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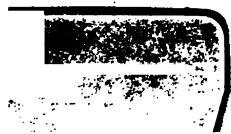
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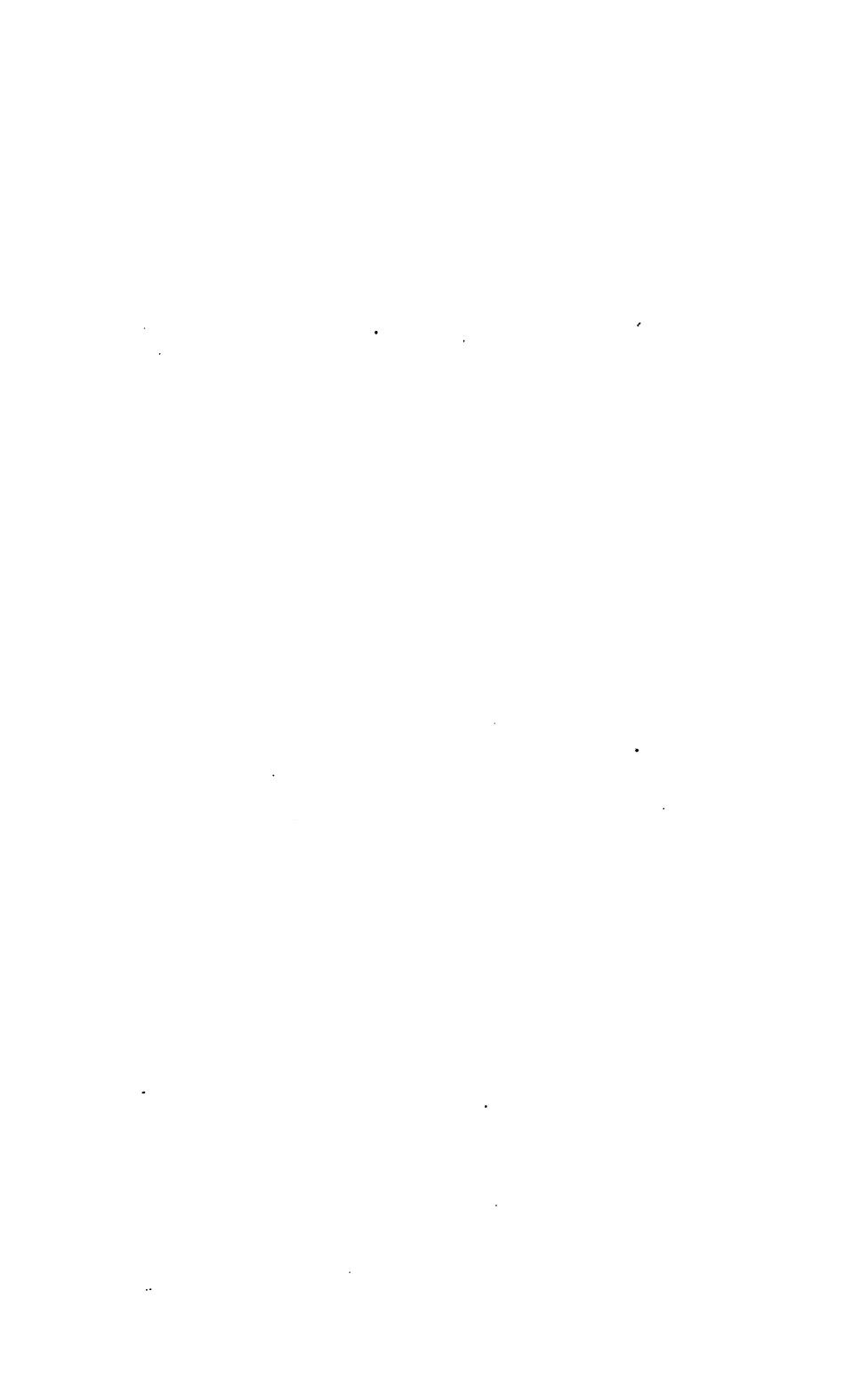
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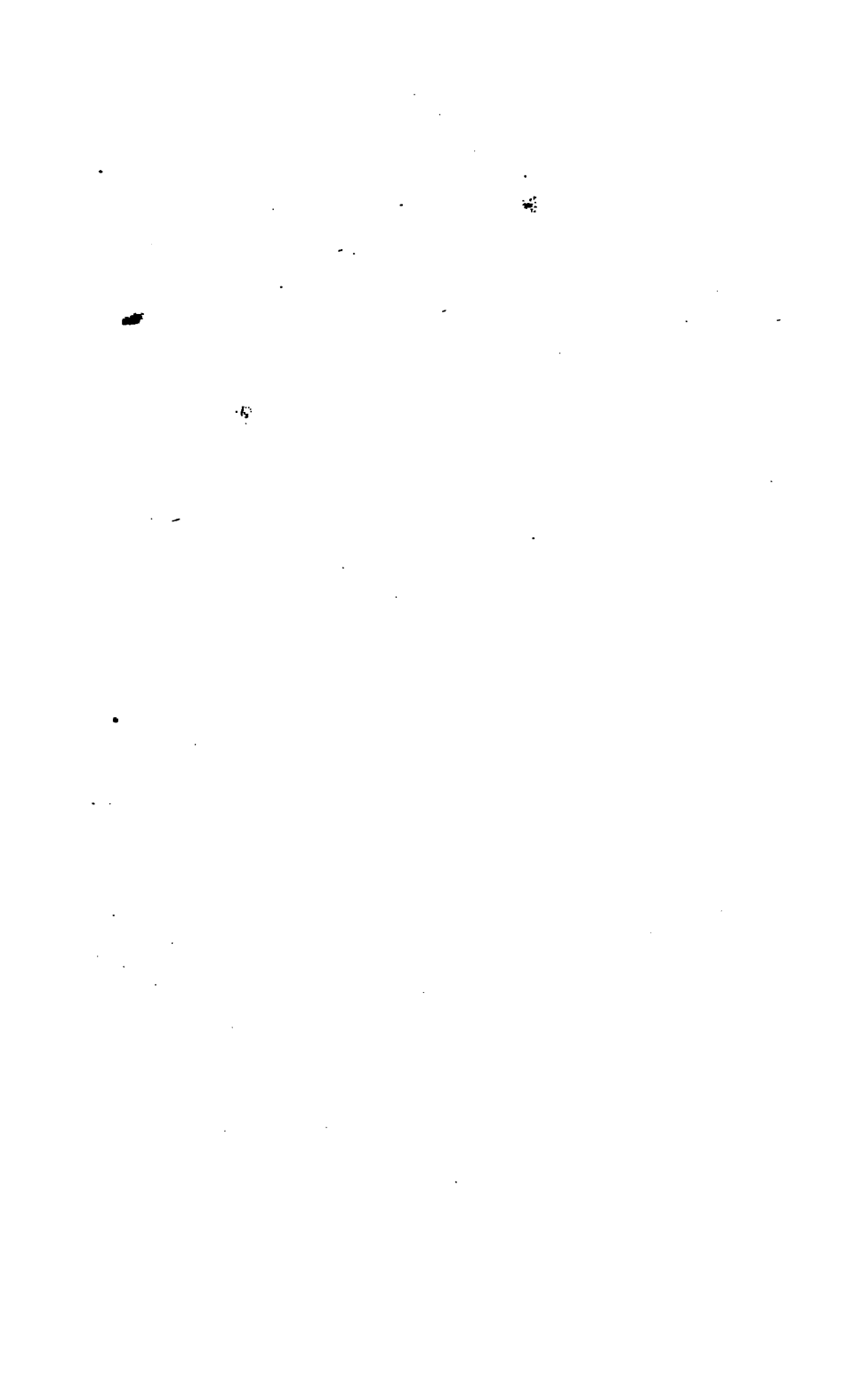
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A N
ESSAY ON PROVIDENCE.

WRITTEN

By Mr. LEWIS DE MAROLLES;

And translated from the French,

By JOHN MARTIN.

To which is prefixed,

An ABRIDGMENT of Mr. JAQUELOT'S
HISTORY of the SUFFERINGS and MARTYRDOM
of Mr. DE MAROLLES.

*Be not slothful, but followers of them who through faith and
patience inherit the promises.* Heb. vi. 12.

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DEDICATION.

TO THE

CHURCH OF CHRIST ASSEMBLING IN GRAFTON-STREET, SOHO.

MY DEAR FRIENDS,

THE Providence of God is so frequently overlooked, misrepresented, or, partially considered, that those arguments which have a tendency to undeceive us, and to instruct us, on this subject, are, in my opinion, worthy of our best attention. We cannot think on Providence, to any religious purpose, unless we constantly consider, WHOSE Providence it is, on which we employ our thoughts. Having settled this important point, in the next place, let us endeavour to form, and retain, a sound judgment of this article of our faith. Providence is not an attribute of God, but an action; that action, whereby he moves, and directs ALL THINGS, after the counsel of his own will. Thus he executes his own decree. Providence is various in its operations, unlimited in its extent, and often, to us, past finding out; but it is no less uniform than wonderful. There is such a close connection, and so much agreement, between the operations of God in Providence, and in Grace, that if the former is regarded, the latter cannot be despised.

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Those means, then, which may enlarge our acquaintance with this subject, deserve our study: The chief of which are, the word of God and prayer. Next to these, are our own observations; for he who does not occupy his own talent, will reap but little benefit from the labours of other people. The remarks of others, may be deeper, and more sagacious than our own; but the practice of piety will never flourish, unless we endeavour to think for ourselves. When, with proper caution, we are habituated to that noble employ, the thoughts which pious men have published, may be of real service. Some of the best which I have yet read, are contained in the following pages. Should they affect you, as they have often affected me, you will certainly think them worth repeated perusal.

That you may derive advantage from all my endeavours to serve you, and that I may finish my course with joy, whenever it shall please God to remove me, are my constant supplications. Under a sense of your long continued regard for my welfare, the seventeen years I have been with you,

I am, my dear friends,

Your obliged, and respectful Pastor,

JOHN MARTIN.

Windmill Street, Tottenham Court Road.

June 24th, 1790.

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* No. IX. p. 9, l. 19, is wanting; and No. X. p. 11, l. 9, should be XI.

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- XXXVII. Mr. DE MAROLLES encourages himself, and his fellow *Confessor*, to persevere.
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- II. DR. PRIESTLEY'S *Apology* for his Edition of the Sufferings of Mr. DE MAROLLES, and of Mr. LE FEVRE examined, and disapproved.
- III. Several of Dr. PRIESTLEY'S observations on the sufferings, and behaviour, of Mr. DE MAROLLES, quoted, and recommended.
- IV. Additional observations introduced, from the Edition which is here Abridged.
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INTRODUCTION.

THE first principles of *natural* religion teach us, there is a God: There is a Providence: There is a future State. These facts, however, have neither been well understood, nor properly regarded, without the light of *revelation*. All our light hath a Father: and, according to its kind, it declares his glory. But as one star differeth from another star in glory, so doth the revealed word of *Promise* excell every other ray of light. God hath magnified it above all his Name. Believers regard it as the word of truth, the gospel of their salvation, and as that vivifying word, by which they are made partakers of the divine Nature; by which also they escape the corruption that is in the world through lust.

Providence, like the cloud which went before the sons of JACOB, is always subservient to the word of God; and it may be

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considered

considered as a comment on the sacred text. But this comment, like the cloudy pillar, is both opaque and luminous. They who fear God, are guided by it safely; whereas unbelievers gaze and censure, rush on and are confounded.

Against the *necessity* of Providence, it has been urged, " That the world was framed in such wonderful order and perfection, as to stand in no further need of the Creator's Superintendence; and that his rational creatures were made capable of guiding themselves, and governing those beneath them; and that thereby the order of the world might be maintained without the Divine Interposition.—The answer to which is, that every part of this pretence is groundless. It is demonstrable that the very *material* world cannot be kept in order by second causes, but continually stands in need of the Creator's Influence, as might be shewn at large. And much less could the order and harmony of the *intellectual* world be maintained without Divine Administration. It is true, men are endued with reason,

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son, and angels with more; but yet both men and angels being endued also with liberty, might act against the light of their own minds, and fall into disorder; and accordingly both have actually done so. On which account, were it not for God's Providence and Government, it is evident that the *moral* world, as well as the *natural*, would become a mere *Chaos*, and fall into inextricable confusion. Is it not necessary for the public security, that evil men and evil angels be curbed and restrained? Is it not necessary that innocence be protected, and virtue encouraged? That guilt be exposed and prosecuted, and vice and villany checked and punished? And how should any thing of this kind be effectually done, if God did not sit at the helm, direct all affairs, and dispose of all events, according to the rules of righteousness and truth.

—But in order to discover the weakness of this plea, we need only take notice how it would hold in human Establishments. Is any thing to be done without rulers and governors? And supposing a set of laws, of the best laws, already made; *will they*

execute themselves? 'Tis very true that men have reason to direct them, and laws of various kinds; but 'tis likewise as true, that many men have wild humours, fierce desires, and furious passions, which frequently prompt them to act in defiance both of law and reason. On which account, and for the support of both, an executive Power is, and ever will be, absolutely necessary in all States and Communities. And must not this observation hold much stronger in respect of the whole Creation? If the several societies among men require rulers and governors, and cannot subsist without them; what can we think of the Universe itself? Must not the Whole stand in greater need of Government than any Part? Most certain therefore it is, that the all-wise Creator would never produce such a great and glorious System, and then leave it in a state of *Anarchy*; this being utterly inconsistent with all the rules of wisdom we are capable of discovering*"

By these, and many other invincible arguments, the *necessity* of Divine Providence
is

* BALGUY.

is evident. But the *fact* is open to daily observation, and is most firmly fixed, in pious minds, as a matter of *belief*. They doubt not, but “ The eyes of the Lord run to and fro through the earth, to shew themselves strong in behalf of them whose heart is perfect before him.” They say, “ The Lord reigneth, let the earth rejoice. The Lord reigneth, let the people tremble.”

“ Should we go on to enquire *how* God governs the Universe, and presume to search *into* the methods and measures of Divine Providence, we may easily bewilder ourselves in a speculation vastly too high for us. We have all the reason in the world to assure ourselves that God’s Government is most perfect, in all respects; but to *account* for the direction and disposal of particular events, and to discover how far they come under, and coincide with general laws, seem undertakings far above our present faculties. †”

Providence has been considered, “ As an intellectual knowledge, both foreseeing,

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caring for, and ordering all things; and as THAT which doth not only behold all past, all present, and all to come, but as the *cause* of their so being; which *Prescience*, simply taken, is not †."—On this great, mysterious subject, the ablest pens in all communities, and in all countries, have been employed. None of them to a better purpose than those pens which have been made and used in affliction. Writers of distinguished piety have left behind them such lessons of instruction, which bear date from their peculiar trials, as the laboured efforts of men at ease have seldom produced. The post of human observation is often *perilous*; and in the greatest perils those objects and facts have been visible, which they who live in peace and safety, may have heard of, but never saw.

The following Discourse of Mr. LEWIS DE MAROLLES, was put into my hands more than *seven* years ago. I read it with advantage; and I wished to edify others by publishing the life and labours of that honest man. After some search, I met with The
History

† Sir WALTER RALEIGH.

History of his Sufferings, published in 1712, and said to be *Done newly out of French*. After many thoughts on this subject, I determined to abridge that Account, and to annex to the Abridgment, a translation of his DISCOURSE SUR LA PROVIDENCE.

The History which is here abridged, was written by Mr. JAQUELOT; and it was dedicated, by a son of Mr. DE MAROLLES, to Mr. HEINSIUS, Counsellor and Pensionary of *Holland and West Friezland*. To this History, printed in 1712, there is added, *An ACCOUNT of the TORMENTS which the FRENCH PROTESTANTS endure Abroad in the GALLIES*; written by JOHN BION, sometime Priest and Curate of the Parish of *Urfy*, in the Province of *Burgundy*, and Chaplain to the Superbe Galley in the French Service.

In the year 1788, Dr. PRIESTLEY republished "An History of the Sufferings of Mr. LEWIS DE MAROLLES," which I have read with attention. But as Dr. PRIESTLEY has "made no alterations, excepting of a

few words and phrases which were become obsolete, and sometimes in the division of sentences and paragraphs," his edition gave me but little assistance in forming this Abridgment.

The liberties I have taken, to make the narrative more plain, or more pleasing, to the Reader, are only such as permit me to pay a due regard to truth.

AN

A N
A B R I D G M E N T
O F
Mr. JAQUELOT'S HISTORY
O F T H E
S U F F E R I N G S and M A R T Y R D O M
O F
Mr. D E M A R O L L E S.

I. **M**R. LEWIS DE MAROLLES was born about the year 1629, at *Champagne*, of an antient family, very noted for their skill in law. He dwelt at *St. Meneboul*, where he exercised the office of the *King's* Counsellor and Receiver of the Consignments; his religion making him incapable of any other post.

II. Mr. DE MAROLLES was loved and esteemed by all those who knew him; because he was of a sweet and easy temper, and of a pleasant

pleasent and agreeable conversation. Had he loved the world, he would have appeared among the learned with distinction: for he was a good *Philosopher* and *Mathematician*, and particularly skilled in *Algebra*. But he was contented to live a quiet and obscure life, in the place of his nativity, amongst his relations, who are the most noted persons in *St. Menebault*. Here he made it his chief business to instruct himself in religion, and to grow and advance in piety. This virtue was in him a truly christian grace; founded upon the knowledge, and upon a lively persuasion of the truth, of his duty. It was not the effect of a phlegmatic and disordered temper, which sometimes puts on the appearance of piety, the better to judge and censure all mankind. Never was any man more agreeable and pleasant in every thing, wherein piety was not concerned. He made use of musick for his recreation, and sometimes of hunting to preserve his health. In a word, he was esteemed by all that knew him, and affectionately loved by all his friends: always of a smooth and equal temper, always shewing an

an honest and becoming gravity, without being crabbed and troublesome; always of a cheerful humour, supported by the beauty and good disposition of his mind, having a heart satisfied and contented with his condition.

III. The *Edict of Nantz*, (granted by HENRY IV. in the year 1598,) was revoked by LEWIS XIV. in 1685. By this event, the PROTESTANTS, in *France*, were exposed to all the horrors of *Persecution*: On the approach of this terrible tempest, Mr. DE MAROLLES endeavoured to quit the Kingdom: but was persuaded to settle in *Alsace*.—In order to comprehend the reason which drew him into those parts, you must know, that some PROTESTANTS going from *Champagne* to *Lorraine*, bordering upon the *Dutchy* of *Deux Ponts*, the inhabitants of the county of *Sarbruck* and *Alsatia*, had been prevailed upon, by MONSIEUR, the *Intendant* of *GouPELLIER*, to settle themselves in that country; by his assuring them, with an *oath*, that no person should be molested, or disturbed, and that the exercise of religion
which

which was established at *Lixim* and *Bourbac*, should be preserved; because the *King* had a mind to populate and re-establish that desolate and ruined country.

IV. Thus encouraged, but deceived, our *martyr*, with Madam MARY GOMMERET his wife, (the daughter of M. GOMMERET, formerly a famous and noted magistrate of *Sedan*, and very high in the esteem of M. the Marshal DE FABERE,) settled themselves at *Lixim*. He had four children; two daughters are *now* with their mother, in a society of Ladies of Quality, at *Harlem*; from whom they receive all manner of consolation. The two sons are in the Service. The eldest, who had his leg broke twice; once at the battle of *Landen*, and another time by an unfortunate accident, is an Officer in the Earl of ALBERMARLE'S regiment. The youngest, is an Ensign in the regiment of M. DE ST. AMAND: both of them are loved and esteemed by those that know them. They were very young when their Father attempted to go out of *France*. But God, who called him to glorify his Name, and to carry along with his

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cbains the good odour of the REFORMATION, even to the *Prætorium*, suffered him to be stopped, with his whole family, on Sunday the second of December, 1685, upon the territories of *France*, two leagues on this side the *Rbine*, by one M. BOURBON, an *Aid-Major* of *Strasburg*, accompanied by two *Cavaliers*. They were all of them conveyed to one of the prisons of the city, and put into a square tower, which stands in the middle of the river.

V. We must, in this place, hear what he saith himself.

“ A little while after I had been here, M. the *Marquis DE CHAMILLY*, *Govenor*, M. DE LA GRANGE, the *Intendant*, together with the *Major*, and *Aid-Major BOURBON*, came to interrogate and examine me. I told them the naked truth of things, without disguise, or dissimulation: after which they departed. The next morning, *Madam*, the *Governess*, gave herself the trouble to visit us. After having told us that she sympathized in our disgrace, she said there was a remedy to be had; that it lay in our power, and

and that we must obey the *King's* orders; and get ourselves *instructed*; that she would send us some father *Jesuits* for that purpose. I answered her, that, as to my part, I found myself sufficiently *instructed*, but that I would not refuse to hear those whom she should do me the honour to send me."

I shall not relate all those conferences and conversations, in which this faithful christian discovered his knowledge, and the solid foundations of his faith. It is sufficient to say, that he confirmed his sentiments by reason, by the word of God, and by some passages of the Fathers.

VI. The 17th of January, 1686, he was removed from *Straßburg* to *Chalons*, with his family; where he arrived on Monday, the 28th of January. They carried them in a waggon, attended by M. BOURBON the *Aid-Major*, together with an Officer and five troopers. He was put into the prison of the city of *Chalons*, where he continued just six weeks. He was immediately visited by the *Bishop* of *Chalons*, who is now *Arch-bishop* of *Paris*. We must do him justice, and

and say, that the zeal which he hath for his religion, is as conformable to his character, as the persecuting spirit of several other *Bishops* is far from it. He wrote to *Monsieur DE CHAMILLY*, in favour of Mr. DE MAROLLES, so soon as he knew of his confinement at *Strasburg*: and, in the visit which he made him at *Chalons*, he told him, that if he could, he would conceal him under his robe.

