo, and falls, are nothing but fatherly chaſtiſements deſigned for their good. And ſo the acts of the Synod: whereas the Remonſtrants maintain that

the faithful may fall from grace, there are a thouſand teſtimonies of ſcripture againſt it. We will add but one: it is ſaid Rom. viii. 28, *That all ſhall work together for good to them that love God.* If all the evils wherewith they are chaſtiſed, then their very ſins alſo. Which ſins, in the wicked, have the nature of puniſhment; yet the very ſelf-ſame, in the faithful, have the nature of fatherly correction."

8. From hence it follows, that the ſins of theſe Elect muſt be of another rank, and of a far different nature from the very ſame ſins (for kind and quality) of the Reprobate. For example: the adultery, ſedition, murder, and oppreſſion of the Reprobates ſhut them out of God's favour and kingdom; but the ſame ſins in theſe Elect, even their adultery, ſedition, oppreſſion, and murder, cannot ſhut them out either of God's grace here, or his glory hereafter.

On the other ſide, Obſerve 1. That the far greateſt part of mankind are Reprobates before they are creatures; only upon the account of Adam's ſin, which was no more in their power to prevent or avoid, than to hinder God's imputation of it; or to forbid their parents bans of matrimony; and for actual ſins, they do commence upon the ſtock of this ſin original.

2. That Chriſt was not given, according to God's intention, for their benefit; they have no intereſt in him; there is no line of communication drawn betwixt him and them.

For, 3. At leaſt, upon the fall of Adam, God's implacable and immutable hatred was extended towards them. And hence,

4. His calling of them is but ineffectual; ſo that,

5. Though they own and anſwer that call, ſo far as to be enlightened by it, repent at it, believe upon it, reliſh the heavenly gift, and grow zealous of God's glory; yet this doth not remove them one ſtep out of that road drawn by the

the decree of Reprobation, to lead them to eternal death, according to the ſeries whereof (which is immutably ſet, and inſeparably carried on) the deceitfulneſs of ſin muſt and ſhall inevitably and neceſſarily prevail to bring them into a relapſe, which ſhall heighten their pollution and guilt, by an acceſſion of obduration and malice, unbelief and apoſtaſy, and ſo co-operate to the aggravation of their condemnation and torments.

The ſecond cauſe is, becauſe, either God vouchſafes not to call theſe Reprobates at all by his goſpel; or if he calls ſome of them outwardly, yet it is not accompanied with any internal, ſpiritual efficacy: or if in ſome of them he begets a certain aſſent, and ſome kind of faith; yet he leaves them all at laſt, in their blindneſs and corruption and doth not vouchſafe them his ſaving grace.

Laſtly obſerve, that, according to this ſeries of cauſes, the only glory that God deſigns primarily to be drawn out of the rational creature for himſelf, conſiſts in the ſalvation of a few, for the declaration of his power and juſtice. Whereas the ſcripture informs us, that the glory which he intended to have, and therefore requires and expects from us, conſiſts in the performance of a free and dutiful obedience. To this purpoſe we have our Saviour's own warrant, John xv. 8. *Herein is my Father glorified, that ye bear much fruit:* and his example, John xvii. 4. *I have glorified thee on the earth; I have finiſhed the work that thou gaveſt me to do:* and his command, Matt. v. 16, *Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven:* and God's own approbation, Pſalm l. 23, *Whoſo offereth praiſe, glorifieth me, and to him that ordereth his converſation aright, will I ſhew the ſalvation of God.* So that God's glory is intended all the way: *Whether ye eat or drink, or whatſoever ye do, do all to the glory of God.* This is that duty we are all primarily deſigned for, and called unto by the diſpenſations of his grace, (1 Pet. ii. 9. Eph. i. 6.)

And

And if men will not comply, by a voluntary obedience, with this gracious deſign, that the goodneſs of God may triumph in our exaltation: then, for their contempt, or neglect of his ſervice, as he hath threatened, ſo he rejects them, and glorifies his juſtice in the infliction of their deſerved puniſhment.

As for that glory of God, which the bleſſed ſaints and angels eternally celebrate in heaven, that is not deſigned by Almighty God, for a part of man's duty, but for his reward upon the performance of that duty: which duty the wicked having neglected, they are for ever debarred from that bleſſed ſolemnity, which is the Maſter's joy, into which none are admitted but ſuch as have been faithful ſervants.

SERMON XXIV.

On 2 Corinthians vi. 17, 18.

[*Concluded from page 577.*]

16. IF converſing freely with worldly-minded men has no other ill effect upon you, it will ſurely, by imperceptible degrees, make you leſs heavenly minded. It will give a bias to your mind, which will continually draw your ſoul to earth. It will incline you, without your being conſcious of it, inſtead of being wholly transformed in the renewing of your mind, to be again conformed to this world, in its ſpirit, in its maxims, and in its vain converſation. You will fall again into that levity and diſſipation of ſpirit, from which you had before clean eſcaped, into that ſuperfluity of apparel, and into that fooliſh, frothy, unprofitable converſation, which was an abomination to you, when your ſoul was alive to God. And you will daily decline from that ſimplicity

ſimplicity both of ſpeech and behaviour, whereby you once adorned the doctrine of God our Saviour.

17. And if you go thus far in conformity to the world, it is hardly to be expected, you will ſtop here. You will go farther in a ſhort time: having once loſt your footing and begun to ſlide down, it is a thouſand to one, you will not ſtop, till you come to the bottom of the hill: till you fall yourſelf into ſome of thoſe outward ſins, which your companions commit before your eyes, or in your hearing. Hereby the dread and horror which ſtruck you at firſt, will gradually abate, till at length you are prevailed upon to follow their example. But ſuppoſe they do not lead you into outward ſin, if they infect your ſpirit with pride, anger, or love of the world, it is enough: it is ſufficient, without deep repentance, to drown your ſoul in everlaſting perdition: ſeeing (abſtracting from all outward ſin) *to be carnally-minded is death.*

18. But as dangerous as it is to converſe familiarly with men that know not God, it is more dangerous ſtill for men to converſe with women of that character: as they are generally more inſinuating than men, and have far greater power of perſuaſion: particularly if they are agreeable in their perſons, or pleaſing in their converſation. You muſt be more than man, if you can converſe with ſuch, and not ſuffer any loſs. If you do not feel any fooliſh or unholy deſire; (and who can promiſe that you ſhall not?) Yet it is ſcarce poſſible, that you ſhould not feel more or leſs of an improper ſoftneſs, which will make you leſs willing and leſs able, to perſiſt in that habit of denying yourſelf, and taking up your croſs daily, which conſtitute the character of a good ſoldier of Jeſus Chriſt. And we know that not only fornicators and adulterers, but even *the ſoft and effeminate*, the delicate followers of a ſelf-denying Maſter, *ſhall have no part in the kingdom of Chriſt and of God.*

19. Such

19. Such are the conſequences which muſt ſurely, though perhaps ſlowly follow, the mixing of the children of God with the men of the world. And by this means more than by any other, yea than by all others put together, are the people called *Methodiſts* likely to loſe their ſtrength and become like other men. It is indeed with a good deſign, and from a real deſire of promoting the glory of God, that many of them admit of familiar converſation with men that know not God. You have a hope of awakening them out of ſleep, and perſuading them to ſeek the things that make for their peace. But if after a competent time of trial, you can make no impreſſion upon them, it will be your wiſdom to give them up to God. Otherwiſe you are more likely to receive hurt from them, than to do them any good. For if you do not raiſe their hearts up to heaven, they will draw yours down to earth. Therefore retreat in time, *and come out from among them, and be ye ſeparate.*

20. But how may this be done? What is the moſt eaſy and effectual method of ſeparating ourſelves from unholy men? Perhaps a few advices will make this plain, to thoſe that deſire to know and do the will of God.

Firſt, Invite no unholy perſon to your houſe, unleſs on ſome very particular occaſion. You may ſay, "But civility requires this: and ſure, religion is no enemy to civility. Nay the Apoſtle himſelf directs us to *be courteous*, as well as to *be pitiful.*" I anſwer, You may be civil, ſufficiently civil, and yet keep them at a proper diſtance. You may be courteous in a thouſand inſtances: and yet ſtand aloof from them. And it was never the deſign of the Apoſtle to recommend any ſuch courteſy as muſt neceſſarily prove a ſnare to the ſoul.

21. Secondly, On no account accept any invitation from an unholy perſon. Never be prevailed upon to pay a viſit, unleſs you wiſh it to be repaid. It may be, a perſon deſirous of your acquaintance, will repeat the viſit twice or thrice. But if you ſteadily refrain from returning it, the viſitant will

will ſoon be tired. It is not improbable he will be diſobliged: and perhaps he will ſhew ſome marks of reſentment. Lay your account with this, that when any thing of the kind occurs, you may neither be ſurpriſed nor diſcouraged. It is better to pleaſe God and diſpleaſe man, than to pleaſe man and diſpleaſe God.

22. Thirdly, It is probable, you were acquainted with men of the world, before you yourſelf knew God. What is beſt to be done with regard to theſe? How may you moſt eaſily drop their acquaintance? Firſt, allow a ſufficient time to try, whether you cannot by argument and perſuaſion, applied at the ſoft times of addreſs, induce them to chuſe the better part. Spare no pains. Exert all your faith and love, and wreſtle with God in their behalf. If after all, you cannot perceive, that any impreſſion is made upon them, it is your duty gently to withdraw from them, that you be not intangled with them. This may be done in a ſhort time, eaſily and quietly, by not returning their viſits. But you muſt expect they will upbraid you with haughtineſs and unkindneſs, if not to your face, yet behind your back. And this you can ſuffer for a good conſcience. It is properly the reproach of Chriſt.

23. When it pleaſed God to give *me* a ſettled reſolution, to be not a *nominal*, but a *real* Chriſtian, (being then about two and twenty years of age) my acquaintance were as ignorant of God as myſelf. But there was this difference: I knew my own ignorance; they did not know theirs. I faintly endeavoured to help them; but in vain. Mean time I found by ſad experience, that even their *harmleſs* converſation (ſo called) damped all my good reſolutions. But how to get rid of them was the queſtion, which I reſolved in my mind again and again. I ſaw no poſſible way, unleſs it ſhould pleaſe God to remove me to another College. He did ſo, in a manner utterly contrary to all human probability. I was elected Fellow of a College, where I knew not one perſon.

