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17
JOSEPH HUMPHREYS'S

EXPERIENCE

OF THE

WORK of GRACE upon his Heart.

Pfal. lxvi. 16. *Come and hear all ye that fear God, and I will declare what he hath done for my soul.*

— cxvi. 10. *I believed, therefore have I spoken.*

— xxvi. 7. *That I may publish with the voice of thanksgiving, and tell of all thy wondrous Works.*

— ciii. 2, 3, 4. *Bless the LORD, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities: who healeth all thy diseases. Who redeemeth thy life from destruction: who crowneth thee with loving-kindness and tender mercies.*

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And sold by J. Wilson in Wine-street, and at Smith's-Hall: in Gloucester by G. Harris: And in London by J. Lewis, in Bartholomew-Close; S. Mason, in Wood-street; & at the Tabernacle near Moorfields. [Price ~~1s~~ 6d.]

M. DCC. XLII.

READER,

I Have here given a plain account of GOD's dealings with my soul, from a child: most of which is an extract out of some private memoirs, which I began to write down five or six years ago, and continued till lately; with no other design but for my own private advantage. But knowing how the experiences of others have often been blest, and believing it to be my duty to tell what the LORD hath done for my soul, I thought it might not be amiss to take this way of publishing it: which peradventure may be useful to some, and a satisfaction to others. I count myself as yet but a very young babe in CHRIST; and very unworthy even of that name. But I know I have tasted of the grace of the Lord. And I simply here declare my experience: endeavouring to speak neither more nor less. I know it was my fault for a good while, being us'd to a certain set of phrases by education, to speak of religion, and doctrines, and my own state, rather by rote, and in other's words, and from what I heard others say, than from a real experience of my own. But I trust this is not the case here: being well satisfied that I have as plainly and as simply spoke what I have felt in my soul, as ever I spoke in my life-time what I felt in my body. And that it may be blest to thee, Reader, is the earnest desire and prayer of the most unworthy of all GOD's family,

Joseph Humphreys.

BRISTOL, Sept. 17, 1742.




AN ACCOUNT, &c.



WAS born at *Burford* in *Oxfordshire*, October 28, 1720. Where my *Father* was *Minister* near thirty Years, to a *Church* which he himself had been chiefly instrumental of gathering and converting to the *LORD*.—Being bless'd with a *religious education*, I had some very *early* impressions upon my soul: particularly when I was about *five or six Years of age*, reading in *Janeway's Token for Children*, my heart was much affected, and I cry'd exceedingly, at the story of a certain *young child's* dying triumphantly in the *Lord*.—Another time, I remember, I *dream'd* that I was in the chambers of heaven, where I thought I saw a *little brother* of mine then dead, and *JESUS CHRIST* himself in the form of a grave, yet pleasant young man. This impress'd me very much: and in the morning when I came down, *Mother*, says I, *I love JESUS CHRIST*. *Ab!* says she, *I wish you did*. *Indeed*, reply'd I, *I do love JESUS CHRIST*: and I remember I was very much griev'd, because she seem'd to think otherwise of me.—Between *ten* and *eleven*, I was sent to a *Grammar-School* at *Fairford*, where I sometimes lov'd *sin*, and sometimes lov'd *to be good*. There was a certain *School-fellow* who boarded at the same house with me, with whom I was sometimes *serious*, and sometimes *vain*. Often we *finn'd*, and often we had *convictions* together.—Once as I had been hearing my *Father* preach at *Bybury*, and returning to *Fairford* by myself alone, I was very *deeply pensive* concerning my wickedness. I had such thoughts as these: *What shall I do that I may be one of the LORD's people? I am not as I should be. I have been wicked and vile. I have loved evil companions: and with them I have had wicked actions and wicked talk. I am resolv'd to live otherwise*

otherwise, and walk as my Father and other godly people do. In order to bring this about, I solemnly made a covenant with the LORD JEHOVAH, wrote it down in a form, and subscrib'd my name to it: promising therein to take the LORD for my GOD, and that I would be his child: and wherein I had done wickedly, I would do so no more. Hereupon I was exceeding strict, pray'd morning and evening, read the scriptures much, and would often meditate upon them: infomuch that I now began to look upon myself as converted; and it pleas'd me much to hear others give me the character of a sober boy. Yea, such an opinion did I begin to have of my own piety and goodness, that, I well remember, how I would often stand before the looking-glass in my chamber, beholding myself, and admiring what a grave countenance and solid look I now had.—But this my goodness was as a morning cloud, and as the early dew it pass'd away. My written covenant soon witness'd against me: and if I kept it, I thought it would witness against me for ever: and if I burnt it, I thought it would be such a notorious breaking with GOD, that I should surely go to hell for it. Thus I was brought to a perplexing dilemma. However, having kept it some time, I found it signified nothing, and so burnt it.

While I was at this School, I learnt and practis'd many evil things: particularly some shameful and pernicious acts of wantonness and private uncleanness: for which I have had reason to be humbled ever since. And when I return'd home to my Father's, I soon found out other companions, with whom I made a further progress in the ways of sin. However all this while I had the art of appearing very serious and grave before my parents and other good people: infomuch that I had almost every one's good word, and their judgment was, that providence had certainly design'd me for a Minister. And altho' I had no particular encouragement from either of my parents thus to think of myself, yet I could not help even then conceiving that one day or other the Lord would make me a Minister, tho' as yet I was in the midst of my sins.