VII. During the first four weeks that our *martyr* continued at *Chalons*, he had liberty enough. The *Ecclesiastics*, who believed themselves able to cope with him, at first, were eager to signalize themselves; but when they found his constancy to be invincible, they locked him up in a *dungeon*, without suffering him to see any person for the space of *fifteen* days. After which, he was brought to judgment the ninth of March, and sentence was pronounced against him by *torch-light*. Here follows a copy of his sentence:

—“ We adjudge that the said DE MAROLLES, is declared, proved, and convicted

victed of being apprehended, endeavouring to go out of the Kingdom, with his family, contrary to his Majesty's Edicts, and Declarations; for reparation whereof, we have condemned, and do condemn, the said DE MAROLLES, prisoner, to serve the King for ever, as a *slave*, on board the *gallies*; and his personal goods and chattles forfeited to the King, by this our sentence, judgment and decree. Done in the Council Chamber, or open Court, the ninth of March, 1686. Signed at the bottom, SEBILLE. C. JOURDAIN, J. JOURDAIN BAUGIER, LE VAUTREL, DEU DU VIEUX DAMPIERRE, RAMBOURGH; all Counsellors to the King, in the Bailiwick, and Presidial Court of *Chalons*, in the year and day abovementioned. Signed, DOMP-MARTIN.

Signed and Delivered the present Copy to the said LEWIS DE MAROLLES, Prisoner in the Royal Goal of *Chalons*; nominated in the sentence above transcribed, speaking to himself that he may not plead ignorance."

VIII. This ninth of March, when sentence was pronounced against Mr. DE
MAROLLES

MAROLLES, was on a Saturday. The Monday following, they took him out of the *dungeon* to convey him, in a waggon, to *Paris*, attended by three archers from *Cbalons*. The youngest of his sons, (the eldest being gone from that city,) presented himself upon the way, to accompany his father. The archers suffered him to ride in the waggon with him, and treated the prisoner with as much civility as could be expected from those sort of persons. They had a certain respect for him which virtue begets in the hearts of the most barbarous. They told him they did not fear he would make his escape out of their hands, and did not mind to guard him with that severity and exactness which they generally used towards *galley-slaves*.

He arrived at the *Conciergerie**, Thursday, the 14th of March, 1686. His son went with him into the chamber, where they immediately put the prisoners that came from

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*—So they call at *Paris* the common *Jail* of that place, such as our *Newgate* in *London*.

all parts, till they had informed themselves of the nature of their condemnation. The night approaching, he asked if he might return the next day to see his father. They told him he might. But coming thither the next morning, he was told he must see him no more. I find a note wherein he hath written as follows :

“ I was put into a dark *dungeon*, where I have been these *two* months, without seeing any body. On Saturday, the 11th of May, 1686, I was brought before my *Judges*, at the court where criminal causes are tried; but, contrary to what is usual, my judgment was deferred till Tuesday, the 14th of the same month; and my condemnation of *Chalons* was confirmed the same day. About two o'clock in the afternoon, they put the irons upon my hands, put me into a coach, and I was carried to *La Tournelle*, where I entered, making the twenty-sixth *Galérien*.”

X. *La Tournelle* was a palace in HENRY the Second's time; but now they send the persons thither who are condemned to the
gallies

gallies, until the departure of the *Chain*. I must inform the reader, that the Chamber of *La Tournelle*, is a Chamber, or Court, belonging to the Parliament of *Paris*, where *criminals* are tried, that it may not be confounded with *Le Tournelle*, or rather *Les Tournelles*, whither they send the persons condemned to the *gallies* till their departure.

X. Thus our *martyr* entered upon one of the first theatres in the world, where he maintained the profession of his faith, in opposition to the threats and promises of his persecutors, with courage and mildness, and to the edification of all good persons. As soon as he arrived at *La Tournelle*, and was loaded with chains, having some spare moments to write to his family and friends, he employed those moments to their comfort, by giving them an account of the state of his soul, and the tranquility of his heart, putting his trust in God, and counting himself happy in that he suffered for the glory of his Name, and of his Truth. We have all his letters, written with his own hand, which I shall not give to the

public, because it would require a volume to contain them ; it being my design only to give an History of his Sufferings, in which are undeniable proofs of the most remarkable effects that hope, piety, and the grace of God can produce.

XII. In one of his letters, dated from *La Tournelle*, the 6th of May, 1686, he says,

“ I was put into a dark *dungeon* in the *Conciergerie*, where I have been buried for these *six* months. On the morning of my arrival, I was twice brought before the *Procurator General*, in a Chamber of the *Conciergerie*. I returned such answers to the questions which he put to me, as Jesus Christ inspired me with, according to his promise. He made me another visit, and gave me this testimony, That it was admirable to see me do that for error, which none of them perhaps, would do for the truth. A little while after, the *chief President* had me brought out of the *dungeon*, with the greatest honour in the world.

When

When I was come to the Chamber where he waited for me, he caused all his attendants, consisting of six or seven persons of merit, to go out, and honoured me with a private conference for the space of two hours. He expressed towards me much goodness, and desire to serve me, and as soon as he was gone out, he betook himself to his company again, and said, (as I was informed by one of my friends who was present,) *I am come from discoursing with a good man.* These are only words; but yet they afford some comfort. I did likewise receive several marks of favour and goodness from the *President* of the Court of *Justice* where I was condemned. He talked with me at the door of the *dungeon*, and after some discourse, he told me, that it was with great grief and sorrow, that he saw me there; that he wished I might be seized with some light sickness, to have an occasion to take me out, and put me into the *Infirmary*; that whenever I desired to speak with him, I needed but to tell the *Jailer*, who should acquaint him with it, and he would not fail to come to the *Conciergerie* to see me. *All those gentle*

methods had their end and view; but they were, I thank God, unsuccessful. God having put it into my heart to continue faithful to him, even unto death if need required.

XIII. In another letter, dated from *La Tournelle*, the 2d of July, he informs us of a combat, in which he had yielded up against his own heart and mind. He confesses, that being in the prison of *Cbalons*, the tears of a wife, and a family, which were dear to him, and which were not able to move him at *Strasburg*, joined to those of two brothers-in-law, who came to see him at *Cbalons*, induced him to accept certain proposals which were made to him, by two of the most eminent and considerable persons of the Province. I have been informed, that those *proposals* were to desire his liberty, in order to *instruct* himself more fully, in the controversies which occasion our separation from the church of *Rome*.

“ But (saith he) a few days after, God having given me to understand my fault, and having afforded me an opportunity of repairing it, I embraced it with joy, fervency
and

and tears ; and that Father of Mercies who knows how to produce light out of darkness, made use of my infirmities thereby to give me that strength and stedfastness which I have since had. This gives me reason to hope, that he will continue this favour to me unto the end, and, that he will always proportion his gifts, and graces, to the trials to which it shall please him to expose me. The preceding trials missing of their end, they made me *new* offers, which affected me yet less than the *former*. I rejected them *all* without deliberating upon them ; at which they were so enraged that I was the next day put into a *dungeon*, where I lay thirteen days before my condemnation. This passed at *Chalons*.—Being in the *Conciergerie* at *Paris*, one of my friends, *Tutor* to the children of the *King* and *Madame MONTESPAN*, came, with his *Majesty's* permission, to see me. He proposed I should go to the *Bishop* of *Meaux* to get myself *instructed*, (this is their way of speaking.†) I returned him thanks, and assured him, that it was not in the power of

† A court compliment to seduce the unwary.

time to change my light and knowledge; and that I was persuaded that the *Bishop* of *Micaux* could not satisfy me any more than the other *Bishops* which I had already seen.

XIV. After having languished two months in a *dungeon*, he was brought before the Court on Saturday, the 11th of May, 1686. We are informed of what passed there by a letter which he wrote to his sister-in-law dated from *La Tournelle*, the 17th of May.

“ I have been two full months, with seven miserable wretches, condemned either to the *gallies*, or to be hanged and broken alive upon the *wheel*, in a *dungeon* so dark, that I could not well discern their faces. They have all been troubled with rheums and fluxes, which God hath preserved me from, although I am old, and they all of them young. The 11th of this month I was taken out of the *dungeon*, (contrary to my expectation, for I expected they would let me rot there,) and brought to the criminal court to be judged. The *President* of the house, who was at the head of my *Judges*, ordered me to sit down upon the prisoner's stool, and took

took my *oath* to speak the truth. I answered to *all* he desired to know of me; after which he made me an exhortation, and bid me think seriously with myself, that it was not *they* that should judge me, but that the declaration of the *King* did expressly mention my condemnation. I returned him thanks for his goodness which he expressed towards me, and told him that I was in no great trouble to deliberate; that my resolution was fixed long ago, and that I resigned myself to the Court, and was ready to suffer the penalties to which they should think fit to condemn me; that how great and severe soever they might be, they would be *less* uneasy to me than to act against the lights of my *conscience*, and live like a *hypocrite*. They ordered me thereupon to withdraw, and I was conveyed back to my *dungeon*. I expected to be conducted in the afternoon to *Les Tournelles*; but they deferred my judgment till Tuesday following, the 14th of May, and three or four hours after they came to carry me away; they put manacles upon my hands, and so conducted me, in a coach, to *Les Tournelles*. The *Governor* of *Tournelles* knowing who I was,

was,

glory of God, and my own salvation, but wanted knowledge; that he would come again to see and talk with me within a little time; that there was nothing which he would not either do, or give, to deliver me out of my misery. I told him, that I did, with much thankfulness and respect, receive the tokens of his goodness which he was pleased to show me; after which he departed."

XVI. Three day's after this, he received another visit, of which we have likewise an account written with his own hand.

" Monday, the 27th of May, 1686, between seven and eight o'clock in the evening, a Counsellor belonging to the Court of *La Tournelle*, who sat next to, and on the right hand of the *President* of the House, when I was brought into the Court before my trial, came to visit the prisoners at *Les Tournelles*. After he was gone out, Mr. LE ROI, our head keeper, took me out of the place where we are, and brought me into a Chamber which is called the Council Chamber, where the Counsellor waited for me. I had my
chain

chain about my neck. He told me, with all the ingenuity and candour in the world: All our Assembly, Sir, are touched with grief for the misery to which they know you are reduced, and I come to solicit you to deliver yourself out of it. We know that you have lived like a very honest man, and that you proceed from a very good family. Consider with, and examine yourself, by the rules both of policy and conscience. Before seven or eight months are at an end, your religion shall be no more mentioned in *France*. Even at present, there are very severe *Edicts* against the *new* converts who do not do their duty. In other places, your religion hath been extinguished this 130 years. But I do not come hither to dispute with you about it. You know, that it hath subsisted and continued in the kingdom only upon sufferance and toleration, and out of a necessity of appeasing and putting an end to the troubles. It lies wholly in your power to advance yourself higher than you have ever yet been, and to procure peace to your family."

“ I answered, that I was very much obliged to their illustrious assembly, for passing so favourable a judgment upon me, and for the goodness which they express towards me; and to himself in particular, for the marks which he gave me of his good will; that I did return them all a thousand thanks; but that nothing should ever be able to make me do any thing against my *conscience*, and that I had but *little* regard for all the advantages of this life. That if it were true I was in an error, and it should please God to convince me of it, by giving me new lights and knowledge, I should not fail to follow them with much zeal and joy, out of a sole view to the glory of God. I said, moreover, that the *Edict* of Nantz was to reward the good services which HENRY the Fourth had received from PROTESTANTS, rather than to appease the troubles which were then allayed; the arms being laid down, and the King in the peaceable possession of the Crown. I said nothing of religion, because he said *that he was not come to dispute with me about it*. This good Counsellor went away a little after, desiring me to think seriously upon what he had said

said to me. Mr. LE ROI told me, as he carried me back, that this Counsellor was sent as a Commissioner by the Court of *La Tournelle*, to speak to me from the part of that famous Society, who were never touched with so much trouble and compassion for any person as they were for me. This Counsellor's name was Mr. REYNAUD."

XVII. Mr. DE MAROLLES wrote several letters about this period, to his wife, children, and friends. He wrote also one to Mr. JURIEU, the 2d of July, in which he tells him,

"The manner of my suffering, and the good eye with which God makes me regard all my sufferings, persuades me that he will give me the grace to continue faithful to him, even unto death. I do not fix my eyes upon the condition in which I am, which troubles and afflicts those that see it, much more than it does myself. I place them solely upon the rewards which God hath promised to all those that fear his Name. I am certain, that the light afflictions with which he is pleased to visit me, will produce in me,
according

according to his divine promises, an eternal weight of exceeding great glory. I comfort myself because the sufferings of this present time, are not worthy to be compared with the future glory, which is to be revealed in us. I put my trust in what St. JAMES says, *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.* I rejoice that our Saviour hath pronounced those BLESSED *who suffer for righteousness sake.* Thus, Sir, I make all my glory and happiness to consist in this, That my Redeemer doth not count me *unworthy* to suffer for his Name sake. I fix my confidence upon the eternal Rock. I put all my trust in Him. I expect help and succour from Him *alone.* I persuade myself that nothing shall be able to move me, fixed upon so solid a foundation. This, Sir, is my usual occupation, as much as the *infamous* place, where I am confined, will permit. I call it *infamous*, because there is not an honest or virtuous word to be heard there. It resounds with nothing but filthiness and execrable blasphemies. They make such noise and
tumult

tumult all day, and for the greatest part of the night, that I could scarce heretofore meet with one happy moment to lift up my heart to God. I was so overwhelmed with drowsiness, that I often fell asleep before I had made an end of my prayer. When I awaked about three or four o'clock in the morning, I endeavoured to keep myself awake, that I might, while the place was free from noise, pay my homage to God with some attention. I have had more liberty these ten or twelve days; for, when it is fine weather, they suffer the *Chain* to go out, and abide in a Court all day; excepting six of us, who are kept locked up. I spend one part of this time in reading, meditation, and prayer; and, I likewise, take the liberty to sing some psalms; as I have done in *all* the places of my imprisonment, without ever being complained of for it. You shall have, in a few words, an abridgment of our misery: We lie fifty-three of us in a place, which is not above thirty feet in length, and nine in breadth. There lies on the right side of me, a sick *peasant* with his head to my feet. There is scarce one amongst us who doth

not envy the condition of several dogs and horses. This makes us all desire the *Cbain* may quickly depart. They conceal the departure from us, but, as far as we can judge, it will depart next Saturday. We were yesterday ninety-five condemned persons in number; but two of them died that day, and one to-day. We have still fifteen or sixteen sick, and there are but few who escape it. I have had five fits of the tertian fever; but, I thank God, I am very well recovered, and in a disposition to make my journey to *Marseilles*. We shall take in some of our brethren at *Burgogne*, who are condemned to the *Cbain*, for the same cause I am, who have the honour to be the *first* condemned by the Parliament of *Paris*."

XVIII. We have likewise two other letters, which a *German* minister wrote to Mr. DE MAROLLES in the Latin tongue, full of instruction and consolation. In one of the answers which our *martyr* made him, he begs the assistance of his prayers, and adds,

" Hoping that, by means of the powerful assistance which several other servants of
God,

God, as well as you, afford me, my sufferings will end in the glory of our Creator, the edification of our brethren, and my own salvation. When I reflect on the merciful Providence of God towards me, I am ravished with admiration, and do evidently discover the *secret* steps of Providence, who hath formed me from my youth, after a requisite manner to bear what I now suffer. I have always had but little love for those things which worldings esteem and admire; and have had more care to provide for my *soul* than for my *body*. Although I acknowledge, to my shame and confusion, that I have not served God so faithfully as I ought to have done, and that I have not been so thankful as I ought to have been, for so many benefits and favours which he hath conferred upon me. Yet, I have always had a zeal for his glory, and for his truth. These are the holy *seeds* which he hath had the goodness to preserve in my heart, which, in this time of desolation, begin to produce in me the excellent truths, the sweetness of which affords me a pleasure, I am not able to utter and express to you. It is this happy

condition in which I am which assures me, that God will finish the work which he has begun in me. I believe, I may say, with his faithful *apostles*, that I am confident, that *neither angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love which God hath shown me in his Son, Jesus Christ.* I can truly and sincerely say, Sir, that the *prisons* and dark *dungeons* in which I have been confined, for above these *six* months, and the *chain*, which I now carry about my neck, have been so far from shaking the holy resolution which God hath put into my heart, that it hath *only* strengthened and confirmed it. I have sought God in a *quite different* method in my *afflictions*, than ever I did in a state of *prosperity*: and I may say, that he hath suffered himself to be found by me. He hath very delightfully communicated himself to me, by the sweetness of his consolations. In the midst of the *transitory* afflictions, which it is his will that I should suffer, he hath made me to taste of *solid* good things. The evils with which I am
 threatened

threatened do not at all terrify me. If they are *violent*, I am not in a condition to bear up long against them; and so a christian death will put a happy period thereto; if they are *moderate*, I shall have reason to bless our God for it, who shall continue his favour and goodness towards me. These considerations make me look upon the time to come with the eye of constancy and assurance.”

XIX. They offered him his liberty only upon condition that he would promise to endeavour to get himself instructed, without setting any limited time. One of his friends made this proposal to him from Mr. MOREL, a rich partisan, or farmer of the *King's* revenues at *Vitry*, who promised to procure his deliverance from the *Chain* the next day, if he would take even an unlimited time to apply himself in good earnest to get instruction. This passed about the end of June. Other persons renewed the attack on the first day of July, as he informs us by a note written with his own hand, wherein he gives us the reasons for his refusal.

“ At *La Tournelle*, the 17th of July, 1686, ten or twelve days before our departure from thence, an *Advocate* of the Court of Parliament came to see me, accompanied with a Lady who was unknown to me, and *Madam LAMBLIU*, who had done me the honour of a visit in the prison of *Cbalons*. She was the wife of a treasurer of *France*: She testified, by her tears, that she was sensibly touched with the condition in which she saw me, and that she wished, with all her heart, that she could procure my deliverance out of the misery which I suffered. The discourse fell upon the proposal which had been made me some days before, namely, to go to the *Bishop* of *Meaux* to be *instructed*. The advocate began to speak upon this point, and employed all his rhetoric to prove that I ought to accept of that offer, and said, he did not believe that I could advance any sufficient reason to the contrary. When he had made an end of his discourse, and given me place to speak, I answered, that I thought myself very much obliged to do as I did, for the following reasons: I said, that in the conferences which I had
with

with the R. R. P. P. *Jesuits* at *Strasburg*, they had not given me any manner of satisfaction in my objections; that the same answer, or much to the same purpose at least, had been given me at *Chalons*, and that I had read the same things in the works of the famous Mr. ARNAUD, and since they had not satisfied in that Authour, they could not afford me more satisfaction elsewhere. I said, that I was very strongly persuaded of the truth of my faith, about which I had no manner of doubt, and that I feared it was tempting God to accept the offer which they made me; that, on the other hand, the space of eight months I had been confined, had enured me to sufferings; that by that means, God had discovered to me the vanity of this life, and all that is here below; that thereby he had broken asunder most of the bands and ligaments which engaged me to the world, and had put into my heart a great disrelish for the earth, and an ardent desire after heaven. I said, that I esteemed this state sufficiently happy to think seriously how to preserve it. I added, that all the civilities which I was persuaded I should

receive from so famous and noble a *Prelate*, and the considerable alteration which would happen to my condition, would make me, within a few days, forget all my miseries, and would root in my heart the love of the world, and pleasures of life, more strongly perhaps than ever, to plunge me again into misery without any certainty of receiving so much favour and assistance from God therein as I have already received. I said, that for those reasons, I had resolved to follow my *vocation*, and to end my days in suffering, if it was the will of God. That as to the rest, I did, with very great acknowledgments, and thankfulness, receive the tokens which he gave me of his charity and affection.”

“ Since then he came several times to see me, always backing what he advanced in the strongest arguments he could. The last time that he saw me, which was on Monday the 15th of July, 1686, he told Mr. LE ROI, our head keeper, that he came by orders of the *Procurator General*. The next day the *Procurator General* honoured me with a visit,
and

and told me, that he came to try yet again, if before our departure for *Marseilles*, there were yet any room left to rescue me from the *Cbain* and misery; and he asked me if there was no alteration in me. When I had returned him the thanks due to his civility, I told him, that all my misfortune had wrought no change upon the disposition of my heart, no more than upon that of my mind. He then departed.—The *Cbain* is to depart next Saturday, the 20th of this month.”

XX. We have given an idea of his piety and his conflicts, we must lay him open on all sides, and consider this great soul in all the different occurrences and concerns of life. His God possessed, and wholly filled him: after which, the cares of his family succeeded in their order. Upon his first coming to *La Tournelle*, he acquainted his wife, with that freedom of spirit which he generally used. He says,

“ I informed you, my dear child, that my judgment was confirmed this morning, by sentence of the Court, and that I am, at present, at *La Tournelle*, with Mr. LE FEVRE, which

which is no small comfort to me. Although I have a great desire to see you, yet it is so hot, that I advise you to stay till tomorrow morning; but send to me immediately, DE MAROLLES and his *brother*, that I may have the satisfaction to see them, and to receive a true and exact account of your state and condition. I meet here with something more agreeable and more grievous than in the *dungeon*; but we must submit to all."

His wife, under the greatest affliction, that can be imagined, visited him as often as she could, and put her hands through the grate to wash the wounds which the *chain* had made upon him, with water in which musket balls had been steeped. She heard one day that the *Clergy* had spread a report in *Paris*, that he was *besides* himself. This infamous fraud was contrived to allay the wonder and admiration which the constancy of our *martyr* raised in all that great city. As soon as he was informed of it, he proposed a *problem* to the learned, to the end that they might exercise themselves in the *solution* of it, and thereby judge of the situation

tion of his mind, and of the nature of the calumny which had been forged against him.