I foreſaw, abundance of people would come to ſee me, either out of friendſhip, civility or curioſity; and that I ſhould have offers of acquaintance, new and old: but I had now fixt my plan. Entring now, as it were, into a new world, I reſolved to have no acquaintance by chance, but by choice; and to chuſe ſuch only as I had reaſon to believe, would help me on in my way to heaven. In conſequence of this, I narrowly obſerved the temper and behaviour of all that viſited me. I ſaw no reaſon to think that the greater part of theſe truly loved or feared God. Such acquaintance therefore I did not chuſe: I could not expect they would do me any good. Therefore when any of theſe came to ſee me, I behaved as courteouſly as I could. But to the queſtion, "When will you come to ſee me?" I returned no anſwer. When they had come a few times, and found I ſtill declined returning the viſit, I ſaw them no more. And I bleſs God, this has been my invariable rule, for about threeſcore years. I knew many reflections would follow; but that did not move me, as I knew full well, it was my calling to go *through evil report and good report.*

24. I earneſtly adviſe all of you who reſolve to be, not *almoſt, but altogether Chriſtians*, to adopt the ſame plan, however contrary it may be to fleſh and blood. Narrowly obſerve, which of thoſe that fall in your way, are like-minded with yourſelf: who among them have you reaſon to believe, fears God and works righteouſneſs? Set them down as worthy of your acquaintance; gladly and freely converſe with them at all opportunities. As to all who do not anſwer that character, gently and quietly let them drop. However good-natured and ſenſible they may be, they will do you no real ſervice. Nay, if they did not lead you into outward ſin, yet they would be a continual clog to your ſoul, and would hinder your running with vigour and cheerfulneſs the race that is ſet before you. And if any of your friends, that did once run well, *turn back from the holy commandment once delivered*

to

to them; firſt uſe every method that prudence can ſuggeſt, to bring them again into the good way. But if you cannot prevail, let them go: only ſtill commending them unto God in prayer. Drop all familiar intercourſe with them, and ſave your own ſoul.

25. I adviſe you, Fourthly, Walk circumſpectly, with regard to your relations. With your parents, whether religious or not, you muſt certainly converſe if they deſire it: and with your brothers and ſiſters: more eſpecially if they want your ſervice. I do not know that you are under any ſuch obligation, with reſpect to your more diſtant relations. Courteſy indeed and natural affection may require, that you ſhould viſit them ſometimes. But if they neither know nor ſeek God, it ſhould certainly be as ſeldom as poſſible. And when you are with them, you ſhould not ſtay a day longer than decency requires. Again, whichſoever of them you are with at any time, remember that ſolemn caution of the Apoſtle, *Let no corrupt communication* [converſation] *come out of your mouth: but that which is good, to the uſe of edifying, that it may miniſter grace to the hearers.* You have no authority to vary from this rule; otherwiſe you *grieve the holy Spirit of God.* And if you keep cloſely to it, thoſe who have no religion will ſoon diſpenſe with your company.

26. Thus it is that thoſe who fear or love God, ſhould *come out from among* all that do not fear him. Thus in a plain ſcriptural ſenſe, you ſhould *be ſeparate* from them, from all unneceſſary intercourſe with them. Yea, *Touch not*, ſaith the Lord, *the unclean thing* or *perſon*, any farther than neceſſity requires: *and I will receive you* into the family and houſhold of God. *And I will be unto you a Father*, will embrace you with paternal affection: *and ye ſhall be unto me ſons and daughters, ſaith the Lord Almighty.* The promiſe is expreſs to all that renounce the company of ungodly men, (provided their ſpirit and converſation are in other reſpects alſo ſuitable to their duty.) God does here abſolutely engage

to give them all the bleſſings he has prepared for his beloved children, both in time and eternity. Let all thoſe therefore who have any regard for the favour and the bleſſings of God, firſt beware how they contract any acquaintance, or form any connexion with ungodly men; any farther than neceſſary buſineſs, or ſome other providential call requires: and, ſecondly, with all poſſible ſpeed, all that the nature of the thing will admit, break off all ſuch acquaintance already contracted, and all ſuch connexions already formed. Let no pleaſure reſulting from ſuch acquaintance, no gain found or expected from ſuch connexions, be of any conſideration when laid in the balance, againſt a clear, poſitive command of God. In ſuch a caſe, *pluck out the right eye*, tear away the moſt pleaſing acquaintance, *and caſt it from thee*: give up all thought, all deſign of ſeeking it again. *Cut off the right hand*: abſolutely renounce the moſt profitable connexion, *and caſt it from thee. It is better for thee to enter into life with one eye* or one hand, *than having two, to be caſt into hell-fire*

Otley, July 17, 1784.

Some Account of Mr. GEORGE BROWN.

[*Concluded from page* 582.]

IN the year 1776, I was ſent to the *Liſburn* Circuit. I ſet out fully determined to encounter every difficulty, while my health would permit.

A friend prayed, "That the preſence of the Lord might be with me, and that he would give me reſt." This word was very ſweet to my ſoul many times ſince: and this alſo, "Having therefore obtained help of God, I continue to this day."

At

At *Charlemount*, I found my labours among ſimple people were not in vain; but a few were wiſe in their own eyes, and did not receive the word with that meekneſs, which is neceſſary for all who would profit by ſuch a ſtammering Preacher. However I bore trials with patience. Indeed I had ſuch confidence in God at times, that I was not *afraid of evil tidings*; hence I wrote to my friends to ſend me all the bad news they had. But alas! the firſt letter informed me, that a once happy ſiſter of mine was diſtracted: on which, the fear of loſing *my* reaſon returned; for I verily thought the diſorder ran in my blood. On my acquainting Mr. *M.* therewith, he informed me he had once the ſame temptation. Our united prayers, and his kind counſels helped to ſupport my ſinking ſpirits: yet I did not get free for ſeveral days. At laſt God gave me the victory, and I beheld the infernal powers fall, as lightning from heaven.

In 1777. *J. P.* and I had great happineſs, and ſome ſucceſs in the *Inniſkillen* Circuit.

In 1778, I went to *Liſleen*, where I had ſome trials and many bleſſings.

In 1779, I was ſent back to *Inniſkillen*, where I found trials ſufficient to exerciſe all the patience I had: I alſo found grace ſufficient to keep me from ſinking in the deep waters.

In June 1780, I was ſent for to ſee my dear brother die; and came juſt time enough to preach and weep over the remains of Mrs. *M. J.* late of *Liſleen*. She was very dear to me and many. Her precious memory ſhall never be forgot: and ſurely ſhe will ſhine bright in the kingdom of her Father.

Fourteen days after her exit, my brother went to God. He ſuffered much by temptation and a nervous diſorder. Ten months after, my mother followed him.

In 1781, I returned once more to the *Liſleen* Circuit, where I found cauſe to be thankful. God was glorified in the

the converſion of ſinners: and two at leaſt profeſſed to be redeemed from all ſin.

In 1782, I was ſent to the *Sligo* Circuit, where I found ſome lively ſouls. A few found favour with God, and went to paradiſe.

For ſix or eight years, I had ſtruggles in my mind concerning marriage. My friends often urged me to it: but I was not determined, till my mother ſpake of it. As my brother was in his laſt ſickneſs, I told her, "If he dies, I am reſolved." I prayed much for divine counſel: and did not follow ſecret impulſes; but ſcripture, reaſon, and the advice of friends. After fully conſulting theſe, I was married to *Ann Develin*. I am not aſhamed to ſay, that love cloſely united our ſpirits, ſome years before our marriage.

I now proceed to declare what I know of Sanctification. And 1. Sin received a deadly wound when I was pardoned. 2. It never obtained much power over me ſince. But, 3. I ſoon began to find the remains of unbelief, pride, &c. 4. By reading and prayer, I got a view of the prize! 5. When I began to ſeek full redemption, I had not much hope of obtaining it then. However it became my favourite ſubject. I loved the promiſes, ſermons, hymns, and prayers beſt, that ſpake moſt of it.

Brother *H.* urged me ſtrongly to ſeek and expect it the preſent moment. I laboured to follow his counſel: and one night I was ſo tranſported with joys, that I really ſuppoſed my heart was made clean. I ſaid in full aſſurance of faith, "My God, I am eternally thine!" Yet I ſoon began to doubt, becauſe I expected to riſe far higher than my privilege. However I began to be more fully convinced, that holineſs conſiſts as much in humble reſignation, as in joy unſpeakable.

Monday the 10th of Auguſt, 1778, having heard many things ſaid of *D. N.* I found a hope, as I came near his abode,

abode, that God would there fulfil my deſire. After preaching we converſed near an hour, on my favourite ſubject: when I retired to my room, I reſolved to pray till my little ruſh candle burnt out; but my prayer was ſoon turned into praiſe. As I found much life, love, joy and peace. I repeatedly aſked God to let me know if he had cleanſed my heart: when his ſpirit powerfully applied theſe words, *I have waſhed thee, and thou art clean.*

The next morning I felt I was a feeble infant in this grace. Yet I found the intercourſe wide open between God and my ſoul. I had more than common freedom that night in preaching. And when I lay down to reſt, the power of the Higheſt, manifeſtly reſted upon me.

Immediately after this change, I found I had not the conſtant heaven I expected, and prayed for the abiding witneſs: nor did I pray in vain; for theſe words were often my conſolation in ſecret, *Grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption?* Yet I had not ſo ſatisfactory an evidence of this as I deſired. However it helps me in labouring to perfect holineſs, in the fear of God.

To conclude. I deſire to walk in the light, which gives me to ſee I am leſs than the leaſt of all ſaints; and to pour out all my ſoul in conſtant prayer to him, who gives more grace to the humble.

Near Sligo, June 17, 1783.

An Account of Mr. R. ROE's *Death.*

SEPTEMBER 28, 1782. The firſt day of my Couſin's confinement his mind was peculiarly calm and compoſed. Some converſation he had with Mr. *Brettel* and Mr. *Percival*, had been a bleſſing to him, and with peculiar earneſtneſs he had encouraged both of them to preach, more than ever

ever, a preſent ſalvation. The following words were this day brought with power to his mind, "I will be with thee in the valley and the ſhadow of death." When he repeated them to *me*, I received a deep impreſſion on my mind, that this ſickneſs would be unto death. Theſe words alſo were made a bleſſing to him,

Though Nature's ſtrength decay,
And earth and hell withſtand,
To Canaan's bounds I urge my way
At his command:
The watéry deep I paſs,
With Jeſus in my view,
And through the howling wilderneſs
My way purſue.

