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A
C O L L E C T I O N
O F T H E
L E T T E R S

Of the late Reverend

JAMES HERVEY, A. M.

Rector of WESTON-FAVELL, in *Northamptonshire*,
and Author of the *Meditations on the Tombs*,
Flower-Garden, &c.

To which is prefixed,
AN ACCOUNT of his LIFE and DEATH.

*You see the Man; you see his Hold on Heav'n:
The Death-Bed's a Detector of the Heart.
Here real and apparent are the same.
Heav'n owns her Friends, and points them out to Men.*
YOUNG, *Night II.*

I N T W O V O L U M E S.

V O L. II.

L O N D O N,
Printed by Charles Rivington;
For JOHN RIVINGTON, at the *Bible and Crown*, in
St. Paul's Church-Yard.

M D C C L X.

XX

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The Copy of a Letter sent to the Writer of
Mr. HERVEY's LIFE.

S I R,

I SEE by the Advertisements, that THE LETTERS of the late excellent Mr. *Hervey*, to which, I understand by a common Friend you have engaged to prefix an Account of him, are soon to be published. The Demand for them will undoubtedly be very great, especially by those who favour the *Calvinistic* Doctrines; but methinks I would not have such elegant and valuable Writings confined to any particular Sett of Christians, as they are capable of being extensively useful to Men of all Denominations, if read with a due Spirit of Candour and Moderation. In order, therefore, to remove the Objections, which may probably be made by many (and some of them very good Men too) who differ from Mr. *Hervey*, particularly those who pass under the Name of *Arminians*, I should be glad, if you could contrive to communicate to the Public the modest Apology, which we find in another of this Author's Works, and likewise the Remarks, which I have here subjoined.

Mr. *Hervey*, in his *Meditations*, Vol. I. p. 271, has inserted a Note relating to the Doctrine of Imputed Righteousness; "which, says he, in my own Opinion, and in that of many great Expositors, is the
 " mystical and most sublime Meaning of the Wedding
 " Garment, so emphatically and forcibly recommend-
 " ed in Scripture, *Matt. xxii. 2.*—A Doctrine, which
 " though some of those, who honour my *Meditations*
 " with a Perusal, probably may not receive with much,
 " if any, Approbation, I hope the whole Performance
 " will not be cashiered for one Difference in Sentiment, and I beg that the Sentiment itself may not
 " hastily be rejected without a serious Hearing."

This is the Language of Mr. *Hervey*, of Reason and of Candour.—Every Sentiment of a pious and learned Man, and every Interpretation of Scripture given by such a one, deserves the most serious Hearing, and the most attentive Consideration.—Still the best and most unprejudiced Men will think differently upon *particular* Points; and what affords Conviction to one, will fall very short of it to another.—Yet surely They, who think differently from good Mr. *Hervey* on some Points, should not refuse to hear his Arguments even upon those very Points; much less ought they to reject the whole of his valuable Works *on that Account*: The first would shew great Prejudice, and Distrust of their own Sentiments; and the latter would indicate equal Weakness and Folly.—Methinks the decent Regard which Mr. *Hervey* has in many Instances shewn to those of a contrary Opinion to himself, should give his Writings a proper Weight amongst the *Arminians*, and make his Tenets and those of every pious Author with whom He disagrees (probably more in Expression than in Substance) to be examined with the same Coolness and Impartiality. Thus proper Allowances being made, the Works of the *Calvinists* would be read by *Arminians*; and the Works of the *Arminians* would be read by the *Calvinists*, with mutual Candour and no inconsiderable Benefit*.—Few have Abilities to qualify them for good Disputants; but it is in every one's Power, and it ought to be in their Disposition, to become good Christians. And the most effectual Way is to attend closely to the Concerns of our common Christianity, regardless of those Distinctions, which many are not capable of understanding, and which have too long set Mankind at Variance with each other.

It is very observable, that when this particular Controversy between the *Calvinists* and *Arminians* was agitated with the most unhappy Heat; the instructive, candid, and eloquent Dr. *Bates* † manifested his supe-

* See Dr. *Watts's* Orthodoxy and Charity United.

† See Letter XCVI. p. 334. of this second Volume.

rior Regard to universal Charity, by avoiding every Expression which might lead the pious Reader into the perplexed Distinctions, or harsh Censures made use of on either Side. I own, with Grief, that this was then a Kind of Singularity; but I esteem it not less an Excellence in that Writer:—And were his laudable Example universally followed, Doubts and Difficulties might remain, but Prejudice and Animosity would be no more.

But let it be further considered, that some of Mr. *Hervey's* Expressions are liable to Interpretations very different from his Meaning; and that some of them do not sufficiently convey his Meaning. It has been remarked, that in the well-known Letter of his to the condemned Malefactors at *Northampton* *, he has not so much as once mentioned Repentance to them. But a candid Reader will take it for granted, that Mr. *Hervey*, when he exhorts them, “ To pray, “ that they may come to Christ, that they may believe † in Christ, that they may be found in Christ,” &c. &c. designs to include in those Expressions what an *Arminian*, writing upon the same Occasion, would have styled the essential Duties of a deep Repentance for their Sins, and an earnest Resolution of Amendment, should their Lives be prolonged.—He had been long used to those Expressions, and adhered to his own Language and Ideas.—So would an *Arminian* have done, and yet their Meaning might be nearly the same.—All therefore I contend for is, that we should put the best Construction we can upon the Meaning of others, especially of eminently good Men like Mr. *Hervey*, and should be very cautious of injuring their Characters, and the Usefulness of their Works, by wresting their Expressions contrary to their Design, by deducing from their Principles such Consequences, as they would detest, and aggravating their Features,

* See Vol. II. p. 176.

† See *Acts* xvi. 31. where St. *Paul* uses nearly the same Words to the Keeper of the Prison, as Mr. *Hervey* does to the Prisoners.

like those of a *Saracen*, into Deformity and Terror. This can never be the Method of reconciling contending Writers in the Bond of Peace, of improving ourselves, or of propagating the Cause of vital Religion, how honest or zealous soever may be our Intentions.

“ What a Pity is it, says a late candid Writer, that
 “ *Calvinists* and *Arminians*, by their unseemly Dis-
 “ putes, malicious Invectives, and disingenuous Con-
 “ duct, should contribute to the malignant Triumph
 “ of Infidels, and give them Cause in the Gall of
 “ their envenomed Hearts to cry out, See how these
 “ vilify one another !

“ *Arminius* was Professor of Divinity in the Uni-
 “ versity of *Leyden*, a Man of great Learning, of a
 “ strict Life, and of a most meek Spirit * ;—and
 “ it is likely that he and his Followers mean
 “ pretty near the same Thing by the Word GRACE,
 “ which the *Calvinists* do by IMPUTED RIGH-
 “ TEOUSNESS. Each Party maintain, that with-
 “ out Holiness no Man shall see the Lord, and
 “ that there is no Name under Heaven given
 “ unto Men, whereby we must be saved, but only
 “ the Name of the Lord JESUS. If any one had
 “ asked *Arminius*, whether he did not hold, that
 “ Heaven, that is to say, our Inheritance in it,
 “ was the sole Purchase of Christ’s Blood, he
 “ would have undoubtedly answered in the Affir-
 “ mative. And if, on the other Hand, one had
 “ asked Mr. *Calvin*, To whom is it, that Christ
 “ is the Author of Salvation ? His Answer would
 “ have been, To those, that obey Him. Why should
 “ Believers in the same common Redeemer be mul-
 “ tiplying Words without Cause, and charging each
 “ other with such Opinions, as each Party in their
 “ Souls abhor ? This is a stale Device of the De-
 “ ceiver of Mankind ; and it is strange, that Christian
 “ Professors do not see through and avoid it. I would

* His Attachment to his Principles exposed him to great Sufferings ; which affords a strong Presumption of his Sincerity.

“ not be understood to assert, that there is no Difference of Opinions between *Arminians* and *Calvinists*: My Meaning is, that it is not near so great, as it is apprehended to be, and the Way to heal, is not by railing and reproachful Language, but by fair and calm Reasoning, and modest Appeals to the Holy Scripture.

“ Doubtless many Men, who will never know, till they come to Heaven, where the Questions stick between *Arminius* and *Calvin*, will yet in this World be tampering with, and thereby perplexing the Controversy; and therefore justly by being busy Bodies fall under the Reproof of St. *Jude* for meddling and speaking Evil of those Things, which they understand not.”

And as a farther Confirmation of my own Sentiments on this Subject, as well as of those abovementioned, I am glad of this Opportunity of introducing an excellent Passage from a Letter * written in 1717 by the learned Mr. *Cotton Mather*, Minister of *Boston* in *New England*, whose Zeal for *Calvinism* is well known.

“ Being myself a *Calvinist*, I must needs differ pretty much from a Gentleman who professes himself an *Arminian*. But I consider what those *Maxims of Piety* are, which engage the *Arminian* to maintain his distinguishing Positions. Those *Maxims* are, *That* the Holy and Sin-hating Lord must not be reproached as the Impeller of Sin, whereof he is the *Revenger*: *That* our Merciful Father must not be blasphemed, as if He dealt after an illusory Manner with Men, when he invites them to His Mercy: *That* none among the Fallen Race of the *First Adam*, are to be shut out from the Hopes of Life, in the Death of the *Second Adam*: *That* impenitent Unbelievers must not cast on God the Blame of their Unbelief; but the Wicked must lay

* See the Collection of Occasional Papers, Vol. III. No. iv. p. 27, 28, Edit, London 1718, in 8vo.

“ wholly

“ wholly on themselves the Fault of their own De-
 “ struction : And, *That* Men must work out their
 “ own Salvation with as much Industry, and Vigi-
 “ lancy, as if all turned upon their own Will
 “ and Care, whether they shall be saved or no.
 “ Now, these are *Maxims*, which every pious *Cal-*
 “ *vinist* will also most heartily consent unto. And,
 “ if I should repeat the *Maxims of Piety*, which
 “ make me fall in with the Position of a *Calvinist*,
 “ as requisite to the supporting them, I am confi-
 “ dent the pious Mr. * * * * would most hearti-
 “ ly subscribe unto them. And we shall both of us
 “ have the Modesty to confess, that we have also to
 “ do with Matters, which are to us incomprehensible.
 “ Now, if good Men are so united in the *Maxims*,
 “ which are the *END*, for the serving whereof they
 “ declare that they pursue their Controversies ; why
 “ should not this *Uniting Piety* put an End unto their
 “ Controversies? and beat *their Swords into Plough-*
 “ *shares, and their Spears into Pruning-hooks ?*”

Nothing could be more natural than for the con-
 scientious Mr. *Hervey* to *propagate*, to the utmost of
 his Power, those Sentiments which he thought most
 conducive to the Glory of God, and the Salvation of
 Mankind ; and most agreeable to the true Spirit of
 Christ's Gospel.—Every pious and sincere Christian,
 whether *Calvinist* or *Arminian*, will indeed do the
 like :—Yet surely it can be no ways repugnant to any
 of these to cultivate the Principles of Moderation
 here expressed ; and to *endeavour at least* to reconcile
 good Men of different Persuasions.—It is therefore,
 I may safely say, no less your Wish than mine, that
 such candid Principles may be diffused : And to see
 them communicated to the Public, on so proper an
 Occasion, will be a peculiar Satisfaction to him, who
 is, with great Respect,

S I R,

Your very humble Servant,

J. S.



LETTERS

Of the late

Reverend Mr. HERVEY.



LETTER I.

My dear Friend,



A M glad to find that the beloved Traveller called at your House, and gave you so much of his Company. Cold as the Weather was, did not your Heart burn within you? Burn with Zeal and Love for that all-glorious God, whom he (excellent Man!) so faithfully serves in the Gospel of his Son.

May Mrs. * * * increase in Humility, be more convinced of Guilt, more sensible of Depravity! and then she will grow in every other Grace. Proud Minds suffer the Curse, imprecated on the

Mountains of *Gilboa*; while humble Souls are like the Vallies spread forth by the Rivers; or as a Field which the Lord hath blessed.

I think you should not have shewn her the free Remark which I made; it was well meant, and she is well disposed, but human Nature is very, very depraved. And perhaps there is no greater Instance of it, than our Proneness to take Offence at the least disparaging Hint; nay, sometimes to fancy ourselves wronged, if we are not extolled to the Skies. I heartily wish, the blessed Jesus may give this young Lady, the Ornament of a meek and humble Spirit. That, being lowly in her own Eyes, she may be exalted by the great God.

I see so much Indigence, and so many distressed Objects, that I begrudge myself all unnecessary Disbursements of Money. Who would indulge too much, even in innocent and elegant Amusements, and thereby lessen his Ability to relieve, to cherish, and comfort the Lord Jesus, in his afflicted Members?

I wish you could have preached at *Collingtree*. My poor People long for the sincere Milk of the Word. You would have a Congregation, all of them honouring you, most of them attentive to you, and many of them edified by you.—It grieves me, it pains me at my very Soul, that I am dismissed or rather cut off, from the honourable and delightful Service of the Ministry.—But, to be resigned, perhaps, is better than to labour; and an ador-
ing

ing Submission for me at least more proper, than a zealous Application. O! may I bow my Head, and dutifully stand in the Lot, which the Almighty Sovereign pleases to assign!

Ever yours, &c.

L E T T E R II.

My dear Friend, London, Saturday Night.

I Congratulate you on ***'s Recovery. Why do you call her ***? 'Tis a strong Temptation to Vanity. She must be deeply ballasted with Humility, not to be puffed up at such a Title; which assimilates her to one of the most lovely and accomplished Characters, that ever was described.

O! that we all may be recovered from that lethargick Indolence, which deadens our Attendance to the one Thing needful!—What a God have we! how immensely glorious! and how little do we reverence him?—What a Saviour! how unutterably gracious! and how little do we love him!—What Promises! how inviolably faithful! Yet how feeble is our Affiance in them!—What a Heaven! how transcendently delightful! Yet how languid are our Desires of it!—O! that the blessed, blessed Redeemer may baptize us with the Holy Ghost, as with a flaming Fire! to quicken, animate, and kindle into a Glow of De-

votion, these benumbed Souls of ours!—I must add no more, only that I am, with great Sincerity, though in great Haste,

Inviolably yours, &c.

LETTER III.

My dear Friend,

I Am surprised at what you say, relating to dear ***. What Evil hath he done, or wherein has he offended, that Disesteem should be his Lot? Yet what are such Instances of Contempt, compared with the Reproaches and Insults offered to the all-glorious Redeemer? God, I trust, will bless his Sermon, and so much the more, as it is regarded by some People, with an evil Eye. Oh! what a comfortable Consideration is it, that the Success of our Discourses depends not upon our own Ability, which is as nothing; depends not upon the Favour of Men, which is very capricious; but depends wholly upon the Influence of that Almighty Spirit, whose Presence is unlimited, and Power uncontroulable.

My Father had engaged Mr. *** to supply at *Collingtree*: I hope he grows in Grace, and in Knowledge of our Lord and Saviour Jesus Christ.

Adieu! my dear Friend, adieu!

LET-

L E T T E R I V.

Sir,

London, Feb. 23.

MR. *** and Mr. *** may have tried, and may repeat their Attempts, to alienate the Affections of my *Collingtree* Hearers. I am under no Concern with regard to myself.—*Fragili cupiens illidere Dentem.*

Offendet solido—will, I believe, be the Issue of their Endeavours. I am only sorry for the People's sake, that they should squander away their ministerial Talents, and ministerial Labours, to so poor a Purpose. Let them be more incessant in warning every Man, and teaching every Man, that they may present every Man perfect in Christ Jesus.—Thus let them seek to win their Affections, and, I do rejoice, yea and will rejoice, in their Success. Dear Sir, the Way to secure the Love of others, is, to love them, to pray for them, and with a willing Assiduity to set forward their true Happiness. This, whenever I was amongst them, my People will confess, I did not cease to do. And the God of Heaven knows, I daily bear them on my Heart, and often recommend them to the tenderest Mercies of our everlasting Father. Never therefore be apprehensive of my losing either their Esteem with regard to my Conduct, or their Affection with regard to my Person. O! that their pre-

cious Souls were as firmly united to Christ, as their favourable Opinion is secured to me!— Well, should Neighbours undermine us, and Friends forsake us, the adorable and all-condescending God is faithful. He changeth not. His Word of Grace endureth for ever. He loves his People with an everlasting Love. And O! what Worms, what Dust, what mere Nothings, are all Men, are all Creatures, before that infinitely blessed Author of all Perfection! What a Sense had the Psalmist of this weighty Truth, when he poured that rapturous Exclamation; “Whom
“ have I in Heaven but thee, and there is none,
“ there is nothing on Earth, that I desire in
“ comparison of thee!” May this, my dear Friend, be the continual Language of your Heart; and of his, who hopes to be both in Time and to Eternity,

Affectionately yours, &c.

LETTER V.

Wednesday Morning, Miles's Lane.

Dear Mr. Nixon,

YOUR obliging Letter found me at my Brother's in *Miles's Lane*, where I propose to abide to the End of the Week; and here your entertaining and improving Company would be a Favour, not to myself only, but to the whole Family.

I am indebted to your Good-nature, for so candidly accepting the small but free Observation, made in my last. I am going to run myself farther in Debt, by proposing to your Consideration, what now occurs to my Thoughts.—The enclosed Queries I submit entirely to your Judgment, and from your Determination shall make no Appeal.

I have read *Elibu*; and very much admire his Zeal for that most comfortable Doctrine, the Righteousness of our Lord Jesus Christ, imputed to Sinners for their Justification. I highly honour also his distinguished Veneration for that incomparably excellent Book, the Bible. Surely, his Works will be a Means of causing the Study of those *λογια τωσα* to revive. Don't you think, the Style is masculine, and the Manner enlivened?—As to the *Hutchinsonian* Peculiarities, I don't pretend to be a competent Judge, and dare not peremptorily condemn them. Yet, they seem to be so very finely spun, and to have so large an Alloy of Fancy, that I know not how to admit them for sterling Truth.—I am truly concerned to hear of Mr. * * 's and his Lady's Illness. Dear Sir, what a fading Flower is Health, and what an expiring Vapour is Life! May you be an Instrument of bringing Souls to the Knowledge of the adorable God, and to the Faith of Jesus Christ whom he hath sent; then they will, in another State of things, possess a Vigour that is

subject to no Decay, and enjoy that Life that knows no End.

I am, dear Sir, your obliged and
affectionate Friend, &c.

P. S. Is “Lively Oracles,” an exact Translation of the above mentioned *Greek* Clause?

L E T T E R VI.

My dear Friend, London, March 28, 1751.

YOU depend, you say, upon my Promise; and see, how readily it is performed.—And if you depend on the Execution of a Promise from a frail, frail Creature; will you not much more expect Accomplishment of Promises, made by that adorable Being, “whose Counsels of old are “Faithfulness and Truth?” O! that we may not dishonour God’s Goodness; disparage his Veracity, and depreciate his dear Son’s unspeakable Merits, by Unbelief, base, vile, destructive Unbelief!

I have not an Opportunity of communicating your News to our dear Friend. He has left *London*.—It is not known when he will return. He is not expected, till some Months are expired. And who, how many, may be gone into Eternity, before that Period is arrived!

You

You ask, How it fares with my Health? You may remember, that I have more than once answered such an Inquiry with Silence ; for I don't like to be upon the complaining String, and I cannot say, my Health is either restored, or improved. When your Letter came (not till *Tuesday* about Five o'Clock) it found me in a State of extreme Languor. I had written nothing, done nothing, since Dinner. Though I took up an easy and entertaining Book, I was obliged to lay it down again. Thus I spend, rather thus I lose many Hours : So that between intervening Company, and Debility of Spirits, I make but a very slow, scarce any Progress in my intended Work.

I have no News, tho' at the great Mart of Intelligence. My Sister is safely delivered of a Son, which puts one in mind of the glorious Piece of News, celebrated by the Angels, and foretold with a rapturous Delight by the Prophet—To us a Child is born ; to us a Son is given. His Name shall be the mighty God ; and yet his Office shall be, to bear our Sins in his own Body on the Tree. May this News be ever sounding in the Ears, and ever operative on the Hearts of, my dear Friend, and of,

His ever affectionate, &c.

L E T.

L E T T E R VII.

My dear Friend, Tottenham, May 30, 1751.

I Am now at my Brother's Country House—

Pray who is Mr. ***, the Writer of the Letter inclosed in your's! He asks me, to get him a Curacy; little aware, that I am but a Curate myself. I believe, the World has a Notion, that I am a dignified, or a beneficed Man at least. Dear Sir, may it be your Benefice and mine, to do good to Souls! And our highest Dignity, to glorify the ever-blessed Redeemer! Who for our Sake had not where to lay his Head, till he was numbered with the Transgressors, and laid it in the silent Grave.

I hope your Health is established; and how does your Soul prosper? Don't you delight to think of, to talk of, to have Communion with, that wonderful, that amiable Being, whom to know, is Wisdom; whom to enjoy, is Happiness? Happiness, not to be described by Words, only to be understood by Experience. Oh! that we may follow on to know him! Then we have a Promise——A Promise more stable [than the Foundations of Nature, that our "Labour shall not "be in vain in the Lord." Gold has no Value, and Diamonds lose their Lustre, when compared with those unsearchable Riches of Christ, which Mr. *** so largely enjoys himself, and so freely offers

offers to others. His Ministry is signally owned by his condescending, and Almighty Master. Many, I am told, of the superior, as well as lower Orders in Life, attend his Ministry. And if there be Efficacy in united Prayers ; if there be Zeal in the Lord God of Hosts, for the Honour of his dear Son — if there be Faithfulness and Compassion in our exalted Saviour — his Labours will — they will be blest. May they, every Day, every Hour, be blessed more abundantly !

Most cordially yours, &c.

L E T T E R VIII.

My dear Friend, Tottenham, July 2, 1751.

I Hope you have now done with Mr. *** : I hope your House is sufficiently ornamented. I think it is rather over-stocked with Decorations. Now let us be good Stewards of Jesus Christ ; employ what we can spare, for the Honour of his blessed Name, and Comfort of his indigent People. Worthy is the Lamb that was slain, to receive Riches, as well as Blessings and Praise.

Pray, don't mention me to Mrs. ***, tho' I honour and compassionate her ; I am not fit to visit her, nor qualified to edify her. This is with me the trying Season of the Year, and my animal Nature is all Relaxation. O ! that I may be strong in Faith ! That precious Faith, that

“ Where

“Where Sin hath abounded, Grace will much
“more abound.”

Don't you sometimes see our dear Friend ***? I find he has been at *Bristol* lately, to distribute, I don't doubt, the Waters of Life, far more precious and healing than the Waters of that medicinal Spring. Let us do likewise. For yet a very, very little while (*μικρον οσον οσον*) and he that shall come, will come, and will not tarry. Then Opportunities of spiritual and bodily Charity cease for ever.

I believe it is four Months since I heard from Mr. ***. How precarious human Interchanges of Kindness! What a Blessing, that the Way to Heaven is always open. Whenever we will, we may have Access to God through the Blood of his Son. And “he never faileth them that seek
“him.”

How does Mr. *** go on? Don't you sometimes stir up the Embers in his Heart; if so be, the Coals may glow, and the Fire at length burn. —I hope, your Conversation is blessed to Mrs. **. Glad to find she admits Mrs. *** to her Company: A godly, sensible Woman, who understands, relishes, talks favourily and intelligently on the Truths of the Gospel — Is discreet likewise, knows how to keep a becoming Distance, and will not make a wrong, an assuming Use of a Lady's Condescension. May the God of Heaven bless them both, and give them to grow in Grace,
and

and in the Knowledge of our Lord and Saviour Jesus Christ. And what I pray for them, I pray for my dear Friend.

Ever yours, &c.

LETTER IX.

My dear Friend, Tottenham, July 14, 1751.

I Am sorry to hear your Account of Mr. ***. See what Snæres are around us. How the Devil endeavours to obstruct our Usefulness, by blemishing our Credit: May the Ministers of Christ be upright and undefiled in the Way! Or else they will not be able to reprove and exhort with all (no, nor with any) Authority. The God of Power and Faithfulness says of his Church, says of his People; I the Lord keep it. I will water it every Moment, lest any hurt it: I will preserve it Night and Day †. May this Promise be our Shield! Be fulfilled to us evermore! Don't you go on, my dear Friend, to lay up these precious Pledges of Heaven in your Memory, and enrich your Heart from them, by frequent Meditation! They are the Seed of Faith. By these we are to be made Partakers of the Divine Nature. Partakers of the Divine Nature! Volumes cannot explain, what is comprised in those few Words. May we know what they mean, by happy, happy Experience!

† Isa. xxvii. 3.

I pity poor Mr. ***, knowing what it is to be in a State of languishing. Ah! ah! my dear Sir, lay up a Stock of Comfort, get your Graces lively, while animal Nature blooms. When the Blast of Sickness smites, and our Strength becomes Labour and Sorrow; how miserable must be our Condition, without an Interest, an established Interest in the all-glorious Redeemer!

Why do you cherish distrustful Thoughts of the blessed God? Is he not boundless Goodness? Is not his Goodness greater than the Heavens? Does not his Mercy, that lovely Attribute, endure for ever? All the Kindness of the most endeared Relations, compared with the tender Compassions of a God in Christ, are no better than Cruelty itself. Read the last Chapter of *Hosea*. "Hide it with-
"in your Heart." Turn it into Prayer to the King of Heaven; and I hope it will be to your Soul, as the Dawning-Day after a darksome Night.

Our dear Friend has met with uncommon Favour and Acceptance. Excellent Man! How does he work while it is Day! How sweet to such a Labourer, will be Heaven's everlasting Rest! There may you meet him! And there find, as a Monument of infinitely free Grace in Christ,

Your truly affectionate, &c.

LET-

L E T T E R X.

My dear Friend,

Oct. 18, 1751.

TWO of your Letters are now before me, who expected long ere this to have been before the Judge of Quick and Dead. — Blessed be God, I am got down Stairs, and the Day before Yesterday went abroad in a Coach. Oh! what great Troubles and Adversities hast thou shewed me! Yet didst thou turn and refresh me; yea, and broughtest me from the Depth of the Earth again. Oh! my dear Friend, how shall I be thankful? May that infinitely good and gracious God, who has given me such Cause, give me Power to be grateful. May I be enabled to devote every Moment of that Life, which he has prolonged, and every Faculty of that Body, which he has preserved — Devote them wholly to the Honour of his blessed Name.

Poor ***'s Case I commiserate. The Charge attending my Illness will be considerable, but I am not without Hopes that my Father will be so good as to defray it, then my Hands will not be streightened: Oh! that my Bowels may never be streightened, but may I “ draw out my Soul “ to the Hungry.”

I am glad to hear that a Seventh Edition of Dr. *Stonhouse's* † Book is demanded :—May it go forth in the Name, in the Strength, and for the Honour of the blessed Jesus, and may it prosper ! Tho', as you observe, he and I think differently on some Points ; nor is the Doctor an Admirer of my favourite Author Mr. *Marshall*. — The Acceptance however which God has given to his and to my own Writings, should send both of us oftener to the Throne of Grace, and quicken our Applications to the Divine Goodness ; that his all-powerful Spirit may accompany our Instructions, and make them a real Blessing to our Readers.

† *This useful little Treatise is intituled, Friendly Advice to a Patient, and Spiritual Directions for the Uninstructed. — It was first published in the Year 1748. — is given by the Governors of most of our Infirmaries to the Out as well as In Patients on their Admission ; and is suitable in general to every sick Person. — It is sold singly at Six-pence stitched, or at Two Guineas per Hundred, by Mr. Rivington in St. Paul's Church-Yard, London. — But as it is adopted by the Society for Promoting Christian Knowledge, into the Number of those Treatises, which they disperse, as properly calculated for the Advancement and Revival of true Religion ; it may be had for charitable Uses by any of the subscribing Members, on the Terms of the Society ; namely, at half Price (which is a Guinea per Hundred) ; the other Half being defrayed out of the Society's Subscription Fund.*

—— I write, as a poor Prisoner that lately expected to have the Sentence of Death executed ; but has now got a short, uncertain Reprieve. May I never forget how much I shall want an assured Faith in the all-glorious Redeemer, when that awful Change approaches. Let us labour after such a firm Establishment in Christ, such an unshaken Affiance in his Merits, and such an unfeigned Love of his Name, as may make it Gain to die, and the Day of our Dissolution better than the Day of our Nativity. — Poor Dr.***! O! may he and his afflicted Partner find Consolation in the Faithfulness, the Goodness, the unsearchable Riches of Christ! These, apprehended by a sweet, assured, Soul-reviving Faith; these, I say, are our sovereign Support under all Troubles, and our most effectual Preservative from all Temptations. We believe, blessed, blessed Jesus, help our Unbelief!

I am,

My dear Sir,

Ever your's, while

JAMES HERVEY.

LETTER XI.

London, Miles's Lane, Dec. 3, 1751.

Dear Mr. Nixon,

IT is probable, you may have heard of my late dangerous Sickness; and it is more than probable, nay, I look upon it as a Certainty, that your good Nature has admitted this Circumstance as an Excuse for my Silence.—Indeed, dear Sir, I was sick, and nigh unto Death. Little did I think of writing any more to my Friends, or of being written any longer among the Living: O! that I may devote the Life that has been prolonged, devout it wholly to the God of my Health and my Salvation!

I received by Dr. ** your Quotation from *Plato*, proving that the Preposition *avti* bears a vicarious Signification†. For which, be pleased to accept my Thanks. It is a most reviving and

† The learned and Reverend Mr. *Nixon*, Rector of *Cold-Higham* in *Northamptonshire*, who furnished Mr. *Hervey* with the Proof from *Plato* that *avti* bears a vicarious Signification, hath communicated a remarkable Passage, which shews that the Notion of a vicarious Sacrifice, prevailed also amongst the old *Gauls*.
 “ Pro vita Hominis nisi vita Hominis reddatur,
 “ non posse aliter Deorum immortalium Numen
 “ placari Arbitrantur (Galli) publiceque ejusdem
 “ Generis habent instituta Sacrificia.”

J. Cæs. Commen. de Bell. Gall. L. vi. C. 16.

delightful Truth, that Christ has suffered in our Stead, and bore all our Sins in his own Body on the Tree. When I was lately upon the Verge of Eternity, and just going to launch into the invisible World, I could find Consolation in nothing, but this precious, precious Faith. If all my Iniquities were laid upon the beloved Son, they will never be laid to my Charge in the Day of Judgment. If the blessed Jesus made full Satisfaction for my Transgressions, the righteous God will never demand two Payments of one Debt. What an Anchor for the Soul is such a Belief! how sure! how steadfast! May it be our Solace in Life, and our Security in Death.

A Volume of Letters, written by the Earl of *Orrery* to his Son, has very much captivated the Attention of the Publick.—*Dr. Brown's* Remarks too upon *Lord Shaftsbury's Characteristicks* are, I think, equally worthy of universal Acceptance. 'Tis a refined Entertainment, to peruse such elegant and judicious Compositions. But how flat are they all, how jejune and spiritless, compared with the sincere Milk of the Word; the lively Oracles of God! I hope, they will always prove a Whet to our spiritual Appetite; quicken our Desires, and heighten our Relish, of that heavenly Manna, which is spread over every Page of the Bible.

I am, dear Sir,

Your very affectionate Friend, &c.

L E T T E R XII.

*My dear Friend,**London Jan. 14, 1752.*

I Know you will excuse my long Silence, and acquit me on the Receipt of this Letter, though I own myself in your Debt for another. When I have a lucid or a lively Interval, I think it my Duty to employ it, in attempting to finish my little Work. Which alas! proceeds as slowly, as my Blood creeps heavily through my Veins. Happy, happy they! who have Firmness of Nerve, and Fertility of Thought; and are enabled to devote them both to their gracious Redeemer's Service.

Please to pay my best Thanks to Dr. *Cotton*, for his very delicate *Visions*. I wish they may do Good, and promote Virtue; then, I am persuaded, they will Answer the benevolent Intention of the Author. I wish at the same Time, that he would be a little explicit and courageous for Jesus Christ. He deserves it at our Hands, who for our sake endured the Cross, and despised the Shame. He will recompense it into our Bosom, by owning us before his Father, and the holy Angels. Nor can I ever think, that the Spread of our Performances will be obstructed, by pleasing him who has all Hearts and all Events in his sovereign Hand.—A Vision upon Death, without a Display of Christ, seems to me like a Body without a Heart, or a Heart without animal Spirits. I am sure, when I was lately (as myself and every one apprehended) on the Brink of Eternity,

nity, I found no Consolation but in Christ. 1. I felt, what I had so often read, that there is no other Name given under Heaven, whereby Man may obtain Life and Salvation, but only the Name, the precious and inestimable Name of Jesus Christ. Oh ! that its Saviour may be to us, both living and dying, “ as Ointment poured “ out.”

Tell Mrs. **, that she has not offended me ; but I am grieved, that I should give her Occasion for such a Suspicion.

You refer me to 2 *Esd.* v. 33†. 'Tis a sweet Passage, a noble and comfortable Truth ; and the apparent Doctrine of Scripture, however found in an Apocryphal Book.—Oh ! that we may seek more assiduously to our all-condescending and omnipotent Friend. He will never upbraid us for our Importunity ; he will never disappoint our Hope ; he is able to do exceeding abundantly above all that we can ask or think : And, blessed for ever be his Name, as is his Power, so is his Love to his People, his Children, his Heirs. In this blessed Number may he rank my dear Friend, and his

Ever affectionate, &c.

† And I said, Speak on, my Lord : then said he unto me, Thou art sore troubled in Mind for Israel's sake : lovest thou that People better than he that made them ?

L E T T E R XIII.

*Miles's Lane March, 24, 1752.**My dear Friend,*

I Received your Favour.—I congratulate you on your Success in your Profession. *Moses* says, it is God, who giveth Power to get Wealth. May such Accessions of Prosperity, enlarge your Heart with Gratitude, and attach your Affections to our divine Benefactor!—I am sorry to hear your Account of dear **. O! that we may be taught *ΦΡΟΝΕΙΝ ΕΙΣ ΤΟ ΣΥΦΡΟΝΕΙΝ*. “Lord lead me in a plain way,” was the Prayer of a noble Sufferer. May the Thing that he prayed for, be the Desire of our Heart, and Guide of our Life. I will very readily give him some Bibles, if he (for he is, if I mistake not, a Member of the Society for promoting Christian Knowledge) will send me an Order in his Name, a Dozen shall be at his Service. I shall think my own Books are published to good Purpose, if they enable the Author to distribute the invaluable Book of God.

Upon Reflection I charge myself with Folly, for putting it into Mr. **’s Power to communicate a certain Rumour. The wise Man says humourously and sarcastically; “Venture to conceal a Secret, and be bold it will not burst thee.” Intimating withal, that a Secret in most People’s Breast, is like fermenting Liquor in a Cask, which must

must have Vent, or else it will burst the Vessel.
Therefore

Quid de quoque Viro, & cui dicas sæpe caveto.

Mr. **'s last Piece I have not read through. I can't say, I am fond of that Controversy. The Doctrine of the Perseverance of Christ's Servants, Christ's Children, Christ's Spouse, and Christ's Members, I am thoroughly persuaded of. Predestination and Reprobation I think of, with Fear and trembling. And if I should attempt to study them, I would study them on my Knees.

I wish you would ask D. S**'s Opinion about *Eph. iv. 16.* with relation to the anatomical Propriety of the Passage; and with his, give me your own.—I know not what to do, about publishing. May the Father of Lights direct me! and not suffer me, either to write improperly, or to print precipitately!—With Thanks for your Letter, and with Prayers for your Increase in Faith, in Love, and Holiness; or, in that Kingdom of God, which is Righteousness, and Peace, and Joy in the Holy Ghost, I am

Ever yours, &c.

L E T T E R XIV.

Dear Mr. Nixon,

Miles's Lane, 1752.

I AM obliged to you, for the Favour done me by your Letter, and for the Honour done me by your Verses to be engraved under my Mezzo-

tinto Picture. I should have acknowledged both these Obligations sooner, if my Printseller had not been dilatory in publishing the Picture; which is now transmitted to Dr. *Stonhouse*, and desires your Acceptance.

I cannot forbear thinking, that what is called Honour, is a little capricious and whimsical. I for my Part, had taken my final Leave of her; expected none of her Favours, and was become familiarly acquainted with Contempt. How is it then, that she singles out a Person, whose Name has long ago been struck out of her List; and bestows her Caresses upon a mean Creature, that has been used to sit on the Dunghill? O! that it may be for the Glory of Christ's Grace, Christ's Wisdom, Christ's Power! May I serve to the Sun of Righteousness, as a Cloud is subservient to the Sun in the Firmament, which, though all gloomy in itself, exhibits a Rainbow; and thereby shews the World, what beautiful Colours are combined in that magnificent Luminary.

You are pleased to enquire after my little Work; dear Sir, add to your kind Enquires, a Prayer to God, that it may be executed under the Anointings of his Spirit, and appear (if ever it appears) under the Influence of his Blessing. My late Sickness laid an absolute Embargo upon it, for a considerable Time, and has so shattered my feeble Constitution, that I proceed like a Vessel that has lost its Rigging, and is full of Leaks.—However slowly I advance in this Essay, may I grow daily in Grace, and in the Knowledge

ledge of our Lord and Saviour Jesus Christ ; and meet you, dear Sir, in that happy, happy Haven, where we both would be. Till then be pleased to rank, in the Number of your sincere and affectionate Friends,

Your obliged humble Servant, &c.

LETTER XV.

To his MOTHER.

Honoured Madam,

April 6.

I Received your Favour of the 4th Instant. Am very sorry to find, my Father is so ill. Hope and earnestly pray, that the great eternal Lord of Life and Death, will rebuke his Disorder and restore him to Health.—You need not doubt of being remembered in my Supplications to the Throne of Grace. O ! that they were better ! O ! that they proceeded from firmer Faith, and, were accompanied with greater Fervour ! Poor and weak as they are, they are often put up in Behalf of my honoured Parents, that the God and Father of our Lord Jesus Christ, may strengthen them with all Might, according to his glorious Power, unto all Patience and long Suffering with Joyfulness. May give them an humble Resignation to his blessed Will ; enable them to rejoice even in their Tribulations, and make all Things work together for their Good—their exceeding great and everlasting Good.

I have, in Obedience to your Orders, put my Affairs in readiness to leave the City. But hope there will be no Occasion for such a speedy Removal.—But if I should come, alas! what can I do? My Weakness is inconceivable. None can know it, but the all-searching God. I am evidently worse, now the milder Weather is advancing.

I am glad to hear my Sister holds well. God always mingles our Cup of Affliction with some sweetening Drops. None but Christ, that dear and adored Redeemer—None but Christ, had Gall without any Honey, and Vengeance without any Mercy. Blessed be his most holy Name for enduring all kind of Misery, that we might want no Manner of Thing that is Good.

I am, &c.

L E T T E R XVI.

Dear Sir,

Tottenham, October 18, 1751.

WHAT shall I say, or how shall I excuse myself? I seem to be in the Condition of *Pharaoh's* Butler, who remembered not his good Friend *Joseph*, but forgot him.—Yet be assured, dear Sir, that I have not forgot your Kindness; I have retained a warm Sense of Gratitude in my Breast: The Reason of my not acknowledging your Favour sooner was this; I proposed to have transmitted my Piece to your Hands (that Part of it at least, which was to be enriched with
your

your own Thoughts) that it might have the Advantage of your critical Revival, and judicious Corrections. But, extream Weakness of Body, has retarded me in accomplishing, has almost rendered me incapable of prosecuting the Work. To all which Infirmities the Providence of our all-wise heavenly Father, has been pleased to superadd a violent Fever; which confined me for eight Weeks, and brought me to the very Brink of the Grave. I beg of you dear Sir, to accept my best Thanks for your Letter and its valuable Contents; though late in their Arrival, they are very sincere in their Tender. I hope you will give me Leave to be obliged to you for one Favour more. If ever the divine Goodness shall enable me to complete my Design, allow me to put it under your Examination; I shall send it abroad into the World, with much less Trepidation, with much greater Satisfaction, if it has undergone the Scrutiny of your Judgment, and received the Correction of your Pen.—I am, at least I wish to be, sensible of my own Incapacity, for handling the glorious, the divinely excellent Truths of God's everlasting Gospel. If the Apostle, who had been caught up into the third Heaven, could not forbear crying out with so much Vehemence, Who is sufficient for these Things? What, O! what shall I say? Indeed, I have much Fear and Trembling of Heart, lest I should give some wrong Touch to the Ark; or by any imprudent, though officious Kiss, betray my divine Master to his Enemies, rather than recom-

mend

mend him to the World.—Good Sir, assist me with your Prayers, that if I write, I may be anointed with that Unction from the Holy One, which may teach me all Things, and lead me into all Truth ; which may furnish me with the Tongue of the Learned, and give me the Pen of a ready Writer.

Have you seen Mr. *Taylor's* late Treatise on the *Sacrifice and Atonement of Jesus Christ* ? If you have, I should be glad to know what Remarks occurred to your Mind on the Perusal.—As you are a Lover of natural Philosophy, I wish you would consider the Blessing of *Joseph*, *Deut.* xxxiii. 13, 14, 15, 16. and favour me with your Sentiments upon that beautiful Passage.—I should not make either this or the preceding Request, if I had not the highest Opinion of the Freedom and Fidelity of your Temper, and the accurate Discernment of your Understanding.—As the blessed God has been pleased to deaden your Sense of Hearing, may he daily quicken your spiritual Senses, to discern both Good and Evil. May he give you to hear the sweet and still Voice of his good Spirit, witnessing with your Spirit, that you are the Child of God, and an Heir of Glory ! And would you implore the same Blessing for your unworthy Friend, it would be a Kindness most gratefully to be acknowledged by, dear Sir,

Your much obliged, and

affectionate Servant, J. H

P. S.

P. S. We have put one of Mr. *Moses Browne's* Children Apprentice to a handsome Business, and it will be a Pleasure to do so worthy a Man all the Service that lies in my Power.

L E T T E R XVII.

London, Miles's Lane, Dec. 22, 1751.

Dear Sister,

YEfterday in the Afternoon, Mr. * * and his Mother called upon me; he offered to convey a Letter or any Message to *Weston*. I could not neglect this Opportunity of sending you my best Wishes, and the Congratulations of the Season.

Please to thank my Mother for her kind Letter. —The Wine was to have come last Week, but my Brother forgot to give the necessary Orders, until it was too late. I hope no such Disappointment will happen, if we live to see the End of this Week. I wish you much of the divine Presence, and Joy of the Lord in using it. May we all drink of those living Waters, which Christ Jesus has promised in his Gospel! Of which they who drink, shall thirst no more; but they shall be in them a Well of Water, springing up into everlasting Life.—Pray let me know, what those living Waters mean?

I have no Present to make you this *Christmas*, unless you will accept one from God's holy Word.

In

In the ninth Chapter of *Isaiah*, it is foretold, that poor Sinners, shall not only have a good Hope, but shall even rejoice before God. Rejoice with exceeding great Joy; such as the Husbandman feels, when he gathers in his Harvest, and receives the Reward of all his Toil. Such as the Soldier experiences, when he has conquered his Enemy, and is dividing the Spoil.

What shall be the Source of this Joy?—Their worldly Wealth? Alas! Riches make themselves Wings, and fly away. They profit not in the Day of Wrath.—Their carnal Pleasures? These are always Froth, and frequently Gall. To be enamoured with these, is Death.—Their own good Deeds? These are a broken Reed, a filthy Rag; and should cover us with Confusion, not fill us with Conceit.—Whence then is this Joy to flow? From Christ, wholly from Christ: He is the rich Gift of God, he is the Pearl of great Price; the only Consolation of Sinners, and the supreme Joy of his People.—Therefore the Prophet adds, in the Language of Triumph and Exultation, To us a Child is born, to us a Son is given, and the Government shall be upon his Shoulders, and his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. This Child is Jesus Christ, who is the Foundation of all our Comfort, the Spring of all true Delight.—He is the Son of the most High, yet given to be made Man, to be made a Sacrifice, to be made a Curse, for us.—So great, that the Government of universal
Nature

Nature is upon his Shoulders. The Sceptre of supreme Authority is in his Hand: He is Head over all Things to his Church.—So glorious, that his Name shall be called Wonderful. God and Man in one matchless and marvellous Person, cloathed with Clay, yet possessed of all the Fullness of the Godhead. Like *Jacob's Ladder*; whose Foot was fixed on Earth, while the Summit was lost in the Skies.—So gracious, that he is the Counsellor to instruct ignorant Creatures, and by his Word and Spirit make them wise unto Salvation. The mighty God; to subdue our Iniquities, to write his Laws in our Hearts, and make us Partakers of a divine Nature. The Prince of Peace; reconciling us to God by his Death, and making Peace by the Blood of his Cross; by applying these Blessings to our Consciences, filling us with that Peace of God, which passeth all Understanding. The everlasting Father; to cherish us under the Wings of his Providence and Grace, to make all Things work together for our Good, and prepare for us an everlasting Inheritance; even the Inheritance incorruptible, undefiled, and that fadeth not away.—O may the adorable Redeemer be all this to us! The Prophet repeats this Expression, *To us*. This Circumstance is of the last Importance. Then only is Christ our Fountain of Life, and full of Delights, when he is all this, does all this, to us, even to us.

Let this Scripture be the Subject of our Meditation, amidst the approaching Solemnity. And may an everlasting Sense of its Blessings, give an additional, a heavenly Relish to all our other Entertainments !——

I am your affectionate Brother,

JAMES HERVEY.

LETTER XVIII.

Dear Sir,

IT is not the Difficulty of answering Dr. * * 's Question, that makes me avoid it, but the disagreeable Nature of the Office. As it will oblige me to shew, that he entirely mistakes both the Nature of the Scriptures, and the Nature of Man. He would make Dr. * * 's and Dr. * * * 's Sentiments of Things, the Touch-stone of divine Revelation. What is level to their Apprehensions, must be right; what comports with their Notions, must be true. At this rate, they are not Doers of the Law, but Judges. On the contrary, if they do not understand the Doctrine of Union with Christ, or the Fitness of free Justification to promote Holiness, it is because their Understandings are darkened: It is a Sign, that they want the Eye-salve; a Proof, that their Senses are not exercised to discern between Good and Evil.

Dr. * * has *Roman* Virtue; but indeed he very much wants the Eye-salve. He sees no Glory and
Comeli-

Comeliness in Christ, but much in his own Conformity to the Commands of his Maker.—While such Sentiments possess the Mind, People have no Eyes to discern the Beauty of free Grace. Christ is just as insignificant, as the Physician's offering to prescribe for a Person in perfect Health.—I am sure, my poor, lame, mangled Conformity to my Maker's Commands, fills me with Shame, and would make me hang down my Head as a Bulrush. But my Lord's Death, my Lord's Obedience, my divine Lord's Merit, encourages me, emboldens me, and enables me to say, Who shall condemn me?—Be pleased by the bye, to compare Dr. **'s Foundation for Comfort and Confidence, with *St. Paul's, Rom. viii. 33, 34.* Who is in the right, I leave you to determine. I will only venture to assert, that *Paul of Tarsus* had as much Conformity to the Commands of his Maker as our amiable Friend. Oh ! that he was less aimable in his own Eyes ; and knew himself to be “wretched, and miserable, “and poor, and blind and naked.” See *Rev. iii. 17.*

1st, “A Persuasion of our Reconciliation to God, “previous to our Performance of holy Duties.”—Dr. ** asks, what is the Foundation of such a Persuasion ? — To which I answer, The Doctrine delivered by *St. Paul, Rom. v. 10.* When we were Enemies, we were reconciled to God by the Death of his Son. From this Passage he will see, that Reconciliation to God is previous to our Performance of holy Duties. It is a

Blessing procured for Enemies ; and to say, that Enemies have performed holy Duties, is to confound the Difference between Rebels and Subjects ; is to make Rebellion and Allegiance the same.—Nay more, this Blessing has no Manner of Dependance on our Performance of holy Duties, because it is procured, not partially, but wholly procured by the Death of Christ. It is not said, when we, who were sometime Enemies, began to perform holy Duties ; but when we were Enemies, while we were Enemies, and considered only as Enemies. Then, even then.—Wonderous Grace ! Grace worthy of a God ! Will not such Grace incline the Rebels to throw down their Arms ?

The Dr. having laid down some Premises, makes this Inference ; “ Hence the Phrase of “ our Reconciliation to God, when we have “ renounced our Sins.” But does this Inference tally with the Apostle’s Declaration, or is it the proper Consequence of his Doctrine ? Let not the acute Disputant, but the Way-faring Man judge.

“ Our blessed Saviour, adds the Dr. directly asserts, that the Performance of religious Duties is “ the sole Evidence of our Reconciliation.”—We are not enquiring about the Evidences of Reconciliation, but about the Way to acquire them. To determine, what are the Evidences of a Cure, is easy enough ; but to prescribe the expeditious and certain Method of working the Cure, this is the Thing we want. Here according to my poor
Opinion,

Opinion, Mr. *Marshall* excells as much in the spiritual, as Dr. * * in the animal *Therapeutica*.

The Dr. urges our Lord's Words, "Ye are my Friends, if ye do whatsoever I command you."—Wandering from the Point again. The Question is, how we shall be animated, strengthened, and enabled to do them?

Upon this subject Reason tells us, that such a Discharge of religious Duties can alone convince a Christian of the Sincerity of his Profession.—It may be so ; but pray Madam, Reason, don't be impertinent, we did not ask your Opinion upon the Point ; if you would speak to the Purpose, you must tell us, how we may be enabled to discharge these religious Duties. Does your Ladyship know, which is the first religious Duty ? I question it ; be content therefore to receive Information from Scripture. Thou shalt love the Lord thy God with all thy Heart. This is the first religious Duty ; now tell Dr. * * and me, tell us honestly and explicitly, how we can perform this Duty ? Is it possible to love the Lord, to love him with all our Heart, if we look upon him as incensed against us, unreconciled to us ? Is it possible to love him when we apprehend ourselves to be under his Wrath, or suspect that he will prove an Enemy to us at the last ?

The Dr. having a higher Opinion of Reason † than I, is a greater Favourite with her, I would therefore beg to know of him, what Reply she

† Reason I mean, in her present fallen State.

makes to this Interrogatory; and I promise before-hand, that I will stand to her Award, if she can point out any Method of practising this Duty, different from that proposed by Mr. *Marshall*; then my favourite Author and myself, will submit to the Charge of Enthusiasm.

2dly, “ A Persuasion of our future Enjoyment of the heavenly Happiness, previous to our Performance of holy Duties.”

I ask Mr. *Hervey*, “ what is the Foundation of such a Persuasion ? ”—Mr. *Hervey* answers, our free Justification through Jesus Christ, which we receive under the Character of ungodly Persons; consequently, before the Performance of good Works, *Rom.* iv. 5.—I Answer again: The free Promise of God. God hath given unto us eternal Life, *1 John* v. 11. But is not this Promise founded on our own Duties and Obedience? No, but on the Duties and Obedience of our great Mediator. This Life is in his Son.

In the first Book of the sacred Writings is this important Interrogatory, made by God himself; If thou dost well, shalt thou not be accepted?—Here I beg Leave to ask, in my Turn, Which is the Person who does well? Dr. **, who would persuade us to reject the Gift of God, (*1 John* v. 11.) and not believe his Word? Or Mr. *Marshall*, who would engage us to credit the divine Declaration, and receive the divine Gift? The Apostle says, by not believing this Record, we make God a Liar, *1 John* v. 10. And shall we call this doing well? or is this the Way to be accepted? The

The Dr. farther urges, in the very last Chapter of the same sacred Volumes we are told, Blessed are they who do his Commandments, that they may have a Right to the Tree of Life.—Let me ask again, does the Dr. remember, what the Commandments of the Almighty are? He may see them reduced to two Particulars, and ranged in the exactest Order, 1 *John* iii. 23. The first of these Commandments is, That we believe on the Name of his Son Jesus Christ. Let the Dr. only interpret this Precept, tell me what is included in this Injunction, and I am inclined to think, he will find each of Mr. *Marshall's* preliminary Articles, contained in its Import. To believe in Christ, is to live under a Persuasion, that he has died to reconcile me to God; that he has obeyed to obtain eternal Life for me, and intercedes in Heaven, that I may receive the Holy Ghost the Comforter.—Take away these Ingredients from Faith, and its Spirit evaporates; its very Life expires, you have nothing left, but a mere *Caput mortuum*.

The Dr. charges us “with spiritual Pride.” But is it Pride, to confess ourselves ungodly Wretches; and as such, to receive free Justification from infinitely rich Grace?—“With Presumption and unwarrantable Persuasions.”—But is that a presumptuous Claim, or that an unwarrantable Persuasion, which is founded on the infallable Promise of God, and implied in the very Nature of Faith?—He bids us “beware, lest we be the Dupes of our own Credulity;” we thank him for the friendly Admonition; and, to shew our Gratitude, we would suggest a

Caution to our worthy Friend, that before he argues on a religious Subject, he would gain clearer Ideas of its Nature : He talks of Reconciliation, as implying Concern and Grief. Here he fights with a Shadow, and a Shadow of his own raising ; no Mortal ever affirmed or dreamed of any such Thing. Reconciliation is neither more nor less, than a Removal of Offence, and a Restoration to Favour. He mentions Mr. *Marshall's* three Propositions, as the requisite Signals of Faith, whereas they are the constituent Parts, the very Essence of Faith ; they differ as much from a Signal, as the florid Blood and lively Spirits differ from the Bloom on the Cheek or the Sparkle in the Eye.—He tells us, “ that the Faith “ of the *Jews* was one Thing ; but after our Saviour’s Death, the Faith of the *Gentiles* was another.” St. *Paul*, who was a *Jew* by Birth, and an Apostle of the *Gentiles* by Office, tells us the very reverse. There is one Faith, of which, Christ the Lamb, slain from the Foundation of the World, was and is the invariable Object. To him give all the Prophets, as well as all the Apostles, witness, that whosoever believeth in him shall receive Remission of Sins. Believing in Christ, we see, is the one constant, unalterable Way, in which both *Jews* and *Gentiles*, the Hearers of the Prophets and the Converts of the Apostles, obtained Pardon, Life, and Glory.

Had Dr. ** observed this Caution, he would not have spent so many needless and random Words on the third Proposition, which proceed
upon

upon an absolute Mistake of the Point. "WE Advocate for Self-sufficiency in Man!" I wonder how the ingenious Dr. can entertain such a Suspicion, especially as he knows, we have subscribed, we believe, and we maintain the tenth Article of our Church. He has blamed us for this Belief; therefore he should, in all Reason, blame himself for those extravagant Excursions of his Pen; which are just as far from Sobriety and Fact, as the *Antipodes* are from the Latitude of *London*. Our Maxim and Mr. *Marshall's* Meaning is—Though less than nothing, though worse than nothing in ourselves, we can do all Things through Christ's strengthening us I am. &c. &c.

L E T T E R X I X.

Saturday Morning.

SHALL I beg you to tell Dr. ***, that his beautiful *Visions** were by *Dodsley* the Bookseller put into the Hands of a very pious and ingenious Friend of mine, who proposes an Alteration in the ninth Line of the sixty-ninth Page of the fifth Edition, where he would read *Jesus* instead of *Virtue*.

*At that important Hour of Need,
Jesus shall prove a Friend indeed.*

But I am not of his Opinion, unless an uniform Vein of evangelical Doctrine had run through the whole: This I must confess I could have been glad to have seen in so elegant a Poem, where *Spenser's* Fancy, and *Prior's* Ease are united: And I hope if the Doctor should ever write any more Poetry, he will take this important Hint into his Consideration; indeed he ought, for even in his *Vision on Death*, he has not paid the least regard to Christ our

* See Page 20 of this Volume.

Redeemer, the Conqueror of Death. I presume they sell according to our Wishes. May they under the Blessing of a most gracious God, impart Good to the World, and bring Gain to the Author !

If I mistake not, you are a subscribing Member of the Society for promoting Christian Knowledge; will you be so kind as to procure for me a Dozen of Bibles, and a Dozen of the Bishop of *Man* on the Lord's Supper?—I give away *this* to Communicants, because it has the Communion Service in it; and because it is more evangelical, and less exceptionable than the Generality of what are called Preparations for, or Companions at the Sacrament;—too many of which Books, by long Prayers for each Day in the Week, and by injudicious Representations, have sometimes, I fear a contrary Effect to what was intended.—I had once a Design, nor have I wholly laid it aside, of extracting from *Jenks's Offices of Devotion*, the few Leaves he has there wrote so pathetically on the Sacrament, and of printing them with the Communion Service after the Manner of the Bishop of *Man*; adding on the Sides suitable Observations of my own, to supply *Jenks's* Deficiencies:—I propose likewise to add what *Marshall* says on the Subject, and insert from the Bishop of *Man*, his short, yet striking Meditations on some well-chosen Texts of Scripture, which will be of Service to every one; particularly to those who are unaccustomed to meditate, or have no Talents for it, and consequently want such an Assistance to employ the Time while others are receiving the Bread and Wine.—What says my *Fidus Achates* to this?—Give it a Place in your Thoughts; and however we may determine on this, let us determine to cleave more closely to the Lord, and wait upon our God continually! Unto thee lift I up
mine

mine Eyes, O thou that dwellest in the Heavens,
 Let this be our Pattern, and such our Practice.
 To his tender Care, and continual Guidance, I
 commit you, and am,

Cordially yours, &c.

L E T T E R XX.

Dear Sir,

Weston, 1756.

I Confess I am covetous, and like covetous People, unreasonable ; I was in hope of receiving another Favour from your Pen, before I troubled you with a fresh Sollicitation. — But an Affair has lately happened, or rather a Project has started in my Mind, which I will lay before you. — On *Sunday* last a neighbouring Clergyman sent me for my Perusal, a Sermon preached by Dr. T**, before the House of Commons, on the late publick † Fast. When I perused it, and saw not a single mention of *Christ*, nor a single Hint of an evangelical Nature, I was surpris'd and grieved : And so much the more, as it was preached by one of the most celebrated Divines in the Kingdom, and before the whole Kingdom convened in their Representatives. I thought it was a Pity that such a notorious Slight put upon our most glorious Redeemer, should pass without Animadversions. I could not forbear wishing, that the Lord would enable me, even me (the least and weakest in my heavenly Father's House) to bear my Testimony for Jesus who was crucified. I therefore conceived

† The Publick Fast in *February* 1756.

some Thoughts of publishing a Sermon preached at *Weston*, upon a Subject somewhat similar to his; for tho' mine is designedly plain, and destitute of the polite Doctor's Embellishments, yet it has more of Christ and his Gospel. I also apprehended, if to this were prefixed and subjoined some Remarks upon the Doctor's Performance, it might not be unseasonable, nor unprofitable.—Now, my dear Friend, if you approve the Design, would you draw up some Remarks upon the Doctor's Discourse, while I am endeavouring to retrieve my Sermon, from a few Hints, which I happened on that Occasion to put down in Short-Hand? I will own to you, my Heart almost trembles at the Prospect of appearing in Print against so eminent a Man. And if you do not think it proper to be my Help and Abettor, I must drop the Design. May the Lord Jesus, whose Honour is concerned, whose Blood and Righteousness, whose Spirit and Grace have been disregarded, and treated as Cyphers; may he direct your Determination, fructify your Invention, give you all Knowledge and all Utterance! What think you of this Method of proceeding?—Making Remarks upon the unevangelical Passages—Pointing out the Places where an Opportunity offered of enlarging upon Gospel Topicks—Exemplifying this Gospel-Manner, and shewing that it would be no Prejudice, but give infinite Weight and Force to the Argument: But I leave all to the blessed God, and my dear Friend.—Your last, I think, is a most masterly Piece of Controversy,

verſy, for which I am your Debtor. May you now be enabled to out-do yourſelf. The Subject and the Occaſion are of the laſt Importance; if you are inclined to exert yourſelf, pray let it be in the courtly Manner. Your laſt Pen was dipt in Vinegar, let this be dipt in Oil.

My Sermon was on that Text, *Ezek. xviii.* 27. I ſhall wait, with inceſſant Prayer to Him, whoſe Name is WONDERFUL, COUNSELLOR, till I receive your Answer.

And am,

Moſt affectionately your's,

J. HERVEY.

L E T T E R XXI.

*Mr. HERVEY's Friend on conſidering the Propoſal in the preceding Letter wrote the following; and addreſſed it to Dr. T***, the Preacher of the Faſt Sermon in 1756, on Jerem. xviii. 7, 8.—It is here printed, as the Obſervations therein contained may poſſibly be in ſome Meaſure productive of the Good, which Mr. Hervey intended by ſuch like Remarks.*

Reverend Sir,

SOME Time ago was put into my Hands a Sermon of your's on *Jer. xviii. 7, 8.* preached before the honourable Houſe of Commons, on the Day of the late publick Faſt; wherein I thought I ſaw ſome very material Omiſſions and Miſtakes, which I feared might hinder the Succeſs of your
ing.

ingenious Performance; and therefore, as I would neither have you to labour in vain, nor the best Use of such alarming Calls of divine Providence neglected, I could not but give you the Trouble of a Letter upon this Occasion.

Nothing can be more proper, at such Seasons, than serious Discourses upon Repentance and Reformation: Times of Affliction are most likely to be Times of Reflection, and when it pleases the most High thus to open the Heart, it is then the Time for his Servants to sow the good Seed of his Word. To prepare Men for this, God's Judgments fly swift as the Light. To prepare Men for this, he hews by his Prophets, and slays by the Word of his Mouth: And happy, eternally happy, are those who are influenced thereby, to return from their evil Ways, and to make their Ways and their Doings good: For thus runs the divine Promise — “ At what Instant I shall speak
“ concerning a Nation, and concerning a King-
“ dom, to pluck up, and to pull down, and to
“ destroy; if that Nation against whom I have
“ pronounced this, turn from their Evil, I will
“ repent of the Evil that I thought to do unto
“ them.” *Jer.* xviii. 7, 8.

Such is God's gracious Declaration, which no Gospel-Minister can read, but it must remind him of two Things. First, That this Promise is made in Christ Jesus, and therefore can belong to none but those who forsake their Sins and return unto God by Him. Then, this Return from Evil
must

must be accomplished through the Grace and Spirit of Christ. And,

First, The mention of this, and every other Promise in the Book of God, must remind the Gospel-Minister that it is made in Christ Jesus. *St. Paul* hath assured us that “all the Promises
“of God in Him are Yea,” (made) “and in
“Him, Amen,” (confirmed;) and if all the Promises of God are made and confirmed in Him, then this as one must be made in Him. The Redeemer himself has informed us, — “That
“He is the Way, and the Truth, and the Life,
“and that no Man can come unto the Father
“but by Him.” — But to turn from Evil, and to come unto the Father, are Terms of the same Import. Besides, we know that it is only thro^u Jesus Christ that we have Peace with God, and that it is only through Jesus Christ that God has reconciled the World to himself. Can two then walk together except they are agreed? Can God sheath the Sword of his Justice before he is reconciled to us? If not, how can he repent of the Evil that he thought to do unto us? And if he repents not of the Evil, which he thought to do unto us, where is our Interest in the Promise? — But, what need of any more Words, when it is most evident, that it is the Son of God who here speaks by the Prophet? The same Person promises Mercy, who had threatened to destroy with the severest Judgments: Now we know that “the Fa-
“ther judges no Man, but has committed all
“Judgment to the Son; that all Men should ho-
“nour

“nour the Son, as they honour the Father.” It is very plain then, that all who return from Evil must return by Christ; they must return with his Price in their Hands, and his Robe upon their Backs, and then, and not till then, they are safe, safe for Time and Eternity.

Again; when the Gospel-Minister reads this gracious Promise, he will remember that such a returning from Evil must be accomplished through the Grace and Spirit of Christ. How can we, who are not sufficient of ourselves to think a good Thought of ourselves, think of returning to God and Holiness? Can the Captive who is in Love with his Chains long for Liberty? Can the Sinner who is fond of his Sins desire to relinquish them? No; it is as possible for the *Ethiopian* to change his Skin, or the Leopard his Spots, as for us, who are accustomed to do Evil, to learn to do well. Nay, far more possible; for, to accomplish this, they need only to change their Hue; but before we can attain to Holiness, we must change our Nature: We must make ourselves a new Heart and a new Spirit; (*Ezek. xviii. 24.*) we must quit the Grave, and arise from the Dead, and who is sufficient for these Things? Therefore, the Master says, — “No Man can come unto me except the “Father, which has sent me draw him.”—— And again — “Ye have not chosen me, but I “have chosen you, and have ordained you to “bring forth Fruit, and that your Fruit should “remain.—For without me ye can do nothing.” —And his Apostles assert, — That “by Grace “we

“ we are saved through Faith, and that not of
 “ ourselves, it is the Gift of God :” That every
 Grace is the Fruit of his Spirit, of whose Fulness
 we have received, and Grace for Grace : And
 that we are created a new unto good Works,
 which God had before ordained, that we should
 walk in them.

Now, Sir, are these the true Sayings of God ?
 Are these the very Words of our Lord, and his
 Apostles ? — Then undoubtedly to refuse them, is
 to refuse him who speaks from Heaven : And if
 so, how comes it to pass, that you have unhappi-
 ly forgot to take Notice of these Things upon this
 solemn Occasion ? God promises Security to all
 who forsake their Sins, and return unto him in
 Jesus Christ, and yet Jesus Christ is never men-
 tioned in your Sermon. Without divine Grace,
 and the sanctifying Operations of the Holy Spirit,
 we can do nothing ; and yet there we hear no-
 thing of divine Grace, or the Holy Spirit. *Joab*
 ready to take *Rabbah*, the royal City of the *Am-*
monites, so ordered the Campaign that his Master
David might have the Honour of the Victory :
 But here is a Christian Minister, who attacks a
 Citadel of human Corruption, and never so much
 as once thinks of Christ, through whom he must
 conquer. Here is a Christian Minister, who
 leaving the lively Oracles, undertakes spiritual
 Wickednesses with the carnal Weapons of a *Tully*
 and *Demosthenes*. Mistake me not, I speak not
 against Oratory as such ; but if a *Roman* or a *Greek*
 Philosopher, who had never heard of Christ, can
 4 say

say as much against the Vices of the Age, as you can who have from your Infancy been educated in the Christian Religion : What say you more than others ? Is not this too much to slight that bleeding dying Lamb of God, who alone can take away the Sin of the World ?

But the Slight put upon our Master's Words is not all ; your not taking Notice of these Things, has unhappily led you into Mistakes that are utterly inconsistent with his Undertaking. — You call upon us “ by every Act of Humiliation and Repentance to deserve the Protection of Heaven ;” and throughout your whole Discourse you labour hard to fix our Hopes upon this Basis, and our after Obedience. But can the sincerest Repentance, or the deepest Humiliation, deserve the Favour of God, and the Remittance of Punishment ? If so, then fallen *Adam* might have broken in Pieces the Chains of eternal Death, in which he was holden : And then, what need of shedding the Blood of the promised Seed ? What need of such a Sacrifice to appease God, if he was already appeased, or could be appeased by the Relentings of Man ? Briefly, If the Death of Christ was necessary to purchase eternal Redemption for us, then our Repentance and Humiliation can never deserve the divine Favour.

Nor can our after Obedience procure such Protection. Perfect Obedience is a Debt continually due from every Creature as such ; and the Payment of a Debt due now, can never be a Compensation for the Non-payment of Arrears : Nor
can

can the most exact Payment of what is due from one's self, be esteemed the least Part of Payment of what is due from another ; and therefore where the Debt is Obedience, as all Creatures are bound to obey at all Times, none but a God can pay off the Score of any one Delinquent. This is a tremendous Consideration, even supposing true Repentance, and a thorough Reformation, were wholly in our own Power : But when as Sinners we are intirely without Strength, *Rom. v. 6, 8.* when (as I have already observed) these Gifts are perfectly dependant upon Grace, and the Good Spirit of God ; surely, to talk of deserving the Favour of Heaven by them, must be extremely absurd. Nor is it only extremely absurd, but extremely dangerous ; as it places the Merit of Works higher than ever the Papists placed it, and is utterly inconsistent with the humble Genius of the Protestant Religion.

But your Neglect of taking proper Notice of these Things, not only leads you to disregard the express Sayings of our Lord, and to nullify his Work, but to heal the Wounds of the Daughter of God's People slightly. You complain of our
 “ Profaness and Immorality ; of our Profligacy and
 “ unjust Opposition to lawful Authority ; of our
 “ Disregard to Decency and good Manners, as
 “ well as to the Laws of our Country ; of that
 “ unlawful Pursuit of Pleasure, that Luxury and
 “ Extravagance, which insensibly preys upon the
 “ Constitution, debases the Sense, and corrupts
 “ the Morals of our People.”—And these are E-
 VOL. II. E vils

vils that you ought to complain of ; they are, the sure Signs of a declining consumptive State, and can never be enough lamented. But then, you never touch upon that Root of Bitterness which bears this Gall and Wormwood : You say nothing of our *Unbelief*, which keeps us at a Distance from God, from whom we must receive every good and perfect Gift : You say nothing of *Faith*, without which it is impossible to please him, to turn from Evil or return to him. Nor do you take the least Notice of our *Enmity to the blessed Jesus*, and his holy Gospel ; of that *Proneness to Rebellion* and Naughtiness of Heart, from whence proceeds every evil Thought, and Word and Work. These Things you ought to have remembered, and not to have forgotten the other.