XXI. At length the *Chain* departed from *Paris*, on Saturday the 20th of July. Mr. DE MAROLLES had then the fever. He had dreaded his sorrowful separation from his wife; and his wife cast down, and sick with affliction, could not be present at this mournful departure. They had not above the breadth of a quay to cross, to enter into the boat. The *galerians* go two by two, carrying a long *chain*, which passes through their particular *chains*, in rings: Our martyr was permitted, by favour, to be in the *last* rank. In these few steps which he had to take, he met his children, who cast themselves upon his neck, and embraced him. It is hard to represent this sorrowful adieu without grief and emotion. One may easily imagine, that this famous *galerian*, who, some months since, made so much noise at *Paris*, drew a great concourse of people. Every one seemed touched with his misery, and an antient roman catholic *merchant*, breaking through the throng, came and embraced,

braced, and encouraged him, offering him his purse. This man hath since given glory to God, and retired, with his family, to *London*, there to make profession of the truth.

XXII. MR. DE MAROLLES wrote from *Dijon*, to one of his friends at *Paris*; the letter is dated the 30th of July, ten days after his departure from *La Tournelle*.

“ Our treatment, saith he, is extremely prejudicial to me. I dissembled my condition, as much as possible, at my departure. I had the fever on Thursday the 18th of July, which continued on Friday, and was more violent on Saturday. I set out, therefore, in this condition, after having resigned myself to the will of God; and I have not yet wholly got rid of this fever, which hath been continual, without intermission. I may tell you, my dear sister, that it brought me even to death's door; but God, in his infinite goodness, hath raised me up again, and I am now past danger. Our captain had compassion on me, and the second day he had me loosed from the *Chain*, and kept me always
in

in his chamber, or in the boat with him. I must confess, that in this journey it was, that I perceived, in good earnest, that I suffered. But notwithstanding this, my dear sister, bless God with me that he was pleased to grant me such a speedy deliverance.—I perceive my strength sensibly to return, and I hope, that before I arrive at *Marseilles*, I shall be perfectly well recovered.”

In a letter he wrote from *Marseilles*, a little while after his arrival, dated the 25th of August, he says,

“ As I left *Paris* sick of a fever, it hath accompanied me to this place. I have undergone incredible fatigue, and have been twice at the point of death; in which condition I lay upon planks without any straw under me, and my hat for a pillow. When we left the water it was much worse with us. We were forced to be jumbled, fourteen hours a day, in a waggon; (for all those roads are very rough and stony) and thrust into *dungeons*. Thus my dear and true friend, God having thus proved me, and furnished me

me with necessary assistance, he hath at length brought me hither pretty free from the fever, but very weak. It is a pityful sight to see my leanness: and what is terrible at my arrival, for want of examining into my condition, they sent me away into the *galley*. I was conducted by two of our guards, who supported me, and I was no sooner come thither but I was *cbained*, as the other *galley-slaves* were. But several Officers coming to see our *Cbain*, had compassion on me, especially Mr. P——, from whom I received infinite favours. They spake to the *Major*, who sent a *Surgeon* to see me; upon whose report I was let loose, and sent to the *Hospital* where I now am. It is a fine place, admirably well ordered. I live almost wholly at my own charge. We are well served in it, and, in short, I am very well satisfied. I begin to eat, and to recover my strength by degrees, and, with God's assistance, there is hopes of my perfect recovery within a short time.—I know not if it hath pleased God to hear the ardent prayers which I have put up to him for the success of the journey of *Versailles*; and I
 wait

wait, with extreme impatience, to hear about it."

By this journey of *Versailles*, he meant his family's departure out of the kingdom, which gave him great uneasiness. I am, (saith he) in a letter of the 30th of September, in daily concern for my poor family. May it please God to put a speedy end to that uneasiness !

XXIII. He was about three weeks in the *Hospital*. He wrote a letter the 15th of September, in which he says,

" The miserable journey which I have made, hath taught me what it is to suffer. Let us therefore, comfort ourselves, my dear child, since that is past and gone, and I am in a place of rest. I live very contentedly in the company of Mr. LE FEVRE, who is a famous *martyr*, and was an *Advocate* at *Cbatel Cbinon*, in *Nivernois*. We are always together ; our beds join to one another. Fresh supplies are daily offered to Mr. LE FEVRE and myself. One M. M. a Banker,

Banker, hath offered us money, if we have occasion for it. Mr. LA F. hath likewise written to me twice to offer me some money. But, I thank God, we do not yet want it. M. P. hath my little treasure in his hands. He hath provided me a steward at the Hospital, to take care to buy me whatsoever I want, and who reckons with Mr. P. for his expences. Thus you see, my dear heart, I have nothing else to do, but to pray to God, and to be cheerful. Let this comfort you, and give you occasion not to trouble yourself at my condition; for it is easy by the grace of God. I have further to tell you, that in a visit which was made here, a little after our arrival, I was declared *Invalid*, in regard to the infirmities which you know I am subject to. Mr. DE SEIGNELAI sent eight or ten days since 300 pardons for *galley-slaves.*"

XXIV. One would wonder to see, that among so great a number of pardons, there was not one for our martyr, although great intercession was made for him, and his condemnation had troubled his judges and all honest

honest men. But it seems as if they had made it their business, and were in honour obliged, to triumph over his constancy and piety. He tells us he was declared *Invalid*, on account of his known and secret infirmities. Nevertheless, we find him a few days after on board the *gallies*. There are letters wrote on the 23d and 30th of September, from on board the old galley *St. Jean*, where he says,

It is designed, next week, to embark an 150 galley slaves for *America*. I was ranked in this number; but one of my friends told the *Intendant*, that I was recovered from three great fits of sickness, which I have had since my departure from *La Tournelle*. The favour which he grants me is, that he reserves me for a second embarkation, which is to be made towards the middle of November: the advantage which I shall gain by this delay is, that he who spoke to the *Intendant* for me, hath the direction of the vessel in which I shall make the voyage. Fear not, Sir*, this is not able

* This letter was written to his son,

to shake my constancy : God, by his grace, hath fixed it upon too solid foundations. I can sincerely assure you, that I heard this news with as little emotion as I am now in at those tidings. It is no matter to me whether I die by land or by sea, in *Europe* or *America*. I am persuaded that all kinds of death of God's children is precious in his eyes. I do likewise believe, that my death would be more edifying, and more glorious, if it should happen during my bonds. I have fully resigned myself to the will of God. I am persuaded, that all states and conditions in which it shall please him to put me, are those states, in which he judges I shall glorify him *better* than in an infinite number of others which he might allot me. You must not be afflicted; this was decreed in heaven before it was appointed on earth; and we must all be persuaded that it is for our good God is thus pleased to order it."

XXV. In his letter of the 23d of September to his wife, he diverted himself with giving her the description of his *galley-slave* habit. We shall make no difficulty of giving some

some extracts of this letter, which shew his great soul in its natural state, and in the familiarity of a husband who opens his breast to his wife.

“ I live, (says he) at present, altogether alone. They bring me food from abroad, bread and meat, at the rate of nine *sous* per day. I am furnished with wine in the *galley* for nothing, and with some of the *King's* bread. He that supplies me with wine eats with me, and he is a very honest man. I am treated with civility by all on board the *galley*, seeing that the Officers visit me. I am getting a quilt made to-day. I intend to buy sheets, and am going to work to procure my ease. You will say, perhaps, that I am an ill-manager; but I have had enough of lying upon the hard boards ever since Tuesday till this time. If you were to see me in my fine *galley-slave* habit, you would be ravished with admiration. I have a fine little red jacket, made just after the fashion of the carrier's frocks of *Ardennes*. It is put on like a shirt, for it opens but half way before. I have likewise, a fine red cap, two pair

pair of breeches, two shirts, with threads as big as my finger, and stockings. My clothes of liberty are not lost; and if it would please the *King* to shew me favour, I would take them again. We have the honestest Patron of all the *gallies*. He treats me with all manner of civility and respect. He will put me into what place of the *galley* I please; and he hath promised me, that, when it is cold, he will let me lie in his cabbin. Let all these succours, which God affords me, comfort and rejoice thee. I am already used to the place where I am, as if I had been there all my life time. I am better here than in the *Hospital*. We enjoy a good air, for there is none of us sick, neither are we pestered with ill scents."

We may judge, by the manner in which he describes his misery, of the greatness of his soul, the liberty of his mind, and the tranquility of his heart. We may likewise conclude, that in speaking of his afflictions and sufferings, he doth rather lessen than aggravate them: insomuch, that when he gives us a description of his misery, we
ought

ought to believe him upon his bare word, although there wanted other testimonies.

XXVI. In a letter to his wife, of the 6th of October, 1686, we have another proof that our *martyr* lessened the account of his miseries, instead of aggravating it. He says,

“ It would have troubled me very much to have tarried any longer in the *Hospital*. The corrupted air which one sucks in there, would perhaps, have flung me into a relapse: and I enjoy here a very healthful air. I am exceedingly more strong than I was at my entrance into this place. I am sincere in what I write to you; I disguise nothing from you. For a proof of which, I am going to tell you that which will give you trouble, whereas it ought to afford you joy; for the remembrance of *past* evils is agreeable. I tell you ingenuously, that the iron which I wear on my *foot*, although it doth not weigh *three* pounds, troubled me much more at *first*, than that which you saw about my *neck* at *La Tournelle*. This proceeded only from

my great *leannefs* at that time; but now I have almost recovered my former good state, it is not so with me: besides, we learn every day to *place* it so as it may give us the least uneasiness."

XXVII. In another letter which he wrote to his son, the next day, the same temper is conspicuous.

" I know not (saith he) my dear child, what M—— thought of, when he gave an account of the ill treatment which they give us. At least, I am certain that he ought not to have comprehended me therein, for certainly, I have been used very well in the *Hospital*: I was visited almost daily by Mr. F——, Comptroller-General of the *gallies*; a man of understanding and credit. He came about seven days ago, to see me in the *galley* where I am, and we continued in discourse together for the space of almost two hours, on the stern. He always offered me money upon his own credit, and from his friends; as likewise did M. JAM— and M. SEL— another Officer. You see, therefore,

therefore, that I must be very hard to be satisfied, if, in the condition in which I am, I am not contented therewith. You will see, by the letter which I wrote to your mother, on the 23d of September, that I am very well here. I have not met with any trouble, excepting the two or three first days, that I was chained upon a bench, with two galley-slaves day and night. But there are, at first, certain rules to be observed; and, I thank God, they did not last long. For since that time, I have been let loose all the day, and have had liberty to walk to and fro as much as I would on the galley. Take special care not to speak to your mother of the embarkments for *America*. I am, at present, very well. I live with him that sells the wine in our galley; I am very well fed; I lie in his chamber, and we have each of us our bed. You afford me the greatest satisfaction in the world, in sending me word, that your aunt hath put your business of *Versailles* in a good forwardness, and that your mother is, with God's assistance, in continual hope of finishing it."

By this *business*, he meant their going out of the kingdom. On this article, he was anxious. “ Fail not (saith he) to let me know what she hath done in it, upon your first knowledge. I beseech God, with all the powers of my soul, to grant you a happy issue to this affair.”

XXVIII. In a letter to his wife, dated from *La Tierre*, the 24th of October, 1686, he writes thus :

“ You must not disturb and disquiet yourself for me. I am, at present, in perfect health ; but in order fully to persuade you, that I will conceal nothing of my condition from you, I give you to understand, that Mr. LE FEVRE, and I, are not any more set loose from the *Chain*, either by day or by night; and that we are not any longer allowed the liberty of going on shore, nor suffered to receive letters, nor to write any which are not seen. Wherefore, if you do not meet with any more *trifles* in mine, by which I endeavoured to *divert* thee in thy trouble, be not afflicted at it, and do not impute any thing
to

to me on that account. I have changed my galley thrice in one week. From *La Grande St. Jean*, I have been removed to *La Petite*, and from thence to *La Grande Royale*; from whence I was conducted, with several other galley-slaves to the *Parc*; a place where they divide them. Lastly, I was put on board an armed galley, which is called *La Fierce*. The *Intendant* told me, I must prepare myself for the *second* embarkment for *America*, which is to be about the middle of November. If I happen to be one of the number, let not this afflict you, my dear child. Let us resign ourselves to the providence of God, who does all things with infinite wisdom, and with a most noble end for his children. We are not able to make a good choice, because we know not what is *best* for us. Let us therefore, leave it to him who knows how to bring light out of darkness, and to call the things that are not, as though they were; and let us be persuaded, that he will do nothing but what will be for his own glory, and for our salvation. Let us not oppose his will by impatience, or fruitless tears. We cannot be wholly ignorant of his divine will; it evidently

evidently appears to us by its effects. Our separation, which, to consider it in itself, is the most hard and bitter thing in the world for us, is not so, if we consider it as the will of God. And since the judgment of men doth only pronounce the decree of Providence, let us lay our hand upon our mouths. Let us, with profound submission, and obedience, adore the hand which smites us. Let us say, with ELI, *It is the LORD, let him do what seemeth him good.* Let us not doubt but he will show us, by a happy experience, *That all things work together for good, to them that love GOD; to them who are the called according to his purpose.* Let us profit by his discipline. Let us not regard our state with the eyes of the body. Let us not confine our sight to the miseries of this life. Let us carry it to the glorious recompenses which God promises his children. Let us be persuaded, that if we weep and mourn now, there will come a day when we shall be comforted. They are these considerations, my dear wife, that support me, and which make me swallow, and digest, all my misery, without much trouble. Believe what I tell you

you and practise it. Do not disquiet yourself for me, for all my changes are for the *better*. I protest to you, that I never yet have been so well as I now am. There are two little cabbins at the head of the *galley*, of which I have one. This favour was procured me by a young Officer, whom I teach *Algebra*. It is four or five days ago since I was visited by a certain head of a Squadron, called M. DE J——. I should perhaps, have received as much from another chief head of the Squadron, if he were not absent. This makes me to be considered by the sub-officers of our *galley*. Let this comfort thee."

XXIX. Notwithstanding these civilities, and the interest of his good friend, who was with the DUKE of MAINE, to present a petition for Mr. DE MAROLLES to the *King*, his sufferings were not mitigated. On the contrary, they now began to treat him with rigour, and to deprive him of the liberty of writing. He found, however, some opportunity of writing to his wife, and to congratulate her on her *escape* out of the kingdom. On this subject, he says,

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“ I daily pour out my soul before my God, to thank him for all the mercies and favours, which he has bestowed upon us all. The other letter was delivered to me the 6th of this month, together with another excellent one from our good relation and friend. † I wish I were able to send him an answer, and return him all the thanks which so many marks of his precious friendship deserve. But I dare not undertake it, and you must acquit me of that duty towards him. You must assure him, and all his family, of the sincerity of my affection; that his good letter afforded me great consolation, that it strengthened my faith, and settled my hopes, and that it hath produced excellent fruits in my soul. Desire him always to afford me the assistance of his good prayers. My support, perhaps, is owing to the supplication of so many good souls, who pray for me both in private and in public; for, of myself, I am nothing else but weakness and infirmity.

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† This letter was sent him by a *Pastor*, who wrote to him upon the *news* of his transportation into *America*, which report, however, was without foundation.

Nevertheless, by the grace of my God, I will stand; and I hope, that I shall persevere faithful unto him, even unto death; and that, in recompence, he will give me *the Crown of life*. Whatsoever hazard I run to write to thee, I will not forbear to do it, as often as God shall give me opportunity. It is the only happiness which is left us in our sorrowful separation, to be able to confer with, and comfort one another. But I shall likewise confine myself to write to thee alone for the future. Acquaint our intimate friend in particular with it, and desire him not to take it ill that I use † him thus. Let him know likewise, that I received his last, and his first letters, at the same time; for which I return him thanks, and desire that he will always assist me with his prayers. If the letters which I shall write to you are intercepted, and imputed to me as a crime, it will be a crime which I shall always take pleasure and delight in confessing, before all those who shall question me about it. I do
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† It appears highly probable, that this "intimate friend" was Mr. JURIEU.

not think that person of a just and equitable spirit, who can think ill of, and blame a husband for endeavouring to comfort his wife, in such sorrowful conjunctures as these are, to which it has pleased God to reduce us. This, my dear heart, is my resolution upon that point. Notwithstanding, let both of us, do all things with a christian prudence, so that we may give no handle against us to those who only wait for an opportunity; and, as to the rest, let us rely upon the Providence of God, the singular favours and mercies of which we daily experience. Let us *offer up our bodies and souls to God, as a living sacrifice, holy and acceptable, which is our reasonable service.* This is what I daily study to do. I can truly tell you, that there passes but few nights, but I water my bed with my tears. I do not say this, my dear heart, to afflict thee; I do, on the contrary, imagine, that this news may afford thee matter of joy, and an holy occasion to join with me in blessing God for it. For these tears are not the effects of a worldly sorrow, which bringeth forth nothing but death. But they proceed from the grace of
 God;

God; some of them from that godly sorrow which *bringeth forth repentance to salvation*, never to be repented of; others from the joy which I feel when I consider, with admiration, how great the mercies and favours are which God doth, and hath bestowed upon you all, and upon myself. I likewise reflect, with extreme joy and satisfaction, upon the sacrifice which thou hast offered up to God, of the goods which he had given thee and me. Thou mightest have enjoyed them, if thine heart had been turned and inclined that way. But thou hast made thee a *treasure of them in heaven, where rust and thieves spoil not*.—Thou hast, like Mary, *chosen the good part, which shall not be taken from thee*. I assure thee, my dear, that thou couldst not have made a choice more to my mind. I praise God, with all the powers and faculties of my soul, who hath given me a wife truly christian; who will, in my absence, do her endeavour to teach our children to be christians.”

XXX. During the month of December, our *martyr* had several conferences and disputes

putes with *Clergymen*, at the *Bishop* of *Marseilles*. The effects of those conferences were to be feared, because they often served to render their condition worfe; as it is thought it happened to Mr. LE FEVRE, who had been with the *Bishop* of *Marseilles* before Mr. DE MAROLLES. He acquaints us, in a letter written to his wife, with all that happened to him. It is dated from the galley *La Fierce*, the 20th of January, 1687. He begins with wishes for the new year, and advises her not lightly to give credit to all the grievous reports, which were spread abroad of his condition, and to believe nothing of it, but what he should write himself. Speaking of this public report, he saith,

“ All that is false of which you have sent me word, except two things, namely, that for above three months since, I have been confined to the *cbain* day and night, and that I have not been free from thence, only to be conveyed to the *Bishop* of *Marseilles*. I assure you that I have not as yet received orders from any one to employ myself in
work.

work. I sat very quietly in my place, and saw it done before the short days; and it is, at present, done almost every day, before I am removed from my place. Praise God, therefore with me, for this merciful treatment which he affords me, and beseech him, that so long as he shall think good to continue my sufferings, my condition may not become worse. I assure you, I have not so much reason to complain as you imagine, and that the time slips away very quickly. The week is no sooner begun, but I find myself at the end of it. When I am up, after having presented my petitions to God, I read six, seven, or eight chapters of holy scripture; and I make such reflections and observations thereon as I am able. I draw from this divine source, all the consolations which I stand in need of. God himself, doth most plentifully furnish me with them; and with his precious balm of Gilead, he gently anoints and supples all the wounds which my sufferings may make in my heart. I tell thee ingenuously, my dear child, that I was afraid the end of the conferences, which I had at the *Bishop of Marseilles*,

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would

would cast me into a very bad condition. But my fears are dissipated, and the conferences are ended as well, and as happily, as I could desire. I have therein followed the advice of St. PETER, I have rendered a reason of the hope that is in me, with meekness and fear. I have had the honour to dispute, more than once, before that illustrious Pre-late; but the strongest debate was, between a divine come from Paris, and myself. After having told this Almoner, that the answers which he made to my propositions could not give me satisfaction, we parted good friends. When I came down, I desired to pay my respects to the Bishop. They told me he was at mass, and that if I would stay for him, he would not fail to return. I asked leave of one of our Patrons, who attended me, which he granted. I had the honour to speak to him, and he caused me to come up into his chamber. We came thither, and several Clergymen with us; and after having told him that his Almoner and I had finished our conferences, I returned him thanks for the goodness and charity which he expressed towards me in this interview, and

and I assured him, that I should be always ready to acknowledge it. He answered me in the most obliging manner in the world, telling me that he was sorry that he could not make me a *Catholic*, and that all that they were able to do, was to pray to God for me. At my departure, he told me that he would willingly serve me if opportunity should offer. I believe it will please you very much, to hear this little account."

XXXI. I shall not make any difficulty to discover how he entertained his wife in her forlorn estate, notwithstanding, he desires her to communicate his letter to nobody. He gives her an account of the little respects which he received, but it is easy to discover that he enters upon it with a design to allay, by all manner of means, the trouble of a wife overwhelmed with grief. The greatness of his soul, making his duty his principal care, knew how, in other matters, to accommodate himself, without difficulty, to his sorrowful condition. Of this, we have another proof in the following letter :

“ My paper is full, and I find I have yet a long story to tell you. I am lodged in one of the extremities of the *galley*, which is called the *prow*, or *beak*, in a little cabin, which is about seven or eight feet square. Its ceiling is so high, that I cannot stand upright in it. We generally lie four of us therein, two *gallriens* and two *slaves*. I commonly boil the pot twice or thrice a week, in which is put five quarters of a pound of mutton. This does not make a full pound of our country weight. There is but little beef here, and almost no veal. The *gall rien* and I eat together, though I alone pay for it; but he does me service enough for it otherways. Bread is dear, but I sometimes eat of the *King's* bread. As to the rest of the food, that which the *King* allows the *galley-slaves* is, for the whole day, a good half porrenger full of beans, dressed in oil. I eat none at all of it, so my usual food is bread, with which I have, of late, at a few dried rasins; a pound of which cost me eighteen *deniers*, and that serves me for three or four meals. The wines here are so gross, that they breed very much gravel. I
lie

lie upon a mattress of a *galley*, which they call *brapontin*. It is made of three or four old coats. I had it from a *gallerien* belonging to my bench, who went off with the *first* embarkment for *America*; it cost me four *sols* and a half. I have, about a month since, begun to lie undressed, and in sheets. If the cold, which we feel, should very much increase, I will again lie in my cloaths. They have lent me a quilt, which, together with my great coat, serve me for a coverlet. I have bought coats, which are very dear, and I make a little fire in our apartment. Our Officers come to warm themselves, and talk with me at my fire; I mean those who have the command of the *galleriens*; and I always receive civility enough from them. Yet they denied entrance into our *galley* to some Officers of other *gallies* who came to see me. The *second* embarkment for *America* is made up; but, I believe, the vessel is yet in the port. They have apparently, laid aside the thoughts of sending me thither. There arrived here a *chain* of 150 men, the beginning of the last month, without reckoning thirty-three who died by the way. Mr.