Soon after this, my Father died, March 2, 1732-3. He was uncommonly zealous in his day both for faith and holiness: on which account he was almost universally despis'd

spis'd, both by *Church-people* and *Dissenters*; being hated, threatened, persecuted, and bely'd, as is the common lot of every *faithful* minister. His death was the occasion of my removing to *London*: being sent for thither by a *certain kind Friend*, who had had a very peculiar respect and value for my *Father*: to whom *I also* shall always think myself much oblig'd. This *Friend* was the instrument of getting me into a *School*, where young men were train'd up for the *ministry*: upon which *Foundation* I continued several years, and had the chief part of my *learning* and *education*. When I pass'd *examination* in order for my entrance upon this *Foundation*, I remember particularly there was a close question put to me by the *Rev. Mr. S——n*, since *deceas'd*: which was this; *What think you would become of your soul, says he, supposing you were to die this very moment?* Not without a considerable flutter of spirit, I replied, that *I hop'd I shou'd be sav'd*. It was then ask'd me, *what ground I had to hope that I should be sav'd?* I answer'd, *because I hop'd that I had faith in the Lord JESUS CHRIST, and had lately been more affected both in private prayer, and under hearing the word, than I had us'd to be.* These were partly words of course, and partly quibbling. For as to faith in CHRIST, I knew not really what it meant: and as to my being more than ordinarily affected in private prayer lately, at the same time that I spoke the word, I was convicted in my conscience, that it had *not* been so. So that, what with this close question, and what with my quibbling answer, I was upon the whole exceedingly hurried. I was vastly uneasy during the *examination*: and when it was over, I was more so. And as I was returning to my *Friend's*, where I lodg'd, I think I was never in a greater agony of soul in all my life. I hasten'd into a private place, and fell down upon my knees: but could hardly utter any thing for floods of tears. However being in distress, I earnestly beg'd of GOD, in general, *to comfort me*. This was what I petition'd over and over again: *O Lord, be merciful to me, and comfort me*. I was sensible that I had been a great sinner; and what would become of me, if I were to die, I knew not. In this condition, my spirit within me was full of disquietude; neither had I any satisfaction, except when at prayer. My thoughts were

wholly employ'd in contemplating the danger of my state. And to the best of my remembrance, I spent the greatest part of *one week* almost intirely in pensive meditation, and strong cryings, prayers and tears. I begg'd of GOD still to give me the *Comforter*. And in short, I could pray for little else, but the *Comforter*: for as to CHRIST JESUS, and the way of salvation by *Him*, I was as yet quite ignorant. Till at length I met with a certain little *Pamphlet*, from which I had the *first glimmering discovery* of CHRIST JESUS. I had something of a dawning view of CHRIST's *righteousness* and *merits*: and could perceive that tho' sinners *were* condemn'd and curs'd by the *law*, yet there might be hopes of salvation for them from *another quarter*, namely, from the *obedience* and *merits* of the Son of GOD, *imputed* to them, and set down to *their* account. Looking upon CHRIST in this view, I was much pleas'd: and began to think that tho' I was *guilty*, and plainly *condemn'd* in my own conscience, yet possibly there might be hopes for *me*. The thoughts of this cheer'd me, and took off much of that horror and distress that I had before. But here I *rested*, where it is to be fear'd many others *do*. I *saw* CHRIST's righteousness, but stop'd short of an *interest* in it. It was discover'd to my *view*, but I sat down contented without *receiving* it, or having it *experimentally imputed* to me. I thought now I had nothing else to do, but to mend my life, and leave off, and strictly watch against my former sins: and I had a confus'd notion that my past guilt wou'd all be remov'd for CHRIST's sake, and that his obedience and merits would be imputed to me, *if* for the future I should live a holy, strict and blameless life. Thus did I *mix* law and gospel, and would be sav'd partly by the *old* and partly by the *new covenant*. Accordingly I set about a thorough reformation in every respect so far as I knew: and I remember how much I pleas'd myself to think, that when any of my *country-men* should come to *town*, they would by *one quarter of an hour's* conversation with me, soon take notice of my *strict piety*, and *apparent advances* in holiness and religion.

I was now between *twelve* and *thirteen*. And I had a more than ordinary desire to be a *Minister*. Yea, I thought, however men should oppose, my heart was fully bent

bent and determin'd for that work: (1.) *that I might reform sinners.* And (2.) *because I lov'd to read and study the scriptures.* Whereupon I us'd to write down *sermons* of my own composing, thundering exceedingly against all *unrepenting* finners.—About this time, I went to the *School* before-mention'd, to learn the *languages* and read the *classicks*. It was the custom of the *pupils* every evening to take their turns in prayer: and indeed some of them pray'd so well, that I look'd upon myself as highly blest'd to have my lot cast with such pious, serious *young men*. One of them in particular pray'd so close and searching, that I us'd to think he meant *me*: and I began to think that all of *them* had more in them than *I* had; and that I was but a *hypocrite* when compar'd with *them*. This made me something more thoughtful, and my restlessness of mind began to return afresh upon me: till at length I perceiv'd that *these same young men* could allow themselves in certain things, which I thought I myself could not: such as *light and foolish talking and jesting*, playing at *draughts, fives, blindman's-buff, hunt the shoe*, and such like ludicrous games, quite unbecoming such as profess'd godliness; and *therefore* the more hurtful and dangerous, as they were esteem'd only *innocent and harmless* diversions. However I was easily carried down the common stream: and such ways as these were very agreeable to my *nature*. So that by degrees, partly by this conversation, partly by the good opinion that others had of me, and partly by my own natural love to the ways of carnal security, I was lull'd fast asleep again: my convictions went off: *my wound was heal'd slightly*, crying *peace, peace*, where no true peace was: and my tender conscience began gradually to be fear'd, by my yielding *first* to smaller, and *then* to greater things; *first* allowing of those things that were judg'd harmless, *afterwards* those things that were directly sinful: till at last I so far departed from GOD, that I had like to have been utterly *drown'd* in perdition. The *rest* that I now got, did not flow from faith in the merits and death of CHRIST, but from *carnal means*, and from a *senselessness* of my condition, which by degrees had got the upper hand of me. *Happy is that person, who when he is once awaken'd, can never more be easy or at peace, in any condition or by any means, till he has ease and peace from CHRIST JESUS himself!*