Had you remarked upon these Evils in the moral View you have taken of our national Vices, it would naturally have led you to point out suitable Remedies. You must then have persuaded us to labour after an Union with Christ, the Fountain of Grace, by Faith ; and this radical Union with him would have produced a moral Union, and have transformed us into his Likeness : Where Faith had been implanted, Love would have flowed ; and where Love had flowed, there must have been ready and chearful Obedience ; for the End of the Commandment is Charity, out of a pure Heart, and Faith unfained. But without these gracious Habits internally wrought, what will all the outward Reformation in the World do for us ? Have you not read of the

Pha-

Pharisees? did not these People keep clean the Outside of the Cup and the Platter? Far from being guilty of any scandaolous Immorality, they prayed in the Streets, made broad their Phylacteries, fasted twice a Week, and gave Tythes of all that they possessed: Yet were their inward Parts so filthy, that they finally became obnoxious to a Judgment ten thousand Times worse than what has befallen the unhappy Inhabitants of *Lisbon*. Let us not deceive ourselves; neither outward Reformation, nor outward Morality are sufficient; neither outward Professions, nor outward Duties will make a Man a Christian. The King's Daughter is all glorious *within*, as well as *without*; and if we belong to the Redeemer, we must be sanctified by him both in Soul and Body, and Spirit.

If you would reform the World, **PREACH THE GOSPEL**: The Gospel contains the only Motives, that can possibly prevail upon any to embrace it. People may talk of the Amiability of the Divine Being, and the Charms of Virtue, thereby to allure us to return to the one, and to embrace the other; but without a true Faith in the Promises of Pardon and Acceptance, true Repentance can never be attained; and a free and gracious Pardon and Acceptance is no where promised, but in the Lord Jesus Christ. The Goodness of God freely offering Pardon and Peace, must lead us back to him, or we approach him no more. Earthquakes, Famine, Pestilence, or any other Evils, have their Use only as they discover to us our present Condition, and greatly enhance

the offered Kindness; but we love God because he first loved us: We love Jesus Christ because he obeyed and died for us, and his great Love thus manifested, does not urge, but constrain us to love him again; because we thus judge, that if one died for all, then we are all dead; and he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. These are the Cords of a Man, and the Bands of Love, where-with we are drawn to our heavenly Father. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins; and if God so loved us, surely we ought to love him again, and to testify our Love by a suitable Obedience. When no Creature (as I have hinted) could furnish a Righteousness that might be imputed to us, who can but stand amazed that the Father should send his only begotten Son to obey in our stead? When no Creature could bear the Wrath of an offended God, and by dying overcome Death, who can but stand amazed, that the Son of God should be sent to suffer and to die, that we might live thro' him? — Who can but stand amazed, that the Son of God should take our Nature upon himself, that he might thus obey and die for us? How can we behold him thus dying for us, and not die to that Sin for which he died? When Love so unprecedented speaks so loud, who can but hear, and wonder, and return to the Lord?

What

What I have said, I think, plainly shews, that your Discourse might have been far more evangelical; and as plainly shews, what superior Motives to Repentance and Reformation would have occurred if it had been so; so that, humbly recommending my Remarks to your serious Consideration, I might here have concluded my Letter; but as you allow, that the late Earthquakes “ have hitherto been the merciful Warnings of
 “ a kind and good Providence, to dispose us to
 “ hear the Rod; and to consider, with that Awe
 “ which becomes us, the Hand which hath appointed it;”—a few Eclaircissements upon one of the Lessons which you have advanced under that Head become absolutely necessary, lest by mistaking the Case we should loose the Benefit of our Neighbour’s Afflictions.

You recommend upon this Occasion — “ Our
 “ guarding ourselves against any hard Censures,
 “ which a Reflection upon these extraordinary
 “ Calamities encourage in Minds too readily
 “ disposed to judge with Severity.” And conclude, “ That it is certain that we have no Right
 “ to determine what are the particular Intentions
 “ of Providence in this Dispensation.”—But certainly we have a Right to determine, that such Punishments are inflicted because of Sin: Else, how do they (in your own Words) “ speak to us the
 “ Language of the divine Displeasure?” Else, how can they be considered as Punishments to correct some, and to warn others? Else, how can they be considered as the louder Calls of Anger? or

of what Use to bring us Home to ourselves? This you must grant, or you pull down all that you have before builded, and make yourself a Trespasser. I allow, that we have no Right to conclude these unhappy People to be greater Sinners than ourselves, because of their greater Sufferings : This would lead us Pharisaically to cajole ourselves in our Iniquities, rather than to take Warning by others, yet we are allowed to look upon them as very great Offenders. Our Saviour does not reprove his Disciples for thinking those *Galileans*, whose Blood † *Pilate* had mingled with their Sacrifices, to be very great Sinners ; but for thinking them to be greater Sinners than themselves, which is indeed, a Temper of Mind utterly inconsistent with true Repentance.

We are allowed then to suppose the *Portuguese* to be great Sinners, and that the *Lisbon* Earthquake was a Punishment inflicted for Sin ; and if we can discover any thing in their Conduct, that might tend to bring down this divine Judgment upon them, it will be our Wisdom to take Warning by it, and carefully to avoid it as a fatal Snare : And surely we may see some Things in them, which God has, in all Ages, punished with the most severe Chastisement. As

First, Idolatry. It is impossible but that you, Sir, must have heard of the stupid Prophaneness and Idolatry of these People ; of their mock Processions, and barbarous Mimickry of the Redeemer's Sufferings, such as was a Scandal to human Nature, and such as never tarnished the most

† See *Luke* xiii. 2.

prophane Rights of Heathenism. Such Fopperies, this horrible Punishment should caution us carefully to avoid; and to avoid every Means that would lead us into them: It should make us carefully abide by the Gospel of Christ, which is the Power of God to Salvation to every one that believes; and wherein is revealed the Righteousness of God from Faith to Faith: It should make us careful to live up to it, lest for neglecting so great Salvation, God should give us up to strong Delusions to believe such Lies, and to worship and serve the Creature more than the Creator, who is blessed for ever.

Secondly, Persecution. We all know, that at *Lisbon* the barbarous Inquisition reigned in all its Horrors, and that Thousands have there fallen a Sacrifice to it, whose Blood has long cried aloud for Vengeance; and we know, that Persecutors have been most severely punished in all Ages: So that, taught by this dreadful Judgment, we should carefully avoid this Crime; a Crime of so deep a Dye, that in its highest Stage, when it strikes at the Truth as such, it becomes irremissible, and can never be forgiven either in this World, or in that which is to come. I allow that these People are connected to us by every Tie but that of Religion; but this of itself constitutes so vast a Difference, that whenever we are disposed to speak most favourably of their Failings, and attribute them to the Prejudices of Education, or the Weakness of human Judgment, we should still remember, that we are Protestants, and they were Pa-

pists : And indeed, to us, as Protestants and Christians, there is something in this divine Judgment so very remarkable, that, if rightly considered, it may greatly confirm us in both.

As Protestants, we all look for the Destruction of Antichrist and his Kingdom ; and here we behold a City whose unequalled Trade, in Gold and Silver, and precious Stones, was a proper Type of that spiritual Merchandise so many hundred Years vended by her Mother *Rome* ; like whom she was built upon seven Hills ; like whom, as a most obedient Daughter, she was a Nest of Idolators and Persecutors : And as she was so like her Mother in every Thing, we have all the Reason in the World to think, that *Rome* like *Lisbon* shall one Day be punished. Most remarkable it is, that on the Day which she had abused to rob the eternal God of his Honour, and to give it to the whole Host of Heaven ; on the Day which she had abused in shedding the Blood of Thousands ; on that very Day God came down to hold his *Auto de Fé*, and her own Blood was required. Thus, when her Mother *Rome* shall say, I sit as a Queen, and am no Widow, and shall see no Sorrow ; in that very Day shall her Plagues come, Death, and Mourning and Famine, and she shall be utterly burnt with Fire, for strong is the Lord God who judges her.

As Christians, we all look and wait for the Coming of our Lord unto Judgment, and therefore should pay a special Regard to every Token of his Approach : He himself has told us, that
before.

before his coming, there shall be Signs in the Sun, and in the Moon, and in the Stars, and upon the Earth, Distress of Nations with Perplexity, the Sea and the Waves roaring, Men's Hearts failing them for Fear, and for looking after those Things which are coming upon the Earth; for the Powers of Heaven shall be shaken. When therefore we see any such Things come to pass, we should lift up our Heads for our Redemption draws nigh: Nor, need we to fear, if Christ dwells in our Hearts by Faith; if we are rooted and grounded in Love, though the Heavens and the Earth fly away, and their Place be found no more; for the Lord of Hosts is with us, and Jesus Christ is our Refuge. In whom I am,

Reverend Sir,

Your sincere Well-wisher, &c.

L E T T E R XXII.

Dear Sir, London, Miles's Lane, April 9, 1752.

SOON after I received your last Favour, we were visited by a very alarming Providence; a Fire broke out in a Sugar-Baker's Workhouse, Part of which communicated with my Brother's House, and the whole was separated from us, only by a Court-Yard, four or five Yards in Breadth. Three Engines played from his House, and another stood ready in the Dining-Room, in case of any unexpected Exigency. We were all Consternation and Confusion; in the Hurry, I mislaid some where or other your valuable Letter,

ter, and cannot recover it by any Search. I wish you would be so kind, as to direct me once more to the Magazine, in which your Chronological Observation is inserted; I shall be more particularly pleased, to see Difficulties of this Nature cleared up; because, the Works of a very celebrated Genius are lately published, in which he very much decries the Chronology and History of the sacred Scriptures; I mean some posthumous Volumes, written by the late Lord *Bolingbroke*.

You will excuse me, for not making my thankful Acknowledgments sooner. The Objections you started, and the Answers you gave, were richly worth preserving; I am truly sorry, that the aforementioned Disaster has, I fear, deprived me of them. Have you no Copy taken for your own Satisfaction? With relation to my intended Work, if it was in your Hands, I believe, you would not think expedient, to add any thing more of the argumentative Kind. I fear, I have been too prolix already, and if ever I should be so happy, as to obtain your Revisal of it, should be very desirous that you would make very free with the Pruning-knife.—I have no Vindication, but some Excuse, for my Delay in Writing.—I caught such a Cold, on the late terrifying Occasion (being obliged to wade thro' Water, in order to escape the Fire) as confined me to my Chamber several Weeks. I mentioned to you *Taylor's Treatise of Original Sin*. As you have not seen the Work, give me leave to transmit, as fully as I can recollect, one or two

of his Objections to the orthodox Opinion.—God is the Maker, the true and immediate Maker of all Men, *Job xxxi. 15*. Now 'tis impossible that God should make our Nature, and yet not make the Qualities and Propensities which it has when made. Therefore, whatever Principles, or whatever Seeds are implanted in our Constitution, they cannot be Principles of Iniquity nor Seeds of Sin; because, they are all infused and planted by our infinitely good and holy Creator.—Such Passions, Appetites, Propensities, cannot be sinful, because they are necessary and unavoidable (and that cannot be sinful in me, which I can no ways avoid, help or hinder) neither can they render us Objects of God's Wrath; for it is infinitely absurd, and highly dishonourable to God, to suppose he is displeased at us, for what he himself has infused into our Nature.

What says St. *James*, † “ Therewith curse we
“ Men, who are made after the Similitude of God;” the Similitude of God signifies those moral Endowments, which distinguish the Possessor, both from the Brutes and the Devils; and in this Image, or vested with these Qualifications, Men are made. What then becomes of the Doctrine of Original Sin?

St. *Paul* speaks of People, that had their Understanding darkened, that were alienated in their Minds, were Haters of God, &c. But this is affirmed of the idolatrous Heathen: The very *Gentiles*, according to St. *Paul's* Account, shew the Work of the Law written on their Hearts,

† *James* iii. 9.

their

their Consciences mean while accusing or else excusing one another. Here then are Heathens, who have the Work of the Law, (not barely discerned by their Understanding, but) written on their Hearts; have both the Knowledge and the Love of its moral Precepts; with an awakened tender Conscience, ever ready to act the Part of an impartial Reprover, or a zealous Advocate, and what higher Character can you give of your First-rate Believer? They are also said to do by Nature the Things contained in the Law; an irrefragable Proof that our Nature is not so depraved in Point of Inclination, nor so disabled with regard to its executive Powers, as the Doctrine of Original Sin supposes.

Let me request the Favour of your Sentiments upon the preceding Objections. Your ingenious Remarks on *Deut.* xxxiii. 13, &c. I received; I prize, and I thank you for them; may the gracious God, for a Recompence, lead you farther and farther into the unsearchable Treasures of Wisdom hid in the Scriptures, and fill you with all Wisdom and spiritual Understanding. I comfort myself in thinking, that you do not in your Prayers forget, dear Sir,

Your much obliged, and

Truly affectionate Friend,

J. HERVEY.

LET-

L E T T E R XXIII.

Reverend Sir, Weston Favell, Dec. 14, 1752.

LITTLE did I think, when I recommended to the Publick, the *Observations on*— that I should be so agreeably and amply recompensed for my occasional Note; recompensed with a Letter from the Author; which, I assure you, was extremely welcome; not only on Account of the same Strain of Elegance, which runs through and adorns your Book; but for the Tender which it brought me, of a very valuable Accession to the small Number of my Friends.—Your Friendship, dear Sir, I accept as a Privilege, and shall cultivate with Delight. Only I must in common Justice, forewarn you of one Particular: That your social Intercourses with *James Hervey*, will be an Exercise of Charity, rather than an advantageous Traffick to yourself. Besides other Reasons, which I might too truly alledge for the Support of this Hint, a long continued Habit of Indisposition and bodily Weakness, has laid a heavy Hand on my animal Spirits, which (take my Word for it, since I hope you will never know it by Experience) both cramps the Exertion and obstructs the Improvement, of the intellectual Faculties.—You remember, however, who has said, it is more blessed to give, than to receive; which I think, will hold good, when applied either to the Treasures of the Mind, or the riches of Fortune.

Your

Your Approbation of any Thing in my slight Remarks, will give me singular Satisfaction; yet I should be no less obliged for your free Thoughts, on what should have been added, expunged, or altered. Let this dear Sir, be the First-fruits of our Friendship. Point out my Blemishes, and supply my Defects. Applause may be more soothing to my Vanity; but such kind Corrections will be more pleasing to my Judgment, and more serviceable to our common Cause. 'Tis scarce probable, that a second Edition should be published, as the first was numerous; but if there should be such a Demand, I am sure, your Animadversions would enrich and ennoble it.

I thank you, for your Reflections on the Scriptures, which are perfectly just, and peculiarly animated. I cannot but wish, that the Vindication of their Dignity, and the Display of their Excellency, had fallen to your Share. This I trust, is a Service reserved for your Pen; to be drawn, with ten-fold Energy and Success, on some future Occasion. And may you, when called to such an important Work, be a Vessel unto Honour, sanctified, and meet for the Master's use!

I bless God for the just Notions you form, concerning the Holy Spirit, and the Necessity of his enlightening Influences; without which, the Scriptures will be a sealed Book, and even the Word of Life a dead Letter. Men of superior Abilities too often lean to their own Understanding, and reject the Guidance, the Teachings, of
the

the Holy Ghost. Not because these are not mentioned, insisted upon, promised in the Gospel; but because they fancy themselves capable of comprehending, without any supernatural Aid, τα μεγαλεια του Θεου. But may we, Sir, be sensible, ever sensible, that all our Sufficiency is of God; and not blush to be the humble Pupils of the heavenly Teacher, who hideth these Things from the Wise and Prudent, but revealeth them unto Babes.—I am desirous of being taught by the Labours of learned Men; more desirous of being taught by the written Word of Revelation: But, amidst all, and above all, to be taught of God; or, as our Liturgy very boldly, but not improperly, explains the Prophet, taught by the Inspiration of God's Holy Spirit.

I am pleased to hear from **, that you are situated near that worthy Gentleman Dr. **, whose Works praise him in the Gate; to whom belongs that noble Character, The liberal Person deviseth liberal Things; to whom, I trust, will be made good that inestimable Promise, in its fullest Extent, by liberal Things shall he stand. They shall be his Witnesses at the Day of eternal Judgment, that his Faith in Christ Jesus has neither been empty, barren, nor dead.—When you have the Pleasure of waiting on him, be so good as to present him with my most respectful Compliments.

You are not under the least Obligation to me, for bearing my Testimony to your late Performance. It is a Debt which I owe, for the
Delight

Delight I received in perusing it. I wish, it may soon come to a second Edition: And, if my Attestation to its Merit, is a Means of introducing it into the Hands of my Readers, I don't doubt, but it will do an Honour to my Taste. The Present, which you promise me, will be very acceptable: But my dear Sir, if you have a Family, or your Circumstances should not be affluent, I beg you will not think of it. You see I follow your Example, and speak, not as a new Acquaintance, but as a Bosom Friend.

Should it ever be in my Power to do you any Service, I can suggest a Method, whereby you might repay, more than repay the Favour. That is, by taking the Trouble of revising a little Work, which I have upon the Anvil, and bestowing upon it your free Remarks. A few Touches from your Pen would, if the Thing be not incorrigibly bad, very much improve it. Had I not seen a Display of your Judgment and Delicacy, in the *Observations*, &c. I should not have asked such an Instance of your Friendship: whereas now, I cannot but earnestly desire it, shall highly esteem it, and shall very thankfully acknowledge it.

Not by Might, not by Strength, but by my Spirit, saith the Lord. And we may truly say, not by polished Diction, or brilliant Sentiment; not by the Arts of Persuasion, or the Force of Reasoning; but by God's almighty Blessing, our Attempts are prevalent, and our Books successful.

This

This is my Comfort, and this my Confidence : As an Author, I would aim, singly aim at the Glory of my divine Master, and the Furtherance of his everlasting Gospel. Then I would resign the Issue of my Endeavours wholly to his Providence and Grace ; who can, out of the Mouths of Babes and Sucklings, perfect his Praise. Nevertheless, I would by no Means neglect the Recommendations of a graceful Composition. I would be glad to have the Apples of Gold, which are the Truths of our holy Religion, conveyed or set in Pictures of Silver. For this we have the Genius of human Nature, which, generally speaking, must be pleased, in order to be profited. For this we have the Precedent of the wisest of Men, who sought and found out acceptable Words, even when that which was written, was the Truth of God.—If it is consistent with your other Engagements, to oblige me in this very substantial Manner,—**, who undertakes to transmit this Letter, has promised to convey a little Parcel to your Hands.

I wish you, Sir, what the eloquent Apostle styles, † “ the Riches of the full Assurance of Understanding,” and turning my Wishes into Prayers, take my Leave, and profess myself,

Rev. Sir,

Your truly affectionate,

Friend and Brother,

J. HERVEY.

† See *Closs.* ii. 2.

L E T T E R XXIV.

My dear Friend,

THE Apostle warns us not to be “carried
“about with every Wind of Doctrine.”—I
think, *Marshall* has answered great Part of Dr.
***’s Letter (see Page 96, 97, of the 8vo
Edition.)—Pray desire Dr. *** at his Leisure
to shew, wherein he suspects *Marshall* to be un-
scriptural.—You may depend upon it, I shall
appeal from from the Doctor’s Determination,
unless he supports it by Scripture.—The poor
and unlearned, generally understand the Gospel
better than the accomplished Scholars; because,
it pleases God by the Foolishness † of preaching,
to save them that believe.—God long ago
foretold, that but few would understand and re-
ceive evangelical Truth. Who hath believed
our Report? says *Isaiah*: Very, very few. To
this *St. Paul* adds; Not many wise, not many
mighty are called.—The Attributes of the Deity
will stand clear from all just Impeachment, if we
demonstrate, that his Doctrine is most excel-
lently calculated, to humble the Sinner, to exalt
the Saviour, and promote filial Obedience.—
Let the Objections and Misapprehensions of such
learned and ingenious Men, teach us to distrust
our own Ability; not to lean to our own Un-
derstandings, but seek more earnestly for the
Spirit of Wisdom and Revelation.

† See 1 Cor. i. 21.

Dr.

Dr. *** thinks the Doctrine delivered in *Marshall's* Book to be inconsistent with Scripture, and repugnant to Reason.—Whereas, I think it contains the very Marrow of Scripture; consequently, is Reason in its highest Refinement. I daily experience it to be the Medicine of my better Life, or the most sovereign Means to comfort the Conscience and purify the Heart.—If the Dr. had Leisure, I should be glad to hear what a Person of his fine Sense and keen Discernment could say against my favourite Author.—

Have you any Author of Elegance and Spirit, who has written either a Treatise or Sermon on the Subject of true † Holiness,—its Nature,—its Necessity,—its Excellency? If you could furnish me with such a Treatise, I would endeavour to put his Displays of Holiness into *Theron's* Mouth, and *Aspasio* should show the Manner of acting, all on Evangelical Principles.—Has *Atterbury* said any Thing of this kind, or

† See the celebrated Bishop *Fowler's* *Design of Christianity*, or plain Demonstration that the enduing Men with inward, real Righteousness (or true Holiness) was the ultimate End of our Saviour's coming into the World; and is the grand Intention of his blessed Gospel.—Whoever therefore reads Mr. *Hervey's* late Edition of *Marshall* on *Sanctification*, would do well to read with the same Attention, what is said on the same Subject by Bishop *Fowler*. A beautiful Edition of whose Work may be had at Mr. *Rivington's* in *St. Paul's Church-Yard*. Price three Shillings.

Foster in his Sermons.—I wish you would search your own Stock of Ideas. Search your most admired *Arminian* Writers, and produce the noble Qualities, the important Duties, which constitute the Dignity or the Happiness of our Nature; and I will undertake, I will attempt, at least to point out the expeditious and easy Way to them, all on Mr. *Marshall's* Plan.

The Dr. is strangely vague in his Argumentation. On the two first Topicks he does little else but ramble; the last he absolutely mistakes. I don't affirm that we have sufficient Strength. I wonder how he could suppose this, when he knows it is our Persuasion, that we have not Power so much as cordially to will that which is Good. But a Persuasion that God will give us sufficient Strength, this is the Point we plead, for the Privilege to which we stand entitled by the Gospel.

You forgot my dear Friend, to send me *Fennings* on *Original Sin*.—If you think Mrs. *** is in Want, I will very willingly give her two Guineas. Who would not give away their Superfluities for his sake, who gave his very Life for our Sins? O! that I had also Strength of Body, that I might spend what is more valuable than Gold in his sacred Service! But forbear my Soul, his Will be done.—I hope God may incline your Heart, to review those Manuscripts; and strengthen your Judgment, to discern their Improproprieties. I really have no Fondness to appear again in Print: I had much rather decline, what requires any Labour of the Brain.

Brain. But, since I have proceeded so far in the Work, since there is some Expectation of it, and many Prayers put up for it, I cannot be easy, when I offer to discontinue it. Do, my dear Friend, give me a little of your Time; take some Pains in my Behalf; 'tis the last Trouble of this Kind I shall ever give you. For should this Peice be finished, never, never will I attempt another. Who knows, but if you help me in this Work, I may converse with you, when I am dead; and perhaps, a very weak Hint, from the Pen of an old Friend, may be blessed to your Comfort, when he is gone hence, and no more seen. Till then, after then, and for ever, I hope to be affectionately yours,

JAMES HERVEY.

P. S. Pray let me hear the Issue of your Interview with the Gentleman.—I hope, the God of Wisdom and of Power, will give you an irreproachable Conduct, and a decent Boldness. Why should we be afraid of Man that shall die, and the Son of Man that shall be as Grass; and forget the Lord our Maker, who stretched out the Heavens, and laid the Foundation of the Earth? Fear not, you have done nothing in this whole Affair, but what, I am verily persuaded is pleasing to him, whose Loving-kindness is better than Life.

Oh! that it was worth your while to wish, and that it was safe for me to grant, an Absolution

of my Sentence against you—but you must not come to hear me so long as the Small-pox is in your Town, as many of my People will be terrified at your Presence. I'll tell you one good Thing, that was in our Sermon last *Sunday*; this Portion † of Scripture, *viz.* “With the Lord there
“ is Mercy, and with him is plenteous Redemp-
“ tion.” And this, all this is for you, my dear Friend; and for thee, my sinful Soul. O! let us receive the Blessings; let us embrace the Blessings! For it is our gracious Master's Will, by these sweet, inviting, generous Methods, to wean us from a deluding World, and win us to his blessed Self.

Adieu.

L E T T E R XXV.

Dear and Reverend Sir,

YOU need no Apology for delaying your Answer to my Letter. You have a Precedent to plead, which must, if not satisfy, yet strike me dumb; but I propose, if the Lord assist, to be more punctual for the future, in acknowledging the Favours I receive from my valuable and valued Correspondents; among whom, I shall always reckon Mr. **.

I am much obliged for your very just and very important Remarks: They give me such an Idea of your Knowledge in the Things of Christ, and

† See *Psalms* cxxx. 7.

your

your Acquaintance with experimental Religion, that I must beg Leave to lay before you the Plan which I have sketched out, for my Treatise on *Gospel Holiness*; with an earnest Request, that you will rigorously examine it, and freely pass your Judgment upon it. Suggesting, wherever it is improper, the Means of rectifying it; wherever it is defective, a Method for compleating it.

The PLAN.

Pleasure and Happiness of Christ's Religion.—We must partake of the Comforts of the Gospel, before we can be fitted to practise the Duties of the Law.—*Theron* oppressed with Fears, on Account of his numerous Sins; discouraged with Doubts, on Account of his imperfect Obedience; the Cordials of the Gospel are re-administred, with some additional Spirit and Strength.—Holiness, Gospel-Holiness, its Nature, Necessity, Excellency.—The Endowments, necessary to fit us for the Practice of Holiness; a Persuasion of our Reconciliation to God, the Hope of everlasting Happiness, and an assured Expectation of Grace sufficient for us.—The grand Efficient of Holiness, the blessed Spirit; the principal Instrument, Faith. This renews the Dispute concerning the Assurance of Faith. Objections to it stated, discussed, answered.—Holiness more particularly delineated in its several Branches, and deduced from, or founded upon, evangelical

Principles; such as, I beseech you by the Mercies of God: Ye are bought with a Price: Ye are the Temples of the living God: God hath forgiven you, &c.—All these Privileges, though not hereditary, yet indefeasible; or the final Perseverance of Believers. This eminently conducive to Holiness.—The Scriptures, Prayer, Lord's Supper, when mixed with Faith, are effectual Means of Holiness.—Our Friends part, and renew their epistolary Correspondence. *Theron*, desirous to glorify the God of his Salvation, asks Advice concerning the best Method of Family-Worship, educating Children, instructing Servants, and edifying his Acquaintance.—On each of these Particulars *Aspasio* satisfies his Inquiry. Enlarges on the Subject of Education, especially the Education of Daughters, as that seems to be most neglected, or the proper Manner of conducting it least understood.—*Letter on the Covenant of Grace*; comprizing the Substance, and being a kind of Re-capitulation of the preceding Volumes.—*Letter on the Way of living by Faith in the Son of God, or the Way of reducing all the Gospel Doctrines to suitable Practice*.—*Aspasio* seized with a sudden and fatal Illness. His Sentiments and Behaviour in his last Moments.

This dear Sir, is my rough Draught. Apply the Compasses and Plummets: Examine it with your Rule and Line. Improve my Plan; assist me, with your Advice and Prayers, to execute the Work; and may the great Master-Builder enable me to bring forth the Top-stone, for the Honour

Honour of his holy Name, and for the Edification of his chosen People.—I am, dear Sir,
 With unfeigned Affection, your Brother in Christ,
 J. HERVEY.

N. B. *As Mr. Hervey did not live to finish his Plan, and as he was himself apprehensive that he should not, he desired in his Preface to Marshall on Sanctification, that Marshall might be considered as a Supplement to Theron and Aspasio, and as a kind of Substitute for what he intended to write on the same Subject, according to the Plan here proposed.—His Words are, “ I do by these Presents depute Mr. Marshall to supply my lack of Service.”*

L E T T E R XXVI.

Dear Sir, Weston, Feb. 3, 1753.

I Am greatly obliged for your repeated Favours, and truly sensible of my Obligations. I have not acknowledged them so punctually as I ought, but I hope you will excuse this Neglect, and ascribe it to the real Cause, ill Health and weak Spirits, which cramp my Mind, unnerve my Hand, and make me Trespass upon the Candor of all my Correspondents. Why did I say hope? I see you do excuse me. Of this your last Letter, transmitted to Mr. *Moses Browne*, is a clear and pleasing Proof, which I safely received, and for which I sincerely thank you;—as I bless the God of Grace, and the God of Wisdom, for giving you so friendly a Temper, and so discerning a Judgment. The

The little † Piece which you have so judiciously retouched and improved, was not written for publick View, but I thought after frequent Prayer to God for Direction, and attending to the Workings of his Providence, it was his Will that it should be published. I was sensible of its many Defects, but upon his Almighty Power, I depend for its Usefulness; he can bid even a Worm thresh the Mountains, and make his Strength perfect, illustrious, triumphant, in the most abject Weakness. Blessed be his holy Name, that the Servants of Jesus Christ, and the Advocates for his sacred Cause, have such an Arm to rely on! If another Edition should be required, I will take Leave to enrich my Piece with your Remarks; and let me beg of you to favour me with your Opinion, in Relation to some Additions, which I have occasionally penned, Page III. after Line 22. add—But what shall we say to a Mistake in the sacred Chronology—a palpable Mistake pointed out by his Lordship, proved to be such by the Testimony of profane History—*Samaria* said to be taken by the King of *Assyria*, twelve Years after the *Assyrian* Empire was no more?—For my own Part, I make neither Hesitation nor Scruple to reply, if *Isaiah* and *Herodotus* vary, *Herodotus* does not differ from the Prophet *Isaiah* and the Scripture Account of the Empire of *Assyria*, 'tis *Ctesias* and *Justin* that vary from it.

† This little Piece, was Remarks on Lord *Bolingbroke's* Letters on the History of the Old Testament.

If

If the Authors of the *Kings*, the *Chronicles*, and several of the Prophets, differ from the *Greek* Historians, I am under no Difficulty in settling my Judgment, and taking my Side. When profane Writers agree with the sacred, I admit both Accounts; when they disagree, I reject the former and acquiesce in the latter. Nor can I tax myself with any thing unreasonable or arbitrary in this Proceeding: For surely those Writers, who are able to foretell future Events, must deserve the Preference in relating past. Those Witnesses, who dwelt on the Spot, and were personally concerned in Affairs, are more to be relied on than those who lived in a distant Country, and wrote in a distant Age? With regard to the Case specified by my Lord *Bolingbroke*, I believe the attentive Reader will find the Error, not in the sacred Chronology, but in his Lordship's Apprehension. The Kingdom of *Affyria* was at that Period no more; but like the *Irish* or *Scotch* Crowns to the *English*, united to the *Babylonian*: Of which, when the holy Writers treat, they call it sometimes by one Name, sometimes by the other.

Page 15, after established—insert—“ If *Isaiab*
 “ speaks by divine Inspiration, when he says of
 “ the formidable *Senacherib*, The Lord of Hosts
 “ shall stir up a Scourge for him, according to
 “ the Slaughter of *Midian*; surely that memora-
 “ ble Defeat, recorded in the Book of *Judges*,
 “ must be an undoubted Fact. Could the Spi-
 “ rit, which is infallible, give such a Sanction to

“ a Story which was fictitious ? ” When the same *Isaiah* prays in that elevated and ardent Strain—Awake, awake, put on Strength, O Arm of the Lord! awake as in the ancient Days, in the Generations of old! Art thou not it, that hath cut *Rahab*, and wounded the Dragon? Art thou not it, which hath dried the Sea, the Waters of the great Deep? That hath made the Depths of the Sea, a Way for the Ransomed to pass over? Can we reasonably imagine, that the Prophet would plead lying Vanities, before the God of Truth? That he would ground his own and his Countrymen’s Faith, on a popular Romance; or on what my Lord calls, “ a purely human and therefore fallible ” Narrative ?

Does not the blessed Jesus describe the Manner, and illustrate the Efficacy of his own Death, by the Serpent lifted up in the Wilderness, and its all healing Virtue on the wounded *Israelites* ? Does not the holy Apostle enumerate several of the most wonderful Miracles, wrought for the Deliverance, the Preservation, the Chastisement of *Israel*, and from these Occurrences,—deduce the most important Admonitions; urge the most forcible Exhortations?—Such References, made by such Persons, not only suppose, but prove more than bare Allusions, they are also Ratifications; and demonstrate, with an Evidence, clear as the Wisdom, firm as the Faithfulness, of an incarnate God, that the Writers of these Accounts, have neither deceived us, nor were

deceived themselves. Should it be said, that these Passages are chiefly in the *Mosaical* History, and therefore give no Authority to the other historical Memoirs. I would ask, Does not *St. Paul*, *Rom. ii. 23.* quote a Passage from the Book of *Kings*? Does he not build upon the Passage as a sure and indubitable Truth? Does he not dignify the Book with what I may term, the incommunicable Character in Writing; and stile it, by way of superlative Eminence, The Scripture? Is it not undeniably certain, that the *Jewish* Youths, and *Timothy* among the rest—were instructed in the historical as well as the prophetical Volumes of the *Old Testament*? Does not the best of Judges recommend all those Volumes to our highest Estimation, by pronouncing them Holy Writings? (*ἁγία γραμμάτα*) Does he not clearly manifest their divine Extract, where he so nobly displays their divine Effects; they are able to make thee wise to Salvation, through Faith which is in Jesus Christ? What then shall we think of Lord *Bolingbroke's* Declaration? which I could not read without Grief, and cannot transcribe without Horror. “The Bible History appears to every one, who reads it without Prepossession, and with Attention, to be nothing more than a Compilation of old Traditions, and an Abridgment of old Records.” In short, my Lady, the doctrinal and historical Parts are indissolubly, &c. Page 20, Line 18, after the Word “Vigilance” and instead of the eight following Lines, insert—
The

The Number of whose Verses,—especially in the Pentateuch—was computed; and the Arrangement of the very Letters, for the Space of many Centuries, known, whether, before the coming of Christ, the Spirit of Prophecy, which confessedly existed in the *Jewish* Church, was not sufficient to prevent, or else sure to detect, any corrupt Innovations; whether, after the Coming of Christ, the jealous Eye which the *Jews* and *Christians* had on each other, was not an unsurmountable Bar against any material Alterations.

Page 21, Line 2. after “Composition—add
 “ —Though we should rescue our sacred Books
 “ from the Imputation of spurious Additions,
 “ this will not, with my Lord at least, either
 “ establish or retrieve their Character;” they contain, he says, a very imperfect Account of the *Israelites* themselves, of their Settlements in the Land of *Canaan*, of which by the Way they never had entire, and scarce ever peaceable Possession.—The sacred Narrative is a summary Account of the *Jewish* Affairs; but is it therefore to be censured as an imperfect Account? It is an Epitome, rather than a compleat History; but has it not all the Qualities of a perfect Epitome? Those particular Facts are selected, which have a more especial Reference to the Interests of Religion, and the Kingdom of the Messiah: In which the divine Providence is most eminently conspicuous, and from which Mankind may be most effectually edified.—Instead of finding Fault
 with

with the Writers for not being copious, when their professed Aim was to be concise, a true Critick would rather admire the Felicity of their Narration. Which, tho' a foreign History of the remotest Antiquity, relating to a People of the most singular Manners, and peculiar Customs, expressed in an obsolete, dead Language, and comprised in the shortest Compass, is nevertheless so clear, so intelligible, and so very satisfactory.

But they contain a very imperfect Account of the *Israelitish* Settlement in *Canaan*.—Is it possible for a Person, who has read the Book of *Joshua*, to advance such a Position? Was ever any Thing of the Kind described more minutely, or with greater Accuracy? Here we have the general Distribution of the Land, and the Extent of each particular Allotment. The Borders of the several Divisions are marked out, as with a Line, and the Cities in the several Cantons, mentioned by Name. In short, this whole Transaction is so circumstantially displayed, that some Readers, agreeing with my Lord in their Disaffection to the Bible, but diametrically opposite in their Taste of Literature, have thought it particularised even to Tedioufness. — However, this Particularity of Description was highly expedient, not only to supersede any such Objection, as his Lordship has raised, but also to ascertain by an unalterable Standard, the Boundaries of the Tribes; to prevent any Encroachments upon the Inheritance of each other; and to demonstrate the wonderful Agreement, between the ancient Prediction of

I

Jacob,

Jacob, the more recent Prophecy of *Moses*, and the Situation, the Limits, the Produce of the Territories, respectively assigned to the patriarchal Families. † *Jacob* foretold, That *Zebulun* should dwell at the Haven of the Sea, whose Portion actually lay on either Side of the Sea of *Galilee*, and extended to the *Mediterranean*. — *Moses* foretold, that the Lord should dwell between *Benjamin's* Shoulders, or the Temple be placed at the Extremity of his Borders. — But I would refer my Reader to *Gen. xlix.* and *Deut. xxxiii.* In which Chapters, compared with the distinguishing Circumstances of the several Tribes, he will discern a most surprising Spirit of Prophecy; planning

† This is a Fact asserted by every ancient Prophet, and by almost all the sacred Historians. A Fact, confirmed by Christ and his Apostles; unanimously attested by the earliest *Jewish* Writers: Neither disproved, nor contradicted, nor so much as questioned, by any cotemporary Author. And if all this does not amount to a proper Proof, what proper Proof can be given of any Transaction, that passed in a remote Age?

The Argument mentioned above will receive additional Strength, if considered in Connection with that solemn Charge, “Not to add nor diminish.” *Deut. iv. 2.* *Prov. xxx. 6.* and with the Custom observed by the Prophets, of referring People for a Solution of their Religious Doubts, to the written Word. For, would Men of the prophetic Character, allow a Book full of spurious Additions? Or, would they direct the well-disposed, to such fallacious Guides?

out, with Precision, what was afterwards determined by Lot; and foreshewing, with Exactness, what was not come into Existence.

The *Israelites*, 'tis added, never had entire, and scarce ever peaceable Possession of the Land. This, my Lord imagines, must imply an Inconsistency between the divine Promise, and the Issue of Things: Therefore, to animadvert upon it, he digresses from his Subject. But how will his Lordship's Animadversion comport with the Testimony of *Joshua*? Just as well as Light consists with Darkness. The Lord gave unto *Israel*, all the Land which he sware to give unto their Fathers; and they possessed it, and dwelt therein. And the Lord gave them Rest round about, according to all that he sware unto their Fathers. *Joshua* xxi. 43, 44. Is it not demonstrable, from *Joshua's* topographical Draught of the Country, and from the Habitations allotted to the several Tribes, that they possessed the Bulk of the Land? What little remained in the Occupation of the *Canaanites*, bore no more Proportion to the Heritage of *Israel*, than the Addition of a Fringe, or the Insertion of a Loop, bears to the whole Dimensions of the Garment. That they possessed all this, and that they possessed no more, were Circumstances equally consonant to the prophetick Declarations of Scripture. The one, a punctual Execution of the Minatory; the other, an evident Accomplishment of the Promissory. He that said to their pious Progenitor, Lift up now thine Eyes, and look from the Place where thou art Northward, and Southward, and Eastward, and Westward;

for all the Land which thou seeſt, to thee will I give it, and to thy Seed for ever, *Gen.* xiii. 14, 15. For ever, is evidently promiſed, on Condition of their Obedience. Whereas, in Caſe of Diſobedience, the very Reverse is threatened, *Deut.* iv. 25, 26. The ſame ſaid unto their degenerate Offspring, elſe if ye do in any wiſe go back, and cleave unto the Remnant of theſe Nations, even theſe that remain among you; know for a Certainty, that the Lord your God will no more drive out any of theſe Nations from before you, *Joſhua* xxiii. 12, 13. My Lord muſt forget this laſt Particular, or neglect to compare it with the preceding; otherwiſe he would have ſeen in theſe Prophecies and their correſponding Events, a ſignal Maniſeſtation of God Almighty's Goodneſs, Juſtice, and Faithfulneſs: Goodneſs in giving what he gave, Juſtice in withholding what he withheld, and Faithfulneſs in both Diſpenſations.

As for peaceable Poſſeſſion—we have already heard the Witneſs of *Joſhua*, a very ſufficient Witneſs, one would preſume, as he was Generaliſſimo of the *Jeruiſh* Forces, and Superintendant-General of the Affair. However, let us ſearch the Records of the Nation, here we meet with long Periods of Peace, under the Government of their firſt illuſtrious Commander, and under the ſubſequent Adminiſtration of their Judges: The Land had Reſt from War, (*Joſh.* xiv. 15.) The Land had Reſt forty Years, (*Judges* iii. 11.) The Land had Reſt eighty Years, (*Judges* iii. 30.) We find the ſame Face of publick Repoſe, in the Reigns

Reigns of *David* and *Solomon*, *Asa* and *Jehoshaphat*; and not of one only, but of every righteous and religious King; or, if Peace departed for a Season, Victory supplied its Place, and Success crowned their Arms. — The Blessing of national Tranquillity, was never promised to the *Israelites* absolutely, but upon Condition of Fidelity to their Almighty Sovereign. Whenever they were entitled to it, by Virtue of this Promise, and their corresponding Obedience, they never failed to enjoy it. Whenever they forfeited their Title, either by revolting to Idolatry, or confiding in Idolaters, they were constantly punished with intestine Commotions, or foreign Invasion. What shall we infer from hence? a Conclusion any Way prejudicial to the sacred Annals? No; but greatly to their Glory. From hence it appears, that they are indeed the Annals of Heaven: A Register, not merely of political Conduct, but of divine Dispensations: The awful and important Memoirs of a real *Theocracy*, in which, according to the emphatical Language of *Isaiab*, The Lord was their Judge, the Lord was their Law-giver, the Lord was their King.

But these Facts, my Lord complains, are related in a confused Manner. To which I can answer, We have each Reign in the proper Order of Time: The Parentage of the Sovereign is specified, and his general Character given. We are informed at what Age he ascended the Throne, and how long he swayed the Sceptre: Who were the eminent Persons, and what the remarkable

Incidents, which distinguished his Government; how he died, and where he was buried. Is this Confusion? where then shall we look for regular Arrangement? — Perhaps his Lordship means the interchangeable Narration of Occurrences, in the Kingdom of *Judah*, and the Kingdom of *Israel*. This, I own, is observed in the latter Parts of the sacred History. But this can no more be called Confusion, than the Disposition or varying Colours in some beautiful Piece of *Mosaick*, can be called Irregularity. It is rather a fine Contrast, or that pleasing Diversification in the Series of historical Writing, which my Lord's poetical Friend so justly admires in the Decorations of a rural Seat :

*Here Order in Variety you see,
Where all Things differ, and yet all agree.*

POPE.

Page 61 to Line 19, suppose I subjoin the following Note. — *Joshua* and *Samuel* wrought Miracles: *Isaiah* and *Jeremiah* foretold future Events. Though it is not absolutely certain, that all the sacred Historians were Prophets, yet it is highly probable, from 1 *Chron.* xxix. 29. This, however, is unquestionable, that their Writings were reviewed and approved by Men of prophetic Gifts, and the Approbation of such Judges, must give a Sanction, little inferior to the Authority, which their own Compositions would claim.

In

Page 71, at the Top of the Page add — My Lord tells us, “ That the Scripture History contains an Account of the Divisions and Apostacies, the Repentances and Relapses, Triumphs and Defeats of the *Israelites*, under the occasional Government of their Judges, and under that of their Kings, and of the *Galilean* and *Samaritan* Captivity.” Whether this is mentioned by Way of Derogation, let the judicious Reader determine. I would beg Leave to observe, that these Occurrences, related in the scriptural Manner, with a continual Regard to the superintending Hand of Providence, are some of the most weighty and interesting Materials, that can enrich the historical Page. None so well calculated to teach Nations, to admonish Kings, and improve Posterity.—His Lordship might have said, with the utmost Veracity; and, I think, in common Justice, he ought to have said: They contained also, the most unparalleled Instances of national Success, and personal Atchievements; the most beautiful and affecting Pictures of Virtue, delineated through all its Branches, in a Multiplicity of living Characters; than which nothing can be better accommodated, to excite the Attention, and charm the Imagination; to touch the Heart, and impress the Passions; to inflame them with the Love, and mould them into the Image of universal Holiness. Here we behold a People always destitute of Cavalry, the main Strength of the Battle; yet always a Match, and

more than a Match, for their most powerful Adversaries, so long as they maintained a powerful Reliance on their God : a People, who left their Frontiers naked and defenceless, at three stated Solemnities in every Year ; yet never were invaded, at this critical Juncture, by their most vigilant Enemies, so long as they persisted in Obedience to their Almighty Protector : a People, whose very Land, as well as its Inhabitants, was wonderful ; both the Scene and the subject of Miracles : for, after five Years unintermitted Tillage (which, one would imagine, should have exhausted its prolific Powers) it yielded constantly a double Increase, in order to supply the Demands of the succeeding Year ; when, by the divine Appointment, all was to lie fallow and uncultivated. — Here we behold Men of such singular and exalted Piety, that they walked with God, and were translated into the Realms of Glory, without passing through the Gates of Death : Men of such undaunted Courage, that they have rebuked Princes, confronted angry Monarchs, and smiled at the severest Menaces of a Tyrant, whose bare Frown has made the World to tremble : Men of such heroick Abilities, that one of them has slain Hundreds ; another of them has put his Thousands to Flight ; and both by the most contemptible Weapons : a third without any Weapon, has given Chace to the roaring Lion, and the ranging Bear ; and rent them to Pieces, or smitten them to the Earth : Men, that have been empowered

to

to shut or open the Sluices of the Sky ; have commanded the Ground to expand her horrid Jaws and swallow up the Living ; or bid the Grave unlock her adamantine Doors, and restore the Dead : Men, who have walked amidst the burning fiery Furnace, as composed in their Spirits, and as secure in their Persons, as if they had been taking the Air in some calm, sequestered, shady Bower. In a Word, here is a Detail of such marvellous Things, as no Eye hath seen performed in any other Nation under Heaven ; no Ear has heard related by any other Annalist or Biographer whatever ; and, though they are the very Sanctity of Truth, yet such as never entered into the Imagination, even of Romance itself to conceive.—Ask now of the Days that are past, which were before thee, since the Day that God created Man upon the Earth ; and ask from one Side of Heaven unto the other, whether there hath been any such Thing, as these great Things are, or hath been heard like them, *Deut. iv. 32.* This, though spoken of the Miracles wrought in *Egypt*, and the Wonders manifested in the Wilderness, is applicable to almost the whole Tenour of the scriptural History. *My Remarks, &c.*

Your Opinion with Relation to the preceding Paragraphs, will be received as a Favour, and attended, I hope, with a Blessing. — I find, I am blamed, for animadverting on his Lordship's Style, (Page 36.) For not giving his Lordship the Title of Noble, not treating him with a Respect due to

his Dignity. I have trespassed, it is farther alledged, against the Rules of Candour and Benevolence, Page 33, 34, and Page 68. I know you have a large Share of Patience, may the Lord Jesus (of whose Fulness his Saints receive, even Grace for Grace) multiply upon you, both this, and every other Fruit of the Spirit! Pray, what do you apprehend to be the precise Meaning of St. Paul's Expression *ἐκ πίστεως εἰς πίστιν*. — *Romans i. 17*. From Faith to Faith, as 'tis translated.

I should be much obliged, if you would let me know, what are some of the most valuable Books, which you have met with on various Subjects of Importance? What little Treatise is most proper to put into the Hands of illiterate People?—What are some of the most judicious and improving Compositions in Biography?—What the most sound and weighty Authors, that might be recommended to a young Student in Divinity?—You see I am always in the begging Strain, the Language of my Letters, is like the Horse Leeches two Daughters, Give! Give!—All I can do, by Way of Return, is to beseech the King immortal, invisible, the only wise God, to give you all spiritual Blessings in heavenly Things.—To do this, with all the Ability which God shall bestow, will be as truly pleasing to, as it is justly due from,

Dear Sir,

Your much obliged,
and very affectionate Friend,

JAMES HERVEY.

L E T.

L E T T E R XXVII.

*My dear Friend,**Feb. 12.*

I Will take a Hundred of *Jenks's* † *Every Man's ready Companion*, for my Mind is not altered, since I promised this—nor my Charity Purse drained—'Tis a useful Book to give away.

I am glad *Jenks's Meditations* sell, and I hope, the Lord will make them a Blessing to the Reader: 'Tis pity they cannot be contrived in less than two Volumes Octavo.

Does Mr. ** want Amusement? Let him take your Friend Dr. *Young's* Advice:

Go read his Bible to be gay.

Does Mrs. *** want it? You should teach her to delight in God, and to rejoice in Christ Jesus. A certain Gentlewoman in *Miles's-Lane*, whom you once reprov'd, has been taught to find her Consolation, not in the Entertainments of the Stage, but in the assured Hopes of Heaven.

Have you given, so and so, to the Poor? Ask your Heart, whether you gave out of Love to your dying Saviour? Was this the Motive? It would then be *universally* influential; and you would think you could never do enough for his Honour.

If an Earthquake should happen, ask Mr. ***, (that Advocate for the Theatre) if he would like to be found in the Play-House, and go from the

† Price singly 1 s. 6 d. Sold by *Rivington* in *St. Paul's Church-yard*.

Boxes,

Boxes, or Pit, to the great Tribunal? Indeed, indeed the Stage † is indefensible.

Thanks for delivering my Message. I wish you a safe Return, and the continual Guidance of Heaven.

Yours most cordially,

My Messenger waits,
pardon Haste.

J. H.

L E T T E R XXVIII.

Dear Sir, *Weston-Favell, May 19, 1753.*

I Have lately been somewhat busied in preparing a Sermon to be preached before the Clergy, at our Archdeacon's Visitation: and to my weak Nerves, and languid Spirits, a little Business is a Toil. A Commentator, with whom I wish you

† See *Law's absolute Unlawfulness of the Stage fully demonstrated.* — And likewise *Witherspoon's Serious Inquiry into the Nature and Effects of the Stage*, being an Attempt to shew that contributing to the Support of a *Publick Theatre* is inconsistent with the Character of a Christian. — This was reckoned by Mr. *Hervey* the most masterly Piece ever printed on the Subject. — 'Twas wrote by the same Gentleman who published the valuable *Essay on the Connection between the Doctrine of Justification and the imputed Righteousness of Jesus Christ, and Holiness of Life.* — He wrote likewise *The Characteristicks*, which have been much admired for the Keeness of the Satire, and Liveliness of the Diction. Sold by *Millar* in the Strand.

may

may long be unacquainted, has taught me the meaning of *Solomon's* Description, "The Grass-hopper shall be a Burden."

This, I hope, will apologize for my Delay, in answering more fully your last very obliging Favour. — More fully, I say, because, in a former Letter, I acknowledged the Receipt of a Parcel with your Remarks. Let me once more, dear Sir, return my sincerest Thanks for those judicious and delicate Observations. They are so valuable, that I cannot but be very desirous to have the other Parts of my proposed Work, undergo the same Scrutiny, and receive a Polish from the same Hand. If this kind Office will not too much interrupt your own Studies, give me a Permission to send another Packet; and withal a Direction, how I shall transmit it to you most expeditiously.

You will easily perceive, from several Hints, perhaps, from the whole Tenour of my Writing, that your new Friend is, what People would call a moderate *Calvinist*. Your Sentiments in some Particulars, may differ from mine. Freely object, wherever this is the Case: I assure you, I can bear, I shall delight to have my Notions sifted. Nor am I so attached to any favourite Scheme, but I can readily relinquish it, when Scripture and Reason convince me it is wrong.—When I see wise and learned Men, forming Opinions different from mine, I hope, it will make me diffident of my own Judgment; teach me "not to lean to my own Understanding;" and prompt me to apply more earnestly, for that
blessed

bleſſed Spirit, whoſe Office it is, “to lead into
“all Truth.”

I ſhall be glad to hear, that the Work you have
in Hand is going on with Expedition. What a
Privilege will it be, and what a diſtinguiſhing Fa-
vour, if the great eternal God vouchſafes to make
Uſe of our Pens to bring any Glory to his Name,
or impart any ſpiritual Good to his People ! To
no Occaſion is the wiſe Man’s Exhortation more
applicable : “Whatſoever thy Hand findeth to do,
“do it with all thy Might; for there is no Work,
“nor Device, nor Knowledge, nor Wiſdom, in
“the Grave, whither thou goeſt.” — I have
a Treatiſe intitled, *Dr. Hildrop’s † Huſbandman’s
Spiritual Companion*; but never read a Page in it,
nor ever heard a Character of it. I have a Diſ-
courſe upon the ſame Subject, amongſt the Writ-
ings of Mr. *Flavel*; it is a long Time ſince I ſaw
it, and then I only dipped into it, ſo that I can-
not pretend to give a Character of it: Only I
think, in general, that *Flavel* abounds with fine
Sentiments, exalted Piety, and his Language, for
the moſt Part, is expreſſive and beautiful.

Poſſibly you will wonder that I ſhould have had
the Treatiſe you enquire after ſo long, and not have
peruſed a ſingle Page of the Book; and you juſtly
might, in Caſe I had bought it: But it came to me
by Inheritance. My Study is compoſed of the Books
that were collected by my Father, and Grand-

† ’Tis reckoned a lively, ſenſible, and ingenious
Performance, and a fit Preſent for Countrymen and
others. Sold by *Rivington*.

father :

father : Among which there are Multitudes, that I shall continue a Stranger to, as long as I live, though they stand at my Right-hand and my Left every Day.—I want to be better acquainted with God's holy Word—to have its inestimable Truths lodged in my Memory—its heavenly Doctrines impressed upon my Heart—that my Tempers may take their Fashion from it—that my private Conversation may be seasoned with it, and my publick Ministrations enriched by it. — Thus, dear Sir, may the Word of Christ dwell in us richly !

Will you give me Leave to lay before you a *Plan* of the Work ? (Part of which has already received, and the Remainder humbly requests, your improving Touches)—*viz.* Sincere Obedience not sufficient for our Justification—The Design of God's Law, to convince of Sin, and bring to Christ — Some farther Objections urged and answered † : The whole summed up. Our Friends part, but agree to correspond. — *Theron* more attentively observing his Heart and Life, is 'convinced of his guilty State ; and begins to see the Necessity of a better Righteousness than his own ; desires to see what can be alledged in Support of the Imputation of Christ's Righteousness. — This occasions some Letters from *Aspasio*, wherein the Point is proved, from the Articles and Homilies of our Church ; from the Writings of our most eminent Divines ; from the Old and New Testament. — The Excellency of this Righteousness displayed, both from its matchless Perfection, and the Dignity of the Author. — A Letter or two

† See Page 95.

from *Theron*, by Way of carrying on the epistolary Intercourse, relating to the Wonders of Creation, as they appear both in the Sea, and on the Land; chiefly calculated to manifest the Goodness of the Creator, not without a View to the main Subject.—The Influence of this Righteousness, on moral Virtue and evangelical Holiness—Our Friends brought together again. *Theron*, under discouraging Apprehensions—The Freeness of Grace, and of the Gift of Righteousness—Discourse on Faith, by which we are united to Christ, and interested in his Righteousness—The noble, beneficial, and delightful Use to be made of this Doctrine—*Theron* relapses into Sins of Infirmary: His Faith shaken: Supports proper for such a State—Sanctification; its Nature, its Principles, its Progress.—*Aspasio* seized with a sudden and fatal Illness; his Sentiments and Behaviour in his last Moments.

These, dear Sir, are the Stamina of my intended Piece. Oh! that he, who educes so many Millions of elegant Leaves, lovely Flowers, and graceful Plants, from the Seeds of Spring, may enable this enfeebled Hand to dilate, fill up, and finish the Whole!

As soon as I conclude this Epistle, I write to a very ingenious Friend of yours. With whom, several Years ago, I had begun to form an Acquaintance; but my Departure from *Oxford*, and other Accidents, interrupted the Intercourse for several Years. And I was informed, to my unfeigned Sorrow, that Mr. *** was dead. But a
Letter

Letter lately received from him, most agreeably undeceived me, and brought a very welcome Overture for a Renewal of our Correspondence.— God Almighty grant, that all our social Communication may be a happy Means, not only of cherishing our Affection, and refining our Taste, but also of quickening our Love to the blessed Jesus, and animating our Zeal for his sacred Interests; or, as the Apostle expresses my Wish, with an Energy which no Language but his own can reach, that they may be subservient and effectual *εις παροξυ σμον αγαπης και καλων εργαων.*

One or two Articles I forgot, in exhibiting to you my Plan. But this † will direct where they are to be introduced. — “ The Corruption of our
 “ Nature, demonstrated, first from Scripture,
 “ then from Experience. Between which, to relieve or entertain the Reader, is inserted a Dialogue on the admirable Formation and Œconomy of the Human Body.”— The Visitation Sermon I mentioned in the Beginning, though perfectly plain and artless, is in the Press: It will wait upon you in the next Parcel, as soon as I have the Favour of your Answer. It is printed for the Relief of a poor afflicted Child, as a short Advertisement will inform the World. The Person, to whose Management it is consigned, informs me, that he has given Orders for an Impression of two Thousand; besides a Hundred and Fifty, which I have bespoke for myself. Would this Circumstance recommend it to your benefi-

† See Page 93.

cent and worthy Friend Dr. ***? I may now no longer look upon it as a Discourse delivered by me, but as an Agent for the Miserable, and an Advocate for the Distressed. I should therefore be very glad, and much obliged, if he would, (in Case he approves the Performance) purchase some of them, in order to give away. Of this he may be assured, that, by every one, of which he shall so dispose, he will do a real Act of Charity to a diseased and crippled Youth; and I shall not cease to pray, that the God of infinite Goodness may accompany the † Piece, with his divine Blessing, and make the Gift an Act of spiritual Charity to the Reader's Soul. — Be pleased to present my most respectful Compliments acceptable to the Doctor; and give me Leave to expect, not a Line, but a Sheet filled with your Thoughts. Then I shall promise myself one thing more, that you will, in the Speed of your Favours, as well as in the Worth of its Contents, exceed, greatly exceed,

Dear Sir,

Your truly affectionate,

and very much obliged Friend,

JAMES HERVEY.

† A Visitation Sermon, intitled, *The Cross of Christ the Christian's Glory*, preached by Mr. Hervey at the Visitation held in Northampton, on May 10, 1753.

LET-

L E T T E R XXIX.

Madam,

I Am pleased not a little, to hear a Lady of your fine Sense and blooming Years, declare, That an Enquiry, relating to everlasting Salvation, “has taken up much of her Thoughts.” Let me entreat you to go on, and imitate that excellent Woman, whose Panegyrick is uttered by Wisdom and Truth itself; *Mary* hath chosen that better Part, which shall not be taken from her.

You enquire, “Whether the Elect of God “have not an inward Assurance, that they shall “be saved?”—Your Casuist takes Leave to answer the Question, by asking another. Why should not you and I, Madam, have this Assurance?—Is it not a Blessing, intended for Christians in general? We know says the Apostle, that we are passed from Death unto Life. He says not I and some eminent Saints,—but we; including those Believers, to whom he wrote, those, among whom he preached, and all those who hereafter should believe, through his Word.

Is not this a most desirable Knowledge? On the other Hand, can any thing be more afflict-ing, than a State of Suspense with regard to this all-important Affair? To be in Suspense whether my final Lot will fall, in the Regions of endless Misery, or the Mansions of eternal

Glory?—Insupportable!—Can it be the Will of our most indulgent Creator, that we should spend out Days, in this sad Uncertainty and distressing Anxiety?—Impossible!

But have we a Warrant for this Assurance?—We have the best of Warrants, the Gift of God. If your Papa gives you a Pair of Diamond Ear-Rings, or (which, rightly improved, will be much more ornamental) a neatly printed Bible; do not you look upon this as a sufficient Warrant to call these Presents your own? Do not you rest fully assured that by virtue of your Parent's Gift, they are your unquestionable Property.—Perhaps you will say, where has God Almighty done any thing like this? where has he given Salvation or Life eternal for me?—Be pleased to consult St. *John* v. 24. † and you will find an Answer; which, I hope, will prove perfectly satisfactory and highly delightful.

Is this spoken to me?—To you, Madam; to the young Ladies of your Acquaintance, and to every one that reads it. Life eternal is given, just as the Manna was given in the Wilderness. The Manna, that each hungry *Israelite* might gather and eat it. Life eternal, that every poor Sinner may receive and enjoy it.—But I have no Merit, nothing to deserve it.—Then you have just as much as the all-gracious

† “ He that heareth my Word, and believeth on him that sent me, hath everlasting Life; and shall not come into Condemnation.”

God

God requires. Without Money, and without Price, is his bountiful Declaration. Freely and abstracted from all Deserts, are his generous Terms. You have no Merit, Madam, and I have less than none. But has our divinely excellent Redeemer nothing meritorious ! For his sake, this magnificent and glorious Gift is conferred. Not we ourselves, but Jesus Christ the righteous has obtained eternal Redemption for us.

May I then assuredly believe, that God gives eternal Life to me?—May you glorify God's Truth? may you glorify his Grace? may you glorify the Death and Obedience of his beloved Son? If so, then you may, you ought, it is your Privilege and your Duty, to believe—that God Almighty freely gives to you eternal Life.

When you receive this Gift, look upon it as your Portion; live in the most comfortable Expectation of it; relying on nothing valuable in yourself, but depending entirely upon the faithful Promise of him who cannot lie.—Then you will feel your Heart inclined to love your most adorable Benefactor—then you will study to please him in all your Conversation—then you will be truly holy.—All which is, with great Sincerity, wished by, amiable Miss ***,

Your most obedient Servant,

JAMES HERVEY.

L E T T E R X X X.

Dear Sir, Weston-Favell, August 18, 1753.

I Have now procured some Franks, and lest the Want of this Vehicle should retard the Delight and Improvement, which I always receive from your Correspondence, I take Leave to enclose one. 'Tis for your Use, but my Benefit.

I received the Parcel, and owe you my Thanks for the Present. I wonder, that you should be backward to gratify Mr. *. Certainly, you have Truth on your Side. The Arguments are nervous and conclusive; clearly and (for the most Part) concisely stated, urged with Propriety, and a becoming Warmth; yet without any of that Wrath of Man, which worketh not the Righteousness of God; but rather (for I apprehend, there is a *μειωσις* in the Expression) obstructs its Advance, both in ourselves and others. If I was in your Case, I would let my Arrow fly, as far as Providence is pleased to carry it: And I beseech the blessed God to prosper it, that it may give a mortal Blow to Error, and co-operate with his own holy Word, in being profitable *προς ελεγχον*.—Now I mention Mr. *, pray let me desire you to ask, when you write to him again, whether he received, some Months ago, a Letter from me. If it miscarried, I shall with Pleasure supply its Place with another: for, though I have but very few Correspondents, and my enfeebled Constitution will allow me to write but few Letters,

I shall strive hard to keep up an Intercourse with those Gentlemen, from whom I expect to have my Taste refined, or my Mind improved. And among that Number I reckon Mr. **.

I shall sincerely rejoice to hear, that your Eye is strengthened and your Health confirmed. How valuable are these Blessings! especially to those who employ them for the Honour, and devote them to the Service of Christ.—I wish you had taken Minutes of what you saw most remarkable, in your Tour through *Westmoreland* and *Cumberland*. A Description of those Counties would be very acceptable to us, who inhabit a more regular, and better cultivated Spot. Described in your Language, and embellished with your Imagination, such an Account might be highly pleasing to all; and grafted with religious Improvements, might be equally edifying.—Such kind of Writings suit the present Taste. We don't love close Thinking: That is most likely to win our Approbation, which extenuates the Fancy, without fatiguing the Attention. Since this is the Disposition of the Age, let us endeavour to catch Men by Guile; turn even a Foible to their Advantage, and bait the Gospel-Hook, agreeably to the prevailing Taste.—In *this* Sense, “Become all Things to all Men.”

Permit me to ask, Whether you have yet seen *Witfius de OEconomia Fœderum*?—I wish, for my own sake, that you was somewhat acquainted with this Author; because, if you should be inclined to know the Reason and Foundation of

my Sentiments on any particular Point, † *Witsius* might be my Spokesman : He would declare my Mind, better than I could myself.

Conversing some time ago with a very ingenious Gentleman, he made an Observation, which I think is new and curious ; I should be glad of your Opinion, whether you think it rational and solid. It was upon those Words, βαπτισμων διδαχης, επιθεσεως τε χειρων. *Heb.* vi. 2. This Passage is generally supposed, especially by the Writers of the established Church, to denote the Sacrament of Baptism, and the Rite of Confirmation.—With regard to the latter, my Friend queried, whether the Practice of Confirmation can be allowed to constitute one of the Fundamentals (θεμελια) of Christianity?—With regard to the former, can it be shewn, that the Apostle, in any other Place, calls the Ordinance of Baptism βαπτισμοι, in the plural Number?—May not then the Clause more properly refer to two eminent *Jewish* Usages; the various Purifications made by Washings, and the Imposition of Hands on the pious Victims? The one of which represented a Purity of Heart and Life; the other was expressive of a Translation of Punishment, from the Offerer to his Sacrifice.—Then we have signified, in Language familiar to the *Hebrew*, and by Images with which they were perfectly acquainted, the Sanctification of the Spirit, and the Substitution of Christ in our Stead.—What seems to corroborate this

† A Translation of this favourite Author of Mr. *Hervey's* would surely be acceptable, especially as the original is so very scarce.

Conjecture is, the vast Importance of these two Articles. They are the two grand distinguishing Peculiarities of the Christian Scheme: Without them, every Treatise upon Fundamentals must be extremely defective.

I am much pleased with your Remark on a certain learned ***. The Heart surely should be engaged in the Preacher's Office, as well as the Head.—

Are Passions then, the Pagans of the Soul?

Reason alone baptiz'd? Alone ordain'd

To touch Things sacred?

The great Apostle was fervent in Spirit, as well as cogent in arguing. He beseeches, conjures, and charges his People. He adds Prayers to his Entreaties, and Tears to his Prayers. When he reasons, Conviction shines; when he exhorts, *Pathos* glows. May your Discourses, dear Sir, be strong with the one, warm with the other, and by both be happily instrumental, “to turn Sinners
“ from † Darkness unto Light, and from the Power
“ of Satan unto God, that they may receive For-
“ giveness of Sins.”—We have very wet unkindly Weather for the Harvest. May it teach us all to see our Dependance on that divine Hand, which giveth Rain from Heaven and fruitful Seasons. May it stir us up to long more ardently for that Inheritance which is incorruptible, as well as undefiled! whose Character is Perfection, and whose Duration is Eternity.—Into this, dear

† See *Acts* xxvi. 18.

Sir, may you, and many of your Hearers, many of your Readers, in due Time, have an abundant Entrance! and there find, as a Monument of Mercy, and a Trophy of redeeming Grace,

Your truly affectionate Friend,

JAMES HERVEY.

LETTER XXXI.

Weston, October 28, 1753.

AND must I resume my Correspondences? Does my dear Mr. *** join with several other Friends, to render me inexcusably rude, if I neglect writing any longer?—Then, with the divine Assistance, I will again take up my Pen, though an incessant Series of Infirmities has wore it to the very Stumps; for which Reason I had thrown it aside, with an Intention to continue silent, and inactive, as a dead Man out of Mind.

To make some Reparation for my past Negligence, I acknowledge your late Favour without any Delay. Yesterday I received it, and to day I answer it; even though I might justly plead Weariness, as an Excuse for a dilatory Conduct.—I have this Afternoon been preaching to a crowded Audience—The Lord Jesus Christ grant it may be an edified one! You would be surpris'd, and I believe every Body wonders, that I am able to officiate for myself. I am so weak, that I can hardly walk to the End of my Parish,
though

though a small one; and so tender, that I dare not visit my poor Neighbours, for fear of catching Cold in their bleak Houses; yet I am enabled, on the Lord's Day, to catechise, and expound to my Children in the Morning, and to preach in the Afternoon. And every *Wednesday* Evening, Hay-Time and Harvest only excepted, I read Prayers and give them a Lecture-Sermon in *Weston* Church. This is the Lord's Doing, or, as your favourite Book expresses it, this is owing to "the good Hand of my God, " upon me." Join with me, my dear Friend, in adoring his Grace, and pray, that if my Life is spared, my Capacity for his Service may be prolonged; that, if it be his blessed Will, the Day which puts an End to the one, may put a Period to the other.

I thank you for your News from the *West*. I assure you, it is highly pleasing to hear, especially concerning the Prosperity of my old Acquaintance. I often think of them, and with deep Regret, for my Unprofitableness amongst them. Blessed be God for ever and ever, that both they and I may have a better Righteousness than our own. May we all grow in Grace, and e'er long meet in Glory!