GARNIER is one of this number, with a nephew of Mr. VARNIER, doctor of physic. These two came from *Vitry in France*. Mr. CHANGUINON DE VASSY, and his brother-in-law, who went by the name of CHEMET, There were seven or eight of them *Protestants*. The four first are in the *Hospital*. I divert myself, after my morning and evening acts of piety and devotion, either with *Algebra* or *Geometry*. I have been told, that there is, in this city, a man who pretends to *Algebra*. If this be so, we may teach each other something; but he is gone five or six weeks since to *Paris*."

XXXII. It was the sentiment of Mr. DE MAROLLES, from the civility of the *Bishop*, that nothing more grievous would happen to him. Notwithstanding, about six weeks after his conferences, he was taken out of the *gallies*, to be shut up in a kind of *dungeon*, which was made purposely for him, in the *citadel* of *Marseilles*. It is highly probable, that these orders came down from the *Court*, upon the report of the *Ecclesiastic* of *Paris*, of which he makes mention in his letter. For it must be observed, that all the
different

different persecutions, all the augmentations and additions, to the pains of our *martyr*, were done by exprefs orders from the *Court*. He had made fuch a noife in the world, that they endeavoured at *Verjailles* to triumph over his patience.

The world will doubtlefs be very glad to know the labours of this holy man, upon this *laft* theatre, where he maintained the conflict for the fpace of *fix* years, againft *nakednefs, hunger, cold* and *darknefs*. He wrote to his wife on the 25th of October, 1687. He fpeaks under the name of a *third* perfon; but, to my knowledge, it is written with his own hand. We may conclude, from the date of this letter, with what feverity he was handled, and with what ftraitnefs and vigilance he was kept; becaufe he could not let any one hear from him till *feven* months after he was fhut up. The letter runs thus:

“ You defire, Madam, to hear from your husband. This is what we learn from the report of the city. The 12th of laft Fe-

bruary he was taken out of the *galley*, and put into the *citadel*. He is thrust into a little room, which served for a soldier's lodge. But they have made such an alteration in it, that the most of the light that is there comes in by the chimney. The *King* allows him five *sols* a day for his subsistence; he lives upon that. He is committed to the custody of the *Major*, who, the better to secure him, places a sentinel, day and night, at the outgate of his chamber, and another at the top of his chimney. They say, that he is not grieved at it, but doth very patiently suffer his affliction. This is what we learn from the report of the city. Be not afflicted at his condition; he is endued with constancy enough to put him above all. We are all more apt to complain than he, and we have great reason to say, with David,

O Lord, how long——

How long, O God of Hosts!

Farewell, Madam. I recommend both yourself and your family to the grace and mercy of the Lord. Be pleased to pardon me if I do not tell you my name. I am no less your servant."

XXXIII.

XXXIII. I have met with no letter of the *three* following years ; but we see by those which he wrote in the year 1691, 1692, into what an *abyss* of misery they cast and confined him, and how great was the strength of his faith and hope. He comforted his companions in service and affliction, and assured them of the fidelity which he was resolved to keep to his Saviour. I find a note without date, which is written with a trembling hand, but it is the hand of our *martyr*. It is an answer to another *Confessor* who had written to him, wherein he says,

“ I know not how to express to you, my most honoured and dear friend, how agreeable were the things which you have, and do still communicate to me. You have fully satisfied my desires. I praise God that he hath heard the prayers which I offered up for your re-establishment. I beseech him, with all the powers of my soul, that he would carefully preserve you, both for your own sake, and for the sake of those to whom you afford great consolation. It was
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not without a great sense of grief and sorrow, that I heard of all that you suffer, and our brethren with you. Let us all comfort ourselves with the *cause* of our sufferings. Let us always fix our eyes upon the *recompenses* which God reserves for us. Let us assure ourselves, that all that we suffer is a certain sign that our names are written in the book of life. Let us count it all our happiness, that God doth not think us *unworthy* to suffer for his Name. I have not time to say more now, therefore wait always patiently.—I am sorry that they have given themselves the trouble to procure a pension for me. Write to them that they trouble themselves no more about it: I am *contented* to live on bread and water.”

XXXIV. His friends had made their endeavours to procure him some relief; but they were unsuccessful, by reason of the severity of those who had the management of him. Of this he informs us in a letter to a friend, of the 31st of August, 1691. In this letter he says,

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“ I confess, with you, that Mr. LE FEVRE is an excellent man. He *writes* like a complete divine; but that which he is to be most esteemed for is, that he *practises* what he says. May the Lord bless, preserve, and strengthen, both yourself and him! This will afford me great and singular consolation. I thank you both for the encouragements which you give me: the Lord will give me grace to profit thereby. Do not turn your eyes upon me, but regard yourselves, and the rest of our brethren; it will be there you will find occasion to bless the Lord. Assure them all, that I daily pour out my soul before God, several times a day, to procure for them the succour and assistance which they stand in need of. To come to the question, which you so earnestly put to me, concerning my *nourishment*: I acquiesce and content myself with every thing; and I had not opposed it, but because I know I have to do with a *Major* who gets me my food, and who will *pocket* the money which shall be given, and will always treat me very ill. Though I should have my diet from the *ordinary*, it will be the same thing. I have
already

already passed through their hands. Let the Lord preserve, and fill with his favours and blessings all those holy souls, who interest themselves in my behalf! If ever I have the opportunity to answer you again, it shall be in a more ample manner than I have at present done. My lamp gives but little light. My eyes fail me. I make use of broken spectacles. All this is not proper to dispatch business."

. XXXV. In a letter, written to his wife, he chides her for troubling herself at his condition, so as to impair her health.

" It is not above two hours I go, my dear heart, that I received a letter which gives me more sorrow than joy. I received it in the midst of my offering up my evening sacrifice to God, on the sabbath day. Thou believest that I hide the condition and place, in which I am, from thee: but I have much more reason to believe, that thou dost conceal thine from me. I know my judgment is but too true, by what you have confessed. That which grieves me is, that you make
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me an occasion of your indisposition. If it is I that put the sword to your heart, then I do, very innocently, stab myself. My spirit, my heart, is too deeply engaged to thee, not to be sensibly affected with the evil which thou sufferest. Be not disturbed at this new cross, which God lays upon me, by thy means. Do not fear it will prejudice my health. I will bear it like a *christian*, and always with the submission which I owe to the *orders* of my God and Father, who is full of tenderness and compassion towards me. Imitate me in *THAT*, my dear and well-beloved widow, and not in the many *failings* which you have known in me. Love me always tenderly, as thou hast done; but let this love, which I desire of you, be always *regulated* by divine love; that which I have for thee is never separated from it. Although I have great reason to bless myself for thee, and although I daily pour out my soul in praises to God, for the singular favour which he hath done me, in joining me to a christian wife, (for thou hast contributed very much to the moderating my suffering, by saving thyself, and our dear family, from
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the *deings* of this age. yet I always feared you did not receive with submission enough the affliction, by which it pleases God to *prove* us. Let us imitate ELI, and say with him. in all our sufferings, *It is the LORD; let him do what seemeth him good!* What reason have you to fear lest evil should befall me? Dost thou question the Omnipotence of God? Oughtest thou to imagine that God will desert me at last, after several years miraculous preservation of me; even though I should lose my life to preserve my fidelity which I owe to my Saviour? Remember, he himself has said, *Whosoever will save his life, shall lose it; but whosoever will lose his life, for my sake, the same shall save it.*—I must now satisfy thy curiosity. I have so many things to tell thee of that kind, that I cannot mention them without disguise, and without an imaginary and borrowed name. May the Lord, who favours us in so eminent and miraculous a manner, grant, if it be his pleasure, that no inconvenience may happen thereupon. But I desire of thee beforehand, that thou wilt not make it a subject of affliction; but that thou wilt take occasion thereby to bless the Lord.—The place
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in which I am, served formerly, for a lodging for soldiers; but since that, they have converted it into a *dungeon*. They have made so much alteration therein, that there doth not so much light come in at present, as to hinder me, by day, from running myself against the walls. After I had been here • three weeks, I was assaulted with so many inconveniences, that I thought I could not live three or four months; yet it will be *five* years, the 11th of next February, that God hath preserved me in this place. About the 15th of October, in the first year, God, who never sends me evils but for my good, afflicted me with a painful defluxion, which fell to the elbow of my right arm and shoulder. I could not undress myself. I spent the night, sometimes upon my bed, sometimes walking backwards and forwards in my usual darkness. I set myself to reflect upon the occasion of my disease, and concluded that it proceeded from the cold and moistness of the winter; and that to remedy it, I must drink my wine pure and unmixed, which I did for two days following. At length, perceiving my pains to
increase

increase, I took the contrary course and drank water. Finding myself well after it, I have ever since continued the practice. The defluxion, I was just now speaking of, was so bad, that I felt it for near a year. The Lord hath tried me with several other inconveniences, but he hath delivered me out of them all. I forgot, my dear, to give thee a complete description of my little *Sanctuary*. It is ten of my feet in length, and twelve in breadth. All my goods is a bed from the *Hospital*, which was brought there about five or six months before I came here. I lie upon one of the *Hospital* quilts, with a straw bed under it; and, in this respect, I am much better than in the *galley*. This is the *fourth* winter which I have spent here almost without fire. The *first* of these four winters, I had none at all. The *second*, they began to give me some on the 28th of January, and took it away from me before the end of February. The *third*, they gave me some for about fourteen or fifteen days. I have not yet seen any *this* winter; and I will not ask for any at all. The *Major* might give me some if he would, for he hath money
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of mine; but he will not give me a *double* of it. I have sensibly felt the *cold*, *nakedness*, and *hunger*; but all this, I thank God, is passed and gone. I have lived on five *sols* a day, which is the subsistence which the *King* hath appointed for me. I was, at first, fed by an *ordinary*, who treated me very well for my five *sols*. But another, which succeeded him, fed me, for the space of five months, and cut me off three *sols* in my food. The *Major*, at length, undertook to feed me, in his turn; which he did at first very well; but, at length, he left off to do well. He opens my *dungeon* but once a day, and hath caused my dinner, several times, to be brought at *nine*, *ten*, and *eleven* o'clock at night; and I did not receive any bread from him once, for the space of three days, and at other times, but twice in twenty-four hours. Let not so many miseries afflict thee, my dear. Consider as I have done, that this diet was *appointed* for me by the sovereign physician of my body and soul, to whom I have resigned myself, and that he would not have appointed it, if he had not judged it necessary. It is by this means, and the sparing manner

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which

which I have lived all this present year, that God hath preserved me in life and health. Beware therefore, of falling into regret, whereas you ought to bless God for his merciful conduct towards me. I have just told you that I have suffered nakedness. I have been almost a year without shirts. My clothes are more torn and ragged than those of the poorest beggars, which stand at the church doors. I have gone barefoot till the 15th of December. I say barefoot, for I have had stockings which had no feet, and a pair of old shoes, unsewed on both sides, and bored through the soles. An *Intendant*, who came into this city three years ago, saw me in this *magnificent* dress, and, though he promised me much, yet he left me ten months in this condition, at the end of which, God raised me up succour, which there was no room to expect. He put it into the heart of a charitable pious person, the *Almoner* of the *citadel*, to visit me. This, without doubt, was done with the agreement of the *King's Lieutenant*, who is likewise very charitable. Having seen me in the sorrowful condition in which I was, he went out immediately

immediately to fetch me some of his linen; but I hindered him. At length he procured me a whole *galley-shave's* suit, and obliged the *Majon* to buy me a pair of shoes, and a close pair of breeches, out of my *own* money. So that by the care of this good person, I am better clothed than I have ever been in all my captivity. He procured me likewise a most notable advantage, which is, that for this year and a half, the *King's Lieutenant* gives me, every day, a lamp full of oil, which affords me light for six, seven, and eight hours. This gives me an opportunity to read the holy Scripture more than I did before. They gave me but a little candle for a *liard* day. I believe this is enough to satisfy thy curiosity. I must further add, that I have been for these five or six months, troubled with an oppression of the lungs, which almost took away my breath. I have likewise been troubled with giddiness, and have fallen down so as break my head. This giddiness I impute to the want of food. But I am now, by the grace of God, in more perfect health than I have been these forty years. I speak, my dear, sincerely, as in

the presence of God. For two or three months they have given me regularly, three little loaves, and often soup, since which time my head is almost settled, and I sleep much better. After the comfortable news which I tell you, think no more but to rejoice at it, and to praise God for it, and labour after thy health, which shall always be my concern. This I conjure you in the Name of God. Let not your suspicions any more trouble the rest and satisfaction which I find in the possession of his favour."

XXXVI. On the first day of the year, 1692, Mr. DE MAROLLES wrote to one of his companions in affliction. After having acquainted him with the situation of his soul, and assured him that, through the grace of God, flesh and blood had never harrassed him, to yield to any of their pernicious counsels, he gives him this account of his little necessities:

" I intreat you, with my usual boldness, to buy me, if you can, for three *sols* and a half, some thread which is not dyed to mend
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my linen, and as much brown thread for my breeches and other clothes; and cause the whole to be bound up in two bottoms. That will be enough to serve me the remainder of my days. It is above six weeks since the serjeants have asked the *Major* every day for some thread for me, without the least success. Thus do I fare, in all things, with him. He has, for these three months, refused to get my linen washed.

XXXVII. In the following letter we see how those two famous *Confessors* consoled each other. MR. DE MAROLLES tells his friend,

“ You speak just to my mind, my dear brother, when you say, that we *alone* shall be the persons, whom the *King* will not make feel the effects of his clemency. We are brought upon the stage in order to strike a *terror* into the whole kingdom, and upon whom must fall that vengeance, which the *King* makes those to feel, who do not acquiesce and submit to his orders. But if we have had the misfortune to disobey our *Great Monarch*,

let this be our comfort, that we did it out of an *indispensible necessity* to which we were reduced, of disobeying him. We have *preferred* the obedience which we owe to the Divine Majesty to the mandates of a mortal *Prince*. This is the *laudable crime* for which we suffer so many miseries. Let us always fix our eyes upon the glorious recompenses, which God reserves in heaven for us, for that very crime for which the God of this world will perhaps never forgive us. Let us wait the will of the Lord, and be always faithful to him."

XXXVIII. On the 24th of March, 1692, he wrote again to his wife, and acquaints her with the sole trouble which had afflicted him during the whole time of his captivity. He tells her that with joy he had received her letter of the 16th of December; after which, he observes that the pleasure of their correspondence might be interrupted, and says, she must prepare herself for such an event. At length, he tells her,

"The christian manner in which, my dear wife, you received the account of my sufferings,

sufferings, engages me to hide nothing thereof from you. All that you know is but very little in comparison of what I am going to tell you. I know very well that I cannot perform what I propose to myself, without making an open confession of my infirmities, and the narrowness of my spirit: but I have always been sincere, and I will continue so to the end. I will endeavour to make myself pass for no other than for a man of very common endowments.—When I was taken out of the *galley* and brought hither, I found, at first, a great deal of pleasure in this change. My ears were no longer offended with the horrid and blasphemous sounds, with which those places continually echoed. I had the liberty to sing, at every turn, the praises of my God. I could prostrate myself before him as often as I pleased. Moreover, I was discharged from that uneasy chain, which was infinitely more troublesome to me than that of *thirty* pounds weight which you saw me carry. But notwithstanding all these troubles, the Lord, who resolved to make me experience his succour and assistance, in a rare and extraordinary manner,

suffered me to fall into a *terrible* trial. The solitude and perpetual darkness in which I spent my days, presented my narrow soul with such frightful and terrifying ideas, as made very fatal impressions on my mind. It was filled with a million of false and vain imaginations, which did very often transport it into deliriums and idle fancies, which lasted sometimes for the space of *two whole hours*. My prayers were no remedy against this evil. God was pleased it should continue for *some months*. I was plunged into a *profound* abyss of affliction. When I considered, together with this sorrowful condition, my little bodily rest, I concluded from thence, that it was the high road to distraction, and that I should never escape falling into that state. I incessantly implored the succours of my God. I begged of him, that he would never suffer my enemies to triumph over me and my sufferings in so sorrowful a manner. At length, after much prayer, sighs and tears, the God of my deliverance heard my petitions, and, after so many tempests, sent a perfect calm and serenity. He dissipated all those illusions which

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gave me so much trouble. After having delivered me out of so fore a trial, never have any doubt, my dearest wife, that God will not deliver me out of all other trials. Do not, therefore, disquiet yourself any more about me. Hope always in the goodness of God, and your hopes shall not be in vain. I ought not, in my opinion, to forget to take notice of a considerable circumstance which tends to the glory of God. The duration of so great a temptation was, in my opinion, the proper time for the old *Serpent* to endeavour to cast me into rebellion and infidelity. But God always kept him in so profound a silence, that he never once offered to infest me with any of his pernicious counsels; and I never felt the least inclination to revolt. Ever since these sorrowful days, God hath always filled my heart with joy. I possess my soul in patience. He makes the days of my affliction speedily to pass away. I have no sooner begun them but I find myself at the end of them. With the bread and water of affliction, with which he tries me, he affords me continually, most delicious repasts.

XXXIX. This is the *last* letter of our *martyr* which hath been put into my hands. We may believe they doubled their rigour to deprive him of his consolation. For we are informed, by a letter from a faithful *Confessor*, who was on board the *galles*, and who hath always run all hazards to do him all the services he could, that the *extreme* weakness of his *body* and *eyes*, hindered him from reading and writing, a month or two before his death; which was on the 17th of June, 1692.

XL. There is an extract of a letter from *Marseilles*, the 20th of June, 1692, which says,

“ The subject of this letter is chiefly to acquaint you with the death of Mr. DE MAROLLES, that famous Confessor of Christ, who hath been so long shut up in a *dungeon* in the great *citadel*, where they have made him suffer very much. He was pressed to the *last* to change his religion; but he continued to persevere in his own. He died the day before yesterday, and was buried by
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the *Turks* among the *Turks*. Thus is he out of his misery, and crowned with glory, in ABRAHAM'S *bosom*. We ought to desire to end our days as *boldly* as he did; who died a *true martyr*, with great constancy and resignation. Thus shall he enjoy an eternal recompence, whereas his *Persecutors* shall have a great account to give to the SOVEREIGN JUDGE."

I pass over other circumstances in this letter for fear of discovering the *Autbour*, who is, perhaps, a *Roman Catholic*, smitten with the sufferings of our *martyr*. He adds,

"If you do not know Mr. DE MAROLLES' relations, communicate, if you please, what I write to you, to Mr. BARNARD, who hath sometimes asked me about him. May God comfort the afflicted, who ought to be glad to hear that he is at rest. He had nothing to hope for but sufferings in this world."

XLI. There is another letter on the same subject, from that generous *Confessor* who
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was on board the *gallies*, of the 20th of June, in which he informs his wife,

“ That this dear *martyr* of the Lord, resigned his spirit into the hands of his Father, on the 17th day of the present month, and was, the next day, laid in his grave by *six Turks*; as it is the custom here to bury those who die faithful to their Saviour. I cannot, (he proceeds) give you an exact account of his last hours, nor of his last words. But I will tell you briefly what has been known. You have already learned, by the letters of this dear *martyr*, that, after having groaned for sometime under irons, he was removed to a *dungeon* dreadful for its *obscurity*, and much more for its *stench*. You know that they fed him but *very* ill there, and that he often laboured under *bunger*, not having enough even of *bread* and *water*, which was his common diet. This great austeri-
 ty made him very weak, and flung him into great *vertigoes*, so that he fell down, about two months since, with very weak-
 ness, and dashed his head against the wall, in which he made several *wounds*. He hath been con-
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tually languishing ever since that moment, and his life hath been nothing else but a living death. Those who had the management of him, were *insensible* to all his pains; excepting that, for these six weeks past, they gave him a *little* better, and a *little* greater quantity of victuals. But his body was weakened, and his nature brought so low, that it could not recover its strength: This faithful servant of the Lord had almost lost his sight, about a month since. Though I had sent him your last letters, he could neither read them, nor return any answer. He likewise gave me those which I, from time to time, wrote to him. He was forced to be contented with hearing by word of mouth from me, and caused me to be told, that he recommended himself to the prayers of his good friend, and that he thought of nothing else but his departure. God hath, at length, disposed of him, and he shall return to us no more.—He hath gone through the most cruel torments which *inhumanity*, in its *utmost* extent, could inflict: but yet God hath never suffered them to make a prize of his innocence.—I must tell you, for your consolation,

consolation, that from the time they saw this dear *martyr* begin to grow weak and decay, he was *often* visited by *doctors* of the contrary communion; but this firm, and immoveable servant of God, was not *moved* by their visits. He heard, without *trouble*, that which he rejected, and did not return railing for railing. He *blessed* his enemies to the *last*. His glory will never be blotted out, neither in *heaven* nor in the *earth*.”