What

What pass'd in my soul, all this while, I kept to myself. Others esteem'd me a hopeful youth. But GOD only knows what lengths of wickedness I ran into, even after all my light and convictions. For the *first quarter*, after I entred the *School*, I was pretty *strict*: but afterwards grew very *loose*. I began to query, whether *religion* was not all a *cheat*, and it's *professors* a company of *hypocrites*. I dislik'd *preciseness*, and could not abide to be *particular*. I was determin'd to *think freely* for myself, and to have my judgment *sway'd* by none others. I lik'd the *Apostle Paul*, when he said, *Prove all things*: but I regarded not his advice to *hold fast that which is good*. Thus I thought myself to be wise, but I became a fool. Whether there was any GOD or no, *truly* now I was dubious. As for JESUS CHRIST, I thought he was but a *common man*, if not an *impostor*. I kept company with a *young deist*, and lov'd to hear his *wild notions*. I doubted whether as much could not be said for *Mahomet*, as for CHRIST. I verily believ'd in my heart that the *Old Testament* had no more reference to CHRIST, than the writings of *Homer* or *Xenophon*: only as the *Apostles* and *other men* were pleas'd to give it a turn in favour of *their* opinion. I hated to hear talk of *experimental religion*: to me it was a *jargon* of nonsense. I could remember no such phrase in the *New Testament*, as *experiencing the grace of GOD*: and when I look'd into my *Dictionary*, neither there could I find out the meaning of it. I lik'd to hear the *Ministers* well enough, except when they treated on matters of *experience*. My heart had a particular rising against *that*. Thus *ignorant* was I, and like a *beast* also before the LORD. For my ways at this time were abominable. I was full of wantonneis, and all uncleanness, *beyond most of my age*. I *incited others* to sin. And it is even a shame to speak of those things which I did in secret. I could allow myself in *gaming*, *card-playing*, and *silly talking*, with little or no remorse. And how often have I *contriv'd*, and *laid schemes* to commit the worst and most scandalous of sins, but was *prevented* either by some *accident* falling out, or else for lack of *opportunity*, or because my courage fail'd when I *had opportunity*. Thus was I almost daily heaping up loads of *guilt* upon my poor soul. Nevertheless the LORD left not himself

himself long without witness, but follow'd me with *fresh convictions*. One time in *particular*, when I was alone in my closet, I *swept bitterly* before the LORD. My sins afflicted me, so that I knew not what to do. I was convinc'd that I was the worst in the whole *School*: and I thought what a dreadful thing it would be, if my *friends* were to *know* of all my wickedness. These things were a weight and burthen upon me almost continually, more or less.——About this time, I wrote down my mind in the following expressions. For I then us'd to keep a little *diary*. “*May 5. 1735.* My sins have been *very great*, and the burthen of them is *too heavy* for me to bear. Were it not for the guilt and load of sin, I think I could go thro' this world chearfully and comfortably. 'Tis *that* which is the greatest trouble and grievance I meet with here on earth. The re-iterating of my sins so often is what causes great horror of spirit to fall upon me.” By these expressions it appears that I was at that time under *great convictions*. I knew not where to hide my head. I imagin'd any one might read *hypocrisy* in my face. And for this reason I was asham'd to talk about *spiritual concerns*.

About this time our *Tutor* was chang'd, and the *School* was remov'd to *Deptford*. I was now *between 14 and 15 years of age*. And I remember if any one talk'd to me about the state of my soul, I would always *to them* make the best of my condition. I was dreadfully afraid for any one to *know* how *bad* I was. And whatever I thought or knew of *myself*, I would not for the world lose my character with *others*. And indeed I was all along much upheld and comforted, rather from other people's *good opinion of me*, than from the *spirit and grace of JESUS CHRIST*. No *preaching*, nor *private conversation* search'd out my particular case. However useful it was to *others*, it was not adapted to *me*, neither did it reach *me*. I thought I wanted some one to preach *home* to my conscience. But I could not meet with it according to my desire. Tho' even at this time, I lov'd the *house of God*, especially for the sake of the *singing*, which I thought was *heavenly*. I lik'd *Ministers*, if they preach'd up *particular duties*, and the *joys of heaven*. I look'd upon *duty* as the *way*, and *heaven* as the *end*. And I thought

thought the chief use of a *standing ministry* was, to preach up the *joys of heaven*, in order to *excite* people to strictness of duty, and to *support* them under the afflictions of this world.

While I was at this *Academy*, I was sometimes wholly under the power of a *carnal mind*, and sometimes had strong *spiritual impressions* upon me. Tho' upon the whole I think I was worse at the other *School* than I ever was at this. *There* I sinn'd more *wilfully*: *here* more *against my will*. *There* I did not resolve so much against sin: *here* my resolutions were sometimes exceeding strong. Tho' even *here*, the LORD knoweth, I was very sinful. *Passion, pride, selfconceit, lust, envy*, and a certain *sour unforgiving temper* reign'd in me much. Very often, when I quarrel'd with any of my *fellow-pupils*, I would not so much as *speak to them* again for *many days*, or perhaps *weeks* after. When my temper was provok'd, I should rage like a *mad thing*. I had a very high opinion of *myself*, and of *my own parts and abilities*: and could not bear to be *rival'd* by others. With regard to *uncleanness*, I strove against it, but seldom could get the victory. I was brought so far *now*, as generally to *hate* the thing that I *did*; except just in the instant that the temptation came upon me, and then I was usually overcome: as also I was in my sleep, with the same. Otherwise I detested the thing, and the practice became odious to me. But I was unacquainted with the strength of the grace of CHRIST: and I knew of no *other strength* against sin, than *my own resolving and striving* against it; considering the evil consequences of it, and meditating at the same time upon the *certainty of death*, and the *pleasures of heaven*. I imagin'd if I could but always have *death* and *the grave* in my thoughts, it would be a means of *damping* my lusts, and *fortifying* me against sin. But in vain did I look for help from these things: for in the LORD alone is there RIGHTEOUSNESS and STRENGTH. In this condition I labour'd under the distress and anguish of a *sore conscience* for some years. No other sin wounded me, to compare with *that*. I look'd upon my case as peculiar to myself. I thought no one was like me. I could not conceive that I should ever be fit for a *Minister*. I thought one day or other, I should certainly prove a *scandal* to my profession:
and