You need not doubt, but it is a Pleasure to my Heart, to remember, in my best Moments, that valuable and valued Friend, with whom I have frequently took sweet Counsel on Earth, and with whom I shall quickly be admitted into the Heaven of Heavens; there to behold the Glory,
the

the inconceivable and eternal Glory of him, who loved us both, and has washed us from our Sins in his own Blood.

God has been pleased to pity the poor Youth, for whose Relief the Visitation Sermon I preached at *Northampton* was printed. Through his good Providence, an Edition of two Thousand is disposed of; besides a supernumerary Provision of two Hundred, destined to the Use of my Parishes. Nay, the Manager for the distressed Object, is venturing upon another Edition. See, dear Sir, if God will bless, who can blast? If he will further, what can obstruct? A Feather, a Straw, if he pleases to command, shall be a polished Shaft in his Quiver. Trust not therefore in Eloquence or Argument, in Depth of Thought or Beauty of Stile, both which are confessedly wanting in the present Case, but trust ye in the Lord for ever, for in the Lord Jehovah is everlasting Strength.

I am surprised, that any Attendant on the * * of * * * should enquire after my Sermon, unless it was to criticise, censure, and expose. Because, there was really given too much Occasion, both to his * * and all his Friends, to resent what some time ago I seemed to have done. In the midst of the Controversy between the * * and the * * *, there was put into the * * Journal a Paragraph from a Letter of mine, consisting of a pretty high Encomium on Mr. * * *. As though I should, unchallenged and unprovoked, step forth to confront your * * * ;
or

or should think to bear down a * * * Objections by my single Authority.—This was also inserted in the most offensive Manner ; not as an Extract from a private Epistle, without the Consent or Knowledge of the Writer, but introduced as my own Act, and subscribed with my own Name.

I have found no Reason to retract one Jot or Tittle of what was said. And God forbid, that I should be ashamed of that incomparable Minister of Jesus Christ ; than whom, I know no Man on Earth, who has more of the amiable and heavenly Spirit of Christ. Nor do I remember to have met with, in all my Reading, a Person, since the Days of Miracle and Inspiration, so eminently zealous or so extensively useful. Yet to obtrude his Character on the Publick, at such a Time, and with such Circumstances, had such an Air of Officiousness, Self-conceit, and Arrogance, as must necessarily disgust others, and is what I would absolutely disavow.

This, I afterwards learned, was done by a well-meaning and most pious Man ; but, in this Particular, very injudicious. It is much to be desired, that religious Persons may have Wisdom with their Zeal ; Eyes in their Wings, that, as far as is consistent with the Exercise of Integrity, and the Discharge of Duty, we may give no Offence, neither to the *Jew*, nor to the *Greek*, nor to the Church of God.

Accept my sincerest Thanks for your promoting the Spread of my Sermon, and continue your
Prayers

Prayers for its enfeebled Author, that, if the most High God vouchsafes to employ him in any other Work for the Honour of his dear Son, he may be enabled to find out acceptable Words, and that which is written may be Words of Truth.

My affectionate Compliments wait upon Mrs. * * *. May you and yours dwell under the Defence of the most High, and abide under the Shadow of the Almighty !

I am, dear Sir,

Most cordially and inviolably yours, J. H.

L E T T E R X X X I I .

Dear Sir,

Weston, May 5, 1754.

SOME time ago, Mr. *Moses Browne* was so kind as to transmit to me three of your Letters, which gave me both Pain and Pleasure.—Pain, to think how I had neglected to cultivate so valuable a Correspondence—Pleasure and Improvement, from the Perusal of your truly judicious Remarks on Mr. *Kennicott's* Performance, and Mr. *Goadby's* Attempt.—The latter I am afraid, is not sensible of the great Importance, and no small Difficulty of writing a proper Comment on the whole Bible. To explain and illustrate, with any tolerable Justice, a Book so very sublime, so vastly comprehensive, surely should be the Work, not of a few Months or Years, but of his whole Life, were his Abilities ever so distinguished. I should be extremely
sorry,

sorry, to see that glorious Gift of Heaven, come abroad into the World—with such a Collection of Remarks, as might be more likely to depreciate, than minister to its universal Acceptance.

You are pleased to mention my intended Work, and to offer your kind Assistance; an Offer, which I assure you I highly value: I desire nothing so much, as to have the same Impartiality of Criticism exercised upon my Manuscript, as you have bestowed upon the aforementioned Writings. When my Piece has been enriched by your Corrections, and if it receives your Imprimatur, it shall go to the Press without Delay, as there is a Likelihood of a large Demand for the Work, both at Home and Abroad. This Consideration makes me timorous and diffident, especially, as my incessant Infirmities and unconquerable Languors render me sadly unfit for the Support of so weighty and so grand a Cause. If it was not for such a Declaration in the Word of Truth and Life as this,—“Not by Might, “nor by Strength, but by my Spirit, saith the “Lord,” I should totally despair of any Success. —Excuse, dear Sir, this hasty Scribble; strengthen the feeblest of all Hands, engaged in the divine Jesus’s Service, and pity a Man, whose Head aches while he writes to you; and Heart almost fails, when he writes for the Publick. But is, amidst all his Weaknesses,

Your very sincere and much obliged Friend,

JAMES HERVEY.

LET-

L E T T E R XXXIII.

My dear Friend, Weston Favell, May 20, 1754.

YOUR Letter was good News from a far Country, and made doubly welcome, by a long preceding Silence, and by the valuable Hand that brought it.

Mr. * * gave me his Company one Afternoon. We talked of Christ Jesus and his beloved Minister at * *: Oh ! that our Conversation may be edifying, and build us mutually up in our most holy Faith !—He was so obliging, as to present me with the Picture of the late worthy Dr. —. I hope, when I view it, I shall be reminded of the Inscription of *Sennacherib's* Statue ; Ες εμε τις οραων ευσεβης εσω †. Or rather, that it will address me with the Apostle's Admonition ; “ Be ye not slothful, but Followers of them, who through Faith and Patience inherit the Promises.”

Mr. * * has likewise transmitted to me seven of your Sermons, six on common, one on super-fine Paper. For the latter I sincerely thank you ; for the former, I desire you will give me Leave to pay you. I propose to gratify and oblige my Friends with them ; and it seems utterly unreasonable, that I should be generous at your Expence.—I admire and applaud your noble Reliance on God and his Providence ; and,

† Whoever looks on me, let him worship God.

were

were you a single Man, I would not offer to interpose a prudential Hint. But, perhaps, the other amiable Parts of yourself, may not have the same steady and triumphant Faith. For their sakes therefore it may be advisable, to take the Ant for a Pattern, and lay up something against a rainy Day.

I heartily wish, that good Providence, on which you depend, may spread your Piece, and prosper it in the World. Sure you should suffer it to be advertised in some of the principal News-papers. I dare say, you desire, you covet, you are ambitious to do Good, and be extensively useful. As this then is a commodious open Door, let not my Friend's Modesty or Self Diffidence shut it.

I have no Desire to reconcile you, dear Sir, to Systems, human Systems of Religion ; I know other devout and godly Persons, that dislike them. They have been serviceable to my Soul, and whenever I read them, I think, they are blessed to my Improvement and Comfort : Only let us all concur, in prizing the blessed Book of God. May we enter into its Treasures more and more, and shed abroad the sweet Savour of its Doctrine in every Place ! Above all, my dear Mr. * * may we never cease to testify of him, who is the Alpha and Omega of the Scripture, and the Soul and Center of the whole Christian Religion ; who is by infinite Degrees, the most grand and aimiable Representative of the eternal Godhead to the Church ; and the only Source
of

of Pardon and Acceptance; of Wisdom and Goodness, of Grace and Glory, to the Believer.

I rejoice to find that you take in good Part my very free Remarks, and very feeble Attempts to criticise. Indeed, I did not doubt but you would.—I send two or three Manuscripts, and beg of you to exercise the same Frankness of Admonition, and the same Impartiality of Censure upon them.—My Bookseller tells me, it cannot be comprised in less than three Volumes. I have always had an Aversion to so diffusive a Work. Many will not have Ability to purchase them; many not have Leisure to read them, and to some, I fear, the very Sight of three Volumes would be like Loads of Meat to a sickly or squeamish Stomach. Yet I cannot contract the Work, and reduce it to the Size of two, without omitting those Parts, which are intended to entertain the Reader, keep him in good Humour, and allure or bribe him to go on. What would you advise?

I have not seen Lord ***'s Works. And since their Character is so forbidding, their Tendency so hurtful, I shall not attempt to see them. I don't question, but the great Physician will provide an Antidote for this Poison, and the almighty Head of the Church will enable his Disciples to tread on such Serpents.

I am this Day a Prisoner in my Chamber, and write in much Pain. Blessed be God for that World, where all Tears will be wiped away
from

from our Eyes, and “there will be no more Pain.” And blessed be God for a Saviour, who is the Way to those happy Mansions, and the Door of Admission into them.—O! that every Thing may lead my dear Friend and me more and more to Christ. In him alone Peace, and Rest, and true Joy are to be found.

I send Letters viii, ix, x, xi, and Dial. xv, xvii. Do, my dear Sir, improve, polish, and enrich them. And, if God almighty blesses them, if our adored Redeemer vouchsafes to work by them, I will thank you, not only in these Regions of Sin and Mortality, but when I meet you before the Throne of the Lamb, and amidst the Angels of Light. Till then may the Father of Mercies keep you as the Apple of his Eye, and make you a polished Arrow in his Quiver. Believe me to be, dear Sir,

Your sincere, obliged, and

Affectionate Brother in Christ, J. H.

L E T T E R XXXIV.

Dear Sir, Weston, May 30, 1754.

Yesterday I received your valuable Letter. I thank you for the comfortable Prayer, it exactly suits my Circumstances, may I be enabled to breathe it from my very Soul in Faith, and may it enter into the Ears of the God and Father of our Lord Jesus Christ.—Pray make no Apology for the Length of your Letter. Whenever you favour me with an Epistle, the more you suffer your Pen to enlarge, the more you

VOL. II, I will

will oblige and improve your Correspondent.—I wish you Success in finishing your Chronological and Historical Treatise, and shall be much pleased to peruse it.

Your Solution of the Difficulty in *Acts* vii. is very ingenious, and subserves the Purposes of Piety. But do you think the Patriarchs would inter the *Sichemites* in a burying Place, that belonged to a Stranger; and not rather deposit them in their Family-Vaults, or the Sepulchres where their Ancestors lay?—I should be glad to see the Sequel of your Dissertation concerning the fallen Angels.—I send herewith four of my Dialogues,—which I beg of you to examine with a kind Severity. I do assure you, I can bear to receive Censure from a Friend, and will kiss the Lips that administer it, especially when it is intended to preserve my Attempts to further the glorious Gospel from the Contempt of the Publick.—I will ere long send you in a Frank a general View of my Plan, which, in the Execution is become too prolix; and cannot be comprehended in less than three Volumes, of the same Size with the *Meditations*, unless some judicious Friend will help me to curtail and abridge.—I am very unwilling to publish a Work consisting of three Volumes; I apprehend, this will obstruct the Sale not a little. Be so kind as to serve my Essays as you have treated Mr. Goadby's Expository Notes; take the Pruning-Knife, and freely lop off the luxuriant Parts. Your Notes on *Taylor of Norwich*, I return with thank-
ful

ful Acknowledgments, you will see, what use I have made of them.—I had penn'd more Animadversions upon that Piece, but upon a Review I found they would swell the Work too much. I have a Note, Dial. iv. Page 4. that is directly to the Point; would you advise me to retain it? I had expunged it. I have directed the Printer to restore it but *hæsitante hoc*.—You will receive half a Dozen of a little Collection † of Scripture Promises which I lately printed in two small Bits of Paper, chiefly for the the Poor, to be pasted, one at the Beginning, the other at the End of their Bibles, or indeed of any pious Book.—Perhaps you may know some, to whom such a Present though minute, may be welcome.—As soon as you return these Manuscripts, if I have your Approbation, I purpose to employ the Press. In the mean Time, it shall be my Prayer to God that he may give you a right Judgment in all Things.

Your most affectionate,

J. HERVEY.

† The following is the Collection of Scripture Promises mentioned in the Letter; but 'tis much to be lamented, that Mr. *Hervy* did not at the same Time publish a few plain Directions, to prevent the Misapplication of some of these Promises: Some Thing of this Nature to have rendered them more generally useful he propos'd to have done, if he had lived a little longer, though in his own Parish this Defect was obviated; as, he preached on all these Texts, and shew'd how far and to whom they might be applied.

P R O M I S E S.

To be pasted at the Beginning of a Bible.

GOD hath given us exceeding great and precious Promises, that by these We might be Partakers of the Divine Nature. 2 Pet. i. 4.

D I V I N E T E A C H I N G.

Isai. xxix. 18. The Eyes of the Blind shall see out of Obscurity.

Jer. xxxi. 34. They shall all know me, from the least to the greatest.

John xiv. 26. The Holy Ghost shall teach you all Things.

Isai. lvi. 11. The LORD shall guide Thee continually.

P A R D O N.

Isai. xliii. 25.—I am he that blotteth out thy Sins.

Isai. i. 18.—Sins as Scarlet—shall be white as Snow.

1 Pet. ii. 24. Who his own Self bare our Sins in his own Body on the Tree.

1 John i. 7.—The Blood of JESUS CHRIST cleanseth from all Sin.

J U S T I F I C A T I O N.

Rom. viii. 33, 34.—It is God that justifieth.

Rom. iii. 21, 22, 23, 24.—Justified freely by his Grace.

Isai. xlv. 24, 25.—In the LORD I have Righteousness.

2 Cor. v. 21. We are made the Righteousness of God in Him.

S A N C T I F I C A T I O N.

Ezek. xi. 19, 20. I will put a new Spirit within you.

Tit. ii. 14. CHRIST gave Himself for Us, that He might redeem Us from all Iniquity.

Heb. viii. 10, 11, 12. I will put my Laws into their Mind, and write them in their Hearts.

1 Theff. v. 23.—The God of Peace, sanctify your whole Spirit, Soul and Body,

P R O-

P R O M I S E S.

To be pasted at the End of a Bible.

TEMPORAL BLESSINGS.

- 1 Tim. iv. 8.—Godliness hath the Promise of the Life that now is,
 Psal. xxxvii. 3.—Verily thou shalt be fed.
 Matt. vi. 33.—Seek first the Kingdom of God, and all Things shall
 be added.
 1 Tim. vi. 17. Who giveth us all Things richly to enjoy.

TEMPTATION.

- 1 Cor. x. 13.—G O D will not suffer you to be tempted above that
 ye are able.
 2 Cor. xii. 9.—My G R A C E is sufficient for thee.
 Rom. vi. 14. Sin shall not have Dominion over you.
 Luke xxii. 32. I have prayed for Thee, that thy Faith fail not.

AFFLICTION.

- Job v. 17.—Happy is the Man whom G O D correcteth.
 Lament. iii. 32. Tho' He cause Grief, yet will He have Compassion,
 Psal. l. 15.—Call upon me in Trouble, and I will deliver thee.
 Rev. iii. 19. As many as I love, I rebuke and chasten.

DEATH.

- 1 Cor. xv. 55, 56, 57.—G O D giveth us the Victory, thro' CHRIST
 our L O R D.
 2 Cor. v. 1. If our earthly House is dissolved, we have a Building
 of G O D.
 John iii. 16.—Whosoever believeth, shall have everlasting Life.
 Psal. xxiii. 4.—Though I pass through Death, I will fear no Evil.

CONCLUSION.

*G O D, willing more abundantly to shew unto the Heirs of Promise, the
 Immutability of his Counsel, confirmed it by an Oath. Heb. vi. 17.*

L E T T E R X X X V .

*My dear Friend,**June 12, 1754.*

DO you wonder, why I have not acknowledged the Receipt of your last? Indeed it deserved a most speedy and a most grateful Acknowledgment, but I was unwilling to interrupt your Thoughts with fresh Inquiries; your Thoughts I hope, have been employed, in discovering the Reverend Dr.***'s Mistakes, and in teaching him, what that means, which our Lord gave as the Commission to his Ministers, “Preach the Gospel.”

I received your Present from Mr. ***; but I shall not want any Memorial of your Friendship, so long as you will give me Leave to consult you, about difficult Passages in Scripture; and these Memorials, I assure you, will not be transient, I shall carefully preserve them; and when their Number and Size is a little more increased, shall form them into a Volume, which will be more valuable to me, than any Book in my Study †.

The Anecdotes of your own Life are very welcome; if you could add others, they would be still more pleasing. As you are well acquainted with antient History, have you met with any

† It is much to be wished, that this ingenious Correspondent would permit us to publish his learned Answers by Way of Supplement to these Letters.

Account of the four Monarchies? Concise, taking in only the most memorable and striking Facts; and still more particularly calculated to explain the Prophecies of Scripture, and demonstrate their exact Accomplishments. This, with a succinct Detail of the Destruction of *Jerusalem*, and the Dispersion of the *Jews*, would, I think, be a very pretty historical Furniture for young Minds.

I think all your Criticisms please and improve me, that only excepted, which relates to 1 Cor. ix. 24. While I was writing this, Mr. P***, the Bearer came in, for which Reason, you will give me Leave, for the Sake of enjoying his Company, to conclude; only let me add, that I purpose, if I live till the Beginning of next Week, to finish what I intended to say, in a Letter by the Post, which very probably may anticipate what now comes from,

Dear Sir,

Your's, &c.

L E T T E R XXXVI.

Dear Sir,

I Think one Guinea is full enough for giving away to a Person, whose Character we are ignorant of. There are too many (*dolet dictum!*) to whom an Alms in the Way of Money, is only an Administration of Fuel to their Lusts. Not that I presume to fix such a Charge upon the present Petitioner; yet this Conviction makes me

cautious, where I have no Assurance of the Person's Sobriety. Had it not been for his Father's Worth, I should have almost thought it my Duty to have shut my Hand, till I received some more satisfactory Recommendation. We are Stewards of our Master's Goods, and Discretion is requisite in the Discharge of such an Office, as well as Fidelity.

I fancy, my dear Friend, you did not take Notice of an unbecoming Expression, which dropt from your Lips, while I sat at your Table. You was a little chagrined at the Carelessness of your Servant, and said to him with some Warmth, "What! in the Name of God do you mean?" —Such Expressions from your Lips, will be much observed, and long remembered. I need say no more; you yourself will perceive, by a Moment's Reflection, how faulty they are in themselves, and how pernicious they may be to others. May the good Lord pardon and deliver you from Evil! —And may both of us more frequently meditate on this important Text, "Set a Watch before our Mouths, and keep the Door of our Lips!"

Ever yours, while

JAMES HERVEY.

LET.

LETTER XXXVII.

*My dear Friend,**June 14, 1754.*

BEFORE this can reach your Hands, you will, in all Probability have seen Mr. P***: He is really an ingenious Gentleman, has a lively Apprehension, a penetrating Judgment, as well as a large Share of Reading. May the Almighty Spirit vouchsafe to sanctify those Endowments; and make our Interviews, not an Occasion of ambitiously displaying our Talents, but of building up one another in our most holy Faith! I can hardly agree to my Friend's Proposal, for altering the Translation of *1 Cor. ix. 24.* May it not be an Enticement to the utmost Diligence? *q. d.* The Contenders know, that, though many run, yet one alone can receive the Prize. Therefore they exert all their Strength and all their Speed, each hoping and each striving, to be that distinguishing happy one: So likewise do we, or may it not be an Encouragement, drawn from the Prospect of general Success? *q. d.* How much greater Reason have you to run the Christian Race? Since not one only, but all may receive the Prize of your high Calling. — Of these Interpretations the former seems most suitable to the Tenour of the Apostle's Discourse. What do you apprehend to be the precise Sense of that Expression, *ΕΣΤΕ ΕΝ ΑΥΤΟ* περιπληρωμενοι. *Col. xi. 10.* Is our Translation exact? Or should it be rendered, Ye are filled with him,

him, filled by him? Filled with Wisdom, Holiness, &c. I was reading *Psalms* civ. and a Doubt arose concerning the Meaning of those Expressions.—He layeth the Beams of his Chambers in the Waters — He maketh the Clouds his Chariot.—Does the Psalmist intend to signify the same thing by Waters and Clouds? Or by Waters does he mean somewhat different from the Fluid, which composes the Clouds? *Houbigant* finds Fault with our Translation of המקבה, *Durè & incredibiliter Arias, contignavit aquis*; he would correct it according to his usual Way, by altering the Original, *Nos legimus המקבה, cooperiens: Sic legunt, præter Syrum, omnes in Polyglottis.*—What think you of the Word מובאן, Verse 19. “Going down?” Is that all, which the Sun knows or observes; would not that be a very imperfect Discharge of his Office? May not the original Phrase denote his going, his Circuit, his whole Journey? Comprehending, not only his setting, but his rising, his Meridian, and all his Stages; together with his Passage from one Topic to another, and his Distribution, not only of Day, but of Seasons also, through the various Regions of the Globe? — מועדים is this Word rightly translated *Seasons*? By *Seasons* we generally mean the four grand Distributions of the Year into Spring and Summer, Autumn and Winter. But these, you know, are neither occasioned by the Influences, nor regulated by the Appearances of the Moon.—I could be glad to see, from your critical Pen, a correct Translation of this
fine

fine Psalm ; together with such Remarks, as may explain what is difficult, and illustrate what is beautiful. Next *Saturday* I hope to send your Manuscript. In the mean Time, let me promise myself a Remembrance in your Prayers, and expect the Favour of a Letter, which will be thankfully received and highly valued by,

Dear Sir,

Affectionately yours, &c.

J. HERVEY.

LETTER XXXVIII.

Dear Sir,

MY poor Father is in some Respects better, but he is as weak and helpless as ever. Most of his Time passes in a Kind of dozing Sleep. He has no Inclination to talk ; takes little Notice of Persons or Things. — I hope, his great Work is done, his Interest in Christ secured, and his Soul sanctified by Grace. For indeed, such a State of Languishing is as unfit to work out Salvation, and lay hold on eternal Life, as to grind at a Mill, or to run a Race. Oh ! that we all may give diligent Attention to the Things which belong to our Peace, before the Inability of Sicknefs, and the Night of Death approaches.—I sent for the *Poem on Sicknefs*, by Mr. *Thompson* of *Queen's College, Oxford* ; and was sur-

surprised to find it a four Shilling and Six-penny Piece. It is, I think, a loose and rambling Performance ; some good Lines, but a great deal of it, nothing at all to the Purpose. Not comparable, in Point of Elegance, Propriety, and Beauty, to his *Hymn on May*. However, I would not have it depreciated, methinks, because it speaks worthily of the Christian Religion, and the Rock of our Hopes, Christ Jesus.

Adieu, my dear Friend,

Ever yours,

JAMES HERVEY.

L E T T E R XXXIX.

Dear Sir,

Weston, June 21, 1754.

BEFORE this arrives, I hope my Parcel, transmitted according to your Direction, will have reached your Hands ; and my *Dialogues* will have received the free Correction, and the friendly Improvements of your Pen.

As through my many and repeated Infirmities, I had long discontinued, and have often intermitted my intended Work, I am informed from *London* that the Abettors of the *Socinian* Scheme, have been pleased to triumph in my Disappointment ; imagining, that, through Fear or Inability, I had laid aside my Design, and insinuating, that I had changed my Principles, or was conscious of
the

the Weakness of my Cause.—From these Gentlemen, if my Essay should appear in Publick, it may expect a severe Examination, and probably a violent Attack. I hope your Friendship will anticipate their Inveteracy; and remove those Blemishes, which might give them a Handle for Censure, or a Ground for Insult. My Prayer for my kind Corrector is, that the Lord Jesus Christ, whose sacred Honour and precious Interests are concerned, would give him “the Spirit of Wisdom and Understanding, the Spirit of Counsel and of Might; וְהָרִחוּ בִּירְאָת יְהוָה. Is there not a peculiar Force and Beauty in this last Metaphor? How would you develope and set it forth to common View? I have just had Occasion to consider that remarkable Expression in Psalm xv. נִמְאָם כֶּן בְּעֵינַי; Methinks, the Bible Translation does not recommend itself, to my Judgment I am better satisfied, and more edified with the Version used by our Liturgy; only it seems not to have preserved the Strength of the Original. However, I will say no more upon this Point, because, if I live to send another Packet of probationary Manuscripts, you will see my Sentiments on this Particular, incorporated with the Work.

What is your Opinion, as to publishing three Volumes? Mr. *Moses Browne* and another Friend pronounce in the Affirmative; though I am much afraid that this Circumstance will clog the Sale.—There are several Pieces that are a Kind of Excursion from the principal Subject, calculated to relieve and entertain the Reader, yet not without

administering some spiritual Benefit. A whole Dialogue upon the Wonders of Wisdom, Power, and Goodness, displayed in the Contrivance and Formation of the human Body. Two or three Letters, pointing out the Traces of the same grand and amiable Attributes, in the Constitution of the Earth, the Air, and the Ocean. These I am afraid to lop off; lest it should be like wiping the Bloom from the Plumb, or taking the Gold from the Gingerbread. To you I say *Gingerbread*; though I would not say so to the Publick; for I really think, the Taste of the present Age is somewhat like the Humour of Children:—Their Milk must be sugared, their Wine spiced, and their necessary Food garnished with Flowers, and enriched with sweet Meats. In my next, I hope to lay before you a summary View of my whole Design. I forget whether I inclosed in my last one of the little Collection of Scripture Promises, which I caused lately to be printed, for the Benefit and Comfort of my People. I would have them pasted into their Bibles; and may the God of all Grace command them to be mixed with Faith, and ingrafted into their Hearts. If I have already desired your Acceptance of one, these I now send may be for your Friends. I fancy, a short but lively Discourse upon each of the eight Heads *, and the Texts selected, might, after

* The Heads are, 1. Divine Teaching.—2. Pardon.—3. Justification.—4. Sanctification.—5. Temporal Blessings.—6. Temptation.—7. Affliction.—8. Death.

they have been committed to the Memories of the People, be acceptable, and what the Apostle calls “a Word in Season.” — “Angry at the “Length of your Letters!” No, dear Sir!— They are, as *Tully* said of *Demosthenes’s* Orations, “The longer the more valuable.”

I am,

Your obliged Friend,

J. HERVEY.

L E T T E R XL.

My dear Friend,

THANK you for sending the Cuts designed for the Bible. All my Hope with regard to them, is, that they may remind some Beholders of the transcendent Excellency of the sacred Writings. I propose by the next Post to write to Mr. ***, I would very willingly present him with my Picture, as you desire it; but I really think, my Picture, if much better done, is not worth a Frame. And, I own, I don’t much like giving away, what favours more of Vanity, than Benevolence.

Can’t you get a little Leisure to peruse Part of my intended Work. I have, for a Month or six Weeks, been prosecuting it in earnest. I have sent four of the *Dialogues*, transcribed by my Amanuensis. Do steal a little Time from the

Mul-

Multiplicity of your medical Engagements, to examine them ; retrench, where I am redundant ; clear up, where I am obscure ; polish what is uncouth.—I hope Mr. *** will do me the same Favour ; and may the God of Wisdom give both my Friends and me a right Judgment in all Things. — I have seen Mr. ***'s Answer. God be praised, that I had no Occasion for Controversy.—I have not seen Mr. *Moses Browne* this many a Day : The last Time he was with me, he talked about reprinting his *Sunday Thoughts*, and adding a third Part which he had finished, and which completes his Scheme ; I would have the three Parts printed in a neat Pocket Volume. Have you read his *Poem on the Universe* ? I think it is the most pleasing, and indeed the best Thing he ever wrote.—I hope, the God of Heaven will smile upon his Endeavours, and animate us all to labour in his dear Son's Cause, and prosper the Labours, which he himself excites. And if God will prosper, who shall obstruct ? “ If he will “ work, who can let it ? ” My dear Friend, let our Eyes be ever looking unto the Hills from whence cometh our Help. To that omnipotent Being, who stretched out the Heavens, and laid the Foundations of the Earth ; to that all-gracious Being, who spared not (unparalleled, stupendous Goodness !) spared not his own Son, but freely gave him up for us both. Oh ! that we may dearly love him ; firmly trust in him ; and desire nothing so much, as to know him now by Faith, and af-
ter

ter this Life have the Fruition of his glorious
Godhead. To his everlasting Compassions I
commit my Friend,

And am,

Inviolably yours,

JAMES HERVEY.

L E T T E R XLI.

Dear Sir,

Weston, July 8, 1754.

YOUR Favour of *June* 28, is now before
me, and demands my sincerest Thanks;
and mine, I assure you, are of the sincerest kind.
I am sensible, it is not in every one's Power to
do such Acts of Kindness; and if Providence
vouchsafes to smile upon my Essay, they will
be of the most lasting, the most extensive, and
the most important Nature. If I live till next
Saturday, I propose to transmit to you six more
of the Dialogues, which will open a new Field
for your friendly Hand to weed, cultivate, and
improve. Exercise the same benevolent Severity
upon them, and continue to retrench, as well
as to reform.

I am obliged for your Criticisms, and Oh!
that I may be emboldened by the Extract from
your intended Work. No Man, I believe,
stands in more need of such Encouragements
than myself.—Timorous by Nature, and made
abundantly more so, by a long Series of un-

intermitted Languors, and a very debilitated Constitution; for which Reason, I promise myself, you will commend the Writer and his Attempt to that great Jehovah, in whom is everlasting Strength; and for your kind Assistance, I shall think myself bound to praise his adorable Majesty; and to pray that he would fill you with all Wisdom and spiritual Understanding; that you may walk worthy of the Lord, unto all pleasing, being fruitful in every good Work, and increasing in the Knowledge of God.

I will, since I have the Concurrence of your Judgment, and I hope the Guidance of our Lord Jesus Christ, determine upon three Volumes.—How long do you apprehend it will be, before your chronological, and historical Piece will be finished? I hope it will abound with such Explanations of Scripture, and be rich with short, but striking Improvements; may you continually enjoy that Unction from the Holy One, which teacheth all Things! And Oh! that its precious Influences may descend upon,

Dear Sir, your much obliged,

And truly affectionate Friend,

JAMES HERVEY.

LET-

LETTER XLII.

Dear Sir,

July 13, 1754.

I Hope my last Letter, wherein I apprised you of a Parcel to be transmitted to you is in your Hand.—Here are six Dialogues; may the everlasting and wonderful Counsellor enable you to search them as with a Candle, and make them such as he will condescend to bless! I have dropped several Objections and Answers; yet, I fear, too many are still retained. A Multiplicity of Objects dissipates the Attention either of the Eye or the Mind.—Are what the Painters call the two Unities, preserved? One principal Action and one grand Point in View, in each Piece? Does *Theron* speak enough? or with such Weight, and such a Spice of the *Sal Atticus*, as might suit his Character? Here and there a Touch of Wit or genteel Satyr in him, I think, would be graceful, especially, in the first Part, before he is brought to a Conviction of his Guilt. I hope you will not only find out all the Faults, but that you will point this Arrow, and trim its Feathers; and may the Arm of the most High launch it, that it may be the Arrow of the Lord's Salvation.

I am, dear Sir,

Affectionately and gratefully yours,

JAMES HERVEY.

L E T T E R XLIII.

Sir,

October 2.

I Have perused the greatest Part of Dr. *Hodges's* *Elibu*. 'Tis wrote, I think, in a masculine and noble Stile; is animated with a lively Spirit of Piety; and urges, with a becoming Zeal, some of the grand Peculiarities of the Gospel. I hope, it will prove a Blessing to both † the Universities; and be a Means of testifying, to both those learned Bodies, the Truth as it is in Jesus.—Dear Mr. * * has been gone from us almost a Fortnight. What a burning and shining Light is he! Burning with ministerial Zeal, and shining in all holy Conversation.—I hope, our dear Friend * * * 's Sermon was attended with a Blessing; and may the Blessing be greatly increased by the Publication! May the Drop become a River, and the River become a Sea!—I was Yesterday with five or six young Students, and this Day with three ingenious Gentlemen of the Laity, two of whom are acquainted with the *Hebrew*. Our Conversation turned wholly upon that super-excellent and delightful Subject, “The only true God, and Jesus Christ whom he has sent.” Oh! may that almighty Being, who has every human Heart in his Hand, sanctify our Discourse to our eternal Advantage!—

† The Reverend Dr. *Hodges* was Provost of *Oriel* College *Oxford*; eminent for his Learning and Piety.

And

And let us, my dear Friend, talk for him, write for him, and live for him, who died for our Sins, and is risen again for our Justification.—May his Spirit be your continual Guide, and his Favour your everlasting Portion !

Ever yours, while

JAMES HERVEY.

LETTER XLIV.

Dear Sir, Weston-Favell, August 27, 1754.

I Have read Part of your Chronological Manuscript †, —and I bless God for giving you such a penetrating and comprehensive Mind. To confess the Truth, it is beyond my Power to follow, even in those Researches, where you have surmounted the Difficulties, and cleared the Way ; but there are many Things, which I understand, and with which I am delighted ; inso-much, that, if you don't intend to publish it, I should very much desire a Copy of it. But what

† The Manuscript which Mr. *Hervey* here takes notice of is called—“ A short Chronicle of the most remarkable Events, from the Beginning of the World, to the Building of *Solomon's* Temple.” In which Chronicle the Difficulties in Chronology are cleared up after a new Manner ; and the Author has strove to enliven his Piece by a great Number of marginal References.—We hear he intends soon to publish this very valuable and masterly Performance.

should hinder the Publication? Why should not the learned World be improved by what is profound, and the whole World be edified by what is easy? I have no Acquaintance in this Neighbourhood, who is versed in chronological Inquiries, and capable of judging of your Computations and Arguments; otherwise, I would obtain for you his Opinion. Mr. *Moses Browne* (Author of the *Sunday Thoughts*) will gladly peruse it.—Will you excuse me, though I add no more? A Gentleman waits for me below, to transact an Affair of which I understand but very little; he is come to take my Parsonage Grounds, in order to plough them for Woad, an Herb much used by the Dyers. May Prosperity attend his Plough, but above all may it attend yours and mine, which would open the Ground for the Seed of the everlasting Gospel. I am loth to miss a Post, loth to defer my Thanks for your last very valuable Favour, otherwise you would not be put off with such a hasty Scrap from

Dear Sir,

Your most obliged and affectionate,

JAMES HERVEY.

L E T T E R XLV.

Dear Sir,

THE Gentleman who versified Part of my *Meditations* is Mr. *Newcomb* of *Hackney*. I thought it exceedingly well executed; much superior

superior to his Ode on the final Dissolution of the World, which he has since published.

As to Bishop *Fowler's Design of Christianity*, he has, as far as I have read, good Sense, clear Language, and sometimes fine striking Sentiments. But I most cordially embrace the Proposition, *viz.* "That Faith justifieth only as it apprehendeth the Merits and Righteousness of Jesus Christ," which he most peremptorily † condemns.—Please to cast your Eye to the fifth Line of the next Paragraph; (the Bishop's Words are "Imputation of Christ's Righteousness consists in dealing with sincerely righteous Persons as if they were perfectly so, for the sake of Jesus Christ,") and compare his "sincerely righteous Persons," with *St. Paul's* Declaration, *Rom. iv. 5.* that Christ justifieth the ‡ Ungodly.

† See the whole Passage, Page 160, of the third Edition, and Page 190 of the fourth Edition.

‡ Bishop *Fowler*, in his Interpretation of this Text, differs from Mr. *Hervey's* Opinion, as may be seen at large by the Remarks which the Bishop has made on this Text, in his Defence of the Principles and Practices of certain moderate Divines of the Church of *England* (abusively called LATITUDINARIANS) wrote by way of Dialogue between two intimate Friends.—But as neither Mr. *Hervey's* nor the Bishop's Sentiments are here sufficiently explained, the following Extracts from two such celebrated Commentators as *Whitby* and *Burkitt*, are subjoined for the Reader's Consideration.

Ungodly.—When you have perused and considered Bishop *Fowler's* Treatise thoroughly, please to let me have it again; especially as you and Mr. *H—r* apprehend he has given better Directions for the Attainment of true Holiness than Mr. *Marshall*.—Thanks for young Mr. *Cl—'*s Sermon. He is a correct Writer, but wants the main Thing. “Christ is all in all.” He either forgets, or understands those Words, in a Manner very different from my Apprehension. Mr. *G—t* has much good Sense, but to me his Ser-

Dr. *Whitby*, in his Annotations on the New Testament, has thus expounded *Romans* iv. 5. “Justification being only the Non-imputation, or the Pardon of their past Sins on Account of that Faith, which laid the highest Obligations upon all Believers to die unto Sin for the future, there is no Absurdity in saying, God thus justifies the Ungodly repenting of, and engaging to cease from, their Ungodliness.”

Mr. *Burkitt*, in his Expository Notes on the New Testament, has thus commented on *Rom.* iv. 5.

“Whereas it is here said, that “God justifieth the Ungodly,” the Meaning is, such as have been ungodly, not such as continue so.—The Apostle describes the Temper, and Frame of their Hearts and Lives before Justification, and not after it; as it found them, not as it leaves them.—True! “Christ justifies the Ungodly,” yet such as continue ungodly are not justified by him: We must bring Credentials from our SANCTIFICATION, to bear Witness to the Truth of our JUSTIFICATION.”

mon reads flat: In his Discourse likewise I wished to have seen more of our Immanuel's Glory.

I am, &c.

L E T T E R XLVI.

Dear Sir, Weston, October 20, 1754.

I Received the Parcel safe, and desire to bless God's Providence for not suffering the Manuscripts to be lost in their Passage, as they had like to have been; and to thank my kind Friend for his judicious Remarks.—Herein is inclosed Dialogue xvi. I durst not venture to commit this to the Press, without submitting it to your Correction. Dear Sir, examine it with a critical Severity, and may he whose Eyes are as a Flame of Fire, enable you to discern and rectify what is amiss.—It is, as you will easily perceive, a Subject of the last Importance. Oh! that in handling it, I might be a Workman, that need not be ashamed.—Pardon my Scraps of Answers, to your large and valuable Letters. I hardly know how to get a Moment's Leisure, so very intent am I now on the Publication of my Book. I have not been able, for want of Time, to read over this Transcript; I hope, the Copier has not made any great Mistakes. Be so good, dear Sir, as to favour me with your Remarks on this Manuscript, as soon as you possibly can; you need not return it, only send me your Remarks.

But you will please to preserve this, for fear of an Accident happening to the other Copy.

I am, dear Sir,

Your most affectionately

J. H.

L E T T E R XLVII.

My dear Friend,

Thursday Noon.

I Am glad Dr. C** got Time, and took the Trouble of overlooking the Manuscripts. He has the Judgment of a Critick, and the Freedom of a Friend. *Moses Browne* is persuaded by the Bookseller to print his Poem on the *Universe*, and his *Sunday Thoughts* in one Volume, and intends to entitle it, *The Works and Rest of Creation*; with the Addition of some more particular, explicatory, and subordinate Title. I objected to this general Title; made a Query, whether it was strictly proper: or, if proper, whether sufficiently significant? Instead of it, I proposed, *The Works of Creation, and Rest of the Sabbath*.

Dr. Gill shall tell you my Sentiments, in Relation to *Wesley* on the *Perseverance of the Saints*. Both their Pamphlets on this Subject I send you; whether his Replies and Interpretations in the first Part are sound and satisfactory, judge you; the Considerations suggested in the latter Part I think, are full of Weight, rich with Consolation, and worthy of a Place in our Memories and in our Hearts: May our own Meditation fix them in the
one,

one, and the Spirit of our God implant them in the other !

I am entirely of your Opinion with regard to *Staynoe on Salvation by Jesus Christ* : Generally very prolix, and somewhat tiresome to the Reader ; yet his Style is good, nervous, and beautiful. Prolixity, I find, is an epidemical Fault among Writers ; the Censure I pass on him, rebounds on myself : Save me from this Misconduct, by lopping off my Redundancies. I have not looked into *Staynoe*, for a great while ; when I revise him again, you shall have my Sentiments concerning his Doctrine ; which, though excellent in the main, is not, I apprehend, perfectly consistent, nor evangelical throughout.—I have seen Mr. ***'s Verses on Dr. ***'s Character ; I am apprehensive (*inter Nos*) that it will rather depreciate, than exalt the Reverend Doctor's Credit, among Readers of a Gospel Spirit. There are indeed the *Sales Attici*, but where are the *Sales Evangelici* ?—What says our lively Friend *** ? I think, he is the *Caleb* of our Fraternity. *Caleb* signifies all Heart. His Name and Nature correspond. Did not he warm you with his Zeal ? Oh ! that we may glow with Love to him, who bled for Love of us !—I have received a Letter from our dear Friend on the *American* Continent. He mentions you in particular, and your late Guest. Love, cordial Love, he transmits to you both. We believe him, when he makes a Profession of Kindness, and why are we so backward to believe the more repeated,

repeated, more solemn, and infinitely more faithful Assurances, which the Scripture gives us of our Redeemer's Love? Let us blush and be confounded for our Unbelief, and may the Lord of all Power and Grace help our Unbelief!

Ever yours, J. H.

P. S. Certainly our Friend judges right in not acting as a Justice of Peace, unless he would submit to the Fatigue of acquainting himself with our national Laws. A Study, which is, if I rightly judge, which I am sure would be to my Taste, of all others the most jejune and irksome. Not so the Scriptures! God has, in tender Indulgence to our Disposition, strewed them with Flowers, dignified them with Wonders; enriched them with all that may delight the Man of Genius, and make the Man of God perfect. May we, as new-born Babes, desire the sincere Milk of the Word; and grow—grow thereby in Knowledge, grow in Faith, grow in Love, in Holiness, in every amiable and happy Accomplishment. Don't you practise that excellent Rule, of selecting for Meditation each Day a Text of Scripture? As to publishing the first Volume of *Theron* and *Aspasio* before the others are ready, I really know not how to act. May the God of unerring Wisdom vouchsafe to direct, for his dear Son our glorious Intercessor's sake!

LET-

L E T T E R XLVIII.

Dear Sir, *Weston, Jan. 25, 1755.*

I Really forget, whether I acknowledged your last Favour. If I did not, let your own Candour be my Advocate, and my important Business under the most enervated Constitution be my Plea. I have been, since I wrote, in the Physician's Hands, and debarred from the Pulpit. Blessed be the Lord our Healer, I am now restored to my usual State, and am enabled to speak a Word on the Lord's-Day, and preach in my Church on *Wednesday* Evening, which is my Lecture Day, for the Honour of my Master, and I hope for the Edification of his People. — Oh! that this Privilege may be coeval with my Life; and my preaching Voice, and my vital Breath be stopt together! I wish you, dear Sir, many new Years, much of the new Man, and an abundant Entrance into the *New Jerusalem*.

Your most obliged,

And truly affectionate Friend,

J. HERVEY.

L E T-

L E T T E R XLIX.

*My dear Friend,**March 4.*

DON'T hurry the Return of the Dialogues. Take your Time, that you may examine them thoroughly; none knows, how far they may spread, or how long they may live. Oh! that the God of Wisdom may enable you to judge aright, and correct their Mistakes!

I am sorry to hear your Account of our Friend at ***, I wish, he could be persuaded to look upon his mystick Writers, as his Chamber-Council; converse with them in his Study, and leave them there. I was visited yesterday by a Gentleman, who would be a Darling with Mr. *H—*: Quite fond of Mysticks, but does not go any great Lengths; nor espouse, at least not avow or propagate, their extravagant Peculiarities. Your old Acquaintance Mr. *** came in, and sat with us, I believe two Hours; The Gentleman happened to refer to *Isaiah* vi. and desired I would read the Beginning of the Chapter; glad of this Overture, I readily embraced it, and fixed the Discourse to this noble, this alarming and comfortable Scripture. Oh! let us attend, with Assiduity and Delight, to the holy precious Word of God; the Apostle calls it *αδελον γαλα*, pure, unmixed, unadulterated, as though every Composition had some improper Tincture, was some way or other adulterated.

My Son, says the God of Heaven (and it is a most important Advice, a most endearing Exhortation) attend to my Words, incline thine Ear unto my Sayings. Let them not depart from thine Eyes, keep them in the Midst of thine Heart. For they are—Life unto those that find them, and Health to all their Flesh.

As to *Eph. iv. 16.* does not συναρμολογούμενον refer to the orderly and exact Arrangement? συμβεβασμένον to the nice and strong Connections? But where is the Beauty or Propriety of *πασης αφης της επιχορηγίας*; Why that which every Joint supplieth? Is there any peculiar Fund of Nutri-ment lodged in the Joints? Would not an Anatomist have said, by that which every Vessel, or every Ramification of a Vessel, supplieth?—I sincerely pity poor ***'s Case; I will give him two Guineas; and hope, the God whom he serves, will raise him up other Friends. He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give him all Things? Tell him this from me, though he knows it already, the Lord may make it a Word in Season. Charge him to say nothing of me and my Mite, but as much for me to his God and Saviour as he pleases.—I hope you will when Opportunity serves, strengthen Mr. H—s in the Faith of the Gospel, and in the Ways of the Lord. Let us provoke one another to Love and to good Works; and so much the more, as we see the Day approaching.—Yesterday Mr. *** of Cambridge called upon

upon me ; our Conversation was not so edifying, as I could wish, it degenerated into Dispute. Mr. * * *, who is very much talked of, was the Subject. I don't thoroughly know his Scheme, but am inclined to suspect that his Opponents will find it a difficult Matter to maintain their Ground. However, I shall not attempt to make myself fully Master of the Controversy. To know Christ and him crucified, *Hoc nobis Palmarium*. This is the Desire and Prayer of,

Ever yours,

J. HERVEY.

P. S. The *Latin* Prayer you sent me for my Opinion, seems to be composed by a Mystick. Not a Word of Christ ! Access thro' his Blood is neglected ; Acceptance through his Righteousness is forgotten : The grand Error of the mystick Divines ! who, wholly intent upon what God is to do *in* us, most unhappily disregard what he has done *for* us, in the Person of his beloved Son.

L E T T E R L.

Dear Sir,

Weston, Dec. 17, 1747.

I Truly commiserate your variegated Calamity ; and heartily wish I could suggest any Thing, which might be the Means of administering some Ease to your afflicted Mind, and of assisting you to reap ample Benefit from your distressed Situation.

You

You well know, that all Afflictions of what Kind soever, proceed from God. I form the Light, and create Darkneſs; I make Peace, and create Evil: I the Lord do all theſe Things. (*Iſaiah* xlv. 7.) They ſpring not from the Duſt; are not the Effects of a random Chance, but the Appointment of an all-wiſe, all-foreſeeing God, who intends them all for the Good of his Creatures.—This, I think, is the fundamental Argument for Reſignation, and the grand Source of Comfort. This ſhould be our firſt Reflection, and our ſovereign Support.—He that gave me my Being, and gave his own Son for my Redemption, he has aſſigned me this Suffering.—What he ordains who is boundleſs Love, muſt be good: What he ordains who is unerring Wiſdom, muſt be proper.

This reconciled *Eli* to the ſevereſt Doom that ever was denounced.—It is the Lord, and though grievous to human Nature, much more grievous to parental Affection, yet it is unqueſtionably the beſt; therefore, I humbly acquieſce. I kiſs the awful Decree, and ſay from my very Soul, Let him do what ſeemeth him good. (*1 Sam.* iii. 18.)

This calmed the Sorrows of *Job*, under all his unparalleled Diſtreſſes; the Lord gave my Affluence and Proſperity; the Lord has taken all away; rapacious Hands and warring Elements, were only his Inſtruments, therefore, I ſubmit, I adore, I bleſs his holy Name.

This Conſolation fortified the Man Chriſt Jeſus, at the Approach of his inconceivably bitter Agonies; the Cup, which, not my implacable

Enemies, but my Father, by their Administration, has given me, shall I not drink it? — It is your Father, dear Sir, your heavenly Father, who loves you with an everlasting Love, that has mingled some Gall with your Portion in Life.—Sensible of the beneficent Hand, from which the Visitation comes, may you always bow your Head in patient Submission; and acknowledge with the excellent, but afflicted Monarch *Hezekiah*, Good is the Word of the Lord concerning me, 2 *Kings* xx. 19.

All Afflictions are design'd for Blessings. — To do us good at the latter End, however they may cross our Desires, or disquiet our Minds at present.—Happy (says the Spirit of Inspiration, and not wretched) is the Man whom God correcteth. (*Job* v. 17.) And for this Reason, because his merciful Chastenings, though not joyous but grievous, yield the peaceable Fruit of Righteousness unto them that are exercised thereby. (*Heb.* xii. 11.) God's Ways are not as our Ways. The Children whom we love, we are apt to treat with all the soft Blandishments, and fond Caresses of profuse Indulgence; and too, too often cocker them to their Hurt, if not to their Ruin.—But the Father of Spirits is wise in his Love, and out of Kindness-severe. Therefore it is said, Whom he loveth, he chasteneth and scourgeth every Son whom he receiveth. (*Heb.* xii. 6.) Would you not, dear Sir, be a Child of that everlasting Father, whose Favour is better than Life? Affliction is one Sign of your Adoption to this inestimable

nable Relation.—Would you not be an “ Heir of the Inheritance incorruptible, undefiled, and that fadeth not away ? ”—Affliction is your Path to this blissful Patrimony. Through much Tribulation we must enter into the Kingdom of Heaven. *Acts* xiv. 22. Would you not be made like your ever-blessed and amiable Redeemer ? He was a Man of Sorrows, and acquainted with Grief ; and every Disciple must expect to be as his Master.

Perhaps, you may think your Affliction peculiarly calamitous ; and that if it had been of some other Kind you could more chearfully submit, more easily bear it ; but you are in the Hands of an all-wise Physician, who joins to the Bowels of infinite Love, the Discernment of infinite Wisdom. He cannot mistake your Case. He sees into the remotest Events ; and though he varies his Remedies, always prescribes with the exactest Propriety to every one’s particular State. Assure yourself therefore, the Visitation which he appoints, is the very properest Recipe in the Dispensatory of Heaven : Any other would have been less fit to convey saving Health to your immortal Part, and less subservient to your Enjoyment of the temporal Blessings, which may, perhaps, be yet in Store for you.

Should you enquire what Benefits accrue from Afflictions ?—Many and precious—They tend to wean us from the World—When our Paths are strewn with Roses, when nothing but Musick and Odours float around, how apt are we to be

enamoured with our present Condition, and forget the Crown of Glory, forget Jesus and everlasting Ages?—But Affliction with a faithful tho' harsh Voice, rouses us from the sweet Delusion. —Affliction warns our Hearts to arise and depart from these inferior Delights, because here is not our Rest. True and lasting Joys are not here to be found. The sweeping Tempest and the beating Surge, teach the Mariner to prize the Haven, where undisturbed Repose waits his Arrival. In like manner Disappointments, Vexations, Anxieties, Crosses, teach us to long for those happy Mansions, where all Tears will be wiped away from the Eyes. (*Rev. xxi. 4.*) All Anguish banished from the Mind; and nothing, nothing subsist, but the Fulness of Joy, and Pleasures for evermore.

+ Afflictions tend to bring us to Christ. —Christ has unspeakable and everlasting Blessings to bestow—Such as the World can neither give, nor take away: Such as are sufficient to pour that Oil of Gladness into our Souls, which will swim above the Waves of any earthly Tribulation.—But are we not, dear Sir, are we not most unhappily indolent and inattentive to these Blessings, in the gay Hours of an uninterrupted Prosperity? It is very observable, that scarce any made Application to our Divine Redeemer, in the Days of his Abode with us, but the Children of Affliction. The same Spirit of Supineness still possesses Mankind. We under-value, we disregard the Lord Jesus, and the unspeakable Privileges

leges of his Gospel, while all proceeds smoothly, and nothing occurs to discompose the Tenour of our Tranquillity.—But when Misfortunes harraßs our Circumstances, or Sorrows oppress our Minds; then we are willing, we are glad, we are earnest, to find Rest in Christ.

In Christ Jesus there is Pardon of Sins.—Sin is a Burthen, incomparably sorer than any other Distress.—Sin would sink us into the Depths of eternal Ruin, and transfix us with the Agonies of endless Despair. But Christ has, at the Price of his very Life, purchased Pardon for all that fly to him. He has bore the Guilt of their Sins in his own Body on the Tree. (1 *Pet.* ii. 24.) Have they deserved Condemnation? He has sustained it in their Stead.—Are they obnoxious to the Wrath of God? He has endured it, as their Substitute. He has made Satisfaction, complete Satisfaction for all their Iniquities. (*Rom.* iii. 25, 26.) So that Justice itself, the most rigorous Justice, can demand no more. Oh! that Distresses may prompt us to prize this Mercy! May incite us to desire ardently this Blessedness! Then it will be good for us to have been afflicted. (*Psal.* cxix. 71.)

Christ has obtained for us the Gift of the Holy Spirit (*Gal.* iii. 2.) to sanctify our Hearts, and renew our Natures.—An unrenewed carnal Mind, is ten thousand Times more to be lamented, more to be dreaded, than any external Calamities. And nothing can cure us of this most deadly Disease, but the Sanctification of the Spirit. This

divine Spirit alone is able to put the Fear of God in our Souls, and awaken the Love of God in our Hearts. (*Jer.* xxxii. 40.) His Influences suggest such awful and amiable Thoughts to our Minds, as will be productive of these Christian Graces. This sacred Principle subdues our Corruptions, and conforms us to our blessed Redeemer's Image. —How is this best Gift of Heaven, disesteemed by the Darlings of the World, who have nothing to vex them? But how precious is it, how desirable, to the Heirs of Sorrow?—They breathe after it, as the thirsty Hart panteth for the Water-Brooks.—They cannot be satisfied without its enlightening, purifying, cheering Communications. This is all their Request, and all their Relief, “that the Spirit of Christ may dwell in their Hearts.” (*Rom.* viii. 9.) May enable them to possess their Souls in Patience. (*Luke* xxi. 19.) and derive never-ending Good from momentary Evils. Before I close these Lines, permit me to recommend one Expedient, which yet is not mine, but the Advice of an inspired Apostle, If any be afflicted, let him pray. —Dear Sir, fly to God in all your Adversity, pour out your Complaints before him in humble Supplication, and shew him your Trouble. (*Psalms* cxlii. 2.)—When I am in Heaviness, says a holy Sufferer, I will think upon God. (*Psalms* lxi. 2.) His omnipotent Power, his unbounded Goodness, whose Ear is ever, ever open to receive the Cry of the Afflicted.—When the *Psalmist* was distressed on every Side, without were Fightings, within were Fears, the Throne
of

of Grace was the Place of his Refuge; I give myself to Prayer (*Pſalm* cix. 3.) was his Declaration.—This Method we read *Hannah* took, and you cannot but remember the happy Issue, (*1 Sam.* i. 10.) Let me intreat you to imitate these excellent Examples; frequently bend your Knees, and more frequently lift up your Heart, to the Father of Mercies, and God of all Consolation; not doubting, but that thro' the Merits of his dear Son, through the Intercession of your compassionate High-Priest, he will hear your Petitions, will comfort you under all your Tribulations, and make them all work together for your infinite and eternal Good.

In the mean Time I shall not cease to pray, that the God of all Power and Grace, may vouchsafe to bless THESE CONSIDERATIONS, and render them as Balm to your aching Heart, and as Food to the divine Life in your Mind. I am, dear Sir, with much Esteem, Compassion, and Respect,

Your very sincere Well-wisher, &c.

L E T T E R L I.

My dear Friend, Weston, Oct. 19, 1758.

YOU some Time ago sent me a Poem with which I was much delighted, notwithstanding the uncouth Metre and obsolete Words; I

mean *Fletcher's Purple Island* †, to which were subjoined several other of his poetical Pieces; one particularly I remember to his Brother *G. Fletcher*, on his Poem intitled, *Christ's Victory in Heaven and on Earth*; and his *Triumph over, and after Death*.

I happened to mention *Fletcher* to a Gentleman lately, who has since lent me this very Poem, which I longed to see as the Title pleased me so much.—He tells me that *Phineas, Fletcher* was not only an excellent Poet himself, and the Son of a Poet (namely of *John Fletcher*, a celebrated dramatick Writer in the Reign of Queen *Elizabeth*) but Brother to two eminent Poets, of which this *G. Fletcher* was one, and a young Student at *Cambridge*, when he wrote this Poem.

I wish any Bookseller could be prevailed with to reprint *The Purple Island*, and add to it *Christ's Victory*, &c. in one neat Volume.—I believe it would sell, if properly revised and altered.—It grieves me to think these Pieces should be lost to the World, and be for ever buried in Obscurity.

I have folded down several Passages in *Christ's Victory and Triumph*, for your Inspection; and if they meet with your Approbation, I hope you will join your Interest with mine in endeavouring to preserve the Work from perishing.—The *Purple Island* is to be sure a superior Poem, and abounds with picturesque, useful and striking Senti-

† *The Purple Island, or Isle of Man*, wrote by *Phineas Fletcher*.

ments ; but with that you are well acquainted, as it has so long been a Favourite with you.

I am now so very ill, that I scarce think I shall live to see the approaching † *Christmas*.—Had I been in perfect Health and disengaged from other Employment, I question whether I should not have retouched the Poetry, changed several of the obsolete Words, illustrated the obscure Passages by occasional Notes, and run the Risque of publishing the Whole at my own Expence. To this I should have been more particularly inclined, as there are so few Poems of the scriptural Kind, wrote by Men of Genius ; tho' no Subjects can be equally sublime and instructive, or more entertaining ; witness *Milton's Paradise Lost*, and *Pope's Messiah*.

Could not *Rivington* get some one to make these necessary Alterations ? Or if he does not care to engage in it, would not *Dodsley* undertake it, who is himself a Poet, and very capable of abridging it in some Places, enlarging in it others, and thoroughly correcting the whole. — Do you know Mr. *Joseph Warton* of *Trinity College, Oxford*, who translated *Virgil* ?—He is very capable of doing this ; and as he is a Clergyman, I should imagine he would think his Time well employed, in thus contributing to our blessed Master's Honour.

Methinks if a Subscription to modernize valuable Authors, and thus rescue them from the Pit

† Mr. *Hervey* died on *Christmas Day*, according to his own Supposition.

of

of Oblivion was properly fet on Foot by some Men of Eminence, and the Proposals well drawn up, it would meet with due Encouragement. I have often wondered, that such an Attempt has never yet been made. How many excellent Books of the last Century are now out of Print, whilst such a Number of useless and pernicious Writings are continually published.

I now spend almost my whole Time, in reading and praying over the Bible. Indeed, indeed you can't conceive, how the Springs of Life in me are relaxed and relaxing : " What thou doest do quickly," is for me a proper Admonition, as I am so apprehensive of my approaching Dissolution. —My dear Friend, attend to " the one Thing needful." —With this I send you my Heart, its warmest good Wishes, and most tender Affections ; and till it ceases to beat, I shall never cease to pray for your abundant Happiness, or to be my dear Sir,

Your sincerely affectionate Friend,

JAMES HERVEY.

Some of the Passages mentioned in the preceding Letter to have been folded down by Mr. *Hervy*, were as follow :

In the three following Stanzas, the Poet speaks of Man as destitute of all Hope and Remedy without Christ.

Should any to himself for Safety fly ?

The Way to save himself, (if any were)

Is to fly from himself.—Should he rely

Upon the Promise of his Wife ? what there,

What can he see, but that he most may fear

A Siren, sweet to Death ?—Upon his Friends ?

Who what he needs, or what he hath not lends !

Or wanting Aid himself, Aid to another sends.

His Strength ? 'Tis Dust.—His Pleasure ? Cause of
Pain.

His Hope ? False Courtier.—Youth or Beauty,
brittle.

Intreaty ? fond.—Repentance ? late and vain.

Just Recompence ? the World were all too little.

Thy Love ? He hath no Title to a Tittle.

Hell's Force ? in vain her Furies Hell shall gather.

His Servants, Kinsmen, or his Children rather ?

His Child (if good) shall judge ; if bad, shall curse
his Father.

His Life ? that brings him to his End, and leaves
him.

His End ? that leaves him to begin his Woe.

His Goods ? What Good in that which so de-
ceives him.

His Gods of Wood ? their Feet alas ! are slow
To go to help, which must be helpt to go.

Ho-

Honour, great Worth? ah, little Worth they be
 Unto their Owners.—Wit? That makes him see,
 He wanted Wit, who thought he had it wanting
 * Thee.

In another Place Repentance and Faith are thus
 described :

SHE † in an Arbour sat
 Of thorny Briar, weeping her cursed State,
 And her before a hasty River fled,
 Which her blind Eyes with faithful Pennance fed,
 And all about, the Grass with Tears hung down
 its Head.

Her Eyes, tho' blind Abroad, at Home kept fast,
 Inwards they turned, and look'd into her Head,
 At which she often started as aghast,
 To see so fearful Spectacles of Dread ;
 And with one Hand her Breast she martyred,
 Wounding her Heart the same to mortify ;
 The other a fair Damsel ‡ held her by,
 Which if but once let go, she || sunk imme-
 diately.

In another Place is shewn the Sufficiency of
 Christ and Impotency in Man.

What hath Man done, that Man shall not undo
 Since God to him is grown so near a-kin?
 Did his Foe slay him? He shall slay his Foe ;

* Christ. † Repentance. ‡ Faith. || Repentance.

Has

Has he lost all ? He all again shall win.
 Is Sin his Master ? He shall master Sin.
 Too hardy Soul with Sin the Field to try,
 The only Way to conquer was to fly,
 But thus long Death hath liv'd, and now Death's
 Self shall die.

Christ is a Path, if any be misled,
 He is a Robe if any naked be ;
 If any chance to hunger, he is Bread ;
 If any be a Bondman, he is free.
 If any be but weak, how strong is he ?
 To dead Men, Life he is ;—to sick Men Health ;
 To blind Men, Sight ; and to the Needy, Wealth ;
 A Pleasure without Loss ; — a Treasure without
 Stealth.

Despair, Presumption, Vain-Glory, &c. &c. are personified in different Parts of the Poem ; but the preceding and following Stanzas, will be sufficient to give the Reader an Idea of it ; and therefore, it would be unnecessary to quote all the Passages to which Mr. *Hervey* had referred.

Ere long they came near † to a baleful Bōw'r,
 Much like the Mouth of that infernal Cave,
 Which gaping stood all Comers to devour,
 Dark, doleful, dreary, like a greedy Grave
 That still for Carrion Carcasses doth crave.

† The Habitation of Despair described.

The Ground no Herbs but venomous did bear,
 Nor ragged Trees did leaf, but every where.
 Dead Bones, and Skulls were cast, and Bodies
 hanged were.

Upon the Roof the Bird of Sorrow sat
 Keeping back joyful Day with her sad Note,
 And through the shady Air the fluttering Bat.
 Did wave her leathern Sails, and blindly float,
 While with her Wings the fatal Screech-Owl
 smote
 Th' unblest House, there on a craggy Stone
 CELÆNO † hung, and made a direful Moan,
 And all about the murdered Ghosts did shriek and
 groan.

Like cloudy Moon-shine in some shadowy Grove,
 Such was the Light in which DESPAIR did dwell,
 But he himself with Night for Darkness strove,
 His black uncombed Locks dishevell'd fell
 About his Face; thro' which as Brands of Hell
 Sunk in his Skull, his staring Eyes did glow,
 Which made him deadly look ; — their Glimpse
 did show
 Like Cockatrices Eyes, that Sparks of Poison throw.

† One of the Harpyes—See *Virgil, Æn.* III.
*Insulæ Ionio in magno : quas dira CELÆNO,
 Harpyiæque colunt aliæ.*

Now

Now he would dream that he from Heav'n fell,
 And then would snatch the Air, afraid to fall ;
 And now he thought he sinking was to Hell,
 And then would grasp the Earth ; and now his
 Stall
 To him seem'd Hell, and then he out would
 crawl :

And ever as he crept would squint aside,
 Left he should be by Fiends from Hell espy'd,
 And forc'd alas ! in Chains for ever to abide.

Christ's Triumph over Death by his Sufferings
 on the Cross.

A Tree was first the Instrument of Strife,
 Where *Eve* to Sin her Soul did prostitute ;
 A Tree is now the Instrument of Life,
 Tho' ill that Trunk, and Christ's fair Body suit ;
 Ah, curst Tree ! and yet oh blessed Fruit !
That Death to him, *this* Life to us doth give ;
 Strange is the Cure, when Things past Cure revive,
 And the Physician dies to make his Patient live.

Christ's Triumph over Death by his Passion in
 the Garden.

So may we oft a tender Father see,
 To please his wanton Son, his only Joy,
 Coast all about to catch the roving Bee,
 And stung himself his busy Hands employ
 To save the Honey for the gamesome Boy :

Or

Or from the Snake her rancorous Teeth eraze,
 Making his Child the toothless Serpent chace,
 Or with his little Hands her swelling Crest embrace.

Thus Christ himself to watch and Sorrow gives,
 While dew'd in easy Sleep dead *Peter* lies ;
 Thus Man in his own Grave securely lives,
 While Christ alive with thousand Horrors dies ;
 Yet more for ours than his own Pardon cries :
 No Sins he had, yet all our Sins he bare ;
 So much doth God for others Evils care,
 And yet so careless Men for their own Evils are.

The Treachery of *Judas* is thus represented :

See drowsy *Peter*, see where *Judas* wakes,
 Where *Judas* kisses him whom *Peter* flies ;
 O Kiss, more deadly than the Sting of Snakes !
 False Love more hurtful than true Injuries !
 Ah me ! how dearly God his Servant buys !
 For God his Man at his own Blood doth hold,
 And Man his God for thirty Pence hath sold :
 So Tin for Silver goes, and Dunghill Dross for Gold.

The Spirits of just Men made perfect, are very
 poetically described in the following Stanza :

No Sorrow now hangs clouding on their Brow ;
 No bloodless Malady empales the Face ;
 No Age drops on their Hairs his Silver Snow ;
 No Nakedness their Bodies does embase ;
 No Poverty themselves and theirs disgrace ;

No

No Fear of Death the Joy of Life devours;
 No unchaste Sleep their precious Time deflow'rs;
 No Loss, no Grief, no Change wait on their
 winged Hours.

L E T T E R LII.

Weston Favell, March 19, 1755.

My dear Friend,

A Good while ago I received your kind Letter, and this Week your valuable Parcel. I confess myself obliged to your Candor, as well as to your Judgment, for excusing me, though I have not absolutely acquiesced in all your Remarks; as well as for giving me many excellent Corrections, which I have most thankfully adopted. I hope what I have written concerning Faith, will occasion some calm and friendly Debates; I want to have that Subject sifted, cleared, and stated. I must own, I am strongly inclined to side with our Reformers; I cannot but think they adhere to the Simplicity of the Gospel. Christ died for me, seems to be the Faith preached and taught by the Apostles.—I have not had Time to peruse Mr. **, nor your Manuscripts; you can hardly imagine, how my Time is engrossed, and my weak Spirits almost overbore, partly by revising the Work for a new Edition, which is put to the Press,—partly by

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answering

answering a Variety of Letters, sent to me on Occasion of the Publication; some of which censure, some approve of the Performance.

I have read with great Pleasure, your short Chronicle; have sent it to Mr. *Moses Browne*, and received it again: Hope you can spare it, till I peruse it a second Time.

I have lately been presented with a magnificent and costly *Hebrew Bible*, in four Volumes Folio, published by Father *Houbigant*, with which he has intermixed the *Apocryphal Greek Books*, stiled by him *Deutero-Canonici*:—Have you seen this Work or heard its Character? The Author has subjoined Notes to each Chapter, which are employed chiefly in vindicating his Alterations of the Text. He is a bold enterprizing Writer, takes great Liberties with the sacred Text, and makes very many Alterations; often without the Authority of any Manuscript, purely from his own critical Judgment, or critical Conjecture.—If at any Time, you have a Mind to know his Opinion upon any difficult Text, I will either transcribe it in his own Words, or give you the Substance of it in *English*.