AMEN.

APPENDIX.

A P P E N D I X.

I. **I**F, as Mr. JAQUELOT has supposed, the reputation of our *martyr* is not to die away, the History of his sufferings must be repeatedly re-published. It is true, Dr. PRIESTLEY has lately re-printed this History, and that also of Mr. LE FEVRE. But he has done it with some remarks which might have spared, and in a manner not so proper to be an introduction to the following Essay on Providence as this Abridgment.

II. The Dr. says, "some perhaps may wonder that I should choose to exhibit to this advantage persons who appear to have thought very differently from myself, considering Jesus Christ as the supreme God, and addressing prayers to him." I own, I was surprized to find an Edition of this Work by JOSEPH PRIESTLEY, L L. D. F. R. S.

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But I see no need for his *apology*. If, by “ considering Jesus Christ as the supreme God,” the Unitarian sense of that phrase is regarded, why should Dr. PRIESTLEY assert, “ that was the error of the times ? ” The Catholics and Protestants in *France*, in the year 1685, believed indeed, That the Word which was made flesh, and dwelt among us, was God, and that he thought it no robbery to be equal with God*, but they did not believe that Jesus Christ was the supreme God, in that sense in which Unitarians speak of the Divine Being. If by “ considering Jesus Christ as the supreme God, and addressing prayers to him,” the Dr. means only to say, they believed he was truly and properly God, with the Father, and the Holy Spirit, and that religious worship was due to the Son of God, this sentiment, if it be an *error*, has been the error of *all times*. “ They stoned STEPHEN invoking and saying, Lord Jesus, receive my spirit. Jesus therefore, was the God whom the dying martyr invoked in his last agonies ; when men are apt to pray, with the utmost seriousness,

* PHILIPP. ii. 6.

oufness, to him whom they conceive the mightiest to save †." This practice is yet continued; and when *the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, when this day of the Lord shall come*, it is still believed that the Deity of Christ will be openly, and universally acknowledged. But, to make us the more indifferent to the leading articles of their creed, the Dr. adds, "that these particular men were not by profession, theologians." The fact is admitted; but the insinuation is inadmissible. Have not thousands who never sat in the Professor's Chair, who never stepped into a pulpit, manifested that judgment concerning the character of Christ, as well as that affection for his person, and obedience to his will, which has not often been exceeded by theologians of any denomination? Besides, according to the learned LAMPE, even St. JOHN, himself, was not called a theologian, till the fourth century; and then, by such persons, and for such reasons, as Dr.

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PRIESTLEY

† Bp. HORSLEY.

PRIESTLEY cannot much approve ‡. Steadfast, however, to his purpose, he yet adds, “ their opinion of Jesus Christ had no influence *whatever* in enabling them to bear their sufferings.” This is a *bold* assertion. For Mr. DE MAROLLES says, “ I returned such answers to the question which he [the Procurator General] put to me, as Jesus Christ inspired me with, according to his promise:” §. and, in a letter to Mr. JURIEU, he says, “ I fix my confidence upon the eternal Rock. I put all my trust in him. I expect help and succour from him *alone*. I persuade myself, that nothing shall be able to move me, fixed upon so solid a foundation.” ¶ The Dr.’s assertion is not only bold, but *unphilosophical*. For, every opinion which the mind of man embraces, must have some influence, but opposite opinions, especially on this subject, cannot produce the same effects. If we ask, *How* were these martyrs enabled to bear their sufferings? We are told, they were supported by “ the principles of christianity in general,

‡ Prolegom. in Joan. l. i. c. vii. § 21, with the notes.

general, such as are common to Trinitarians, Arians, and Unitarians." In confirmation of this position, it is said, "Accordingly, we find that persons of all these denominations, have borne persecution with equal firmness." Were this the fact, *firmness* is but one commendable quality under oppression. The faith, hope, meekness, humility, and devotion of the sufferer, must be considered; and when we impartially compare Mr. DE MAROLLES, on all these articles, with Arians, or Unitarians, where shall we find his *equal*? If Dr. PRIESTLEY can tell us, let him name the man.

III. However, though I dissent from him, on this subject, I have, nevertheless, read with pleasure several of his observations on the sufferings of our *martyr*; some of which, I beg leave here to introduce.

"A christian, (says Dr. PRIESTLEY,) should at all times *rejoice as though he rejoiced not, and weep as though he wept not; because the fashion of this world passes away, and the Lord, his judge, is at hand.* He ought to

consider nothing as properly *his*, or as deserving his attachment, but that *inheritance which is incorruptible, undefiled, and that fadeth not away, reserved for him in heaven, in that state which is called the new heavens, and the new earth, wherein dwelleth righteousness.*"

“ In time of persecution these christian sentiments are perpetually obtruded upon us. Without any effort of our own, the occurrences of every day will suggest them ; and though it is our duty not to court, but to shun, persecution as well as evils and trials of any other kind, lest we should not be able to acquit ourselves well in them, and might justly draw upon ourselves the punishment of our presumption and vain confidence ; we should exert ourselves to do every thing in our power to acquire those sentiments and resolutions which are naturally produced by the circumstances attending persecution. The less our situation does for us, the more we should do for ourselves. Now, it appears to me, that one of the best methods of doing this is the reading the histories of persecutions, and of course

course contemplating the lives and characters of those who have distinguished themselves as martyrs in the cause of truth. Next to seeing and conversing with the men ourselves, and being witnesses of their patient sufferings, this will have the greatest effect to dispose us to feel and act as they did."

"Of all the christian martyrs whose histories I have read, I know of none whose behaviour appears to me more worthy of attention than the persons whose sufferings I now bring before the reader; as, though they were not directly put to death, they shewed more real fortitude of mind than those who suffered a violent death in any form. To die by the sword, by wild beasts, or by fire, requires the resolution and exertion of a few hours at most, (though certainly the most vigorous and heroic that human nature is capable of) but the horrors of a dungeon, which these men endured, to say nothing of the dreadful punishment of the *gallies*, required the unremitting exertion of months and years."

“ In a public execution, more especially, there are many things which contribute to raise a man’s spirits, and carry him through the dreadful scene with a good grace ; but solitary confinement tends to depress the mind ; and in the cases * before us, it was attended with every thing that could make men pass their time in the most comfortable and irksome manner. To them death, in any form, must have appeared a happy deliverance. Yet those long sufferings, we see, were borne without any impatience, or a spirit of revenge, but with the greatest meekness and resignation, and with sentiments of good will even towards those who inflicted them.”

“ This circumstance it is that shews an infinite superiority in the behaviour of christians suffering in the cause of truth, to that of the North American Indians in braving torture and death. They do it without complaining, indeed, but with the most rancorous and revengeful disposition ; comforting

* The cases of Mr. DE MAROLLES and
Mr. LE FEVRE.

forting themselves with the thought of having inflicted on their enemies the same torments when it was in their power, and wishing to inflict them again. They die with the feelings of a brute beast; but christians with that dignity which is the perfection of human nature. They who, from a hatred of christianity, give the preference to the courage of the Indians, in bearing torture and death, to that of the christian martyrs, shew their utter ignorance of every thing in which true greatness of mind, and dignity of sentiment, consist. This is discovered, not by the mere bearing of pain, but by the temper of mind in which it is borne †."

" The reading of such works as these, besides giving us a lively idea of the power of virtuous principles, and in some measure inspiring us with them, so as to prepare us to act with the same fortitude ourselves, should we be called to it, should make us

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† These are very just and useful remarks; but how do they agree with the latter part of Dr. PRIESTLEY's apology? See Page 91.

more sensible of our happiness in being exempted from such trials, and dispose us to distinguish ourselves by *active* services in the cause of truth, when we are not called to do it in the way of *suffering*. As these martyrs promoted the great cause of christian truth in the manner which *their* times and circumstances required, let us do the same in *ours*; and though not capable of doing it in the most glorious manner possible. let us acquire all the honour that we can. If we do not give our *lives*, which is unquestionably of far greater value than any thing else, let us at least give our *time*, and our *labour*."

" When I am sitting in a chearful room, by a comfortable fire side, with my family about me, attending without restraint, to any pursuit of philosophy, theology, or general literature, for which I have an inclination, visited by my friends, and corresponding with whom I please; when I see the chearing rays of the sun, and the fair face of nature, and make what excursions I please, and in what manner I please, to
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distant places, as health, convenience, or pleasure, may require; I think of Mr. MAROLLES, who after having been accustomed to enjoy all these blessings, voluntarily incurred the loss of them all, and, without repining, thought himself abundantly recompensed by the peace of his mind, and his future prospects. How strenuously, then, should we exert ourselves to make the best use of the liberty we enjoy. *Deus nobis hæc otia fecit.*"

Long may Dr. PRIESTLEY live to enjoy his cheerful room, his family, and his friends; the cheering rays of the sun, and the fair face of nature, by making the *best* use of his liberty! If I should think he has not yet perfectly learned that lesson, I am, in this respect, at least, a *necessarian*.

IV. In the book which I have abridged, there are many observations in the preface, and some more closely connected with the narrative, which are both serious and instructing; but to make the preceding History more distinct and clear, I have taken no notice of those remarks. But in this Appendix,

dix, a few of them may be acceptable to the Reader.

“ Many,” (says the *Editor* of the Edition in 1712,) “ Many will be apt to say, What need *we* examples of this kind in these latter ages, since the church is come under the *protection* of *christian princes*, who have been nursing fathers to it. The *primitive* christians they readily extol, and the faith and patience of the *first martyrs* they hear and read of with admiration. But of the *modern martyrs*, these objectors seem to understand but little of the necessity of such examples, and but slightly esteem their sufferings. But this is a prejudice which, with submission, I shall presume to say, arises from too great an inadvertency of what is both predicted in scripture, and recorded in evangelical history, concerning the state of the church, in the *middle*, and in these *latter* ages.”

Of this, the *Editor* gives considerable proof, and observes, “ that as in the primitive persecutions, we find the *last*, namely,
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that of DIOCLESIAN, to exceed all the *former* in duration, the numbers of the persecuted, and the variety of their sufferings, so, in *this* persecution of the churches in *France*, and *Piedmont*, carried on by the power and influence of another DIOCLESIAN, [for such was LEWIS XIV.] we find a like proportion in every respect."

"It was" (he observes) "in this last persecution, that Mr. DE MAROLLES shined so gloriously in this christian warfare. It was in this, that he stood so immovable, when thousands fell on all sides of him, in courts, in prisons, in conferences; himself remaining equally unshaken with either menaces, or intreaties. It was in this, that he bore up afterwards with a great and elevated soul, both in the *gallies* and in the *dungeon*. What a long and dismal night must this latter *six years* have been to any other, who had not been possessed of such a clear conscience, and a joyous mind, as God vouchsafed to him! The cordials of divine comfort must have been very strong that could support him under the load of his chains,

chains, and in such horrid circumstances so long! And indeed, it appears, through his whole History, that as his sufferings were uncommon, so his consolations were exceeding great."

This pious *Editor* adds, " If I may judge of others advantages by mine own, the benefit they will reap by reading such lives will not be small; there being no sort of reading which I have yet experienced, which, next to that of the holy scriptures, tends more to nourish our faith, hope, and charity, to beget meekness and humility, and to impregnate the soul with such an heavenly disposition, and such an absolute submission and resignation to the divine will, than these narrations. Indeed, when we see others, with so entire a resignation to the divine pleasure, sacrifice their *lives* and their *all*, in a cheerful obedience to his commands, how can any of us repine under any of the common sufferings of this human life, be they indignities, losses, pain, sickness, or other afflictions, none of which are to be named with those of *martyrs*?"

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Mr. JAQUELOT, who wrote the History of the sufferings of Mr. DE MAROLLES, has interspersed several just remarks in his History; and, at the close of it, he observes, “ We may, without exaggeration, say, that he was one of the most famous *martyrs* that the church ever knew. He hath” (says Mr. JAQUELOT) “ undergone all the most formidable afflictions that the world, that the fury of persecution, could invent. He hath sustained every thing which was able to shock human nature! But he sustained it like that house built upon a rock, which Jesus Christ speaks of in the gospel, and which the most violent storms could not overthrow. He seemed to, be engaged to the world by the strongest ties of flesh and blood. He had an estate, he had a wife, and children, who were dear to him. How often were great and various efforts made to triumph over his fidelity! Yet they could not say, that a morose and conceited humour had produced any thing like obstinacy in his soul. His constancy was well founded; it was enlightened and built upon good reasons. He always gave a reason of his hope
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with modesty. This is a testimony which all the *doctors*, who have had any conference with him, cannot refuse to give him.—One year on board the *galies*, five years in a *dungeon*, perplexed with *darkness*, and *stench*! always exposed to *cold*, *nakedness*, and *bunger*! Imagination itself cannot, without horror, from a just idea of all those sufferings.”

“ Notwithstanding” (says Mr. JAQUELOT)
 “ this blessed *martyr* shews us, that during the whole time of so tedious and dreadful a combat, in which he was besieged by all the horrors of this life, in which the world presented him with its riches, and honours; he, faithful to his God, always kept his flesh in a respectful silence to the adorable Providence of that great God, who would be glorified in his afflictions. What a treasure of consolation and instruction would it be to *all* the faithful, if we had the thoughts, the meditations, the prayers, the private conferences of this holy soul with his God, during those *five* years in which, to speak in the language of David, *his body sunk in the deep mire.*”

V. Though

V. Though we are not thus indulged, yet, by reading his Life, and his Essay on Providence, we have much to animate us to be *followers of them who through faith and patience inherit the promises*.—If I venture to make additional remarks on this subject, they shall be few in number, and, not altogether unworthy of being connected with the preceding observations.

By meditating on the inward satisfaction and stedfast hope of such sufferers; by considering the utility of their examples, the good report they have obtained, and the advantage of a close acquaintance with their History, some have almost envied their lot, and looked upon their own, if not with discontent, yet without that gratitude which their condition required. If such a temper should spring up in us, let us attempt to destroy it, by recollecting, that the disposal of our lot is with the Lord, and that he will be glorified in all the diversified conditions of life. Eminent degrees of distinguishing grace, teach its possessor, *in whatsoever state he is, therewith to be content*. They teach
him

him to know both how to be abased, and how to abound; every where, and in all things, instructing him, both to be full, and to be hungry, both to abound, and to suffer need. Nevertheless, it must be confessed, seldom has the grace of God appeared so glorious as when believers have been afflicted, tempted, and oppressed. Should it be asked, what shall be done to the man whom God delighteth to honour? The answer of HAMAN to AHA-SUERUS, would be absurd. For those whom it has pleased God to honour *most* have said, *Even unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the world, and are the offscouring of all things unto this day.*

“ The sentiments of the primitive writers, upon occasion of the *martyrs* sufferings, are most noble and magnificent. *A christian, says TERTULLIAN, never thinks himself so fine, never so illustrious, as at the stake; he is then*

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in his triumphal chariot, going to heaven in state. Nor is what EUSEBIUS writes less observable: That it was a most charming sight to behold the martyrs in prison, to see how their misery became them, how they adorned their fetters, and looked as captivating in their chains, as a bride in all her glory, upon the day of marriage. †"

It is very true, pagan, papal, and protestant persecutions, have subsided: but, in every period, he that would *live godly in Christ Jesus*, should prepare to meet with some species of oppression. They who are of this opinion, will frequently be disposed to ask such questions as these: What if persecution should actually approach? What if it should be impossible to please men without wounding our own consciences? If this should happen, do we mean to be treacherous, or steadfast and unmoveable in the faith, and still to abound in the work of the Lord? Never are these questions answered more to my own satisfaction than when I have recently read what our *martyr* has written, and what he so well endured.

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† ARNALD'S Comm. on the Apocrypha, P. 12, 13.

There is something in such accounts, which teaches us to *be still, and know that the Lord is God.* “ Take a man (says Bishop USHER,) “ that firmly believes that God governs and disposes all events, that is well grounded in the belief of his Divine Providence over all his works; such a man is ready to meet any thing: If prosperity be his portion, he is never proud, nor unthankful, because he knows the kind hand that gave it: If adversity befall him, he is even then content, because he wisely discerns from whence it came; he acknowledges that he deserves worse, and believes verily, that Providence appointed and designs it for his good, and hopes, by the same good Providence, to be soon out of it.” We may add, “ He that believes *aright* in the Providence of God, seldom is known to deny any other article of faith: Nor is he easily led aside to believe things contrary to the word of God.”

Again; a due attention to this history, may convince us, not only of the impiety, but of the absurdity, of *persecution.* They
 who

who have laboured to make it as specious as possible, have been perplexed by their own counsels, and burdened with the process of their own folly. Nevertheless, neither *Catholics*, nor any other *Community*, should be considered, in any period, or in any place, as being *all alike*. It has been the custom of many, from men's leading principles to predict, what will be their external behaviour: but this custom is often injurious, and always to be suspected. A man may suppose, that if he held such a sentiment, he should act in such a manner; but this is no proof of the fact, even with respect to himself; how much less is it a proof that other people would act according to his prediction? Here we see some *Roman Catholics*, (at a time when the general body of that powerful HIERARCHY were *drunken with the blood of the saints, and with the blood of the martyrs of Jesus*) sober; touched with tenderness at the sufferings of a man whom they called an *heretic*; bearing witness to his distinguished piety, and wishing that their power to relieve him had been equal to their compassion.

Once more; we see that *Frenchmen* may have as much fortitude as *Britons*; and that our national prejudice, which seldom suffers us to think they have either that force of mind or animal vigour, that we enjoy, is carried to excess. Great bodies of men may have some peculiar features, and dispositions, but in all countries, and in all ages, God has raised up those men, of whom any country might be proud to boast.—It is, however, easier to extol what is excellent, than to follow, as we are called to it, such examples. The faith and patience of the saints, have been highly commended when danger has been distant, and strangely forgotten in the hour of trial.

Further; we may observe, there is a vast difference between the principles, temper, behaviour, and memory of such men as Mr. DE MAROLLES, and those men who, being destitute of self government, disdain the most rational subjection; *despise dominion, and speak evil of dignities. Presumptuous are they, self willed.* To form such a man as Mr. DE MAROLLES, what faith, what grace, are essential!

essential! But to be ambitious, unthankful, and discontented; to murmur and complain, and to varnish the worst of tempers with *great swelling words of vanity*, this is of easy acquisition. Such *male-contents* are in every state, and may be found in every circle of life. Happy for this country, it has pleased God yet to preserve amongst us many who fear his Name, and who study those things which make for peace.

But it is said, such patient, quiet men must ever expect to be treated here like MAROLLES. If this could not be disputed, what christian would not rather live and die as he did, than exist and depart like LEWIS XIV? The inference, however, may be called in question. For, as such men are multiplied, it is certain, *persecutors* will be diminished, and that *persecution itself*, will be more and more abhorred. When people are so exasperated by oppression, as to think retaliation right, oppressors imagine that all men would, in their turn, oppress, if they had it in their power. But when *being reviled, we bless; being persecuted, we suffer it;*

being defamed, we intreat; when under complicated distress, we are steadfast, serene, respectful to man, and have communion with God, *tyrants* behold, in such mirrours, their own impotence; their *abettors*, by the same medium, appear contemptible; *nominal* christians survey their own nakedness, and *upright* men discover additional grounds to hold fast the profession of their faith.

What care have oppressors taken to hide from general observation, the amiable, and heroic tempers of such *martyrs*! What falsehoods have they not propagated to deceive the public, and to asperse those characters, which, if placéd in a proper light, would have made their own odious! We may be confident, that as such *Protestants* as MR. DE MAROLLES are properly esteemed, an anti-christian spirit, at home, as well as abroad, will perish. It is doomed to destruction; but it can only be destroyed as it is written, THEN SHALL THAT WICKED BE REVEALED, WHOM THE LORD SHALL CONSUME WITH THE SPIRIT OF HIS MOUTH, AND SHALL DESTROY WITH THE BRIGHTNESS OF HIS COMING. AMEN,

☞ When I said,* that the liberties I have taken to make the narrative [of the sufferings of Mr. DE MAROLLES] more plain, or more pleasing to the Reader, are only such as permit me to pay a due regard to truth, I intended to have taken greater liberties than I afterwards thought proper to indulge. I was diverted from my first intention, by an article in the *Encyclopædia Britannica*, which informs us, that in Abridgments, “ the facts, manner, spirit, and reasoning, [of the writer,] must be preserved.” On reading this article; I considered, that every work must have its own *Authour*, and that, I was not the Authour of this History. I thought also, that every writer has his *manner*; and I perceived, that the manner of Mr. JAQUELOT was not mine. These reflections led me to adopt the plan I have pursued. The Reader, therefore, is requested to keep the real Authour in view, and the period in which he wrote his History; which was in the beginning of the present century.

* Page viii.



A N
ESSAY on PROVIDENCE.

WRITTEN

By Mr. LEWIS DE MAROLLES;

TRANSLATED

By JOHN MARTIN.

I KNOW THAT WHATSOEVER GOD DOTH, IT
SHALL BE FOR EVER: NOTHING CAN BE PUT
TO IT, NOR ANY THING TAKEN FROM IT:
AND GOD DOTH IT, THAT MEN SHOULD FEAR
BEFORE HIM.—Eccles. iii. 14.



P R E F A C E.

THIS Essay is translated on belief it has not yet been read in our language. In this view, it is entitled to some indulgence; because it gives to many Readers a pleasure which, without that labour, they would not have tasted.

Where a literal version would offend, much must be left to judgment: but our judgments, in such cases, are so various, that it is not easy to determine what should be retrenched, what should be supplied, or what should be transposed.

Those persons who do not read *French*, may be assured, that not only the sentiments of Mr. DE MAROLLES, but that his manner also, are, in general, attempted to be given in this translation. The exceptions are not many; nor are they worth a detail; among which, however, is the division of
this

this Essay into *Sections*: but that, it is presumed, will give the Reader less trouble, than if it had been published on the model of the French Edition.