and that all my wickedness would shortly be *known* to the whole world; and then what a hypocrite should I appear? because I had carried such a *fair* outside, and had *talk'd* as devoutly as the best, but *inwardly* and *secretly* had been *so* wicked. Wherefore, for a great while, I roll'd these things about in my mind: and *no tongue can tell* what I then *felt*, especially at times. For very often I should be so light and foolish as if nothing was the matter with me. But at other times, I should be in exceeding great distress. And O, what ways did I contrive to get ease! One while I was determin'd to quit the *Academy* privately, and go over into the *Popish Countries*: and I thought if I could but get a *salary* for my life, I would be content always to live in one of their *Monasteries*. I thought I could be free to *confess my sins* to them, because I should be a stranger there: and that they would receive me notwithstanding, and be willing to give me *absolution*. But here I was stop'd again, thinking, how I could in conscience conform to *Popery*. Here I replied within myself: *They are Christians, as well as we: and 'tis all but one religion*. So I thought to satisfy myself with this. And I had a multitude of thoughts within me, about this scheme. Till at length I heard of a certain *Minister's* son, who, they said, was actually turn'd *Papist*, and was got into one of the *foreign Colleges*, and so had lost his character and got a scandalous name among his friends here in *England*: and this, if I mistake not, was at once the means of knocking all my contrivance on the head——But then I had *another plot*: and that was to make interest privately, in order to get upon one of the *foundations* at *Oxford*.——My view was, that I might have a *new set* of friends and acquaintance, with whom I design'd to turn over a new leaf, and thenceforward to lead a virtuous life. With *them* I thought my character would be *whole*: whereas if I continued where I was, I was daily under *fearful apprehensions*, that one time or other, all my secret wickedness and hypocrisy would be known to my former friends, among whom I should thereby gain an eternal *blemish*. I judg'd it proper therefore to extricate myself from this danger, by privately removing to *Oxford*, where I tho't all my *past vice* would be hid, or at least, if ever discover'd, it would more easily be pass'd over and forgot, *there than here*.

I had an acquaintance with one of the *Fellowes* of *Merton*, who seem'd to have a peculiar respect for me; to whom I intended first to apply: and indeed I believe I should have succeeded in this, had not my heart *unaccountably* fail'd me, when I began actually to set about the thing.——At last when I could get ease no other way, I was resolv'd to take the freedom of opening my case, as far as I could, to a certain *serious friend* of mine in *London*. Accordingly I did: and he told me, that *unbelief* was my *chief sin*, and at the *bottom* of the rest. *Ah!* thinks I, *I wish I had no worse sin, than unbelief, to answer for.* For I knew not what he meant by the expression, neither could I conceive how *unbelief* of all things could have such an *influence* over me as to make me commit sin. However I thank'd him, and return'd home: but found little or no power against sin after, any more than before. Another of my *friends*, having some knowledge of my case, sent me *Marshall's* book, *Upon the gospel-mystery of sanctification*, adapted peculiarly to the cases of such as labour under the power of *indwelling sin*. I read it over, but understood nothing of it. The whole book was indeed a *mystery* to me, thro' the blindness of my mind.

At this time, I believe indeed I was sincere, according to my light; and began to grow more and more *serious*. I likewise began to have a higher thought of *JESUS CHRIST*, than I once had: and to think that there was more in religion, than I had been aware of. I remember in reading over *2. Cor. i.* when I came to the 19th verse, I had an uncommon ray of light darted into my mind, from those words, *For the Son of GOD, JESUS CHRIST, who was preach'd among you, &c.* I immediately reflected, *Who is this Son of GOD? Surely he is some extraordinary person.* And from that time, I never more entertain'd such a mean thought of *CHRIST* as before: tho' even then I was dubious of his *eternal Godhead*. However I thought that *JESUS CHRIST's* was a very good religion: and I wanted very much for all its *professors* to be join'd in *one*. For my own part, I lik'd all that bore the name of *CHRIST*: my charity was catholic for them *all*: and I thought it was a pity that we should differ for *lesser* things, since we all held with
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the same JESUS, and were call'd by *his* name. I was for joining the *Papists, Church-people, and Dissenters* of all denominations in *one*: I was for reconciling the *Arians, Socinians, Arminians, and Calvinists* all together; and would have had them lay aside all disputable points, and harmonize in those things wherein they were all agreed. I lik'd those men who were for reducing the *christian articles* to a *few*: and if any call'd the *Pope Antichrist*, I thought they were very ignorant and uncharitable. Thus, being unacquainted with the *life and power*, I thought the *form and name* of *Christianity* was enough.

Yet in my own soul I was all this while secretly convinc'd that I wanted something which I had not. At this time, I think, I hated sin, but not *all* sin: I hated it, but not *as* sin: I hated it, but not *always*. Moreover I hated the *outward act*, more than the *inward pollution* of the heart. Sins that I would not commit *outwardly*, I us'd to roll about with a *secret pleasure* in my mind. I believe I spent hours together in forming the *sweet ideas* of sin. I thought there was no harm in this, provided it went no farther: forgetting that GOD would judge even *the secrets* of men by JESUS CHRIST. If I committed any *known* sin, I should have great *uneasiness* for some time after. If at any time I could abstain from all *known* sin for two or three days together, I should then have *peace* of conscience: if a longer time, I should then not only have *peace*, but *joy* and *comfort* also: and if at any time I could abstain from it for two or three weeks together, I should then have a *full assurance* of going to heaven, die whenever I would. But when I sinn'd again, then down came all my *peace*, and *joy*, and *confidence* at once: being built upon the *sand*, and not upon the *rock*. When I had any *particular* convictions, the keenness and strength of them would soon wear off by the diversions of *eating*, and *drinking*, and *sleeping*, and *merry company*, and *vain conversation*. So that whatever convictions of particular sins I had, the *first day* would always be the worst: when I wak'd the next morning, I should be something easier, but not much: the *third day*, I should feel still less of them: and the *fourth day* perhaps little or nothing at all. This was usually the case, except at extraordinary times. If any *serious person* ever told me of any ways that were not

right in me, I should perhaps *excuse myself* with my mouth, but it wou'd generally have a *great affect* upon my mind, and my conscience within me wou'd cry *guilty*; and I should be so *dreadfully uneasy* as not to know what to do with myself. This was the case I remember once in particular, when in order to teaze one of the *pupils*, I feign'd some *letters* from a *young gentlewoman* to him, making him believe *that she was deeply in love with him*. At length, a *serious young man* finding it out, ask'd me *how in conscience I could do so?* Immediately my heart smote me: and that affair, I remember, cost me very dear: for tho' I did it in *jest*, GOD set it home upon my conscience in *earnest*.—Another time, to a *room-full* of people, I mimick'd a *Quaker's sermon*: and I remember I preach'd so long, that I even began to shed tears *myself*.—Many such instances of folly was I then guilty of. But the light and convictions that I frequently had, would not let me abide easy in this state. At times, the LORD follow'd me very close. And I had no true rest or peace in my poor soul.—Whenever I fell into the company of good people, I thought there was something in them, which made me like *them* better than others: tho' whatever company I was in, I should always *conform myself* to them, provided the discourse was not directly wicked. I know not how to account for it, but I always lov'd to hear people take notice of the *degeneracy of the times*. I could remember something of my *Father's holy life*, and *zealous preaching*; and the strictness of *his church*. And methoughts I could see but few *such Ministers or people*: little else *now* but formality, pride of life, and conformity to the world. Moreover I had heard and read how *holy* they were in the *last age*: and blind as I was then, I could plainly see that *this age was not so*. Several of us, I remember, at the *Academy*, us'd to take notice of these things. In short, I found that neither myself, nor other people, were as we ought to be.