His Interpretation of *Gen. xxii. 14.* puts me in Mind of an Expression in your short Chronicle.—“ ’Tis my Opinion, *Abraham* had never so clear a Sight of the Day of Christ as at this Time.” I fancy, you will not be displeased with a Copy of the learned Jesuit’s Criticism. “ Vocavit Nomen loci ejus יהוד ’ראה Domin-

“ us

“ us videbitur.—Non videtur ne ab futuro
 “ aberremus.—Non videbit, non modo quia non
 “ additur quid sit Deus visurus, sed etiam quia
 “ in tota illa visione, Hominis est videre, Domi-
 “ ni videri ; propter quam causam Deus Locum
 “ istum mox nomine Visionis insigniebat. Ni-
 “ mirum Deus *Abrahamo* id ostendit, quod *Abra-*
 “ *ham* vidit & gavisus est, seu Filium Promissi-
 “ onis unigenitum pro humano Genere Victim-
 “ am olim futuram. Atque hoc illud est, quod
 “ Memoriae sempiternæ *Abraham* consecrabat,
 “ cum ita subjungeret, Hodie in Monte Domin-
 “ us videbitur ; illud Hodie sic accipiens, ut
 “ accepit *Paulus* Apostolus illud *Davidis*, Hodie
 “ si Vocem ejus audieritis ; quod Hodie tamdiu
 “ durat, quamdiu Sæcula illa durabunt, de
 “ quibus Apostolus, donec Hodie cognominatur.
 “ Errant, qui sic interpretantur, quasi *Moses*
 “ renarrat usurpatum suo tempore Proverbium.
 “ Nam si sic erit, non jam docebit *Abraham*,
 “ cur huic loco nomen fecerit, Dominus videbi-
 “ tur ; quam tamen Nominum Notationem in
 “ sacris Paginis non omittunt ii, quicunque
 “ Nomina rebus imponunt. Quod contraplane
 “ docebit *Abraham*, si de eo *Moses* sic narrat,
 “ vocavit Nomen loci hujus, Deus videbitur ;
 “ nam dixit, in Monte Deus videbitur.”—This
 is a truly grand and delightful Sense ; would bid
 fair for Preference, if it could be sufficiently
 established. But, besides other Things which
 might be objected to this Interpretation, it seems
 probable that the Lord did not appear to *Abra-*
ham,

ham, only called to him ויקרא.—Christ says of Abraham, that he saw, not his Person, but his Day; ημερα signifies, I suppose, much the same as ימיו the Remarkables, τα επισημα in any one's Life. He saw by Faith his Incarnation, Obedience, Death, all-satisfying Atonement, &c. Is not this the meaning of our Lord?

Now I am upon the Subject of difficult Texts and exact Interpretations, let me desire your Opinion of *Isa.* xxx. 18. I have generally looked upon it, as a Declaration and a Display of God's infinitely free Grace, and profusely rich Goodness. The great *Vitringa* considers it in quite a different Light.—“Moram trahet יהוה Jehovah” (are his Words) “in Gratia vobis facienda.”—For which Sense he adds the following Reason; “Quia Delicti Gravitas repentinam Gratiam non ferebat, secundum Rationes Justitiæ divinæ.”—The next Clause he thus explains; “Propterea דיו, i. e. exaltabitur Judici & Justitia, antequam Gratiam in vos exerceat.”—*Houbigant* on this Verse does nothing more than offer a small Alteration; for דיו he would read דיו, preestolabitur, that this Verb may correspond with the preceding יהוה.

I proposed to have closed the Plan of *Theron* and *Aspasio*, with an explicit and pretty copious Treatise on *Evangelical Holiness* or *Obedience*; and to have shewn my true Believer in his dying Moments. If your Thoughts should happen to take such a Turn, be so good dear Sir, as to suggest,

gest, what you think the most advisable and advantageous Way of managing this important Point.—This would most effectually stop the Mouths of *Arminians*, and be the best Security against the Abuses of *Antinomians*. I could wish, if it were the Lord's Will, that I might live to furnish out one more Volume of this Kind, and then—*Manum de Tabula*.

As the new Edition is partly finished, and the Press proceeding at a great Rate, and as there will be some few Emendations, you will give me Leave to present you with a Sett of what I hope, will be least imperfect. Till this Edition is finished, let me be your Debtor in point of Promise; and in point of Affection and Gratitude I will be your Debtor, so long as I am,

J. HERVEY.

LETTER LIH.

Dear Sir,

May 21, 1755.

MY Letters to you must always begin with Thanks, and will generally close with Inquiries.

I am quite a Profelyte to your guarded and sober Method of using the *Hebrew* Manuscript; though I talked some ago, with an Adept in the sacred Language, and most devout Student of God's Word, who would not so much as hear of Alterations, from any Authority, or any Account whatever; Corrections in an inspired Book, were to him little better than Sacrilege: The

present Copy of the Bible, he apprehended, was in no Degree, not even a single Jot or Tittle, wrong. I subscribe your Reasons for rejecting Father *Houbigant's*, and in not admitting Mr. *Kennicott's* Exposition of the *Hebrew* Adagy, יהוה יראה.

I shall treasure up your Remark on the Relative אשר, and wish you had the designing or the superintending of the Cuts, which, the Printer of Mr. *Stackhouse's History of the Bible*, says, cost eight Hundred Pounds. I am delighted with your Interpretation of *Isaiah xxx. 18*. What a charming Representation it gives us of the divine Long-suffering, tender Mercy, and profuse Goodness! Oh! that I might live under the clear Manifestation of these lovely Perfections!

In *Psal. xxxvi. 1*. *Houbigant* would read לבו instead of לבי, and thus translates the Clause, “Loquitur impius juxta.—Improbitalatem quæ est
“in medio cordis ejus.”

Instead of ציון, *Psal. cxxxiii. 3*. he would introduce שיאן, and justifies his Alteration from *Deut. iv. 48*. Did you ever observe this Passage, and compare it with the Text under Consideration?

Psal. lxxviii. 16. for הר שבן he would substitute הרדישן, “Mons pingius” which Alteration he thus explains, and thus vindicates. “Est mons Dei,
“Mons Sion, in quem asportatur Arca Fœderis;
“qui mons, collatione facta cum cæteris Montibus quorum, Laus est Pinguedo sive Ubertas,
“laudatur ob ejus. Pinguedinem; ex quo, videlicet, tempore eum Montem habitat Ille, qui
“pinguem

“ pinguem fecit Domum Obed-Edom—Mons
 “ Altitudinum, altero in Membro, est Attribu-
 “ tum Montis Sion, cæteris circum Montibus
 “ altioris. Itaque Mons Basan nihil hic ad rem;
 “ præsertim cum de Monte Sion ea hoc in Psal-
 “ mo dicantur, propter quæ ille Mons sit Monti
 “ Sion longe anteponeendus. *Gen. xx. 16.* Ego
 “ dedi Fratri tuo Argenti mille Pondo, erit id
 “ tibi pro Velaminibus Oculorum, seu tui tibi
 “ aderunt, seu cæteri quicunque Homines, ne
 “ forte te concupiscant. ונכחת, verbum pro verbo
 “ nam concupiscibilis es ob tuam Pulchritudi-
 “ nem; ex נכח *Arabic* Verbo, Ducere Uxorem
 “ vel Ejus Matrimonium ambire.”—Don’t you
 think, this Method of deducing the Sense of
Hebrew Words, from the present *Arabic*, is pre-
 carious? If we knew the precise Signification
 which *Arabic* Words bore in the Days of *Moses*,
 and what Words were commonly used in that
 early Age, there would be surer Ground to proceed
 upon. But I apprehend, the *Arabic* Language
 has undergone great Alterations, and received
 great Improvements, since that Period. That
Goliush’s Lexicon is no more the *Arabic*, used in the
 Time of *Moses*, than *Johnson’s Dictionary* is *Eng-
 lish*, spoke in the Days of *Chaucer*.

My best Thanks for your Plan. I proposed to
 follow the Track of Mr. *Marshall*, in his Book
 entitled *The Gospel Mystery of Sanctification*; you
 are acquainted, I presume, with this valuable
 Piece of spiritual and experimental Divinity; THIS,
 and Mr. *Erskine’s* Sermons, led me into those,

Notions of Faith, which are delivered in Dialogue xvi. If you have that Treatise, (*Marshall's* I mean,) I should be much obliged for your Opinion of it. You ask, how *Houbigant* reads *Gen. xi. 32.*—Thus—“Fueruntque Dies Thare
 “annorum quadraginta quinque supra centum.” This, he says, is according to the *Samaritan* Copy, and adds—“Cui Scriptioni adhærendum
 “esse, notat Sam. Bochartus; aliter enim cum
 “Hebræo Cod. pugnantia dicturum Stephanum
 “Diaconum, *Acts vii. 4.* Quod sic probatur.
 “Dictum fuit *Ver. 26.* Thare fuisse annorum
 “70, cum gigneret Abrahamum. Infra dicetur
 “(*Cap. xii. Ver. 4.*) Abrahamum fuisse anno-
 “rum 75, cum ex Haran in Canaan profectus est.
 “Ex quo efficitur ut Thare, tempore illius Pro-
 “fectionis, Annum ageret 145, atque adeo ut
 “Thare, si quidem vixerit Annos 205, fuerit
 “totos Annos 60, huic Profectioni superstes.—
 “Quæ cum ita sint, non jam intelligitur, quare
 “Stephanus dixerit Abrahamum fuisse, Mortuo
 “jam Thare, in Chanaan profectum. Aut fal-
 “litur Stephanus, aut Statuendum cum Sam.
 “Codicæ, non plus vixisse Thare, quam Annos
 “145. Nam per eum Numerum, Libri Gene-
 “sis cum Stephano Discordia conciliatur.—Er-
 “roris Fontem aperuit Bochartus, in literâ
 “p 100, pro n 40, exaratâ. Erroris Fons eo
 “Manifestior, quod in Codicibus Germanicis
 “litera p pede hoc modo decurtato p, fere similis
 “est Literæ n.”—His marginal Reading of *Exod.*
xii. 40. is thus,—According to the *Samaritan* Text,

ישבו בארע כבעו ובארע מצרים ומושב בני ישראל
 אשר. Which he thus translates (for his
Hebrew Text is conformed to the common
 Standard, and only in the Translation his Cor-
 rections are introduced.) “ Commoratio autem
 “ filiorum Israel, & Patrum eorum qui in Terrâ
 “ Canaan & in Terrâ Ægypti habitârunt fuit,
 “ &c.” In his Note on this Passage he refers
 the Reader to his Prolegomena; where after he
 has proved, that by admitting the *Samaritan*
 Reading, Difficulties otherwise inextricable, are
 cleared up and removed, he takes to task *Grotius*
Le Clerc, and *Buxtorf*. You will perhaps be wil-
 ling to see his Manner, which on many Occa-
 sions is like the *Scelerata Sinapis*, sharp as Mus-
 tard. “ Non incommode, inquiebat Grotius, sic
 “ explicatur : Exilium illud Ægyptiacum durasse
 “ usque ad Annum 430, ex quo Deus Abra-
 “ hamo præsignificaverat. In qua Grotianâ
 “ explicatione Grotium desidero. Num exilium
 “ erat Ægyptiacum, tum cum Deus Abrahamo
 “ præsignificabat? Vel cui persuadebat Grotius
 “ Mosen hæc verba, ex quo Deus Abrahamo
 “ præsignificaverat, cum dicere vellet, omisisse?
 “ Quæ verba cum suo marte Grotius, & sacrâ
 “ Paginâ invitâ, inferciat, num huic potius cre-
 “ demus, ut ea verbe omiserit Moyses, sine qui-
 “ bus intelligi non posset, imo secum ipse pug-
 “ naret, quam Samaritanis, quorum diligentiam
 “ commonemur Judæos Scribas fuisse negligen-
 “ tes? Sed audiendus Joan. Clericus Malim,
 “ inquit, ἀκρολογίαν in Masoretico Codice agnos-
 cere,

“ cere, quam Mendum. Vigilas, Clerice, cum
 “ hæc loqueris? Negas Hebr. in Volumine esse
 “ Mendum, hoc est, Erronem a scribis Judæis
 “ profectum; eò potiùs inclinas, ut sit *ακυρολογία*
 “ hoc est, Mosis ipsius in temporibus notandis
 “ Indiligentia? Egregiam profecto Indiligen-
 “ tiam, ut Moyſes scripſerit Annos 430, cum
 “ ſcribere dubiſſet Annos 215, eo præſertim
 “ loco, in quo Tempora tam diligenter notat
 “ Moſes, ut non modò Annos computet, ſed
 “ ipſum etiam ponat Anni menſem, menſiſque
 “ ipſum Diem. Quid Buxtorſium dicemus, non
 “ modò, ut cæteri Interpretes, hìc tergiverſan-
 “ tem, ſed etiam planè negantem, fuiſſe hìc
 “ quidquam a Judæis ſcribis Omiſſum? Heus tu,
 “ Buxtorſi! Illamne fuiſſe Moſis Scriptionem
 “ putas, quâ Moſes Moſi contradicat, & aperte
 “ mentiri vīdeatur? videatur ſane, inquit; ſed
 “ nihil quidquam amplius Moſen Scripſiſſe mihi
 “ quidem conſtat. Quonam igitur pacto, Bux-
 “ torſi, Moſen cum Moſe conciliabis? Non con-
 “ ciliabo, inquit, ſi non potero, ſed veto in Ho-
 “ dierno Cod. Heb. quidquam addi & ſuppleri.
 “ Quid ita? Quia, inquit, Codices Heb. omnes
 “ hic conſentiunt & illud Additamentum ignorat.
 “ Quod ſi autem Scribæ alicujus lapſu, vel etiam
 “ plurium excidiſſet, non potuiſſet id fieri in
 “ omnibus exemplaribus, ſed Buxtorſium nunc
 “ linquimus, Buxtorſianſque nugas, quoniam eas
 “ ſumus non multò poſt confutaturi.” I intend-
 ed to have laid before you a Specimen of his very
 bold, and I fear, raſh Attempts upon the ſacred
 Texts;

Texts ; but these I must defer, till I have the
Pleasure of subscribing myself, on another Paper,

Your most obliged,

And truly affectionate Friend,

J. HERVEY.

L E T T E R L I V .

Dear Sir,

I Keep Mr. E—'s Sermon for no other Reason, than to prevent its going into other Hands. I am ashamed and sorry to see, that so celebrated a College as—should send out such a Teacher of Divinity. However, I must acknowledge one Excellence in this Gentleman: He acts prudently at least, in not over-loading his Pages with Quotations from Scripture. Those stubborn pragmatical Things might, perhaps, have risen up, stared him in the Face, and confronted his Notions. Mr. ** he rightly judges, will serve his Turn, much better than St. Paul.—Who is *Philalethes* † *Cestriensis*? I see nothing valuable in his Work,

† *Philalethes Cestriensis*, is the feigned Name of a Gentleman, who wrote the Book Mr. Hervey here mentions, intitled, *An Impartial Enquiry into the Nature of that Faith which is required in the Gospel, as necessary to Salvation*: in which is briefly shewn, upon what righteous Terms Unbelievers may become true Christians, and the Case of the Deists is reduced to a short Issue. The Motto is,

In ipsâ Fide sunt omnia opera quæ diligit Deus.

but

but what comes from the Paper-Mill and the Printing-press; the Paper and Type are indeed very beautiful. What a wild Proposition is that, Page 124. namely “ that by Faith in Jesus Christ, we understand the Persuasion of the Mind, that Jesus Christ was sent from God to redeem, and to instruct Mankind.” At this rate, the very Devils are endued with the Spirit of our God: They believe with this Persuasion of the Mind, that the Christian Revelation is true.—Amidst so many palpable Errors, who shall lead us into Truth? He that is our gracious Master, and our wonderful Counsellor. Dear Sir let us look unto him that he may, according to his Promise, guide us continually.—Next to the holy Word of God, let us study *Marshall on Sanctification*. For my Part, I am never weary of reading that incomparable and most comfortable Book.

Are you, dear Sir, always thinking, how Good may be done. I say with *David*; The Lord God of *Abraham, Isaac*, and of *Israel* our Fathers, keep this for ever in the Imagination of the Thoughts of the Heart of his Servant! 1 *Chron.* xxix. 18.

As the publick Service of our Church is become such a formal lifeless Thing, and as it is too generally executed by Persons so dead to Godliness in all their Conversation, I question, whether it will be *Operæ pretium*, to publish the Exhortations to Ministers and to a devout Attendance on the Church Service, which you propose. I should

much rather see from your Pen two or three lively, and animating Forms of Morning and Evening Prayer, with clear and short Directions, how to pray aright, and a proper Method of daily Self-examination. This printed in a Half-penny Pamphlet, we might give away to any Body, indeed to every Body: And if one in twenty, or even one in fifty proved successful, our Pains and Expence would be abundantly recompensed. We should also hereby have some Handle to lay hold on hypocritical, Self-deceiving Souls. We might say, Neighbour, have you got those Prayers by Heart? Do you constantly use them, and examine yourself daily by those Questions?—Indeed, indeed, the Exhortations you propose, would only exasperate the Clergy.—’Tis dangerous to meddle with them, or their Proceedings.—You are, I hope, in the Way of Duty, and that is the Way of Peace and Safety. You may do much Good, by dropping a Word for Christ, on proper Occasions. You don’t know, how YOUR Words are, by the Generality, regarded; and it is impossible for Tongue to tell, how kindly our condescending MASTER will take the least Attempts, which proceed from the Love of his Name.

I intend soon, to return *Dr. Watts on the Love of God*.—I wish it was reprinted.—Pray did you ever read *Dr. Delaune’s Sermons*? He was President of *St. John’s College Oxford*; and famed, I am told, for being a most accomplished Gentleman. He really has more of the Truth of the Gospel

Gospel in his twelve Sermons, than in all the polite Sermons I ever read in my Life. For my Part, I set no Store by our modern Discourses; nay, I can hardly bear to read such insipid unevangelical Harangues. Much rather would I read an Oration in *Tully*, or a Dissertation of *Seneca's*.

When you can spare the Reverend Dr. *Browne's Estimate*, and likewise his two Sermons preached at the Cathedral Church of *Carlisle* in 1746, just favour me with a Sight of them. I presume, they will not tell me of Jesus which was crucified, therefore I shall soon be satisfied with their Company; for though I may find some Amusement from his fine Stile, and striking Sentiments, yet I can find no Consolation in any Name, nor in any Thing, but only in the grand Propitiation and everlasting Righteousness of our Lord and Saviour Jesus Christ.—Thanks for Dr. *Akenfide's Ode to the Country Gentlemen of England*.—He wrote this with a very good Intention, and he is certainly a Man of Genius, but to me this Ode reads somewhat flat: I fear, it will not rouse and animate, like the Poems † of *Tyrtæus*.

This probably will find you returned in Safety from your Journey.—When the Journey of Life is over, I hope we shall sit down together in everlasting Rest; and see his Glory, who en-

† *Tyrtæus* was a Poet of *Athens*, who by his Poem, pronounced at the Head of the Army, inspired the *Spartans* with so much Courage and Contempt of Death, that they obtained a glorious Victory.

dured

dured the Cross, and despised the Shame. Till
then, and then much more, shall I be,

most affectionately yours,

JAMES HERVEY.

L E T T E R LV.

Dear Sir,

1755.

HERewith I send you the new Edition of *Theron*
and *Aspasio*. It desires your Acceptance
and your Prayers, that it may be for the Praise
of the Glory of God's Grace in Christ, and for
the Edification of his People in Faith and Holiness.

You will find Dialogue xvi. somewhat altered;
and rendered, I hope, less incorrect, than in the
former Editions: It contains the genuine Sentiments
of my Heart: But if they recede a Hair's
Breadth from the unerring Standard, if they differ
in one Jot or Tittle from God's holy Word, in
that Jot or Tittle, I most earnestly wish, the
World may not receive them, and that I myself
may have Grace to retract them. What you meet
with, that appears contrary to the *λογος υγινης, αναλα-
γνως*, freely point out. This will please, this will
profit, and therefore this will oblige,

Dear Sir, your affectionate Friend,

J. HERVEY.

P. S. You will permit me to keep your Manuscripts a little longer; one of them, the *Scriptural Chronicle*, a Person is transcribing. May the blessed Jesus transcribe his Word and his Image on our Hearts!

L E T-

† L E T T E R LVI.

My poor Fellow-Sinners,

I Received a Letter from you, and should have visited you, but my Health is so much decayed, and my Spirits are so exceedingly tender, that I could not well bear the Sight of your Confinement, your Chains, and your miserable Circumstances, as I can hardly bear the Thoughts of your approaching Execution, and your extreme Danger of everlasting Destruction. But because I cannot come in Person, I have sent you the following Lines, which I hope you will consider, and which I beseech the God of all Grace to accompany with his Blessing.

You have been already condemned at an earthly Tribunal; you are also condemned by the Law of God; for thus it is written, Cursed is every one that continueth not in all Things that are written in the Book of the Law to do them §. If every Violation of the divine Law exposes you to a Curse, what a Multitude of Curses are ready to fall upon your unhappy Souls!—And remember, this is not the Curse of a mortal Man, but of the great, eternal, infinite God. If it was dismal to

† This Letter was wrote from *Weston-Favell* to two condemned Malefactors, in *Northampton Goal*, (namely, *James Smart* and *Joseph Brown*) about the Middle of *July 1755*.

§ Gal. iii. 10.

hear

hear an earthly Judge command you to be hanged by the Neck till you are DEAD; how much more terrible to hear the Almighty Judge, denounce that unalterable Sentence, Depart from me, ye Cursed into everlasting Fire, prepared for the Devil and his Angels †. — Had you committed but one Sin, this would have been your deserved Doom: The Wages of Sin, of every Sin, is Death ‡. How much more of those manifold Sins and multiplied Transgressions, of which your Consciences must accuse you! — You are soon to suffer the Punishment of the Gallows, and you are liable to the Vengeance of the most high God; for thus saith the holy Word, The Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Men ||. If against all and every Instance of Ungodliness, then how much more against your Crimes, which have been of the most abominable and horrid Kind! — The Wrath of God! Tremendous Word! Who knoweth the Weight and Terror of his Wrath? At his Rebuke the Rocks melt like Wax, the Earth is shaken out of its Place, and the Pillars of Heaven tremble. How then can you endure the Furiousness of his Wrath, and the Severity of his Vengeance? And that, not for a Day, a Month, or a Year, but through all the Ages of Eternity! Yet this is the Doom of them that know not God, and obey not the Go-

† Matt. xxv. 41. ‡ Rom. vi. 23. || Rom. i. 18.

spel of our Lord Jesus Christ. They shall be punished with everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power. What can you do in this distressed Condition? What indeed! If you had a thousand Years to live, you could not atone for one Offence. How then can you make Satisfaction for Millions of Provocations, in the Space of a few Days?—Alas! you are lost, utterly lost, in yourselves irrecoverably lost. May the God of all Power, make you sensible of your undone State! Sensible that you are upon the Brink, the very Brink, of an amazing, an unfathomable Down-fall. Perhaps you may say, is there no Hope then? Is the Door of Heaven shut, and without any Possibility of being opened to us? Must we sink into unquenchable Burnings; and is there not so much as a Twig for us to catch at? Yes, my poor Fellow-Sinners, there is not only a Twig, but a Tree, even the Tree of Life, a sure Support, which if the Lord enables you to lay hold on, you may yet, even yet, be saved. Oh! beg of his wonderful Goodness to accompany what you are going to read, with his holy Spirit.

Christ, the all-glorious Son of God, pitied the deplorable Case of such Sinners. He not only pitied, but resolved to succour and relieve them. For this Purpose HE came into the World, and was made Man. Nay more, he came into the Place, and stood in the Stead of Sinners.—Because we had broke the Com-
mandments

mandments of the Law, he fulfilled them in all their Perfection. Because we deserved the Punishment of the Law, he sustained it in its utmost Extremity.—He became poor and had not where to lay his Head, though Heaven and Earth were all his own.—He submitted to Scorn and Reproach, though all the Angels of God are bidden to worship him. Nay, he was condemned to Death, the most shameful and tormenting Death, far more shameful, and unspeakably more tormenting, than the Death which you must shortly undergo. He suffered unknown Pangs in his Body, and inconceivable Anguish in his Soul, from the Indignation of God. In a Word, he suffered all that Shame, all that Torment, all that Vengeance, which the unnumbered Sins of the whole World deserved. Here then is your Door of Hope.—Sins are borne by Christ, and though there be much Iniquity : There is no Condemnation to them who are in Christ Jesus †.—Wrath is borne by Christ, so that Sinners who deserve eternal Vengeance, are reconciled to God, and saved from Wrath thro' him ‡. — A Righteousness is wrought by Christ, a perfect and everlasting Righteousness, such as brings incomparably greater Honour to God's Law, than all our Transgressions bring Dishonour. By all this he has merited and obtained a full Deliverance, and a complete Redemption.—Are you not ready to cry out—O blessed Saviour ! O precious Redemp-

† Rom. viii. 1.

‡ Rom. v. 9, 10.

tion ! What a Happiness, if we might be interested in this Saviour, and partake of this Redemption ! Millions of Worlds for such a Blessing ! — You need not give Millions of Worlds, no, nor any individual Thing. These Blessings are given freely without Money, and without Price, without any deserving Qualifications in us. All that are justified, are justified freely through the Redemption that is in Christ Jesus. — But we are Sinners, vile Sinners ; we have not only nothing good, but much and grievous Guilt. — The Lord convince you of this more and more ! yet remember for whom Christ died, he died for the Ungodly. — What says St. *Paul* ? In due Time Christ died for the Ungodly †. — He died for the Unjust. — What says St. *Peter* ? Christ hath once suffered for Sins, the Just for the Unjust ‡. — What says our Lord himself ? The Son of Man is come to save that which was lost. — Are you not ungodly Men ? are you not unjust Persons ? are you not lost Creatures ? For such, even for such the divine Jesus died. Wonderful Love ! adorable Compassion ! The Lord enable you to lay hold on his Hope set before you ! — Perhaps, you may say — We are not only Sinners, but the chief of Sinners. — O ! that you were convinced of this ! — To be the chief of Sinners, makes you unpardonable before Men ; but this is no Difficulty with Christ, and should be no Hindrance of your coming to Christ. Christ's Merit and Righteousness are infinite. They are as

† Rom. v. 6.

‡ 1 Pet. iii. 18.

able to satisfy for a Debt of ten thousand Talents, as for a Debt of a single Farthing. Hear what the Scripture saith upon this Subject, This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners, of whom I am Chief†. He came not to save Sinners only, but the very chief of Sinners. And he is able so save them to the very uttermost.—But our Sins are heinous, they have been often repeated, and long continued in.—What says the Apostle? The Blood of Jesus Christ cleanseth from all Sin. Another Apostle declares, by him, by the divinely excellent Redeemer, all that believe are justified from all Things, from all Accusations, be they ever so numerous; from all Iniquity be they ever so enormous. Nay, so wonderfully efficacious is the Power of his Death, that thro' his great Atonement, Sins which are as Crimson, are made white, white as Snow‡.—But will Christ vouchsafe this great Salvation to us? Hear his own Words, He that cometh to me for Pardon and Salvation, I will in no wise cast out. Be his Guilt ever so great, this shall be no Bar. I will not on any Consideration reject or deny his Suit. Only let him come as a poor undone Creature, and he shall find me willing and mighty to save; nay, he invites you to come. These are his gracious Words, Come unto me all ye that labour and are heavy laden, heavy laden with Sin and Misery, and I will give you Rest§. I will deliver you from

† 1 Tim. i. 15. ‡ Isai. i. 18. § Matt. xi. 28.

going down into the Pit, I will deliver you from the Vengeance of eternal Fire. All your Sins shall be upon me, and all my Righteousness shall be upon you.—Go to a great Man on Earth, beg of him to use his Interest in your Behalf; he would scorn to take Notice of you. But your dear, tender, compassionate, most condescending Saviour, invites you to come to him, and assures you he will not abhor nor cast you out.—Go to your earthly Judge, intreat him on your bended Knees, to pardon you.—He, perhaps cannot, must not: The Laws forbid him. But it is not so with Jesus Christ, he has made a full Satisfaction for Sin: He has made an infinite Atonement for Sin; and were your Sins ten thousand thousand Times greater than they are, before the Power of his Death they would all vanish away; by the washing of his Blood, they would all be as though they had never been.

This then should be the one Desire of your Souls, your incessant Prayer to God, that you may come to Christ, that you may believe in Christ, you may be found in Christ: Then you will not perish, though you deserve it, but have everlasting Life, through his Name; then you will have just the same Foundation for your Hope, as I must myself have when I shall depart this Life; when I shall be summoned to the great Tribunal, what will be my Plea, what my Dependance? Nothing but Christ! Christ would I say, has been wounded for my Sins, therefore they will not be punish-

punished in me. Christ has fulfilled all Righteousness in my Stead, therefore I trust to be justified when I am judged. I am a poor unworthy Sinner, but worthy is the Lamb that was slain, worthy is the Lamb that was slain, for whose Sake I shall receive both pardoning Mercy, and everlasting Glory. This is my only Hope, and this is as free for you as it is for your Friend and Fellow-Sinner,

JAMES HERVEY.

P. S. What I have written, I shall beg of God to bless; and will attend you with my Prayers, though I cannot visit you in Person.

L E T T E R LVII.

My dear Friend, Weston-Favell, Sept. 10, 1755.

YOU may justly wonder, that I have not acknowledged the Favour of your last, long before this. Do me the Justice to believe, that it is not owing to the least Disesteem of your Correspondence, or any Insensibility of your Kindness. I hope my Heart is, though sadly depraved, yet sincerely grateful; and I am sure, I esteem your Letters as Treasures: Though I destroy almost all I receive, every one of yours is preserved. Let me, therefore, earnestly beg that you will not follow my Example, but suffer your Letters to be much more speedy in their Arrival than mine.—You would more easily excuse me, if you knew me. The Grasshopper is a Burden to me.

Every Blast blows me down, or my continual Indisposition and inconceivable Languors pierce through me: I now hang a swelled Face over my Paper; occasioned only by taking the Air Yesterday in my Chair, and finding a sharper Atmosphere, than for many Weeks I had been accustomed to. Pray for me, dear Sir, that, established in Christ, and strong in his Faith, I may be looking for, and hastening to the coming of the Day of God; when this poor, enervated, crazy Body will (to the everlasting Glory of free Grace) be made like unto Christ's glorious Body.

I live with my Mother and a Sister: Our Method is every Morning at Eight, when we Breakfast, to read a Verse or two from the Bible, and make it the Subject of our Conversation. The other Day, we were reading in *Psalms* lxxxiv. 4. Immediately a Doubt arose in my Mind, how the Fact, which is here affirmed, could possibly happen. Could the Sparrows and Swallows build their Nests, lay their Eggs, and hatch their Young, on God's Altar, which was every Morning and Evening stately, and I suppose many other Times in the Day occasionally, surrounded by Crouds of Worshippers, on which the sacred Fire was constantly burning, and which was in a Manner covered with Flame and Smoak, whenever the Sacrifices (☉☿) were offered. Now to have Birds lay aside all their Fear of Man, their greater Dread of Fire, and make such an Altar their House, is strange, is scarce credible, and must, if true, be miraculous. — Consulting *Houbigant*, I find,

find, he was sensible of the Difficulty, and solves it, not from any Manuscript, but from his own Invention, thus :—*Nos vero, ne Oratio trunca maneat, supplemus, ante את מוֹבָחוֹתֶיךָ, hæc duo Verba, ואני מתי, Ego vero quando tandem, tacito Verbo אהיה, adero ad, quod solet reticeri.*

I have met with other bold Strokes in this Commentator, which I want to submit to your Examination. But these let me postpone, in order to desire your Opinion concerning the Plan of my new Work ; which, with a weak Hand and desponding Heart, I have sketched out, determined to try (tho' with very little Hope of being enabled to execute) resting satisfied in this Persuasion, that the Issue of Things are in the Hand of the Lord, and he will frustrate or accomplish, as he knows to be most expedient.

The PLAN of the Supplement to Theron and Aspasio.

Pleasure and Happiness of Christ's Religion (for I am of the same Mind with Mr. *Marshall* in his *Treatise on Sanctification*, namely, that we must partake of the Comforts of the Gospel, before we can practise the Duties of the Law)—*Theron* oppressed with Fears, on Account of his numerous Sins. — Discouraged with Doubts, on Account of his imperfect Obedience.—The Cordials of the Gospel re-administered, with some additional Spirit and Strength.—Objections to Assurance of Faith stated, discussed, answered.—Vital Holiness; its Nature, Necessity, Excellency.
—Its

—Its grand Efficient, the blessed Spirit—Its principal Instrument, true Faith, mixed with which, the Scriptures, the Lord's Supper, Prayer, the divine Promises, are powerful and effectual Means: disunited from which, they are a dead Letter and insignificant Ordinances.—The evangelical Principles of Holiness, such as “ I beseech you, by
 “ the Mercies of God, ye are bought with a
 “ Price, ye are the Temples of the living God,
 “ &c.”—All these Privileges, though not hereditary, yet indefeasible; or the final Perseverance of the Believer. — Our Friends part, renew their Correspondence; *Theron* desires to glorify the God of his Salvation, asks Advice concerning the best Method of Family Worship, educating Children, instructing Servants, edifying Acquaintance.—On each of these Particulars *Aspasio* satisfies his Inquiry, enlarges on the Subject of Education, especially of Daughters; as that seems to be most neglected, or the proper Way of conducting it least understood.—Letter on the Covenant of Grace, comprising the Substance, and being a Kind of Recapitulation, of the three foregoing Volumes.—*Aspasio* seized with a sudden and fatal Illness; his Sentiments and Behaviour in his last Moments.

If, dear Sir, you see any Thing in this Plan that is improper, correct it; any Thing that is defective, supply it; and if any Thoughts occur on any of the Topicks, be so kind as to suggest them.—Pray have you ever seen a Book, lately presented to me, and entitled, *The Marrow of modern*

modern Divinity †, with Notes by Mr. *Boston*? If you have seen it, you will not deny me the Satisfaction of knowing your Sentiments concerning it. Yesterday a learned Minister (a Stranger) called upon me, and among other Subjects, we talked of that remarkable Passage in *Isaiah*, She hath received of the Lord's Hand double for all her Sins. What do you think is the exact Meaning of the Prophet? כפלי is a peculiar Word. *Houbigant* translates the Clause, *Postquam pro Peccatis suis Multis dedit Domino duplices Pœnas*; and supposes the two Captivities, *Affyrian* and *Roman*, to be the double Punishment. My pious Visitant referred it to the Satisfaction made by Jesus Christ. I objected that God, not the Church, received this. To which he replied, That the Church receives the Benefit of the Satisfaction; and the Expression might be synecdochical, the Thing purchased for the Thing purchasing. This Interpretation, I fancy, would have been clearer and less exceptionable, if he had used the Word Punishment, instead of Satisfaction. Then, as Christ and the Church are one, his Sufferings might be called hers, and his Righteousness is reckoned hers.—*Vitringa* gives a future Signification to the Verb לקחה. She shall receive,

† The thirteenth Edition was printed in 1745 — Sold by *Millar* in the *Strand*, and *Dilly*, in the *Poultry*: The Author endeavours to reconcile and heal unhappy Differences on several disputable Points; and writes in a plain familiar Stile without Bitterness against, or indecent Reflections upon others.

not double Punishment, but double Blessings. Agreeably to that Doctrine taught by *St. Paul*, Where Sin hath abounded, Grace shall much more abound. — I shall be glad of your Opinion on this Point; glad of your Assistance in my purposed Work, and above all, glad of your fervent Prayers for,

Dear Sir,

Your obliged,

and faithful Friend,

JAMES HERVEY.

LETTER LVIII.

THANKS to my dear Friend for the Perusal of *Dr. Glynn's Poem*, entitled, *The Day of Judgment*. It is not void of Elegance and Spirit; but, methinks, it wants that Energy and Pathos, which on so interesting and solemn an Occasion, should awe, transport, and agitate our Souls. But the great Deficiency is, that Neglect of Jesus Christ. He is, indeed, slightly mentioned, just at the Close; but he should have made the distinguished Figure throughout the whole Piece. *St. Paul* calls the Day of Judgment, the Day of Christ. We must all stand before the Judgment Seat of Christ; then shall we behold the glorious appearing of the great God, even of our Saviour Jesus Christ. But not a Glimpse of this is seen in *Dr. Glynn's Poem*.

—Do

— Do you ask, what I think of the polite ***'s Sermon? It is a mere moral Essay, not a Sermon.—To speak the Truth, I think it an errant Cyclops.

Monstrum, horrendum, cui Lumen adeptum.

A hideous, eyeless Monster. *Virgil Æn. B. III.*

From such Preachers and such Sermons, good Lord deliver us! Is any Remedy for Sins comparable to the Blood, the Righteousness, the Intercession of a divine Redeemer? Pity, ten thousand Pities, so great a Man (for so the Author really is) should not know, or should totally overlook the grand Peculiarity of the Gospel. It grieves me to think, such unchristian Doctrine should be thus propagated: If a fair Opportunity offers, I would gladly bear my Testimony against such enormous Perversion of the Gospel of Christ.

I cannot think the Manuscript Sermon which you have now sent me, is of such distinguished Excellence, as to deserve a Publication. It does not seem calculated either to alarm, to comfort, or impress.—There is nothing of the Orator, no searching Application, no striking Address.—The Preface is not so judicious as I could wish, it anticipates what is said under the following Heads, and renders some Part of them tautological.—The Text is not exhausted. Of several emphatical Words no Notice is taken. *I say unto you, Ye shall*

shall in no Case ; of the Kingdom of Heaven nothing particular is said. Indeed, there is a Hint or two in the Conclusion, referring to this Subject ; but too rambling, indistinct, and not with such a Similiarity to the Text as might be observed.— The Preacher supposes all his Hearers to be of the same Character, and ranks them all in one Class. A Practice which discerning People will not admire, and which is hardly consistent with the apostolical Rule, “ Rightly dividing the Word of “ Truth ;” or with our Lord’s Direction, “ To “ give each his Portion,” suited to their respective States. — I love Mr. R*** as a worthy good Man, but I declined the Office of revising his Sermon, because I was sensible, I could not make it such, as I should chuse to see printed. However, if it is printed, I heartily wish the Blessing of the Lord may attend it ; that true Religion may be promoted, and immortal Souls edified.

When the Pope is installed, he is reminded of this most weighty Truth ; *Sancte Pater, Dies Æternitatis cogita.* Let me say — *Vir dilectissime, Dies Æternitatis cogita.*—We were all pleased with your last Conversation. It was like your Book, and like yourself.—Remember, my dear Friend, when you are in Company, that you have written a pious Book, and do not invalidate all your Exhortations to others, by forgetting them in your own Conversation. ’Tis this, ah ! ’tis this, that destroys what we build ; confirms People in Luke-warmness, and does unspeakably more Mischief than can be enumerated in this Letter.—

Let

Let no corrupt Communication proceed out of your Mouth, says St. *Paul*, but that which is good to the Use of edifying, that it may minister Grace to the Hearers.

The Paper you enquire after is lost in the *immane Barathrum* of my loose Papers. If ever it emerges, it shall be restored. — May my Friend's Soul be not as the present State of the Pastures and Meads, but as a watered Garden, whose Waters fail not.

—I have perused Mr. *Witherspoon's Essay on imputed Righteousness*; may we every Day experience that sanctifying Efficacy, on which his Discourse turns. Sanctify them, saith our Lord, by thy Truth. — I thank you for your Admonition. I will bear it in my Memory, and may our divine Master enable me to observe it !

—Oh, for a candid Spirit ! It gives Gracefulness to our Cause ; it diminishes not the Weight of our Argument, and surely it does Honour to the Christian Character.

—Thanks for Mr. *Mason's † Odes*. Polished Performances ; but not equal, in my Judgment, to his *Isis*, or his *Monody on Pope*. I think, I could point out a Defect or two in these Poems, but nothing defective could I discern in those. 'Tis Pity but Gratitude to the supreme Benefactor actuated our Hearts, and guided our Pens. The rich Benefits of *Memory* displayed by the elegant

† *Odes on Memory—Independancy—Melancholy—and the Fate of Tyranny.*

Mr.

Mr. *Mason* ! and not one Acknowledgment to the blessed Author of all. The Poet shines, but where is the Christian ?

I am, ever yours,

JAMES HERVEY.

L E T T E R LIX.

My dear Friend,

THIS Morning I wrote to my Bookseller, and therein told him, that I think he need not be much concerned at the scurrilous Treatment, which the Reviewers have bestowed on my Edition of *Jenks's* † *Meditations*. It will injure their own Character, and lessen their own Credit ; not depre-

† Mr. *Jenks* was Rector of *Harley* in *Shropshire*, and Chaplain to the Right Honourable the Earl of *Bradford*. Mr. *Hervey*, in 1757, published in two Volumes, Octavo, a neat Edition of his *Meditations upon various and important Subjects*, to which he wrote an introductory Preface, in which he says (speaking of this Work of Mr. *Jenks's*) that “ there is scarce any Circumstance of the Christian Life, which solicits the Assistance of a spiritual Physician, but may be accommodated with seasonable and suitable Relief from this ample Dispensatory of Edification, Exhortation, and Comfort (See 1 *Cor.* xiv. 3.)—Here are (if I may pursue the medicinal Allusion) Cordials to cheer the drooping, Restoratives to heal
“ the

depreciate the Works of that excellent Man.—
 I do assure you, it gives me not the least Concern; I don't covet Reputation; I desire, every Day, to be more and more dead to the Honour that cometh of Men. Yet it is my sincere Opinion, that such very foul and very abusive Language would awaken in the generous Reader a Spirit of Resentment. As a Proof I inclose a Letter from Mr. P —, a very ingenious young Clergyman, whom I sometime ago mentioned to you under this Character. The Letter, I think, will do him as much Honour as it does me: It is fit to appear in Print, but I would on no Account take any such Freedom, with a private Epistle.— I would not have our Friend in *London* give himself any Manner of Trouble to prevent any future Instances of this Kind of Benevolence from the Reviewers. I depend not on their Favour, but

“ the Back-sliding; Stimulatives to quicken the Suffering; with Lenitives to ease the Anguish of Conscience, and make the Bones which Sin has broken, to rejoice (*Psalms* li. 8.)—Neither are we clogged with a tedious Multiplicity of Remedies, in any Case of Distress; nor wearied with a dry Detail of all that can be said upon any Point of Inquiry.—On the contrary, the most spirited Doctrines, and the most sovereign Consolations are both skilfully selected, and pertinently applied, with this well-judged Design of improving and exhilarating the Mind, without overcharging or burthening the Memory.”

on him whom Heaven and Earth, and Hell obey. Who constrained even *Balaam* to say, “How shall I curse, whom the Lord hath not cursed?” We are all obliged to my dear Friend for interesting himself in our Behalf, but we desire him not to take the Trouble of writing on *Tuesday*, because it will be too late. The little Closets are to be put up for Sale on *Monday*, and *A—* will, I suppose, out-bid my Brother; yet if disappointed in this, blessed be God for a Treasure in Heaven that faileth not. An Inheritance, that is *αφθαρτος*, not perishable, but lasting as Eternity; *αμικτος*, not tarnished, but free from every Circumstance of Alloy; *αμαραντος*, not fading, but always in the fullest, freshest Bloom of Perfection, Glory, and Joy.—

Poor Mr. *H—r*, I am informed, has almost lost his Sight, is extremely ill; his Life, it is thought, will follow his Sight. Lord, that he and we may see by Faith the Lord’s Christ!—Blessed be God, in Christ all Fullness dwells, all Fullness of Merit and Righteousness, of Grace and Salvation; and this is for the Unworthy, for Sinners, for “whoever will;” therefore, for my dear Friend, and for

His ever affectionate

JAMES HERVEY.

L E T T E R L X .

Reverend and dear Sir, Weston, Aug. 12, 1754.

I Received your Favour from *Islington*, and acknowledge myself indebted to you for a preceding one from *Scotland*. I am both to you, and to other of my worthy Correspondents, quite an Insolvent; yet trust my many Infirmities, in Concurrence with your Candour, will plead my Excuse.

I called myself an Insolvent; but I shall ere long make one publick Effort to pay from the Press, all my Debts of an epistolary Nature; the Payment, I confess, will not be in the very same Specie, but it will bear the same Image and Superscription, not *Cæsar's* but *Christ's*: This will recommend it to my Correspondents and not only bespeak their kind Acceptance of it, but engage their cordial Prayers in its Behalf. Do, my dear Sir, remember my poor Enterprize, when you call upon him who is omnipotent; he can bid the Wounded come against the Fortrefs, and the Lame take the Prey. Unless he succour, unless he support, what can Impotence itself expect, but to miscarry in the Attempt, and be a laughing Stock to the Enemy; but I read, and this encourages me. It is not by Might, nor by Strength, but by my Spirit, saith the Lord.

I did not know till yours informed me, that Mr.
** was gone to his long, and I trust to his happy
O 3 Home.

Home. O that we who survive, may have our Affections fixed there, where our God and Saviour resides, whither our Friends and Relations are removed.

I wish you and your Spouse much Joy in each other, but much more in Christ Jesus. As the Bridegroom rejoiceth over the Bride, so may the Lord your God rejoice over you both. Let me beg of you to present my affectionate Salutations to good Mr. G——. Assure him that my Silence did not proceed from any Indifference to his Friendship, or Disesteem for his Work; but I was much indisposed. I had nothing to communicate, and to have written in such Circumstances, would been burdensome to me, and unserviceable to him.—My respectful Compliments attend Mrs. O—, your Spouse, and yourself, and I entreat your united Prayers for,

Dear Sir,

Your sincere Friend,

and Brother in Christ,

JAMES HERVEY.

P. S. The inclosed Collection of scriptural Promises, are a little Present which I make to my People. They are intended to be pasted, one at the Beginning, the other at the End of religious Books. Perhaps some of your Friends may not disdain this spiritual Nosegay, because, though little, it is culled from the Garden of God.

LET-

L E T T E R L X I.

*Dear Sir,**Wednesday Morning.*

I Was lately favoured at *Weston* with a Visit from the Rev. Mr. *W**** of *T****, who is indeed a most excellent Man, much of a Gentleman, and seems well to deserve the Character he bears: There is something in him very engaging, yet very venerable.—During our Conversation, I felt a Kind of reverential Awe on my Mind, blended with more than fraternal Affection. How old is he? By his Looks he appears to be past Forty. What a Reproach is it to our Men in Power, nay to the Nation itself, that so valuable a Person should at this Time of Life be no more than a Country Curate. — But he, good Man! disregards the Things of this World. — That that Time which too many of his Brethren spend to the Disgrace of their Function, in worldly Compliances, and hunting after Church Preferments, he employs as a faithful Labourer, in the Vineyard of Christ; and pays all due Obedience to the Apostles important Injunction “Redeem Time!”—How would some of the primitive Bishops have sought after a Man of his exemplary Piety; and have given him every Mark of their real Esteem. *Sed tempora mutantur, & nos mutamur in illis.*

I am much pleased with the Account of the Religious Society at T—, of which Mr. W— is the Founder and present Director.—'Tis an admirable Plan ! I would have endeavoured (had my Health permitted my Attendance) to have formed one of the same Kind at *Northampton*. I heartily wish so useful an Institution was more known, and well established in all the principal Towns in this Kingdom ; as I am persuaded such a Society must be productive of great Good, and in some Degree revive the drooping Interest of Christianity, wherever it was prudently managed.—We had in this Neighbourhood a religious Assembly, of which I myself was † a Member, but no one could be admitted, who did not understand *Greek*, as the chief Design of that Meeting was to improve each other in scriptural Knowledge, and consequently could be of little Use comparatively with Mr. W—'s Plan.

I have lately read Mr. *Warton's* Edition of *Virgil*, and much approve the printing the *Latin* on one Side, and his poetical Translation on the other : He is a clever Man, but I think he might have enriched his Notes with many more Observations on the Beauties and masterly Strokes of the Poet.—I would not for my own Part give a

† The Rules and Orders of the Assembly here mentioned, are inserted in the Memoirs relating to Mr. *Hervéy's* Life, prefixed to the first Volume of this Collection of his Letters.

Straw for the most accurate Disputations upon a chronological or geographical Nicety; but I would applaud and thank the Critick who will assist me to see the Art and Address, to feel the Force and Fire, and to enter into the Spirit and Delicacy of such an Author as *Virgil*. I am, dear Sir,

With great Respect,

Your obliged and very humble Servant,

JAMES HERVEY.

Rules† and Orders of a Religious Society, consisting of two Classes, viz.

Of Men into which no Woman can be admitted. And

Of married Men, their Wives, and other Women; into which no unmarried Man can be admitted.

Each Class meets every other Week alternately.

Rule I.

AS the sole Design of this Society is to promote real Holiness in Heart and Life, every Member of it is to have this continually in View, trusting

† As the Plan and Proceedings of this Society, so much commended by Mr. *Hervey*, may probably be extensively useful; it is here printed from a private Copy

trusting in the divine Power, and gracious Conduct of his Holy Spirit, through our Lord Jesus Christ, to excite, advance, and perfect all Good in us.

Rule II.

That in order to the being of one Heart, and one Mind, and to prevent all Things which gender Strifes; as well as to remove all Occasion of Offence from being taken against this Society, no Person is to be admitted a Member or allowed to continue such, who is Member of any other Meeting, or follows any other preaching than that of the established Ministry of the Church of *England*.—That none be Members but such as attend the Sacrament every Month, and that no Person be at any Time introduced except by Request of the Director.

Rule III.

That no Person be admitted Member but upon the Recommendation of the Director, with the Consent of the Majority of Members then pre-

Copy by the particular Desire of several of Mr. *Hervey's* Friends, and it is hoped the worthy Director and Members of the Society at T—, will excuse the Liberty here taken without their Knowledge, when they consider the good Effects which may probably arise from this Publication.

sent.

sent.—And that the † Director be the Reverend Mr. *W*——.

Rule IV.

That the Members of this Society meet together one Evening in a Week at a convenient Place, and that they go home at nine o'Clock.—And that all Matters of Business be done before the Sentences begin.

Rule V.

That every Member give constant Attendance, and be present at the Hour of meeting precisely.—And that whoever absents himself four Meetings together without giving a satisfactory Account to the Director, which shall by him be communicated to the Society, shall be looked upon as disaffected to the Society.

Rule VI.

That to prevent Confusion, no Person be removed from this Society but by the Director, who shall be present on such Occasions.—That any Member do beforehand apply to the Director, in Case he judges such Removal necessary.

† This Society is very happy in having so accomplished a Person at their Head.—But where such a one cannot be had, perhaps it would be prudent to elect a Director annually, whose Office might be continued more or less Number of Years, as seemed best for the general Good.

—That

—That a disorderly † Carriage, or a proud, contentious, disputing Temper, (the greatest Adversary to Christian Love and Peace) be sufficient Ground for such Complaint and Removal.

Rule VII.

That all the Members, considering the sad Consequences of Vanity and Amusements over the Nation, do in Charity to the Souls of others, as well as to avoid the Danger of such Things themselves, look upon themselves as obliged to use peculiar Caution, with respect to many of the usual Amusements, however innocent they may be, or be thought in themselves; such as Cards, Dancings, Clubs for Entertainment, Playhouses, Sports at Festivals and Parish-feasts, and as much as may be Parish-feasts themselves—least by joining herein they should be a Hindrance to themselves, or their Neighbours.

† By a disorderly Carriage we mean, not only the gross Commission of scandalous Sins, but also what are esteemed Matters of little Moment in the Eyes of the World; such as a light Use of the Words *Lord, God, Jesus, &c.* in ordinary Conversation; which we cannot but interpret as an Evidence of Want of God's Presence in the Heart.—The doing needless Business on the Lord's Day.—The frequenting Alehouses or Taverns without necessary Business.

Rule VIII.

That with the Consent of the Director, the major Part of the Society have Power to make a new Order when Need requires, but that the Proposal for this Purpose be made by the Director.—And that any Member may consult the Director hereupon before the Day of meeting.

Rule IX.

That Persons disposed to become Members of this Society, must first be proposed by the Director, in order that the Members of the Society may observe their Conduct for the Space of three Months before Admittance.

Rule X.

That every Member do consider himself as peculiarly obliged to live in an inoffensive and orderly Manner, to the Glory of God and the edifying his Neighbours.—That he study to advance in himself and others, Humility, Faith in our Lord Jesus Christ, Love to God, Gospel Repentance, and new Obedience; wherein Christian Edification consists.—And that in all his Conversation hereupon, he sticks close to the plain and obvious Sense of the holy Scriptures, carefully avoiding all Niceties and Refinements upon them.

Rule XI.

That these Orders shall be read over at least four Times in the Year by the Director; and that

with such Deliberation, that each Member may have Time to examine himself by them.

Rule XII.

That the Members of this Society do meekly and humbly join together in the following Offices of Devotion.

The Office of Devotion used weekly at the Meeting of the Society.

The Director shall read these Sentences, himself and every one standing.

GOD is greatly to be feared in the Assemblies of his Saints, and to be had in Reverence by all that are round about him. *Psal. lxxxix. 7.*

God is a righteous Judge, strong and patient, and God is provoked every Day. *Psal. vii. 12.*

God will bring every Work into Judgment with every secret Thing whether it be good, or whether it be evil. *Eccles. xii. 14.*

He that hideth his Sins shall not prosper, but he that confesseth and forsaketh them shall have Mercy. *Prov. xxviii. 13.*

If any Man sinneth, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our Sins. *1 Joh. ii. 1, 2.*

O come

O come let us worship, and fall down, and kneel before the Lord our Maker. *Psal. xciv. 5, 6.*

Then shall be said these three Collects, all kneeling.

“ Prevent us, O Lord,” &c.

“ Blessed Lord, who hast caused all holy Scriptures.” &c.

“ O God, for as much as without thee,” &c.

All seating themselves, a Portion of Scripture shall be read. Then kneeling down, they shall join in this Confession of Sin.

“ Almighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men,” &c.

“ Our Father, which art,” &c.

After which the Director alone shall say:

“ Almighty and everlasting God, who hatest nothing that thou hast made,” &c.

O most holy and blessed God! the Creator, Governor, and Judge of all; who hatest Falsehood and Hypocrisy, and wilt not accept the Prayer of feigned Lips; but hast promised to shew Mercy to such as turn unto thee by true Faith and Repentance; vouchsafe, we pray thee, to create in us clean and upright Hearts, through an unfeigned Faith in thy Son our Saviour. To

us indeed belongeth Shame and Confusion of Face; we are not worthy to lift up our Eyes or our Voice towards Heaven; our Natures are depraved, and our Ways have been perverse before thee. O let not thy Wrath rise against us, lest we be consumed in a Moment, but let thy merciful Bowels yearn over us, and vouchsafe to purify and pardon us through thine all-sufficient Grace and Mercy in our Lord Jesus Christ; since it hath pleased thee to offer him up as a Sacrifice for Sinners, vouchsafe, we beseech thee, to cleanse us from all Iniquity through his Blood. We believe that he is able to save to the uttermost those that come unto thee by him, and we do earnestly desire to embrace him as our Prince and Saviour; O give us Repentance and Remission of Sin through his Name: All we like Sheep have gone astray, every one in his own Way; good Lord, reduce us into thy Fold through this great Shepherd of Souls, and be pleased to lay on him the Iniquity of us all. And as we have much to be forgiven, be pleased to incline our Hearts to love thee much, who forgiveest Iniquity, Transgression, and Sin. Give us that Faith, that worketh by Love; and such Love as will constrain us to have regard to all thy Commandments. And make us to look carefully to all our Ways, that we may never again do any Thing, whereby thy holy Name may be blasphemed or thine Authority despised.

Give us the deepest Humility without which we can never be accepted of thee, our infinitely

con-

condescending God, make us continually to tread in the Steps of our blessed Lord and Saviour Jesus Christ; being of a meek and quiet Spirit, always influenced by the highest Love of thee our God, and by the most charitable Disposition towards all Men.

Vouchsafe to endue us with the saving Knowledge of spiritual Things, that we may receive all thy Truths in the Love of them, in all Patience, Purity, Justice, Temperance, Godliness, and brotherly Kindness; that we may adorn our holy Profession and resemble the divine Goodness of thee our heavenly Father.—And since we are not only weak and frail, but corrupt and sinful, vouchsafe, O Lord, to keep us by the Power of thy Holy Spirit that we fall not from our avowed Stedfastness in all Christian Duty. Preserve us from all the Sin and Vanity to which our Age, Condition, and Nature are prone, and to which the Devil and this World may at any Time tempt us.

Glorify, good God, thy Strength in our Weakness, thy Grace in our Pollution, and thy Mercy in our Salvation. May our holy Religion be grounded and settled in our Hearts, that out of the good Treasure of a gracious Heart, our Speech may be savoury and our Conversation exemplary; that we may be fruitful in all good Works, even to our old Age, and to our last Day.

Fit us, we pray thee, for every State of Life, into which thy Providence shall cast us; prosper our lawful Undertakings; preserve us Night and

Day, and prepare us for an hopeful Death and a blessed Eternity.

Be pleased, we beseech thee, to bless all those Societies, who in truth apply their Hearts to thy Service and Glory ; we pray thee be pleased to strengthen, establish, and settle both them and us, in thy holy Faith, Fear, and Love. Let nothing in this World discourage us from the Pursuit of those holy Purposes, which thy Spirit hath at any Time put into our Hearts and Minds. But make us all faithful to thee our avowed God and desired Portion, even unto Death ; that we at least (with thy whole Church) may be Partakers of that eternal Life and perfect Bliss which thou hast promised through Jesus Christ, thy only only begotten Son, our Mediator and Redeemer. Amen.

“ Almighty and ever living God, who by
“ thy holy Apostle, hast taught us to make
“ Prayers,” &c.

*Then all standing up, a Psalm shall be sung and † a
Sermon read, or a Charge given by the Director.
After which some suitable Prayer shall be used as
he shall judge fit.*

*Then all standing up, this Exhortation to Humility
shall be read.*

My Brethren, since the great God has often assured us in his holy Word, “that he will resist

† The Director, when abroad or indisposed, is to appoint what Sermon shall be read, and by whom.

“ the Proud, and give Grace unto the Humble,
 “ *Jam.* iv. 6. *1 Pet.* v. 5.” Let us consider that
 all our Undertakings, though never so good, will
 fail and come to nought, unless we be truly and
 deeply humble, *Luke* xiv. 11. Indeed it cannot
 be otherwise; because the proud Person quits his
 Reliance on God to rest in himself; which is to
 exchange a Rock for a Reed.

Alas ! What are we, poor empty Nothings !
Gen. xxxii. 10. Yea, what is worse, we are con-
 demned perishing Sinners ! we have perhaps Un-
 derstanding now ; but God can soon turn it into
 Madness, *Dan.* iv. 42. We may have some
 Attainments in Grace, but spiritual Pride will
 wither all, and soon reduce us to a very profligate
 and wretched Estate, *Isa.* lxvi. 2. such as we
 have seen others fall into, who have begun in the
 Spirit, and ended in the Flesh ! What have we,
 that we have not received ? *1 Cor.* iv. 7. And
 even that, he who gave it may as soon take away.

Ye that are young in Years and younger in
 Grace, *1 Tim.* iii. 6. are in Danger of Self-con-
 ceit, and of being puffed up ; which is a Quick-
 sand, in which Thousands have been swallowed
 up and perished. It is not in vain that the Apo-
 stle requires “ That young Men be exhorted to
 “ be sober minded,” *Tit.* ii. 6. *Prov.* xvi. 18.
 which he elsewhere explains, when he says ;
 “ Let no Man think of himself more highly than
 “ he ought to think ; but to think soberly,”
Rom. xii. 3. *Isa.* xiv. 12, 13.

By Pride the Angels fell from Heaven, *1 Tim.* iii. 6. and if ever we climb up to those blessed Seats from which they are fallen, it must be by the gracious Steps of Humility and Lowliness of Mind, *Luke* xviii. 14. “Wherefore let him
 “that thinketh he standeth, take Heed lest he
 “fall,” *1 Cor.* x. 12. “Let us walk humbly
 “with our God,” and ever have lowly Thoughts of our vile selves, *Rom.* xi. 20. and of our poor Attainments, and of our defective Performances: and with *St. Paul* (who was nothing behind the very chiefest Apostles) let us always say, I am Nothing, *2 Cor.* xii. 11.

Let us therefore now sing to the Praise and Glory of God, to whom alone Praise is due.

A Psalm being sung, the Director shall say,

“It is very meet and right,” &c.

All shall join.

“Therefore with Angels and Arch-angels,” &c.

The Director alone.

“May the Grace of our Lord Jesus Christ,” &c. Amen.

Considerations

*Considerations laid before the Members of the Society;
being the Substance of the first Charge, or Exhortation, spoke at its Opening by the Director.*

BRETHREN,

YOU expect that I lay before you the Design of this Society, and give you some Cautions concerning it. The Design is threefold, 1. To glorify God. 2. To be quickened and confirmed ourselves. 3. To render us more useful among our Neighbours.

I.

As a Society, we shall be better able to glorify God; for hereby we bear a more evident Testimony to the Cause of Christ, and make a more avowed Confession of him and his Words in these evil Days, than we could do when separate.

Every one of you desires that the Kingdom of Jesus Christ were more established, and more honourable in the World than it is, and you join your Hand with others to promote so desirable an End.

Take these Cautions for this Purpose :

1st, Look upon yourself as one associated with others in Vindication of your Master's Honour.

2. Never be ashamed of him, or his Doctrine, or of this Society.

3. Demean yourself to every one as his Disciple, by walking in Humility, Meekness, heavenly Mindedness, Charity after Christ's Example.

4. Keep yourself heedfully from all Things which may disgrace your Master, and this Society; such as Pride in a Conceit of your Knowledge or Attainments, or that you are a Member of this Society—Valuing yourself upon any Distinction in Station or Wealth. — Sinking into a worldly Frame—or declining into Sloth and Idleness.—Practising the least Dishonesty, or conniving at the Dishonesty of others—Making Compliances to avoid Shame, or promote worldly Interest. —Falling into Lukewarmness and forgetting your first Love.—Slighting publick Ordinances.

5. Often (especially before and after great Trials) reflect that you belong to a religious Society for promoting the Glory of Christ.

II.

The second Design of this Society is to be quickened and confirmed ourselves. For hereby we shall be better able to maintain the War against our Enemies (especially the World) and to grow in Grace; seeing by this Association we have the Spirit to bless our Exercises: — Shall have the Benefit of mutual Advice † and Re-

† There is a most useful little Piece for these Purposes (Price Two-pence, or 12 s. per Hundred) printed for Dilly, in the Poultry, and intitled, *Regulations and Helps for promoting Religious Conversation among Christians*.—See Dr. Lucas on the *Influence of Conversation*.

proof:—

proof :—Shall be more hardy to oppose the Temptations besetting us in this wicked World ;—Shall walk under a peculiar Restraint, as being Members of a religious Society.—And shall be assisted by the Prayers as of one another, so of all good Men in the whole Christian Church. To this End :

1st, Watch over one another in Love.

2. Be willing to hear of your Faults, and of the Fears and Suspicions of these your Friends concerning you.

3. Be watchful against any Disgust to one another ; and if any arises in you without Delay tell the Party, and if that avail not, tell the Director.

4. Desire the Prayers one of another, and pray for one another.

5. Be sure you rest not on your being a Member of this Society—seeking continually to cast off all Self-Dependance.

6. Watch the least Decay of Love to Christ, or Zeal for his Honour and the Good of Souls.

7. Confirm continually upon your Heart the Obligations you lie under as a Member of a religious Society.

III.

The Third Design of this Society is to render us more useful among our Neighbours.—Hereby we are more observable—People will not be so easily quiet in their Sins.—Good Examples carry a

brighter and more convincing Light confounding the Works of Darkneſs. To this End :

1. Be careful to ſet a Chriſtian Example before the World.

2. Think not to gain any by making Compliances.

3. Diſcountenance all ſuch Things as you ſee prejudicial to others, ſuch as Taverns, Alehouſes, Gaming, and many Sports which are deſtructive to Souls.

4. Shew all Love to Men's Souls and Bodies.

5. Avoid all Diſputings, which proceed from Pride, and nurſe Contention and Variance.

6. Don't be angry with thoſe who blame this Society, but meekly and ſilently bear with them.

7. Don't in your Heart deſpiſe others, becauſe they are not Members of this Society ;

8. Nor ſhew any valuing of yourſelves becauſe you are.—Never ſpeak of yourſelf as a Member, unleſs with a View of doing others good.

M O T I V E S.

1. Real Diſciples do more than nominal Profeſſors.

2. The Spirit will ſtrengthen and comfort you.

3. You will have the Bleſſing of a quiet Conſcience.

4. You are engaged in the moſt honourable Service.

5. You

5. You will promote the Interest of your Master.

6. He will acknowledge your Labours in the Day of his Appearing.

Amen. So be it.

N. B. Whereas too many People are apt to misrepresent every Religious Society as a methodistical Meeting; it was judged necessary to insert the following Extract from the celebrated Mr. Dodd's late Sermon. "The Cry of *Methodism*" is frequently raised by such as are totally ignorant of the Nature of the Accusation; and many are stigmatized with the Name, who are perfectly innocent of the Thing. The Observations I have made may possibly serve to settle the Point in some Degree, or at least to stop the Tongues of those who very unjustly cast the Aspersions, where there is not the least Cause: And it deserves, perhaps, to be considered by all serious and sincere Protestants, whether the Affixing the Charge of *Methodism*, &c. &c. indiscriminately upon Men of unblameable Lives, and irreproachable Conversation, may not tend greatly to prejudice our holy Faith in general, and to bring a Reproach upon Christianity itself through the pretended Offence of *Methodism*: This may be a Triumph to the *Deist* and *Papist* equally pleasing.—And if so, can we be too accurate in our Distinctions, or too cautious in our Imputations?

“putations?—remembering, that while we con-
 “found Christianity and Methodism, we are
 “doing Discredit to Christianity in the same
 “Proportion as we are giving Weight and Dig-
 “nity to Methodism.” See Mr. *Dodd’s* excel-
 lent Sermon intitled *Unity recommended*, preached
 before the Religious Societies in and about *London*,
 at their annual Meeting in the Parish Church of
St. Mary-le-Bow on *Easter Monday 1759*; to
 which is added, an Appendix giving an Account
 of the original Design, general Rules, and pre-
 sent State of the religious Societies.—A farther
 Account of which may be seen in a little Piece
 wrote in *Queen Anne’s* Time by the Reverend Dr.
Josiah Woodward, intitled, *An Account of the Rise
 and Progress of the Religious Societies in and about
 London, and of their Endeavours for the Reforma-
 tion of Manners*—The sixth Edition. In this lit-
 tle Tract the most considerable Objections against
 Religious Societies are fully answered.

L E T T E R LXII.

My dear Friend, Weston-Favell, Monday Morn.

I Am much obliged to you for your generous
 Donation of thirty Shillings to purchase five
 Hundred of *An Earnest Invitation to the Friends of
 the Established Church, &c.* †—I have put the
 Money

† An earnest Invitation to the Friends of the esta-
 blished Church, to join with several of their Bre-
 thren, Clergy and Laity, in setting apart one Hour
 in

Money into the Hands of one who loves our Lord Jesus in Sincerity; and who will take care that the Pamphlet is properly dispersed according to our Desires.—'Tis an excellent Design:—I daily beg of God to bless it; for what he vouchsafes to bless, will be blest indeed.

Inclosed I send you a Form of Prayer founded on the Plan laid down in the *Earnest Invitation*, &c.—'Twas transmitted to me last Night by a very pious Clergyman, who, I believe, was himself the Author of it. You may get one of your Sons to transcribe it, if you have not Leisure enough to do it yourself; and permit such serious

in the *Sunday* of every Week for Prayer and Supplication, especially during the present troublesome Times. Price one Penny, or six Shillings per Hundred. Sold by *Withers* near the *Temple Gate*.—This Pamphlet is wrote with great Spirit and a very good Intention. It well deserves the most serious Consideration of the Community; and their hearty Concurrence in so laudable and useful a Design, may very reasonably be expected. Let us reflect that our heavenly Father, high and mighty, who from his Throne looks down on all the Dwellers on Earth, and sees what Multitudes in the different Parts of this Kingdom, are at that Hour fervently praying to him in secret; and all united too in the same Requests, cannot but be pleased with such a Prospect; and may probably for their Sakes avert the impending Calamities, which are too justly deserved by so irreligious and dissolute a Nation. See *Genesis* xviii. 32.

Persons

Persons to take Copies, as you think will make a proper use of it.

I wish you that Promise for your Counsellor, which we read this Morning at Breakfast in *Isaiah* (Chapter lviii. 11.) “The Lord shall “ guide thee continually.”

I am, my dear Friend,

Ever yours, while

JAMES HERVEY.

A solemn Act of Confession and Intercession suited to the Plan of those London Clergy and other Friends to the established Church, as specified in The Earnest Invitation, &c. requesting all the well disposed Christians (Laity as well as Clergy,) throughout this Nation to join with them in a solemn Act of Humiliation for one Hour every Sunday Evening, viz. from eight of the Clock till nine, on Account of their own Sins and the Sins of this Nation, especially during these calamitous Times, viz. in 1757.

1. **O** Blessed Lord, let the Words of my Mouth, and the Meditation of my Heart, be at this Time acceptable in thy Sight as the Incense, and let this now lifting up of my Hands be a sweet smelling Sacrifice!—Lord hear my Prayer, and let my Cry come unto thee.