I shall only add, I have read nothing so profitable to myself, on divine Providence, as what I have now edited. Yet in this work, as in all human productions, there are doubtless, some things which will not bear the strictest examination. But, whatever may be the judgment of others, I am well paid for my labour: and, I own, I should think it a great honour if the names of MAROLLES, and MARTIN, should be thus transmitted to posterity.

Windmill Street, Tottenham Court Road.

June, 1790.

T H E

T H E

ORIGINAL PREFACE.

WE must not expect to find in this work, that is now given to the public, a complete treatise on Providence. He who composed it, was not a *theologian* by profession, nor did he propose to examine all the questions which relate to this subject. He wrote this Essay for his own use, and only with a view to comfort, and fortify himself in the faith, in the midst of the most afflicting events, by christian reflections on the conduct of God towards men, in general, and towards his church. His chief design was to accustom himself to this thought, *That nothing takes place in this world without the will of God, and that good and evil are here distributed with much wisdom, for the advantage of them that fear Him.*

The numerous trials to which believers are exposed, are frequently, the great source
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of their sorrow. They attentively consider what is painful in their afflictions; but seldom think of the advantages arising from them, and of the end that God proposes to accomplish by their conflicts. As they interest themselves in that which comes upon the true church, they are afflicted to see it suffer. It seems to them, when it is long under oppression, that God has, in some measure, abandoned it, and that he has almost ceased to care for his inheritance. Our Authour turns also his attention to this case, and speaks amply of the sufferings of the children of God. He shews the necessity of those sufferings, and how they contribute to their sanctification, and to their salvation.† He observes what are the duties to which they are called upon these occasions; by what motives they should endeavour to fulfil them, and what assistance they may expect from him who makes them pass through peculiar temptations. In a word, what this Essay contains, is very edifying and consolatory to sufferers of every description; but it is also still more likely to moderate

† Philipp. ii. 12, 13.

moderate the afflictions of those pious people who are afflicted with the calamities of the church. The dejection into which they are cast, because it is not, in some places, re-established, will be much diminished, when they shall here learn God is not obliged to grant his church a splendid deliverance, and that, if he deprives his children of the external means of advancing in piety, by removing from them the light of his word, he grants them other favours, by which they persevere in the fidelity which is due to him.

We must not look into this Essay for subtle and brilliant thoughts, or for a style entirely correct. Our Authour never valued himself on such acquisitions. Besides, he lived at a time when the *French* language was not brought to its present perfection. But that which chiefly recommends this little piece, is, the solidity of the reflections, the natural manner in which they are introduced, and the plenitude of unctiōn with which the subject is treated. What is here said of the doctrine of Providence, is expressed

pressed in a manner easy to be understood, by persons of common capacity.

I persuade myself, there is no good *Calvinist* who will not, with pleasure, allow himself sufficient time to read this tract, when he is told it was written by that celebrated *Confessor*, Mr. LEWIS DE MAROLLES, whose life has already been published. Mr. JAQUELOT, who wrote the History of his Sufferings, was solicited to publish this Essay at the same time. This was not then thought proper. But whatever were the obstructions which retarded the publication of this work, they are now surmounted. It is difficult to say when it was written. But it is certain it was finished before the great *persecution* in the year 1685. It is highly probable that this illustrious *martyr* began to write it when he saw the approaching desolation of our churches. We may believe he foresaw the condition to which they would be reduced, and that he prepared himself for that event by these holy meditations.

It is not sufficient to teach men what is their duty, and to urge them to perform it,
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by the strongest reasons. We must also practice ourselves that which we teach others, to make a greater impression on their minds and hearts. The works of those authours who have regulated their conduct upon the maxims which they have established, have, on that account, been best received by the public. We may therefore hope, that this tract will be well received, since our *Confessor* practised himself what he has commended to us. The letters which he wrote in the time of his sufferings, and which have been, in part, inserted in his History, bear witness of his strength, and constancy, in all his afflictions. In those letters, we not only see great submission to the orders of Providence, and the most entire confidence in God, but we also remark in his conduct, which was consistent to death, with what tranquility of mind, and with what joy, he supported the most painful and shocking extremities. This confirms what he has very well advanced, *That God never abandons believers in their greatest evils, but supports them in such a manner, that, at last, they are triumphant over their most formidable enemies.*

We have also in him, and in those of his family, to whom it was given, not only to believe but also to suffer for the gospel, a confirmation of another very important truth, namely, *That it is by afflictions we must enter into the kingdom of heaven, and that prosperity is not the common lot of the children of God, in the present life.* Every body knows the painful trials through which he has passed. We may also add, that the greater part of those who are called by his name, have been very unfortunate, to speak after the manner of men, even since their retreat into foreign countries. But that which is considered as a great misfortune, by the men of this world, is really not so to them who sincerely love God. True happiness does not at all consist in temporal advantages, of which even the greatest sinners are in full possession. But when believers are deprived of all those goods, they enjoy a peace which passes all understanding, which is infinitely to be preferred to the riches and honours of this terrestrial state. They are penetrated with the purest pleasure from having fulfilled their duty. Happy, if after being tried as our *martyr* was, by divers temptations, they may receive, at the end of their course, the crown of life.

A N

ESSAY on PROVIDENCE.

S E C T. I.

*The intention of God in the distribution of good
and evil.*

IT is not strange that those persons who are unacquainted with the perfections and will of God, should lose their courage in dangers and misfortunes, when they have no prospect of relief from the world; but this is not the condition of them whom he has called to himself by Jesus Christ. For, where the former find only subjects of despair, the latter always have great sources of joy and consolation. It is one of the first principles of religion, *That the events of this world, are not under the direction of fortune and chance, but that ALL THINGS are governed by him,*

whose wisdom and power has given them being.

The Providence of God is not only displayed in the preservation of the order of nature, to maintain in it, the succession of day and night, and the revolutions of the seasons, to distribute rain and drought at appointed periods, but, in a word, to dispose of every thing which is important, whether to the conservation of the Universe, or to the good of mankind. This Providence extends its care to the smallest, as well as to the greatest objects; it nourishes the birds, it numbers the hairs of our head. Jesus Christ, who speaks thus of Providence, would teach us, that there is nothing, however minute, which is concealed from its notice, or exempted from its direction.

It is not unworthy of God to extend his goodness in the *government* of the world, as far as he extended his power when he *created* it. But as his *goodness*, as well as his *power*, always accord with *wisdom*, it is proper he should proportion his care to the condition of his creatures; and, on that account, he has a particular regard for men, as creatures,

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the most excellent that are visible in this world. It is not in vain that he has placed in them an immortal spirit; it is not in vain that he has united that spirit with matter. In the same subject, we find, on one side, a celestial intelligence captivated, and, as it were, enchained; on the other side, we meet with matter raised, in some respects, to the condition of spirit, the movements of which are directed according to the rules of justice, and which publishes its *Creator's* praise. The nature of man marks his destination, and that destination, more excellent and noble than that of all other beings visible to us, gives him occasion to acknowledge that God watches over him with particular attention. This also we are taught in the holy scripture.

There we learn, *first*, that before all time, God has taken care of the salvation of men, and that, before they were born, he prepared for true believers eternal felicity, and the means of their coming to enjoyment of promised rest. But he has *also*, pre-ordained with respect to every man, whatsoever

should happen to him in time. Thus he has fixed to each the term of his birth, and that of his death, and determined all the estates, and all the events, through which he must pass during the course of his life. We should, therefore, refer to Providence all the differences we are able to discern in the conditions of men. It is owing to this, that some are loaded with benefits, and live in abundance, and in pleasure, while others go through life in poverty and distress. It is owing to this, that some rejoice in health and vigour, while others languish under pains and sickness. It is owing to this, that some are born of illustrious blood, that they have potent friends, and great means of advancing themselves in the world, while others seem to be buried in obscurity. It is this adorable and sovereign Providence, which presides over all things, which disposes of them, and which distributes good and evil to us, whether of body, of mind; or of condition. Men labour according to the will of God, which obliges them to be diligent; and he gives them, to that end, strength and understanding. But success
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does not depend on them; they never succeed, but so far as it pleases God to grant his blessing. Nevertheless, though he cares for all men, yet he has a peculiar care for his children. For, with respect to them, *Grace is joined to Providence*, and, by a happy proportion of wisdom and mercy, God not only directs what concerns them with efficacy, which he does likewise to others, but with love. It is a *particular** Providence by which he guides them, as a father governs his children. They are not only under his eyes, but as in his arms; and all he does for them is to make them feel his love, and to procure for them substantial good.

These truths are certain. We are taught them in the holy scripture. The believer who considers the conduct of God towards the church in general, and towards himself

* What Mr. DE MAROLLES understood by a *particular* Providence, will be clearly seen by the following parts of this Essay. On this subject I have had some thoughts of publishing a few short Essays of my own.

in particular, easily observes that these events are managed in this manner, since they so well accord with those designs that God proposes to accomplish, and with the condition of those whom he conducts; so that, while his Providence remains concealed from the men of this world, under the order and connection of second causes, the believer is acquainted with it, by sensible experience. It is difficult to say, whether they who do not acknowledge divine Providence, are more blind, or more miserable. But it is certain, that this doctrine is a happy foundation of tranquility, and consolation, when we consider these truths in their *full* extent, and when we make of them a proper improvement; which is, *To consider all the events in this world as being constantly under divine dominion.*

SECT.

S E C T. II.

The leading Design of this Essay, and the Principles on which it proceeds.

IN order to give an Essay on Providence, I shall take it for granted, *That whatever estate we may be in, not only that there is not a circumstance which DEPENDS on hazard, and on second causes, but also, that there is nothing which God has not settled with choice, and with counsel.* This is a truth which confirms itself; for God necessarily conducts every thing with choice, and with wisdom. Of all the conditions in the world, there is not *one* where it had not been easy for God to have placed us; and of all the events in life, whether good, or evil, there is not *one*, which it had not been easy with the Almighty to have brought upon us. That we are in the condition of life in which we find ourselves, is, because of all others in this world, God has chosen it for us, and placed us in it, by design, as in that in which he would be glorified by us.

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To penetrate the better into this truth, we must consider, that besides the general design that God proposes to himself of being glorified by men, he has a particular end to answer by each individual, making each man, from his birth, subservient to his purpose, and to accommodate his life to a certain destination, appointed for him, from eternity. It is with respect to this, that St. PAUL said of himself, *God, who separated me from my mother's womb, called me by his grace, to reveal his Son in me, that I might preach him among the heathen.* This truth is extended even to *reprobates*; witness what God said to PHAROAH by MOSES, *And in very deed, for this cause have I raised thee up, for to shew in thee my power; and that my Name may be declared throughout all the earth.* It is the same with *all men*; each has his particular vocation of God. Besides the general duty of sanctification, he is called to serve, in some respect, the good of civil society, or of the church; and it is with a view to this particular end, that God brought him into this world, and makes use of him. It is a kind of task which God has prescribed; he preserves him

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him in life to perform it, and when it is finished, he retires from the world; agreeable to what is said of David, that *After he had served his own generation, by the will of God, he fell on sleep.*

This consideration throws a light on what we have said, *That is by choice, and with counsel, that God assembles, and assorts, all the circumstances which meet in the condition of every man.* For, in order that each may be subservient to his design, it is necessary he should place him in a state proportioned to his purpose, and that he should grant him suitable means to fulfil it. This he does according to his unerring wisdom; and, as there are in this world a great diversity of conditions, and perpetual changes, by the birth of some, and by the death of others; by business, by good success, by misfortunes, and, in a word, by innumerable events in life; the Providence of God, which presides over this confusion, directs every thing according to its own designs. It prepares for each, a certain distinction of conditions and events; a certain proportion of prosperity and adversity; and, immutable in

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in its counsels, it employs the perpetual inconstancy and agitation of all things in this world, to make all men pass through the various stages of their vocation.

If we enter into the spirit of piety, we shall perceive, that the manner of well receiving what happens to us, is not to consult our own inclinations, (were they even just,) to rejoice at what is conformable to them, and to be discouraged at things which are contrary to our desires. We should be raised above ourselves, and ascend to the order of God. We should examine, by it, what happens to us, to what duties God has called us, and by the practice of what *particular* virtue he would be glorified in our conduct. We should consider these events as means by which God makes known to us his designs and will, and as a kind of *daily revelation*, by which he instructs us in that calling in which he has engaged us to abide. Impressed with these sentiments, we should receive all things with submission to the will of God, we should behave with piety and prudence, to do that good which he has
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given us an occasion to perform, as being one end for which he has sent us into this world, and one way by which we may labour with confidence that such conduct will issue in salvation. This is the judgment which we should form of all the revolutions of life, and the disposition in which we should endeavour to meet those changing scenes. He who enters into these sentiments, follows, as he should, his own calling; and by so doing, he has, in himself, perfect repose; at least, there is nothing in this world able to produce equal satisfaction.

S E C T. III.

The preceding Facts exemplified and improved.

AS this consideration includes and unites in itself various reasons, which have a tendency to support and strengthen the mind in the most afflicting events, it will be proper to consider them more distinctly; and, if I may so express it, unfold them. And *first*, an assurance *That no event happens, but under the*
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the direction of God, should have great weight to make us receive every thing without reluctance.* We actually profess, and acknowledge, his legitimate right over us. It is not only in things which are pleasing to us, we should testify our submission to his will, since we are carried to that of ourselves; but we should also in the most difficult and tremendous trials, since we cannot then submit to the will of God, without the genuine principle of obedience. We have, on this subject, the examples of ELI, the High Priest, and of the Prophet DAVID. The former expressed himself thus, *It is the LORD: let him do what seemeth him good.* And the latter said, *I was dumb, I opened not my mouth; because thou didst it.* Both of them were exposed to great afflictions; both were oppressed with a sense of their own infirmities; nor were they exempt from that anxiety and fear which are common to men. Nevertheless, each of them imposed silence on the voice of nature, suppressed its rising murmurs, and, with humility, adored that Providence which presented them with nothing but what was terrible. Behold the first

* Job i. 21. ii. 10.

first sentiments which piety suggests, and what good courage it imparts. Prosperity and adversity proceed from God; and it is proper our will should be conformed to his in the one, as well as in the other; it would be unjust to attempt to divide what he has been pleased to unite. Either let us consent that he should withdraw his favours from us, or submit to his chastisements, when he is pleased to chastise us. If we do not thus endure them, where is the obedience, where is the faith, or where is the love, which we owe to him? To be properly attached to him, we must be divorced from what is criminal in ourselves, that we may only take pleasure in what appears to us to be his will.

If, however, there was only *this* reason to be obedient, it would be difficult to make that impression on the heart of men, which is necessary to engage their practical attention to this great duty. Man is constantly penetrated with the love of himself; he seeks himself in every pursuit, even in his more generous sentiments, and in what he esteems

esteems the most *disinterested*, that principle, by imperceptible circuits, brings him back again to *self*; for he never loses sight of his own particular interest, even when he seems to despise it. To speak the truth, man never makes real sacrifices; he would always be indemnified for his loss. However just then, this duty may be, whatever obligation urges him to approve it, he never performs it, but with a view to his own advantage. But our advantage and our duty are here connected. God not only sends afflictions to men, as the dispenser of those events, but he selects them; and his choice includes that proportion of goodness and wisdom, according to which, he ordains all things for the *benefit* of his children. We must not therefore, judge of our afflictions by our own apprehensions, but by the judgment of God; for though they are not joyous, but grievous, yet they are not real misfortunes, but, as they proceed from the Lord, they are rather to be considered as blessings. In fact, we should not found our distinctions of good and evil, upon the immediate impression of joy, or sorrow: this would degrade

us to the condition of brutes, which are guided by sensation; nor must we judge of them by our natural reason, which is corrupted by prejudice and passion; but we must consult reason corrected and illuminated by the lights of faith; and upon this foundation we shall not make good and evil to consist in any thing which entirely relates to the body, and to the condition of this life, but only in that which tends to make us happy or miserable in the future state.

S E C T. IV.

CAUTIONS *in reference to* RICHES, HEALTH, FRIENDSHIP, *and our general* DESIRES *and* FEARS.

THESE are truths contrary to the natural taste of mankind, to which indeed they give very little attention, and which are very seldom reduced to practice: but they would be regarded in a different manner, were

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What I say of riches, may be said of *health*. Next to the interest of our salvation, we have no greater in this world. Pain dejects the mind, as well as the body, and severely tries all our patience and resolution. Nevertheless, perhaps, there is nothing more dangerous than a vigorous state of health; our passions then are violent, and difficult to be subdued; sensual impressions are vivid and strong; our relish for such pleasure is augmented, and we are less capable of that which elevates the mind, and less able to enter on that detachment from this world which piety demands. This is the reason, to speak after the manner of men, that people enter much less on the study of their duty when they are in the heat of youth, and in the vigour of manhood, than when the warmth of the animal spirits begin to subside. Passions insensibly diminish as our strength decays. Bad health, which we so much fear, interrupts, indeed, all the pleasures of this life, and is productive of no advantage to them who suffer with sentiments merely human: but to them who are properly exercised thereby, nothing
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can be of greater use. The believer, when afflicted, is not, indeed, always disposed to prayer, nor is he always filled with consolation. There are intervals which are painful and alarming to him; but these intervals do not prevent frequent and delicious tastes of the love of God. He will be sometimes, as in a furnace; he will cry out as if he was exposed to the devouring wrath of God; not being able to distinguish the chastisements of a father, from the vengeance of a judge: but he will also have his seasons of refreshment. God will make him hear, in his heart, the voice of his grace; his soul will be filled as with marrow and fatness, and he shall praise the Lord with songs of joy. He will learn by these conflicts, that there are other pleasures than those which the men of this world admire; he will then despise the vain pleasures of life; his condition makes it easy for him to obtain a victory over his passions; he no longer regards death with fear and trembling; the thought of it becomes pleasant, because he now pants for

promised glory, and has a firm hope of future felicity.

I may say the same thing of *friendship*, or of the possession, or of the loss, of those persons we most of all esteem. It is a great satisfaction to us to live with them. It is the most rational pleasure we can taste in life: therefore there is no misfortune with which we are more affected than the loss of our friends. Nevertheless, we should not esteem them too much, although it is ever pleasing to be indulged with such society. No person is without his faults; there is none with whom we can live with delight, without producing that kind of complacency in our minds, which might be hurtful both to them and us. It seldom happens that God has much of our hearts in such ardent connections, and attachments. Our own inclinations, good and bad, and the interests of life, are the usual cement of such friendship. Hence it often happens, that they who should help to restore us into the path of duty, when we have wandred from it, or strengthen our resolutions when they are right,

right, are the occasion of our diversified defects. Besides; nothing has greater power to make us fond of life, nothing makes it more difficult for us, on many occasions, to submit to the will of God. In short, nothing more augments our uneasiness and afflictions, than our taking upon ourselves all that happens to others, who have the same weaknesses which we possess, and who are exposed to the same misfortunes. Thus it appears, that for the comfort of our lives, for the interest of our salvation, it *may* be good for us to live with our neighbours and friends : but it *may* also prove injurious, and we cannot reasonably assure ourselves, which will be the *better*.

I may say the same thing of all that men generally *desire* and *fear*. All those things may be good, or evil; partly according to the *use* which they make of them; and partly also, from those *events* over which they have no dominion. For in such things as more or less depend on their conduct, they cannot assure themselves what they shall do, whatever may be their present inclination.

tion. The mind of man is not always alike disposed. It is a subject in movement, and which acts according to the diversity of objects presented to it, according to the passions by which it moves, and the occasions which solicit that motion. They who despise danger, often fall when it approaches. We insensibly accommodate ourselves to our present situation; and when that gives us an occasion to commit some fault, it is very difficult to avoid the snare. Hence, one of the reasons which humbles them most who are best acquainted with themselves, is, to observe how often their better resolutions become fickle and inconstant in the hour of temptation; since many then slide into faults which, at another time, they could not believe it possible they should ever have committed.

I conclude, then, that we must necessarily return to this point, *That men do not know what they should desire, or fear; and as the Providence of God takes care to choose for them that which happens, they should greatly rejoice in such a dispensation.* After the belief of
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this fact, they should not listen to their passions, but enter into a kind of indifference, and commit all their concerns into the hands of God, since he is Lord of all events, acts with judgment, and ordains every thing for the real good of them who commit themselves to his direction. Thus the believer well knows how to distinguish between what is agreeable to him, and what is not. For piety does not make him insensible, nor destroy those affections which belong to our nature. But whatever sentiments he possesses, he submits them to the Providence of God; and rests assured, that what comes from it, is far better for him than any thing he could have requested for himself. It is in this holy indifference in which the christian should live, ever renouncing his own will, and always submitting to the will of God.

SECT.

S E C T. V.

Objections answered.

BUT if God should expose his children to violent trials, and misfortunes, able to shake the strongest resolutions, this does not militate against the truth we have established; namely, *That whatever he does, is always the best for his children.* For, by such trials, he advances their sanctification, fortifies their faith, withdraws them from vice, and weans them from the world. By these trials he makes them examples of patience in the church, and to contribute to its edification, and conforms them in some degree, to Jesus Christ, who died for it. By these trials, he consecrates them to himself, he makes his glory manifest, and illustrious, in the power by which they are supported, and by the conquests which, thus supported, they obtain; and he also prepares them for promised glory. There is no affliction which shall not be recompensed by the good which is connected with it. There are no misfor-

tunes

gunes which the Providence of God does not make of excellent use to those on whom they fall, and to others, who wisely consider those events.