When I was about *seventeen years of age*, I seem'd more resolv'd for seriousness than ever. For all this while I seem'd to labour more after *strictness* and *holiness*, than after CHRIST and *his grace*. My notions of *him*, as yet, were but small. However I thought it might be good to receive the *Sacrament* of the LORD'S *supper*: for I understood

stood that JESUS CHRIST had a way of conveying grace to his people thro' that *ordinance*, to strengthen them against temptations. Accordingly I was join'd to a *congregational Church* in London*, about this time: hoping that thereby I should find rest to my soul. And indeed I had a sort of sweetness and pleasure in the thing, especially at the first. The *Psalms* that treated about *Zion*, and the *tabernacles* of GOD, were now peculiarly delightful to me. The LORD was beginning a work upon my soul: but all this while I had not seen my *heart*; neither was the clear knowledge of CHRIST discover'd to me.

The way of the *Independent Churches* is first to examine into the experiences, sentiments, and lives of the persons propos'd, before ever they are admitted as members. This method is certainly very good, provided it was but *constantly* and *strictly* observ'd. But 'tis to be fear'd that most of those *churches* are now grown sadly *lax* and *superficial*, in that point; as well as almost in the whole of their *rule* and *discipline*. Hardly any thing of that strict *order* and *government* to be seen now, which was the glory of our *fore-fathers*. How are the *walls* of *Jerusalem* broken down, and her *gates* destroy'd! *Strangers* also are enter'd into the *sanctuaries* of the LORD'S house. Arise, O LORD, and have mercy upon *Zion*. Restore unto her *judges* as at the first, and *counsellors* as at the beginning: then shall she be called *the city of righteousness*, *the faithful city*.—I remember, just after I was admitted into this *church*, when I told a certain holy *woman* in the country of it: *I do not know your church*, says she; *but I believe they are not very strict as to examining and admitting their members*. She judg'd thus by *my* being admitted. Whether this reflection upon that *church* was just or not, shall be left to *their* serious consideration. This I am sure of: *her* words wrought a secret conviction in *me*, which made me uneasy, under a sense that I was deficient in *something*, tho' I hardly knew *what*.

However, I believe I was in the hands of the LORD, who gradually and gently *led me on* from one thing to another.—From *John* i. 16. I was enlighten'd in

* The Rev. Dr. G——se's, whom indeed I have always had reason to respect, as a candid pastor. some

some measure to see that JESUS CHRIST had a *fulneſs* of grace treaſur'd up in him, to be given forth, even in *theſe* ages, to ſinners that ſhould need it. I thought I wanted this for myſelf, but could find little or nothing of it.—I likewiſe met with ſome *ſermons* of my Father's, from *John* iii. 16. which treated of CHRIST, and the way of *receiving him by faith*, which gave me ſuch a light as I never had before. I thought I wanted to exerciſe faith on CHRIST for myſelf: but I was ignorant, as yet, of the abſolute neceſſity of the *ſpirit's work*, in order hereto.—As for a general, hiſtorical faith, I had *now* enough of it, both from the *books of controverſy* which I had perus'd, and from that *ſcheme of orthodox divinity* which was trite among us. If any one ask'd me *what I believ'd?* I was a *Calviſt*. Becauſe ſo I had been inſtructed: and the company that I kept, and the friends that I had, uſually believ'd that ſame way. So that it would have been a piece of preſumption in me, had I *believ'd* otherwiſe, to have *ſpoke* otherwiſe. So that I was found in all the doctrines, *by rote*. But if I had had *leſs* in my head, and *more* in my heart, it might have been better for me. What I wanted was, a *living faith* in my heart, and a *union with CHRIST*.

About this time I became acquainted with Mr. *J. W—s*, a gentleman from the *Weſt*, who ſome months before had been remarkably converted. He lov'd me exceedingly, had me frequently to his lodgings, related to me his experiences of the grace of CHRIST, watch'd narrowly over me, and was indeed a *uſeful friend* to me. He conſtantly teſtified that he had had a *viſion* of the LORD JESUS CHRIST, who forgave him all his ſins, and lov'd him freely. He kept up a daily and cloſe communion with the LORD, and wreſtled mightily with GOD in private prayer, *particularly for me*. While I was acquainted with him, I found that I had a more than ordinary power againſt ſin. And one evening in particular, he and I being together, I was fill'd with a perſwaſion that both of us ſhould be forever with the LORD. Shortly after he went *fiſt*, where I hope to *follow*: having left me a *kind token* of his unfeigned love, which was alſo a proof that the LORD would never ſuffer me to want any good thing.

I believe the grace of GOD had now dawn'd upon my soul, tho' as yet I had no *clear* manifestation of things. According to my *private memoirs*, of *March 25, 1738*. I began to have something of a glimmering discovery of *my heart*, and the misery of my nature. I began to see my helplessness, and to *fear* that my state was not quite as it should be. I think also I was enabled to draw near to GOD in prayer, and to cast myself upon that word: *my grace is sufficient for thee*.

It was the custom of our *Academy* to have a *vacation* every year, at which time the *pupils* dispers'd into their *respective countries*. Accordingly, the following *summer*, I went into *Oxfordshire* to my *native town*. No *minister* being there, and I being design'd for the *ministry*, the people insisted upon *my* preaching to them. I declin'd it the first *sabbath-day*, but yielded to their importunity the *next*: which was *June 18, 1738*. on which day I preach'd *my first sermon* from *Jer. i. 6, 7*. ' Then said ' I, ah, LORD GOD, behold I cannot speak, for I am ' a child. But the LORD said unto me, say not I am ' a child: for thou shalt go to all that I shall send thee, ' and whatsoever I command thee, thou shalt speak.