He repeated theſe lines with tears, and added, "Yes, if the Lord ſpares me I will preach Salvation by Grace more boldly than ever, in ſpite of all the powers of hell." His diſorder (a nervous fever) increaſed every day. At ſome ſeaſons the enemy took advantage, and *he was filled* with fear. But he ſaid, I do not know *what* I fear, nor *why* I fear. Yet I cannot help it. At all times he was kept from murmuring and impatience, and would often ſay, "I never felt myſelf ſo looſe to earthly things, nor ever had ſuch an entire dependance on God. Thoſe which uſed to haraſs my mind, ſeem quite taken from me." One night, about a week before his death, he was much haraſſed by the enemy, with fears that death would find him unholy; and the diſtreſs of his mind added ſtrength to the fever. About midnight he was in agonies, and ſoon began to be delirious. It was impreſſed on my mind that treacle plaiſters on his feet would abate the fever; accordingly I applied them. In half an hour he fell into a compoſed ſweet ſleep, and lay above two hours, having had no natural ſleep before for nine days and nights. When he awoke

awoke it was with a heavenly countenance, and cried, "Couſin *Hetty*, I have had a moſt delightful dream or viſion. I have been in a room with many of the people of God, and converſed with them much to my ſatisfaction. I thought a beautiful Angel, white and ſhining, and above the ſtature of a man, entered the room, and looked on me, with ſuch ſweetneſs, that I was filled with delight, ſo that it thrilled through all my veins. I thought he ſmiled, with ſuch a look of heavenly approbation, as filled me with joy inexpreſſible and a full aſſurance of my being ſanctified. At the thought of this, I was ſo overcome with love that I awoke: but ſtill I feel the ſame. Before this I have had clear ideas, and could preach it to others; but now I *feel* it. And though the enemy ſuggeſts many things, I have ſuch a hold of God, that I cannot let it go. Now if the Lord ſpares me I ſhall be a new man indeed! I can boldly preach Sanctification by Faith; for I *feel* it."

He praiſed God, and ſpoke of his goodneſs to all around him that morning, till his ſtrength was quite ſpent. In the afternoon he ſaid, "The devil would rob me of my confidence; but he cannot."

The night but one before his death, being in an agony of body, he broke out in ſolemn prayer, expreſſing an unſhaken confidence in God. In an hour afterwards he broke out again, ſaying, "Glory be to thee thou delivering God: thou art *my* God, and *my All*! I am a poor helpleſs creature, I *have* nothing. I *am* nothing. But I am thine, and thou art mine! Glory be to thee that it is by grace, and through faith, that we are ſaved, (this he repeated many times) glory be to thee that boaſting is excluded, and that Chriſt is all in all! I ſhall praiſe thee for free grace to all eternity."

He then prayed for all his relations and friends, and for all who had loved and attended him. He prayed for Mr. *Weſley* and all the Miniſters of God: for the church of God, and eſpecially for this town. I never was more affected. I could

not but weep all the time, in ſolemn, joyful grief. Then again he cried, "Glory be to thee! I *know* I am fit to live, or fit to die! To me to live is Chriſt, and to die is gain!" The laſt time we got him out of bed he would not return to it (though gaſping for breath) till he had given us a ſhort account of the Lord's dealings with him, from his firſt converſion. He ſaid, "God has been faithful in all things: he never failed me in a time of need: he enabled me to be a faithful witneſs for him to the loſs of all temporal things, and he has reſtored them to me again, even in this life, and has given me *himſelf*, and I ſhall enjoy him to all eternity." The laſt words he ſpoke reſpecting the ſtate of his ſoul were, "Now I am wholly reſigned in all things. My will is loſt in the will of God. I have given all things and every perſon into his hands, and let him do with me whatſoever pleaſeth him." After this he was never capable of ſpeaking rationally for two minutes; except once when he thought he was giving a dying exhortation, and then he inſiſted on a preſent and a free ſalvation by faith, and had no ſooner done, but rambled again. He knew no perſon but me, and would take his medicines from no other the two laſt days of his life. On Sunday morning, Sep. 15, about half paſt five o'clock, he ſweetly fell aſleep without any ſtruggle or groan, or even rattling in his breaſt; but with three ſhort ſighs fled to the arms of Jeſus.

An Account of the Life of Mrs. MARGARET BAXTER.

[*Concluded from page* ~~438.~~ 590]

CHAP. VII. *Of her bodily infirmities, and her death.*

1. A Great pain of the head held her from her youth, two or three days every fortnight; and upon every thing that irritated, ſhe had ſtraitneſs in her lungs, and an incapacity for much exerciſe.

2. About

2. About three years ago her head-ach abated, and ſhe complained of a pain in one of her breaſts. Her timorouſneſs ſettled her in a conceit that ſhe ſhould die of a cancer.

3. The fears of a cancer made her keep down her body ſo, that about five ounces of milk, or milk and water, with a little chocolate in it, morning and night, and about one or two bits at dinner, was her diet for many years.

4. A laſt, about ten weeks before her ſickneſs, almoſt all her pain went out of her breaſt, and fixed in the right kidney for about ten weeks. She drank Barnet waters, which I think were one occaſion of her ſickneſs: and too much tincture of Amber, which wrought too powerfully on her brain, and ſuddenly caſt her into a ſtrong delirium; in which, though the phyſicians omitted nothing in their power, ſhe died on the 12th day. She fell ſick on Friday, June 3, and died June 14, 1681.

5. Though her underſtanding never perfectly returned, ſhe had a very ſtrong remembrance of the affecting paſſages of her life, from her childhood. Mrs. *Corbet* (whom ſhe dearly loved) with others ſtanding by, ſhe cried out to me, "My mother is in heaven, and Mr. *Corbet* is in heaven, and thou and I ſhall be in heaven ſoon."

6. She often ſhewed us, that her ſoul went out after God; crying out (complaining of her head,) "Lord make me know what I have done, for which I undergo all this. Lord I ſubmit. God chooſeth beſt for me." She deſired me to pray by her, and ſhe ſeemed quietly to join to the end. She heard divers pſalms, and a chapter read, and repeated part, and ſung part of a pſalm herſelf. The laſt words that ſhe ſpoke were, "My God help me! Lord have mercy upon me!"

7. She lived near nineteen years with me a cheerful, wiſe, and uſeful life, in conſtant love, peace, and concord.

8. She was buried June 17, in Chriſt's-Church, in her mother's grave.

CHAP. VIII. *Some uſes of this hiſtory propoſed to the reader.*

1. I Confeſs, that having theſe forty years found that all our holineſs and comfort depends upon a perſuaſion of a life of retribution following, and that our certainty of this depends upon our certain belief of the holy ſcriptures; and we being here in the dark, and too apt to doubt of all that we ſee not; there are ſeveral experimental certainties, which confirm my aſſurance that the ſcripture is God's word.

I. In that I ſee and hear, that through all the world there is juſt ſuch a pravity in human nature, as the ſcripture deſcribeth for original ſin.

II. I ſee the ſcripture clearly verified in mentioning the common enmity and war between the ſerpent's and the holy ſeed.

III. I feel and ſee the ſcripture verified, which deſcribeth all the temptations of Satan, and the ſecret war within us between the ſpirit and the fleſh.

IV. And I feel and ſee the ſcripture fulfilled, which promiſeth a bleſſing on God's word, and his ordinances.

V. And I ſee and feel the ſcripture fulfilled, which deſcribes the renewing work of the Holy Ghoſt, and the ſpiritual difference of the ſanctified from all others.

VI. Even as it perſuadeth me the eaſilier to believe that there are devils, when I ſee their very nature, and works, in devils incarnate, and ſee what a kingdom he plainly ruleth in the world; and to believe that there is a hell when I ſee ſo much of hell on earth.

2. This narrative may teach us that the ſtate of godlineſs is not to be judged of by the fears and ſorrows in which it uſually begins. The fears and ſorrows which fooliſh ſinners fly from, tend to everlaſting peace and joy: and perfect love will caſt out all tormenting fears, unleſs it be thoſe of a diſeaſed temper, which have more of ſickneſs than of ſin.

3. It

3. It may warn all to take heed of expecting too much from ſo frail and bad a thing as man: my wife looked for more good in me, and more help from me than ſhe found; eſpecially lately in my weakneſs and decay.

4. It ſhould greatly warn us to take heed of ſmall beginnings; even a ſpark of affection, honeſt in the kind, may kindle a flame not eaſily quenched. How great a matter may a little fire kindle! almoſt all ſin beginneth in a ſeed or ſpark, which is very hardly known to be a ſin or danger.

5. Yea, it ſhould warn all to keep their *thoughts*, *affections* and *paſſions* under a conſtant watch and obedience to God; and know firſt, whether God allows them.

6. And this may warn us to avoid ſelf-will, which is too much ſet on any thing that God hath not promiſed; and knows not how to bear denial. We muſt learn to follow, and not to lead, and to ſay, The will of the Lord be done.

7. And it tells you, that our greateſt good or evil is often in our neareſt friends: and it may teach all to expect their greateſt ſorrows from thoſe, whom they moſt exceſſively love.

8. You ſee here, that ſuitableneſs in religious judgment and diſpoſition preſerveth love, more than ſuitableneſs in age, education and wealth.

9. And here you may ſee, how neceſſary it is to have a mind fortified before-hand againſt all ſorts of ſufferings, that in our patience we may poſſeſs our ſouls: and that the deareſt friends muſt expect to find much in one another that muſt be borne with, and exerciſe our patience.

10. And by this hiſtory you may ſee, how little cauſe we have to be much concerned about worldly matters, and to do them with too much intenſeneſs of affection; and how neceſſary it is to poſſeſs them as if we poſſeſt them not, ſeeing the time is ſhort, and the faſhion of this world paſſeth away.

11. Laſtly,

11. Laſtly, Here you may ſee, that as God's ſervants have not their portion in this life, ſo they may have the ſame ſickneſſes and manner of death as others: *Lazarus* may lie and die in his ſores, when *Dives* may have a pompous life and funeral. There is no judging of a man's future ſtate, by his diſeaſe, or by his diſeaſed death-bed words: he that liveth to God, ſhall die ſafely into the hand of God, though a fever or delirium hinder him from knowing this. Therefore, in our greateſt ſufferings, let us comfort one another with theſe words, *That we ſhall for ever be with the Lord.* Had I been to poſſeſs the company of my friends in this life only, how ſhort would our comfortable converſe have been! But now I ſhall live with them in the city of God for ever. And they being there of the ſame mind with my forgiving God, and Saviour, will forgive all my failings, neglects and injuries, as God forgiveth them and me. The Lord gave, and the Lord hath taken away: and he hath taken away that upon my deſert, which he had given me undeſervedly near nineteen years. Bleſſed be the name of the Lord. I am waiting to be next: the door is open. Death will quickly draw the veil, and make us ſee how near we were to God and one another, and did not ſufficiently know it.

Some Account of the Death of WILLIAM BURTON.

ABOUT two months before his laſt illneſs I met him at his ſiſter's, rather in liquor. On ſeeing me he was rather aſhamed, and wept much, ſaying, he was in the way to hell; and knew he was undone, if he continued as he was.

On his mentioning a remarkable dream, I told him it was a warning from God, whoſe Spirit was ſtill ſtriving with him; and that if he cried for mercy, God would hear him, and give

give him power over ſin. On this he deſired us to pray for him; and ſaid, "By the grace of God, I will begin to ſeek Him; though I fear there is no mercy for ſuch a wretch as I am!" I then opened the Bible, and read him ſeveral promiſes to returning ſinners, with which he was encouraged. From that time he was a true penitent.