We have a pleasing proof of this in the example of JOSEPH. First, he was threatned with death, by his brethren; next, he was thrown into a pit; after that, he was sold for a slave to strangers. There cannot, to all appearance, be a greater calamity. It is dreadful to be hated, particularly by them from whom we should receive the greatest marks of affection: it is dreadful to be torn from the arms of our kindred, and to be driven from our native country: it is dreadful to lose all hope of succeeding a father, and to be at once, reduced to poverty, after having been nourished, and brought up, in affluence: it is dreadful to be deprived of liberty, and to be condemned to perpetual bondage: it is dreadful, being innocent, to be treated as a criminal, to be shut up in a prison among strangers, of a different language, and of a different religion: nevertheless, behold such was the condition of
JOSEPH;

JOSEPH; such was the choice which God made for him ! But wait a few years, and you will see sudden, and great revolutions. Wait till Providence manifests its designs, and you will perceive they were replete with mercy and wisdom. You now see JOSEPH in affliction and fear ; you will see him as the dead among the living ; you will see him come forth from his prison as from a tomb, and ascend a throne ; you will see his brethren preserved in life, by him whom they were willing to destroy ; you will hear JACOB blessing the Lord, for having recovered his son ; you will see the sovereignty fixed in the house of the king of *Egypt*, and his authority augmented ; you will see the whole kingdom, and the neighbouring states, preserved from famine, and a door of retreat opened to the people of God, to increase and multiply, and to prepare a way for those great events, in which God was afterwards pleased to display the glory of his power.

We see not, indeed, every day similar examples. The wonderful works of God are not continually so conspicuous. But
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where the men of this world discover nothing like it, the believer discerns an analogy. For instance, a man who is persuaded of the truth of the religion he professes, finds himself, for that reason, exposed to terrible trials. He is obliged to abandon his professions, or to renounce all his attachments, and to seek, where he can, a place of shelter from the storm. His mind is filled with nothing but alarming apprehensions. He must resolve to leave his neighbours, and to break his best connections. He must abandon his business and his settlement in life, and perhaps, at an age when he has not long to live, he must form new designs, and adopt new measures. He must seek, in a strange country, that quiet he could not find in his own, at the hazard of being disappointed, and of being exposed either to contempt, or envy. He must expect a thousand vexations, a thousand affronts, perhaps, without finding one real friend to mitigate his distress. His exile is both voluntary, and involuntary; it has no infamy attending it, since the cause is glorious; but it has all the inconveniences of real

real

real banishment; for, as to the pleasure he promises himself, he has, at least, as much reason to fear, as to hope. A man accustomed to live at his ease, cannot sustain such a change without painful sensations; and, speaking after the manner of men, he is much to be pitied. But do not stop at what spectators perceive; enter into his heart; consider what passes there; behold the recompences which God gives him, and what he has promised to bestow, and you will find his Providence has placed him in a happy situation, provided he knows how to profit by it.

Such a man will not follow his duty without great conflicts. He will not indeed, be in any doubt whether he should renounce his profession; no, he always remains unshaken, and resolves to do nothing against the lights, and the dictates of his own conscience. Yet he cannot but consider his calling as grievous, and the yoke of Christ as heavy: his generous resolutions are obstructed by great infirmities. He will go where God calls him, but he cannot do it with delight; his heart frequently

quently recoils; and the remembrance of the past, makes his present path seem the more uneasy. But these difficulties, and this distress, are only for a season. As soon as he begins to obey the voice of God, he commits himself to his protection. For God guides with a paternal care those who, to please him, are persecuted by the world. He now assures himself the Lord will be with him; and this assurance disperses his inquietudes. He passes through the waters, without fear of being overwhelmed; and through the fire, without fear of being consumed. I mean to say, that his dangers, whatsoever they may be, do not confound him, because God is with him, and grants him his protection. He now begins to taste vivid consolations; considering himself in that condition to which all the promises of God appertain. He is satisfied he shall receive supports in all his wants in this life, he hopes, at death, to enter into everlasting rest, he considers himself as admitted into the number of the faithful witnesses for the truth, and as walking in the steps of Jesus Christ, who entered into glory by his sufferings,

ings, and by his detachment from the world. He finds, in his condition, something more pleasing than his country and friends, and indeed, than all earthly gratifications. Perhaps also, God is pleased to bless his designs, and to grant him that rest which he sought. But if it be otherwise, he is not cast down at the disappointment; for the greater his sacrifice is, the greater is his satisfaction. Thus, in the approbation and joy of his conscience, the believer finds a happy indemnification for all he can do, or suffer, and that the promise of Jesus Christ is fulfilled which assures us, that all those who have left their fathers, or mothers, or wives, or children, or houses, or lands, shall receive an hundred fold, even in this life. If we add, that in the world to come, they shall obtain life everlasting; and, that after having been consoled with this hope, they shall infallibly possess it, this is another ground to acknowledge that the Providence which brought them under such trials, is to be considered as a very kind and favourable dispensation. For, they are only called to renounce a transient good, the enjoyment

enjoyment of which is never pure, nor exempted from vexations ; and in exchange, God not only gives them more agreeable things in this world, but in the future world, pleasures which are perfect and everlasting. Thus it appears their sufferings are short, and their recompence unbounded : God not intending to proportion his beneficence to the *actions of men*, but to his *own greatness*. View the subject therefore, on every side, and observe, that where God acts in reference to his children, he always acts for their good. Even when he removes those persons who contributed to their edification, he makes their removal conducive to that end. When he opens a free course to truth, when he makes the report of the gospel loud and distinct, he calls men from darkness into light ; he draws them from ignorance, and immorality, and by knowledge, and holiness, brings them into his kingdom. When pastors are condemned to silence, when places of worship are shut up, when the flocks are scattered, the dispensation is contrary, but the design is still the same. God has less for his end, the punishment of

the obdurate, than their conversion; therefore, his last call is usually more pressing and strong. They have despised his kindness, and his invitation; they have disrelished his *manna* because it was too *common*. He makes them know, by these affecting revolutions, that he is as terrible in his anger, as alluring in his compassion; and, to excite their appetite, he makes them feel the rigours of famine. We never so fully know the value of any good as when we are likely to lose it. Nothing more effectually awakes our zeal than when God is pleased to withdraw those favours which we have despised. In these afflicting seasons, by the same chastisement, God accomplishes all his designs. Foolish virgins are alarmed, and trim their lamps; true believers are roused from their sloth and negligence; each of them awake and cry to God: Do not think the believer can sleep quietly in the indulgence of evil habits; do not suppose he can live in the allowed neglect of reading the word of God, and of prayer; no, he will enter into himself; he will work out his own salvation with a care incomparably greater

greater than before, and he will not rest till he is satisfied that though he is deprived of external means, he is not destitute of the grace of God.

Thus the wisdom of God makes use of various events to save men; and this management of Providence, is of great use to give efficacy to every other mean that it employs. It is not in vain that the doctrine of the gospel is preached; it is a suitable mean to bring men to God. There they are taught what they are in themselves, what is their duty towards him, and what blessings he has promised; there are the instructions of truth, and the precepts of righteousness; there the motives of obedience are represented; there the commandments, promises, threatenings, and invitations, are made use of to affect, and to convert them. If a man was free, and capable of a serious, and tranquil application of these things, they would make a deep impression on his mind: but this is not his condition. He is filled and possessed with the love of sensible objects; he is continually occupied

either with business, or pleasure, so that his mind is distracted by the tumult of his passions. Hence it happens, that the word of God is preached to him in vain. It sounds in his ears, but it does not reach his heart ; or if it does, it only glances on it, and the faint impressions are soon effaced ; because his usual thoughts and passions instantly return, and re-possess their former place.

For this reason, God makes use of various means, and events, to surmount these impediments, to produce due attention to his word, and, by such attention, to make them obedient to his will. To this purpose, his *benefits* are sometimes profitable, especially on generous, and grateful minds, and to those who are already touched with some sense of religion ; nothing carries them with more force to their duty than the favours which God imparts. But this is what he has also chiefly in view by *afflictions*. In vain the man immerses himself in the love of the world, and its advantages. When he falls into great misfortunes, he is constrained, in spite of himself, to acknowledge

ledge this also is vanity. Once he adored those things, now he despises them. Neither riches, credit, friends, nor any other earthly good, afford him the least relief. When he is weakened by violent pains, these goods cannot dissipate his fears of the approach of death, nor calm the anguish of his agitated mind. Now, represent to him the vanity of this world, and he will hear you; he will easily be persuaded of the fact, for he feels its force, and under its burden he laments. Set before him the promises of God, and the excellence of his grace; intreat him to consider how many solid advantages are connected with those promises, since they console us in misfortunes, and in death, and make us happy in a future state. You find him disposed to desire such felicity, and to request of God that, by his grace, he may be a partaker thereof. It is thus that afflictions are of great use to bring men back to God. It is thus that the grace of God which makes use of every thing for the salvation of believers, blends its efficacy with their sufferings, to sanctify and save them, as the matter may require. This

DAVID observed with respect to himself. He says, *Before I was afflicted, I went astray: but now have I kept thy word.* And St. PAUL says, in general, *That chastening yieldeth the peaceable fruits of righteousness, to them that are exercised thereby.*

Let us suppose, then, what indeed cannot be denied, that though grace may be distinguished from the means of grace, yet it is never separated from them. To consider its common course, it seems agreeable that God should, in respect of his own children, employ every mean which is proper to produce in them those effects which he has proposed to call forth; and, since afflictions may be useful, it is fit he should chastise them. On one side, the corrupt nature of man has need of this mode of instruction; and, on the other, that order which mercy regards, may teach us to expect it. God afflicts man because it is necessary he should be afflicted. He does not choose for him that which is according to his taste, but that which is for his interest, and his real advantage. This is the foundation of that
paradox

paradox in scripture, *Happy is the man whom God correcteth*: And of this also, that believers should *Count it all joy, when they fall into divers temptations*. This is not astonishing, unless it be so to them, who view all things with carnal apprehensions; on the contrary, such sentiments fill those sufferers with great consolation, who receive the evils of life in the same spirit in which it pleased God to send them.

Whence then, is it, that after all this, we are yet discouraged? Whence is it, we are again in fear, and tremble at the subject of tribulation? Should not that which promotes our happiness, increase our joy? Should we complain of a little labour, when it is attended with so much profit? We expose ourselves on all occasions, we run hazards, we willingly suffer to procure transient good, even when we are not sure we shall succeed. Shall it be permitted to discover weakness, where the reward is so great, and so certain? Behold, then, what is the reason of this great disorder; we have yet high ideas of the goods of this life; we

esteem them much beyond their value ; but we conceive of those blessings which God has set before us, only in a low and sordid manner, which excite nothing more than feeble desires towards them : so that, when other satisfactions fail us, we are not able to comfort ourselves with these. But let us endeavour to comprehend the greatness of those advantages which God has set before us ; let us endeavour to obtain a clear view of the nothingness of those which the world presents, and then, when the Providence of God shall deprive us of the latter, to put us into the possession of the former, we shall easily acquiesce in such a revolution.

S E C T. VI.

Other Objections Answered.

I F the *end* of Providence should give us great consolation in the time of trial, the *manner* in which God governs the affairs of this world, will furnish us with additional ground for satisfaction. All things round
about

about us roll on in perpetual inconstancy; what is upon the earth, as well as what is visible to us in the heavens, are always in motion. Men are born, live a limited time, and then they die. Now they are in health, then in sickness. Sometimes their designs succeed, and sometimes, every thing runs against them. Thus some rise, and others fall; and the very same persons, at one time, are in prosperity, and have reason to rejoice; and, at another time, they are in deep distress. On one side, this is the cross and torment of worldly men; the goods on which their hearts are passionately set, are not stable; they escape every hour out of their hands; but this, on the other side, is the consolation of the afflicted, especially of believers; for the little time which they can suffer, is always one thing that mitigates their misery. It was necessary such an order should be established, to blend disgust with the pleasures of life, and to raise in men a relish for superior good. Had we been created only to enjoy an *animal* life, we might have been limited to visible objects; but being designed for higher enjoyments,

enjoyments, we must not rest in sensual gratifications, but aspire to that which makes us truly happy. Here we have a proof of the divinity of the christian religion, since it shews us that Providence which governs the world, has disposed of every thing in subordination to our chief good. For man cannot make a good use of his reason, when he considers the vanity and misery, which are diffused through every thing pertaining to this life, if he does not draw this inference, *That God calls him, by this fact, to forsake the world, and to seek after those blessings which are promised in the gospel.*

From this appointment, and purpose, it follows, that our prosperity is never of long duration. It not only ends at death, but how ever short our life, we never pass entirely through it, without meeting with many misfortunes; from which we seldom extricate ourselves so soon as we expected, nor without real and great distress. Even in those seasons in which God is pleased to assist and deliver us, and to give us a little reviving in our bondage, this favour is not
granted

granted to exempt us from future afflictions. God only shews us this indulgence, that we may not be consumed by fiery trials, and that we may renew our courage, and prepare ourselves for succeeding combats. This is the line of conduct which he has always regarded towards his church. It is in this manner that some pass through life. This is the common dispensation of Providence, as it is represented by DAVID, in the 107th Psalm. *He turneth rivers into a wilderness, and the water springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water springs: and there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesteth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. Again, they are diminished and brought low through oppression, affliction, and sorrow.*

But, on the other hand, this same dispensation prescribes limits to the duration
of

of our troubles. They may be compared with storms : the heavens are covered on all sides, the wind rises, the air is obscured, all is in agitation, without the least appearance of serenity ; a heavy rain descends ; but this torrent breaks, and disperses the clouds ; the sky is discharged of vapours, and the sun again appears. There wants but little to produce alarming revolutions ; and, by occasional causes, seemingly as trivial, pleasing events are sometimes produced. **AHASUERUS** could not sleep ; he calls for the book of records ; that is to say, the history of his reign and family. He learns, from those records, he was much indebted to the fidelity of **MORDECAI**, who was ill-rewarded for his service. There required no more to save the Jews, against whom a dreadful *Edict* had been published.

The will of such a prince decides the fate of his people. The most enlightened Monarch cannot see every thing himself ; but, if he loves justice, all his faithful subjects may hope a time will come in which he will acknowledge their innocence, whatever
 impressions

impressions he may have received to the contrary. The heart of kings is in the hands of the Lord, as the rivers of water; he turneth them whithersoever he will, according to the different designs which he has formed concerning those he has placed under their authority. On this account, we should never despair that, in time, they will not enter into the dispositions we desire; especially, when we are conscious, we have not only conformed ourselves to what is just, but to the interests both of their persons, and government.

Thus it appears, in whatever state things are, we may yet hope for favourable revolutions. The church rises again out of her ashes. Jesus Christ waits to manifest his power towards LAZARUS, till he is carried to his grave. Believers hope against hope. SARAH may yet become fruitful, and ABRAHAM may yet have children, although both of them were past age. When the ship is at the point of sinking, when it is foundering, Christ awakes, and rebukes the wind. The language of the Church is,

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The Lord has chastened me sore; but he hath not given me over to death. Thou hast thrift sore at me, that I might fall; but the Lord hath helped me. And while the Church is, as it were, 'girt round, and assaulted with fear, and destruction, she yet retains her confidence. *Open to me, she says, the gates of righteousness; I will go into them, and I will praise the Lord.* Indeed, wherever the elect of God are, there his power, and love, are conspicuous: there we behold those special revolutions, which come so seasonably to save the rest, and to re-assemble the shipwreck, when we believed that all was lost. And God, very often, waits till things are in such a situation; that it may the more sensibly appear, he is the deliverer of his people.

It is, nevertheless, true, that as there are favourable revolutions, so there are dreadful events; for, if sometimes the deliverance from God approaches, when things are brought to their extremity, sometimes also he gives a free course to events; inasmuch that second causes act in all their extent,
and

and produce all their effects. The flocks subsist in tranquility; the face of the church is smiling and pleasant; the powers of the world afford her protection under a legitimate ministry; the people are instructed in the knowledge of the word of God, and formed for his service; a holy discipline maintains their order; the flocks unite, with one heart, to call upon God, and with one voice to sing his praise. Times of affliction come forward; the corruption of the world slides into their courts, and even into the sanctuary itself; the cloud is withdrawn from the tabernacle; the blessing of the Lord is not, as formerly, upon his heritage; the inclinations of those in authority are changed; the hearts of the people are alienated; and the *Enemies* of the church make use of these conjectures as favourable to their designs: then this grand building is shaken, and falls to pieces; the violence of the torrent carries all before it; there are no more banks to resist the flood, and, as far as it reaches, there is nothing but desolation. *A fire devoureth before them, and behind them a flame burneth: the land is as the garden of*

of

of Eden before them; and behind them a desolate wilderness: yea, and nothing shall escape them. What are become of so many churches founded by the Apostles, so flourishing in their age, and since? The world, and its vices, gradually slid in amongst them, and brought down upon them the judgments of God. They are fallen by the hands of men, whom God made use of to punish his own people; so that, of those societies, nothing more remains than their memory. Even our own age is not without an example of the afflicting changes which takes place in kingdoms; and these events prove, that God puts out, and rekindles, his torch among a certain people, whensoever he pleases.

Nevertheless, even in these periods, the orders and ways of Providence, when they are properly considered, afford us much consolation. For, properly speaking, this light is never extinguished, it is only concealed, or sent elsewhere. God removes his candlestick, as the scripture speaks of these revolutions. People know the truth, but obey it not. God sheds abroad on others
those

those favours which they despised. Thus the Creator of all men shows himself successively, their father. He calls sometimes one people, sometimes another. Israel is chosen, and the Gentiles are rejected; the Gentiles are called in their turn, and the Jews are given up. The light of the gospel illuminates the world, as the sun, not all at once, but by making a circuit, according to a settled order of regulated motion. Thus the covenant of God with men, always subsists in its purity, and strength, though the church is not always in the same place; but is found, sometimes in cities, and sometimes in deserts; for, in these different states, the church is always supported, nor can the gates of hell prevail against it.

We may also add, that with respect to those places where these judgments are displayed, though they are indeed, as an inundation which carries all before it, yet it passes away, and that which the torrent destroyed, is again, in due time, re-established. In these periods, it is as in the night, when it is much obscured, and we can

see no light ; we say, Nature is condemned to perpetual darkness. We see not how the sun hastens its circuit round the other hemisphere to rise again on ours, and to illuminate this part of the earth. So in these events, all hope seems to be given up; but though we see not by what means the Providence of God prepares a remedy for us, nevertheless, it thus works in our favour, and, in due season, this will infallibly appear. Truth, when resisted and opposed, is like trees agitated by the wind; sometimes it only makes them bend; sometimes it breaks off the branches; sometimes it plucks them up; but even then, the roots are safe, and shoot out afresh. Consider all the history of the church, it is nothing else but a perpetual succession of such events; unequal indeed, as to their intervals, (as days and nights are of unequal length,) but not, on that account, of an order less constant. Sometimes truth is proposed and received, in its purity; at another time, it is mutilated. At one time, they who profess it, are tolerated; at another, they are dispersed and destroyed. But when persecu-

tors

tors have proceeded to the utmost violence, when they imagine they have gained a complete victory over truth, and over them who profess it, yet we have seen, at a distant period, the root and seeds remained, to spring up afresh, and stronger than before. Thus it appears, we should only wait with patience; the work of God will be carried on to the end, and that which seems contrary to it will, at last, advance it. Times of danger pass away, and better times succeed. For this reason, Jesus Christ exhorted his disciples to possess their souls in patience; and God says the same thing by the mouth of ISAIAH. *Come, my people, enter into thy chambers, and shut the doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast.*

But in those seasons, we may further observe, that God takes care of every one who puts his trust in him. It is here as in battles, all are exposed to danger, but all lose not their lives. All are in the same peril, but God is with them that fear him, to defend them, and finds sufficient means

to distinguish them from others, and to provide all that is necessary. He strengthens them in proportion to the trials through which he compels them to pass; he inspires them with firm and exalted sentiments, and gives them victory over the world by faith. He also knows how, whenever he pleases, to grant them special protection. Such was DAVID'S confidence in God. He says, *In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle he shall hide me; he shall set me up upon a rock.* He has also given the same assurance to all the faithful: *For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him.* In the ship-wreck of St. PAUL, the vessel was lost, but all the crew were saved; some on boards, and some on broken pieces of the ship. It happens thus to the church; it is sometimes, as it were, ship-wrecked; all are exposed, but God preserves and saves them all.

SECT.

S E C T. VII.

*A more particular view of the NECESSITY and
UTILITY of these painful dispensations.*

BUT all this is too *general*; we must distinguish between the *interior* and *exterior* state of things. In the falls and ruins we have described, on what, properly speaking, does the danger descend? We lose the liberty of our holy assemblies, we are deprived of the assistance of preaching, and of the ordinances, but this is only the *external* part of religion; it is not its *essence*. These are the means which God usually makes use of to produce, and nourish christian virtues. But where ordinary means fail, Providence supplies their place. He who knew how to send bread to ELLIJAH in the wilderness, by ravens; he who sent his angels to minister to *his* necessities, knows how to feed, and satisfy our consciences, in retreat and solitude. When the Spirit speaks no longer by preaching,

as formerly, he ceases not to speak in the scripture; and he is sometimes by it alone best understood; because he is better regarded. Believers draw no longer from rivulets, yet their faith does not fail; for they ascend to the fountain head, and find there more pure, and more refreshing waters. Are they in doubt, or in error? They look up to God and are instructed. Are they defiled by sin? They are reclaimed. Are they in distress? They are comforted. It is the Comforter himself that speaks; they hear him, they understand his voice, and feel his power on their hearts. For they recall, by meditation, the knowledge which he has imparted; and, to their efforts, he joins his efficacious operations, to make them fruitful in faith and holiness. Thus where some means fail, others occupy their place; they are less in number, but greater in power; and the effects of this power, are always the same; faith is preserved, hope subsists, and charity abides. All virtues, in the believer, are lasting; they live in him, and manifest their life, by the good works which they produce. They are not in him like
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like hidden seeds, but as a plant at its full strength, and maturity, which is first adorned with flowers, and afterwards, with fruit. Behold their victories over the world! Behold the trophies with which the city of God, in ruins, is ornamented! They may kill the body, and destroy animal life; but they cannot kill the soul, nor deprive it of that grace by which it lives. They may destroy buildings made of wood and stone, but believers are the true temples of the Holy Ghost, which cannot be demolished. What proportion is there between the means that men employ, and such an effect? As they cannot save a sinner, they cannot destroy a believer. They may move him, because he is a man; they may astonish him, by fear, they may allure him, by hope, but they cannot prevent his being persuaded of the truths of the gospel, nor his being sensibly affected with the love of God. The Lord has reserved to himself dominion over the movements of conscience; and, as he alone has the right, and knowledge, which pertains to that dominion, he alone can direct the conscience, as it seems good in

his fight. Thus, however men dispose of the body, God will be always master of the heart. It is the house which he keeps, and there is none stronger than himself, to seize his goods, and carry away his spoils.