O most great and glorious God! just and terrible in thy Judgments to all obstinate and rebellious

bellious Sinners, but of infinite Mercy to such
 as with true Sorrow and hearty Repentance
 turn unto thee ; look down, I beseech thee, with
 Mercy and Compassion upon me, now presenting
 myself before thee, owning that I am not wor-
 thy so much as to lift up my Eyes to the Throne
 of thy glorious Majesty ? O Lord, my Sins are so
 many and so great, that it is owing to thy Mercy
 alone that I have not been long since consumed,
 but yet have another Opportunity of humbling
 myself before thee, and begging Mercy for my
 own Soul, who have so grievously sinned against
 thee : I confess, O Lord, what thou knowest al-
 ready, but I confess it to manifest thy Justice,
 and to glorify thy Mercy, which has spared me
 so long. I confess and acknowledge, O Lord,
 that I brought a depraved and sinful Nature in-
 to the World with me, from whence all my ac-
 tual Sins have flowed and proceeded as impure
 Streams from a polluted Fountain : O blessed
 God, I beseech thee, for thy dear Son Jesus
 Christ's sake, to humble me, and that greatly
 for this my original Corruption ! Lord let me see
 it in the strongest Light, and never give me Rest
 and Peace, till from my Soul I cry out for, and
 rely upon the unfinning Obedience of my dear
 Redeemer Jesus Christ, and the Assistance of
 the Spirit for Deliverance from it ; and grant that
 this precious Balm may be my Cure, and restore
 me again to the Image of my God !

O Lord I have sinned against thee by wilful and actual Sins, I have left undone those Things which I ought to have done, and have done those things which I ought not to have done! particularly—by such—and such—a Sin.

As 'tis taken for granted that every one who uses this Prayer, has first of all strictly examined himself, and wrote down all the notorious Sins, both of Commission and Omission, which he could recollect that he had been guilty of during the whole Course of his Life, it would here be proper for him to read over that Catalogue of his Offences very deliberately, that he may be deeply humbled, and truly penitent.

O Blessed God, I can give but a wretched Account of myself.—I cannot remember I fear the ten thousandth Part of my Offences; Lord save, or I perish; my Crimes are intolerable and shameful, and my Omissions as well as my Commissions are innumerable; Oh! what shall I say unto thee, or what shall I do!—Oh! Thou Preserver of Men! I am so vile, that I cannot express it; so sinful, that I am hateful to myself, and much more abominable must I needs be in thy Sight!

Oh! I have sinned, I have sinned! my Sins are grown shameful and aggravated to Amazement! Lord! I can say no more, I am ashamed, I am confounded in thy Presence!

But yet, O God, thou art the Healer of our Breaches, and the Lifter up of our Head; and I must not, I dare not despair. Thou hast opened

a Fountain for Sin and for Uncleanneſs, and therefore I am ſure, thou delighteſt not in the Death of a Sinner! and though my Sins are great and numberleſs, as the Sand which is upon the Sea-ſhore, yet they are infinitely leſs than thy Mercies, which thou haſt revealed to all penitent and returning Sinners in Jeſus Chriſt!

For his ſake therefore be pleaſed to look down into the Duſt, and liſt up a poor helpleſs Sinner from the Dunghill! for Chriſt's ſake let me not periſh in my Folly, nor be conſumed in thy heavy Diſpleaſure! For Chriſt's ſake give me Time and Space to repent, and give me alſo Power to do it by the Aſſiſtance of thy bleſſed Spirit!

Support me with an holy Hope; confirm me with an operative and lively Faith; and kindle a bright and burning Charity in my Soul; give me Patience in ſuffering, and Severity in judging, and in condemning my Sins! that judging my ſelf, I may not be condemned of thee; that mourning for my Sins, I may rejoice in thy Pardon; that deſtroying my Sins, I may live in Righteouſneſs; that denying my own Will, I may always endeavour to perform thine; and that by the Aſſiſtance of thy bleſſed Spirit, I may overcome all carnal and ſpiritual Wickedneſs. May I walk in thy Light! may I delight in thy Service! may I perfect my Obedience; be wholly delivered as well from the Power of Sin, as Punishment of it; and ſo be for ever preſerved from thy Wrath, and at laſt paſs on from

a certain Expectation to an actual Enjoyment of the Glories of thy Kingdom, through Jesus Christ my blessed Lord and Saviour. Amen.

2. And now, Lord, as I have been confessing my own Sins, and humbling my Soul before thee as a private and particular Person, I think myself bound in Humility and Duty, after the Example of thy Servant *Daniel*, to look upon myself in a still farther sinful Light, viz. as an Inhabitant of a profligate and rebellious Nation; and so, like *Daniel* also to confess the Sins of my People! may I feel the Concern of the *Psalmist*, when he exclaimed, Rivers of Tears run down mine Eyes, because Men keep not thy Law, *Psal.* cxix. 130. — and oh! that my Supplications, and the Supplications of all those, who, at this appointed Hour, have agreed solemnly to seek thy Face, and to confess their own Sins, and the Sins of the People of this Land: oh that they may meet with the same gracious Acceptance with thee as *Daniel* did! oh that the Commandment may come forth at the Beginning of our Supplication, “to make an end of our Sins, and “to make Reconciliation for our Iniquities, that “thou mayest once more be our God and we “thy People!”

Let thy merciful Ears, O God, therefore be open unto our Prayers, and spare all those who confess their Sins unto thee! that they whose Consciences by Sin are accused, by thy merciful Pardon may be absolved, through Jesus Christ our Lord!

O Lord, the great and faithful God, keeping Covenant and Mercy with them that love him, and keep his Commandments, *Deut. vii. 9.* We have sinned, O Lord, we have committed Iniquity, and have done wickedly, and have rebelled by departing from thy Precepts and from thy Judgments, neither have we hearkened unto thy Servants the Prophets, nor to thy Son Jesus Christ, nor to his Apostles, who in thy holy Word have spoken unto our Fathers, and the People of the Land!

O Lord, Righteousness belongeth unto thee, but unto us Confusion of Face as at this Day, to our Kings, to our Princes, to our Fathers, and to ourselves; because of the Trespases which we have trespassed against thee; yea we have all as one Man transgressed against thee, by departing from thee, and not obeying thy Voice! therefore the Curse is poured out upon us, and thou hast confirmed the Word which thou hast spoke against us! Thou hast brought upon us many and sore Evils, yet made we not our Prayer before thee, that we might turn from our Iniquity and understand thy Truth.

But, O blessed Lord, to thee belong Mercies and Forgivenesses, though we have rebelled against thee: O Lord, we confess our Wickedness and are sorry for our Sins; we beseech thee therefore according to all thy Righteousness and thy gracious Promises, and for the sake of thy dear Son Jesus Christ, let thine Anger and thy Fury be turned away from us! bow down thine Ear, O

Lord, and hear ; open thine Eyes, O Lord, and see, and behold our Miseries and our Desolation ! for we do not present our Supplications before thee, trusting in our own Righteousness, but in thy manifold and great Mercies, and of the Truth, which thou hast shewed of old Time to us thy Servants ; but thou art the same, whose Property is always to have Mercy ; have Mercy upon us, therefore have Mercy upon us, most merciful Father, for thy dear Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve thee in Newness of Life to the Honour and Glory of thy Name ! and let the Consideration of our Sinfulness and Unworthiness, and of thy manifold Warnings to us and long Sufferings towards us, increase in us true Repentance, that Iniquity may not be our Destruction ! and increase in us also more and more a lively Faith and Love, fruitful in all holy Obedience that thou mayest still continue thy Favour, together with the Light of thy Gospel to us, and our Posterity ! and this we beg for thy dear Son Jesus Christ's sake, our only Mediator and Advocate.

3. And now I have here confessed to thee, my own Sins, and the Sins of the People, I desire farther to offer up my Prayers in Behalf of all Mankind, that both *Jew* and *Gentile* may believe in, and glorify thee, the only true God, and Jesus Christ, whom thou hast sent ! protect and prosper thy holy Catholick Church, preserve it
pure

pure in Doctrine and Worship, root out of it whatever is a Scandal to thy most holy Religion; unite its Professors and enlarge its Borders, especially bless that Part of it in these Nations to which I belong; and as in thine infinite Mercy, thou hast been pleased to vouchsafe us abundant Illumination of thy Gospel, be pleased to grant, that by our Sins, we may not extinguish the Light of it.

Inflame the Ministers and Stewards of thy Mysteries with a lively and burning Zeal for the Conversion of Souls. Impress it deeply upon them; that, “Curst is he, that doth the Work” of the Lord deceitfully;—and be pleased, O Lord, to assist them with thy blessed Spirit, and to direct them to the Use of such Means as may be effectual to bring about, and accomplish that desirable and happy End.

Be pleased likewise to bless all those our dissenting Brethren of what Denomination soever they be, who love the Lord Jesus Christ in Sincerity! reconcile our Hearts to them and theirs to us! grant that there may be an End of those Animosities, and bitter Disputes, which have so long and so sadly disturbed the Peace and hindered the Union of Protestants! and grant also that there may be only this one holy Contention between us, whether the Ministers out of the established Church, or they that are in it shall labour most for the Glory of our common Master, and for the Salvation of those

Souls committed to their Care, and for whom he shed his Blood.

Bless likewise our Sovereign Lord King *George* and all his Royal Family! make them pure and holy in their Lives! raise up an active and vigorous Spirit in their Hearts, for the Punishment and rooting out of Wickedness and Vice, and for the Encouragement and Maintenance of true Religion among us.

And be pleased, O Lord, to give the Spirit of Wisdom to all his Counsellors, and to the Magistrates of all Ranks through the Nation, that they may be enabled faithfully to discharge that great Trust which is reposed in them, to thy Honour, and to the Benefit and Advantage of his Majesty and the Nation!

Be pleased likewise to go forth with our Fleets and Armies! bless all their Endeavours against our Enemies, and give them Success in the Day of Battle!

Have mercy upon all the afflicted Members of thy Church, whether in Mind, Body, or Estate! Pity their Condition, O Lord, pity it, and lay no more upon them, than they are able to bear, but give them Deliverance in thy good appointed Time, if it be thy blessed Will! have Compassion upon all that are in Error, but sincerely seek the Truth! on all that are engaged in sinful Courses, and led captive by their Lusts, that they may have Grace and Strength to break their Bonds, and on all those who never pray for themselves; open their Eyes,

© Lord, and melt their stony Hearts, awaken them, though it be even with Thunder, to a sensible Feeling of their sad Condition, and for thy Mercy's sake suffer them no longer to sit in Darkness and in the Shadow of Death; may they see before it be too late the Danger and Madness of thus living without God in the World.

4. Finally, O Lord, I desire to return thee my unfeigned Praises and Thanksgivings, for the manifold Expressions of thy Goodness and loving Kindness to me and to all Mankind! I bless thee for my Creation, Preservation, and all the Blessings of this Life, and for all the Helps and Advantages, which thou hast vouchsafed me for the obtaining a better; but above all for thy astonishing Love to Mankind in Jesus Christ, for all that he hath done and suffered for us, and continues still to do for us by his powerful Intercession at thy right Hand! humbly beseeching thee, that I thy Servant together with all those who have lived and died in the Faith of his holy Name, may follow the Example of his heavenly Life, that finally with them I may be made a Partaker of the Merits of his Obedience and Death, in a joyful Resurrection to everlasting Life!

All these Confessions, Prayers, Supplications, Intercessions, and Thanksgivings, I humbly put up to the Throne of Grace, in the Name and Words of our Lord and Saviour Jesus Christ, who in Compassion to our Infirmities hath taught us thus to pray. Our Father, &c.

The Grace of our Lord Jesus Christ, &c.

N. B. The above Prayer may be enlarged and improved as Time and Occasion shall offer; and it may not be improper to remind every Christian, that the first Time he makes use of it, he ought to set apart at least Half an Hour for Self-examination, and writing down the Sins of which he finds himself guilty.—The following *Sundays* he will reconsider what he has written, and thereby form a Judgment what is his Progress in, or Deviation from, the Path, which leads to Heaven.—After having spent some *Sunday* Evenings in this devout Exercise, he should be upon his Guard lest he be tempted to leave it off.—Oh may he never be tired of such a good Work; the more he prays, the more he will have Strength to persevere. 'Tis humbly hoped that all who read this will immediately purchase the *Earnest Invitation*, &c. the Price of which, as has been before observed, is no more than a Penny—and then after having weighed it with the Attention that a Matter of this Importance deserves, they will (to use the Author's own Words) “ Judge whether it be
 “ not a seasonable and a safe Measure, which
 “ we would persuade you to take; and you will
 “ take it if you are indeed a Friend to our pre-
 “ sent happy Establishment in Church and State.
 “ —Your Love for them will put you upon do-
 “ ing every Thing that lays in your Power to
 “ serve them; and here you have a fair Oppor-
 “ tunity, of which if you make use, it cannot
 “ but do you Service, and may be a Blessing to
 “ them.

“ them.—Pray for them at the appointed Hour
 “ (namely from eight to nine every *Sunday*
 “ Evening.)—Determine through God’s Assist-
 “ ance, that nothing shall hinder you from join-
 “ ing us.—Break through all Engagements, all
 “ Hinderances to meet at the Throne of Grace,
 “ the Lord’s People.—[Consider that God know-
 “ eth his secret ones, and will reward them
 “ openly.]—And moreover for your Encourage-
 “ ment remember, that he who sitteth upon the
 “ Throne is the GOD WHO HEARETH PRAY-
 “ ER, and who has invited you (*Psalms* l. 15.)
 “ to call upon him in the Day of Trouble; so
 “ will I hear thee, says he, and thou shalt
 “ praise me.”—What a comfortable Promise is
 here to animate every one to make Part of
 this praying Congregation!

L E T T E R LXIII.

Dear Sir,

Tuesday Morning.

I Should think my Friendship very weak, and
 quite unfledged, if I could be offended with
 the Freedom, for which you apologize. Those
 who were anciently united in the Bonds of
 Christian Friendship, had this generous Senti-
 ment for their Motto,—*Anicorum † omnia commu-*
nia, præter Uxores.

† Friends have every Thing in common except
 their Wives.

I rejoice with you in the hopeful young Gentleman's Recovery; a Pledge, I trust, of his eminent Proficiency, and extensive Usefulness, in the Gospel Cause.

I acquiesce entirely in Dr. C**'s Reasons; perhaps, if there was much of the pure Evangelical Peculiarity in the recommendatory Verses, it might be a forbidding Circumstance to some Readers.

Mr. *** is very obliging; his Cautions are very friendly. I will not speak so plainly to Mr. W. as to him. I wish, if it be God's gracious Will, that your little Treatise may be like Dr. Doddridge's Works, acceptable to every Reader. You see by the Expressions I have taken the Liberty to underline, that Mr. *** sees the great Truths of Christianity inverted, just as we see Objects in a concave Speculum. The good Works, according to his Scheme, are the recommending Cause, and the blessed Redeemer only like the Master of the Ceremonies, merely to introduce them with a *good Grace*. No, we have not so learned Christ; he is our Righteousness, as well as our Sanctification. We are accepted in the Beloved, "In him shall all the Seed of *Israel* be justified, and in him shall they glory."—This is the epidemical Mistake, but I hope God will send out his Light and his Truth, and rectify our Misapprehensions.—I dare say, that amiable and accomplished Gentleman, that exemplary and shining Christian, that very zealous and successful Preacher, Mr. T——n will be highly pleased to receive the Present of your little Treatise; his
good

good Heart will exult to see your open Acknowledgement of the Saviour whom he so dearly loves.—I hope to see you, or hear from you, before you take your Journey, and am, with increasing Esteem and Affection,

Most cordially yours,

J. HERVEY.

L E T T E R LXIV.

Dear Sister,

I Hope this will find my Father better ; I heartily wish and daily pray, that the God of everlasting Compassions may comfort him under his Sorrows—may sanctify his Affliction, and restore him to his Health, that he may recover more spiritual Strength before he goes hence and is no more seen.

I sent my Brother some Books, and humbly beseech the Giver of every good Gift, to accompany them with his heavenly Blessing ; for what he blesses is blest indeed.

I could be truly glad to hear your Complaints are removed—but if they continue, don't be discouraged.—Whom the Lord loveth, he chastiseth. God had but one Son without Sin, but none without Sufferings. Oh ! that his infinite Goodness may sanctify your Tribulations, that they may be a means of weaning you from the World, and bringing you to Jesus Christ ! then

you will one Day say with the *Psalmist*, It is good for me that I have been afflicted.

I am, &c. I—

J. HERVEY.

LETTER LXV.

My dear Friend,

Friday Evening.

AS to the Matter of defending ME, I think “*Non est tanti.*” I am ten thousand Times more for your conversing like a Christian on every Occasion: Take all proper Opportunities of glorifying your divine Master, and be spreading abroad the Savour of his blessed Name: It would bring Dignity to your Character I am persuaded, and would command Reverence even from Gainsayers, if you was sometimes to make a frank Declaration on this Head, and act accordingly. Don’t scruple to bid your Patients seek to God for a Blessing; when they are recovered, remind them of their Obligations to the almighty Physician; they are restored to Health, not for the poor Purposes of eating and drinking a little more, but to acquaint themselves with Christ Jesus, to prepare for Eternity, and make their Salvation sure. This would be truly graceful, might do much Good; and should any one find Fault with this Practice, he must not pretend to the Piety of a Christian; he has not the Religion of a Heathen; such a one should remember the Conduct, and consider the Sentiments of your Brother *Japis*.

Non

*Non hæc humanis Opibus, non Arte magistrâ
Proveniunt; neque Te, Ænea, mea Dextera servat:
Major agit Deus; atque Opéra ad majora remittit.*

Virg. Æn. Lib. xii.

No mortal Work is THIS; no Cure of mine;
Nor Art's Effect, but done by Hands divine:
'Tis God *Æneas* to the Battle sends;
'Tis God preserves his Life, for greater Ends.

Thanks for your Advice about what I recommended to your Consideration, and about my own Health; God has been better to me, than my apprehensive Heart expected. O! that so long as I have Breath, it may be employed to his Honour, who forgiveth all our Sins, and healeth all our Infirmities, and when he heals them not, will make them a Blessing.

Do, my dear Friend, persist in a prudent Way, to bear your Testimony for a Master, who has bought you with his very Life, and intends to make you Partaker of his everlasting Kingdom. If this does you or yours any real Harm, reproach me with it, when we shall both stand in the Presence of the whole World, and before the Tribunal of our Judge.

Ever yours, while

JAMES HERVEY.

P. S. You tell me that "your Business has lain
" so wide, and you have been so much hurried

“ this sickly Time, that you have scarcely had
 “ a Quarter of an Hour to yourself for these
 “ last three Weeks.”—Oh! my dear Friend!
 how much soever you may be hurried by the Dis-
 tance and the Multiplicity of your Avocations,
 don’t forget to pray for that Wisdom which is
 profitable (or useful) to † direct us, even in the
 smallest Matters, much more in all great and
 weighty Affairs.—You who move in so conspicu-
 ous a Sphere, so large a Field of Action must have
 very particular Occasion, very pressing Necessity
 for divine Direction; and therefore that important
 Ejaculation, DIRECT ME, O LORD, should ever be
 uppermost in your Thoughts.—“ Take ye Heed,
 “ Watch and Pray,” this is the kind Admonition
 of the blessed Jesus, who well knows the human
 Frame, and sees how very liable we are to
 be drawn aside by a Variety of Temptations with
 which we are daily surrounded.

L E T T E R LXVI.

Dear Sir,

AS the Interval between the Hour of our
 Dissolution, and the Day of Resurrection,
 will, in all Probability, be very considerable, much
 longer than the Time of our Continuance on
 Earth; it is a very reasonable and important En-
 quiry, to examine into the Circumstances of this

† Eccl. x. 10.

State. The Scripture, our infallible Director, which is (so copious upon all the grand Articles of Religion, and) silent upon nothing that relates to the true Happiness of Mankind, has not left us without Information in this Particular. Whereas, all other Writers grope in the Dark ; not one of them has been able to draw back the Curtain, or give us (any) the least Insight into the invisible World : It is to them, and in all their Systems, an absolute *Terra incognita*.—A few of the scriptural Discoveries may be seen, in the Answer to the following Queries.

1st, When the Souls, the Souls of the Righteous, depart from the Body ; by whom are they received ?—By holy Angels. The Angels were ministering Spirits to them, in the Days of their Flesh, and will be their Guard and their Convoy, when they relinquish the earthly Tabernacle. When *Lazarus* died, he was carried by Angels.—What a comfortable Privilege is this ! not to be left solitary and desolate, like a Shipwrecked Mariner on some unknown Coast ; but to be under the Guidance and Protection of those benevolent Beings !

2dly, In what Place are they lodged ?—This is described, not from our Ideas of Locality, or any Properties of Space, but from the Society and the Enjoyments. It is not very material, whether they are above or below, in the Heaven of Heavens (which, I think, is most probable) or in some separate Mansion. A disembodied Spirit,

Spirit, if under the Wrath of God, must every where be extremely miserable; if surrounded with his Favour, will every where be exceedingly happy. To such a Spirit, that has no longer any Connection with sensible Things, God's Smile must be Heaven, God's Frown must be Hell.—Where-ever this Region lies, we are sure it lies under the Beams of the Sun of Righteousness; Christ is there, and where he is present, Happiness cannot be absent. Thou shalt be with me, is his Promise to the penitent Thief.—*Abraham* is there, the Friend of God, and Father of the Faithful. *Lazarus*, we are told, was carried into *Abraham's* Bosom, and where he resides; where all the Children of God, and Heirs of Glory dwell, there must be Pleasures.—Such Pleasures, that the Place is called *Paradise*; thou shalt be with me in *Paradise*; the delightful Garden of *Eden*, which the Lord himself planted, and which innocent Man inhabited, was incomparably the finest, noblest Spot in this sublunary World; and this is used to give us some faint Representation of these blessed Abodes, where the Souls and Spirits of the Righteous remain till the Shout of the Archangel and the Trump of God summon them.

3dly, How soon are they lodged in this desirable Situation?—Without Delay. I find no Mention of any intermediate Purgation, or of any Period for Inactivity and Forgetfulness. To Day shalt thou be with me, is our Lord's Expression; and it is observable, that the *Jewish* Day

Day was very near closing, when our Saviour gave up the Ghost; nearer still when that converted Malefactor expired.—I have a Desire to be dissolved, says *St. Paul*, and to be with Christ; he speaks of his Release from Clay, and his Introduction into the Redeemer's Presence, as instantaneous. No sooner does the former commence, but the latter takes place.—What an Encouragement is this to fight the good Fight of Faith, and finish our Course, with Alacrity and Diligence! since we are not to wait in wishful but disappointed Expectation: No, the very Moment our Warfare is accomplished, our Reward begins.—Which reminds me of another Inquiry.

4thly, What is the Condition of holy Souls, in this separate State?

1st, They rest from their Labours; from all the Disorders, that afflicted their Bodies, from all the Temptations, that disquieted their Souls. They are no longer ridiculed and persecuted by ungodly Men. They have no more Conflict with the Powers of Darknes and their own Corruptions; Sin and Sorrow cease eternally. They are freed, entirely freed, from every Evil.

2dly, They enter into Peace. They have then Peace with God, Peace in their own Thoughts, Peace with fellow Saints, which passeth all Understanding.—Peace implies a positive Happiness.—Peace in the scriptural Language, denotes all Manner of Blessings, and such is its Import in the preceding Passage. In this
large

large Extent will it be made good to the Righteous. When they relinquish the earthly Tabernacle, the Scales of Ignorance fall from their Understandings ; their Will is wonderfully conformed to Christ's ; every Weight drops off from their Affections ; and their Holiness is exceedingly confirmed : They are honoured with nearer Approaches to God, they are favoured with clearer Manifestations of his Glory, they feel richer Emanations of his Love, and are more and more transformed into his Image ; every Doubt vanishes, and they rejoice in the Prospect, the assured and refreshing Prospect of receiving all the Fulness of their everlasting Felicity. I said Fulness, for though the Felicity of the Soul upon its Dismission from Mortality is great, is high, is to us inconceivable ; yet it will not be compleat till the Body is re-united to it, re-animated by it.—Then that will not only be rescued from Corruption, but made like unto Christ's glorious Body, will be dignified with divine Approbation, and that before the largest Assembly of Men and Angels ; they will receive a Crown of Righteousness, they will sit on Thrones and judge the apostate Angels ; they will then possess the Kingdom prepared for them from the Foundation of the World.

What is said of the Righteous may lead us to some proper Conceptions with regard to the Wicked and their State—the one is the Reverse of the other ; as they were quite dissimilar in their Life, in their Death they are equally different.

ferent. If the Righteous are committed to the Care of benevolent Angels, the Wicked it is very probable are abandoned to the Insults and Rage of malevolent Spirits. If the Righteous are admitted into Mansions of Bliss, the Wicked are consigned over to the Places of Horreur and Torment, where is all the Misery which is expressed by Weeping and Wailing; all that Self-condemnation and Anguish, which is expressed by Gnashing of Teeth. If the Righteous enjoy the Calm of uninterrupted Tranquillity, and the Light of perpetual Sun-shine; the Wicked are reserved in Chains of Darkness unto the Judgment of the great Day. Wearied by their own ungovernable Passions, stung by eager but unsatisfied Desires, haunted by a stern upbraiding Conscience.—In a Word, while the Righteous are looking for that blessed Hope, and the glorious Appearing of the great God, and their Saviour Jesus Christ; they are trembling under the dismal Apprehensions of that dreadful Day, when Jesus Christ shall be revealed in flaming Fire.

I add only a Remark on that Text of St. *John*, to which we are so much obliged in this Enquiry, “Blessed are the dead which die in the Lord,” &c.—The Lord must certainly signify, the Lord Jesus Christ.—To die in him, must, I think, imply dying in his Faith, so as to be one with him; interested in his Mercy, renewed by his Spirit, and conformed in some prevailing Degree to his Image. May this be the State of our

VOL. II. R Souls,

Souls, while we live here, and when we depart hence. Then that will be fulfilled to our unspeakable and eternal Comfort, which is spoken by another Apostle, "To me to live is Christ, and to die is Gain."

I am,

Dear Sir,

Yours sincerely,

JAMES HERVEY.

LETTER LXVII.

Dear Sir,

YOUR Observations are perfectly just, and Dr. Doddridge's Remarks are admirably judicious; his Alterations are indeed excellent and charming. Oh! may they be equally impressive on me, as I transcribe them, and on all that may hereafter read them! Many most solid and valuable Corrections has the Doctor already made in my little Piece, but, in my Opinion, these are beyond them all; I cannot but wish he had Leisure, to have went through the whole with his improving Strokes; but, as the Business of his Academy and Ministry is so various, and so important, I cannot prevail with myself to make such a Request; I will try, and do the best I can, to proceed on the Plan which he has form-

ed, and to follow (*magno licet intervallo*) the Example he has set. Be so good as to make my most grateful Acknowledgments, let your Tongue speak, for really my Pen cannot write, how greatly I am obliged to him. I will venture to turn, what was used formerly as an Imprecation, into a Wish and a Blessing on this Occasion, “ May God do so to him and more also ! ”

—O ! that our Writings may be accompanied with the blessed Spirit ; and that the Spirit of our Writings may be operative on our Hearts, and apparent in our Conversation !

Ever yours while,

J. HERVEY.

L E T T E R LXVIII.

My dear Friend,

Weston, Saturday Morn.

I Thought of you in a particular Manner on *Thursday*, being the sad Anniversary on which your late excellent Lady resigned this Life ; and at the same Time I thought on those tender Lines,

*Jamque Dies, ni fallor adest ; quem semper acerbum,
Semper honoratum, sic Dii voluistis, habebo †.*

Virg. Æn. Lib. V.

† The *English* of which is—“ Now the Day if I mistake not is at Hand, which (such has been the Will of Heaven) I shall always account a Day of Sorrow, always a Day to be honoured.”

I cannot but take Notice of the Wisdom and Piety of my favourite Poet, he teaches his Hero to resolve all afflictive and dark Dispensations, into the gracious Will of God; and to derive his Consolation from this Belief. *Sic Dii voluistis*, is a Sort of Imitation of the good old Priest *Eli*, It is the Lord, let him do what seemeth him good. It is not much unlike the exemplary Acknowledgement of the Patriarch *Job*, The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord!

I am thankful for your Present of *Vanierii Prædium Rusticum*. It is a very beautiful Piece: *Uni Virgilio secundus*, the most elegant and correct Latin Composition, that I have met with among the Moderns.

I have no Fault to find, and no Alteration to offer, with regard to the little Tract that you submit to my Correction.—But what shall I say, to my dear Friend himself? Oh! what Opportunities of doing Good, substantial and immortal Good, do you lose, do you squander away! Opportunities, that are flying from you upon the swiftest Wings of Time; and when once gone, are never to be recovered.—I don't so much as think of your neglecting Business; but do let the World see, that Business may be managed, great Business managed, and yet Christ and eternal Ages not forgot. Let Men see, that the Comforts of Christianity, the Privileges of the Gospel, are so truly delightful, as to be the most effectual sovereign Refreshment, under the Fa-
tigue

tigues of a burthensome Employ. Thus doing, you would be a Credit and high Recommendation to Religion; and blessed would you be, if your Master, when he cometh should find you so doing.—You will excuse my Freedom; and in Return, I will not cease to pray, “that the
“ Love of Christ may constrain you.” 2 Cor. v. 14.

I am,

Affectionately, and

Sincerely yours,

J. HERVEY.

LETTER LXIX.

My dear Friend,

Tuesday Morn.

WELL might Dr. Doddridge say, “that in
“ Saurin’s † Sermons, the Excellencies of
“ Demosthenes and Cicero were united.”—Never did I meet with any thing equal to the Passages which the Doctor was so obliging as to translate, purposely to give me some Ideas of this celebrated Writer.—He seems to have understood the Gospel well, and all the Powers of Oratory

† Saurin’s Sermons were originally wrote in *French*;—have passed through various Editions;—are now printed in twelve octavo Volumes, and may be had at *Vaillant’s* in the *Strand* for two Guineas a Sett.

R 3

were

were combined in him.—I dare say he preached from his Heart, and the Grace of God accompanied his Words.—If I have been so much affected merely by this desultory Translation, how much more should I be transported, was I (like you) sufficiently skilled in the *French* Language to read the Original itself. *Saurin* it seems was a Protestant, and I am told that in *Holland*, where he exercised his Ministry, that the Streets were so crowded for several Hours before the Service began, that 'twas very difficult to gain Admission.—Is it not astonishing that the Sermons of so popular a Preacher, and so eminent a Writer, should not as yet have been put into an *English* Dress?—But this I presume is owing to the Difficulty of doing Justice to an Author of his extraordinary Genius.—I am well aware that few are equal to such an Undertaking, but if there was a spirited Translation of these animating Sermons, published in weekly Numbers, they would be well received, and might, through the divine Blessing, be the Means of doing much good to the Community.

I have been enabled, blessed for ever be God ! to perform my Office, and preach to a crowded Congregation. “ Jesus said the third Time, “ *Simon, Son of Jonas, lovest thou me?*” was the Text. O ! that it may be the Power of God to the Salvation of the Hearers !—I hope, my Disorder in my Head, and Pain in my Teeth, are not increased, though I felt the cold Air breathe upon my Face ; for the Church was so thronged,

thronged, that it was not practicable to shut the Door. Oh! for Faith in the almighty Guardian, the almighty Physician!—

This, I presume, will find you safely returned from *London* to your own Habitation; but though come back to your resting Place, yet more and more sensible that we are but Strangers and Pilgrims on the Earth.

I hope ere long to see you at *Weston*; for I can assure you, my dear Sir, that amongst the many, many Friends that dearly love you, no one can have a more affectionate Regard for you than

Yours unalterably,

JAMES HERVEY.

L E T T E R LXX.

My dear Friend,

Saturday Morn.

I Have no Heart to take any Medicines. All but Christ is to me unprofitable; blessed be God for Pardon and Salvation through his Blood: Let me prescribe this Cordial for my dear Friend.

May your Health be renewed as the Eagle's, though mine has long been fading as a Leaf! and may we both from our Hearts adore the Dispensations of our God and Saviour, which, though to us ward very different, are in all Respects very good.

We were drinking Tea Yesterday; and I heard one of the Company say, to whom you had

R 4

given

given Bishop *Wilson* on the Sacrament — This is Dr. S**'s Gift. Oh! that God may give him, to eat the Flesh, and drink the Blood of Christ! and to live by Faith on the unsearchable Riches of a Redeemer! — Then we shall ere long, eat Bread and drink new Wine together, in the Kingdom of our Father.

I have not yet wrote to *Biddeford*; but the Affair you desired me to enquire about, shall not be forgot when I next write thither. — Can you excuse my dilatory Proceeding? Business, to my languid Spirits, is like the Sons of *Anak* † to the *Israelitish* Spies, so forbidding and so formidable.

The Reasons you urged, I have considered; I really know not how to act. — May the unerring God vouchsafe to guide a poor Sinner. — Now, where is my Faith in that divine Promise, In all thy Ways acknowledge him, and he shall direct thy Paths? 'Tis scarcely so much as a Grain of the smallest Seed, blessed Jesus increase it in us both.

—Do you, as you formerly did, commit your Way unto the Lord, and beseech him to bring it to pass? My dear Friend, let us look more unto God; for we have a Friend in the Court of Heaven; we have an Advocate with the Father, Jesus Christ the righteous.

Ever, and inviolably yours, while

J. HERVEY.

† See *Numb.* xiii. 28.

LET-

L E T T E R LXXI.

My dear Friend,

YOUR very kind Present is come to our Hands, and has made its Appearance. You give me, as *Theron* says, Εὐχαριστοῦ ἐννεύχου.

All can say, is, may the Lord supply your every Need (both bodily and spiritual) according to his Riches in Glory by Christ Jesus.

I am sorry, my Brother wrote so warm a Letter to Mr. *A—y* about his Attempt to purchase the Closets at *Weston*, which lie so commodious for us. — The World's Maxim is, Catch as catch can. But our Saviour's Direction is, Be anxious for nothing.—Never fear, but we shall make a Shift without these Closets to pass through the Wilderness, and arrive at the heavenly *Canaan*. Were not your Thoughts upon that eternal Home, when you attended Mr. *L ****'s Corpse to the Tomb? One of the Texts, to which I directed my People on *Sunday* was † *2 Cor. v. 1.* and which, I hope, the omnipresent God is now impressing on their Consciences, and mixing with Faith.

The elegant *Paterculus* I here return ; and the evangelical *Marshall* I recommend to your repeated

† We know that if our earthly House of this Tabernacle were dissolved, we have a Building of God, a House, not made with Hands, eternal in the Heavens.

Perusal,

Perusal. I wish you studied him more, for then you would like him better than you seem to do at present; you own there are many excellent Directions in him; and those Parts which you now think obscure, would not appear so on a more intimate Acquaintance with the Author.

I am glad to hear such a Character of Mr. **. I hope you will be an Instrument in our Lord's Hand, of improving his valuable Dispositions, of ripening the Man of Honour, into the Servant of Christ.—I think Dr. *Akenfide* † has, if not spoiled his Ode, much injured the Dignity and Beauty of his Sentiments, by writing in *Spencer's* Measure, and sometimes in his drawling Stile.—“ While he doth Riot's Orgies haply Share.”—For an Ode, where we expect all the Harmony of Numbers, and the highest Polish of Language, this Manner surely is improper.—I keep it a little longer, perhaps it may please better on the second Reading.

—I wish you and your Lady much Joy at *Christmas*, or rather all Joy in Christ. He is come, he is come to judge the Earth; to do that for enslaved and ruined Mankind, which the heroic Judges of old did for *Israel*—to deliver them from Bondage, and establish them in Peace. Is not this the Sense of *Psal.* xcvi. 11, 12, 13.—Ah! what pity! that, while so many Heroes are celebrated, Jesus the Desire of Nations, and the Brightness of his Father's Glory, should be

† See Letter LIV. Page 174.

totally disregarded. Thou High and Holy One,
 since Authors of Genius with-hold the Tribute
 of Praise, glorify thy Name by a Worm, by
 Impotence, by

JAMES HERVEY.

L E T T E R LXXII.

Reverend and dear Sir, Weston, June 7, 1759.

DON'T you take it amiss, that I have answered your last kind Letter no sooner ! I have such a Multiplicity of epistolary Engagements, and such a poor Pittance of Strength, that I cannot be so punctual in my Acknowledgments, as my Friends may expect, and as I myself wish.

You desired to see Mr. *Boyse's* Letter to me :— I here inclose it ; and it should have been sent to you earlier, but I could not find it amidst the confused Heap of my Papers till Yesterday.—I am very sorry to hear he is so ill, as there is little Probability of expecting any Thing further from his masterly Pen.—I really think his little Poem, intitled *Deity*, (in which he is not unmindful of the great Redeemer) is as useful and fine a Piece † of Poetry as most in the *English* Language.—I so much admire it, that I have insensibly as it were got it by Heart. God grant that it may be influential on every Reader.

I was reading the other Day a curious Book written by Mr. *Fleming*, and intitled, *The Ful-*

† See Letter XXXVIII. Page 191, Vol. I.

filling of the Scriptures complete; in which I met with a valuable Quotation from *Luther's* Letter to *Melanchthon* who was then in much Anguish on the apparent Hazards of those Times. “If this (says *Luther*) be the Cause of God, and not of Man, then all the Burthen should be cast on him. Why dost thou afflict and torment thyself, seeing God hath given his Son for us?—Why do we tremble or fear! Will he forsake us in smaller Things, who hath given us so great a Gift?—Is Satan stronger than God?—Should we fear the World, which Christ has overcome? If the Cause we contend for be not the Truth, let us change; but if the Cause be holy and just, why do we not credit the Promise and Faithfulness of God.—It is certain Satan can reach no farther than this present Life, but Christ reigneth for ever, under whose Protection the Truth now is, he will not fail to be with us unto the End.—If he be not with us, I beseech you tell me where he shall be found?—If we be not of his Church, do you think that the Bishop of *Rome* and our Adversaries are of it? We are indeed Sinners, but Christ is true, whose Cause we have in Hand; which he has hitherto maintained without our Counsel, and so he will do unto the End.”—*Mr. Fleming* then justly observes, that *Luther* rested on Christ, when all visible Props broke under him.

What animating Considerations are these under all the Discouragements we may meet with in our ministerial Labours?—How does the Work
of

of the Lord prosper in your Hand? May you be in this Respect as a fruitful Bough by the Wall; may your People sit under your Shadow with great Delight, and your Fruit be sweet unto them!

I am,

Yours, &c.

J. HERVEY.

The following is a genuine Copy of Mr. *Boyse's* † Letter to Mr. *Hervey*.

Reverend and dear Sir,

“ FOR your tender Admonitions and excellent Advice, I am truly indebted to you ;
 “ as they discover a generous and compassionate Concern for my better Part.—I bless God I
 “ have reason to hope, that great Work is not
 “ to do ; for of all the Marks of Infatuation, I
 “ know amongst Men, there can be none equal
 “ to that of trusting to a Death-bed Repentance.
 “ I do not pretend to vindicate my own Conduct—nor can I ever forget the very Christian

† Mr. *Boyse* died soon after he wrote this Letter to Mr. *Hervey*.—His Poem intitled *Deity*, passed through several Editions, and was printed by *Roberts* in *Warwick Lane*. Price One Shilling.

“ Sense

“ Sense of my Condition and Misfortunes which
 “ (notwithstanding all my Misbehaviour) you
 “ have so pathetically expressed.—The Follies
 “ of my Youth have furnished a plentiful Har-
 “ vest of Reflection for my latter Years, as I
 “ have been now for a long Time in a manner
 “ buried from the World, so it has been my
 “ Endeavour to spend that Time in lamenting
 “ my past Errors, and in pursuing a Course of
 “ Life void of Offence towards God and Man.

“ I have learnt to trust in God as my only
 “ Portion, to bless him for his Fatherly Correc-
 “ tions, which have been much gentler than my
 “ Demerit; and by which I have been taught
 “ to know him and myself; his infinite Mercy
 “ and Goodness; my own Ingratitude and Un-
 “ worthiness, so that I may truly say with the
 “ returning Prodigal, “ Father, I have sinned
 “ against Heaven, and against thee, and am not
 “ worthy to be called thy Son.

“ My Health is in a very precarious State; and
 “ the greatest hopes of Recovery I have (which
 “ are very small) arise from warm Weather
 “ and the Country Air.—I thank God I am
 “ absolutely resigned to his holy and blessed
 “ Will. I have seen enough of the Vanity
 “ and Folly of earthly Things, and how insuf-
 “ ficient they are to satisfy the Desires of an
 “ immortal Soul. I am sensible of my own
 “ Wretchedness and Nothingness, and that my
 “ only Hope of Salvation is thro’ that blessed

Re-

“ Redeemer, who died to save lost Sinners.—This
 “ is my Rock of Hope against an approaching
 “ Eternity.

“ May you long, Sir, taste those true and un-
 “ fading Pleasures, which attend the Practice of
 “ Religion and Virtue; and may you, by your
 “ shining Example, be a means of turning many
 “ to Righteousness: This is the sincere and ever
 “ grateful Wish of

“ Your most obliged, and

“ Faithful Servant,

“ S. Boyse.”

L E T T E R LXXIII.

Dear Sir,

THE following is an Extract of a Letter,
 wrote by a young Creature, labouring un-
 der an incurable Distemper, and languishing in
 the near Approaches of Death.

“ I am at this Time more happy than Tongue can
 “ express.—Never did I feel so much of the Love of
 “ Christ shed abroad in my Heart, as now. He has
 “ given me full Assurance that he has out of Love
 “ to my Soul cast all my Sins behind his Back,
 “ (Isaiah xxxviii. 17.)—And oh! why need I fear
 “ Death, when the Sting is taken away?—No!
 “ though I am a Sinner, yet I have an Advocate
 “ with the Father: and though while I continue
 “ in this vile Body, I fear, I shall too often grieve
 “ him,

“ him, yet is his Love still the same; which makes me
 “ abhor myself, that ever I should sin against so kind,
 “ so compassionate a Saviour.”

See by THIS how the Poor receive, how the Poor believe, and how the Poor adorn the Gospel of God our Saviour. THIS has indeed no great Authority to dignify it, no Flowers of Eloquence to recommend it; nothing but the transparent Sincerity, and the native Sublimity of its Piety. It breathes however the very Spirit which I long to attain; and though it comes from a Person in low Life and of no Education, yet I believe very few, even amongst the Names of highest Distinction for Wit, Genius, and Learning, will be able in the same Circumstances, to exercise the same Magnanimity of Mind.—I am,

Yours, &c.

LETTER LXXIV.

My dear Friend,

I Truly sympathise with you in all your Calamities; but to be afflicted more or less is the common Lot of God's People; and it is frequently their Fate to be exercised with frowning Providences in a remarkably grievous Manner.—Under such Circumstances we should suggest soft Hints of Admonition, with the same friendly Intention as actuated the Prophet *Jeremiah*, when he addressed this Exhortation to his Countrymen, Let us search and try our Ways,
 and

and, if we are found Delinquents, turn again unto the Lord, *Lament.* iii. 4.—We should likewise comfort each other by observing that God, who heareth Prayer, has Bowels of everlasting Compassion, and does not willingly afflict the Sons of Men; that this adorable God has given his all-glorious Son to be a bleeding Sacrifice for our Sins; and that if he withheld not his Son, his only Son, but delivered him up for us all, how shall he not also with him freely give us all Things?—All Things that pertain to Life and Godliness; to Subsistence here, and Salvation for ever.—Prompted by the infinite Benignity of his Nature, and engaged by his inviolable Promise, he never faileth those that seek him.—O! how ready is he to give his Holy Spirit! to give all Happiness to those that with an humble Sincerity will apply to him; infinitely more ready than we are to give our Children a Morsel of Bread to save them from perishing with Hunger.—These are indeed comfortable Considerations, and are the strongest Reasons why we should continually be making our Requests known unto him.

I fear Mr. *Sm—h* is a very bad Man, and too justly deserves the Name you give him.—Labourers I am told are distressed by his neglecting to pay them; which I can assure you very much grieves me, nor is it in my Power to redress them:—I wish it was;—they should soon see what it is to have to do with one, “who nameth “the Name of Christ.” *2 Tim.* ii. 19.

Please to lend me Dr. *Squire's Indifference for Religion inexcusable*.—I mightily like the Title of it—He bears too so good a Character both as a Scholar and a Man, that I hope it will be an Antidote against the fashionable and growing Indifference to Religion.

Did you ever see a Shilling Poem intitled *The Battle of the Sexes*? 'Tis wrote in the Spirit of *Spenser*, and is indeed one of the prettiest Things I ever met with.—But it is very evident that the Author has taken his Plan from *Fletcher's Purple Island* †. The celebrated *Pitt* of *New College*, who translated *Virgil* and *Vida*, has wrote a complimentary Copy of Verses, which are prefixed; a Specimen of which I have here selected to shew you the Nature of it.

“ What Muse but your's so justly could display,
 “ Th' embattl'd Passions marshall'd in Array?
 “ Bid the rang'd Appetites in Order move,
 “ Give *Lust* a Figure, and a Shape to *Love*?
 “ To airy Notions solid Forms dispense!
 “ And make our *Thoughts* the Images of *Sense*!
 “ Discover all this rational Machine,
 “ And shew the Movements, Springs, and
 “ Wheels within.”

† See the fifty first Letter in this Volume.—Compare several of the personified Virtues and Vices depicted by *Fletcher* in his *Purple Island*, (*Canto vi. to Canto xii.*) with some of those drawn by the Author of the *Battle of the Sexes*.

As I was looking yesterday at my Preface to the new Edition of *Jenks's Meditations*, I observed in the Catalogue of his Works, that, either through my own or the Printer's Negligence, two little Pieces are omitted; one of them is his *Serious Thoughts on the wonderful God*; which is very useful in assisting us to form proper Notions of the divine Perfections: The other is his *Glorious Victory of Chastity*, exemplified in *Joseph's* hard Conflict, and happy Escape. — 'Tis Pity that this little Piece is not more regarded by Parents, as 'tis perhaps the best † Thing of its Size, ever wrote on the Subject, and ought to be put into the Hands of all young People; for, as *St. Augustin* justly observes, *Inter omnia Certamina Christianorum duriora sunt Prælia Castitatis; nam ibi continua Pug-*

† The Price of *Jenks's Victory of Chastity* is a Shilling only; and very fit for those who have little Leisure for Reading; but the completest Treatise of this Kind is the celebrated *Osterwald's on Uncleanneſs*; wherein the Nature of it is considered, the Causes and Consequences of it; and likewise the Duties of such as are under the Guilt of it: To which is added a Discourse concerning the Nature of Chastity, and the Means of obtaining it. Price four Shillings. This was the same *Osterwald* who wrote the Treatise concerning the *Causes of the Corruption of Christians and its Remedies*, which *Bishop Burnet* ordered his Chaplain to translate from the original *French* into *English*.

na, & rara Victoria †.—If another Edition of *Jenks's Meditations* should be demanded; and if it should please God to take me to himself before that Time, I here desire the Favour of you to see, that these two little Tracts be inserted in the Catalogue of Mr. *Jenks's* Writings, given in my Preface to that Book by,

Your ever affectionate, &c.

JAMES HERVEY.

LETTER LXXV.

Dear Sir, Weston-Favell, August 13, 1756.

YESTERDAY I received the Favour of your Letter;—was surpris'd to find you so near me; and grieved to hear of the Occasion. Oh! that both of us may be enabled to cast all our Care upon the Almighty! for surely he who gave—not an Arch-Angel—not a World—but himself—his most blessed Self for our Sins—surely he careth for us.

† The Meaning of which is, “Amidst all the
“ various and sharp Encounters in the Christian
“ Warfare, the Attacks on our Chastity are perhaps
“ the most formidable, as the Combat is strenuous
“ and lasting; a complete Victory being rarely ob-
“ tained.” How much therefore does it behove us,
to call in every Auxiliary and to put on the complete
Armour of God that we may be able to stand against
the Wiles of the Devil.—See the fifth Edition of *Gur-
nall's Christian Armour*, and *Ephes. vi. 11.*

Yes,

Yes, dear Sir; I think from my very Heart, that the grand Controversy which the King of Heaven has with our Nation, is for our prevailing Contempt of his most adorable Son Jesus Christ. A Gift, compared with which every Thing in Earth or Sky, is lighter than Dust upon the Scale. A Gift, by which an omnipotent and eternal God not only demonstrates, but commands his Love. Matchless then and unspeakable must it be! — See! how the Prophet *Isaiah* exults and triumphs in this glorious Gift. With an Ardour of Gratitude, and with a Transport of Delight, he cries; To us a Child is born; to us a Son is given; in whose Person is a Dignity, and in whose Righteousness an Efficacy, infinitely surpassing the Power of Thought. And should not such a Gift be the darling Topick of our Conversation; be the avowed Glory and the general Joy of our Nation? Yet strange to tell! afflictive to observe! this divinely excellent Gift is forgot, is rejected, or treated with the most cold Indifference. Where are the People, who mention it, or can bear to hear it mentioned in their Company? Instead of being in Raptures at the Sound, are they not disgusted and chagrined? — And does not God behold all this? Did he ever receive so horrid an Affront, or is it possible for his Creatures to act a more contumelious and disdainful Part? — But whither am I running? — Pardon me, dear Sir, Pardon my full Heart—my wounded Heart—which has concurred to aggravate this

crying Iniquity.—O ! that its invariable Language, for the future, may be ; God forbid, that I should glory, or rejoice, or confide, save in the Cross of Christ Jesus my Lord : In him I have Pardon of my Sins ; in him I have Peace with God ; in him I have eternal Life. Therefore “ him first, him last, him midst, and without End,” † will I remember, acknowledge, celebrate.

Now you are come so far, could you not make a little farther Excursion ? Could not you favour us with your Company at *Weston* ? Where you would find a plain House and a faithful Heart open to receive you.—I have no News from the literary World ; and my Orders to my Bookseller are few.—But having Occasion to write, not long ago, to *Amsterdam*, I sent for all my favourite Author’s Works : *Witfius* I mean ; the polite and pious *Witfius*.—My Bookseller is reprinting, in two Volumes at my Desire *Jenks’s Meditations* ; which I propose to recommend by a prefatory Address to the Publick.—Let me soon hear from you, if I cannot see you. And may your Letter be in every Sense an Evangelist.

Ever yours, while

JAMES HERVEY.

† *Milton.*

LET-

L E T T E R LXXVI.

Weston Favell, April 28, 1757.

WHAT has my dear Friend been speaking for the Honour of HIM, who saved his Life from Destruction?—How are you?—How is your Lady after your great Fright †, and greater Deliverance?—Calm, now, I trust, and no Emotions in your Mind, but of Gratitude to the great Preserver of Men, who kept all your Bones, so that not one of them is broken.

Now, I hope, you will be steadily and uniformly serious. You see, God warns you, yet spares you. To others, he has appointed such Dangers as beset you yesterday, to be the Messenger of Death; to you, he has designed them only as an Admonition of Love; hear then your PRESERVER's Voice. Trifle no longer with Christ and his

† The Gentleman was driving his Wife in a one Horse Chair, when the Horse suddenly took Fright, and flung his hinder Leg over one of the Shafts, just by the Side of a very deep Ditch; being thus entangled, and a high mettled Horse, he kicked with all imaginable Fury, and several Times his Hoofs came within a Hair's Breadth of their Heads:—They called in vain on their Servant who had loitered behind, and they must both have inevitably been dashed to Pieces, had not the Horse by the Violence of his Kicking, broke the Harness, Bar, and Shafts, and thus fortunately disentangled himself.—This Accident happened near Mr. *Hervey's* House; to which they then went.

Salvation ; be zealous, I mean discreetly zealous, for your Saviour, and for that Gospel, which you understand better than most of our Clergymen.—How can you refuse to speak boldly for such a Master, and to devote yourself to his Service in earnest, who forgives all your Backslidings, watches over you with such tender Compassion, and **WAITS**—yea, **WAITS** to be **GRACIOUS** UNTO YOU.

My dear Friend, may the Lord Jesus turn us both to himself, who is our Refuge, our Salvation, and all our Hope ; who should be our Boast, our Triumph, and all our Joy.

I long to see your amiable Friend the Reverend Mr. *Dyer's Poem on the Fleece* † —I suppose he will make you a Present of it.—When you have done with it, please to send it me.—I hear it is to be sold at five Shillings, which I cannot afford to give for it.

In your last Letter you asked me for two Guineas out of my Charity Purse, for our very deserving and very distressed Friend.—Indeed it is quite exhausted,—nay I don't think I have a single Guinea in the World, even for my own

† The *Fleece*, is an elegant and correct Poem in four Books, written by Mr. *Dyer*, who published the celebrated Poem on the *Ruins of Rome*, at which Place he lived many Years. He was originally a Painter, and afterwards Rector of *Cathrop* in *Leicestershire*.—He was near twenty Years in writing the *Fleece*.

Use ;

Use ; though I forbear every unnecessary Expence, and want many of the little Conveniences of Life, that I may be enabled to succour the worthy Servants of Christ.—I have agreed to go halves with *Rivington* in the Profits of my Book, and I always make it a Maxim, not to give till I have gotten.—Be just, before you are generous, is your own Rule too.—If the Lord pleases to prosper my Work I will very readily communicate to the Comfort of such worthy Objects as you may think proper to recommend to the Charity of, my dear Friend,

Yours, very affectionately,

JAMES HERVEY.

L E T T E R LXXVII.

Dear Sir,

MR. *Moses Brown* † has, I think, thirteen Children. One is settled in the World ; and a Friend of his has taken another for his Clerk, *Gratis*.—We propose to put out one of his Daughters to some decent Business ; by which she may have the Means of getting her Livelihood.—He has

† The Reverend Mr. *Moses Brown* (the Author of *Sunday Thoughts*, and various other Pieces) is now Vicar of *Olney* in *Buckinghamshire*, the Revenue of which is about fifty Pounds, being his only Income, fifty Years old. See in Letter LVIII. Vol. I. Mr. *Hervey*'s Opinion of him and his Writing ; even before the Commencement of their Intimacy.

been

been at a great Expence poor Man ! by the Sickness of his Family.—Your Contribution on this Occasion will be acceptable. Dr. — has offered to augment the Collection ; and Mr. *** I am sure will readily add his charitable Assistance, especially if you recommend the Case.

—We are in daily Expectation of our Friend H. I wish, you could make up the *Triumvirate of the Guests*. At all our social Interviews, our News is fetched from the Bible ; Christ is the Monarch, and Heaven the Country, on which we discourse ; O ! that I may be enabled to improve these precious Opportunities ! Not be like *Pharaoh's* lean Kine, destitute of Growth, tho' crammed with Plenty !—My Flock would have been peculiarly delighted, to have heard your Voice in the Pulpit ; they would have hung on your Lips ; and I verily believe, the Words would not have been in vain in the Lord. There's no Expedient so effectual to warm our Hearts as an unremitted Endeavour to awaken the Love of a bleeding Saviour in the Breast of others.

I am truly grieved at the Account of yourself. You know who has said, I will heal their Backslidings and love them freely ; and dare we by giving way to Unbelief make the God of Truth a Liar ? Hear the Words of the Lord spoke by *Jeremiah*, Ch. iii. 12. Return thou Backsliding *Israel*, and I will not cause mine Anger to fall upon you, only acknowledge thine Iniquities which thou hast transgressed against the Lord thy God.

Recommend *Jenks's Victory of Christianity* to Mr. ***, and tell him that though the Lusts of the Flesh are inveterate Enemies, yet three Methods may be prescribed for a Victory over them. 1. A believing Application of the Redeemer's Death. The Saints in Glory, once Men of like Passions with ourselves, overcame through the Blood of the Lamb; he bare our Sins in his own Body on the Tree, that we being dead unto Sin, might live unto Righteousness. 2. An habitual Reliance on the Spirit of God. If ye, through the Spirit, do mortify the Deeds of the Body, ye shall live. Christ by his Spirit acts on our depraved, polluted Hearts, as a Refiner's Fire, and as Fuller's Soap. 3. An Improvement of the divine Promises. God has given unto us exceeding great and precious Promises; that by these we might be Partakers of a divine Nature, having escaped the Corruption that is in the World through Lust.

These tell Mr. *** to lay up in his Memory; on these let him meditate; and plead them before our heavenly Father in frequent, frequent Prayer. And then let him be of good Comfort, the Blessing of *Gad* will be his Portion. *Gad*, a Troop shall overcome him, but he shall overcome at the last. See *Gen.* xlix. 19.

Our dear Friend presents his Love; and wishes you may be very zealous for the Lord God of Hosts.—You have constantly an Interest in my best Prayers, but I am utterly unworthy to approach the immaculate Purity and infinite Holiness of

the great God ;—yet blessed be his adorable Name for Jesus Christ. — Oh ! let us fly to Christ. Turn ye to this strong Hold ye Prisoners of Hope. Let us cast our every Burthen upon the Lord Redeemer ; have Access into the Holiest through his precious Blood ; and trust in his ever acceptable Intercession ; for he intercedes (delightful Truth !) he intercedes for TRANSGRESSORS.

I am, dear Sir, &c.

JAMES HERVEY.

L E T T E R LXXVIII.

Dear Sir,

MR. *Hayward* and Mr. *Pyke's Cases of Conscience*, are printed in two Volumes, the first of which I here send you. I return you *Smollett's History of England* with Thanks. How empty all these polite Pieces appear, compared with the sacred Page ! may this delight our Taste, for this alone can comfort our Heart.—What I proposed to write relating to the Subject of *Visiting on Sundays* †, was executed the Beginning of last Week : Yet to say the Truth I am in some Measure backward to propagate and enforce ; because till People begin to taste something of the Love of God, and find Delight in Christ Jesus, such Truths I doubt will only

† Mr. *Hervy's Considerations on the prevailing Custom of visiting on Sundays* are printed in the same Volume with his Sermons.

startle,

startle, and make them dread Religion as burdensome.

—Thanks for the Venison. We cannot dress it To-day. All my Family are to be at Court this Morning: The King of Heaven has sent positive Orders, and will not excuse either Man-Servant or Maid-Servant.—Won't you give us your Company in the Afternoon? when Mr. *** preforms the whole Service at my Church, I fancy you will not be disappointed nor unedified; he seems to have a ready Utterance, a very good Voice, and a fervent Zeal for the Honour of Christ; may the Arrow of the Gospel go forth from his Lips as the Lightning!—I hope, you will bring your Wife with you; such lively Preaching as I expect, may be a Blessing to both of you.—Oh! that Christ may guide us with his Counsel, and warm us with his Love—make us useful in our Generation, and mete for his heavenly Kingdom!

Why does our Friend talk of not accepting ***, because it is a paultry Living? Surely he would not reckon that a paultry Thing, which gave him an Opportunity of preaching Christ, and winning Souls. If he did, he would not be able to say, with a certain Minister now in Glory, “I seek not yours, but you.”—The blessed Hope of that Glory, is enough, is enough; Lord, strengthen it, brighten it, increase it, ever more and more.—Oh! that Ministers may work for their dying Lord, while they have

Health ; remembering, that Sickness may confine them to their Chamber, and Death will imprison them in the Grave.—God Almighty gives us Courage, that we may fight the good Fight of Faith and Prudence, that we may not dishonour our high Calling : E'er long Eternity receives us, and then we rest from our Labours : Then we forget our transient Toil, amidst innumerable Ages of Perfection, and Glory, and Joy.—For all this, not unto us, O Lord Jesus, not unto us, but unto thy Love, thy Righteousness, thy Intercession be the Praise !

—What say you to my late well-meant Admonition ? You are not offended, I hope. We must be faithful to each other, or else how can we expect to meet with Comfort, at the great Tribunal ; to meet with Transport, amidst the Angels of Light ?

—I have not heard from *Biddiford* ; as soon as I receive Information, it shall be communicated to you.—And may the Lord fulfil that Promise to us both ; I will inform thee, and teach thee, in the Way wherein thou shalt go.

—Pray have you got Dr. *Armstrong's* Poem on Health ? It is highly extolled by Mr. *Warton* the Translator of *Virgil*, as a most correct and (which with him seems to comprehend all Excellency) a classical Performance. I should like to peep upon it by way of Amusement ; -for as to the Blessing it celebrates, I expect it not, till this vile Body is made like unto Christ's glorious Body ;
blessed

bleſſed be God for this delightful Hope ; may it every Day be brighter in you, and brighter in

Your moſt affectionate

JAMES HERVEY.

L E T T E R LXXIX.

Rev. and dear Sir, Weſton-Favell, Nov. 7, 1758.

I Should be very ungrateful, if I did not thank you for your late Preſent ; and for the many obliging Things you are pleaſed to ſay of me and my Writings in your valuable Letter.—I hope they'll be ſucceſſful Advocates for the Furtherance of the Goſpel ; and I am very ſorry to hear by you, as well as from ſeveral other of my Correſpondents in *Scotland*, that the Gentlemen of Letters in that Kingdom are deplorably gone off from the Simplicity and Truth of the Scriptures, and that the *Socinian* Tenets are gaining ground apace.—I could wiſh, methinks, at this critical Juncture that *Alſop's* † *Anti-Sozzo*, which made its
firſt

† *Anti-Sozzo*, or againſt *Socinus* (*Fauftus*) a Native of *Sienna*, whoſe *Italian* Name was *Sozzo*. — He wrote a Book about 1575, intitled *De Jeſu Chriſto Servatore*, and died 1604 ; but his Seſt was far from dying with him. — He held, that the *Arians* had given too much to Jeſus Chriſt ; and aſſerted that he was mere Man, and had no Exiſtence before *Mary*. — He denied that the Holy Ghoſt was a Diſtinct Perſon,

first Appearance in 1675, was judiciously abridged; and, in the neat *Glasgow* Type, reprinted in a duodecimo

son, and alledged that the Name of God given to Jesus Christ signifies no more than that God the Father had given him a sovereign Power over all his Creatures; and that in Consequence of this Privilege Men and Angels ought to adore him. He denied the Redemption of Christ, affirming that what he did for Men, was only to give them a Pattern of heroick Virtue and to seal his Doctrine by his Death. He held likewise other pernicious and erroneous Tenets; which are too tedious here to mention.—In the Reign of King *Charles* the second, these *Socinian* Tenets were gaining ground in *England*, when Mr. *Alfop* one of the wittiest, as well as one of the best of Men in that Age, wrote this Book which he called *Anti-Sorozo*, in Opposition to the fundamental Errors then maintained by some eminent Divines, and in Vindication of the great Truths of the Gospel.—His own Words extracted from his Preface to that Work (which he signed *N. N.* merely to avoid the Discovery of his true Name) are as follow. “ If the
“ *Socinians* oppose, every true Christian should defend the Gospel of Jesus Christ, for the Dispute is
“ not now about Decency and Order; about Fringes
“ and Phylacties; about the Tything of Mint,
“ Anise and Cummin; but about the Influence of
“ the Righteousness of Christ’s Life, and the Sacrifice of his Death, upon our Acceptance with God,
“ about the Interest of the blessed Spirit in the glorious Work of the new Creation; whether Christ
“ be a proper Priest, or not? Whether as a Priest
“ he

mo Volume—though 'tis almost pity to abridge it (unless it was well executed) as the whole is so interesting,

“ he offered himself as a proper Sacrifice to God,
 “ or not? Whether God and Mán are reconciled,
 “ and we redeemed from the Curse of the Law by
 “ the Blood of Jesus or not?—Whether we are justi-
 “ fied before the just and holy God by our own
 “ Righteousness, or by the Righteousness of a Me-
 “ diator?—And in a Word, Whether the Death of
 “ Christ be the proper and immediate Cause of any
 “ one single Blessing, great or small, of the Cove-
 “ nant of Grace? In which the Concerns, all the
 “ eternal Hopes of every Christian are wrapt up; and
 “ wherein that he may not mistake, and so finally
 “ miscarry, as it is the unfeigned Design of my
 “ writing this Book, so it is my earnest Prayer.”

Mr. *Vincent Alsop*, and Mr. *William Sherlock* (afterwards Doctor and Dean of *St. Paul's*) were Pupils at *St. John's College Cambridge*, under the same Tutor.

But when *Sherlock* in a *Socinian* Book printed in 1674, improperly intitled, *A Discourse concerning the Knowledge of Jesus Christ, and our Union and Communion with him*, had in Drollery used such indecent Expressions as the following, *viz.* (Page 46 of the said Book) “ That the
 “ Justice of God hath glutted itself with Revenge in the
 “ Death of Christ, and so hence forward we are sure he
 “ will be very kind, as a revengeful Man is when his Pas-
 “ sion is over:” And in the next Page, expressed himself, still more indecently, by saying that “ The Sum of which
 “ is this, that God is all Love and Patience, when he
 “ has taken his Fill of Revenge, or as others used to say,
 “ the Devil is very good when he is pleased.” When

interesting, and might be contained in two Duodecimo Volumes, or even in one Octavo Volume, if printed at *Glasgow*.—It is, I can assure you, a very smart Book, and one of the best Defences of the evangelical Doctrines I ever saw, or ever expect to see, even if my Life, which now draws very near its End, could be prolonged to the next Century.—In short, I think it an unanswerable Performance; and Divines of every Denomination would do well, to make themselves thoroughly Masters of this spirited and entertaining

Mr. *Alsop* read these Passages he was shocked, and seeing Dr. *Sherlock* had no more Reverence to the Majesty of God, no more Regard to the Authority of Scriptures than to write as above, Mr *Alsop* was determined to attack him, and to plead for Christ and his Truth here at the Footstool, who pleads for us, according to his Truth, at the Throne. Nor was any Man better qualified than himself, either to give a Check to a Man of *Sherlock's* Talents and imperious Disposition; or to the growing Petulancy of the then daily encroaching Profaneness.—On grave Subjects, he appeared, as he was, the truly Reverend Mr. *Alsop*, and wrote with a becoming Seriousness (see his *Practical Godliness the Ornament of Religion*, Octavo, published in 1696) but where Wit might properly be shewn, he displayed his to great Advantage, as may be seen in his *Anti-Sozo*. He died much respected and lamented, in May 1703. A fuller Account of him and his Writings may be seen in the *Biographia Britannica*, or *Lives of the most eminent Men who have flourished in Great-Britain*.

Writer ;

Writer ; as they would then be able to defend the Truth as it is in Jesus, against all kind of Opponents, how witty, keen, subtle, or malignant soever the Attack might be. I would therefore beg you to recommend this Book as a Specifick against *Socinianism* ; and use your Interest to have it forthwith reprinted at *Glasgow*.

Glad I am to be informed, that you are so very zealous for the Honour and Interest of our Lord Jesus Christ.—What can make Mankind happy, but his Gospel ?—What is worthy of our sedulous Application, but his Interest ?—What will be a substantial Reward, but his Acceptance, Favour, and Love ?

I am now reduced to a State of Infant Weakness, and given over by my Physician.—My grand Consolation is to meditate on Christ—and I am hourly repeating those Heart-reviving Lines of Dr. *Young* in his fourth Night.

THIS—only THIS subdues the fear of Death :—
And what is THIS ?—Survey the wond'rous CURE :
And at EACH STEP let higher Wonder rise !

1. Pardon for infinite Offence !—2. And Pardon Thro' Means that speak its Value infinite !—

3. A Pardon bought with Blood !—4. With Blood divine !—

5. With Blood divine of him I made my Foe !

6. Persisted to provoke !—7. Tho' woo'd and aw'd, Blest, and chastised a flagrant Rebel still !—

8. A Rebel 'midst the Thunders of his Throne !—

9. Nor I alone !—10. A Rebel Universe !—

11. My Species up in Arms—12. Not one exempt!
 13. Yet for the Foulest of the Foul he dies!—
 14. Most joy'd for the Redeem'd from deepest
 Guilt!—
 15. As if our Race was held of highest Rank;
 And, Godhead dearer, as more kind to Man.

These amazingly comfortable Lines, I dare say you will treasure up in your Heart—and when you think of them, will think of me; and I hope, dear Sir, pray for me, that I may not disgrace my Ministry, or dishonour the Gospel of my Master in my last Moments by Unbelief;—base provoking Unbelief!—This probably is the last Time you will ever hear from me, for indeed 'tis with some Difficulty I have wrote now, but I shall not fail to remember you in my Intercessions for my Friends at the Throne of Christ—and I humbly beg of God Almighty, that the Love of his Son may sweetly constrain you; and that his Promises may be ever operative on your Mind. I am, with great Gratitude and much Esteem,

Reverend and dear Sir,

Your affectionate Brother in Christ,

JAMES HERVEY.

L E T T E R LXXX.

My dear Friend,

Sincere Thanks for your benevolent Offices; may they, through our great High-Priest, and the Incense of his Atonement, go up as a Memorial before God; not as a Demand, (we may observe)

observe) not as a Bill drawn upon Heaven, but only as a Memorial !

I had a very restless Night, tore almost to Peices by my Cough. Strange ! that these flimsy Vessels can bear such violent straining ! that none of them will burst, and let the battered Soul slip away, to her eternal Rest in Christ !