After this I *discours'd* several times in a private house: and when I was coming away, several, especially young ones, testified that they had receiv'd benefit. One *young woman* in particular was so affected, as she never had been before. I desired them to give the glory to GOD, and to take heed of stifling their convictions. I told them GOD never implanted any *desires* for grace, without a *design* to satisfy them. The awfulness of the *ministerial work* began now to appear to me more than ever, and I found that great skill was needful in dealing with wounded souls. The conversation of one Mrs. Cl——ke, an *experimental woman* of that *town*, was searching, and useful to me. We had sweet communion together about the *way of truth*. And I remember a *remarkable expression* of mine to her at that time. I said, I wanted to preach to, and be among *such* congregations, as afterwards I found those of the *Methodists* to be. Tho' then when I spoke to her, I had never heard of the *Methodists*, as I know of.

When

When I return'd to the *Academy*, I soon got into a carnal frame of mind again. And I was, sadly against my will, carried away with the *light, foolish, jesting, vain conversation* of the rest. And I was ashamed to think what different personages I wore. For in the country, I was all grave and sober: here I was trifling and frothy. So that I found myself to be guilty of two different sorts of behaviour; which I thought favour'd of hypocrisy: and I was vex'd with myself because I was not *all of a piece*. I thought if my *school-fellows* had seen me in the *country*, they would have laugh'd at my *hypocritical gravity*: and if my *countrymen* had seen me in the *School* they would not have thought I had been the same person that the other day they had heard preach so *seriously* to them. Thus at times, I was sadly ashamed, and in bondage about this thing. And I thought such different carriages were not pretty for a *minister* at all. *Well*, thinks I, *I am not a minister yet, and so it does not signify so much: but for half a year or a twelve-month before I enter upon my publick office, I am determin'd I will be grave every where; and my character shall be all of a piece at all times, and in all companies.* Thus legal was I yet, and so far unacquainted with the *Saviour*.

I was now near *eighteen years of age*, and my struggles for the *new life* seem'd to increase: being convinc'd something of the necessity of a *supernatural inward principle*. A friend of mine once ask'd me, if I had ever been convinc'd of my natural *alienation from the life of God*. This question was made of use to me. Tho' all the light that I now had, comparatively speaking, was only like *seeing men as trees walking*. However I began to enquire into *man's state by nature*. I found many *scriptures* spoke of a *death in sin*, and an *estrangement from God*. But then I was puzzled, thinking that this only belong'd to the *then heathen world*, and not to *us Christians*. Neither was I ever quite clear in the doctrine of the *universal depravity of man's nature*, till I came to *feel it in myself* by the light and teaching of the *holy spirit*. Indeed in general I acknowledg'd, that without all doubt, mankind was prodigiously corrupted, and that this came in by *Adam*. And thus I held *original sin*, as I was taught. And indeed, as was observ'd before, I had a general

neral *head-notion* and *belief* of all the common doctrines of the gospel, from *education, argumentation, hearing others talk, and preach, &c.* but when I became convinc'd of these things by the *Holy Ghost* in my own heart, *I do still testify*, that it was as widely different from the other, as light from darkness. Just as a man may read *latin*, yea, and get it to say by heart; but if he does not understand it, he has then no idea of what he reads or repeats. But if afterwards he learns to interpret it also, then the same *latin* will be quite different to him, because he reads it with an understanding. So were the doctrines to me.

About this time, *three or four* of us, that were then *students* together, us'd to meet one evening in a week to *pray, and tell our experiences.* At these opportunities, *I* was usually dumb: having a great weight of nature lying upon me, though *then* I knew not what was the matter with me. We us'd also to *study sermons.* And once in particular, in studying some *sermons* from *Isaiab lv. 1.* I had much light into the gospel communicated to me. The words were, *Ho, everyone that thirsteth, come ye to the waters, &c.* But when first I began to handle the *text*, thinks I, *How do I know that these words have any reference to CHRIST?* For I was not yet quite clear that the *old Testament* belong'd to CHRIST. Particularly, when I heard that a certain *minister* expounded the story of *Joseph* as having a reference to CHRIST, I thought he discover'd great *weakness* in so doing. Another time, I remember, I lik'd *Calvin* much, because I had been inform'd that he was not so *free* in interpreting some of the *Old Testament* scriptures of CHRIST, as others were. *However*, thinks I, *if the prophet did not mean CHRIST, it will be no harm jure for me to apply the words to him.* So I began, and by *thirsting* I understood *such convictions and uneasiness of soul*, as I myself had once had: by the *waters*, I understood those *spiritual blessings and benefits* which were purchas'd by CHRIST's death. For I thought as there was a *suitableness* in water to a thirsty soul, so there was a *suitableness* in CHRIST to the case of a guilty convicted sinner. I remember I was much pleas'd, when I had found out this. Then the *prophet* says, *buy and eat.* This I thought must mean a *real-interest* in the benefits of CHRIST's death, and a *sensible application* of them to the soul. I began to

query whether I had ever had this myself in a right manner; and I remember I wanted to see some instances that could testify that they had. Upon the whole, I receiv'd much light from the LORD about this time; and began, I believe, really to *hunger and thirst after righteousness*. Those words were inexpressibly sweet to me, *Come unto me all ye that labour, and are heavy-laden, and I will give you rest*. I knew my sins had been many and great, but I had now a comfortable view of the riches of GOD's grace, in finding out a way whereby they could be forgiven, in CHRIST's blood. And tho' I did not know positively that mine were forgiven; yet I did not much doubt but they would: but *how*, or *when*, or in what manner I should be apprehensive of it, this I knew not.