In the beginning of his illneſs he earneſtly beſought the Lord for mercy, and cried out, "O Lord, cut me not down till thou haſt ſpoke peace to my ſoul!" And with bitter cries and tears he ſaid, "If he cuts me off as I am, what muſt I do! Oh what muſt I do!" About three weeks before his death, the Lord ſpoke peace to his ſoul. On this, his heart was ſo full of gratitude and love that he could not help praiſing God aloud. He cried out, "I love every body; and if my arms were long enough, I could embrace all the world!"

After this, he was under ſtrong temptations at times, and did not retain that degree of joy he at firſt felt; but gave way to evil reaſonings. He was brought even to doubt of his intereſt in Chriſt; and deſired all around him to pray that God would give him a clearer evidence of his pardoning love. When my brother came to ſee him, he aſked if he ſhould ſing a hymn; he replied, "A thouſand if you pleaſe!" He then read a hymn himſelf, and went to prayer; in doing which he was much refreſhed, and ſaid, "I now believe God will hear me!" On Sunday morning his mother aſked him how he did? He ſaid, "I have had a good night, and am full of joy and love."

A little after twelve he called his parents to help him to praiſe God, who had in ſuch a gracious manner revealed himſelf to his ſoul. "O what ſhall I do, ſaid he, to praiſe him! I am full of tranſport! I want *Betſey* and *Samuel* to help me to praiſe him." *Betſey* then went to prayer with him. When I came in, he ſaid, "I wiſh you had been here juſt now. I thought I was going, and I felt ſuch tranſporting joy, that I hope

hope I ſhall die in the next fainting fit." I ſaid, do you now feel yourſelf happy; "O yes, ſaid he, my heart is all joy, and love. I feel God all around me: my joy is ſo great that it is almoſt more than I can bear!" I aſked, if he thought he was near his end. He ſaid, "I do not know: I am quite eaſy: the will of the Lord be done: I was never eaſier." By this time he could hardly ſpeak for want of breath; but he ſeemed to enjoy the ſilent heaven of love. When he was ſtruggling for life, I aſked him if he was in pain. He ſaid, "No: all joy! all love!" He then deſired to be turned in bed; after which he ſaid, "O come Lord Jeſus! now cut the thread of life, if it be thy bleſſed will!" He then ſaid, "O what ſhall I do my Saviour to praiſe!" with which words his happy ſoul took wing, and fled away!

B. C———.

Bedford, Dec. 9, 1783.

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

[*Continued from page* 594.]

General Obſervations and Reflections on Animals.

AS to the number of animals, the ſpecies of beaſts, including alſo ſerpents, are not very numerous. Such as are certainly known and clearly deſcribed, are not above a hundred and fifty. And yet probably not many that are of any conſiderable bigneſs, have eſcaped the notice of the curious.

The ſpecies of birds, known and deſcribed, are near five hundred, and the ſpecies of fiſhes, ſecluding ſhell-fiſh, as many: but if the ſhell-fiſh are taken in, above ſix times the number.

number. How many of each genus remain undiſcovered, we cannot very nearly conjecture. But we may ſuppoſe, the whole ſum of beaſts and birds toed by a third part, and exceed fiſhes by one half, thoſe that are known.

The inſects, taking in the exanguious, both terreſtrial and aquatic, may for number vie even with plants themſelves. The exanguious alone, by what Dr. Liſter has obſerved and delineated, we may conjecture cannot be leſs (if not many more) than three thouſand ſpecies. Indeed this computation ſeems to be much too low: for if there are a thouſand ſpecies in this iſland and the ſea near it; and if the ſame proportion holds between the inſects native of England, and thoſe of the reſt of the world (about a tenth:) the ſpecies of inſects on the whole globe, will amount to ten thouſand.

Now if the number of creatures even in this lower world, be ſo exceeding great: how great, how immenſe muſt be the power and wiſdom of Him that formed them all! For as it argues far more ſkill in an artificer, to be able to frame both clocks, and watches, and pumps, and many other ſorts of machines, than he could diſplay in making but one of thoſe ſorts of engines; ſo the Almighty declares more of his wiſdom, in forming ſuch a multitude of different ſorts of creatures, and all with admirable and unreprovable art, than if he had created but a few.

Again, The ſame ſuperiority of knowledge would be diſplayed, by contriving engines for the ſame purpoſes after different faſhions, as the moving clocks or other engines by ſprings inſtead of weights; and the infinitely wiſe Creator, has ſhewn by many inſtances, that he is not confined to one only inſtrument, for the working one effect, but can perform the ſame thing by divers means. So though moſt flying creatures have feathers, yet hath he enabled ſeveral to fly without them, as the bat, one ſort of lizard, two ſorts of fiſhes, and numberleſs ſorts of inſects. In like manner, although the air-bladder in fiſhes ſeems neceſſary for ſwimming:

yet are many ſo formed as to ſwim without it; as firſt, the Cartilaginous kind, which nevertheleſs aſcend and deſcend at pleaſure, although by what means we cannot tell. Secondly, The Cetaceous kind: the air which they receive into their lungs, in ſome meaſure anſwering the ſame end.

Yet again. Though God has tempered the blood and bodies of moſt fiſhes to their cold element, yet to ſhew he can preſerve a creature as hot as beaſts themſelves in the coldeſt waters, he has placed a variety of theſe cetaceous fiſhes in the northermoſt ſeas. And the copious fat wherewith their bodies are encloſed, by reflecting the internal heat, and keeping off the external cold, keeps them warm even in the neighbourhood of the pole.

Another proof that God can by different means produce the ſame effect, is the various ways of extracting the nutritious juice out of the aliment in various creatures.

In Man and Beaſts the food firſt chewed, is received into the ſtomach, where it is concocted and reduced into chyle, and ſo evacuated into the inteſtines, where being mixed with the choler and pancreate juice, it is farther ſubtilized, and rendered ſo fluid, that its finer parts eaſily enter the mouth of the lacteal veins.

In Birds there is no chewing: but in ſuch as are not carnivorous, it is immediately ſwallowed into the crop, or anti-ſtomach (which is obſerved in many, eſpecially piſcivorous birds) where it is moiſtened by ſome proper juice, and then transferred to the gizzard, by the working of whoſe muſcles, aſſiſted by ſmall pebbles, which they ſwallow for that purpoſe, it is ground ſmall, and ſo tranſmitted to the inteſtines.

In oviparous Reptiles, and all kind of Serpents, there is neither chewing nor comminution in the ſtomach; but as they ſwallow animals whole, ſo they void the ſkins unbroken, having extracted the nutricious juices. Here, by the by, we may obſerve the wonderful dilatability of the throats and gullets

gullets of ſerpents. Two entire adult mice have been taken out of the ſtomach of an adder, whoſe neck was no bigger than one's little finger.

Fiſhes, which neither chew, nor grind their meat, do, by means of a corroſive juice in their ſtomach, reduce ſkin, bones, and all into chyle. And yet this juice ſhews no acidity to the taſte. But how mild ſoever it taſtes, it corrodes all animal ſubſtances, as aquafortis does iron.

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

Of the DORIANS, *&c.*

[*Concluded from page* 596.]

ANOTHER of their colonies was that of the Amazons, repreſented by the Greeks as a nation of women. But ſuch a nation never yet exiſted upon earth. It is an idle, ſenſeleſs fable. They were Cuthites, who from Egypt and Syria ſpread into various parts. And as they worſhipped the Sun, they were called from him, Azones, or Amazones: not from cutting off their breaſt, as the lying Grecians affirmed. They were the ſame as the Ionium, and in conſequence of it are ſaid to have founded the chief cities in Ionia. They came from Egypt, and worſhipped the Sun and Moon. Their Prieſts were from their worſhip ſtiled Æorpata; who ſacrificed all the ſtrangers that came upon their coaſts. And hence might ariſe the tale of women killing their huſbands.

They have ever been repreſented as having Lunar Shields; not as to ſhape, but having a Half-Moon painted upon them; a device taken from their worſhip. And from them this cuſtom was derived to the Turks, and other Tartar nations. The Amazons were the ſame with the Cimmerians.

" But did not the Amazons invade Attica? Are not their tombs remaining a proof of it?" The Greeks had the tombs of Orion, Deucalion, Dionuſus; and many other perſons that never exiſted: all which were in reality high altars, raiſed in ancient days. " But did they not likewiſe ſhew a pillar called Amazoneum?" This only ſhews that they were once in the country. And they probably erected it, as the object of their worſhip, as ſtatues were not then known.

Another name whereby this people were diſtinguiſhed, was that of Hyperboreans. They were likewiſe ſtiled Sauromatæ, living near the Boriſthenes and Iſter, and ſuppoſed to extend almoſt to the Cronian Sea. Theſe people were eſteemed very ſacred. But there were Hyperboreans from the Eaſt, as well as from the North: and they came not only to Greece, but to Italy. The ancient Latines were ſaid to deſcend from them. Pindar mentions them as the ſame with the Atlantians and Amazonians of Afric, and ſpeaks of them as a divine race.

Hercules, Arclus, or Arcalus, are all titles compounded of Arca El: the Ark of God. The ancients gave this title to Noah.

Under the character of Circe and Calypſo, we have the hiſtory of Cuthite Prieſteſſes, who preſided in particular temples on the ſea-coaſt; and whoſe charms and incantations were ſuppoſed to have a wonderful influence. The Nymphs were a lower order in thoſe ſacred Colleges.

Perhaps there is not a monument in the world, which is much prior to Stone-henge. There is reaſon to think it was erected by a foreign Colony, one of the firſt which came into the iſland: the ancients called their ſacred ſtones, Amber, which ſignified any thing divine. Stone-henge is compoſed of Amber ſtones. Hence the next town is called Ambroſbury: not from a Roman Ambroſius: for no ſuch perſon ever exiſted there.

The Cyclops, called alſo Læſtrygons: and Lamii, were Cuthites, the firſt inhabitants of Sicily. They reſided chiefly in

in the regions near Ætna. They erected many temples and towers on the coaſts.

The Cuthites were eſteemed General Benefactors; but infamous for their cruelty. All their rites and religion, wherever they ſettled, had a tendency to blood. They deſpiſed juſtice and hoſpitality: they murdered moſt ſtrangers, and devoured them. They, one and all, lived upon robbery and plunder, and counted it honourable.

We have ſtrong reaſon to believe, that they ſettled colonies both in China and Japan. As alſo in Thebet and Tartan: in all which, much of their language, their cuſtoms, and their religion is found.