Let us then, pause here, and reflect on what appears externally. They unroof the house of God, they break down its wainscoting, and carry away its ornaments; they do more than this, they reduce it to rubbish, they throw down its altars, they forbid public worship; its glory is removed from Israel. But pass to the *interior* state of things, view them in the lights of faith, all will then appear very different. You see indeed, no longer large assemblies meeting together; believers are not found, as usual, one body in one place, but they are united in heart. One and the same faith guides them, the same truth illuminates them, the same hope consoles them; each of them is united and joined in affection to all their brethren, and this multitude, though dispersed, is as present to the eyes of God, as though they were collected; and the
prayers

prayers which they address to him, in the same spirit, excite his compassions, and draw down his blessings. By the same pleasant and powerful ties, though invisible, they are joined to an innumerable company of angels, and to the spirits of just men, made perfect. They unite their voices in concert with that happy assembly; they are commanded to imitate their purity and zeal; they rejoice in hope of being partakers of their glory; and, in the actual foretaste of such felicity, though deprived of their visible and material buildings, they become themselves invisible and heavenly temples. Their heart is a sanctuary, where God is worshipped in spirit, and in truth; from it, the perfume of prayer continually ascends; there they offer the sacrifices of praise in acknowledging the blessings of God, and their whole burnt-offerings, by seeking the destruction of the body of sin; there are the *Urim* and the *Tbummim*; there rests the *Ark* of the *covenant*; there is the book of the law; Jesus Christ dwells in them by faith; they grow daily in the knowledge of him, and they faithfully obey his commandments.

ments. In a word, in their hearts are deposited, and displayed, the treasures of God, the remission of sins, the gifts of the Holy Spirit, christian strength, and constancy, the joy of conscience, and the hope of a blessed immortality. These are the persons whom the world pretend to have vanquished; these are the persons whom the world despise; yet they are not to be pitied as miserable, since they are great and precious before God. They are not vanquished, for, properly speaking, they are victorious; and their conquest is the more glorious, since, in some things, it is in conformity to the conquest of Jesus Christ, and since God has prepared for such conquerors, an eternal triumph.

It is nevertheless true, that this conquest is not obtained without suffering. Grace is preserved in them in such a manner, as shows they are not exempted from the weaknesses of nature. We must then acknowledge, that the believer does not follow his calling without vexation from various inquietudes. As the evils which press him are
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violent, so also often are his fears. Under the mighty hand of God, he is sometimes reduced to great extremities. He leads him into darkness, and not into light; he shuts up his way, so that he sees nothing round him but dangers, and the shadow of death, without knowing when he shall obtain deliverance. Hence, on these occasions, his faith is assaulted with so much violence, that he suffers rough and terrible conflicts. He knows not whether he may hope in God; he doubts whether he has not forgotten to be gracious, and whether, in his anger, he has not removed his compassion. He complains of crying to him day and night without receiving any answer. Then his hope is almost extinct, and his consolation ready to fail. Nevertheless, as in the winter, when the nights are dreadful, they are extremely long, so it happens here; for these afflicting intervals, are longer than were expected: God would not have him only pass through them, but sojourn in such sorrow. But in whatever depression of spirit the believer may fall, there are always for him great alleviations. Even these very trials are an evidence

dence that he belongs to God; for this is his common conduct towards his children. As they are weak, he would have them humble; as it is himself that supports them, he would have them also acknowledge it, and praise him for his goodness. Having this in view, he does not impart to them a degree of strength by which they should be able to support temptations without pain; he often communicates no more than is absolutely necessary to prevent the failing of their faith, and to preserve them from despair. Hence it happens, that in these seasons, their fears are great, because they feel the force of evil, and their inability to resist it; and because that power by which they are kept, is not felt by them in its full force. It is then, they conceive how much folly there is in presumption; and, confessing their own nothingness, in the presence of God, they comprehend there is no safety but under the shadow of his wings; and therefore, they implore his protection and assistance, by ardent prayers. But notwithstanding their fears and inquietudes, their state is firmly secured; for being brought to have
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no confidence in any but God, they infallibly receive both consolation and deliverance. God is perfectly acquainted with what they are able to bear; he never exposes them to insurmountable trials: He suffers evil to attack, to press, and shake them; but not to destroy them. They burn in the fire of sufferings, but, like the burning bush, they are not consumed. This is the promise which St. PAUL mentions to the Corinthians: *There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.* Thus their weakness itself is an occasion of their being stronger; because it interests the power of God in their deliverance. He who depends on himself soon falls, whatever strength he presumes he has to stand. His hope is like a house built upon the sand; the first blast of wind overthrows the building: but he who feels his weakness, and commits himself into the hands of God, lays his foundation on a rock, which resists the violence of the greatest storms. When
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our Lord said to St. PAUL, *My grace is sufficient for thee; for my strength is made perfect in weakness*; the Apostle concluded, *When I am weak, then am I strong*.

In those seasons, therefore, when the believer is most afflicted and oppressed, he is saved by hope. He may assure himself, that all will eventually promote his welfare, and that the pains which he endures, are efficacious means by which God, in his goodness, advances his salvation: he may assure himself, that these inquietudes which are so violent, do not forbode him any ruin into which, he must inevitably fall without resource: but, on the contrary, they are to be considered as the seed, or as the earnest, of approaching felicity. In this manner Jesus Christ arrived at glory. He cried; he shed tears; nay, his soul was sorrowful even unto death. The believer therefore may hope, that neither his fear, nor his dejections, will swallow him up; for God always blends consolations with the sufferings of his children. When Jesus Christ sweat blood, angels came to console him. When
 believers

believers are in the greatest extremities, approaching to death, he gives them his spirit to rejoice the bones which he has broken. No sorrows therefore, to believers, are insupportable, since they are always connected with much that mitigates their pain. We have a proof of this in DAVID, who never, in any of his psalms, appears to be so dejected as not to have some mixture of hope and joy.

Thus also, when the believer is most violently agitated, God does not abandon him to mistrust and fear. He cries to God out of awful depths, and when his courage fails him, he is cheered again, and strengthens himself in the Lord his God. He says, with DAVID, *Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.* This consolation is so much the better founded, as it is frequently in the last extremity that this succour from God appears; for such deliverance commonly comes when it is least expected. God takes
 pleasure

pleasure to unite these extremes, that we may have a more vivid sense of his interposition. When the men of this world are at the height of their prosperity, and of their contentment, they are often burdened with unexpected, and terrible calamities; and when believers are verging to despair, it is then that God imparts the most abundant consolation. Thus a great trial, to them, is frequently the presage of great joy; and it is not only by glory, but even in a state of grace, that the most violent trials are followed, and recompensed, by a felicity which cannot be expressed. Thus the believer proves from day to day, in various ways, the marvellous conduct of God, in accomplishing the salvation of his people: Thus our heavenly Father provides every thing for the good of his children: Thus his profound, and adorable wisdom, advances his designs, by means the most contrary. He proportions events to the weakness of those whom he guides; he consoles their dejected spirits, and so directs the stroke which he inflicts, that he destroys nothing by them, but their sin. All things succeed according to his purpose.

purpose. They often pass through fire, and water, and often are in pain, and in fear; but all this only makes them take better notice of his care, and of his parental affection. Indeed, all that they suffer, proceeds only from their not reposing sufficient confidence in him. From the moment they regard him properly, they are illuminated, and their faces are not covered with confusion. Thus success always answers their hopes; and whatever else may be the *course* of their calling, the *end* of it is exuberant joy. Thus the believer, by whatever way God may lead him, should think himself happy in being called to it, and should commit himself to that good Providence which takes care of him, knowing that nothing shall ever separate him from the love of God, which he has manifested towards us in Jesus Christ our Lord.

CONCLUSION.

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C O N C L U S I O N .

FROM these principles proceed that firmness which piety inspires: Hence, that more than human courage which appears, on so many occasions, in the service of God. You will see believers in tremendous dangers; you will suppose them lost without resource; and yet you will hear from them the language of confidence. You will see them deprived of the necessaries of life, yet you will find them tranquil, assured of succour and support, which cannot fail them. You will see them in a deplorable condition, and hear them bless the Lord, and rejoice in him. For confidence in God has its strength, as well as its weakness. See of this a proof in DAVID. He says, *Lord, how are they increased that trouble me? But thou, O Lord, art a shield for me; my glory, and the lifter up of my head. I will not be afraid of ten thousands of people, that have set themselves against me round about. He also says, Though an host should encamp against me, my heart shall*

shall not fear: mine head shall be lifted up above mine enemies round about me: therefore will I offer, in his tabernacle, sacrifices of joy. He saw his danger, he knew it, and he despised it: because he trusted in God. It is in the same sentiment, and in the same psalm, he says, that the loss of his best friends trouble him not: When my father, and my mother forsake me, then the Lord will take me up. Thus when he lost what was most dear to him, and when the greatest perils were round about him, he remained unmoved. His language on this occasion is, Wait on the Lord: be of good courage, and he shall strengthen thine heart. This was sufficient for him. He says therefore, elsewhere, Yea, though I walk through the valley of the shadow of death, I will fear no evil.

Here, then, is a covert from the tempest: He who steers to this port, always arrives at it: there he descends, and abides, on a rock firm and safe; there, walking on the beach, and out of danger, he views the fury of the waves, and the wrecks of ruined vessels. He beholds the floods advancing fiercely

towards him, and threatening his destruction, but he knows God has prescribed their bounds; that hitherto they shall come, but no further; and that they shall be broken at his feet. You will say, This is not a man subject to death and misfortunes, but that he is already raised to the condition of the blessed, to whom all the changes on earth give no concern. They who are thus exalted, behold the Universe wrecked and dissolved, and the order of nature overthrown, without alarm. True; but what I have mentioned, is the confidence of the church, as it is described in the 46th Psalm. *God is our refuge and strength, a very present help in trouble: therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. There is a river, the streams whereof shall make glad the city of God.* The church shall always be calm, as the rivulets which run without noise. Even when we behold in the world furious emotions, the believer will rejoice in a sweet repose of spirit in the midst of those frightful perils.

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Such is the portion of the children of God. If they are astonished, it is because they do not sufficiently rely on him. If they repose in him great confidence, they have, at all times, reason to rejoice. They are assured of the love, and care of him, who is the sovereign Master of events; who blasts, when he pleases, all the designs of men, and who makes his glory to consist in never deceiving the hope of them who wait for him. Though they are despised in the world, they know it was made for them, and that it is governed for their good. They think themselves greater than the *grandees* of the world, and more happy than the happiest of worldly men; because they have more of the favour of him who is the sovereign Master and Benefactor of his creatures. Thus they serve him with fidelity, and with pleasure. All their trials are alleviated by blissful consolations. They taste of chaste delights in their enjoyment of the love of God; a peace which passes all understanding gives them a foretaste of future glory; a holy constancy confirms them in their duty, notwithstanding intervening temptations: and, in fine, after they have

have fought the good fight, and finished their course, God places upon their heads the crown of righteousness, to live and reign, for ever, with Jesus Christ.

F I N I S.

E R R A T A.

THE most material *Errata*, which have been noticed, may be thus corrected :

Page vii. line 6, read, *DISCOURS*. P. 2, l. 14, after truth, add, and. P. 3, l. 7, read, *Nantz*. P. 5, l. 15, read, *Gouverneur*. P. 8, l. 8, read, chattels. P. 19, l. 12, after miserable, add, a; l. 17, read, too. P. 25, l. 7, read, waked. P. 29, l. 13, and elsewhere, read, limited. P. 31, l. 8, after satisfied, read, me. P. 35, l. 11, read *galeriens*; l. 20, and elsewhere, read, *galerien*. P. 56, l. 2, read, *Marseilles*. P. 60, l. 23, read, raisins. P. 72, l. 10, read, twelve; l. 11, read, ten. P. 87, l. 8, after have, add, been. P. 115, l. 1, after on, add, a; l. 16, read, is; l. 19, read, these. P. 116, l. 13, read, shall. P. 118, l. 24, read, consolatory. P. 122, l. 22, read, terrestrial. P. 125, l. 23, after to, add, the. P. 126, l. 19, read, adorable. P. 128, l. 14, read, for tranquillity; l. 18, after under, add, the. P. 129, l. 13, read, in which. P. 130, l. 15, read, PHARAOH. P. 131, l. 7, after *That*, add, it. P. 133, l. 20, after it, add, to. P. 134, l. 9, read, tremendous. P. 140, l. 20, read, begins. P. 141, l. 16, read, will; l. 23, read, death. P. 159, l. 13, read, prospect. P. 162, l. 5, after that, add, the same. P. 167, l. 4, read, legitimate; l. 19, read, conjunctures. P. 168, l. 13, read, take. P. 184, l. 24, read, strokes.

☞ There are a few *gallicisms*, and expressions which seem too *literal*, as well as some errors in *punctuation*, which must be corrected as the reader may think proper,

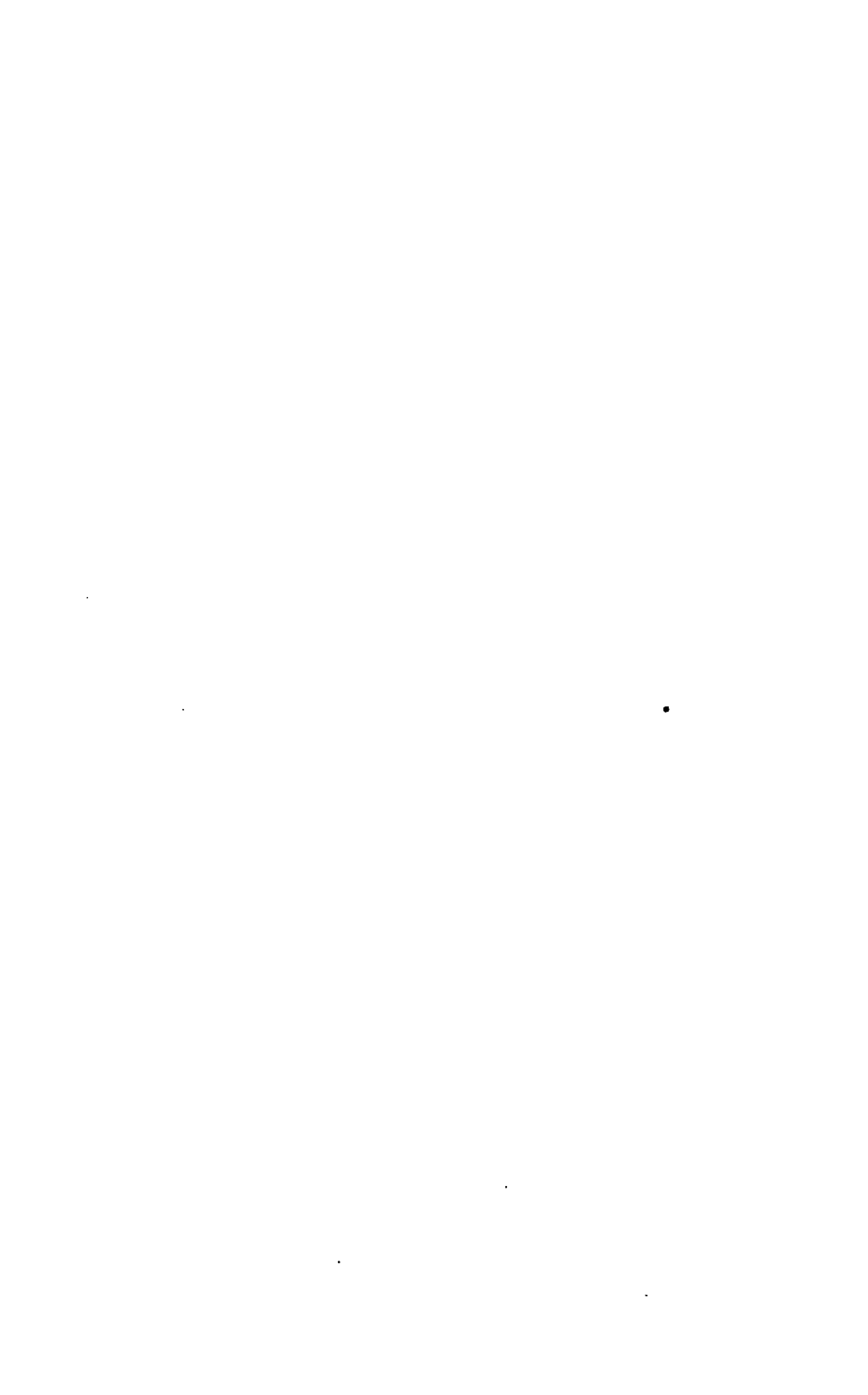
☞ The *Problem*, mentioned in the 34th page, which was proposed by Mr. DE MAROLLES, to refute the report of his being insane, is said to be this :

“ To find out four numbers, whose number may be equal to a number given, and such that the difference of any two of them whatsoever may be a square number.”

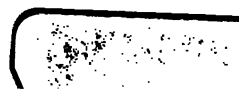
“ Those who know what application of mind this science requires, will be able to judge of the strength of our *martyr*. But he had taken the good course, and thrown himself into the arms of Providence, and peaceably submitted to the will of God.”
Mr. JAQUELOT.

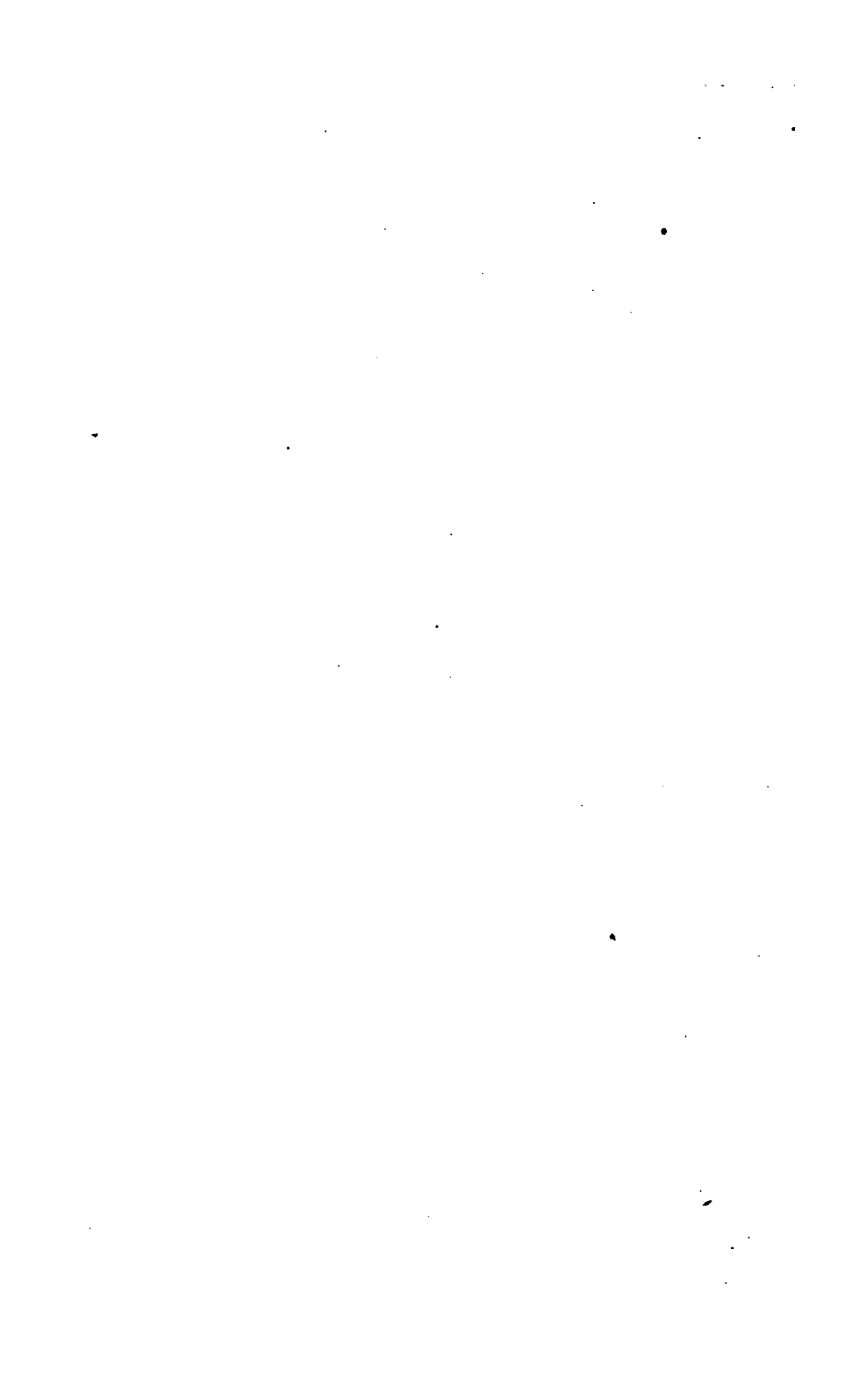












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