A little after this, one morning, *March 4, 1738-9*, our *bed-maker* came into my chamber, and told me that a young woman was a dying *over the way*, as happy and as joyful as she could be. I ran over to see this young woman: whom indeed I found in a most sweet frame. She was assur'd that CHRIST had lov'd her and died for her: she was assur'd that *her sins were all forgiven*: and she was assur'd that she was *going to be with CHRIST* forever: longing to be dissolv'd, and to be with *her LORD*.— I had never observ'd such an instance before, or at least none, that ever affected me so. Immediately her flame of love catch'd me. I came home, and those words were applied to me with great power, *There is now therefore no condemnation to them which are in CHRIST JESUS*. It was the most comfortable day I had ever spent: and in the evening I *communicated* at the table of the LORD, where I was fill'd with all joy and peace in believing. I never had such a sacrament before. My soul was melted down with the love of the LORD: and I had an inward persuasion that CHRIST was mine, and I was his.—In my *private memoirs*, I could not help taking notice this evening, why I was taken, when so many others were left. I began to admire *electing love*.

About this time, there was great talk of Mr. *Whitefield*. Accordingly *May 2, 1739*, I went to hear him on *Kennington Common*. I lik'd him because he so affectionately invited poor guilty sinners to come to JESUS CHRIST by faith: and because his preaching was so much like

like what I had just before studied from *Ijaiab* lv. 1. Afterwards I heard him several times: I felt the power of the LORD to be with him: and was much affected to see the seriousness and tears of many in the congregation. The flocking of the multitudes to hear the word made me daily think and say, *It was never so seen in Israel.* One evening as I was coming home from hearing him, I wept exceedingly, thinking what a hearty pious minister he was, tho' educated at such a wicked place as *Oxford*, in comparison of what any of us at our *Academy* were like to be. I earnestly sought his acquaintance, and could not be easy till I had been in his company. Accordingly one evening, in particular, I supp'd with him, and Mr. *Howel Harris* of *Wales*, and several more brethren, at a publick-house upon *Black-beath*, just after his preaching to a most numerous congregation. The publick-house seem'd to be turn'd into a *Church*: and to me it was like *heaven upon earth.*

One *Sabbath-day* evening, I think it was, *June 3*, as we were singing a *Hymn*, together in the *Academy*, I had such a taste of the *dying love* of CHRIST as I never had before. My heart was quite melted, and my eyes were a fountain of tears. I could not refrain before the whole company: tho' this was what I should have been exceedingly ashamed of, another time. When I came forth, one of the pupils ask'd me, *what was the matter with me?* I told him *I was happy.* When another enquir'd the same, I signified that *I felt* more than I could express. I retir'd and gave myself vent: for I was more full than I could hold: and a favour of it abode upon me a good while after.

June 8, 1739. Our vacation coming on, I went into the country again. When I came to *Oxford*, the conversation of *Mrs. Fox*, at whose house the *Society* was kept, was much blest'd to me. She related to me her experience and temptations. She told me what an inward power she had lately felt against sin, particularly *anger, passion, pride* and *all evil tempers.* From this I had a clearer view than ever that CHRIST by his death had not only purchas'd pardon for believers, but also a *real power* against sin. Accordingly at this time, knowing it to be my privilege, I look'd up to CHRIST for it, and was enabled to believe on him

on him and receive it. So that from this time I experienc'd and felt a *supernatural* power against sin. And when my usual temptations propos'd themselves to me, I was soon enabled to flee to, and lay hold of this *strength*. So that I was enabled now to conquer all sin that I then *knew of*, thus by the virtue of the blood of the Lamb. I had now got the shield of faith: but not being well skill'd in making *use* of it, my enemy about a *quarter of a year after*, did in some measure, prevail against me again. But the LORD took pity on me, as I shall relate afterward; and not only *gave* me faith, but taught me how to *exercise* it also.

I was now with Mrs. Cl——ke at Burford. *Redeeming love* did daily affect my heart. And I often *felt* more than I *ever spoke* to any one at that time. For I thought if I had such a real wonderful *change* as I judg'd I had, I would rather choose that my life should speak it than my mouth. However in conversation, and especially at sometimes, I could not help admiring *the redemption* that there was in CHRIST's blood, *the forgiveness of sins*. And I remember whenever I utter'd the word *redemption*, it was with a most peculiar taste of sweetness.——This *summer* also as I had last, I preach'd to the *country people*: and testified the grace of our LORD JESUS CHRIST to all that came. I found now also in my *sermons*, that I had liberty to enlarge more than I had wrote down. For before, I us'd only to *read*, as the fashionable mode was, in which we were train'd up. At length I laid aside *notes* entirely, and spake as I had utterance given me. And wonderful freedom I had indeed. Infomuch that I took courage, and could not help saying, *Blessed spirit, as thou hast once favour'd me with thy assistance, go on to be gracious to me. Give me always a mouth of utterance, that my lips may shew forth thy praise*. I enjoy'd several delightful *sabbaths* here: and sometimes the love of CHRIST would flow from me as rivers of water. The audience would be melted into tears. And some then receiv'd the love and grace of CHRIST, which have follow'd on to know the LORD *ever since*.——This *vacation* I had one night's interview with Mr. Whitefield at Cirencester: when Mr. Seward and I also had most sweet communion.——But now I must return to the *Academy* again, to have my faith tried. When

'When I came to *Deptford*, I found people wonderfully mov'd and stirr'd up, by Mr. *Whitefield's* preaching upon *Black-beath*. I joyc'd to find it so, and wanted nothing more than the flame of love to continue. My mouth was now open'd: and I had power *in all companies* to talk of the things of God: which was what *always before* I had been shy of. I had such freedom of speech in this respect, that I was an astonishment to myself: as well as a wonder to others which had known me before. Among a few of us, I propos'd the setting up of a *Society* to sing and pray together, and keep one another warm in the love of God. Several approv'd of it much. I thought it proper to advise with the *Rev. Mr. Whitefield*, and dear Mr. *Seward*, now *deceas'd*, about it, who also put it forward. I likewise propos'd it to some of my *fellow-pupils*, who at first fell in with it, but afterwards declin'd it: being apprehensive it would make a stir, and offend our *tutor*: who indeed had intimated that he should oppose it with all his might.