Many temples in China muſt be of great antiquity, as the natives cannot reach their æra. They were doubtleſs the work of the Indo-Cuthites, who came ſo early into theſe parts: under the name of Indi and Sindi: alſo of Arabians and Ethiopians.

The Japaneſe have a general tradition of the Deluge. And though the ſtory is told with ſome variation, yet in all the material circumſtances it agrees with the mythology of Egypt, Syria and Greece.

Upon the whole, there are noble reſources ſtill remaining. There are in every climate ſome ſhattered fragments of original hiſtory: ſome traces of a primitive and univerſal language. And theſe may be obſerved in the names of Deities, terms of worſhip, and titles of honour, which prevail among nations widely ſeparated, who for ages have had no connexion. The like may be found in the names of temples and of ſundry other objects. The more rude the monuments, the more ancient they may prove, and afford a greater light.

Tiverton, Sept. 4, 1782.

An Anſwer to Mr. Madan's *Treatiſe on Polygamy and Marriage: in a Series of Letters to the Rev.* J. Welley: *by* J. Benſon.

[*Concluded from page* 603.]

10. FROM what has been ſaid, it appears that this doctrine would fall exceeding heavy upon *ſingle women*. For it diſarms them of every defence, whether of *conſcience*, *law*, or *ſhame*, and leaves them expoſed to all the attacks of deceit and treachery. Even now, Mr. *Madan* complains "that whole hecatombs of ruined females paſs through the fire of men's luſts to Molock, and are offered at the ſhrine of proſtitution!" What then might we not expect if all theſe obſtacles were removed?

11. But heavy as this doctrine would fall on ſingle women, it would fall heavier ſtill upon ſuch as were married. Theſe it would not only lay under dreadful temptations to commit adultery; but torture their minds with continual jealouſy, and expoſe them to the cruel inſults of thoſe ſcornful females, who have ſtole away the affections of their huſbands. Ye newly married wives, who have lately given your hands and hearts to the man of your choice, and are now happy in the ſweet endearments of mutual love; ſay, what would your feelings be on ſuch an occaſion?

12. But would the caſe be any better with you, ye matrons, who have been married to a huſband for the ſpace of twenty or thirty years, to whom you have borne ſix or more fine children, who are now grown up and promiſe fair to be the comfort and ſtay of your declining years? How could you bear to find your huſband, now in his old age, fallen in love with a young virgin, whom he propoſes to marry and bring

bring home to his houſe? Would it be a matter of mere indifference to you to ſee him happy in the embraces of this ſweet and pretty creature? and to find a new race of ſons and daughters growing up, who, becauſe of the aſcendency their mother has gained over your huſband, are to be preferred before your children? Alas! What care and anxiety about your children, reſentment againſt your huſband, envy towards his new wife, and above all, jealouſy, cruel as the grave, would prey upon your inmoſt ſoul, and prompt you from day to day to take revenge? The only thing you could do in ſuch a caſe, would be to ſeparate from your huſband. But then obſerve, you muſt remain unmarried; otherwiſe you become an adultereſs and ſubject yourſelf to the ſentence of death: and if this ſentence is not executed upon you, it will not be Mr. *Madan's* fault; as he has taken true pains to ſhew that the law of the moſt High has enjoined it; and has ſpent page after page in bewailing the apoſtate ſpirit of later ages, which hath ſhewn the ſex more mercy in this particular.

13. But I have done. The true tendency of this doctrine is too viſible to need a long detail of particulars to ſet it forth. It is manifeſtly *female ruin* from beginning to end, and as ſuch will meet with the abhorrence it deſerves from all who wiſh well to the ſex. As for thoſe abandoned wretches, who take pleaſure in their ſeduction, it is quite according to the deſire of their heart. It gives their lewdneſs what is moſt wanted, the ſanction of divine authority, and helps to wipe off all the little ſhame which ſtill kept it under. It will therefore greatly facilitate their attempts wherever it gains credit. However we have reaſon to hope it is a doctrine which will gain little ground in this nation. I venture to foretel that it will never be generally believed, much leſs will it be eſtabliſhed by law in this or in any country profeſſing Chriſtianity. And if any thing extraordinary happens within a hundred years, it will be this: the world will wonder that any man could

could be ſo wild as to expect ſuch a doctrine to be received in a civilized country: or if received, to be the means of preventing female ruin, which it is ſo manifeſtly calculated to promote.

I am, Rev. Sir,

Your obedient Servant in Chriſt,

J. B.

A DISCOURSE *of God's Judgments: occaſioned by the Account of the Man whoſe hands and legs rotted off. By* SIMON FORD, D. D. *Rector of Old Swinford, Worceſterſhire.*

[*Concluded from page* 548.]

VII. COME we now to the laſt head, which is to draw ſuch inferences as may be of advantage to us.

1. And firſt, I infer the great reaſon there is of a general judgment in another world. For, *ſeeing God is known by the judgment that he executeth*; and all that he executeth here, extends but to a few offenders; and it may be, the notice taken of thoſe executions that are made, reacheth but a ſmall part of mankind: it ſtands with the higheſt reaſon, that there ſhould be a time wherein all the world may ſee (even thoſe who *while his hand was lifted up* on earth *would not ſee*) that *juſt and true are his judgments.* Beſides, by the rareneſs of the *judgments he executeth* here, inſtead of being known as he ought, he is by many apt to be miſunderſtood; whilſt they are generally ſtumbled at his letting ſo many notorious offenders eſcape for one that he puniſheth; and thoſe that eſcape here, many times are the greateſt and moſt proſperous of men, that even dare his juſtice, by ſetting their mouths againſt the heavens themſelves. Wherefore, that he may make it known, that he ſpareth not ſo many high and mighty offenders

offenders, either through impotency, or partiality; it is eaſy to infer, that there muſt be ſuch a day, wherein *all men, whether they be ſmall or great, ſhall ſtand before him and be judged according to their works.*

2. I infer, that thoſe men do God great diſſervice, who either careleſsly overlook, or deſignedly endeavour to ſuppreſs and keep from the notice of the world, theſe remarkable divine judgments: or (when they cannot but be taken notice of by others) attempt to ſlur, and ſtifle as much as they can, the evidence of thoſe particularities which ſo much conduce to the preſerving and propagating the knowledge of God in the world.

3. We may hence infer, How great reaſon there is, that ſuch judicial Providences ſhould be exactly taken notice of, and with all the notable circumſtances which moſt manifeſt God, recorded, and tranſmitted to poſterity. The learned Lord *Verulam* takes notice of it as a defect in the hiſtorical part of learning, that there is not extant an impartial and well-atteſted *Hiſtoria Nemeſeos*, (as he calls it,) an account of the moſt remarkable Judgments of God on notorious offenders. And it were to be wiſhed, that God would put into the heart of ſome ſupreme Magiſtrates to promote ſo godly a deſign, by their authority, that the great Judgments of the King of kings and Lord of lords might be preſerved in public, avowed records, as their own judgments are.

4. Laſtly, we may learn hence, to make a more beneficial uſe of God's Judicial Providences: by endeavouring to advance in the knowledge of God by them

An Account of the Diſturbances in my Father's Houſe.

J. W.

[*Concluded from page* 608.]

10. TILL this time, my father had never heard the leaſt diſturbance in his ſtudy. But the next evening, as he attempted to go into his ſtudy (of which none had any key but himſelf) when he opened the door, it was thruſt back with ſuch violence, as had like to have thrown him down. However he thruſt the door open and went in. Preſently there was knocking firſt on one ſide, then on the other: and after a time, in the next room, wherein my ſiſter *Nancy* was. He went into that room, and (the noiſe continuing) adjured it to ſpeak; but in vain. He then ſaid, "Theſe ſpirits love darkneſs: put out the candle, and perhaps it will ſpeak:" ſhe did ſo; and he repeated his adjuration; but ſtill there was only knocking, and no articulate ſound. Upon this he ſaid, "*Nancy*, two Chriſtians are an over-match for the devil. Go all of you down ſtairs: it may be, when I am alone, he will have courage to ſpeak." When ſhe was gone a thought came in, and he ſaid, "If thou art the ſpirit of my ſon *Samuel*, I pray, knock three knocks and no more." Immediately all was ſilence: and there was no more knocking at all that night.

11. I aſked my ſiſter *Nancy* (then about fifteen years old) whether ſhe was not afraid, when my father uſed that adjuration? She anſwered, She was ſadly afraid it would ſpeak, when ſhe put out the candle: but ſhe was not at all afraid in the day-time, when it walked after her, as ſhe ſwept the chambers, as it conſtantly did, and ſeemed to ſweep after her. Only ſhe thought he might have done it *for her*, and ſaved her the trouble.

12. By

12. By this time all my ſiſters were ſo accuſtomed to theſe noiſes, that they gave them little diſturbance. A gentle tapping at their bed-head uſually began between nine and ten at night. They then commonly ſaid to each other, "Jeffrey is coming: it is time to go to ſleep." And if they heard a noiſe in the day, and ſaid to my youngeſt ſiſter, "Hark, *Hezzy*, Jeffrey is knocking above," ſhe would run up ſtairs, and purſue it from room to room, ſaying ſhe deſired no better diverſion.

13. A few nights after, my father and mother were juſt gone to bed, and the candle was not taken away, when they heard three blows, and a ſecond, and a third three, as it were with a large oaken ſtaff, ſtruck upon a cheſt which ſtood by the bedſide. My father immediately aroſe, put on his night-gown, and hearing great noiſes below, took the candle and went down. My mother walked by his ſide. As they went down the broad ſtairs, they heard as if a veſſel full of ſilver was poured upon my mother's breaſt, and ran jingling down to her feet. Quickly after there was a ſound, as if a large iron ball was thrown among many bottles under the ſtairs. But nothing was hurt. Soon after, our large maſtiff dog, came and ran to ſhelter himſelf between them. While the diſturbances continued, he uſed to bark and leap, and ſnap on one ſide and the other: and that frequently, before any perſon in the room heard any noiſe at all. But after two or three days, he uſed to tremble, and creep away before the noiſe began. And by this, the family knew it was at hand; nor did the obſervation ever fail.

A little before my father and mother came into the hall, it ſeemed as if a very large coal was violently thrown upon the floor and daſhed all in pieces. But nothing was ſeen. My father then cried out, "*Suky*, do you not hear? All the pewter is thrown about the kitchin." But when they looked, all the pewter ſtood in its place. There then was a loud

knocking at the back door. My father opened it, but ſaw nothing. It was then at the fore door. He opened that; but it was ſtill loſt labour. After opening firſt the one, then the other ſeveral times, he turned and went up to bed. But the noiſes were ſo violent all over the houſe, that he could not ſleep till four in the morning.