—Here are two Setts of the *Meditations*, with which you may gratify some of your Acquaintance. The Lord Jesus Christ grant, that they may promote his Glory. Do not you often wish, often pray, that the same blessed Effect may be produced by your Book ? We Authors should not be like the Ostriches in the Wilderness, cruel and forgetful of their Young. *Lam. iv. 3.*

—If you have Dr. Grey's Translation of *Hawkins Browne's Latin Poem on the Immortality of the Soul*, favour me with the Sight of it ; it is a grand Subject ; it is a glorious Subject ; and when considered in Connection with Jesus Christ, it is a delightful Subject. O ! that it may incite us to aim, not at the Things which are seen, for they are temporal ; but at the Things which are not seen, for they are eternal.

I have found the little Treatise, entitled *Recovery from Sickness*. It is one of the most pertinent and rational, the most animating and encouraging, that I have seen on the Occasion.—Few properer Pieces, I think, can be put into a sick Person's Hand †. May the Lord God, omnipotent

† The Title is, *Recovery from Sickness, or a Present to one lately raised from a dangerous Disorder*, containing

potent and gracious, accompany it with his Blessing !

—I am always complaining ; complaining of my poor Body, but I trust more and more resigned to the unerring and gracious Will of my Lord. * I beg, I intreat you, if you value the Honour of the Gospel, that you will dissuade those polite Persons you mention, from coming to hear me To-morrow.—My Spirits sink more and more—I am visited with some Returns of my hacking Cough ; perhaps, I shall not be able to speak at all. Such disagreeable Circumstances will only expose me, and create in them very unpleasing Ideas of what I shall deliver. My Imagination is gone—I am sensible my Sermons are flat, and my Voice spiritless.—Why therefore should you bring Persons of Taste to see the Nakedness of the Land?—The poor Country People love me tenderly, and therefore bear with my Infirmities ; else I should no longer attempt to preach, even before them.—I am now unfit to appear in the Pulpit.

I hope Dr. *Swan's* Journey will be blessed to the Restoration and Establishment of his Health. I wish I may never forget the Text, on which he heard the Minister of *Weston* preach : I wish, we may all enjoy the Blessing comprised and promised it. “ I will pray the Father, and he shall give you
“ another Comforter, that he may abide with you
ing serious Reflections, Resolutions, and Devotions, suitable to that Occasion. Printed for *Noon* near *Mercer's Chapel, Cheapside*. Price 4 d.

“ for ever.”—Don’t you my dear Friend, think of such Things? talk of such Things to your Lady, and instruct your Children in such Things?—O! let us remember, the Judge is at the Door, and Eternity is near.—I heartily wish Mrs. * * * a speedy Recovery, and a sanctified Improvement of her Affliction; see my dear Friend, how all Flesh is Grass; but Jesus and his great Salvation endureth for ever; here is indeed an everlasting Possession. The Text particularly fit for me and for you to meditate on, (*viz.* Heb. i. 2, 3.) I will preach on next *Sunday*.—Can any be more grand in itself, or more consolatory to us Sinners?

How go you on? Do you see any Opening in the Affair we last talked about? Are you come to any Determination? Remember him, who sees, this very Moment, all the Consequences of every Step we take; and who hath said, in tender Compassion to our Ignorance, The Lord shall guide thee continually.—Pray, beware of precipitate Resolutions, *Festina lente*—Whatever we do, whithersoever we go, may we say with the Psalmist, “ This God is our God, for ever and “ ever; he shall be our Guide even unto Death.”—My weak State of Body dispirits my Mind, and enervates my Hand.—Oh! that I may be strong in Faith, joyful through Hope, and rooted in Charity!—And not I only, but my dear Friend, whose I am,

Cordially and inviolably, while

J. HERVEY.

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LET-

L E T T E R LXXXI.

Dear Sir,

Sept. 25, 1755.

I Lately received a Letter from my very valuable Friend Mr. * * *, an Extract of which I here transcribe, as he has made some just Remarks on Mr. *Burnham's blameable Behaviour in refusing the Help of a Physician*.—I believe you can answer for me, that I shall never be guilty of that Fault; as I think altogether with the wise Son of *Sirach*, that “the Lord hath created the Physician, and
 “ that such are to be regarded for the Uses
 “ we may have of them.—The Lord likewise
 “ hath created Medicines out of the Earth, and
 “ he that is wise will not abhor them.” *Ecclus* xxxviii.

“ I have (says my Correspondent) been reading *Burnham's Pious Memorials*, as it was published with a Recommendatory Preface by you, in Behalf of his distressed Widow. The dying Behaviour of Dr. *Andrew Rivet*, Page 212, and Dr. *Peter du Moulin*, Page 263, charms me exceedingly.—Every Word has its Weight, and shines like a well set Diamond in a Ring; or as *Solomon* expresses it, like an Apple of Gold in a Picture of Silver.—Mr. *Burnham* was undoubtedly an excellent Man, but he does not seem to come up to these in divine Knowledge. Methinks I don't so well approve
 “ of

“ of his refusing the Help of a PHYSICIAN ;
 “ Page 431, and the Slight with which he treated
 “ such a Proposal.—It does indeed shew, that
 “ he lived quite above the Fear of Death ; but
 “ at the same Time it shews great Weakness of
 “ Mind.—Life and Health are Mercies in the
 “ Esteem of Heaven ; and the dying Christian
 “ ought to esteem every Thing as GOD esteems
 “ it. Suppose such a one desires to die, yet still
 “ he ought to use every lawful Means to live, to
 “ make the Will of God his own, and to be
 “ willing to continue even out of Heaven, as
 “ long as his heavenly Father pleases.—The same
 “ Weakness of Mind appears in his desiring his
 “ Friends not to pray for his Life, and in his
 “ being sorry that they made so much ado, Page
 “ 433.—Had he requested them to pray for him
 “ importunately, yet in humble Submission to
 “ the Will of God, and to be sure to acquiesce
 “ in it whether for Life or Death, methinks it
 “ had been better.—An earnest Desire of a
 “ speedy Dissolution has led some pious Martyrs,
 “ and some dying Christians too, into a Mistake,
 “ which it is proper to take Notice of, but more
 “ proper to avoid.”

How do you approve of the following Method in
 conversing with the Survivors after the Loss of a
 dear Child, or Friend ?—It is merely a Sketch ;
 yet a due Regularity is preserved by the three Di-
 visions : And some of the Heads on each Division
 are to be enlarged upon or omitted, and others
 added occasionally.—The Use of such Sketches
 may

may be seen in the Preface to Mr. *Richards's* † *Hints for religious Conversation with the Afflicted*; whose Plan, though some of his Hints are not sufficiently adapted to the Case described, I highly approve; as it cannot but be serviceable to every Christian, who is desirous of entering into spiritual Discourse: And more particularly to young Clergymen, who would do well to transcribe, study, and improve those Hints; as they are too often at a Loss how to exhort, admonish, as various Dispositions, and Circumstances require.—When you send me your Opinion, make such Alterations as occur to you.

The Consolation.

It is God's Will—who still continues many Comforts to us.—

His Will always wise, good, best.

We are his Creatures—He has a Right to us, as we have to our Cattle or Lands.

It is the Lord's doing—this was the Support of *Eli, Job, Hezekiah.*

The Improvement.

“ For us Men sicken, and for us they die.” (Dr. *Young's Night Thoughts.*)

To wean our Hearts from the World.

To set our Affections there, where true Joys are to be found.

To excite us with greater Diligence to prepare for our own great Change.

† This is to be had at *Rivington's* (second Edition) Price 6 d. or 2 l. 2 s. per Hundred.

Our

Our own Preparation.

The only Preparation is to secure the Favour of Christ, and an Interest in his Merits, by which we are pardoned and justified.

A Participation of the Spirit of Christ, by which we are made fit for Heaven.

I hope you remember, not without a pleasing Mixture of Gratitude and Joy, your divine, yet bleeding Lord: I hope you feel a more comfortable Trust, that your Sins are done away through that all-atoning Blood; and that you pray with a more steady Faith for that most blessed Spirit, which was sealed to our Enjoyment in the holy Sacrament, of which we were so lately Partakers.

I desire you would enter into some spiritual Conversation with the Bearer, whom I have recommended to you; you will then see the more than rocky Hardness of the human Heart, and the absolute need of Prayer, and almighty Grace, in order to make it susceptible of saving Impressions. I dare say you will draw several useful Conclusions from this Interview, though your Attempts for his Benefit, I fear, will prove ineffectual.

A Gentleman, who Yesterday told a Story, well attested, which you'll be pleased to hear, as it shews in a very strong Light the use of those Passages of Scripture, which the unthinking, are too apt to consider as useless. A certain Libertine,
of

of a most abandoned Character, happened accidentally to strolc into a Church, where he heard the fifth Chapter of *Genesis*, importing that so long lived such and such Persons, and yet the Conclusion was they died. *Enos* lived 905 Years, and he died—*Seth* 912, and he died—*Methuselah* 969, and he died. The frequent Repetition of the Words, *He died* (notwithstanding the great Length of Years they had lived) struck him so deeply with the Thought of Death and Eternity, that it changed his whole Frame.—He attended the remaining Part of the divine Service with the utmost Seriousness—went Home and prayed earnestly to God for Forgiveness, and the Assistance of his Holy Spirit—and became from an infamous Libertine, a most exemplary Christian.—By this Chapter we see, how soon Youth, Health, and all worldly Delights must end: This to a worldly-minded Man, casts a Damp upon all these desirable Things; but to a Soul acquainted with Christ, and in Affection removed from hence already, no Thought is so sweet as this.—*Enos* died, *Seth* died, *Methuselah* died, and (blessed be God for the Privilege of Death) so shall I.—It helps much to carry us chearfully through Wrestlings and Difficulties, through better and worse: We see the Land of Promise near—we shall quickly pass *Jordan* and be at Home.—There will be an End of the many Vexations of this Life—an End of Sin—an End of Temptations—nay an End of Prayer itself; to which will succeed, new Songs of endless Praises. Oh let us often reflect on what

St.

St. *Peter* advances. “The End of all Things is therefore at hand, be ye sober and watch unto Prayer,” 1 *Pet.* iv. 7.

I hope you will well weigh this—and introduce spiritual Discourse whenever a fair Opportunity presents—Set your Face as a Flint amongst the Great—Establish your Heart as a Rock; and let nothing, nothing divert you from furthering the Interest of Christ, wherever you yourself have any Interest.—It is like plunging into cold Water perhaps at first, but afterwards comes a Glow all over you. Remember what I now say, should you live thirty or forty Years longer, yet when you come to die, take my Word for it you will wish you had conversed more on, and for Christ.

—I am satisfied from the sacred Oracles, as clear as Light, concerning the Origin of Evil. And if any one, without having Recourse to Revelation, can satisfactorily solve that Question, *Erit mihi magnus Apollo*.—My dear Friend, let the Word of Christ dwell in us richly.

—Thanks for the Use of *Warton's* and *Pitt's Virgil*. All the Syrens sing in his Lines, but the JOYFUL SOUND is no where heard. Was the Ear of our Soul tuned aright, there would be more Musick in this one Sentence from the King of Heaven, “I have called you Friends,” (*John* xv. 15.) than in all the *Iliad* and all the *Æneid*.

I am ever and

affectionately yours,

JAMES HERVEY.

LET-

L E T T E R LXXXII.

*Dear Sir,**Weston-Favell, Sept. 20, 1755.*

YOU threaten to put my Patience to the Trial, by a very long Letter of scriptural Criticisms. I shall only reply; Oh that my Patience may support all other Trials with the same Complacency and Chearfulness, as I am persuaded it will support itself under this!—Your Observations I very much value, and take a singular Pleasure in reading. The Lord Jesus enable you to multiply them, and me to profit from them! and help us both to love his holy Name, ever more and more!

I am entirely of your Opinion with regard to the Worth, the inestimable Worth of the present Life; especially when there is a comfortable Prospect of being useful in our Generation. This State affords the only Opportunity of doing Good to immortal Souls. The Dead serve not their Lord in the Work of the Gospel. The Living, the Living only, are entrusted with the precious Office of turning Sinners from Darkness to Light, therefore the Living should value this distinguished Prerogative at a high Rate.—Perhaps, you think, that I was the Writer of Mr. *Burnham's* Life.—From a Question proposed to me very lately by a Clergyman, I fancy, that

others think the same †, but I neither was the Author, nor do I know the Author's Name.

I have sent you the third Edition of *Theron* and *Aspasio*; you will observe, that I have made some Alteration in Dialogue xvi; and that I still adhere to my first Opinion, with regard to Faith. I assure myself, you can bear with me, though I should continue in this particular Point, to vary somewhat from your way of thinking. I shall be truly glad and thankful, if you will examine me with the Rigour of a Critick, and muster up against my Doctrine the strongest Objections you can conceive; for I do earnestly wish and frequently pray, that not any Notion of mine, but the holy Truth of God may prevail.—You will also observe, what Advantage I have made of your Remark on *Vitringa's* Interpretation of *Isa. xxx. 18.*

I shall expect your Animadversions on Mr. *Marshall* with Eagerness; and though he is my Counsellour, my Comforter, and my Favourite, I trust I shall not be blind to his Faults, nor refuse to see his Mistakes. May the Wisdom of Heaven guide, direct, and teach,

Dear Sir, your affectionate and

obliged Friend, &c.

† Mr *Hervey* was solicited to write the Preface to *Burnham's Pious Memorials*, which he complied with as an Act of Compassion to the Widow, who thought his Name might promote the Sale of the Book for her Benefit.

L E T-

L E T T E R LXXXIII.

My dear Friend, Weston-Favell, Oct. 23, 1755.

I Have received, and am very much obliged for your Remarks on Mr. *Marshall's* Treatise of *Sanctification*. They are truly judicious; and several of them command my Assent: You will wonder to see, how strongly I have recommended this Book in the third Volume of my *Theron and Aspasio*, p. 336, of the third Edition. It has been eminently blessed to my own Soul: There is no religious Treatise I read, which does me more Good. Pray be so kind as to execute what you proposed — Shew me how Mr. *Marshall's* Method may be improved, for I would gladly tread in his Steps on this Account, as well as on others, that I may have an Opportunity of acknowledging his Mistakes, and cautioning my Reader.

Downname's † *Christian Warfare*, against the Devil, the World, and the Flesh, I will immediately endeavour to procure. I should be glad, if

† Mr. *Hervey's* Words are—"It has been made
"one of the most useful Books to my own Heart.
"I scarce ever fail to receive spiritual Consolation
"and Strength from the Perusal of it, and was I to
"be banished into some desolate Island, possessed
"only of two Books besides my BIBLE, this should
"be one of the two, perhaps the first I would choose."

Downname's Christian Warfare, was recommended to Mr. *Hervey* by one of the most learned Men
of

if you would point out other excellent Books. I am sometimes asked to give a Friend or a Student a Catalogue of the most excellent Authors (particularly of religious Authors †.) To do this, seems to be a valuable Piece of Service, especially as it is so unhappily neglected by the Conductors of our youthful Studies.

Your

of the present Age in these Words:—"It was first published in Queen *Elizabeth's* Time, but mine is the fourth Edition, printed in 1634.—I think it one of the best Pieces of practical Divinity extant; and I believe you will say of it, as *David* did of *Goliath's* Sword, There is none like it. His Language is as pure as his Doctrine, especially when we consider the Time it was written; and he uses every Term so properly, that *Johnson* in his *English* Dictionary might very well have appealed to his Authority.—He is as clear as the Sun, and no Reader, who gives any Attention to what he reads, can possibly mistake him.—'Tis much to be wished this valuable Book was reprinted." See Mr. *Hervey's* Remarks on the reprinting Authors of the last Century, Page 154 of this Volume.

† Mr. *Hervey* a little before he died, had began to digest a Catalogue of this Kind, ranged under different Heads, giving a short Character, and shewing the distinguishing Excellency, and particular Use of each Author; which Catalogue he proposed to have published in a separate Piece. — This Design of his might, in some Measure, be supplied, if his Sentiments on all the Books mentioned in the Course of his

Your last Paragraph is particularly kind and obliging: But, however, your Benevolence may regard and represent it, I shall always esteem and acknowledge it as a singular Favour to receive your critical Observations. In which, as in the Threads made of Silk and Gold, there is always a most agreeable Mixture of Learning and Devotion.

Pray what do you apprehend to be the Meaning of St. Paul? 1 Cor. ix. 26. *ὡς ἀθλητής*. Dr. Doddridge translates the Passage thus: "Not as one who is to pass undistinguished." In the same Chapter, Verse 23, another Difficulty occurs, *ὥστε οὐλομένων αὐτὸν γενώμεναι*. — 1 Cor. xii. 31. *Σηλάτε δευτερα χαρισματα τα κρείττονα*. Dr. Doddridge understands as a Reprehension, not as an Encouragement. He translates the Words, "Ye contend earnestly about the best Gifts;" and interprets the Clause, "envying, and it may be, detracting from the superior Endowments of others." Is this right? See Chap. xiv. 1. — I am at some Loss to make out the Propriety of *Το καθ' ἡμῶν χειρογράφων*. Col. ii. 14. How is the Hand-writing of Ordinances said to be contrary to us? The ceremonial Law, which, I suppose is meant by *δόγμασι*, was not contrary

Writings were extracted (the Page from whence taken being noticed) and printed in the same Size as his other Works, in an Eighteen-Penny Pamphlet: The Reader might then see at one View every Thing that Mr. Hervey has wrote of this Kind; and by the Help of an Index at the End, might immediately refer to the Character of each Author.

to, but promotive of the Comfort and Peace of the Jewish Worshippers. The moral Law indeed spoke Terror, and nothing but Terror to impotent Man. But the Law of Sacrifices and Washings brought the glad Tidings of Atonement and Purification, which must be very consolatory. What is the precise Signification of *ἐξαλειψας, ηρεν προσηλωσας*? Do they refer to any Usages, customary and current in those Times?

Let me now submit to your Examination a very singular Criticism or two of Father Houbigant's, on *Isaiah* ii. 22. He says, "Non dubitamus, quin fuerit olim scriptum, כִּי בַבְמָה נִשֵּׁב הוּא, Nam altitudinem flatu dejecit. Homo, cujus spiritus est in naribus ejus, est ipse filius hominis, Messias, de quo in toto hoc capite vaticinatur Jesaias. Quem Messiam Judæi, nisi violare timent, monet eos non impune laturos. Quia Messias: homo factus, volvit naribus ventos & tempestates, quibus ipsorum & urbem & rempublicam sit everfurus." Again, Chap. iii. 10. he says, אָמְרוּ צַדִּיק: "Plerique, post vulgatum, dicite justo, quâ interpretatione peccant dupliciter. Nam 1. legitur צַדִּיק justus vel justum, non לְצַדִּיק justo. 2. Parum ad rem terribilibus minis, quæ antecesserunt & quæ sequuntur, interseritur iste sermo ad justum habitus. Nobis satis est אָמְרוּ pro אָמְרוּ. Nempe erat futurum, ut Judæi justum ligarent, Romanisque vinctum traderent."—His Version is, "Alligant justum, quia bonus est."—You will begin to think, that our Author is extremely

ly fond of the spiritual Sense, and desirous to find Christ or Christian Sentiments in every Place. But he is seldom (however it has happened in the afore-cited Texts) liable to err on this Side of the Question. Hear what he remarks on *Isaiab xxxiii. 24.* חֲלִיתִי הָעַם הַיּוֹשֵׁב בְּהַגְשָׁא עוֹן. “ Agitur præda exercitus Assyriorum, post eorum fugam, dividenda inter eos, qui vicinis in locis habitant. Nihil ad eam prædam iniquitas: nihil etiam ad antedicta, qui habitat in eâ. Nam eâ, de quâ habitatione dicatur, nescitur. Nihil denique ad rem חֲלִיתִי, æger sum. Non promiserat Deus, nullos fore in regione ægrotos, aut in lecto jacentes tum, cum dividenda esset præda. Sed omnia plana & commoda erunt, si pro חֲלִיתִי, legas כְּלִיתִי, prohibitus sum; si pro בַּהּ, בָּם in eis, si denique pro עוֹן, legas כְּלִיתִי הָעַם הַיּוֹשֵׁב בָּם כֶּשֶׁא, prædam suam. עֲדוּבֵל יֹאמַר שָׁכֵן. Non dicet vicinus, prohibitus sum; populus qui habitabit apud eos, tollet prædam suam. Quibus Verbis prænunciatur, prædam de Assyriis fore tantam, ut omnes licentiam habituri sint prædandi, & abducendi domum prædas suas.”

“ *Hof. vi. 3.* וְנִדְעָה, & cognoscamus. Parum commode cognoscamus, ubi sequitur, & persequamur cognitionem. Propterea non dubitamus, quin Osee scripserit וְנִדְעָה, & conveniamus, ut deinde apte veniat, & sequamur, sive curramus ad cognoscendum Dominum.” The next Verse he thus translates: “ Quid faciam tibi, Ephraim, quid faciam tibi, Juda, ut adsit vo-

“ his Misericordia, velut matutina nubes, & ut
 “ res qui mane effunditur? Certe ego, quod vo-
 “ lui, feci Prophetis tuis; interfeci eos per Verba
 “ Oris mei, & ex judiciis de te meis Lux orietur.”
 He changes *העבתי* into *הפעת*.

I was not a little puzzled about *Jer. xviii. 14.*
Houbigant, according to his Custom, first alters,
 then interprets; thus he would read the Passage:
היעזב העור שידשלג לבנון. אם ינטשו מים. קרים זרמי.
נוזל. “ An deserit calx Pætram, vel nix Li-
 “ banum? An relinquunt aquæ scaturientes de-
 “ fluxus currentium aquarum?”

When you have Leisure and Inclination for cri-
 tical Studies, I shall be greatly obliged for your
 Opinion on these Points; as I am for your very
 friendly and very solid Defence of me in the *Lon-*
don Magazine.—May the King of Saints prosper the
 Works of your Pen, and return the Acts of your
 Kindness into your own Bosom!—Let me once
 more beg of you to direct me to the most improv-
 ing Books, you have met with. No longer ago than
 Yesterday a young Clergyman, whom I had never
 seen before, made me a Visit, and attended a Lec-
 ture which I gave my Parish in *Weston Church* on
 a *Wednesday* Evening, at Seven o’Clock. An ami-
 able Gentleman truly! He seems mighty well in-
 clined: Wonders, that his Brethren don’t make
 edifying Subjects, such as Justification and Sancti-
 fication, the favourite Topicks of their Discourse.
 Now I don’t know, what more substantial Ser-
 vice I could do such a Person, than to recommend
 to his Study some proper Books. The Tidings

therefore of a judicious evangelical Author with a little Sketch of his Character and distinguishing Excellency, might be a Blessing to others, and a Blessing to myself. A Favour, a welcome Favour, I am very sure, it would be to,

Dear Sir, your much obliged,

and truly affectionate Friend, &c.

JAMES HERVEY.

LETTER LXXXIV.

My dear Friend, Weston-Favell, Dec. 13, 1755.

I Received your last valuable Favour in due Time.

I should have made my Acknowledgments sooner, but I staid to get the enclosed little Pamphlet †, which I want much to have you peruse, and to have your Opinion concerning it. There seems

† We are obliged to Mr. *Hervey's* Correspondent for the following explanatory Note and Remark, viz.
 “ This was a little Pamphlet on the *Marks and Evidences*
 “ of Faith, wrote by one *Cudworth* of *Norwich*, on the
 “ Antinomian Side of the Question; I wrote Mr. *Hervey*
 “ a long Answer to this little Piece which in one of
 “ his Letters to me he calls, *My most masterly Piece of*
 “ *Controversy*.—I don't know but it may be proper to
 “ take Notice here, that Mr. *Hervey* was of so gene-
 “ rous a Temper, that where he thought an Author
 “ wrote sensibly, he would commend him, though he
 “ by no Means approved of his Sentiments; having
 “ no ill Designs himself, he sometimes did not suf-
 “ ficiently

seems to me, to be much good Sense and solid Argument, much more than I apprehend, could have been produced on the Occasion.—I read your Remarks with great Attention; and I humbly trust that God will execute the Office, and accomplish the Blessing mentioned in the Portion of Scripture, which gave a Relish to our Breakfast this Morning.

המלטר אדם דעת. *Psalms xciv. 10.*

I read the Passage in a small *Hebrew Bible* without Points; and the first Word of the Verse seemed to me, not הִסֵּר, but הִסֵּר which, in my Opinion, yields the best Sense: He that *made, upholds, establishes the Nations*, &c. I have consulted *Houbigant*, but he makes no Alteration.

Indeed we have need of Divine Teaching. Amidst the Variety of Opinions, which ever did, and perhaps ever will subsist in our imperfect State, he only who is the wonderful Counsellor, possesses the unerring Clue.—A Letter from *Dumferline* in *Scotland*, received by the last Post, and written by a Stranger, informs me——That, upon the Doctrine of Sanctification, there is a Standard-Book; and this Standard-Book, he adds, is *Marshall's Gospel Mystery*.—Mr. *Moses Browne* tells me, he

“sufficiently guard against the ill Designs of others. Of
“this his Letters to C***, are an Evidence: There
“I think he should not have been so open. We must
“beware of Men: and be wise as Serpents, as well as
“harmless as Doves.”

is publishing a little Piece of Poetry, entitled *Percy Lodge*, the Duke of *Somerſet's* Seat [wrote at the Deſire of the late Duke and Duchefs in the Year 1749. Had they lived, poor *Browne* would have met with the Encouragement he deſerves. They loved him, and fully intended to have ſerved him]. When it makes its Appearance, I will deſire you to accept of a Copy.

I am, &c.

JAMES HERVEY.

LETTER LXXXV.

Dear Sir, Weſton-Favell, March 3, 1756.

IN a preceding Letter, I begged your Solution of ſome ſcriptural Difficulties. As you always uſed even to prevent my Expectations, in a free and ſpeedy Communication of your valuable Sentiments; and as I have not enjoyed that Pleaſure for a long Seaſon, I am under ſome Apprehenſions, that either you are viſited with Sickneſs, or my Diſpatches have met with a Miſcarriage. I hope, after the Receipt of this, you will find ſome Way to relieve me from my Perplexity.

Reading Yeſterday, *Exod.* xiv. methought there was ſome Appearance of Tautology in Verſe 7, *Heb.* If in either of the Clauſes we might render the Word רכב by *Horſemen*, this ſeeming Impropriety would be avoided. It would alſo more exactly agree with רכב ופדשים in the 28th Verſe.—

Is

Is not our Method of translating Verse 20, somewhat forced, and hardly reconcileable with the Genius of the Original Language?

Hab. iii. 5. לפניו ילך דבר. This Sentence also embarrassed me a little. How does it, as translated in the *English Bible*, agree with the History? Is there any Account or any Hint, that the Pestilence went before the Lord, when he descended on Mount *Sinai*? There went indeed a wonderful Word, דבר το διατελλομενον φωνη σημειων.—Does this Passage refer to the Plagues inflicted on the *Israelites*, for their Murmuring and Rebellion? I think not, because the sacred Hymn appears calculated for the Encouragement of the People, whereas this Circumstance would rather depress their Spirits. Does it point at the Plagues and the Vengeance executed on the *Egyptians*? This, I believe, is most probable, and perhaps, affords us the true Meaning of the Passage.—Pray, favour me, if you have Health and Leisure, with your Opinion, which, I assure you, is highly valued, and always thankfully received by,

Dear Sir,

Your obliged, and

affectionate Friend, &c.

JAMES HERVEY.

What

What precedes was written before the Receipt of your last.

I thank you, dear Sir, for your Letter, and thank you doubly, because it is long. I received it on coming from my *Wednesday's* Evening Lecture—have read one Sheet, and entered upon the second, but am now called down to Family Prayer.—I shall add no more, only let me desire you to favour me with the Criticisms you mention. I beseech the blessed God to establish your Health and prolong your Life, that you may enrich me and others with many of your Letters, and much of your Knowledge.

L E T T E R LXXXVI.

My dear Friend,

Saturday Morn.

I Congratulate you on the Acceptance of your little Tract, and the uncommon Demand for it. *Inest sua Gratia Parvis*, is a Maxim of more Wisdom and Weight than we easily apprehend.—May the Blessing of our Lord Jesus Christ accompany it, always and in all Places!—I must desire you to excuse my waiting upon you. The Season is so rigorous, I am afraid to stir abroad. I question, whether I shall have Courage to venture to *Collingtree* To-morrow. You know I am one of the Snail-kind, both in Travelling, Reading, and Writing. My Thanks to Mr. *Fenwick*;
I have

I have just peeped upon his † Work : I fear it will be thought by the World, too finely spun.—You once asked my Opinion concerning Dr. Grey's last Words of *David* divided according to the Metre. I had not then read it with due Attention : I lately perused it very carefully, and am charmed with the Importance of his Correction and the Beauty of the Passage, as it stands amended by that judicious Critick. Tho' I must own, I don't admire the Alteration suggested by Bishop *Sherlock*, in his Letter to Dr. Grey, “ A Sun shall rise “ as the Morning,” seems to have very little Spirit, and less Propriety : Is it not bordering upon *Idem* ‡ *per Idem* ? What is the Morning, but the rising of the Sun ? Ask our accurate Friend's

† *Thoughts on the Hebrew Titles of the Psalms*, endeavouring to discover their Meaning, and point out their Use. Price 1 s. 6 d.

‡ Bishop *Sherlock* says, (see Page 23, of Dr. Grey's last Words of *David*,) In the Comparison כָּאֶרְבֶּכֶת *ce-or boker*, &c. which you render, *Sicut Lux matutina, oriente Sole* ; it would strike me more to read *orientur Sol*. — The Sense then would be (taking the Sun to be an Image, or Character of the JUST ONE.) This Sun shall be like the kind gentle Light of the Morning, free from Clouds, and when the Earth, refreshed by kind Showers, is putting forth fresh Ver-
dure.—The Passage is beautiful, and gives an Idea of a Sun that never scorches, but is ever gentle, and shining with a genial Heat : A SUN WITH HEALING UNDER HIS WINGS.

Opinion,

Opinion. If the other † Passages of Scripture, mentioned by Dr. Grey in the Front of this little Piece, as what he soon intends to publish, are as valuably restored and as elegantly interpreted as this, the Suppression of them will be a great Loss.—I will, on your Encouragement, go on with my Book in my piddling Way. Happy if my own Heart may be impressed with the evangelical Truths, even though they should reach,

† These Passages are intitled, *The Voice of the sweet Singers of Israel.*

Being,

The Book of Lamentations.

The Canticles, or Song of Songs.

The Blessing of Jacob, Gen. xlix.

The Blessing of Moses, Deut. xxxiii.

The Song of Moses, Exod. xv.

The Song of Deborah, Judg. v.

The Song of Isaiah, Chap. v.

The Prayer of Habakkuk, Chap. iii.

The Prophecy of Balaam, Numb. xxiii.

The Lamentation of David over Saul and Jonathan, 2 Sam. i.

The last Words of David, 2 Sam. xxiii.

The Prayer of Hannah, 1 Sam. ii.

With other poetical Parts of the Old Testament, divided according to the Metre.—To which will be added, Notes critical and explanatory, serving both to restore the Text, and to give Light to many Parts of it hitherto obscured. The Book of Job thus divided, with the Song of Moses, Deut. xxxiii. Dr. Grey has already published, Price 7s. 6d. printed for Austen, in Newgate-Street, London: As likewise, *An easy Method of Learning Hebrew without Points*, Price 6s.

as handled by this Pen, no farther.—I had like to have forgot Mr. ***'s Letter: And if I had forgot it, you might justly wonder at my Stupidity. What a Man is he! sure, the Age does not produce a more genuine Copy of his divine Master. What a Letter has he wrote! what Dignity of Sentiment! what true Greatness of Soul! what Openness of Heart! what Boldness of Speech, and Justness of Reproof, sweetened with what Love! tempered with what Humility! how I love the excellent Man! was not your Soul ashamed, while you read it? — and did not your Heart burn within you, as the Disciples did when talking with Christ in their Way to *Emmaus*?

I am really afraid to read *Spenser's Fairy Queen*. He is, in Fancy superior, perhaps, to every Poet, yet so luscious in some of his Representations, which I have casually dipped upon, that it is impossible, for ME at least, to advert to them, without catching Contagion. His Pictures of this Sort, are drawn with a good Design. He makes his Heroes, Victors of the soft Allurements. But, I believe, few Minds are so case-hardened against sensual Pleasure, as not to receive disadvantageous Impressions. I am, therefore, determined never to look into it again, never to gather the Honey of Poetry from the Briars of Contamination. “Flee Temptation,” is the Advice of an inspired Apostle, and I will pay the due Regard to it. I am, dear Sir, with great Respect, your most obliged, and very affectionate Servant,

J. HERVEY.

L E T-

L E T T E R LXXXVII.

Dear Sir,

Weston-Favell, April 5, 1750.

W H E N you meditate on *Hosea* iv. 6 and 7. [namely, my People are destroyed for lack of Knowledge; because thou hast rejected Knowledge I will also reject thee, that thou shalt be no Priest to me; seeing thou hast forgot thy Children: As they were increased, so they sinned against me, therefore will I change their Glory into Shame.]—When I say you meditate on this terrifying Text, compare it with *Hosea* xi. 8 and 9.—xiii. 9 and 12.—xiv. 1 and 2. [namely, How shall I give thee up, *Ephraim*? How shall I deliver thee, *Israel*? How shall I make thee as *Admah*? How shall I set thee as *Zeboim*? Mine Heart is turned within me, my Repentings are kindled together. I will not execute the Fierceness of mine Anger, I will not return to destroy *Ephraim*; for I am God and not Man, the holy one in the Midst of thee, *Hosea* xi. 8 and 9.]

In the next Passage Christ shews the only Remedy for our Misery [namely, O *Israel*, thou hast destroyed thyself, but in ME is thine Help.—The Iniquity of *Ephraim* is bound up; his Sin is hid, *Hof.* xiii. 9 and 12.]

In the last Passage is prescribed the Method of applying the Remedy to your own Soul [namely, O *Israel*, return unto the Lord thy God, for thou hast fallen by thine Iniquity.—Take with
you

you Words, and turn to the Lord and say unto him, take away all Iniquity, and receive us graciously, so will we render the Calves of our Lips (or spiritual Sacrifices of the Heart, not Calves with Horns and Hoofs) *Hosea* xiv. 1 and 2.]

Pray take these Texts into frequent Consideration, or else you will do a THREEFOLD Injury, viz. to the divine Mercies,—to the Redeemer's Merits,—to your own Comfort.

Be it that Guilt is great—Yet is it boundless? Is it infinite, like the Kindness of God through Christ? —Remember what Message our Lord sent to *Peter* after his Fall; what Offers he made at *Jerusalem*, after it had murdered the Prince of Peace; how eminently useful and happy he made *David*, after the Commission of † enormous Crimes.

† The celebrated Dr. *Delany* in his very entertaining Work, intitled the *Historical Account of the Life and Reign of David*, has this Reflection.

Happy for Mankind, that there is such an Instance (an authentick Instance) of falling Virtue and recovering Guilt!—An Instance so fitted to mortify the Vanity of Virtue, and the Merit of exalted Piety, and to raise the Power and Price of humble Penitence; to abate the Pride of Self-sufficiency, and support the Hope of Frailty. Who can confide in his own Strength, when he sees a *DAVID* fallen? And who can despair of divine Mercy, when he sees him forgiven? Sad Triumph of Sin over all that is great and excellent in Man! Glorious Triumph of Repentance, over all that is shameful and dreadful in Sin.—Millions have fallen, have sinned as *DAVID*, but who

Crimes.—He is the same gracious long-suffering, Sin-forgiving God, to Day, Yesterday, and for ever.

Beware, dear Sir, that you add not Unbelief (the greatest of Sins, the most provoking of Sins, the most destructive of Sins,) to all your other Offences.—We have trampled upon the divine Laws, and defiled our own Souls; but let us not charge the divine Declarations with **FALSHOOD**, let us not make our **GOD** a **LIAR**.—I am sure God loves you, and Christ intercedes for you: Else whence this Searching of your Heart, this Acknowledgment of Guilt, this Self-Condernnation, and Thirst after pardoning and sanctifying Grace?

Another Proof to me, a very evident and pregnant Proof, that the blessed God has a very tender, and particular Concern for your eternal Welfare, is, his disconcerting your Schemes; than which nothing, I think, could be more effectually-calculated, to waft you along the smooth Stream of Insensibility, and Pleasure, into the Pit of Perdition.

ever repented and recovered like him!—Revolve his whole Life before the Affair of *Uriah*! It is almost one Train of a wise, a generous, a pious, and a valiant Conduct! Revolve his whole Life from the Hour of this Guilt, and you will find it little else than one Train of Humiliation and Repentance before God; and this too, even after the Assurance of Pardon, from the Mouth of God himself by his Prophet *Nathan*; which is the highest Proof of a refined Piety and exalted Virtue. Let

Let this, though a Thorn in the Flesh, be a Token for Good.—He that has begun to rescue you, will accomplish his gracious Purpose.—E'er long, I trust this new Song will be put into your Mouth, The Snare is broken and I am delivered, *Psalms* cxxiv. 7. Be of good Comfort, dear Sir, for with the Lord there is Mercy and plenteous Redemption, cxxx. 7.

Read by Way of Consolation *Manasseh's* Humiliation, 2 *Chron.* xxxiii. 12, 13. — And see likewise God's gracious Dealings, even with *Rehoboham* himself, 2 *Chron.* xii. 6, 7.

Don't indulge dispiriting Ideas—or have hard Thoughts of the God of everlasting Compassion; oh how weak is our Faith!—Read and study well that excellent and comfortable little Tract, *Liborius + Zimmermannus, De Eminentia Cognitionis Christi*.—Converse with some experienced Christians, and remember what our blessed Saviour has promised, “Where two or three are gathered together in my Name, there am I in the Midst of them.”—We never make any Doubt but our Friends (especially if they be the distinguished Servants of Jesus) will fulfil their Promises, yet we question (sie upon us, sie upon us for our Unbelief) whether the divine Master himself will accomplish his Word.

I am, dear Sir, with much Esteem, and with much Concern, for your present and eternal Welfare,

Yours, very sincerely,

JAMES HERVEY.

† See Page 297 of this Volume.

L E T T E R LXXXVIII.

Dear —

THIS Letter will come to your Hands, as the Blessings of the everlasting Gospel are offered to our Souls, without Money and without Price.

Be under no Concern about the Report you mention, it gives me not one Moment's Uneasiness; we have acted, I trust, as faithful Stewards of our Master in Heaven; and if he approves, how very insignificant is the Censure of Men! And what—ah what is a little Misrepresentation, or a few Lashes from tattling Tongues, compared with those cruel Mockings, which our divine and dying Redeemer bore!

You are, I find, as I too often am, in poor *Peter's* Condition, when our Lord addressed him, with that tender Rebuke, O thou of little Faith, wherefore didst thou doubt?—wherefore indeed do we doubt? Is he not an all-sufficient Saviour? Is not his Death a complete Atonement, sufficient to take away the Sins of a whole World?—Is not his Righteousness a perfect Righteousness, able to justify even the most Ungodly?—Does not his Godhead impart an infinite Dignity to both? Rendering them more powerful to save, than Millions, unnumbered Millions of Sins are to destroy?

Is he not a willing Saviour?—How willing was *Joseph* to give the Good of the Land of *Egypt* to his

his aged Father?—How willing was *Jonathan*, to screen his beloved *David* from *Saul's* Wrath?—How willing is an indulgent Parent, to deal out Bread to his hungry Child? Equally willing, abundantly more willing is Christ to give himself to our Souls, to reconcile us to his almighty Father, to fit us for his Kingdom, and take us to his Glory.—A Parent does not chuse to die for his Child:—*Jonathan* never spilt his Blood for *David*;—nor did *Joseph* lay down his Life for that good old Man *Jacob*. But this, all this, the Lord Jesus Christ freely undertook, freely underwent for us. What could he do more to assure us of his Love?—Let us contemplate the Story of his bitter, bitter Passion. Let us view him prostrate in an Agony of Sorrow, on the cold Ground; extended, with racking Torture, on the accursed Tree; laid all pale and mangled with Wounds, in the gloomy Sepulchre. And sure we shall have a stronger Proof of Christ's Willingness to save us, than the Testimony of ten thousand Ministers preaching on Earth, or of ten thousand Angels speaking from Heaven.

Is he not a faithful Saviour? Having loved his own, he loveth them even unto the End. As his Eyes never slumber, nor sleep, so his Care for his People is never intermitted; he has written their Names on the Palms of his Hands, and their eternal Interests are ever before him; he will never, never, never leave nor forsake them; no, not in any Circumstance, nor on any Ac-

count. They are his peculiar Treasure, and the Ransom of his own dear Life; they are the Recompence for all his Sufferings, and are to be the Jewels in his Mediatorial Crown; they therefore shall never perish, neither shall any pluck them out of his Hand.—Neither Life, nor Death, nor Things present, nor Things to come, shall be able to separate them from his Love, from his Bosom, from his Heart.—Happy art thou, O *Israel!* who is like unto thee, O People saved by the Lord? who is the Shield of thy Help, and the Sword of thy Excellency. The eternal God is thy Refuge, and underneath are the everlasting Arms, surely then thou mayst dwell in Safety, *Deut. xxxiii. 27, &c.*

Are we unworthy Sinners? We readily own it, and oh! that we may deeply feel it! But did not Christ chuse to converse with Publicans and Sinners? Did he not come to seek and to save that which was lost?—The same Spirit which actuated him on Earth, he retains now he is exalted into Heaven; let not therefore our deplorable Vileness be our Hindrance, but our Incitement to apply to the ever-gracious Friend of Sinners.—Indeed, if we were not Sinners, we should not be proper Objects for the Saviour. They that are whole need not a Physician, but they that are sick; for such he made his Soul an Offering, and for such he brought in everlasting Righteousness; he makes Intercession, not for the Righteous, but for Transgressors; and those that are afar off, in Rebellion and Apostacy,

postacy, are brought nigh ;—nigh to God, and Home to Heaven, by the Blood of Christ.

May these Considerations sink into our Hearts, and be made the Seed of a lively, growing, and joyful Faith !—And may the Lord direct us both, (as we both groan in this Tabernacle, and are burdened) into the Love of God, and the patient waiting for of Jesus ! when this languishing, this corruptible Body will lie down in Peace, and rest in Hope : and the Soul delivered from every Conflict, cleansed from every Stain, will be for ever, for ever with the Lord,—Amen and Amen, says

Yours, &c.

JAMES HERVEY.

LETTER LXXXIX.

Dear ———

I Received your valuable Letter, and thank you for it.—I am exceeding glad, and bless the unspeakable Goodness of God, if he has made my poor Ministry, in any Degree serviceable, or comfortable to your Soul. I accompany my former Labours (if such extremely feeble Attempts may be called Labours) with my repeated Prayers ; and bear my little Flock on a supplicating and affectionate Heart, all the Day long. Oh ! that the gracious God may fulfil in them all

the good Pleasure of his Will, and the Work of Faith with Power!

I rejoice to find that you know the Truth.—May you know it more and more! be established in it, and experience the Efficacy of it!—may the Truth make you free!—free from the Prevalency of Unbelief, the Dominion of Sin, and the Oppressions of Sorrow!—Give—give Glory to God for opening the Eyes of your Mind, and bringing you to the Riches of Christ. Take to yourself the Comfort of this inestimable Blessing, and by no Means reject your own Mercy.—Pray don't harbour hard Thoughts concerning the blessed God; nor cherish desponding Apprehensions concerning yourself, though always frail, and in every Thing imperfect.—The great and good Father of our Spirits, knows whereof we are made; he remembers that we are but Dust, and will not be extreme to mark what is done amiss.—Extreme to mark! so far from it, that, to those who seek him in Sincerity, seek him through his dear Son, he is tender and compassionate beyond all Imagination.—As a Father pitieth his own Children, so is the Lord merciful unto them that fear him, *Psalms* ciii. 13. And as a Mother comforteth her Son, so will the Lord thy God comfort thee, *Isa.* lxvi. 13. Since we want Loving-kindness and Mercy to follow us all the Days of our Lives, blessed for ever, blessed be the God of Heaven,

in these he delighteth, *Jer.* ix. 24. Oh! cast thy Burden upon the Lord, says the Holy Ghost, cast it upon the Lord Jesus Christ.—This is an Art, which the Christian should be diligent to learn, and watchful to practise.—Christ is a Saviour, but we neglect to make Use of him.—We are come to him, but we forget to walk in him.—When Guilt accuses us, or Guilt overtakes us, instantly let us fly to Christ, as the *Israelites*, when wounded, looked to the brazen Serpent; there, let us say, there is the Propitiation for this abominable Sin. For this and all my other Iniquities, his Heart was pierced, and his Blood spilt.—The Vials of Wrath, due to my Provocations, were poured upon that spotless Victim, and by his Stripes I am healed.—If our own Obedience is deplorably defective, so that we are sometimes ready to cry out with the Prophet, my Leanness! my Leanness! woe is me! let us turn our Thoughts to the great Mediator's Righteousness; this is consummate and divine, this was wrought out for us, this is imputed to us, in this all the Seed of *Israel* shall be justified, and in this should they glory.—If your Prayers are dull and languid, remember the Intercession of Christ. He ever appears in the Presence of God for you; and how can your Cause miscarry, which has such an Advocate? If the poor Widow was heard, even by the unjust Judge, shall not the dearly beloved Son of God prevail, when he makes Intercession

to a most gracious Father? — A Father, who loves both him and his People.—If you want Repentance, want Faith, want Holiness, Christ is exalted to be both a Prince and a Saviour, and to give all these desirable Blessings ; he is ascended up on High, has led Captivity Captive, and received Gifts, spiritual Gifts for Men ; yea even for his Enemies, for the Rebellious.—It is his Office to bestow these precious Graces on poor Sinners ; and he is as ready to execute this Office, as the Mother is ready to administer the Breast to a sucking Child.—Do you read the Scriptures? Still keep Christ in View. — When dreadful Threatnings occur, say, these I deserved, but Christ has bore them in my Stead ; when rich Promises are made, say of these I am unworthy, but my Redeemer's Worthiness is my Plea ;—he has purchased them for me by his Merits. All the Promises of God are Yea and Amen (sure and certain to the believing Soul) in Christ Jesus.

To make such a perpetual Application of Christ, is to eat his Flesh and drink his Blood. Thus may you, thus may I, thus may all my dear People, be enabled to pass the Time of our Sojourning here below ! — Deriving our whole spiritual Life, our Pardon and Sanctification, our Hope and our Joy, from that inexhaustible Fountain of all Good.

Though I am not with you in Person, I am often with you in Spirit, and daily commit you
to

to the great Shepherd and Bishop of Souls ; who is ten thousand, thousand Times more condescending, compassionate, and faithful, than

Your truly affectionate Friend,

JAMES HERVEY.

LETTER XC.

Weston-Favell, June 3, 1749.

SO, my dear Sir, the Physicians upon the whole have given your Friend no great Hopes of a Cure.—The Apothecary's Shop, the Asses Dugs, and the Mineral Waters may, they apprehend, palliate the Disorder ; but that even a Palliation, it seems, is not to be expected, without keeping the Mind quiet and chearful ;—and that this important End may most effectually be answered, the Doctors have recommended Diversions, Travelling, and Company, giving a Caution at the same Time, I am told, against Retirement, so much praying, and poring over religious Books.

Now if Chearfulness be the grand, the fundamental, the only Recipe adequate even to the Mitigation of this Disease, I may venture to assert, that such Recipe is to be found—(possibly what I declare may be wondered at) but I aver it is to be found in the Bible.—It may be seen wrote at length, and it well deserves Consideration, in *Prov. xvii. 22.*

A merry Heart doth good like a Medicine : but a broken Spirit ❀ieth the Bones.

That a satisfied, a serene, and chearful State of Mind, will in this Case be more beneficial than all Manner of Restoratives for decayed Nature, or Cordials for the sinking Spirits, I can easily believe; nay, I am farther convinced, that whatever can be contrived by the most sollicitous Care of the Physicians, will probably be rendered ineffectual, without this prime Preparative, this most sovereign Prescript.—It is indispensibly necessary, that all possible Endeavours should be exerted to have the Thoughts calm, placid and easy.—Every thing must be sacrificed to this most desirable End.—Nothing can be more pernicious, in such Circumstances, than the contrary Situation of Mind.—But here will arise a Question, How this inward Tranquillity may most easily be attained, and most surely established? By Company, by Travelling, by Diversions, the Doctors and some others will reply.—I am far, very far from being an Enemy to Diversions, when properly chose, and used with Moderation. Travelling may beguile the Sense of Woe, and palliate for a while the Malady. Company, when chearful and improving, is an excellent Source of Comfort: when innocent only and entertaining, is of some present Service, and ought to be allowed (at Intervals) Admittance. But these will no more reach the Case now under Consideration,—are no more able to create a settled Tranquillity in the Breast, than the gentle motions of a Fan are sufficient to impel a Wind-bound Fleet. If they engross our Time, and leave no Leisure for nobler

Methods of Consolation, they will certainly prove like heavy, louring Clouds, and instead of diffusing, will intercept the Rays of Heart-felt Satisfaction. But what, may it be asked, would I substitute instead of these Expedients?—I would beg Leave (unpolite as it may seem, and in a manner exploded) to recommend Prayer to God, and the daily reading † of the Scriptures.—If kind and friendly Conversation be judged proper, why should Prayer be disapproved?—Prayer is an humble, but delightful Intercourse, with the best, the greatest, the everlasting Friend.—And has any earthly Friend exercised more Loving-kindness? Is any earthly Friend more able to administer Relief than the blessed God? If there be such Friends, let them be our whole Dependance, and let omnipotent Goodness be secluded from any regard.

God has so loved us, that he gave his own Son, dearer to himself than all Angels, and all Worlds, to die for our Salvation. Rather than we should perish for ever, he sent his infinitely glorious Son to take upon him our Nature, and suffer the unknown Agonies of Crucifixion.—To

† *Gastrell's Christian Institutes*, are singularly useful to Persons whose Spirits are so much affected by nervous Disorders, as not to be able long to attend to Reading; the whole Duty of a Christian being there taught in the very Words of Scripture; and such Texts as suit every Condition and Circumstance in Life, are placed in Order under the several Heads. The sixth Edition in 12mo, Price 2s. 6d.

shew

shew his Readiness to succour us in any Distress, he
 styles himself the Father of Mercies, and God (not
 of some, but) of all Comfort, (2 *Cor.* i. 3.)—And
 where is the Person, from whom we may more rea-
 sonably expect to receive tender and compassionate
 Succours, than from this all-gracious God?—Is
 he not as powerful as he is gracious?—What *Job*
 said of his Companions, is, in a Degree, true of
 every human Aid: Impotent and miserable Com-
 forters are ye all.—But the God of Heaven is able
 to give Songs in the Night of Distress; to make
 the Bones, that Sorrow and Anguish have broken,
 to rejoice. If he speak Peace, who shall cause Dis-
 quietude, or what shall destroy our Tranquillity?
 —Indeed if we apply for Comfort, to any thing
 lower than Heaven, or by any such Means as ex-
 clude frequent Prayer, we neglect the Fountain
 of living Waters, and hew to ourselves Cisterns,
 broken Cisterns, that can hold no Water. The
 Scriptures (and believe me as I speak from daily
 Experience) are a Treasury of Comfort. — One
 who had drank deep of the Cup of Sorrow de-
 clares, that they rejoice the Heart;—and that for
 his own Part, if his Delight had not been in
 the divine Law, he should have perished in his
 Trouble, (see Bible, *Psalms* cxix. 92.)—These
 Things, says the favourite Disciple, write we
 unto you (not barely that you may have Joy,
 but) that your Joy may be full, (*John* xv. 11.)
 —And St. *Paul* adds, that whatever Things are
 written by the Spirit of Inspiration, are written
 for our Benefit; that we through Patience and
 Comfort

Comfort of the Scriptures, might have Hope, (*Rom. xv. 4.*) That blessed Hope of eternal Life, which is an Anchor to the Soul, in all the Storms of Adversity; which is the Oil of Gladness, swimming above all the Waves of Affliction.—By having Recourse to Diversions and Amusements, in Preference to the strong Consolations suggested in the Bible, we act as injudiciously, we shall be deceived as certainly, as if amidst the sultry Heats of Summer, we should seek cooling Refreshment from a painted Tree, and shun the embowering shady Covert of a real Grove.

If we are afflicted, the Scriptures acquaint us, that our Afflictions are the Chastisements of a Father, not the Scourges of an Enemy. They give us Assurance, that the all-disposing Providence will not suffer us to be afflicted, above what we are able to bear. (*See 1 Cor. x. 13.*)—That they shall turn to our Good, and bring forth the peaceable Fruits of Righteousness;—that they are light; are only for a Moment, and yet shall work out for us a Weight, an eternal Weight of Glory.—Can all the Volumes of Heathen Morality suggest, or all the Recreations in the World afford, such rational and solid Consolation?—Without these Consolations, Afflictions will be like a latent Sore, smarting and rankling in the Heart;—will produce Discontent with our Condition, and repining at Providence;—a melancholy Temper, and a fretful Carriage.—Trifling Company, and worldly Pleasures, will serve only to aggravate the Misery, and make us inwardly

wardly mourn, that while others are in the Elevations of Mirth, we are pressed with a Weight of Calamity.—Whereas by Means of these sovereign Consolations, Afflictions may be improved to the Health of the Mind, and become a most salutary Expedient for furthering our spiritual Happiness:

Can any thing be more (or equally comfortable) than the Privileges recorded in that Charter of our Salvation, the Scriptures?—There we are told, that as many as truly believe in Jesus Christ, are Children of the Almighty;—that the Lord who commandeth the Waters, the glorious God who maketh the Thunder, the everlasting King, who ruleth all Things in Heaven and Earth, is their Father: He pities them as a Father pities his own Children, (*Psalms* ciii. 13.)—and that a Mother may sooner forget her sucking Child, than he can remit his tender Care, for their present Welfare and endless Felicity, (*Isaiah* xlix. 15.)—That, because we are Sinners, Christ Jesus, with infinitely more than parental Tenderness, bore our Sins, and expiated all our Guilt, in his own bleeding Body upon the Tree, (*1 Pet.* ii. 24.)—Because we frequently offend, and always fail, our merciful High-Priest ever liveth to make Intercession for us, and to plead his divine Merits in our Behalf, (*Heb.* vii. 25.)—Because we have many Corruptions within, and are assulted by various Temptations without, we have a Promise of the blessed Spirit to subdue our Corruptions, (*Galat.* iii. 14. *Ezek.* xxxvi. 27.) and renew us after the Image of him, who

who created us, (*Coloss. iii. 10.*)—Because we are liable to manifold Misfortunes, and visited with a Variety of Sorrows, the same holy Spirit is promised, under the amiable Character of a Comforter, (*John xv. 7. Luke xi. 13.*)—Because all Flesh is Grass, and all the Goodliness thereof (the Youth, the Beauty, the Wealth, all mortal Accomplishments, and every worldly Enjoyment) is withering, and transient as the Flower of the Field, *Isaiah xl. 6.* The Scriptures direct our View, and consign over to our Faith, a most incomparable, reversionary Inheritance; an Inheritance reserved in Heaven for us, which is incorruptible, undefiled, and that fadeth not away, (*1 Pet. i. 4.*)

Are these things, I would ask the Physicians, likely to deject the Mind, or oppress it with Heaviness?—Need their Patients fear an Aggravation of Distresses, from the Offer, from the Enjoyment of such Blessings?—Much more reasonably might the bleeding Wound, fly from the lenient Hand, dread the healing Balm, and court its Cure from the Viper's envenomed Tooth.—Have these Truths a Tendency to engender gloomy Apprehensions, as the medical Gentlemen are too apt to imagine, or do these increase the Load which galls an afflicted Mind?—Rather, what Heart, (that attends to, and believes such glad Tidings) can forbear even leaping for Joy? These are calculated to put off our Sackcloth, and gird us with Gladness; are enough to turn the Groans of Grief, into the Songs of Gratitude.

Cheered

Cheared by these reviving Considerations, supported by this blessed Hope, the antient Christians were more than Conquerors over all their Calamities; they even gloried in Tribulations, because these were the appointed Way to the Kingdom of Heaven, *Acts* xiv. 22. They took joyfully the spoiling of their Goods, knowing, that they had, in the World above, a better and more enduring Substance, *Heb.* x. 34. — They perceived with Complacency, the Decay of their earthly Tabernacle; because there remained for them, after their Dissolution, a House not made with Hands, eternal in the Heavens, *2 Cor.* v. 1. — Perhaps we may not arrive at such Heights of heroick and triumphant Exultation, but surely we should try those Remedies, which in their Case were so surprisngly and happily successful.

Upon the whole; a peaceful Composure of Mind, and calm Resignation to the all-wise Will of God; — a holy Joy in the Merits of our ever blessed Redeemer, and a well grounded Hope of unutterable and immortal Bliss, in a better World; these, these are more absolutely needful for a Case like this, and will do more towards Relief, than all the Drugs that Nature produces.—And very sure I am, that these noble Anodynes are dispensed no where but in the Scriptures; are to be procured no otherwise than by Prayer.—Other Methods may stupefy for a Moment, but will not remove the Pain, much less introduce permanent Ease.

I speak

I speak not this from mere Speculation, or conjectural Probability.—I have myself experienced the Efficacy of the preceding Expedients for these desirable Purposes.—Having been a sort of *Veteran* in Affliction, I have been under a Necessity of applying these Consolations; and have the utmost Reason to bear Witness, that there are none like them.—The Scriptures are the Treasury of Joy and Peace, and the truly Religious are generally the most uniformly chearful.

If you apprehend what I have here advanced on the Means of obtaining true Chearfulness and solid Peace of Mind, may be in any Measure instrumental to the Comfort of your Friend, you would do well perhaps to communicate it, as I presume you are not ashamed of appearing in the Recommendation of the Bible.—The Physicians would probably sneer at such sort of Advice, but the Arguments will not be the less valid on that Account;—and if their Patient be seriously disposed, such Sneers would have little or no Effect.

Do you recollect Dr. Young's Lines ‡ in the eighth Night?

———Would'st thou not laugh,
This Counsel strange, should I presume to give?
Retire, and read thy Bible, to be gay,
There Truths abound of sov'reign Aid to Peace?

‡ See Letter XXVII. Pag. 89. of this Volume.

But these thou think'st are gloomy Paths of Joy :
False Joys indeed are born for Want of Thought ;
True Joys from Thought's full Bent and Energy :
 And this demands a Mind in equal Poize,
 Remote from gloomy Grief and glaring Joy ;
 Much Joy not only speaks small Happiness ;
 But Happiness, that shortly must expire :
 Can Joy unbottomed in Reflection stand ?
 Can such a Joy, meet Accidents unshock'd ?
 Or talk with threat'ning Death, and not turn pale ?

Though my Letter is much longer than I at first intended, and stands in need of an Apology for its Prolixity, I cannot conclude without giving you a fresh Assurance, that amongst the great Number of those who esteem and respect you, there is not one of them who more sincerely regards you than, good Sir,

Your most obedient, and

very humble Servant,

JAMES HERVEY.

LETTER XCI.

My dear Friend, Weston-Favell, Dec. 15, 1755.

I Return you my best Thanks for sending me a Copy of so smart and sensible a Letter, which came to me very apropos ; and which I think is so likely to do good in this disputatious Age, that

I wish it was printed in some of the Magazines and publick Papers.—I am much obliged to you for your kind Caution against my being drawn into a Controversy, particularly by the very warm and overbearing Mr. * * *, who is now grown impatient of the least Contradiction, and far from being a desirable Companion, or Correspondent.

Controversy is as much my Aversion as it can be yours ; for where that begins, Religion too often ends ; and I shall not enter the Lists I promise you with any one, unless I am absolutely necessitated to it : But if I am compelled to appear in Print on such an Occasion, I shall endeavour to pay due Regard to *Solomon's* excellent Advice, viz. “ A soft Answer turneth away Wrath, but “ grievous Words stir up Anger.” *Prov. xv. 1.* —Instead of exasperating my Adversary by cutting Reprehensions, I will, if possible, constrain him by a candid and respectful Treatment to moderate his Temper ; and by a coercive Propriety of Arguments, persuade him to relinquish such Tenets, as I think erroneous.

God grant that I may never behave with an indecent Resentment, how great soever may be the Provocation of my Gainsayers ; but that in all my Writings and Conversations I may avoid the hasty Spirit, lest I injure my own Peace of Mind, and disgrace my Profession as a Christian and a Minister.

It is a Rule with me, always to speak well of the good Qualities even of bad Men, especially when others are censuring them with an unmer-

ciful Severity ; — and I could wish that every Controversialist would learn so much Candour, as to put the best Construction on his Opponents Book, and to embrace what was in general good in it, how ever he might doubt or censure some *particular* Opinions of the contending Author.

To live peaceably with all Men is my earnest Desire and my daily Prayer ; and in order to do this, I am more and more convinced of the Necessity of Candour, Humility, and a conscientious Regard to the Example of our Lord and Saviour Jesus Christ.

I am, my dear Friend,

Affectionately and inviolably yours,

J. HERVEY.

A Copy of the Letter above-mentioned, never before printed.

Dear Sir,

“ I Have a strong and settled Aversion to all
 “ manner of Dispute, in Things that relate
 “ to a Message of perfect Peace and Love. The
 “ Kingdom of God is no more Opinion, than it
 “ is Meat and Drink—and Argumentation can
 “ have little to do where a new Heart, and a
 “ right Spirit is the Business, or Work to be
 “ performed.

“ If we prevail in our Disputes (though I
 “ believe there is not a single Instance in which
 “ either of the Antagonists ever condescended
 “ publicly to own himself in the wrong,) our
 “ Adversaries then became baffled Worldlings :

“ —If

“ —If they prevail, then they become World-
 “ lings triumphant.—When we deal much in
 “ Disputes we foil our Souls, and endanger the
 “ Temper of Meekness and Love, which we are
 “ so frequently enjoined to cultivate, and which
 “ are the very Badge of Christianity.

“ As for amicable Disputes in Religion, ’tis as
 “ errant Cant as an amicable Suit at Law.—A
 “ Dispute about the Sacrament, as naturally
 “ removes the Mind out of its State of perfect
 “ Charity, as a Quarrel about a Whore.—The
 “ Subject alters nothing, ’tis the Temper of
 “ Mind wherewith we handle these Matters,
 “ that defile the Man ; and ’tis morally impossible
 “ to meddle to any Purpose, without having the
 “ Mind disordered.

“ *St. Paul* was plainly of the same Opinion,
 “ when he wrote thus to *Timothy* ; If any Man
 “ consent not to wholesome Words, even the
 “ Words of our Lord Jesus Christ, and to the
 “ Doctrine which is according to Godliness, he
 “ is proud, knowing nothing, but doting about
 “ Questions and Strifes of Words, whereof com-
 “ eth Envy, Strife, Railings and Surmises, per-
 “ verse Disputings of Men of corrupt Minds,
 “ and destitute of the Truth, supposing that
 “ Gain is Godliness : from such withdraw thyself.
 “ *1 Tim. vi. 3, 4, 5.*

“ This is the constant Case of all the Disputes
 “ in the Gospel itself.—The more they argued,
 “ the further they were always from the Point ;
 “ insomuch that even those who are said to be-

“ lieve on Christ, at the Beginning of the Chap-
 “ ter of Dispute, before the End of it take up
 “ Stones to cast at him.

“ In short, till a Man be a Christian in some
 “ measure, he has neither Ability, nor any Right
 “ in Nature to talk about it.—’Tis more absurd
 “ than a Controversy between a Fish and a Fowl,
 “ about the best and most commodious Element
 “ to breathe in.

“ The Peace and Purity of our own Minds,
 “ is of more Value than of every other Endow-
 “ ment.—For my own Part, I had rather be able
 “ to bear patiently the Nick-name of Fool or
 “ Madman, than to become famous for all the
 “ Wisdom and Prudence which the World
 “ knows how to commend and esteem.

“ In this Poverty of Spirit, I would heartily
 “ intreat all my Friends, earnestly to seek after
 “ that Love and Peace, which is only to be
 “ found in the Face or Similitude of our dear
 “ Master, the Lord Jesus Christ.—The Want of
 “ this most amiable and Christian Disposition in
 “ some eminent Professors, for I never admired a
 “ rough and boisterous Zeal, has often startled
 “ and chagrined him who is, dear Sir,

“ Yours very sincerely, J. S.

“ P. S. We may talk what we will about
 “ Religion, it is nothing less than a divine
 “ Temper.—What is short of this is PRATING
 “ about Religion, and that’s all.—I meet with
 “ many doctrinal Christians, who are very Dabs
 “ at

“ at Chapter and Verse, and yet very Bond-slaves
 “ to Earth and Self.—Spiritual Christians (which
 “ are the only true ones) are almost as scarce
 “ as Phœnixes.”

L E T T E R X C I I .

My dear Friend,

Saturday Morning.

L E T me exhort you to live as on the Borders of Eternity, and often to reflect where the late Fall from your Horse might have hurried you. Eternity is at Hand,—he that cometh will come, and will not tarry,—oh that your Soul may prosper, for without that, what are all the Riches, Pleasures, and Honours of this Earth ! But it cannot prosper, unless the World be under Foot, and your Affections fixed on Jesus. What besides him, my dear Friend, deserves a Thought ? And how tenderly has he dealt with us, notwithstanding all our Ingratitude and Provocations ? I can say no more than I have said to you ; but I pity you, and I pray for you, that you may conquer this Fear of Man :—I wish you would every Day for the next Month, read some Part of Professor *Franck's Nicodemus*, or *The Fear of Man*. Dr. * * * told me he had a great Regard for you, and wished you would set your Face as a Flint ; exert your lively Talents to promote the Gospel, and confess the Lord Jesus boldly before Men on every proper Occasion : and when they talk obscenely, or take the Lord's Name in vain, you ought genteelly to reprove them, or leave the

Company: This would be acting like a Christian!—But while you are thus silent, meally-mouthed, stand so much upon your Politeness, and have such a Fear of being censured by worldly-minded People, you may take my Word for it, you'll do very little Good, and be a Stranger to the Comfort and Peace, which others, who stick closer to Christ, daily experience;—that comfortable Peace of God, which (as Archbishop *Secker* finely observes, Page 132. of his *Nine Sermons*) is that Sense of being in Friendship with him, that feeling of Comfort and Joy flowing from him, which passeth all Understanding; exceeds the Conception of those who have not experienced it, and will exceed hereafter the present Conceptions of those who have. Adieu, my dear Friend.—Think well on what the Archbishop has so pathetically described, and then meditate on this alarming Text, and reconcile it with your own pusillanimous Conduct, which you miscall Prudence; Whosoever shall be ashamed of me and my Words in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father with his holy Angels, *Mark* viii. 38.—Once more adieu!—Remember that this is the Declaration of the Lord who bought us with his Blood, and suffered the unknown Agonies of Crucifixion to save you, and

Yours very sincerely,

J. HERVEY.
P. S.

P. S. When People come to visit me, they expect to hear of Christ; and few come to *Weston*, but those to whom such Discourse is agreeable; nor do I desire the Company of any others.—Talking of Christ is my Touchstone, to see whether a Person is worth my Acquaintance.—If YOU was once to take this Method, you'll tell me, perhaps, that such and such a one will abuse you, and all the principal Gentlemen will ridicule and forsake you.—And what then?—You are much better without them.—In their Stead you will have the Esteem and Friendship of those, who love our Lord Jesus in Sincerity; and Christ himself will be in the midst, who has laid up for you and all such as love his Appearing, a Crown of Righteousness.—Has this Consideration no Weight with my dear Friend?—Don't let me apply to you what St. *Paul* says of *Demas* to *Timothy*, Ch. iv. 10. “*Demas* has forsaken me, having loved this present World.” Read the cxixth *Psalms*, and see whether you, and your worldly-wise Company have the Spirit of the Psalmist—He, though a King, delighted to *talk* of God.—He not only *talked* of him observe, but *delighted* to do it: and it was Pain and Grief † to him to forbear.

L E T T E R XCIII.

Madam, Weston-Favell, May 13, 1758.

I Have too long delayed to acknowledge the Favour of your last. The Reflection gives me

† See *Psalms* xxxix. 3.

Uneasiness,

Uneasiness, but the Occasion gives you an Opportunity of exercising Indulgence. If you please to ascribe my Silence to much Business, and little Health, you will do Justice to my Proceeding, and to your own Candour.

You enquire after the best Week's Preparation for the Sacrament †.—I cannot say that I much admire any of those Books. They are, I think, loose, rambling indistinct, Companions ;
they

† The Book for the Use of the Communicants at the Sacramental Table, which Mr. *Hervey* generally gave away, was Dr. *Wilson's* (the late Bishop of *Man*) short and plain Instruction for the better Understanding the Lord's Supper, with proper Helps and Directions for joining in every Part.—Mr. *Marshall's* Treatise on *Sanctification*, could answer no such End, though it might, in Mr. *Hervey's* Opinion, give the best general Account of the Nature and End of the Sacrament, and Mr. *Jenks's* Devotions (which are excellent) has only a few Pages on the Subject, and not the Communion Service in it : Besides, it is double the Price of Bishop *Wilson's*.