14. Several Gentlemen and Clergymen now earneſtly adviſed my father to quit the houſe. But he conſtantly anſwered, "No: let the devil flee from *me*: I will never flee from the devil." But he wrote to my eldeſt brother at *London*, to come down. He was preparing ſo to do, when another letter came, informing him the diſturbances were over: after they had continued (the latter part of the time day and night) from the ſecond of December to the end of January.

Hilton-Park, March 26, 1784. JOHN WESLEY.

Of the MALAIS: *from the Travels of a Philoſopher.*

BEYOND the kingdom of Siam is the peninſula of Malacca; a country formerly well peopled, and conſequently well cultivated. This nation was once one of the greateſt powers, and made a very conſiderable figure on the theatre of Aſia. The ſea was covered with their ſhips, and they carried on a moſt extenſive commerce. From time to time they ſent out numbers of colonies, which, one after another, peopled the iſlands of Sumatra, Java, Borneo, the Celebes or Mecaſſor, the Moluccas, the Philippines, and thoſe innumerable iſlands of the Archipelago which bound Aſia on the eaſt, and which occupy an extent of ſeven hundred leagues, in longitude, from eaſt to weſt, by about ſix hundred of latitude from north to ſouth. The inhabitants of all theſe iſlands, are the ſame people; they ſpeak almoſt the ſame language, have the ſame laws,

laws, and the ſame manners. Is it not ſomewhat ſingular, that this nation, whoſe poſſeſſions are ſo extenſive ſhould ſcarce be known in Europe? I ſhall endeavour to give you an idea of them.

Travellers who make obſervations on the Malais, are aſtoniſhed to find, in the centre of Aſia, under the ſcorching climate of the line, the laws, the manners, the cuſtoms, and the prejudicies of the ancient inhabitants of the north of Europe. The Malais are governed by feudal laws, that capricious ſyſtem, conceived for the defence of the liberty of a few, againſt the tyranny of one; whilſt the multitude is ſubjected to ſlavery and oppreſſion.

A Chief who has the title of King or Sultan, iſſues his commands to his great Vaſſals, who obey when they think proper. Theſe have inferior Vaſſals who often act in the ſame manner with regard to them. A ſmall part of the nation live independent, under the title of *Oramcai*, or *Noble*, and ſell their ſervices to thoſe who pay them beſt; while the body of the nation is compoſed of ſlaves, and live in perpetual ſervitude.

With theſe laws the Malais are reſtleſs, fond of navigation, war, plunder, emigrations, colonies, deſperate enterpriſes, adventures, and gallantry. They talk inceſſantly of their honour, and their bravery, whilſt they are univerſally conſidered, by thoſe with whom they have intercourſe, as the moſt treacherous, ferocious people on the face of the globe; and yet, which appeared to me extremely ſingular, they ſpeak the ſofteſt language of Aſia. Ferocity is the reigning characteriſtic of the whole Malay nation. More attached to the abſurd laws of their pretended honour, than to thoſe of juſtice or humanity, you always obſerve, that amongſt them the ſtrong oppreſs and deſtroy the weak: their treaties of peace and friendſhip never ſubſiſting beyond that ſelf-intereſt which induced them to make them, they are almoſt always armed,

armed, and either at war amongſt themſelves, or employed in pillaging their neighbours.

It is nothing uncommon for a handful of theſe horrid ſavages ſuddenly to embark, attack a veſſel by ſurpriſe, poignard in hand, maſſacre the people, and make themſelves maſters of her. Malay batteaus, with twenty-five or thirty men, have been known to board European ſhips of thirty or forty guns, in order to take poſſeſſion of them, and murder, with their poignards, great part of the crew. The Malay hiſtory is full of ſuch enterpriſes, which mark the deſperate ferocity of theſe barbarians.

As their lives are a perpetual round of agitation and tumult, they could never endure the long-ſuffering habits which prevail amongſt the other Aſiatics. The habits of the Malais are exactly adapted to their ſhapes, and are loaded with a multitude of buttons, which faſten them cloſe to their bodies in every part. I relate theſe ſeemingly trifling obſervations, in order to prove, that, in climates the moſt oppoſite, the ſame laws produce ſimilar manners, cuſtoms, and prejudices. Their effect is the ſame too with reſpect to agriculture. The lands poſſeſſed by the Malais are in general, of a ſuperior quality. Nature ſeems to have taken pleaſure in there aſſembling her moſt favourite productions. They have not only thoſe to be found in the territories of Siam, but a variety of others peculiar to theſe iſlands. The country is covered with odoriferous woods, ſuch as the eagle or the aloes wood, the ſandal and the caſſia odorata, a ſpecies of cinnamon. You there breathe an air impregnated with the odours of innumerable flowers of the greateſt fragrance, of which there is a perpetual ſucceſſion the year round: the ſweet flavour of which captivates the ſoul, and inſpires the moſt voluptious ſenſation. No traveller, wandering over the plains of Malacca, but feels himſelf ſtrongly impelled to wiſh his reſidence fixed in a place ſo luxuriant in allurements, where nature triumphs without the aſſiſtance of art.

There

There are a number of gold mines which the inhabitants of Sumatra and Molueca call *Ophirs*: ſome of which, thoſe eſpecially on the eaſtern coaſt, are richer than thoſe of Brazil or Peru. There are likewiſe mines of fine copper, mixed with gold, which the inhabitants name *Tombage*. In the iſlands of Sumatra and Banca are mines of calin, or fine tin; and at Succadania in the iſland of Borneo, is a mine of diamonds. Thoſe iſlands enjoy alſo, excluſively, the notin, the ſagou (or bread palm-tree,) the camphire, and other precious aromatics, which we know under the names of various ſpiceries.

The ſea too teems with abundance of excellent fiſh, together with ambergris, pearls, and thoſe delicate bird's neſts (ſo much in requeſt in China) formed in the rocks with the ſpawn of fiſhes, and the foam of the ſea, by a ſpecies of ſmall ſwallows, peculiar to thoſe ſeas; this is of ſuch an exquiſite ſubſtance and flavour, that the Chineſe long purchaſed them for their weight in gold, and ſtill buy them at an exceſſive price.

In the midſt of all this luxuriance of nature, the Malay is miſerable. The culture of the lands, abandoned to ſlaves, is fallen into contempt. Theſe wretched labourers, dragged inceſſantly from their ruſtic employments, by their reſtleſs maſters, who delight in war and maritime enterpriſes, have rarely time, and never reſolution, to give the neceſſary attention to the labouring of their grounds. Their lands in general, remain uncultivated, and produce no kind of grain for the ſubſiſtence of the inhabitants.

The ſagou-tree in part, ſupplies the defect with grain. This admirable tree is a preſent, which bountiful nature has made to men incapable of labour. It requires no culture; it is a ſpecies of the palm-tree which grows naturally in the woods, to the height of about twenty or thirty feet; its circumference being ſometimes from five to ſix. Its ligneous bark is about an inch in thickneſs, and covers a multitude of long fibres, which being interwoven one with another, envelope a maſs of

a gummy

a gummy kind of meal. As ſoon as this tree is ripe, a whitiſh dew, which tranſpires through the pores of the leaves, and adheres to their extremities, proclaims its maturity. The Malais then cut them down near the root, divide them into ſeveral ſections, which they ſplit into quarters: they then ſcoop out the maſs of mealy ſubſtance, which is enveloped by, and adheres to the fibres; they dilute it in pure water, and then paſs it through a ſtraining bag of fine cloth, in order to ſeparate it from the fibres. When this paſte has loſt part of its moiſture by evaporation, the Malais throw it into a kind of earthen veſſels of different ſhapes, where they allow it to dry and harden. This paſte is wholeſome nouriſhing food, and preſerves for many years.

An Account of the early LOTTERIES *in England.*

THE firſt I have met with, was drawn A. D. 1569. It conſiſted of four hundred thouſand lots, at ten ſhillings each lot: the prizes were plate; and the profits were to go towards repairing the havens of the kingdom. It was drawn at the weſt-door of St. Paul's Cathedral. The drawing began on the 11th of January, 1569, and continued inceſſantly drawing, day and night, till the 6th of May following; as Maitland from Stowe, informs us in his Hiſtory, vol i. page 257. There were then only three Lottery-Offices in London. The propoſals for this Lottery were publiſhed in the years 1567 and 1568. It was at firſt intended to have been drawn at the houſe of Mr. *Dericke*, her Majeſty's ſervant, (i. e. her Jeweller) but was afterwards drawn as above-mentioned.

Dr. *Rawlinſon* ſhewed the Antiquary Society, 1748, a propoſal for a very rich Lottery, generally without any blanks, containing a great number of good prizes, as well of ready money,

money, as of plate, and certain ſorts of merchandizes, having been valued and prized by the commandment of the Queen's moſt excellent Majeſty's order, to the intent that ſuch commodities as may chance to ariſe thereof after the charges borne, may be converted towards the reparation of the havens and ſtrength of the realm, and towards other public good works. The number of lots ſhall be four hundred thouſand and no more: and every lot ſhall be the ſum of ten ſhillings ſterling only, and no more. To be filled by the feaſt of St. Bartholomew: the ſhew of prizes are to be ſeen in *Cheapſide*, at the ſign of the Queen's Arms, the houſe of Mr. *Dericke*, Goldſmith, ſervant to the Queen. There were ſome other orders about it in 1567 and 1568, printed by *Henry Bymeman*.

In the year 1612, King James, in ſpecial favour for the preſent plantation of Engliſh colonies in *Virginia*, granted a Lottery to be held at the weſt end of St. Paul's, whereof one *Thomas Sharpley*, a Taylor, of *London* had the chief prize, which was four thouſand crowns, in fair plate.

In the reign of Queen Anne it was thought neceſſary to ſuppreſs Lotteries, as nuiſances to the public.

A ſingular Inſtance of JUSTICE *in a* TURKISH MAGISTRATE: *from a late publication.*

A Cauſe was tried before a young Cadi, at Smyrna; the merits of which were as follows. A poor man claimed a houſe, which a rich man had uſurped. The former held his deeds and documents to procure his right; but the latter had procured a number of witneſſes to invalidate them: and to ſupport their evidence effectually, he preſented the Cadi with a bag, containing five hundred ducats: the Cadi received it. When it came to a hearing, the poor man told

his ſtory, produced his writings, but wanted that moſt eſſential, and only valued proof, witneſſes.

The other, provided with witneſſes, laid his whole ſtreſs on them, and on his adverſary's defect in law, who could procure none: he urged the Cadi, therefore, to give ſentence in his favour.

After the moſt preſſing ſolicitations, the Judge calmly drew out from under his ſopha the bag of five hundred ducats, which the rich man had given him as a bribe; ſaying to him very gravely, "You have been much miſtaken in the ſuit, for if the poor man could bring no witneſſes, in confirmation of his right, I myſelf can produce five hundred." He then threw the bag, with reproach and indignation, and decreed the houſe to the poor plaintiff.

Such was the noble deciſion of a Turkiſh Judge, not unworthy the imitation of ſome who make a profeſſion of the doctrines of Chriſtianity.

On the EFFECTS *of* MUSIC.

THE following inſtance of the amazing change wrought upon the paſſions, by the power of Muſic, is ſupported by the authority of Prince Cantimir, who relates it in his Account of the Tranſactions of the Ottomans.

Sultan Amurath, that cruel Prince, having laid ſiege to Bagdad, and having taken it, gave orders for putting thirty thouſand perſons to death, notwithſtanding they had ſubmitted and laid down their arms. Among the number of theſe unfortunate victims, was a muſician. He beſought the Officer who had the command to ſee the Sultan's orders executed, to ſpare him but for a moment, while he might be permitted to ſpeak to the Emperor. The Officer indulged him in his intreaty; and, being brought before the Sultan, he was permitted

mitted to exhibit a ſpecimen of his art. Like the muſician in Homer, he took up a kind of pſaltry, which reſembles a lyre, and has ſix ſtrings on each ſide; and accompained it with his voice. He ſung the taking of Bagdad and the triumph of Amurath. The pathetic tones, and exulting ſounds which he drew from the inſtrument, joined to the alternate plaintiveneſs and boldneſs of his ſtrains, rendered the Prince unable to reſtrain the ſofter emotions of his ſoul. He even ſuffered him to proceed until overpowered with harmony, he melted into tears of pity, and relented of his cruel intention. In conſideration of the muſician's abilities, he not only directed his people to ſpare thoſe among the priſoners who yet remained alive, but alſo to give them inſtant liberty.

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On the IMPROVEMENT *of* TIME.

[*From a late Author.*]

WE all of us complain of the ſhortneſs of time, ſaith Seneca, and yet have much more than we know what to do with. Our lives, ſays he, are ſpent either in doing nothing at all, or in doing nothing to the purpoſe, or in doing nothing that we ought to do: we are always complaining that our days are few, and acting as though there would be no end of them. That noble philoſopher has deſcribed our inconſiſtency with ourſelves in this particular, by all thoſe various turns of expreſſion and thought which are peculiar to his writings.

I often conſider mankind as wholly inconſiſtent with itſelf in a point that bears ſome affinity to the former. Though we ſeemed grieved with the ſhortneſs of life in general, we are wiſhing every period of it at an end. The minor longs to be

at age; then to be a man of buſineſs; then to make up an eſtate; then to arrive at honours; then to retire. Thus although the whole of life is allowed by every one to be ſhort, the ſeveral diviſions of it appear long and tedious. We are for lengthening our ſpan in general; but would fain contract the parts of which it is compoſed. The uſurer would be very well ſatisfied to have all the time annihilated that lies between the preſent moment and the next quarter day. The politician would be contented to loſe three years in his life, could he place things in the poſture which he fancies they will ſtand in after ſuch a revolution of time. The lover would be glad to ſtrike out of his exiſtence all the moments that are to paſs away before the happy meeting. Thus, as faſt as our time runs, we ſhould be very glad in moſt part of our lives that it ran much faſter than it does. Several hours of the day hang upon our hands; nay, we wiſh away whole years, and travel through time as through a country filled with many wild and empty waſtes; which we would fain hurry over, that we may arrive at thoſe ſeveral little ſettlements, or imaginary points of reſt, which are diſperſed up and down in it.

If we divide the life of moſt men into twenty parts, we ſhall find that at leaſt nineteen of them are mere gaps and chaſms, which are neither filled with pleaſure nor buſineſs. I do not however include in this calculation the life of thoſe men who are in a perpetual hurry of affairs, but of thoſe only who are not always engaged in ſcenes of action; and I hope I ſhall not do an unacceptable piece of ſervice to thoſe perſons if I point out to them certain methods for the filling up their empty ſpaces of life. The methods I ſhall propoſe to them are as follow.

The firſt is the exerciſe of virtue, in the moſt general acceptation of the word. That particular ſcheme which comprehends the ſocial virtues, may give employment to the moſt induſtrious temper, and find a man with buſineſs more than the moſt active ſtation of life. To adviſe the ignorant, relieve

relieve the needy, comfort the afflicted, are duties that fall in our way almoſt every day of our lives. A man has frequent opportunities of mitigating the fierceneſs of a party; of doing juſtice to the character of a deſerving man; of ſoftening the envious, quieting the angry, and rectifying the prejudiced; which are all of them employments ſuited to a reaſonable nature, and bring great ſatisfaction to the perſon who can buſy himſelf in them with diſcretion.

There is another kind of virtue that may find employment for thoſe retired hours in which we are altogether left to ourſelves, and deſtitute of company and converſation; I mean that intercourſe and communication which every reaſonable creature ought to maintain with the great Author of his being. The man who lives under a habitual ſenſe of the divine preſence, keeps up a perpetual cheerfulneſs of temper, and enjoys every moment the ſatisfaction of thinking himſelf in company with his deareſt and beſt of friends. The time never lies heavy upon him: it is impoſſible for him to be alone. His thoughts and paſſions are the moſt buſied at ſuch hours, when thoſe of other men are the moſt inactive. He no ſooner ſteps out of the world but his heart burns with devotion, ſwells with hope, and triumphs in the conſciouſneſs of that preſence which every where ſurrounds him; or on the contrary, pours out its fears, its ſorrows, its apprehenſions, to the great Supporter of its exiſtence.

I have here only conſidered the neceſſity of a man's being virtuous, that he may have ſomething to do: but if we conſider farther that the exerciſe of virtue is not only an amuſement for the time it laſts, but that its influence extends to thoſe parts of our exiſtence which lie beyond the grave, and that our whole eternity is to take its colour from thoſe hours, which we here employ in virtue or in vice, the argument redoubles

doubles upon us, for putting in practice this method of paſſing away our time.

When a man has but a little ſtock to improve, and has opportunities of turning it all to good account, what ſhall we think of him if he ſuffers nineteen parts of it to lie dead, or perhaps employs even the twentieth to his ruin or diſadvantage? But becauſe the mind cannot be always in its fervors, nor ſtrained up to a pitch of virtue, it is neceſſary to find out proper employments for it in its relaxations.

The next method therefore that I would propoſe, ſhould be uſeful and innocent diverſions. I think it is below reaſonable creatures to be altogether converſant in ſuch diverſions as are merely innocent, and have nothing elſe to recommend them, but that there is no hurt in them. Whether any kind of gaming has even thus much to ſay for itſelf, I ſhall not determine; but I think it is very wonderful to ſee perſons of the beſt ſenſe, paſſing away a dozen hours together, in ſhuffling and dividing a pack of cards, with no other converſation but what is made up of a few game phraſes, and no other ideas but thoſe of black or red ſpots ranged together in different figures. Would not a man laugh to hear any one of this ſpecies complaining that life is ſhort?

The *ſtage* might be made a perpetual ſource of the moſt noble and uſeful entertainments, were it under proper regulations.

But the mind never unbends itſelf ſo agreeably as in the converſation of a well-choſen friend. There is indeed no bleſſing of life that is any way comparable to the enjoyment of a diſcreet and virtuous friend. It eaſes and unloads the mind, clears and improves the underſtanding, engenders thoughts and knowledge, animates virtue and good reſolution, ſooths and allays the paſſions, and finds employment for moſt of the vacant hours of life.

Next to ſuch an intimacy with a particular perſon, one would endeavour after a more general converſation, with ſuch

ſuch as are able to entertain and improve thoſe with whom they converſe, which are qualifications which ſeldom go aſunder.

There are many other uſeful amuſements of life, which one would endeavour to multiply, that one might on all occaſions have recourſe to ſomething rather than ſuffer the mind to lie idle, or run adrift with any paſſion that chances to riſe in it.

A man that has a taſte for muſic, painting, or architecture, is like one that has another ſenſe, when compared with ſuch as have no reliſh for theſe arts. The floriſt, the planter, the gardener, the huſbandman, when they are only as accompliſhments to a man of fortune, are great reliefs to a country life, and many ways uſeful to thoſe who are poſſeſſed of them.

But of all the diverſions of life, there is none ſo proper to fill up its empty ſpaces, as the reading of uſeful and entertaining Authors.

LETTERS.

LETTER CCCXLIX.

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

Scilly, October 14, 1771.

Rev. Sir,

THE laſt packet moſt agreeably ſurpriſed me with the favour of your letter; from which I imagine, Sir, you were made acquainted with what I wrote to Mr. Floyd, relative to the ſpiritual concerns of theſe iſlanders: which I have a long time conſidered with an aching heart.

The number of people computed to be in theſe iſlands are about two thouſand. Eight hundred of whom are ſuppoſed

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to inhabit four of them, who live without a Miniſter to inſtruct them, or any good example to copy after: ſo that every one is left to do what is right in his own eyes. Indeed they have churches; but then they are ſerved by very ignorant, and, what is worſe, by drunken and idle fiſhermen: and better cannot be procured, with the pitiful ſalaries allowed them; which is only one guinea, to three iſlands, and two pound ten to the other. I have endeavoured all I can to get their pay augmented, in order to induce ſome ſober, honeſt Chriſtians to come over and undertake the important charge; but as yet I have failed in my attempt: my Lord ———, either not conſidering the great importance of ſuch a requeſt, or not chuſing to bring an additional expence upon himſelf and ſucceſſors. But I think ſuch a ſaving, though it may help to fill his purſe, will not add much to his ſpiritual comfort here, nor to his happineſs hereafter. From this ſhameful neglect of religion in theſe iſlands, the people in general are in a very miſerable ſtate; exceedingly ignorant, and wicked. And indeed how ſhould they be otherwiſe, as they have not, nor ever had, any opportunity of being enlightened, or any tolerable example to copy after. For this reaſon, Sir, I ſhould be extremely glad to ſee their reformation attempted by ſome ſpirited and heart-ſearching Preacher; but I fear it would not be a few days or weeks trial, that could enable any perſon to make a tolerable gueſs what the event of ſuch an undertaking would be. You will be pleaſed to conſider, ſuch an attempt would have at firſt, and for ſometime, almoſt every poſſible diſcouragement to encounter with; ſuch as groſs ignorance, ſtrong prejudices againſt goſpel-preaching, which they call Methodiſm, and old accuſtomed habits of ſinning; but notwithſtanding all this, I firmly believe that a ſtrenuous, good man, in a little time, would (through God's grace) do great things amongſt them, and would reap fruit enough to repay him with ſpiritual comforts for all the trouble he could poſſibly take. If therefore, Sir, you would

be

be pleaſed to ſend over a perſon to aſſiſt me, I ſhould be extremely thankful, and ſhould receive him with much pleaſure.