Now as a proper Book at the Sacrament is of such Importance, and as Mr. *Hervey* himself judged Bishop *Wilson's* to be the *least exceptionable* of any of the Sacrament Books (see Letter xix. Page 40. of this Volume) the Editor has subjoined what is said of it by Dr. *Stonhouse* in his *Friendly Advice to a Patient* (eighth Edition.)

“ As there are few religious Subjects which have
“ been more frequently written upon, and perhaps I
“ might add less understood than the Sacrament, I
“ would

they tend rather to bewilder, than inform the Judgment.—For my own Part, I prefer the little Account of this Ordinance in Mr. *Marshall on Sanctification*, to all those prolix Treatises.—It begins Page 298, of the sixth Edition, to which I wrote a recommendatory Preface.

If you should want a Collection of Prayers suited to this Solemnity, or to any other Occasion, there is none, in my Opinion, better than Mr. *Jenks's* Offices of Devotion (which has

“ would here recommend this short but clear and satisf-
 “ factory Tract, which I most sincerely wish in the
 “ Hands of almost every Communicant, especially of
 “ the Patients in all our Infirmaryes.—And I prefer this
 “ to every other on the Subject, for the following Rea-
 “ sons; namely, There are several concise and affecting
 “ Meditations on the most pertinent Texts of Scripture.
 “ —The Questions proposed for Self-examination, are
 “ immediately founded on the Expressions so properly
 “ used in our Book of Common Prayer. (See Bishop
 “ of *Man* on the Lord's Supper, Page 26.) and the
 “ whole Communion Service is there printed in a
 “ large Letter, with useful Directions, and suitable
 “ Ejaculations on the Sides.—So that it is remark-
 “ ably well calculated to prevent the Inconveniency
 “ which I have often observed with Concern, when
 “ People are confused in turning backwards and for-
 “ wards from their Common-Prayer Book to their
 “ Sacrament Book, at a Time when their Thoughts
 “ should be all Attention to the Words of the Mi-
 “ nister;—whereas such a Tract as this would help
 “ devout Minds, without diverting them from the
 “ Duty they are about.”

passed

passed thirteen Editions) Price 3 s. I should far sooner chuse to read his two Volumes of *Meditations*, than the new *Whole Duty of Man*. Jenks has written another little Treatise, excellently good, and truly evangelical; it is intitled, *Submission to the Righteousness of God*. It was one of the first Books, that gave me an Insight into the Truth of the Gospel; or the Way of Salvation, by the infinitely glorious Obedience of our Surety, Jesus Christ.

The Word Amen, has two Significations. It denotes an ardent Wish, Lord, let it be according to my humble Petition.—It denotes likewise a firm Faith, Lord, I am persuaded, that thou wilt fulfil thy Promise, to grant my Petition.

If you love Entertainment, my next shall recommend a Book, that is as entertaining as a Novel † or a Play, yet edifying as a Sermon.—I believe, Madam, you would have no Reason to repent of the Purchase, if you was to buy Mr. *Boston's Human Nature in its fourfold State*, of which as I have given a Character in the second Volume of *Theron and Aspasio*, I need not say any thing more in this Place.

As God is sending forth his Word, and re-

† The Book here meant is *De Foe's Family Instructor*, in 2 Vol. 12mo. which has passed twelve Editions, and justly deserves the Character Mr. *Hervey* gives of it.—This is the same Author who wrote the Treatise intitled *Religious Courtship*, being historical Discourses on the Necessity of marrying religious Husbands and Wives, sixth Edition, Price 3 s.

newing

newing the Face of material Nature ; so may he send forth his blessed Spirit, and reveal Christ, and renew the State of our Souls ! This will make us to differ from our former Selves, as much as the present Bloom and Verdure of the Creation differ from the rugged Desolations of the Winter.

I wish you, Madam, the continual Presence of this divine Comforter, and am,

Your most obedient humble Servant,

J. HERVEY.

L E T T E R XCIV.

My dear Friend, Weston-Favell, June 23, 1758.

I Little thought, when I put Mr. *Wesley's* Manuscript into your Hand, that I should see it in Print so soon. I took very little Notice of it, and let it lie by me several Months, without giving it an attentive Consideration. It seemed to me, so palpably weak, dealing only in positive Assertions and positive Denials, that I could not imagine he would adventure it into the World, without very great Alterations. But it is now come abroad, just as you received it, in a two Shillings Pamphlet, intitled *A Preservative from unsettled Notions in Religion*. Of this Pamphlet what he has wrote against me, makes only a small Part. Now then the Question is, whether I shall attempt to answer it ? Give me your Opinion, as you have given me your Assistance, and may the Father of Mercies give you an Increase of
Know-

Knowledge and Utterance, of Peace and Joy in the Holy Ghost.—Ill I have been, and ill I am; torn almost to Pieces by a Cough in the Night, which admits of no Remedy; whatever is taken to assuage, exasperates it. Of all Men living, that are not absolutely confined, surely I am the weakest. If by such Weakness, the Lord Jesus will vouchsafe to glorify his Name, how transparent, how effulgent will be the Glory of his Power!—I have not seen Mr. P** this many a Day, no, nor this many a Month; how I fear, lest the World has beguiled him! Blessed be the Lord, for setting our Affections on a happier State; blessed be his Grace, for giving us some Knowledge of Jesus, as the Way to immortal Mansions. There we may be Citizens, here only Sojourners.

I am, with true Gratitude,

and sincere Affection,

Yours in Christ Jesus,

J. HERVEY.

L E T T E R XCV.

Dear Sir, Weston-Favell, Aug. 5, 1758.

HERewith I send two other Sheets of my intended Work. Be so good as to examine them with Rigour, and correct them with Freedom.

I am

I am afraid, lest the Weakness of the Advocate, should injure the blessed Cause.—I am the more solicitous, because the unexpected Acceptance of my Fast-Sermons, will probably open a pretty wide Door of Admission for this Piece. Besides six Thousand printed in *London*, an Edition was printed in *Scotland*, which was speedily sold off; and I was desired, by a Society established for giving away religious Books among the Poor, to grant them Leave to print an Impression for this Purpose. In *Ireland* they have been printed. Into *Dutch* they are translated; and a Letter, received last Week from some pious and ingenious Stranger in *America* informs me, that they have been reprinted there, and found much Acceptance; all this will be a kind of recommendatory Preface to this projected Piece. The good Lord grant, I may speak and write sound Words, such as cannot be reproved!—My Prayer is, that you may be of quick Understanding in the Fear of the Lord, always and on all Occasions, and more especially when you are sitting and improving the Writings of,

Dear Sir,

your truly affectionate and

much obliged Friend,

J. HERVEY.

LET-

L E T T E R X C V I.

*Dear Sir,**Saturday Morning.*

IN Reply to your Question, "*Why so many*
 " *learned and very clever Men in all worldly*
 " *Affairs, should treat Religion with so much Indif-*
 " *ference, and remain unaffected by every Argu-*
 " *ment that can be urged to rouse them from such*
 " *a State of Delusion,*" I send you my Opinion
 in a few Words, viz. "*Because they do not pray*
 " *for the Assistance † of the Holy Spirit.*"—And I
 send you an Answer more at large, extracted
 from a Book of the celebrated Dr. Bates's, which I
 was lately reading, intitled, *THE SOVEREIGN AND*
FINAL HAPPINESS OF MAN, with the effectual
Means to obtain it.

" The efficacious Influence, says the Doctor,
 " of the Holy Spirit, is requisite to change the
 " WILL, that with a free and full Consent, OUR
 " WILL may desire and prosecute the spiritual,
 " eternal Good.—Without this, the Conviction
 " of the Mind is not powerful enough to con-
 " vert the Soul from the Love of the World to
 " chuse Heaven.—There may be an enlightned
 " Conscience, without a renewed Heart. Tho'

† See Christ's own Words, *Luke xi. 13.*—which
 the Generality of Mankind disregard: No wonder
 then the World should lie so much in Darkness, and
 be thus dead to vital Religion.

" the

“ the JUDGMENT assents that God is the
 “ supreme Good; yet *till the Heart be cir-*
 “ *cumcised*, and the Sensuality of the Affections
 “ taken away, *divine Love* (which directs our
 “ Life to God as our blessed End) can never
 “ possess it.

“ *If* Men had a sensible and strong Assur-
 “ ance of the eternal State hereafter; *if* all those
 “ who lived godly in a *visible* Manner ascended
 “ with *Elias* to Heaven; and *if* all who con-
 “ tinued in their Sins *visibly* descended into Hell,
 “ (as *Corah* and his Company were swallowed up
 “ alive by the Earth before the *Israelites*;) *if* Men
 “ could hear the joyful Exultations of the Saints
 “ above, and their high Praises of God; then
 “ hear the desperate Cries and deep Complaints
 “ of the Damned; Nay, *if* one according to the
 “ Desire of the rich Man was sent from the
 “ doleful Regions below, and with his fiery
 “ Tongue should preach a Sermon on those Tor-
 “ ments, not describing them at a Distance,
 “ but by a sensible Demonstration in himself,
 “ yet THIS ALONE would not be sufficient
 “ to draw off Mens Hearts from the *deceitful* and
 “ transitory Happiness of this World, and to
 “ fasten them on the *perfect* and *eternal* Hap-
 “ piness in the next. Indeed, they could not
 “ then indulge their Vices so securely, but yet
 “ they would be *Strangers to the Life of God*,
 “ such an inveterate Alienation of Heart is in
 VOL. II. Z “ Men

“ Men from *real*† Holiness ; for till the quicken-
 “ ing Spirit of God (by a directing persuasive
 “ Light, that represents the Truth and Good-
 “ ness of spiritual Things) transforms the Soul,
 “ and makes it spiritual in its Valuations, and
 “ Affections, it is *inwardly* averse from Grace
 “ and Glory.

“ How earnestly therefore ought we all to
 “ PRAY, that this Holy Spirit may direct our
 “ Hearts to the Love of God, and to the patient
 “ waiting for of Christ Jesus, when he shall come
 “ to be glorified in his faithful Servants, and ad-
 “ mired in all them that believe.”


1 In another Place ‡ Dr. *Bates* expresses himself
 in these very momentous Terms : “ Worldly
 “ Men, when Death is near, are not so much
 “ affected

† Holiness is a divine Principle, without the *sincere*
Prevalence of which, “ *no Man shall see the Lord.*”
Heb. xii. 14.—It is the great End of the Gospel as
 well as the Law, to promote and advance which, the
 Grace of our Lord Jesus Christ and his Holy Spirit,
 has been revealed and imputed to us.

‡ Dr. *Bates* of *Emanuel*, and afterwards of *King's*
College Cambridge, and Chaplain to King *Charles* the
 Second, is universally allowed to have been a Man of
 strong natural Parts, of great acquired Learning, of
 most exemplary Candor and Moderation.—Such a
 Vivacity of Imagination as his, and such a Solidity
 and Depth of Judgment, rarely meet together.—He is
 well known for the Exactness and Propriety of his
 Method, and the Clearness and Delicacy of his Stile ;
 insomuch,

“ affected with the Loss of the Crown of Glory,
 “ and the Kingdom of Heaven, as with their
 “ leaving the present World, and its Vanities :
 “ —This makes Death intolerably bitter.—In
 “ short, till the Love of God inflames and puri-
 “ fies the Heart, the Fruition of his Glory is
 “ not esteemed nor desired †.

Your

infomuch, that he was by many accounted the *Cicero* of his Time, and therefore called the *Silver-Tongued Bates*.—The whole Works of this elegant Author have lately been reprinted in Folio (Price fifteen Shillings;) but it is much to be wished, that some of his little Pieces were to be published separately, as they were formerly; especially, his inestimable little Treatise on the four last Things (*viz.* Death, Judgment, Heaven and Hell,) in which Truth speaks with such Authority, Persuasion, and Efficacy, as constrains the Reader to lay his Hand on his Heart, and most sensibly feel that he has a Soul and Conscience, though he had hitherto lived as if he had neither.— A farther Account of Dr. *Bates* may be found in the *Biographia Britannica* amongst the Lives of eminent Men.

† A Writer of later Date has expressed himself much to the same Purpose.—But as Life is the Gift of God, and as that is the Time for our doing Good and honouring our Creator and Saviour, the Words *foolish Fondness for Life* are perhaps objectionable.

“ Nothing but a foolish Fondness for Life, which
 “ if its Evils did not cure, one would think the
 “ near Prospect of Heaven might; or else a Doubt
 “ as to our Title to the promised Reward (which

Your Question will be still further answered by considering thoroughly two Tracts, wrote by PROFESSOR FRANCK; one of which is intitled, *A short Introduction to the Practice of the Christian Religion*, (Price Three Pence;) and the other is intitled, *Nicodemus, or A Treatise against the Fear of Man*; wherein the Causes and sad Effects thereof are briefly described, with some Remedies against it, Price One Shilling,—dedicated to the honourable Society for Reformation of Manners.

And now having mentioned PROFESSOR FRANCK, and his *Treatise against the Fear of Man*, I cannot conclude without observing, that I think him one of the most eminent Christians, and most extraordinary Men I ever heard of, as his *Pietas Hallensis*, which I read with Admiration and deep Humility, sufficiently demonstrates; and had I been a Member of the Society for Reformation of Manners, when the Dedication of his NICODEMUS had been presented to them, I should have made a Motion to have had an hundred Pounds expended in a proper Distribution of that most important Book, as there can be no material Reformation, till the Fear of Man is removed; and as nothing can be better cal-

“ should double our Diligence to secure that Title)
 “ can make any one loth to die, who heartily be-
 “ lieves in God and his Son our Saviour Jesus.”

culated

culated to extirpate such Fear, and promote all the other laudable Ends of the Society.

I am, dear Sir, yours, &c.

JAMES HERVEY.

P. S. The Title of the Book I recommended to your Son, please to tell him, was *Henry's Pleasantry of a religious Life*. The Author designed it particularly for young People; and in my Conversation with them, I generally mention it; indeed, I am the more sollicitous of having it put into their Hands, as they are too apt to look upon Religion in a gloomy View, considering it as destructive of every Enjoyment.

LETTER XCVII.

My dear Friend, Weston-Favell, Oct. 24, 1758.

LET me repeat my Thanks for the Trouble you have taken, and for the Assistance you have given me, in relation to my Controversy with Mr. *Wesley*; he is so unfair in his Quotations, and so magisterial in his Manner, that I find it no small Difficulty, to preserve the Decency of the Gentleman, and the Meekness of the Christian, in my intended Answer: May our divine Master aid me in both these Instances, or else not suffer me to write at all.

I have just been reading *Hab. iii. 13.* עֲרֹת יִסָּד
זָוָרָה נִשְׁמָה seemed difficult to clear; one of the Me-

taphors referring to an animate, the other to an inanimate Structure; I should be glad to know, how you understand, and how you would explain the Passage. Perhaps, at your Leisure, you will consider the whole Chapter; and, when I ask for a Descant upon one, give me an Elucidation of twenty Verses.

I have certainly a very great Esteem for Dr. Gill, yet I never could assent to his Notion of eternal *Justification. I am very much obliged to

* The Gentleman to whom Mr. Hervey is here writing has remarked, as follows, in a Letter wrote since Mr. Hervey's Decease :

“ Mr. Hervey's Zeal for the Doctrine of FREE GRACE made him strive to express himself in Dr. Gill's Manner; not enough attending to the Consequences. — Now this Passage, wrote but two Months before his Death, is such a frank Declaration against a fundamental *Antinomian* Doctrine, as cannot but be pleasing to all his pious Friends.” — See Vol. II. p. 165, where he declares against *Antinomianism*.

☞ Mr. Hervey has occasionally complained of the Unfairness of representing him as a Predestinarian without a sufficient Authority: And in the 23d Page of this Volume he declares that he never even attempted to study that intricate Point: Is it therefore the Part of Candour to draw Conclusions which may be to his Disadvantage, deduced only from some dubious Expressions in his Writings? — Deductions, perhaps, which the benevolent Mr. Hervey himself would have been so far from granting, that he would have startled at them with Abhorrence.

you for pointing out to me the Passage in *Theron* and *Aspasio*, which seems to favour, or proceeds upon such a Tenet.—It shall be altered in the next Edition.

My dilatory Proceedings you will ascribe to the real Cause, Sickneſs; then you will not deal with me according to the Law of Retaliation, but according to that Law of Kindneſs, which the Grace of our Lord Jeſus Chriſt has written upon your Heart.

Indeed, I think your Arguments are unanswerable. If ſo, don't you think there are ſome Things in my third Dialogue exceptionable; I wiſh you would examine it, bring it to the Touchſtone of your laſt Letter, and where it is wrong, correct it.

I ſhould like to have *Theron* object ſomething in your Way of Argumentation, and *Aspasio* frankly confeſs, that he has overſhot the Mark. Such an Acknowledgment endears the Character of the Speaker, and ſuch a Circumſtance makes the Sentiment more impreſſive on the Reader.

I have often thought the ſecond Verſe of *Pſal.* cxxxi. very difficult, and have been at a Loſs to find out the Propriety of the Compariſon. Why composed and quiet as a weaned Child? When we know, that the Time of weaning Children, is always a Time of Diſappointment, often of Diſeaſe. At this Seafon, they are particularly froward and peeviſh. The very reverse, therefore, of that Frame of Mind, which the *Pſalmiſt* ſeems to be illuſtrating.—This was the beſt Solu-

tion, which occurred to my Thoughts. A Child, weaned from his Mother, is disquieted and fretful. Such is my natural, and such would be my habitual Temper, was I not influenced and calmed by Grace; but through divine Grace, my Mind is resigned and quiet as the weaned Child, when brought back to the Mother, and lulled to rest ~~on~~ ^{on} ~~by~~ on that soft and warm Bosom, where it had so often lain, with the greatest Delight; but from which it had been, for a Season, withdrawn. —You see, I would translate *מִן חֶמֶץ* in *Pectus sine Gremium Matris suæ*. But whether my Translation be warrantable, or my Paraphrase such as suits the Tenour of the Psalm, I submit to your Determination.

Accept my sincere Thanks for your valuable Correction of a Passage in my Sermon; such improving Animadversions, will always be more acceptable than the inebriating Voice of Applause—far more acceptable to,

Your truly affectionate Friend, J. HERVEY.

L E T T E R XCVIII.

Dear Sir,

Friday Morn.

YOU ask me what I think of you, in case it should please God to take you out of the World, in the perplexed State you have described to me.—An Answer to such a Question, is much more difficult than you seem to be aware of; and therefore, I must beg Leave to decline passing any

any Sentence.—We Ministers are to teach, warn, comfort, and exhort every Man, according to God's most holy Word—but after Death comes the Judgment on each of us. For alas! how little, how very little do we know of one another, or of ourselves? The most amazing, perhaps, and one of the most humbling Considerations too, which can well be offered to the human Mind, is that, though we cannot form a tolerable Judgment of any Man's real Condition, yet God shall judge the World, the whole World in Equity; not so much as one single Case, how intricate soever it may seem to us, will he mistake—He was, is, and ever shall be omniscient and omnipresent.—And yet, short-sighted Creatures as we are, how often do we usurp this Prerogative, and presume to judge our Fellow Creatures. A certain Author, whose Name I forgot (though I registered to the following Effect from him in one of my old Diaries) has observed, “ that it is impossible for
 “ us Mortals to form an equitable Judgment of
 “ the State of any one Individual; because God
 “ alone knows all the Circumstances he has
 “ been, and now is in.—He alone can be the
 “ proper Judge of his Abilities and Powers—
 “ what Opportunities he had of improving him-
 “ self and of doing Good, what were the Force
 “ of his Temptations—what Difficulties he had
 “ to struggle with—what Portion of divine
 “ Grace was given to him—what natural Un-
 “ derstanding he had—what acquired Know-
 “ ledge was or could be obtained by him—and

“ in short, what the true State of his Case was,
 “ —Nor will he condemn any one unjustly or
 “ arbitrarily.—How comfortable a Reflection is
 “ this ! especially to one who is cruelly per-
 “ secuted, or unjustly censured—that God shall
 “ judge the World in Equity—and yet,—what
 “ a tremendous Thought is it, that every Day
 “ we live we provoke this Judge of all Men,
 “ and increase our Heap of Sin—which swells
 “ into such a frightful Size, such a stupendous
 “ Mountain of Guilt, as will make us one Day
 “ stand amazed at the Sight of it.—But what
 “ art thou, O thou great Mountain ? before
 “ *Zerubbabel* thou shalt become a Plain, *Zech.*
 “ *iv. 7.*—We have an Advocate with the Father,
 “ Jesus Christ the Righteous, and he is the Pro-
 “ pitiation for our Sins.—Oh ! that I may have a
 “ devout and lively Faith in him, as it is by
 “ him alone my Sins can be cancelled.—May
 “ the Cry of his Blood drown their Clamour.—
 “ We are, most just God, the Children of thy
 “ Wrath, and he is the Son of thy Love, who
 “ died to save us, and through whom thou art
 “ willing to receive us.—Yet what a distrustful
 “ Fainting of Mind comes over me, on the Re-
 “ membrance of former Transgressions, which
 “ neither a Reflection on God’s ineffable Good-
 “ ness, nor on the unbounded Value of the
 “ Sacrifice of Christ ; can effectually relieve ?—
 “ Hear me, O Lord God, in this my Hour of
 “ Heart-felt Distress, nor take thou Vengeance
 “ of my Sins : Spare thy Creature, O Lord,
 “ spare

“ spare him, whom thou hast redeemed with thy
 “ most precious Blood ; let thy mighty Spirit fit
 “ me for Mercy and Acceptance, and be not,
 “ oh ! be not angry with me for ever.”

With this Prose Quotation, I send you a Copy of Verses on the Renovation of a Sinner ; which will, perhaps, at this Time, be neither unacceptable nor unseasonable.—It was wrote by a very uarticular Friend of mine, and is as poetical as it is instructive and consolatory.

I.

W H E N with my Mind devoutly press'd,
 Dear Saviour ! my revolving Breast
 Would past Offences trace ;
 Trembling I make the black Review,
 Yet pleas'd behold, admiring too,
 The Pow'r of changing Grace.

II.

This *Tongue*, with Blasphemies defil'd,
 These *Feet*, to erring Paths beguil'd,
 In heav'nly League agree ;
 Who would believe such *Lips* could praise,
 Or think my dark and winding Ways
 Should ever lead to Thee ?

III.

These *Eyes*, that once abus'd their Sight,
 Now list, to thee their wat'ry Light,
 And weep a silent Flood ;
 These *Hands* ascend in ceaseless Pray'r,
 Oh ! wash away, the Stains they wear
 In pure, redeeming Blood !

IV. These

IV.

These *Ears*, that pleas'd could entertain
 The Midnight Oath, the lustful Strain,
 When round the festal Board;
 Now deaf to all th' enchanting Noise,
 Avoid the Throng, detest the Joys,
 And long to hear thy Word.

V.

Thus art thou serv'd, in ev'ry Part
 Oh! wouldst thou but transform my *Heart*,
 That drossy Thing refine;
 That *Grace*, might *Nature's* Strength controul,
 And a new Creature,—Body, Soul,
 Be *All*—be ever Thine.

I transcribed these Verses, as I hope you'll commit them to your Memory; and often repeat them as you ride or walk, till your Tongue, Lips, Eyes, Ears, and very Heart, are subservient to the great End of your Salvation, and that of others.—Exert yourself;—be of good Cheer, the Clouds that darken the Face of your Affairs, will e'er long disperse. He that gave his Blood for you, and refused not to bear the racking Agonies of the Cross for you,—he will not leave you, nor forsake you. God, who is faithful and just, has promised to forgive us our Sins through the Mediation of his Son.—Lord I believe this, help thou our Unbelief.—So wishes, and so prays,

Yours very sincerely, J. H.

L E T.

L E T T E R X C I X .

*My dear Friend,**Wednesday Morn.*

I Thank you, for remembering me before the Throne of Grace. Let your Prayers be for my chearful Resignation to the divine good Pleasure, and for clear Manifestations to me of Jesus Christ. My Life has long been a Burden to myself, and is now become unprofitable to others.—Your Intention to visit me is kind, but I am not fit for Company, unable either to carry on or relish Conversation; best when alone; therefore don't give yourself the Trouble of coming ten Miles.—I accept the Will for the Deed.—As to your Translation of *Zimmermannus* † *De Eminentia Cognitionis Christi*, I will, if my languid Spirits can bear the Task, carefully read it over, which I have never been able to do since I saw you in *London*. I lent it to Mr. ***, when he has done with it desire him to convey it to me; you shall then have (if the Lord will) the Result of my renewed Perusal of that Piece, which I formerly was so desirous of having translated by you. May the Lord of all Power make you strong to labour in his sacred Service, and crown your Labours with abundant Success.

I am, your truly affectionate Brother in Christ, J. H.

† This was a favourite Book of Mr. *Hervey's*—and he desired Mr. *Moses Brown* to translate it from the *Latin*, and promised to write an Introduction to it, which he never lived to perform. The Translation will be published by Mr. *Brown* about *Michaelmas* next. See Vol. I. p. 283, 297, 304. LET-

L E T T E R C.

*My dear Friend,**Saturday Morn.*

I Have read over again and again, the corrected Copy of your little Tract, which you intend for the next Edition, and have examined it with my best Attention: Not able to make any Amendment that is considerable, I have only suggested some slight Alterations. Elegance you don't covet in such a Composition; plain and neat is the proper Array for such an Address.

I am surpris'd to read the Letter which the popular Gentleman from *Durham* writes against your Book. Never fear my Friend—our Writings as well as our Lives, are in the Hand of God Almighty: If he will spread, what shall obstruct them? If he will work by them, who shall disannul his Design? O! may we cry to him, cleave to him, and live by Faith on him! For not by Might nor Power; not by Eloquence of Composition, nor by Interest of Patrons, but by my Spirit, saith the Lord.

Pray take a little Pains with my *Theron* and *Aspasio*;—you can scarcely imagine what Inquiries are made after it, and what a Demand there is for it, even before Publication. It makes me rejoice with trembling. All-wise, all-gracious Jesus, be jealous for thine own Honour.—Let me not—oh! let me not cloud its Brightness, or obstruct its Progress, by any injudicious Touches of my Pen.—I now feel the Loss of our valuable Friend Dr. *Doddridge*, to whose Judgment

ment I ever paid the highest Deference ; but since he is gone, and we can have no more of his personal Counsels, let us redouble our Attention to his Writings.

I expect you will tell me my Manuscript is very prolix, but I designedly made it so, that my Friends might judge what is proper to be omitted. It is easier you know, to expunge than to compose ; I wish they would with a leaden Pencil inclose in a Parenthesis, what they would have dropt ; I hope, to retrench one fourth Part of the Copy. May the God of Wisdom direct, and the God of Mercy prosper, all our Undertakings !

I am, yours very sincerely, J. H.

L E T T E R C I.

My dear Friend, Weston-Favell, Dec. 5, 1747.

I Assure you, I am extremely concerned for the Death of your most excellent Wife, as indeed, indeed I think she has left few Equals behind her.—“ Take her all in all, I shall never “ see her like again †.”—But, my dear Friend, you must not give Way to excessive Sorrow—all proper Allowances I tenderly do and ought to make, as such will be made both by God and Man ; but yet our Sorrows must not be immoderate, or inconsistent with the Will of God, and Resignation to his Providence.—Give me Leave to present you with, and recommend to you on this melancholy Occasion a repeated Perusal of Dr. Grosvenor’s *Mourner* ‡, or the *Afflicted relieved*.—

† *Shakespear’s Hamlet.* ‡ Price Eighteen Pence,
third Edition, sold by King in Fore-Street. ’Tis

'Tis a most valuable Gem, and as 'tis wrote in Numbers like the *Spectators*, it will not weary your Attention. I am sure you stand in Need of the Consolations and Helps there suggested; I am never without some of these little Books to give away to my Acquaintance under Affliction, especially for the Loss of dear Relations or valuable Friends; I think it, for these Purposes, one of the most judicious and universally useful Books extant, and it well deserves to be translated into the Language of every Nation where Christianity is professed.

Don't you often recollect in this Season of Distress, the Discourse, the Prayers, the amiable, the rejoicing, and the heavenly Spirit of our dear Friend, who was with us last Month? Blessed be God for making him such a lovely Example, and such a zealous Promoter of pure and undefiled Religion.—Blessed be God for promising us the same divine Spirit; and giving us the same glorious Hopes, which have had such a quickning and ennobling Influence on his Heart.—The rich Goodness of the Lord exercised to others, should encourage our Expectations, should strengthen our Faith.—Let it then, let it be so.—Adieu! my dear Friend!—I will come to you again very soon.—In the mean Time I shall not cease to pray for you, as I am with great Compassion and great Esteem,

Most tenderly, most sincerely yours,

JAMES HERVEY.

L E T.

LETTER CII.

Dear Sir,

I Should be glad to suggest any Thing, either for your Improvement or Consolation.—But what can I suggest, while you entertain such hard Thoughts of Christ, and will not be persuaded out of this strange Notion, “that the Curse of God has lighted on you, and will follow you to the Grave.” Such a Thought (and it must be taken up without any real Foundation) not only renders you extremely miserable, but will blast all your future Usefulness.—Suppose you had rebelled against God, even in a more extraordinary Degree than even your own Imagination can paint; and suppose you was rejected by him at the present, yet what says the Apostle St. James, Ch. iv. 10. “Humble yourself in the Sight of the Lord, and he will lift you up.”

As to the Quotation from Mr. ***’s Letter to you; wherein he observes with a kind of triumphant Malignity, “that the Devil had taken an Advantage of you, in Relation to some imprudent Management in the Affair, at ***,” &c. &c. &c. and dragged you, as he expresses it, through a Horse-pond, dirtied and wet to the great Diversion of the Spectators.” I ask of what Spectators? Of the worldly-minded only, and the envious, to whom your former

flourishing State as a first Rate Christian, was a constant and visible Reproach; yet Christ (tho' you are now thus depressed) is still your Friend, and will break Satan's Teeth; and though dirty, will cleanse you; though wet, will receive and warm you.

Now let me put a Question to you—Would you reject your Child, because, when dressed in its best Cloaths, he had met with a like Misfortune?—Or suppose he had rambled out in the Snow, and scratched himself with Briars, and came to you bleeding and cold, would you turn him out of Doors, when he claimed your Pity?—We do not know Christ well enough!—How kind! how good he is to us!—What is my Kindness and Compassion for you (on which you seem to place so high a Value) in Comparison of Christ's?—Have I been nailed to the Cross for you?—Oh pray earnestly to HIM, for

———To HIM, to HIM, 'tis giv'n,
 Passion and Care and Anguish to destroy,
 Thro' HIM soft Peace and Plentitude of Joy
 Perpetual o'er the World redeem'd shall flow.

Prior's Solomon.

He has satisfied God for all your Sins—he is your Advocate—and has procured for you the inestimable Gift of the Holy Spirit to subdue your Iniquities.—Cultivate the Love of God in your Heart, and he will make your Path of Duty plain

plain before you. I dare say, God will make you more abundantly useful than ever; oh bring your Mind off from this destructive Notion, “that the Curse of God follows you.”—This is a Suggestion of Satan’s to prevent your Usefulness—but remember that Text, The Lord knoweth how to deliver the Godly out of Temptations, 2 *Peter* ii. 9. and he will certainly deliver you out of this, and restore you to his wonted Favour.

Don’t select such terrifying Texts for your Meditation, as in your Letter you tell me you have done.—It is as improper, as if you should eat the coldest Melon, or use the most slight Covering when shivering with an Ague. Chuse the Morning after you receive this Letter (by Way of Antidote to the Texts of your own selecting) the following for your Meditation; His Mercy is greater than the Heavens, *Psalms* cviii. 4. His Mercy endureth for ever, *Psalms* cxviii. 1. Put together these two Expressions, and see whether they don’t amount to more than either your Imprudences, or your Distress. — You have to be sure done amiss, and dealt foolishly in the Matter of * * *, God forbid I should justify your Conduct;—but oh let it not be said, let it not be once surmised, that it is beyond the Reach of God’s unmeasurable Goodness to pardon, or of Christ’s immensely rich Merits to expiate. The Lord loves you with an everlasting Love; and take if you please the latter Part of the xxxth of *Isaiah*, Verse 18. for your Contem-
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plation;

plation ;—the Words are, For the Lord is a God of Judgment, blessed are they that wait for him.

None can tell, none can think, what Mercy there is with the Lord ; with inconceivable Tenderness his Bowels yearn towards the weakest, frailest Believer in his dear Son.—We have dishonoured his Holiness, and violated his Law ; but let us not, to accumulate our Follies, derogate from the boundless Riches of his Mercy in Jesus Christ, to all those who seek, and intreat it.—There is a wide Difference between Humiliation and Despair.—Draw near to Christ with an humble Boldness.

May you see many, many Years on Earth ; and when the Earth shall be no more, may you be received into the *New Jerusalem* ; where dwelleth Righteousness, consummate Righteousness and everlasting Happiness.—This my dear Sir, is my earnest Wish and fervent Prayer for you, and for myself, who am, with great Compassion and true Regard,

Your obliged humble Servant and Friend,

JAMES HERVEY.

P. S. My favourite Author *Liborius Zimmermannus*, whispers to me on this Occasion the following Passage : “ Said I not unto thee, if thou
“ wouldst BELIEVE, thou shouldst SEE the Glory
“ of God, and experience his Goodness, when
“ least

“least deserved, or rather notoriously forfeited.” Hence may we be convinced, that his Loving-kindness is unbounded, is unwearied, is infinite; as much surpassing all our Follies and all our Thoughts, as the World of Waters exceeds the Drop of a Bucket.—Oh for a Spirit of steady Faith, to live under the continual BELIEF of this precious, precious Truth.

L E T T E R CIII.

Dear Sister, Biddeford, October 12, 1742.

I Received your kind Letter. It was a Pleasure to hear from *Hardingstone*, the Place which gave me Birth, and the Place which preserves my Sister.—I am obliged to the Rev. Mr. *Rose* for remembring me, and desire him to accept my best Compliments; I hope he will be an Instrument of doing much Good in your Parish. To save Souls, is the noblest Acquisition in the World; infinitely more desirable, than to find great Spoils. May this be his Honour and Happiness, and may it be my continual Aim!

My poor *Aunts* are no more, they are gone the Way of all Flesh; Eternity has received them; their State is now become unchangeable. Oh, that we may be alarmed by their Departure, and labour while we have Time, to make our Calling and Election sure!

My Mother tells me, you have been much indisposed, I shall rejoice to hear that you are better.

Sickness and Afflictions are God's Call, they are divine Admonitions, and warn us not to be fond of the World, but set our Affections on Things above. May the blessed Jesus make them effectual to our Souls !

I wish I had any News to write, that you can understand and relish. The Small-Pox is marking many, and carrying off some among us ; it is a Privilege of no small Value, to be past that infectious Disorder ; I have often thought, that it is too lively an Emblem of the Condition of our Souls, by corrupt Nature and evil Practice. So polluted, so loathsome is our better Part in the Eye of uncreated Purity, till we are washed, till we are cleansed in redeeming Blood. May we earnestly long to be washed in that Fountain, opened in our Saviour's Side, for Sin and for Uncleanneſs.

See how our Judgments and Inclinations alter in Proceſs of Time ! I once thought I ſhould make leſs Uſe of the *Spectators* than you ; but now I believe the reverse of this is true, for we read one or more of thoſe elegant and inſtructive Papers every Morning at Breakfaſt ; they are ſerved up with our Tea, according to their original Deſign. We reckon our Repaſt imperfect, without a little of Mr. *Addiſon's* or Mr. *Steele's* Company. I wiſh Miſs *Becky K*—— an Increase of Happineſs, in the Change of her State ; Marriage ſhould augment our Joys, and diminifh our Sorrows. My humble Service attends Mrs.
K——,

K——, Mr. C——'s Family, and Mr. V——.
My Love to my Brother, and to yourself, concludes all at present to be communicated by

Dear Sister,

your affectionate Brother,

J. HERVEY.

L E T T E R C I V.

Sir,

Weston-Favell, Dec. 6, 1756.

I Received your obliging and valuable Present of the Scriptural † Poems, wrote by an *American*. It is an extraordinary Performance, considering the disadvantageous Circumstances, under which the Author laboured.—A Spirit of Zeal and Devotion animates the whole.—There are too,

† The Author of these Scriptural Poems had no other Education, than what a Country School Mistress could bestow on him. How far he improved by his own Industry, notwithstanding the oppressive Weight of Poverty and Distress he laboured under, these Scriptural Poems evidently shew, as the Sallies of true Genius are every where visible in his Compositions. Such a Diamond as this, even rough from its native Mine, plays a sprightlier Beam, than one of a more languid and feeble Lustre, that has received the highest Polish of Education.

It is sold by *Rivington* in *St. Paul's Church-Yard*, the second Edition, Price 1 s.

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some elevated Thoughts, and fine Lines in it, particularly in that Part of his Poems, he intitles *Mans Fall and Exaltation, or the Christian Triumph*.

I hope the Sale of it will answer your Expectation, and recompence the Cost you have bestowed in Printing it so elegantly, and on so fine a Paper.—But be that as it may, you have my best Wishes that it may become the Darling of the Publick; and you have at the same Time the sincere Thanks of, Sir,

Your obliged, humble Servant,

JAMES HERVEY.

LETTER CV.

Saturday Morning.

THANKS to my dear Friend, for the Entertainment he has given me, by *Hanway's* Account of † *Nadiah Shab*; an illustrious Villain indeed! he spread Firebrands, Arrows and Death. May we be conformed to his Image, who went about doing Good.

If you have *Voltaire's* Life of *Lewis XIV.* be pleased to give me the Perusal of it; I fancy, his Reign in *France*, was somewhat like the *Augustan* Age in *Rome*. Periods of Politeness both!

† See *Hanway's* accurate and entertaining *Travels*, in two Volumes Quarto, Page 255 of the second Volume.

but what are those to Heaven? The World, where DWELLETH Righteousness—consummate Righteousness and everlasting Happiness. Don't you long, more and more, for those Courts of the living God! Don't you love him more and more, who (after he had overcome the Sharpness of Death) opened the Kingdom of Heaven to all Believers?

Warburton I hear has published two Volumes of Sermons, Octavo; in which it seems, he has decried experimental Religion, disregarded the Peculiarities of the Gospel, and treated the Operations of the Spirit as mere Enthusiasm. If this be the Effect of his great Learning, then good Lord deliver us all say I, from such an Attainment. If you either have, or can borrow them, just let me peep on them.—Don't buy them to gratify me; I can relish nothing but what is evangelical.

Your Friend's *Dissertations* were put into my Hands; very pure Diction, but that is all; all to me, at least. There was the Bone, but the Marrow was gone; Jesus Christ, my Portion and yours, was forgot.—How different his Strain from St. *Paul's* Resolution, “I am determined to know nothing” but Christ Jesus and him crucified,” which happened to be the Subject of my Exhortation to my Family last Night. Lord reveal thy adorable Son, the all-sufficient Saviour in our Hearts; and the more others neglect him, so much the more let us, my dear Friend, be zealous to honour him.

I have looked into the Manuscript you sent me, there seems to be many lively and spirited Sentiments in it, but surely it is defective in the main Point. St. *Paul*, I am apt to think, upon a Perusal of the Treatise, would say, the Author has good Sense, may be no bad Moralist, but being ignorant of God's Righteousness, and going about

to establish his own Righteousness, he has not submitted to the Righteousness of God, *Rom. x. 3.* —Lord, give us an Understanding, that we may know him that is true! Then we shall see Christ Jesus, the God-Man, to be in the grand Affair of Salvation, like the Meridian Sun; and all other Things, like the Stars at Noon-Day.

Did you ever read Mr. *Whalley's** Remarks upon *Shakespear*? If you have not, I will send you the Pamphlet. They are very ingenious, and well deserve the Notice of the Publick; particularly of yours, who are such an Admirer of *Shakespear*.

When you can spare *Francis's* Translation of *Demosthenes* (I suppose it is the same *Francis* who translated *Horace*) favour me with a Sight of it. A Sight of this will content me; but God's Word, that inestimable Book, which shews me the Way of Salvation, I would cleave to, I would dwell upon. And would not you, my dear Friend, do so too? *Εν τοις ιοθι.*

My Text on *Wednesday* Evening will be a complete Description of a Christian; viz. We are the Circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no Confidence in the Flesh, *Philip. iii. 3.* A fine Subject for your Meditation!—Why should I not add, for your Conversation also.

Ever yours, JAMES HERVEY.

* This Gentleman published all *Ben Johnson's* Works; wrote a Supplement to Mr. *Hervey's* Remarks on Lord *Bolingbroke*; (see Vol. I. Pag. 9 of the Life) and is now compiling the History and Antiquities of *Northamptonshire*, in three Volumes folio.

P. S.

P. S. I have almost finished *Theron* and *Aspasio*;—and in the sixteenth Dialogue, you will find some Animadversions on immodest Paintings and Statues. May the God of Purity prosper my Endeavours to abolish this vicious Taste; and may all such Indecences be removed, as they cannot but shock every truly religious Beholder.

L E T T E R C V I.

Dear Sir,

TELL our ingenious Friend at ***, if I did not give a direct Answer to his Question, it was because he had stated it improperly. His Manner was like making a raw Apothecary's Apprentice the proper Judge of a Doctor's Bill; if such a Chap should take upon him to say, Doctor, your Language is unintelligible, your Recipes are injudicious, what Answer would you make? Some such Answers must be made, even to Dr. C*** and Mr. O**, if they or Dr. C*** maintain or would insinuate, that the Mystery of Sanctification, as delineated by *Marshall*, is unintelligible and injudicious, merely because THEY do not immediately discern its Propriety.—I own, the third and fourth Direction of Mr. *Marshall* seem obscure †, but
this

† There is confessedly somewhat of Obscurity in the third and fourth Direction—and as Mr. *Marshall's* Directions are of a very evangelical Nature, they
will

this does not arise from any improper Manner of treating the Subjects, but from the mysterious Nature of the Subjects themselves.

This, says Dr. C**, is my firm Faith, “that, “if we do well, we shall be accepted through “the Merits of Christ.”—I might ask the Doctor whether he does well? Dare he avow this, even before me his Fellow-Worm, and Fellow-Sinner? How then will he maintain the Pretension, before that infinitely pure God, in whose Sight the very Heavens are unclean?—But I chuse to ask him, (what may seem less offensive) has he never read of the Righteousness of Faith †?—of being made Righteous by one Man’s Obedience §?—of Righteousness imputed without Works ||? Now I should be glad to learn, what the Holy Spirit means by these Expressions? And if our worthy Friend pleases to shew, how his Faith can be made conformable to any one of these Texts, I will undertake to demonstrate the Conformity of my Faith to them all.—Ah! why should we hug a despicable Rag, and reject a Suit of beautiful Apparel? The Lord Jesus enable us all to discern the Things that are excellent!

will undoubtedly appear to be out of the common Road; though his Method is remarkably instructive, as no Man perhaps was ever better acquainted with the human Heart, and the Method he has laid down for the effectual Practice of Holiness is admirable.

† Rom. x. 6. § Rom. v. 19. || Rom. iv. 6.

Let

Let me this *Christmas*, wish you and Mrs. *all*
all Joy and Peace in Christ Jesus. These are
the true Compliments of the Season, and there-
fore sent by

Your true Friend,

JAMES HERVEY.

L E T T E R CVII.

Dear Sir,

I Here send you Part of my Manuscript Copy
of *Theron* and *Aspasio*; if you think it worth
your while to bestow any Corrections upon them,
well; if not, this also is well. For my own
Part, so very languid are my animal Spirits,
I am more and more indifferent about them; I
fee so much Weakness in my Mind, and so many
Imperfections in my Compositions, that I am a-
fraid to venture upon the Stage of Observation
again.—An obliging Letter from Mr. *H—r*,
informs me of his Willingness to peruse and
correct any literary Attempt of mine; and dis-
covers, I think, still more the Integrity, Simplici-
ty, and Piety of his Heart.

I prefer both *South's* and *Delaune's* Sermons to
the Bishop's, for Soundness of Doctrine.—The
first might be crabbed in his Temper, and the
second voluptuous in his Life, yet both are more
evangelical in their Sentiments than he is.—Those
who can read such Kind of moral Essays as the Bi-
shop's,

shop's, (very improperly called Sermons) as Guides to Heaven, and as good Comforters while on Earth, will one Day I hope form a better Judgment, and be enabled in a clearer Manner to discern the Things which are excellent.

On Dr. *Stonhouse's* † Recommendation, I have lately read Dr. *Watts's* Treatise on *the Love of God, and its Influence on all the Passions*; which
is

† As Authors differ so very much in their Notions concerning the Love of God, and the Use of the Passions in Prayer, the Editor concluded it would not be unacceptable to the Reader, if he subjoined Dr. *Stonhouse's* * judicious Remarks on a Subject, which Bishop *Hoadly* and Dr. *Snape* have so strenuously debated.

This is a pathetick Address to the Heart, which I could wish in the Hands of almost every Reader, for upon the whole I scarcely know a more important Book, as it shews the right Use, as well as the notorious Abuse of the Passions in Matters of Religion; and points out the happy Medium between the rapturous Flights, and even indecent Expressions of Enthusiasts on the one Hand, and the dry Reasonings, and cold Addresses of the Lukewarm on the other. The extravagant Sallies, wild Transports, and heated Imaginations of the former, will often in the Judgment of the latter, seem nearly approaching to Madness, and be ridiculed as such.—So far as they are excessive and irrational, they are unques-

* See the Eighth Edition of his FRIENDLY ADVICE TO A PATIENT, Page 56.

is indeed a most excellent Book, happily calculated for Usefulness.—If you have never seen it, you have a Pleasure yet to come, and I would by all means advise you to get it.—The Love of God is indeed the Source and Soul of Religion—and what can produce it, what can cherish it, but a Sense of God's Love to us manifested in his dear Son? by whom we are fully assured, that he has forgiven us all Trespases, and will give us Life eternal.

Present my affectionate Compliments to your Family, and believe me, as I really am,

Most cordially yours,

JAMES HERVEY.

LET-

tionably blameable, and most carefully to be avoided; yet grateful Acknowledgments, and the humble Approaches of a dependent reasonable Being, to an omnipotent Creator, and infinitely benevolent Benefactor, demand far different Affections and Expressions from those, with which we pursue a mechanical Improvement, or demonstrate a mathematical Proposition.—We are to love the Lord our God with all our Hearts, and with all our Strength; but the Expressions of this Love, where it is *equally sincere*, will yet be *different* in different *Constitutions*.—Prayer, according to my Apprehension, may not improperly be defined an Address to Heaven, enlivened with such Degrees of Fervour and Intensity, as our natural

L E T T E R C VIII.

My dear Friend, Weston-Favell, Feb. 22.

THE three Volumes of *Theron* and *Aspasio* define you first to accept them; then freely to animadvert upon them; and above all, to implore the Blessing of God for them.—I think, when People's Sentiments differ so excessively as Mr. ***'s and mine, it is best to be at a Distance.—O! may we all be kept close to our divine Head; and, in a little Time, that which is imperfect will be done away. We shall see him as he is, and know as we are known.—I hope you prosper in your Health, and are blessed in your ministerial Labours. The Book you entreatural Temper, influenced by a true Sense of God and his Attributes, may produce.

Excellent Instruction of various Kinds may be found in this Treatise.—A striking Meditation of the Author's upon the Argument of each Discourse, shews the practical Uses of the several Propositions which he maintains, and directs the Reader to use his own Passions, as a Spur to quicken his Progress in the Christian Life.—The following Quotation, will shew the Regard which the great *Dr. Boerhaave* paid to Treatises on this important Subject. “His Time was wholly
“ taken up in visiting the Sick, searching into
“ every Part of Medicine with the utmost Diligence,
“ reading the Scriptures, and those Authors, who
“ place the Love of God, and its consequential Duties,
“ in the clearest Light.”

quire

quire after, which Mr. *** saw in my Study Window at *Weston*, and described to you as a well-thumbed Lilliputian of two or three Inches high, was written by one Mr. *Bogatzky*, a *German*; in which Language it passed nineteen Editions, from which it is now translated *, and intitled, *The Golden Treasury for the Children of God, whose Treasure and Hearts are in Heaven*; containing select Texts of the Bible, with practical Observations in Prose and Verse, for every Day in the Year.—It is pretty well thumbed, for there is rarely a Day passes that I do not make use of it; and particularly when I am so languid, as to be incapable of attending to my usual Studies. The Author very properly calls it a *Golden Treasury for the Children of God*, who esteem the Word of God more than Gold, and much fine Gold—and from which they may be daily supplied with proper Advice and Relief in all Manner of spiritual Necessities, as Thousands have happily experienced already.—The Verses are elegant, and edifying on most of the Subjects—and it was his earnest Desire and Prayer, that the Lord in his infinite Goodness would please to bless his Endeavours to the Good of many Souls, and to the Glory of his holy Name.—Mr. *Bogatzky* observes judiciously, that it is not to be expected, that a Performance of this Nature, will suit the Taste of those who unhappily mistake mere outward Morality for true Christianity, and

* Sold by *Linde* in *Catherine Street, Strand*.—Price Two Shillings.

go no further than natural Reason and Strength will carry them : But such as either have or, desire to have a real Experience of the Kingdom of God in their Souls, will find much in it to the awakening, comforting, and encouraging their Hearts in the right Way.

That we may know, and ever continue in that right Way, is my dear Friend, the frequent and ardent Prayer of,

Your affectionate Brother in Christ,

JAMES HERVEY.

LETTER CIX.

Weston, Saturday Morning.

MUCH I loved, and much I esteemed my dear Friend before ; but now, methinks, I love and esteem him more, on Account of his kind Acceptance of my free Admonitions.—Do my dear Friend, let us remember how important the Hours of our present Life, and the Moments of social Intercourse are.—Dr. *W*— of *Worcester*, who has a fine Taste for Painting, can, though engaged in great Business, paint, and talk now and then upon Paintings ; Dr. *C*— of *St. Albans*, who has a fine Genius for Poetry, though amidst a Variety of Employs, can write, and give his Sentiments on Poetry ; and why should not Dr. *S**, though in an equally large Sphere of Action, edify his Acquaintance, by his Tongue and Pen, with some religious Hints. This, I think, is his distinguishing Talent ; and when he pleases, I am sure

no Man knows how to introduce Scripture better, or to converse in a more striking Manner. Oh ! that a Stricture of it may run thro', brighten, and dignify his Temper, his Business, his whole Conversation !

You are perfectly right in esteeming those Authors, whose Piety beams through all their Pages. And for this very Reason, I esteem, admire, and embrace *Jenks's Works*; *Marshall on Sanctification*; and *Witherspoon on the Imputed Righteousness of Christ*; because nothing has so efficacious and benign an Influence on true Piety, as their Doctrines. Nothing so sweetly calms the Conscience, so thoroughly refines the Affection, or, to say all in a Word, so effectually sheds abroad the Love of God in the Heart.

I wish you and Mrs. S * *, Abundance of Comfort in Miss *Sophia*. It was said of one, *Nabal* is his Name, and Folly is with him, *Sam. xxv. 25*. So I say of your Infant Daughter, *Sophia* is her Name, and may Wisdom be with her ! even the *ἡ ἀνωθεν σοφία*, the Wisdom from above, which St. *James* so charmingly describes in chap. iii. 17. and not with her only, but with her Parents, and with their truly affectionate Friend,

J. HERVEY.

L E T T E R CX.

My dear Friend, Miles's Lane, Saturday Morn.

I F I am tolerably well, I will wait upon Dr. C * * * on Tuesday Morning.—He has a delicate Genius, and I dare say he is an excellent

B b 2

Physician :

Physician:—Oh that his fine Parts may be grafted into the true Olive-Tree, and bring forth Fruit unto God.—If Providence permits us to meet, I hope to have some evangelical Discourse with him.

Sure you could not go to *London*, without putting to your Heart some of your own important Questions, under the Heads of Self-Examination.—Have you indulged yourself in needless Amusements, needless Diversions of any kind?—Have you employed your Time usefully to yourself, or to others?—My dearest Friend, remember in what Book, by whose Hand several such like Questions are written! I fear you have not so much as spoke one Word for Christ, since you have entered the Metropolis; though you must have had so many Opportunities. Oh! why do you thus bury your sprightly Talents in a Napkin!—Edify your Neighbours by your Conversation.—What a Loss has Mr. ** and Mr. ***, and others of your Correspondents, sustained by your forgetting, or disusing the Language of *Sion*?—I have lately purchased *Lowman's Exposition of the Revelations*.—Give me Leave to refer you to the fifth Verse of the second Chapter, Remember therefore from whence thou art fallen, and do thy first Works. Pray lend me *Lowman* on the *Civil Government of the Hebrews*, which I hear is a most excellent Book, and illustrates many obscure Passages in the Bible.

Do you keep a Diary as you used to do, a secret History of your Heart and Conduct, and

take

take Notice of the Manner in which your Time is spent, and of the Strain which runs through your Discourse? Do you minute down your Sins of Omission as well as of Commission, and observe the Frame of your Spirit in religious Duties? Do you register your most secret Faults, those Faults to which none but your own Conscience is privy, none but the all-seeing Eye discerns?—And do you often review these interesting Memoirs? remembering at the same Time, that for all these Things God will one Day call you into Judgment.—Keeping a Diary is the Way to know ourselves, and of all other Preparatives it best disposes us to Prayer, and to seek in Earnest after that blessed Redeemer, who died to save Sinners, and through whom alone we can ever expect to enter the Kingdom of Heaven.

Adieu! my dear Friend!—God in Heaven bless and protect you! I hope to see you e'er long—and am in the mean Time with true Regard,

Yours faithfully and affectionately,

JAMES HERVEY.

L E T T E R CXI.

Madam, Weston-Favell, Sept. 4, 1758.

BE so good as to present my very affectionate Compliments to your excellent Friend Mr. Kennedy. Inform him, that my intended Work

has for a long Season, on Account of my great Infirmities, been like the Sun in *Gibeon*, and like the Moon in the Valley of *Ajalon*. I shall be particularly pleased and thankful to receive his Thoughts on that Improtant Subject, the Assurance of Faith. Mine are much the same as Mr. *Ebenezer Erskine's* in his valuable Sermons, and as Mr. *Boston's* in his most judicious * Notes on *The Marrow of Modern Divinity*.

Pray, Madam, favour me with a long Extract from Mr. *Kennedy's* † Letter; I do assure you, I admire his Writings, they have a Beauty which is quite natural and artless; joined with a Piety, which is very affecting and edifying.

A Book has lately appeared, in two small Volumes, intituled, *Letters on Theron and Aspasio*, I cannot say I would recommend it to your
 * See Page 187 of this Volume.

† Mr. *Kennedy*, who Mr. *Hervey*, so highly and justly respected, is Minister at the *Scots Church* in *Rotterdam*.

In the last Letter Mrs. C— received from Mr. *Hervey* are these Words: “I received yours with
 “ good Mr. *Kennedy's* Letter inclosed.—It speaks the
 “ very Sentiments of my Heart, much better than
 “ my own Tongue or Pen could express them. I
 “ don't perceive a single Sentence, to which I should
 “ make any Objection. With other Believers in
 “ Jesus Christ, I would be of one Heart, but with
 “ Mr. *Kennedy* I have the Pleasure to be of one
 “ Mind.—I beg you to present my most affectionate
 “ Respects to the worthy Writer, and desire him
 “ to give us a Continuation of his Thoughts.”

Perusal, but I should be glad, if you would mention it in some Conversation with your learned and devout Visitants, in order to know their Opinion. For my own Part, I hardly can tell what Opinion to form. The Author conceals his Name, and it seems difficult to discover his Principles or his Aim. Some Things are excellent, written with Spirit, and in a Strain truly evangelical; in some Things I stand corrected by him, I kiss the Rod, and, far from being displeased, am thankful for his Animadversions; though in some Instances, he has acted a disingenuous Part; not consulting the most correct Edition of my Book, not adverting to my own Explanation of my Meaning, and making me approve the whole of a Persons Works †, where I only commend some particular Part. But what gives me the greatest Disgust, and will, I believe, offend every candid Reader, is, a bitter Vein of Contempt and Inective against some of the best of Men that ever lived, and some of the best Authors that ever wrote. I once thought, the Apostle *James's* Question implied an Impossi-

† Mr. *Hervey* did not think himself under an Obligation to defend every particular Sentiment of an Author, whose Treatise he might approve in general. —And here it may be proper to observe, that his own Candour, and the frequent Sollicitations of others, induced him to be more indulgent than he ought, and to give rather too favourable an Opinion. For which he has been misrepresented by the Artful, and abused by the Malevolent.

bility ; but it seems to be reduced to real Fact by the Pen of this Critick, and in the *Letters on Theron and Aspasio*, where the *Fountain sends forth at the same Place, in the same Performance, sweet Water and bitter.*

I hope you will not act with Mr. *Kennedy* according to the exact Rules of Retaliation ; but though he has been slow to write, you will be swift to answer, that he may the more speedily improve and delight yourself, Madam, and

Your very humble Servant,

JAMES HERVEY.

L E T T E R CXII.

Dear Sir,

Saturday Morning.

I Am sorry to hear, that Mr. * * * should think my Doctrine tends to the Introduction of Licentiousness.—Far, very far from it !—mine is the genuine Doctrine of the Scriptures ; and the only Doctrine to reclaim Mankind, as it encourages Sinners not to continue in their Sins, but to turn unto their injured Lord, and receive Salvation at his beneficent Hand.—“ *He that cometh to me, I will in no wise cast out,*” are our blessed Master’s own Words ; and all my Writings, Preaching, and Conversation, are founded on that comfortable Declaration to my lost undone Fellow-Creatures ; that tender Invitation to those, in whom there is no Health,

But Mr. *** is offended at this :—He, like the *Egyptian* Taskmasters of old, requires Men to make Brick without Straw.—“ Let us (says he unmindful of our Impotence) make ourselves better, and then go to Christ, who will receive us favourably for our Works Sake.”—But in this View our Works, even if we could perform them, without the Grace of Christ, would be ineffectual.—Are *These* capable of expiating the Guilt of a polluted Race, and of procuring Salvation?—If our Works could do THIS, then *These* and not *Christ* would be our Saviour.—If we had a Right to demand a Recompence for our Works, even on a Supposition they were perfect, then a Redeemer and his Death would be useless; surely therefore Mr. ***’s Notions are contrary to the whole Tenor of the Gospel! May the divine Spirit open his Eyes, and incline his Heart to discover that Christ offers himself to all who will come: The vilest of Men have just the same Right to Christ and his Merits, as the best of Men; a Right founded not on their awakened Desires, not on any Thing in themselves, but purely, solely, entirely on the free Grant of a Saviour.—We are all Sinners, tho’ in a more or less Degree; and we must all flee to Christ for spiritual Blessings, not as deserving, but as guilty Creatures; a sad Mortification this to the proud Worldlings, or to the Self-Righteous Moralist, whom it is the Design of the Gospel to humble.

Mr.

Mr. *** (as I dare say you have often heard him) speaks of Heaven made easy, “*upon Condition * of Obedience to the Gospel Commands.*”—This would not be very easy to *me*, whatever it might be to *him*: But if Heaven and eternal Life be “*the Gift of God through Jesus Christ,*” and given us on Account of his Obedience unto Death, then it is easy indeed.—What Love is here! Well might the Apostle *Paul* say, that “*the Love of Christ constraineth us.*” Christ makes us free, and those whom HE makes free, are † free indeed. This is the Way of Salvation pointed out to us by the Wisdom of the Almighty.—May our Eyes be enlightened to see this Way, which many wise Men overlook, at which many great Men are offended!

I wish Mr. *** would study his Bible more, and the Classics less.—There is little Good to be got by reading the Scripture carelessly; but he who humbly applies to God for Direction, and exercises himself therein constantly and conscientiously, will find such an Efficacy, as is not to be found in any other Book whatever:—And therefore it is called by way of Preheminence **THE BIBLE** (or **THE BOOK**;) importing, that as This, and only This, is a divine Work,

* Mr. *Hervey* had seen so bad an Use made by the *Socinians*, of *Conditions* and *Requisites*, in Opposition to the Doctrine of Free-Grace, that he could by no Means allow even *Faith*, much less our *Obedience*, to be called a *Condition*.

† *John* viii. 36.

no other Books can be compared, or even so much as named with it. It is the Book of Books; the Book of GOD: Mr. *** however neglects this Book I fear; and indeed, if I may speak my Sentiments to you freely, I look upon him to be so puffed up with Pride, and the Conceit of his own Abilities, that his Passions run away with him, and he fires at every Thing which thwarts any of the Notions he has imbibed.—Is not such a one disqualified for Friendship?—Can a Man of his Disposition attend coolly to Arguments against his preconceived Opinions, how modestly, or forcibly soever such Arguments may be urged?—This surely is not the Spirit of the Gospel? nor are these the Qualities of one who professes himself a Disciple of that Master, whose Exhortation is, “*Learn of me for I am lowly and meek.*” I have no Hopes of doing Mr. *** any good, and as we think so very differently, the less we have to do with one another, perhaps, the better. He really is not now fit even for a Companion, much less for a Bosom Friend. No Man can be a proper Associate (as a Writer of no small Penetration has judiciously remarked) in whom these, or such like Infirmities are predominant; namely,

1. If he be reserved, or be incapable of communicating his Mind freely.—2. If he be haughty, and proud of his Knowledge, imperious in his Disposition, and fond of imposing his own Sentiments on us.—3. If he be positive and will dispute to the End, by resisting the clearest Evidence

Evidence rather than be overcome.—4. If he be fretful and peevish, ready to take Things in a wrong Sense.—5. If he affect Wit on all Occasions, and is full of his Conceits, Puns, Quibbles, Jests and Repartees. These may agreeably entertain and animate an Hour of Mirth, but they have no Place in the Search after Truth.

6. If he carry about him a Sort of Craft and Cunning, and Disguise, acting rather like a Spy, than a Friend. Have a care of such a one as will make an ill Use of Freedom in Conversation, and immediately charge you with shocking Tenets, when you happen to differ from those Sentiments which Authority, or Custom has established.

7. In short, avoid the Man who practises any thing that is unbecoming the Character of a sincere, free, and open Searcher after Truth. And above all Things, pray and work against all evil Qualities in your own Breast.

I had a Letter lately from our old Acquaintance in the West, who complains grievously of his Burthens, as he calls them. It seems he has ten Children; and is hipped to Death, lest he and his Family should be reduced to Beggary. His Income to be sure is scanty and precarious, but I conjured him not to be diffident of Providence, reminded him of our blessed Master's Charge (*Matthew* vi. 2, 5.) against being too anxious about our Subsistence in this Life; and I sent him likewise the following Passage from a Poem of the Reverend Mr. *Onely's*, assuring him
at

at same Time, that if he would have a due Concern for the Things that are God's, then God would also be careful of him, and his.

“ *But Daughters, Sons—Alas! thy Weakness scan ;*
 “ *Know Prescience never was design'd for Man.*
 “ *Their Wants you dread, some able Hand supplies ;*
 “ *Their Wealth you build, some Accident destroys.*
 “ *From Thee some Mites, and honest Fame be giv'n ;*
 “ *The rest—from Virtue, and the Care of Heav'n.”*

He says, IF HE HAD NOT BEEN DEPRIVED OF FORESIGHT, he had never married ; and by Way of Explanation sent me an odd Quotation, which I have here transcribed : “ I cannot but admire
 “ the Wisdom of Nature in denying to Men
 “ and Women that *Foresight* when they are
 “ young, which they acquire at a greater Age ;
 “ for without that, I believe the World could not
 “ subsist above fourscore Years, and a new Crea-
 “ tion of Man would be wanted once every
 “ hundred Years at least ; since the Inconve-
 “ niencies of Marriage, are *experimentally* known
 “ to overballance the Conveniencies. — This
 “ YOUNG FOLKS will not believe, and thus the
 “ World is peopled.”

Your Friend Colonel * * *, has made a Present of *Steel's Christian Hero*, to all his Officers. — I wish, when he had been in such a Disposition, that he had given to all the common Men, *Dr. Woodward's Soldier's Monitor*, which are not above fifteen Shillings *per* Hundred. — This Book
 was

was wrote by the Command of *Queen Anne*, as I have been told, and delivered to every Soldier at the Government's Expence: The *Sailor's Monitor*, wrote by the same Hand, was given to every Sailor.—And I think it very impolitick in the Government, to discontinue so well judged a Donation.—If I was Chaplain to a Regiment, I would preach before the Soldiers on this Text, “ I have set the Lord always before me; because he is at my Right Hand, I shall not be moved.” *Psal. xvi. 8.*

Your Reflections on seeing the Skeleton at *Oxford*, and on your near View of Death (in the emblematical Shape of a Skeleton with an Hour-Glass and a Dart) advancing towards you in your late Sickness, have such a Similarity with those of a worthy Friend's of mine, as I think will both surprise and please you.—“ Oh! my dear Sir, says he, to talk of Death, and to enter in earnest upon dying, are two different Things:—To view the Messenger who comes from the JUDGE of all, as actually approaching with his open Commission in one Hand, and his uplifted Dart to execute it in another (an expecting Grave and eternal Judgment in his immediate Train) is as different as to View a painted Lion, who is only terrible on Canvass, and actually to see him with his rolling Eyes, and really to hear his tremendous Roar.”

Have you seen the Reverend Mr. *Adam's Practical Lectures on the Church Catechism*?—He is an experi-

experienced Christian—and a spirited Performance it is.—The same Gentleman wrote the Preface to Mr. (*Truro*) *Walker's Heart-searching Sermons*.—Dr. S** made me a Present of it; and wrote in the Blank Leaf before the Title Page, “What betwixt the Frenzy of Anger, “the Ague of Hopes and Fears, the Fever of “Love, the Consumption of Envy, our dis- “tempered Minds are kept under a continual “Disease, against which these Lectures are a “certain Specifick.”—Mr. *Adam* is Rector of *Wintringham* in *Lincolnshire*,—and has made, I am told, an amazing Reformation amongst the People in that Neighbourhood, who before his Settlement amongst them were remarkably dissolute and ignorant:—He spares no Pains in discharging his ministerial Duty: His Congregations are very large, I hear, and Men, Women and Children, come ten or a dozen Miles to attend his Preaching.

A Gentleman lent me the other Day Dr. *Leland's View of the principal Deistical Writers*; amongst which is one MORGAN, who styles himself a MORAL PHILOSOPHER; a Character which is of late grown very fashionable amongst our modern Deiests, but THEY might with equal Propriety call themselves MIRACULOUS HEALERS; for THEY could as soon heal a decayed Body by their *moral Philosophy*, as THEY could cure the Sin-Sick Soul by it.—Miserable Teachers are all such, who *thus* pretend to reform either themselves, or Mankind.—He only can
cast

cast Devils out of the Soul, who can say to the Leper "Be thou clean;"—and to the Storm, "Be thou still."—He only can heal the decayed Body, who hath said to the Paralytick, "Take up thy Bed, and walk."

I am, dear Sir, with great Respect, and much Esteem, your most obliged, and very humble Servant,

JAMES HERVEY.

P. S. I have a particular Reason for desiring you would give me your well weighed Opinion of the amiable Dr. *Watts's* ORTHODOXY and CHARITY UNITED:—It is wrote with an excellent Design.—The Gentleman who persuaded me to purchase it, is a Person of great Candour, Learning and Piety.—He is so fond of this Book, that he has recommended it to all his distant Acquaintance; and rarely goes into any Company, without introducing it in the Conversation; he extolls it in the strongest Terms, as a Piece which no Christian ought to be without, since its grand End is to promote charitable Sentiments, and Practices towards one another, amidst the numerous Follies and Errors of the Time.—Would to God our religious Differences were properly settled on a sure Foundation, that the contending Parties were reconciled in Love; and that "*all we who call ourselves Christians, might hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life.*" Amen, and Amen.

L E T-

L E T T E R CXIII.

Dear Sir, Weston-Favell, Nov. 4, 1757.

YOU wonder at my Delay in answering your very friendly Letter : This is the true Cause. When I received your Favour, I was very busy, in dispatching to the Press my three Fast Sermons, lately published. By some Accident your Letter was mislaid, and could not be found. This Day it came to Light, and, the Moment I looked upon the Date, it struck me with a painful Regret, a Regret almost equal to the Pleasure I enjoyed, in your edifying Conversation.

Your Lady has shewn the most welcome Complaisance to me, and to the † Rose; to me, in accepting what is less than a Trifle; to the Rose, in putting it to such a Use. Could that poor Vegetable be sensible, it would rejoice to be a Remembrancer of its most aimable Creator. The Prophet calls upon the whole Creation, inanimate as it is, to exult and triumph in the Grace of our incarnate God. *Sing, O Heavens; be joyful, O Earth; break forth into singing,*

† When this Gentleman was at *Weston*, Mr. *Hervey* (as he walked with him in the Garden) plucked a Rose, and desired him to present it to his Wife, to put her in Mind of the *Rose of Sharon*. She paid that Regard to the Giver and the Gift, as to put it into a Frame with a Glass.

ye Mountains; O Forests, and every Tree, whether cultivated or wild, for the Lord, by his Incarnation, Blood, and Righteousness, has Redeemed Israel, and glorified himself; most magnificently displayed all his divine Perfections, in the Salvation of Jacob.