I cannot ſufficiently expreſs my thanks for your obliging offer to ſerve me. I have had the happineſs to hear you more than once, and believe me, Sir, next to the grace of God, I do not know any thing this ſide the grave would afford me ſo much real comfort, as to have your advice and directions, to aſſiſt me in the great buſineſs I have undertaken, which proves difficult and heavy to me in this confined place, where I have many to take care of, and not a ſoul to adviſe with.

I intend (with God's permiſſion) ſometime this winter to go to London, and to lay before Lord ———, the miſerable ſtate of theſe churches, and the changes that are abſolutely neceſſary to be made for the good of religion and the ſouls of theſe poor, neglected people. And if I cannot ſucceed, I ſhall think of putting ſome body in my room, and of quitting the place as ſoon as poſſible: when I ſhall be moſt extremely glad to have the honour of converſing with you. In the mean time, be pleaſed to accept of my ſincere thanks for that zeal you have ſhewn for Chriſt and his religion, in this adulterous and ſinful generation. I will not attempt to make an apology for this long letter. I could not well know how to ſay leſs, and am aſhamed that I have ſaid ſo much.

I am, Rev. Sir,

Your moſt obedient Servant, and affectionate Brother,

S. L.

LETTER CCCL.

[From Mrs. E. B. to the Rev. J. Weſley.]

Limerick, October 15, 1771.

Rev. Sir,

AT preſent, every thing around me contributes to increaſe my thankfulneſs. The world is running mad after vain amuſements. Horſe-racing is here the buſineſs

ſineſs of the day, and balls, plays, and aſſemblies the drudgery of the night. My heart is pained to ſee the miſtaken crowd fatigued to death, in ſearching for happineſs where it cannot be found.

But when I aſk, Why am not *I* alſo amongſt them? why am *I* made one of that little flock to whom it is our Father's good pleaſure to give the kingdom? why this mercy to ſuch a worthleſs creature! I am filled with aſtoniſhment: and am often obliged to withdraw my mind from the contemplation of it: and at a diſtance, to admire, and adore, what I cannot comprehend.

Since my laſt, I have been cloſely exerciſed by various trials; and at times have found them as much as I could bear: being ſo ſuited to my natural diſpoſition, as to make them come with the greater force. Therefore I have been ſometimes ready to ſay, Why does the Lord deal thus with me? I could at times ſee it was the work of the enemy; but not at all times. Indeed my greateſt ſufferings were, my fears leaſt I had offended my God. And at times theſe were attended with ſuch terror and diſmay, as ſunk my ſpirits very much. That text, Perfect love caſteth out fear, was often brought againſt me. At times a ray of hope ſupported my ſoul when ready to ſink, and kept me from giving up my profeſſion of ſanctification.

One day, at prayer, being grievouſly diſtreſſed at the ſight of myſelf, and not being able to conclude concerning my ſtate, I ſimply told my diſtreſs to the Lord, beſeeching him to anſwer for himſelf. Indeed he put words in my mouth to plead with him; and then gave me ſo clear a teſtimony as removed all my doubts, and enabled me to purſue my way with more courage. This was a trying time, and continued long; but I found it was good, and knew it was permitted in love. The Lord has now granted me a ceſſation, and my ſoul enjoys ſettled peace. I ſee my nothingneſs; my extreme poverty;

poverty; my numberleſs deficiencies: but find Jeſus to be my rich ſupply. O that he would enable me to walk more evenly before him!

I am, Rev. Sir,

Your's affectionately,

E. B.

LETTER CCCLI.

[From Mrs. M. S. to the Rev. J. Weſley.]

Briſtol, October 20, 1771.

Dear Sir,

GLORY for ever be aſcribed to that all-bounteous Lord, who hath ſet my feet upon the rock! I know that my Beloved is mine, and I am his!

Since you left us, my ſoul has been gradually increaſing in divine light. A temptation not to ſpeak of what God has done for me was very ſtrong; but Jeſus helped me to conquer: and while I have been teſtifying his love, I have found his witneſs in my heart. But notwithſtanding this, I feel I am yet ſo weak, that I ſometimes fear ſin is going to revive. In theſe moments I fly to Jeſus, who hides me; which unites me cloſer to him.

But within theſe few days my enjoyment has not been ſo great, although my peace continues. My dear Lord ſeems to be bringing me to my proper place, viz. into the duſt; where he permits me to call him my God, and my All! The poverty and ignorance I feel is inexpreſſible. I ſeem as dependant on him as a new-born infant on its tender mother. He has indeed confounded my wiſdom, and given me to *ſee*, and *feel* that I have every thing to learn. He is the ſpring of all my joys, the ſource of all my comfort! the fountain

of my bliſs! How ſuited is he to the wants of ſuch helpleſs worms! I do indeed feel the need of juſt ſuch a one, as he is; and it is by *looking to him* that I am ſaved. I long to be *rooted* and *grounded* in his love; and believe he will eſtabliſh, and fix my ſoul on that rock which is higher than I.

Since he has dealt thus bountifully with me, I have been much exerciſed outwardly. Yet, while it is my heavenly Father's will, can I repine? No; he gives me to offer up my every concern unto him, and teaches me to ſubmit.

I earneſtly intreat you, Sir, to pray that he may enable me to hold faſt my confidence, ſtedfaſt to the end. And though your time is precious I truſt, you will ſpare a few moments to direct, exhort, and reprove,

Your entirely unworthy Servant,

M. S.

POETRY.

On IMAGINATION.

THY various works, imperial Queen, we ſee,
How bright their forms! how deckéd with pomp by thee!
Thy wondérous acts in beautéous order ſtand,
And all atteſt how potent is thy hand.

Imagination! who can ſing thy force?
Or who deſcribe the ſwiftneſs of thy courſe?
Soaring through air to find the bright abode,
Thé empyréal palace of the thundéring God.

We on thy pinions can ſurpaſs the wind,
And leave the rolling univerſe behind:

From

From ſtar to ſtar the mental optics rove,
Meaſure the ſkies, and range the realms above;
There in one view we graſp the mighty whole,
Or with new world's amaze the unbounded ſoul.

Such is thy power, nor are thine orders vain,
O thou the leader of the mental train:
In full perfection all thy works are wrought,
And thine the ſceptre o'er the realms of thought.

Before thy throne the ſubject-paſſions bow,
Of ſubject-paſſions ſovereign Ruler thou;
At thy command joy ruſhes on the heart,
And through the glowing veins the ſpirit dart.

Fancy might now her ſilken-pinion's try
To riſe from earth, and ſweep the expanſe on high;
From Tithon's bed now might Aurora riſe,
Her cheeks all glowing with celeſtial dyes,
While a pure ſtream of light o'erflows the ſkies.

The monarch of the day I might behold,
And all the mountains tipt with radiant gold;
But I reluctant leave the pleaſing views,
Which Fancy dreſſes to delight the Muſe.

An EPITAPH *on Sir* THOMAS HANMER.

THOU, who ſurveyeſt theſe walls with curious eye,
Pauſe on this tomb where *Hanmer's* aſhes lie:
His various worth, through various life attend,
And learn his virtues, whilſt thou mourneſt his end.

His force of genius burnt in early youth,
With thirſt of knowledge, and with love of truth;
His learning joined with ſuch endearing art,
Charmed every ear, and gained on every heart.

Thus

Thus early wiſe, the endangered realm to aid,
His country called him from the ſtudious ſhade:
In life's firſt bloom his public toils began,
At once commenced the ſenator and man.
In buſineſs dexterous, weighty in debate,
Thrice ten long years he laboured for the ſtate;
In every ſpeech perſuaſive wiſdom flowed,
In every act refulgent virtue glowed.

Suſpended faction ceaſed from rage and ſtriſe,
To hear his eloquence and praiſe his life:
Reſiſtleſs merit fixed the ſenate's choice,
And hailed him *Speaker* with united voice.

Illuſtrious age! how bright thy glories ſhone!
When *Hanmer* filled the chair, and *Anne* the throne?
Then when dark arts obſcured each fierce debate,
When mutual frauds perplexed the maze of ſtate,
The Moderator firmly mild appeared,
Beheld with love, with veneration heard!
This taſk performed, he ſought no gainful poſt,
Nor wiſhed to glitter at his country's coſt;
Strict on the right he fixed his ſtedfaſt eye,
With temperate zeal and wiſe anxiety:
Nor e'er from Virtue's path was turned aſide,
To pluck the flowers of Pleaſure or of Pride:
Her gifts deſpiſed, Corruption bluſhed and fled;
And Fame purſued him where Conviction led.

Age called at length his active mind to reſt,
With honour ſated, and with cares oppreſſed;
To lettered eaſe retired, and honeſt mirth,
To rural grandeur, and domeſtic worth.

Delighted

Delighted ſtill to pleaſe mankind, or mend,
The patriot's fire yet ſparkléd in the friend:
Calm conſcience then his former life ſurveyéd,
And recollected joys endeareḋ the ſhade;
Till Nature calléd him to the geneŕal doom,
And Virtue's ſorrow dignifiéd his tomb.

A HYMN.

[*By a young Lady.*]

WHEN Abrah'm filléd with holy fear
Before Jehovah ſtood,
And with an humble, fervent prayér
For guilty Sodom ſuéd.

With what ſucceſs, what wondérous grace,
Was his petition crownéd?
The Lord would ſpare, if in the place
Ten righteous men were found.

And could a ſingle holy ſoul,
Such wondérous grace obtain?
And ſhall, O God! a nation plead,
And plead with thee in vain?

Britain, all-guilty as ſhe is,
Some holy ſouls can boaſt;
See! their united prayérs aſcend,
And ſhall theſe prayérs be loſt?

Are not the righteous dear to Thee,
Now as in ancient times?
Or doth this ſinful land exceed
Gomorrah in her crimes?

Lord!

Lord! we are thine; we bear thy name,
Here yet is thine abode;
Long has thy preſence bleſt our land,
Forſake us not, O God!

Dread Lord; let not thine anger burn,
If we thy ſuppliants bow,
And ſay, till thou vouchſafe thy grace,
We will not let thee go.

O may the people, prince and prieſt
Thy ſaving mercy ſhare,
And know thee by that glorious name,
The God that heareth prayer.

A Second * SPECIMEN *of doggerel: taken from a Tomb-ſtone in Crail Church-yard, Scotland.*

HERE lyes interred *before* this tomb,
The corpſe of Bailie Thomas Young,
An honeſt man of good renoun,
Three times a Bailie of this toun.
He ſixteen years Conveener was,
But now into the duſt he lyes,
The 20th of October born was he
In anno. 1683:
And dyed December 6th, interéd the eight,
In anno. 1758.
Than he with great compoſure left this ſtage,
And in the 76 year of his age.
Iſabel Mairtin his ſpouſe does ly here,
As alſo doth ſix of their children dear.

* See the Note in the laſt page of the October Number.

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