I heartily wish, that Mrs. ** may become, every Day, more and more acquainted with the *Rose of Sharon*; that his Loveliness, Riches, and Glory, may be revealed in her Heart, by the Holy Ghost. Happy the Souls, in which this Flower of Heaven blossoms; which are charmed with its Beauty, and refreshed with its Odours. Their Happiness will not fade as a Leaf, but like the Merit and Mercy of their Lord, will be new every Morning; new every Moment, new through eternal Ages.

I wish, I could gratify your benevolent Temper, by giving you a comfortable Account of my Health. But nothing administered for its Succour and Restoration, succeeds. It seems to be the Will of our great Physician, that my Strength should be Labour and Sorrow. May his holy Will be done; only may my Faith in his Blood be strong, and my Love of his Name be warm. Then I shall meet you, e'er long, amidst the innumerable Company of Angels, and no more complain, "My Head, my Head;" no more say, "I am sick."

How shall I recompense my generous Doctor, for prescribing without a Fee? By wishing,
that

that he may never want the Aid, which he so kindly tenders to, his

Affectionate Friend, and

Brother in Christ,

JAMES HERVEY.

LETTER CXIV.

Madam, Weston-Favell, Feb. 22, 1758.

I Received the Favour of your Letter, and found no small Pleasure in perusing its Contents. It gave me a singular Satisfaction, to see a Lady of such fine Sense, and in the very Bloom of Life, mindful of the Things which belong to her eternal Peace. May this happy Disposition increase with your increasing Years ! and it will be the greatest Blessing that you can enjoy, or your Correspondent wish.

If my Writings have afforded you any Entertainment, or been the Means of administering the least Improvement, I desire to adore and bless the all-gracious God. For he, Madam, teaches to profit ; his Spirit commands Success ; and all our Good comes wholly from his heavenly Benediction.

I am pleased to find this, among your other valuable Expressions ; “ I want to have all those
“ heavenly Consolations.”—You consider Religion

in a right View. It is not a vexatious Burthen, or an irksome Task; but it is intended to be the Comfort of our Lives, and the Joy of our Hearts. God is the God of all Comfort, Christ is stiled the Consolation of *Israel*, and the Holy Ghost is called the Comforter. — The Gospel is the most comfortable Report imaginable; it is glad Tidings, and the joyful Sound; it assures poor Sinners, that God has laid all their Iniquities, both great and small, on his beloved Son. — That Jesus Christ has brought in a most perfect and everlasting Righteousness, whereby they may be justified; and that our first, our great, our leading Duty is, to believe all this, in our own Behalf, for our own Benefit.

By the Comfort and Peace resulting from these Blessings, it would win our Hearts to love the God, who is so immensely amiable and gracious to us; to be studious of doing his Pleasure, who has made such unspeakably rich Provision for our Happiness. The Apostle prays for his *Thessalonian Converts*, that the Father of everlasting Compassions, would first comfort their Hearts, and then, and thereby, establish them in every good Word and Work.

I should make no Scruple to send my Fast-Sermon for your Perusal, if I had one. But it has pleased the divine Providence to visit me with a violent Fever, which has confined me for many Weeks; I am still the Prisoner of this Disease, so that I was incapable of going abroad on the Fast-Day. And indeed, if it had been otherwise,

otherwise, I should scarcely have been able to gratify my own Inclination; by complying with your Hints; because I never write my Sermons, having accustom'd myself to preach without Notes; and it was owing to a particular Incident, that those three Discourses which I published, were committed to Writing.

Permit me, Madam, to wish, that you may be stedfast and immoveable in your present Turn of Mind, which is so truly wise and noble, that by him who sitteth in Heaven and beholds all the Children of Men, it may be said of Miss ***, as it was formerly said of another excellent Person; *Mary has chosen that good Part, which shall not be taken from her.*

To these Wishes, allow me the additional Pleasure of being,

Madam,

your most obedient

humble Servant,

JAMES HERVEY.

L E T T E R CXV.

*Dear Mr. **, Weston-Favell, March 4, 1758.*

I Have a long Letter, containing of two or three Sheets from Mr. *Wesley*.—It consists of Animadversions on my Dialogues and Letters, which I should be glad if you would peruse,

and favour me with your Opinion. He wrote me one before, more stinging and sarcaſtick than this. I have taken no Notice of either, being very unwilling to embark in Controverſy, but for your Judgment on the laſt, which is written with Candor and Temper †, I ſhould be much obliged, and have an additional Reason to be,

Dear Sir,

your affectionate Friend,

JAMES HERVEY.

LETTER CXVI.

Madam, Weſton-Favell, March 11, 1758.

I Am much obliged for your benevolent Wiſhes, relating to my Health. By Way of Return, permit me to wiſh, that your Soul may proſper, may flouriſh, may bloſſom as a Roſe; that you may grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt.

From this Paſſage we may obſerve, that the Way to advance in true Holineſs of Heart and Life, is to advance in the Knowledge of Chriſt. —It is for want of knowing Chriſt, that the

† Mr. *Hervey* was ever willing to ſpeak the beſt of his Adverſaries. But I could not forbear thinking, when I read Mr. *Weſley's* Letter, that it was written without either Candor or Temper.

Generality

Generality of Mankind are so captivated by Trifles, and enslaved to transient Gratifications. It is for want of knowing Christ more thoroughly, that many Christians have so little Peace and Joy, and many go mournfully in their Way to Eternity.

By his Knowledge shall my righteous Servant justify many.—By giving them the Knowledge of himself, of his divine Dignity and inestimable precious Work; of that grand Price, which he paid for the Redemption of Sinners, which delivers them from the Wrath to come, and intitles them to the Inheritance incorruptible, undefiled, and that fadeth not away.

The divine Power, says *St. Peter*, has given us all Things pertaining to Life and Godliness.—How? through the Knowledge of him, who has called us to Glory and Virtue; through the Knowledge of Christ, as calling us to the Enjoyment of eternal Glory, which he has procured for us by his Blood; and thereby most sweetly leading and engaging us, to the Exercise of every Virtue.

I hope *Marshall on Sanctification*, will be blessed to your Consolation and Edification. If it is not at the first Reading, it may at the second, or it may at the third. I would say to the Reader of this excellent Treatise, as the Prophet *Elijah* said to his Servant, who went to the Sea in order to make Observation, but found nothing worthy of Notice, “Go again seven Times.”

I have seen Dr. Glynn's Poem intituled, *The Day of Judgment*. It is not without Elegance and Beauty, but it wants that Energy and Pathos, which, on so grand and interesting an Occasion, should alarm, transport, and awe our Souls; but its chief Deficiency, in my Opinion is, that it neglects to ascribe proper Honour unto Christ; he is indeed very slightly hinted at in one chosen Line, but he should have made the most distinguished Figure throughout the whole Piece; all Judgment is committed to him.—It is Christ who will come in the Clouds of Heaven; we must all appear before the Judgment Seat of Christ. This to the Believer, is a most comfortable and delightful Consideration; “My Redeemer is my Judge. He who died for me passes the final Sentence. Look! how great is his Majesty and Glory! So great is my Attonement and Propitiation.”

Should I ever come to *London*, I will be sure to do myself the Pleasure of waiting upon Miss ***. In the mean Time; what she mentions by Way of Caution, shall be observed with all Punctuality due to a Command,

By her most obedient,

humble Servant,

JAMES HERVEY.

LET-

L E T T E R CXVII.

*Dear Mr. * * *, Weston-Favell, Jan. 3, 1758.*

I Received your welcome valuable Letter in due Time ; but almost as soon as I received it, I was seized with a violent Illness ; so violent, that the current Report was, "*Hervey is dead.*"—Near to Death I certainly was ; and God Almighty knows, I am, according to human Appearance, not far † from it even now : But pray let me, if I live, expect the Continuation of your Remarks.—Your Letters are such as I should delight to read, even in my last Moments.

I wish you many a happy *New Year* on Earth, and at the last an abundant Entrance into the *New Jerusalem*,—where the Voice of Joy and Health is perpetually heard.

Weak I am, very weak, and much out of Order ; insomuch that I have not been able to go to Church, ever since *Christmas*. But your Writings refresh and delight, instead of fatiguing me !—Your fourth Paragraph has most exactly stated the Difference, which subsists between yourself and *Aspasio*, relating to Faith. The Forbearance and Candor, with which you treat this Difference, does not give up a Jot or Title of your own Opinion, yet it tends very much to conciliate Favour and Esteem in its Behalf.

† Mr. *Hervey* died the *December* following.

Your

Your *Vision* is very grand and quite striking; I love such Strokes of Imagination, they keep Attention awake, and impart Pleasure together with Profit.—*Aspasio* is doubly obliged to your Pen, formerly for correcting, now for defending his Work.—You observe, my Enemy is yours. He has attacked your generous Vindication. In Reply to this Attack, you have spoke my very Sentiments †.

Mr. * * *, you will find, is angry with me on the opposite Score, for speaking too much, and, as he thinks, too openly on the Side of Election and particular Redemption. Pray favour me with your free Opinion, and wherever you think he charges me justly, or I have expressed myself improperly, spare not to speak the naked Truth.—He has lately published a large Book, Price Six Shillings stitched, on the Doctrine of *Original Sin*; great Part of which, is an Abridgment of Dr. *Watts's* *Ruin and Recovery*; and of another Treatise, wrote by Mr. *Hebden*. In this he takes Occasion to quote two or three Passages from *Theron and Aspasio*, one from Vol. I. Page 184. which he thus introduces: “To explain this a little farther in Mr *Hervy's* Words. By fæderal Head I mean, what the Apostle teaches, &c. That as *Adam* was the first general Representative (of *this Kind*, says

† This refers to the Remarks (made by this Gentleman to whom Mr. *Hervy* here writes) on the Scotch Author, who wrote the Letters on *Theron and Aspasio*.

“ *Aspasio*,

“ *Aspasio*, but Mr. *** makes him say) of
 “ *Mankind*, Christ was,” &c. “ Far from rest-
 “ ing upon a single Text,” &c. he goes on
 to the Bottom of the Page, then turns back to
 the upper Part, represents me as forming a Con-
 clusion in these Words :—“ All these Expressions
 “ demonstrate, that *Adam* (as well as Christ)
 “ was a Representative of *all Mankind*. And
 “ that what he did in this Capacity, did not ter-
 “ minate in himself, but affected all whom he
 “ represented.”—This is a very injurious Repre-
 sentation. One Sentence is a palpable Mis-quo-
 tation. Would it be proper to take any Notice
 of it? I am sometimes apprehensive, that he
 would draw me into a Dispute about particular
 Redemption. I know he can say startling and
 horrid Things on this Subject; and this, per-
 haps, might be the most effectual Method to
 prejudice People against my principal Point.

I am, dear Sir, with much Gratitude,

and true Affection, yours in Christ,

JAMES HERVEY.

L E T T E R CXVIII.

Dear Sir,

UPON a repeated Review of your Sketches
 for instructing your Family on *Sunday Even-*
ings, I really don't know how to improve them.

—I

—I think they are well digested,—but when you exercise your Talent in speaking from those Sketches, don't forget to implore a Blessing on what you are going about.—Stir up the Gift of God which is in you by a zealous Use of them, and you yourself will improve them better than I can for you.—I shall only suggest, that as soon as you have finished, set down as fresh Heads for another Occasion, what new Thoughts occurred to you while you was speaking. Oh ! let us work while the Day lasts ! My dear Friend, the Judge is at the Door, and Eternity at Hand. May we watch and pray always, that we may be found worthy to stand before the Son of Man at his coming.

I inclose Part of a Letter, sent by a clever Man and no mean Scholar.

“ This with infinite Pleasure I can inform
 “ you, that I am now brought to a Sense of
 “ my Duty, to which I was an entire Stranger
 “ till lately.—Glory be to God, I have now
 “ some Concern upon my Mind, some serious
 “ Thoughts of a future State !—How amazing
 “ is it, that a Person should arrive at my Years,
 “ without knowing any Thing of the Religion
 “ he professes. Strange as it is, this was my
 “ Case ; for till within these six Months, I was
 “ as much in the Dark as to spiritual Affairs, as
 “ one who had never heard the Name of Christ.
 “ The Bible was to me the same as an unknown
 “ Language, and all my Pretences to Religion
 “ were nothing but a mere lifeless Formality.

“ Oh

“ Oh that the inexpressible Marks of the Love
 “ of my God, and his Goodness to me, may
 “ increase the Love I owe to him, more and
 “ more every Day !”

Our Friend Mr. H——, who you know is a great Favourer of the mystick Writers, has desired me to read Mr. *Law's Spirit of Prayer*, and *Spirit of Love*, which is an Appendix to it. I shall ask him, whether he designed it to puzzle or edify me?—I am sure it has done the first to me, may it do the latter to him.—Oh! what need have we to pray for that blessed Spirit, which may lead us into all Truth.

I begin to be weaned from human Writings, even from the most applauded.—The pure Milk of the divine Word my Soul covets. Don't you relish its Sweetness, and taste its Power more and more? The Apostle enjoins us in every Thing to give Thanks, for this is the Will of God, (1 *Thessalon.* v. 18.) and if we are to thank him for every Thing, how ought we to thank him; how can we sufficiently thank him, for such a Treasury of Blessings as the Holy Bible contains for us?—And yet—is it credible?—There are, there are those, who neglect these gracious Tidings of a Reconciliation with God, through the Mediation of his own Son Jesus Christ.

But whatever be the Conduct of others, let you and I, dear Sir, esteem it as it deserves, and say with the Psalmist, “ I will delight myself
 “ in thy Statutes, I will not forget thy Word.
 “ Make me to understand the Way of thy Pre-
 “ cepts,

“cepts, so shall I *talk* of thy wondrous Works.”
 —*David* you see prayed to God for Illumination,
 and *talked* of divine Things. That this may be
 accomplished in us, and that we may follow
David's Example, I dare say you will add an
 Amen, to the Amen of,

Dear Sir,

yours very sincerely,

J. HERVEY.

P. S. I am told, and grieved I am to hear
 it, that the once zealous Mr. *** is grown
 quite indolent (no very laudable Character for a
 Clergyman) and has entirely laid aside his Trans-
 lation and Improvement of the elegant Dr.
Stearne, De Visitatione Infirmorum. He shewed
 me a Specimen of it some Months ago: The
 Translation was spirited, and the Notes well
 calculated to supply the Author's Deficiencies.—
 Nothing perhaps is more wanted, or would be
 more useful (especially to the Clergy) than a
 judicious Treatise on Visiting the Sick, in a neat
 Pocket Volume; but I am sensible, there is no-
 thing equally difficult to execute. I never yet saw
 one to my Mind.—*The Clergyman's Companion*,
 as it is called, is little more than a Collection
 of Prayers, with the Order of Visitation of the
 Sick, out of the Common Prayer, the Com-
 munion Service, and the Office of publick and
 private

private Baptism. If methinks such a Man as Mr. *W*—— of *T*—— could find Time to set about it, it would be done effectually, because he is a most experienced Christian, and has long been accustomed to the Chambers of the Sick, and would write from Facts, and his own Knowledge of the human Mind.—I would not give a Rush for a Jumble compiled from different Authors:—That is the Labour of the Head, and not the Feeling of the Heart, and can never produce the Effects I wish to see.

L E T T E R CXIX.

Weston-Favell, July 26, 1756.

NOW my dear Friend I have procured your favourite Author, *Downname's Christian Warfare against the Devil, the World, and the Flesh*. He is, indeed, a pleasing perspicuous Writer. The Language, as you observed, remarkably pure and correct; he is very experimental, and enters into the Distresses of tempted Souls; many Things are sweet, comfortable, charming. Sometimes, I think he draws a little Veil over the Grace of God, not suffering it to blaze out in its full Lustre and Glory. Don't you think he is somewhat inaccurate, in stating the Nature of Justification? *Lib. ii. Chap. 50.* "Justification, he says, consisteth in two Parts; "the first, Remission of our Sins for the full "Satisfaction of Christ, by his Death and Sufferings:

“ ferings : The other, the Imputation of his habitual and active Righteousness.”—Should it not rather be, Justification consists of two Parts ; the first, Remission of our Sins ; the second, Being perfectly righteous in God’s Sight ; and both these spring from the Imputation of Christ’s Righteousness to the poor Sinner ?

I find, from your Manuscript, it is your Opinion, that the Antediluvian Sacrifices were slain by the Sword of the Cherubim, planted and waved at the Entrance of *Eden*. This is a very remarkable, and very awful Circumstance, and if true, very worthy of particular Notice. But what reasons have you, dear Sir, for the Support of this Sentiment ? Be so kind as to mention them, at your Leisure.

Mr. P*, about a Week after his Return to *Northamptonshire*, gave me your Letter. I fear, he will become a Prey to the Allurements of the World.—I believe he is not very zealous for the Gospel of Christ. I am pretty sure, he does not love the Servants of our Lord ; therefore I expect, that, from this Quarter, my Character will soon be put under an Eclipse ; nor shall I be much disappointed, if by this Incident, my new Friend is put away from my Sight. Thanks for your Hints concerning my Conduct ; it is very seasonable, and shall be observed.

I have sometimes thought, that the best, strongest Proof of a future State of Happiness occurring in the *Old Testament*, is deducible from the History of *Enoch*. *Enoch* walked with God,

was high in his Favour, and had much Communion with him; it is recorded as a singular Reward of his holy and exemplary Life, That he was not, for God took him: Now if the ancient People of God had no Notion of a future State of Happiness, what strange Apprehensions must they form, concerning this Instance of the divine Procedure? At this rate, Jehovah must appear to punish in the most exemplary and dreadful Manner, his first and greatest Favourite. Whereas, suppose them rooted in the Belief of a much happier Condition succeeding the present Life, and the Case is plain, and God is justified in his Doings.—Please to give me your Opinion, as to this Argument.

I hope, you are thinking of your new Version of *Psal. civ.* which will be very agreeable, and I hope, not a little edifying to,

Dear Sir,

your much obliged and

affectionate Friend,

J. HERVEY.

P. S. I here send you Mr. *Moses Browne's* almost literal Translation of *Luther's* most comfortable Hymn, which is in very considerable Esteem in the *German Church*. *Zimmermannus de Cognitionis Christi Eminentia*, is a Comment on it; and is now translating by Mr. *Browne* at my Desire.

[L U T H E R's H Y M N.

In Eight Practical Rules.

I.

'TIS not too arduous an Essay,
 To tread resolv'd the Gospel Way;
 The sensual Instinct to controul,
 And warm with purer Fire the Soul.
 Nature may raise her fleshly Strife,
 Reluctant to the heav'nly Life;
 Loth in a Saviour's Death to Share,
 Her daily Cross, compell'd to bear:
 But Grace omnipotent at Length,
 Shall arm the Saint, with saving Strength;
 Thro' the sharp War with Aids attend,
 And his long Conflict sweetly End.

See Zimmermannus, Page 5.

II.

Alas but the Infant's gentle Part;
 Give up to Love thy willing Heart:
 No fondest Parent's melting Breast
 Yearns, like thy God's, to make thee blest:
 Taught its dear Mother soon to know,
 The tenderest Babe his Love can show.
 Bid thy base servile Fear retire;
 This Task no Labour will require.

Zimmermannus, Page 11.

III. The

III.

The *Sov'reign Father*, good and kind,
 Wants but to have his Child resign'd :
 Wants but thy yielded Heart (no more !)
 With his large Gifts of Grace to store.
 HE to thy Soul no Anguish brings,
 From thy own stubborn Will it springs :
 That Foe but crucify (thy Bane !)
 Nought shall thou know of Frowns or Pain.

Zimmermannus, Page 17.

IV.

Shake from thy Soul o'erwhelm'd, deprest,
 Th' encumb'ring Load that galls her Rest ;
 'That wastes her Strength in Bondage vain :—
 With Courage Break th' enslaving Chain.
 Let Pray'r exert its conqu'ring Pow'r ;
 Cry in thy tempted trembling Hour,
 “ My God ! my Father ! save thy Son !—
 “ 'Tis heard,—and all thy Fears are done.

Zimmermannus, Page 32.

V.

Yet if (more earnest Complaints to raise)
 Thy God awhile his Aid delays,
 'Tho' you don't *now* his kind Hand feel,
 Thy Grief let lenient Patience heal.
 Or if Corruptions Strength prevail,
 And oft thy Pilgrim Footsteps fail ;
 Pray for his Grace with louder Cries,
 So shalt thou cleans'd and stronger rise.

Zimmermannus, Page 43.

These next Lines within the Hooks do not belong to *Luther's* Hymn, but are used by *Zimmermannus*, Page 52. as an Illustration of the preceding Stanza.

[The faster Hold my Faith on Jesus takes,
His brighter Glories on my Spirit breaks.
If then to Heav'n I lift my votive Hands,
Love's strongest Flame my raptur'd Soul expands.
Thee Lord she loves, and would with Zeal forego
A Thousand Worlds, Love dear as thine to
know.]

Then *Luther's* Hymn proceeds thus :

VI.

If haply still thy mental Shade,
Dark as the Midnight Gloom be made,
On the sure faithful Arm divine
Firm let thy fastning Trust recline.
The gentlest Sire, the best of Friends,
To thee nor Loss, nor Harm intends :
Tho' tost on a tempestuous Main,
No Wreck thy Vessel shall sustain.
Should there remain of rescuing Grace
No Glimpse, no Footstep left to trace ;
Hear thy Lord's Voice :—'Tis *Jesus* Will,
“ Believe (thou poor dark Pilgrim) still.”

Zimmermannus, Page 55.

VII.

Then thy sad Night of Terrors past,
(Tho' the dread Season long may last)

Sweet

Sweet Light shall from the tranquil Skies,
 Like a fair Dawn before thee rise.
 Then shall thy Faith's bright Grounds appear,
 Thy Eyes shall view Salvation clear.
 Be hence encourag'd more, when try'd,
 On the *best Father* to confide.
 Ah! from thy Mind extirpate quite
 The sickly Films that cloud her Sight :
 See! of how rich a Lot, how blest
 The true Believer stands possest!

Zimmermannus, Page 68.

These Lines within the Hooks do not belong to *Luther's* Hymn, but are used by *Zimmermannus*, as an Illustration of the preceding Stanza. See Page 74.

[Loose from hard Bonds, my God! a Mind
 In Chains too fast, too strait confin'd.
 I'm heal'd!—set free!—from Sin made pure!
 Thy Blood, my Christ, has wrought the Cure.
 I feel a Pow'r my Will controul!
 Quench thy long Drought my thirsty Soul!
 The living Fountain now I've found,
 Diffusing balmy Streams around.]

Then *Luther's* Hymn concludes with this eighth practical Rule.

VIII.

Come, backward Soul! to God resign;
 Peace, his best Blessing, shall be thine:

Boldly recumbent on his Care,
Cast thy felt Burthens ONLY THERE.

Zimmermannus Page 88.

L E T T E R CXX.

Dear Sir,

Weston-Favell, Jan. 8, 1757.

MANY Thanks for your last Letter, indeed it delighted and edified me. Think no more of making me any Present from your Collection of Books: It is in your Power to give me a greater Gratification, from the good Treasure of your Heart.

I am particularly delighted with your Interpretation of ערב את לבו. Your Sense is grand and inexpressibly important; and without your Sense, methinks the whole Translation is like a magnificent Portal, without a Hinge to turn upon.— I am edified and comforted with your Analysis of the whole Verse. A most encouraging and truly evangelical Representation of the Covenant of Grace! I am sorry, you are diverted from enlarging upon so excellent a Subject. Let this Work not be laid aside, but only postponed.

I am much pleased with your Remarks on Dr. ***'s Sermon; I saw it some Time ago, and thought with you, that he entirely mistook the Meaning of his Text; that his Views of the Gospel were very dim, and his Account of that Miracle of Grace, Salvation by Christ, very lame. I had also the Happiness to be thoroughly
of

of your Opinion, with regard to his injudicious Outcries against Reason; I declare, I look upon my Religion to be Reason in its highest Refinement. My Reason says, Prove all Things; admit nothing without a satisfactory Proof, and when any Thing is proved, to be revealed by God, receive it as an Oracle.—I cannot but think likewise, that every Part of our Religion (though absolutely undiscoverable by Reason) is, when discovered and understood, perfectly rational, as it comports with the Attributes of the Godhead, suits the State of Man, and is most admirably adapted to display the divine Glory, and redress human Misery: Whatever is formed with such a Tendency, to this my Reason most readily subscribes, and pronounces worthy of all Acceptance.

I hope, by the Time of the Arrival of the inclosed Frank, you will have a Freight ready for the Vessel; and to me, I assure you, it will be more precious than the Merchandize of Silver, or the Gain of fine Gold.

You have taken an effectual Method, to make me (enervated as my Arm is, and languid as my Spirits are) more punctual for the future in my Correspondence. If this Hand has Strength to hold a Pen, it shall not be tardy in executing this Office, or rather in discharging this Debt any more.

I am entirely of your Opinion, with regard to the Aspect of the Times, there seems to be a black Cloud hanging over the Protestant World.

I fear, we have abused our Privileges. Now, perhaps, the Lord is going to take his Fan in his Hand, and thoroughly purge his Floor. Prepare us, blessed Jesus! be our Strength in an Hour of Trial! be our Light in a Day of Darkness!

I have had some Thoughts of publishing a Couple of Sermons, preached on the two preceding Fast-Days, relative to this important Point, One upon *Ezek. xviii. 27.* the other upon *Heb. xi. 28.* Of these two Discourses, contrary to my usual Method, I happened to take Notes. They pretend to nothing refined or extraordinary, they affect neither soaring Sentiments nor lofty Style; they are studiously plain, only I think, they enlarge more upon Christ our Sanctification, our Redemption, our only Refuge, than most of the Discourses which I have seen written on that Occasion. Will you give me your Advice, and put up a Prayer for the divine Direction?

I long for the Arrival of your precious Cargo; to me it is peculiarly precious, as it makes evident, that Life and Immortality were known in ancient Times, and revealed in the ancient Scriptures. It seems to me a strange, and worse than an useless Attempt, to controvert, and endeavour to overthrow this Truth.—May you, dear Sir, have much of the Spirit of Wisdom and Understanding, to discover the Truth; much of the Spirit of Counsel and of Might

to display, defend, and establish the Truth!
even the Truth as it is in Jesus.

Yours affectionately, and gratefully

J. HERVEY.

LETTER CXXI.

Dear Sir,

Saturday Morning.

I Find by the Papers, that your old Friend Dr. *** the Physician is dead!—What a Call to us to get our Lamps trimmed, and our Souls ready for their Exit!—what a forcible Admonition to do Good to immortal Souls while we have Opportunity!—May the God of Glory be ever with you, and bless you with all spiritual Blessings!

I greatly wish that those in the Practice of Physick, would study *St. Paul* as well as *Hippocrates*—and attend occasionally to the religious Wants of their Patients, when they are consulted as to their bodily Disorders. This would be acting the Part of Christian Physicians. — This would be endeavouring to copy after the compassionate Physician of Mankind, who, while he cured the Body, cured the Soul.

Being totally and continually silent at the Patient's Bedside, is, I think, in some Measure, denying or being ashamed of the divine Redeemer, who bought us with his Blood.— Is it not, as it were, refusing

refusing to embark in his Cause? How many Sick might be improved and comforted by a Physician, without any Hindrance to his Prescriptions, Detriment to his Character, or Loss of his Time?—Oh! that these Masters of the healing Art would set the Lord always before them, and then he would direct their Paths!

I was looking the other Day into the Life of Sir *Philip Sidney*, who wrote the *Arcadia*, in Queen *Elizabeth's* Time, — and I find it recorded of him, that, “being shot in the Thigh in encountering the *Spaniards* near *Zutphen* in *Holland*, and parched with Thirst, a Bottle of Liquor was procured for him,—and just as Sir *Philip* was about drinking it, a poor Soldier in the same Condition, bleeding and ghastly, was carried along by him, and cast up his dying Eyes at the same Bottle; which Sir *Philip* perceiving, took it from his own Mouth, and gave it the poor Man with these Words, “*THY NECESSITY, HONEST FRIEND, IS YET GREATER THAN MINE.*”—He told the Surgeons when they cut him, “that they had indeed a Man under their Hands of a sensible and delicate Nature, yet one to whom the great Redeemer had given Power above himself, either to DO, or SUFFER: And therefore desired they would not throw a Blemish on their Art, through over Tenderness.”

His last Words were, “Love my Memory: — Cherish my Friends:—Their Fidelity to me may assure you they are honest:—But above
“ all

“ all govern your own Will and Affections, by
 “ the Will and Word of your Creator and Sa-
 “ viour; in ME beholding the End of this
 “ World, and all its Vanities.” I will war-
 rant you the Soldiers remembered these Words
 of their General; and so would the Sick in like
 Manner, long remember the Words of their
 Physician, if he would now and then introduce
 a few religious Hints, and drop occasionally a
 striking Sentence or two, with Propriety and
 Seriousness.

Worldly Craftiness is a bad Guide; I wish
 you may have religious Discretion for your's, as
Telemachus had the discreet *Mentor*. — And that
 you would begin (instead of paying court to
 the Great,) to court Souls for the everlasting
 Bridegroom. — This is your true Interest—and
 will avail you, when every worldly Consideration
 will be found ineffectual.

As soon as I had read Mr. ***'s Letter, I
 burnt it according to your Desire. — Who can
 now retrieve the Syllables, Sentences and Words?
 Thus are the Sins, all the Sins of them that be-
 lieve in the divine Jesus, done away. What a
 Privilege! what a Blessing! should not our Souls
 exult in it? should not our Discourse dwell upon
 it?

Adieu, dear Sir, — and believe me with great
 Respect, and hearty Wishes for your present and
 eternal welfare,

Yours, &c.

JAMES HERVEY.

L E T.

L E T T E R CXXII.

*Dear Sir,**Wednesday Morning.*

THE Grievance you complain of is, like many other Grievances, irremediable; for according to the old Proverb, What is every one's Business, is no one's. It is the same in numberless Instances:—How many Turnpikes are erected, where the Money taken will scarce defray the Expence of the Gates; and where the Roads neither are, nor ever will be mended, and consequently, they are Nuisances instead of Benefits; yet our Nobility and Members of Parliament pass frequently through such Turnpikes, complain of the Grievance, but take no Pains to redress it.—And even in an Affair of the highest Consequence, how negligent is the Community? I mean, in the long expected Reformation of our Liturgy; in which, excellent as it is upon the whole, there are some Passages so justly *exceptionable, that every Bishop in the Kingdom will tell you, he wishes to have them expunged; and yet I know not for what political or timid Reasons it continues just as it did. Had our first Reformers been thus indolent, we still had been Papists.—Our Laws are daily complained of, and might most certainly be abridged to the great

* Mr. *Hervey* used to complain, that the Baptismal Service, and that for the Visitation of the Sick were very defective, and much wanted Amendment.

Benefit

Benefit of the Nation; this is allowed by every Individual; but the Parliament you see, will not exert themselves in bringing this important Affair to pass.

I have often wondered, that in this Age of Humanity (for such with all its Faults it certainly is) that while Infirmarys are erecting in different Parts of the Kingdom, publick Bridges building, and large Collections making for charitable Uses, that there should be no Societies established *for redressing Grievances*. To found such kind of Societies, would be truly laudable and highly beneficial: May God of his infinite Goodness and unerring Wisdom, put it into the Hearts of the Active, the Benevolent, and the Powerful, to set in good Earnest about the Institution of Societies for the redressing our Grievances; some for publick, and other for private Grievances.—Were such once established, what a World of Good might be done! Then the Fatherless, the Widow, and the Injured, would have substantial Friends always at Hand, who would rescue them from their Oppressors, by taking them under their own Protection, and defending their Cause out of the Subscription Fund.—From these Funds likewise, the Expence of procuring useful Acts of Parliament, or of getting ineffectual ones amended or repealed, might be defrayed.

I know you will be pleased to hear that Mr. ***, has lately wrote very seriously to Mr. ** about his religious Concerns, and pressed him strongly,

strongly, “ TO DETERMINE (as his Expression
 “ was) and set about Religion in good Earnest.”
 —“ Pray dear Sir,” said he in one Part of his
 Letter, “ take Care, and do not hurry away
 “ Life:—Give that Affair a serious Thought;
 “ I am sure it is worth it.—I wish you well (for-
 “ ry am I to say I think) better than perhaps
 “ you wish yourself.—I should be glad to be
 “ mistaken.—Would to God I could persuade
 “ you resolutely to fall in love with Religion,
 “ and espouse its Cause with all your Interest,
 “ and with all your Might. —Was that once
 “ and thoroughly to be the Case, what an In-
 “ strument might not you be, in the Hand of
 “ God, to rouse Men from their Lethargy ; to
 “ animate them in the Pursuit of their own eternal
 “ Welfare; and to encourage their Zeal for that
 “ of others?—Oh Sir ! a Man with your Capa-
 “ city, your Fortune, your Opportunities, what
 “ could there be too hard for him—except him-
 “ self! —By your irresistible Arguments and
 “ spirited Behaviour you knock down others on
 “ every Occasion, and carry almost every Point
 “ you undertake; why don’t you knock down
 “ yourself?—*Aude sapere, incipe.*

“ What *Conscience* dictates to be done,
 “ Or warns you not to do,
 “ This as your Hell with Horror shun,
 “ That as your Heav’n pursue.

Pope’s Universal Prayer.

In another Part of his Letter, he thus interrogated Mr. *.—“ Will not every wise Man,
 “ frequently ask himself some such Questions as
 “ these?—Am I, or am I not, in the right
 “ Road?—How long shall I halt between two
 “ Opinions?—Is not to Day certain, and To-
 “ morrow uncertain?—Am I ashamed of being
 “ religious? Have I Courage to stand it out a-
 “ gainst God, and not against the World?—Do
 “ I take proper Care of my Children’s religious
 “ Principles?—If I destroy myself, shall I de-
 “ stroy my Offspring too:—and eternally?”

Towards the Conclusion he added; “ You
 “ have recommended several Books to me, let me
 “ recommend *Rymer’s* † *Representation of revealed*
 “ *Religion* to you;—though if I was to advise
 “ Mr. *, it should not be TO READ, but TO
 “ DETERMINE — resolutely and unalterably TO
 “ DETERMINE to be a religious Man.—You
 “ want no Instructions, and the Time of Life
 “ with you is gone a great Way.—Some People,
 “ I can tell you, suspect you for a Deist; if you
 “ are so, I then ask, Do you act devoutly on your
 “ own Principles? Do you pray to God daily?
 “ This every Deist will allow to be necessary;
 “ and till you have habituated your Mind to
 “ Prayer, I shall have little Expectations of

† Dr. *Rymer* has a great Variety of new, yet solid Thoughts; expressed with a Spirit, and Peculiarity of Style extremely entertaining, and quite unaffected. Price 5 s.

“ doing

“ doing you that important Service, which you
 “ must be sensible by my writing this Letter,
 “ I am very desirous of doing, as far as in me
 “ lies.—The rest must be left to a superior A-
 “ gency, I mean the Operation of God’s holy
 “ Spirit on your Heart.”

No Answer has yet been returned by Mr. * * *
 to this Letter. I believe he is puzzled how to
 act. He cannot well pass it by in Silence, and to
 give any Thing under his Hand on so interesting
 a Subject as Religion, will be, to a Man of his
 Turn, very ineligible.

You see by the Papers that our great Wit is
 dead.—Is it not a little remarkable, that so long
 before his Death, he should be deprived of his
 Senses?—deprived of them at the very Time he
 was about writing a most pernicious Book, which
 I am told, he intended to have published with
 this ludicrous Title, *viz. The Memoirs of the*
Reverend Mr. Jephtha Quixote, Saint Errant;
the true and undoubted Son of the renowned Don
Quixote, Knight Errant; who inherits all his
Father’s Virtues. The Design of which was to
 burlesque Things sacred, and to set in a ridi-
 culous Light, some of the most exemplary Chri-
 stians, under the Notion of Saint Errantry.—
 This would have been a most malicious Piece
 of Wit; and being the Production of so cele-
 brated a Genius, would have spread like Wildfire,
 pregnant with infinite Mischief; for as *Horace*
 has justly remarked,

Ridiculum

*Ridiculum acri**Fortius & melius magnas plerumque secat res †.**Hor. Sat. X. Lib. I.*

When you reflect on this and other Attempts to discourage good Men, and to render Religion contemptible in the Eyes of Worldlings, are you not apt to say with the *Psalmist*, “The Lord “that dwelleth in Heaven shall laugh them to “Scorn *?” He, though unseen, directs the whole by his wise Providence; turneth Men’s Hearts as seemeth good unto him; and in his Hands are the Appointments of Life and Death.—To his Guidance, and to his Protection, I commend you, my dear Sir, and

Yours very sincerely,

JAMES HERVEY.

L E T T E R CXXIII.

*Dear Sir,**Friday Night.*

I Have sent you the following Letter for your Inspection, and shall make no Remarks on it myself, lest I mislead your Judgment. The Gentleman who wrote it means well, and is desirous of promoting the Interest of the Gospel in the

† Thus translated by Mr. *Francis*,

“For Ridicule shall frequently prevail,

“And cut the Knot, when graver Reasons fail.”

* *Psalm* ii. 4.

VOL. II.

E c

Way

Way which he apprehends to be right ; but he thinks differently from you and me, not only in his Notions of imputed Righteousness, but of other evangelical Peculiarities. — I have transcribed his Letter and concealed his Name, that you may communicate your Remarks with more Freedom, than, perhaps, you would have done, had I not taken these Precautions to prevent your Discovery of my Correspondent.

My dear Friend,

Oct. 7, 1758.

*W*itherspoon's Essay on the *Connection between the Doctrine of Justification by the imputed Righteousness of Christ and Holiness of Life*, dedicated to you, was lately put into my Hands.— You know that I have an unconquerable Dislike to your favourite Expression, THE IMPUTED RIGHTEOUSNESS OF CHRIST. I would on no Account have used it in any of my own Writings ; and I wish it was universally laid aside, particularly by every Minister in his Pulpit ; because I apprehend, the Notions which the Generality of People conceive of the *Imputed Righteousness of Christ*, has done as much Mischief, especially amongst the lower Sort, to the Cause of Christianity, as the Writings of Infidelity have done amongst those of a higher Rank.—This is my settled Opinion—Infidels may be, and often have been convinced ; but Persons of weak Minds, habituated to the Sound of the IMPUTED RIGHTEOUSNESS OF CHRIST (a satisfactory Definition of which

which very few can give) are not only steeled against all Conviction, but are too apt to disregard Morality; and to censure and despise every Preacher and Writer, who from Principle, or any other Cause, disapproves of this CANT TERM: Pardon me, for I really think it so, and therefore cannot call it otherwise; yet I own myself a great Admirer of *Witherspoon's* † Essay, I think it the best Defence of the Doctrine of Redemption that I have ever seen,—my principal and almost only Objection is against the Phrase, *Imputed Righteousness*. It appears to me quite unscriptural to speak of the *Righteousness of Christ being imputed to us*, it is liable to great Abuse, and it is not easily understood;—nor am I satisfied to use it, notwithstanding all you have said in its Defence; and all that so judicious and excellent a Man as Dr. *Doddridge* (in his Sermons on *Salvation by Grace*) has said to ‡ explain

† *Witherspoon's* Essay on *The Connection between the Doctrine of Justification by the imputed Righteousness of Christ, and Holiness of Life*; with some Reflections upon the Reception which that Doctrine has met with in the World, (second Edition) may be had of *Millar* in the Strand, or of *Dilly* in the Poultry, Price One Shilling.

‡ The Righteousness of Christ is in the Book of God *imputed*, or set down to the Account of all who are finally justified and saved, as that by which the Debt is balanced; and by which they are intitled to such Favours as righteous Persons might expect from God.—But then it is an invariable Rule in the divine

explain it.—I fall in, however, with *Witherspoon's* Sentiments, though I do not use his particular Phrases,—and you will observe he himself often intermixes others to the same Purpose, as Page 17, the Saviour's Merit—Page 21, vicarious Sufferings—Acceptance of the Gospel, Page 23. Doctrine of Christ crucified,—his Atonement—Page 29. Flying to the Propitiation of Christ—Page 36, the Doctrine of Christ's Mediation, &c. &c. —By these it appears, that it is not the Phrase but

Proceedings, that this *Righteousness* or this *Atonement* and *Satisfaction* of Christ (for I think it matters but little, by which of these Names it shall be called) be a means of delivering those, and only those who believe.

Pursuant therefore to the Metaphor taken from Books of Account between Debtor and Creditor, when any particular Person believes, this is set down to his Account, as a most important Article, or as a Memorandum (if I may so express it) in the Book of God's Remembrance, that such a one is now actually become a Believer, and therefore is now entitled to Justification and Life by Christ. In this Sense his Faith is imputed to him for Righteousness; yet it is not regarded by God as the grand Consideration which balances the Account, or indeed as paying any of the *former* Debt, which it is impossible it should; but only as that, which, according to the gracious Constitution of the Gospel, gives a Man a Claim to that which Christ has paid; and which God has graciously allowed as a valuable Consideration, in regard to which he may honourably pardon, and accept all who shall apply to him in his appointed Way, or in the Way of humble believing.

the Thing.—Justification by Christ alone, on which he lays the Stress, see Page 70, Line 47, and his Arguments, will be equally forcible on any Man's Principles, who is not a *Socinian*.—I believe the Doctrine, as he has stated it, Page 15, though I should not chuse to use some of his Expressions.—His Remark, Page 61, Line 18, &c. is I think very just, and confirmed by many melancholy Facts.—Page 63, 64, 65, is perhaps too strong.—The same may be said of other Systems of Morality :—They who embrace them, and live unsuitably, are Hypocrites, Page 65, Line 2 and 3.

Upon the whole, I heartily wish every Christian, especially every Minister in the Kingdom, would carefully read this very useful Treatise of *Witherspoon's*, and act accordingly;—and if I had any Acquaintance with him, though I am hopeless of bringing *you* over to my Sentiments, I would endeavour at least to prevail on *him* to abolish the Phrase IMPUTED RIGHTEOUSNESS in the next Edition—and then his Book would be more extensively useful.

I am, my dear Friend, (notwithstanding our different Opinions in some religious Points) with much real Esteem, most affectionately and most sincerely yours, &c. &c.

So far my Correspondent, whose Letter I shall forbear to answer till I hear your Sentiments; which I shall expect by the first Opportunity.—I am sure if the Phrase *Imputed Righteousness* was

not strictly defensible on scriptural Grounds, it should never more be used, either in the Pulpit, or in the Writings of,

Dear Sir,

Your obliged Friend and Servant,

J. HERVEY.

LETTER CXXIV.

Dear Sir, *Weston-Favell, April 16, 1757.*

BELIEVE me your Letters are far from fatiguing me; they refresh me even under my greatest Weakness. They tell me of Jesus, which was crucified, the only Cordial for my drooping Soul.

What, do you think, is the Meaning of—*But this shall be with Burning and Fuel of Fire, Isaiah ix. 5.* Is *מאכלת*, a Substantive? I should rather take it for an Adjective, agreeing with *שם*. Let the Interpretation of this Place fill the Case of your Letter.

I am raised indeed from my Bed, but not released from my Chamber, after a violent Fever. The two preceding *Sundays* I have been unable to officiate for myself; and my Disorder has left upon me so grievous a Cough, as makes my Days, especially my Nights, become Labour and Sorrow.—Pray favour me with the Continuation of your Thoughts. They cheer and comfort me,

me, in my languid Estate.—The two Sermons were transcribed, before this Sickness seized me. And, since I have your Encouragement, they shall soon (if my Life is prolonged) be put to the Press. I propose to entitle them, *The Time of Danger*, and *The Way of Safety* †. The Lord God omnipotent accompany them with his Blessing! Mean they are, as the Stones from the Shepherd's Sling: But I remember it is written, they shall subdue with Sling-stones. In this Word do I trust, in this Word do I comfort me.—May our Lord Jesus Christ himself, and God ever our FATHER, give you, dear Sir, everlasting Consolation, for all the Kindness you have shewed to,

Your truly affectionate Friend,

JAMES HERVEY.

LETTER CXXV.

My dear Friend, Weston-Favell, May 19, 1757,

ACCEPT my best Thanks for your welcome and valuable Letter, it found me just released from the Chamber of Sickness; the Fever removed, the Cough abated, but my Strength

† These Sermons were published in the *August* following, with another Fast Sermon, in a neat Volume, together with his *Considerations on the prevailing Custom of visiting on Sundays*: To which Volume is now added, *The Ministry of Reconciliation*.

like the bruised Reed. And now my Mind is a Fellow-Sufferer with my Body; this being enervated, that is enfeebled.

However, as I am delighted with your Criticisms, give me Leave to propose another Text to your Consideration, which puzzled me much, as I was reading Yesterday; you will find it in *Zech.* xiv. 6, 7. The *Hebrew* of the sixth Verse, seems to be uncommonly difficult.

A Sermon or two I am still inclined to publish. In this and in all our Ways, may the God of all Wisdom direct us, and the God of all Grace prosper us, through Jesus Christ.

I have not the Honour of Lord D——'s Acquaintance, but I hear that he is full of Grace, and valiant for the Truth; a Lover of Christ, and an Ornament to his Gospel.—Lady F—— is alive and full of good Works, and I hope grows up in him in all Things who is the Head. Dr. S—— (whom you inquire after) still resides at N——; is in high Repute as a Physician, and, I trust does not forget or neglect the one Thing needful; though the World, the smiling World, is a *Syren*.—Lord, stop our Ears against its enchanting Song, and let our Eyes be blind to its inveigling Charms.—Mr. *Moses Browne* executes his Ministry at *Olney*, with much Acceptance I am informed, and with a good deal of Success.—About ten Days ago Mr. P*** took a Family Dinner with me.—Our Conversation turned partly upon Points of Literature, partly upon
evange-

evangelical Subjects : O ! that we may taste the Sweetness, feel the Energy of the latter, and count all Things as Dross in Comparison of their transcendent Excellency !—Is not your Interpretation of *Zech.* xiv. 6, 7. rather too forced ? Is not the following somewhat more natural and easy, if not more just ?

It shall come to pass in that Day, there shall not be Light, full and strong, in Opposition to the Gloom of Night ; but now Effulgence and Clearness of Vision, anon Obscurity and Dimness of Vision ; Yet it shall be one real, determinate Day ; whose Duration, whose Properties, and all whose Circumstances, are known to the Lord. Thus much he hath graciously revealed by his Prophet, that during the first Periods, the Morning and the Noon of this wonderful Dispensation, it shall not be entire Day nor entire Night, but a Mixture or Interchange of both. Sometimes Grace triumphant, sometimes Sin rebelling in the Hearts of Believers. Sometimes Calamity darkening, sometimes Prosperity brightening, the State of the Church. However, at the Even-Tide, when such an Appearance is least expected, it shall be unmixed, prevailing, perfect Light. Then the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun, as the Light of seven Days. Then the Earth shall be filled with the Knowledge of the Lord, and his People shall be all righteous.

Freely

Freely censure, solidly correct this Interpretation, if you think it improper; and give me Leave to expect, according to your own Appointment, a monthly Letter for the Comfort and Edification of,

Dear Sir,

your very affectionate

Friend and Servant, &c.

L E T T E R CXXVI.

My dear Friend, Weston-Favell, Aug. 6, 1757.

I Have been too tardy in acknowledging the Receipt of your Letter, which was very valuable, and deserved Thanks, as speedy as they are sincere.—The true Cause of my Delay, is this; I have been preparing two or three Sermons for the Press, which to my enervated Hand, is really a Work of Toil; Yesterday I sent them to *London*, and hope to see them in Print, within the Space of a Fortnight. I purpose to have some upon neat Paper, for the use of the Gentry, if God shall incline the Hearts of any such Persons to look into them; and others upon worse Paper, for the Benefit of the Poor, and the Conveniency of giving away.—As soon as they appear, you will give me Leave to send you a Copy; and if you should like to give them among the Poor, I will send you a considerable

considerable Number.—With them I intend to put into your Hands a Treatise lately published, under the Title of *Letters on Theron and Aspasio*, in two small Volumes, Price Five Shillings.—The Author is a *Scotchman*, I presume, because they are printed at *Edinburgh*, and he gave Orders for a Sett to be sent to me from *Edinburgh*. He conceals his Name, and none that I am acquainted with, are able to discover whose Work it is. There are some Strictures on my Performance; but by far the greatest Part of the Book, is very wide from this Mark. Some Things are truly excellent, and some Animadversions upon me are perfectly just, but others (if I mistake not) are unfair and disingenuous. The Manner of writing is by no Means despicable, rather elegant and spirited, than coarse or dull. But there is such an implacable Bitterness of Spirit, and such an unchristian Virulence of Censure, against many of the best Men that ever lived, and best Authors that ever wrote, as much surprises and greatly offends me. I think, I never saw a Notion of Faith more lax, not an Idea of Grace more exalted, than in this Book. However, I will not forestall your Judgment, but will desire your Acceptance of the Piece, and your Remarks upon it.

If your Account of the ancient Believers and their Knowledge of Christ be right, then the Opinion of the Generality of Divines is wrong; they suppose that the devout *Jews* saw in their
Sacrifices,

Sacrifices, not barely a nobler Sacrifice to be offered up by the Saviour, but the Saviour himself suffering, bleeding, and dying. How will you reconcile with your Scheme, St. *Paul's* Declaration, the Gospel was preached unto them, explained by his Definition of the Gospel, Christ died for our Sins? *Heb.* iv. 2. *1 Cor.* xv. 3.—You say, “ Does קָדוֹת any where signify Effulgence?” In *Job* xxxi. 27. you will find קָדוֹת bearing this Signification; yet I must confess, I am not thoroughly satisfied with my own Interpretation, it is too low and restricted.—For the Prophet is evidently foretelling a State of Things and a Stock of Knowledge, greatly superior to any Thing enjoyed under the *Jewish* Dispensation; and to this last, I think my Exposition is most suitable. I hope you have a long Letter ready, and will not punish my Delay, according to the Rigour of the Law of Retaliation.

I am, with unfeigned Gratitude,

and cordial Affection, yours,

JAMES HERVEY.

Pray favour me with your Dissertation on *Job*, his Time, his Country, and Religion. They are very curious Subjects, and you will enrich them with evangelical Truths.

L E T.

L E T T E R CXXVII.

My dear Friend, Weston-Favell, Sept. 3, 1757.

MANY Thanks for your last; I shall read it, and read it again, and the Lord give me a right Understanding of that most precious and important Chapter.

I hope you will accompany my Sermons with your Prayers to God, for a Blessing on them, the Reader, and the Writer; and I shall be truly thankful for the Communication of any Remarks, Corrections, or Improvements, that may occur in your Perusal of them. This and any other of my Writings I should be glad to have rectified, where they are wrong, enriched where they are impoverished, because, though such Improvements may come too late to take Place, while I live, they may, when I am † dead, be admitted, and enable me to speak more usefully.

What think you of the Method taken by a modern Critick, to interpret *Psal. lxxviii. 30.* “*Hoc*

† Mr. *Hervey* is now dead—and has left behind him a corrected Edition of *Theron* and *Aspasio*: Which, from a Consideration of this Passage, it is hoped his Brother, in whose Hands that corrected Edition now is, will soon publish. Mr. *Hervey* has likewise wrote a Defence of his *Theron* and *Aspasio*, against the Objections of Mr. *John Wesley*, and others.—See Page xii. of Mr. *Hervey's* *Life*, prefixed to the First Volume.

“ *in*

“ in *Leco, Fera Arundinis, Coetus Robustorum,*
 “ & *Juvenci, sunt Leondes, Tauri, Pecudesque*
 “ *lascivientes, sive Tyranni feroces insolentesque:*
 “ *quibus, continuata Translatione, addit Psaltes*
 “ *בסף ברוך, hoc est,*” [Here a Word
 is wanting in the Original, and not knowing
 what Author is referred to we could not sup-
 ply it from thence] “ *que de industria concu-*
 “ *cantes & turbantes argenteos Rivos ardentis*
 “ *nimirum & vastantes vicinorum Judæorum Bo-*
 “ *na.*”—The Author queries, whether רץ from
 רץ *currere*, may, consistently with the Propriety
 of the *Hebrew* Language, be interpreted a River;
 might he not also query, whether בסף is ever,
 among the *Hebrew* Writers, and by Way of
 Adjective, used to describe the Colour of the
 Waters? *Homer* I remember, has

———Πολαμὸς καλλιερὸς ἀργυροδίνης.

But I am not certain, that any such Expression
 gained Admittance into the School of the Pro-
 phets. Your Sentiments upon this Criticism,
 will entertain, instruct, and oblige,

Dear Sir,

your truly affectionate

Friend and Servant,

JAMES HERVEY.

LET

L E T T E R CXXVIII.

*My dear Friend,**Saturday Morning.*

HOW fares it with you?—Overwhelmed I find with Business!—but still, I trust, remembering Christ, and eternal Ages.

I think you reason well, and very strongly on what you propose.—May the Wisdom, from which nothing is hid, direct you in all your Undertakings!—may the Power, to which nothing is impossible, prosper your Prescriptions for my Benefit, and that of others! I assure you I shall steadily persevere in the Use of them, and intend to begin very soon: Tho' a continued Cold and an unexpected Journey, have hitherto unfitted me from taking any Medicines of this Sort.—Mr. *** of whom you enquired after me Yesterday, told me you imputed to the Journey my Neglect in not having yet sent your Prescription to the Apothecary's—and I am obliged to your Candour for ascribing it to that Cause, and not to any Disregard of your Advice: For I am persuaded,

Si Pergama dextrâ

Defendi possent etiam hâc defensâ fuissent.

Virg. Æn. II.

I have just been reading *Gerhard's Christian Support under all Afflictions* †; and a most excellent
Book

† *Gerhard* was one of the most learned and best of Men.—This Book (Price 3 s. in 12mo) was originally

Book it is.—If your Medicines have not the desired Effect, I must seek Relief from HIM:—From HIM do I say!—from a Fellow Mortal!—Ah! what are all the Consolations, that all the Creatures in the Universe can afford, in Comparison of that grand Consolation of our condescending Lord's, “Ye are my Friends,” *John* xv. 14. “Come and inherit the Kingdom prepared for you,” *Matt.* xxv. 34. “Where the Inhabitants shall no more say I am sick,” *Isa.* xxxiii. 24.—“And where there shall be no more Death nor Sorrow,” *Rev.* xxi. 4.

I am, my dear Friend, with great Esteem, and under a due Sense of many Obligations,

Most affectionately, and most sincerely yours,

JAMES HERVEY,

LETTER CXXIX.

My dear Friend, Saturday Morning,

IF you have any Law Books by you, I wish you would look into the Indexes, and see what

nally wrote in *Latin*, but is translated into various Languages. It consists of Contemplations on God's Love to Mankind;—on the Benefits of Christ's Passion;—and on the Advantages of a holy Life, with a Prayer suited to every Meditation.—There is such a Warmth, Piety, and Solidity in this Work, as to render it superior to almost every Thing of the Kind.

Laws

Laws have been made to secure the Lord's-Day from Profanation. 'Tis pity that these † should be unknown to the common People; and still a greater Pity, that our Justices of Peace should not exert themselves vigorously in an Affair of such

† All Persons, who profane the Lord's-Day, are liable to the following Penalties; and it is much wished that the Magistrates would determine to put these Laws in Execution with the utmost Strictness.

By doing or executing any Business or Work of their ordinary Callings on the Lord's - Day, or any Part thereof, (Works of Necessity and Charity only excepted)—under which Head is included Shaving on <i>Sundays</i> , which is a most shameful and notorious Custom,	By the 29th <i>Car. II. cap. 7.</i> Persons convict hereof by View of a Justice of the Peace, Confession of the Party, or Witness, are to pay Five Shillings, or be put in the Stocks two Hours: Licensed Houses besides forfeit their Licences.
By publick Crying, or Exposing to Sale any Wares, Merchandize, &c.	By the same Act it is Forfeiture of Goods so exposed to Sale.
By Idling, or Wandering in Time of Divine Service,	By the same Act Five Shillings, or Stocks two Hours.
Alehouse-keepers, Vintners, Inn-keepers, permitting Tipling in their Houses,	By 1st <i>Jac. I. cap. 9.</i> If convict of such Permission are to pay 10s. and if convict of Drunkenness, disabled to keep an Alehouse for three Years, by 21st <i>Jac. I. cap. 7.</i>

Consequence to the present and eternal Welfare of their Fellow-Creatures. I wish a spirited Pamphlet was judiciously drawn up and published on this Occasion; setting the Sins of OMISSION in a true Light.—It grieves me to think how much Good might be done, especially by Gentlemen who have Leisure and Abilities to plan Schemes for the publick Benefit: But so far are they from applying themselves in good Earnest to promote Religion, that they too generally ridicule or discourage any Attempts of this Kind.—Ah! how little do they reflect, that the Night is coming on apace when no Man can work, *John ix. 4.* and that for all these Things God will bring them into Judgment.

Can you tell me who was the † Author of THE DUTY of REPROOF? The most material Objections against reproving are there considered:—Some Cautions and Directions are added—and in such a Manner, as may facilitate the successful Discharge of this Duty.—A Duty too much neglected, though enjoined us by no less Authority

† The *Duty of Reproof*, is sold by *Downing* in *Bartholomew-close, London*, Price Three Pence. It is likewise in the Catalogue of the Books dispersed by the Society for promoting Christian Knowledge.—*Mr. Hervey* was very delicate in his Manner of reproving; but as he thought it his Duty, he frequently reproved his Friends and others, either personally or by Letter. See striking Instances of this kind in Vol. I. Page 186, 187—194—217. and Vol. II. Page 420—242—268—326, 327.

than

than the Scripture itself, which is profitable for Reproof. “Reprove one that hath Understanding,” says *Solomon*, and he will understand “Knowledge,” *Prov.* xix. 25. And the Apostle *Paul* urges *Timothy* to reprove, rebuke, and exhort, with all long Suffering and Doctrine, 2 *Tim.* iv. 2. —Indeed, my dear Friend, you are very deficient in this Duty of Reproof, tho’ you have so many Opportunities of doing it with the utmost Propriety —Pray read this little Pamphlet over and over again. —Weigh it thoroughly — you will then, through the Grace of God, be zealous in reproving others, and will readily pardon the Freedom I have occasionally taken in reproving you whom I so much love and value. You remember Sir *George Lyttleton’s* Lines,

“Some Merit’s mine to dare to be sincere,
“But greater yours Sincerity to bear.”

Dr. Sherlock’s Defence and Continuation of his Discourse concerning the Knowledge of Jesus Christ, and our Union and Communion with him, was put into my Hands the other Day; but in my Opinion it is far from being a satisfactory † Defence.

—*Anti-*

† *Dr. Sherlock* in his *Defence*, &c. &c, Page 513. “I am charged with maintaining the *Socinian* Notion of Justification, but it is no other than what the Church of *England* owns and asserts. —I have, says he, Page 516, already vindicated most of those Expositions which my Adversaries charge with *Socinianism*, as I have occasionally met with

—*Antisozzo* † is an unanswerable Book; and Dr. *Sherlock* never was so gravelled in all his Life, as he was by the Publication of that witty, keen, and solid Performance.

Do you know any one who has got *Schmiedius's-Greek Concordance* to the *Greek Testament*? I am told it is well executed, and it must be very serviceable, as it shews at one View in what Sense the same Word is used in different Passages. I will buy it, but should be glad to see it first if you can borrow it for me.

Bishop *Patrick* on *Contentment and Resignation*, I here return you; as likewise Dr. *Barrow* on the same Subject.

“ them; but Mr. *Ferguson* in his *Interest of Reason*,
 “ &c. Page 475, has put together some Texts which
 “ he thinks I have so expounded, as to destroy their
 “ Evidence for the Godhead of Christ: *To which*
 “ Charge *Sherlock* replies.—Again, Page 534, I have
 “ taken Notice of every Thing which was material
 “ in my Adversaries, and of too many Things which
 “ were not. I have not particularly taken Notice
 “ of *ANTISOZZO*, because there was no need of it;
 “ but whatever is considerable in it is answered in
 “ this my Defence. And he concludes Page 535,
 “ I am resolved this Controversy shall never end in
 “ a Trial of Wit.”—A prudent Resolution! for
Sherlock well knew, great as his Talents were, that
Alsop, the writer of *Antisozzo*, excelled him both in
 Wit and Argument. See Letter LXXIX. of this
 Volume.

† See Page 272 of this Volume.

Baxter

Baxter on *Universal and special Redemption*, I must beg to keep a little longer, especially as you tell me your Sentiments and his are nearly the same.—Our Friend Mr. * * * highly esteems this Book; and he has sent me *Baxter's Aphorisms on Justification*, which he has desired me as they are explanatory of each other, to read at the same Time.—*Baxter* in these Pieces, he tells me, steers a middle Course between the *Scylla* of *Arminius's* System, and the *Charybdis* of *Calvin's*.—When I have read them with due Attention, I shall, without Reserve, communicate my Remarks to you.

Oh! my dear Friend, what need have we for Prayer to be guided aright amidst so many different Opinions, even of great and good Men. *Arminius*, *Calvin*, *Baxter*, all excellent Men in their Way! yet how divided in their Notions!—but Jesus, that eternal Source of Love, will, I would charitably hope, bless all who sincerely desire to magnify his holy Name, notwithstanding their different Apprehensions on these Points.—God of his unerring Wisdom assist us in all our Determinations! God of his infinite Mercy defend us from all Error, and grant, that we may be true Followers of our Lord and Saviour, who is a Light to lighten the *Gentiles*, and the Glory of *Israel*! What a comfortable Consideration is it that there is such a Light for my dear Friend, and for

His most affectionably and most inviolably,

JAMES HERVEY.

P. S. Please to lend me *Staynse's Instruction for the good Education of Children*; and Dr. *Doddridge on the Religious Education of Children*.—I am now about writing a little † Tract on that Subject.

L E T T E R CXXX.

Dear Sir, *Weston-Favell, Monday Morning.*

I Am much obliged to you for the Loan of Dr. *Squire's Enquiry into the Foundation of the English Constitution*: The Performance seems to be curious, useful, and interesting.—But how interesting soever the Subject may be to others, it can be very little so now to me; as my Indisposition is daily increasing, and must, in all human Probability, soon put an End to my Being.

In Spite of the sarcastical Reflections you say are thrown upon me, I must recommend to every one *Marshall on Sanctification*, and *Jenks's Submission to the Righteousness of God*.—These are with me the two fundamental Books:—These teach vital Religion. Do they, who would decry Faith, and extol their good Works, distinguish themselves by the Practice of them? If not, I must beg Leave to say, they are Self-condemned.—Only observe for the next Month (by

† Mr. *Hervey* had finished his Tract on *Education*; which is now in the Hands of his Brother Mr. *Wm. Hervey*, Wine Merchant in *Miles's Lane London*, who has some Thoughts of publishing it.

their

their Fruits you will know them) the Conduct of those, who are such loud Advocates for the Merit, the Dignity of Man, and the Freedom of his Action; and of those who rely on the active and passive Obedience of Christ. And then tell me ingenuously, which are the People that pay the greatest Reverence to the Word of God; and in particular to the fourth Commandment?—Enquire which of them use Family Prayer?—whose Conversation is most edifying?—which of them visit and travel on *Sundays*? and which of them pass that holy Day as become those, who have named the Name of Christ? I will be bold to say, that on an impartial Examination, the Majority will be found on the Side of those, who embrace the Doctrine of the Imputation of Christ's Righteousness; and who expect Salvation by Him alone, and not by Deeds which they have done.—Yet I should wonder how Men of Discernment (Men who one would think should be daily sensible of their innumerable Failings) could possibly espouse the opposite Doctrines, had I not too many melancholy Proofs to the contrary.—You may safely confide in this Doctrine; for this, dear Sir, is not to be considered as the particular Opinion of *James Hervey*, but it is the general Opinion of our exemplary Reformers; 'tis the Doctrine of our Articles and our Homilies.—Will you say that our modern Moral-Christians, if I may so call them, are to be set in Competition with Men like these? I appeal to Facts—Mark the Effect of preaching mere Morality, and of preach-

ing the Grace of Christ.—But so long as the Devil is suffered to deceive the Nations, and so long as the Heart is unconvinced of Sin, we may assure ourselves, the Doctrines of Justification by Christ's Righteousness, and Salvation by free Grace, will meet with Opposition. Therefore St. *Paul* exhorts *Timothy*, *Ἀγωνίζε τον καλον αγωνα της πιστεως*, To Fight the good Fight of Faith; it is an Address to a Combatant, and supposes a Conflict; a noble Conflict, *καλῶ*, the finest Word in the most expressive Language, importing all that is good and great, let us not then be ashamed of the Cause.

My Cough is very troublesome—I can get little Rest—Medicines yield no Relief—but my never-failing Cordial is the Love of Christ.

Religion bears my Spirits up,
A faithful and unchanging God
Lays the Foundation for my Hope,
In Oaths †,—in Promises ‡,—in Blood ||.
Watts's Hymns, Book I.

Staynoe (see Page 139) whom you enquire after, was a good Man, a Tutor at *Trinity College, Oxford*, and afterwards Rector of *St. Leonard Foster-Lane*; and in the Year 1704, published in two Volumes Octavo, his Treatise on *Salvation by Jesus Christ*. Mine is the second Edition:—It is no contemptible Book, though the Style is rather

† *Heb.* vi. 17.—‡ *2Pet.* i. 4.—|| *Rev.* i. 5.

too prolix, and he has some peculiar Notions.—But who has ever seen a faultless Book?—All Writers have their Failings more or less.—No Mortal is exempted from them; not even *Homer*, *Virgil*, or *Milton* himself.—This ought to teach us Candour and Humility in such a State of Imperfection; and above all it should inspire us with a reverential Admiration of the *Book of God*, which alone is free from Error; by which we are guided into all Truth; and in which we are promised eternal Life; procured for us by the Righteousness, Sufferings, and Mediation of Jesus Christ.—I wish, most heartily wish, you may sufficiently regard this inestimable Book; and then you will be like the Tree planted by the Water Side, which bringeth forth its Fruits in due Season; and like that happy Man of whom it is written by the *Psalmist*, “Look! whatsoever he doeth it shall prosper.”

I am, my dear Friend,

affectionately, and unalterably yours,

JAMES HERVEY.

F I N I S.

Page	Line	For	Read
6	12	poured	poured forth
35	11	pray Madam, Reason	pray, Madam Reason,
46	23	<i>Ezek. xviii. 24.</i>	<i>Ezek. xviii. 31.</i>
74	27	{ <i>Herodotus</i> vary, <i>Herodotus</i> does not, &c. to the Bottom of the Page.—If the Authors of the <i>Kings</i>	{ <i>Herodotus</i> vary; if the Authors of the <i>Kings</i> (leaving out the three last Lines of Page 74.
Ibid.	last	{ Instead of reading the three last Lines of this Page as a Part of the Letter	{ Read them as a Note referring to the Word " <i>Herodotus</i> ."
75	20	was at	was not at
77	5	<i>Rom. ii. 23.</i>	<i>Rom. ii. 2—3.</i>
Ibid.	19	where	when
78	6	{ after the Words " <i>Jewish Church</i> "	{ Read the Note at the Bottom of Pag. 80, which belongs to this Place
86	2	powerful	dutiful
89	11	Go read	Retire, and read
96	16	acceptable	dele acceptable
98	16	for	to
Ibid.	17	<i>John v. 24.</i>	<i>1 John v. 11.</i>
100	27	tho' I have but	tho' I have now but
121	14	Enticement	Incitement
Ibid.	19	We	Ye
Ibid.	28	<i>Col'oss. xi. 10.</i>	<i>Col'oss. ii. 10.</i>
122	22	Topick	Tropick
131	12	in View	of View
165	25	some ago	some Time ago
170	8	<i>dubisset</i>	<i>debuisse</i>
184	14	at eight when	, at nine when
189	3	{ after the Words not a Sermon, add	{ it wants the Light of Christ
247	4	All can say	All I can say
256	3	He bears too so	He bears so
263	25	Income fifty	Income; and he above 50
265	1	Victory of Christianity	Victory of Chastity
266	15	<i>England</i> with	{ <i>England</i> , and <i>West's</i> { <i>Pindar</i> with
Ibid.	22	enforce;	enforce it;
276	28	promised it	promised in it
280	10	admonish, as	admonish, or comfort as
281	26	Gentleman, who	dele who
303	last	of this Volume	of the first Volume
324	26	J. S.	R. W.
328	20	<i>Jenks's Devotions</i>	<i>Jenks's Office of Devotions</i>
336	22	imputed to us	imparted to us
375	9	ineffectual	{ ineffectual: See <i>Luke</i> { xvii. 10.

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