However, *August 8, 1739*, after prayer for direction, the *Society* was set on foot. We had a large *dancing-room*, convenient for the purpose. Mr. *Seward* was with me. And several were present. We pray'd and sung *hymns*: and at first I only us'd to read Mr. *Whitefield's* *sermons* to the people. But afterwards I could not help giving *short exhortations* after the *sermon*. Till at length I was constrain'd to *discourse freely* to them about the things that concern'd the LORD JESUS. And many I believe at that time felt the presence and power of the LORD. The number increas'd, till *several hund. eds* us'd to attend: and many were always oblig'd on a *sabbath-day* to go away, that the *room* could not contain. We generally us'd to meet *twice* a week; sometimes oftner. *One hundred and forty* men and women gave in their *names*, with a desire to be of the *Society*, in order to be instructed in the ways of God. I had great encouragement, and my call seem'd clear.—*The case being this*. Many poor souls were awaken'd so far as to *desire* the milk of the word. No one was *inclin'd* to dispense it to them but myself. For Mr. *Whitefield* was now gone. And I being design'd for the *ministry*, and having an opportunity of doing good, even while I pursu'd my *studies*, only spend-

ing

ing the same time with the *Society*, as perhaps the other *young men* did in their recreation: I judg'd that it absolutely lay upon *me* to do what I could for the advantage of these souls. Accordingly I did, so far as I had ability: insisting chiefly upon a *poor sinner's justification before GOD*, thro' the redeemer's merits; shewing the nature, necessity, and blessedness of it. But for this, I was soon violently oppos'd. I became the butt of the common people. I was singular in the *School*. Threatned by my *tutor*. Dropt by most of my *old friends*. Decm'd besides myself by some: and at last, Dec. 25, 1739, utterly expell'd the *Academy*: for no other crime, I thank GOD, but this.

Whether, in this, the *Gentlemen* of the *foundation* were clear from a *persecuting spirit*, shall be left to another day to determine. Be that as it will, I think myself however much oblig'd to them, for that part of my education which they gave me; which was from June 24, 1733. to December 25, 1739. I hope the LORD will reward them for the whole of their bounty. And I trust it is no small pleasure and satisfaction to them, to find that their design is fully answered in this, that I now preach the very same doctrines, for which they educated me.

I was now thrown into the midst of a wide world. But the LORD took me up. For I was joyful within, and soon provided for without. For at first I was made welcome to a friend's house at *Leawisbam*: and afterwards was enter'd upon another foundation at an *Academy* in *London* *, where I had liberty both to pursue my studies, and to attend upon the *methodist societies* likewise. Here I staid for near a twelve-month, till the LORD's harvest call'd me to lay myself out intirely in the labour of the field. And I cannot help observing that I am a witness, that whosoever leaves house or land for the kingdom of GOD's sake, shall receive manifold more, even in this present time: as well as life everlasting hereafter. For I bless GOD, to this day, I have never wanted any good thing: but have had a constant plenty of food and raiment, and friends, and houses: nothing indeed certain, but all depending upon my heavenly father's care from

* Mr. J. Eames's, in Moor fields.

day to day: who has faithfully provided for me, without a *settled salary*. So that if my LORD were to ask me, *when I sent thee without purse or scrip, lackedst thou any thing?* I might truly and thankfully say, *Nothing, LORD.*

For the first *twelvemonth* while I continued following my *studies*, I attended chiefly the *Societies of Deptford*, and *Greenwich*, and *Ratcliffe*; where I was both *preach'd* and *printed* against * by the *Clergy*: and afterwards also violently oppos'd by the *rude mob*, who us'd to treat both me and the *people* in the most rough manner: *haling us about, throwing us upon the ground, beating us*; frequently pelting us with *stones or brick-bats, rotten eggs, apples, dung, fire-works*, and other such things: *officers* sending their men to *press me: hooted at along the streets: spit upon: call'd names: threaten'd* beyond expression: notoriously *revil'd and bely'd: hated of all*, and counted the *filth of the world and the offscouring of all things*. But these things, with other trials that I had with them, were good for my soul. This *usage at Deptford*, as well as my *learning* there, help'd to train me up for the *ministry*. My *graces*, and particularly my *faith* was hereby often exercis'd. For I was frequently in danger, not only of having my *eyes*, but also my *brains* beat out, by the large *flints* that were continually flung upon the roof of the *barn*, where I then *preach'd*. The *flints* us'd to fall upon the *tiles*; and both *fall in* together among the *congregation*: so that the place would frequently be almost *untild*. But thro' our LORD's marvellous goodness, little hurt was done: except upon one of the *scoffers*, who as he was one evening standing in the midst of the place, had like to have had *his skull* broke, by a *flint* coming just upon his head. If I mistake not, he was taken up for dead: and own'd afterwards, it was justly sent upon him.—*His mischief shall fall upon his own head; and his violent dealings shall come down upon his own pate.*—And tho' this vile treatment was so *notorious*, yet it was all wink'd at, if not encourag'd, by most of the *Justices of the Peace* thereabouts. Some indeed were our friends. Particularly *one*, who, I think, granted a *Warrant* once

* In two *pamphlets* which were not worth *reading*, much less *answering*.

or twice, to apprehend some of the *baser sort*, and have them before *him*. But he being as it were alone, it had little or no effect. 'Till it pleas'd GOD to incline the heart of Sir *J. G--nf-n*, an eminent *Magistrate* in *London*, to espouse our cause, by sending a letter to one of the *Justices* of the *County of Kent*, giving him to understand that we had the *law* on our sides; and that the *Justices* neglecting to secure us, was what they could not stand by. This struck an awe upon them: and from that time to this, the tumult has been in a manner quite quell'd. I was with this honourable *Magistrate* two or three times, who was exceeding affable, and treated me indeed with *uncommon* civility and friendliness. For which I desire to return him my publick thanks: and pray GOD that he may find mercy of the LORD in that day.

During one part of this interval, for *near half a year*, I had a cloud upon my soul, which sometimes was very thick indeed: tho' at other times I could rejoyce. Temptations of various kinds beset me: I had in a measure lost my hold of CHRIST: and the blackness of my *heart* began more than ever to appear to me. I began to find my inherent *pride, envy, malice, hatred, wickedness, and ignorance*. No sin had dominion over me so far as to be discover'd by *others*: but I could plainly see these things in myself.—From reading *Dr. Goodwin* upon the *Ephesians*, I was convinc'd that there was such a thing as the *witness of the spirit*, and the *sealing of the spirit*: and I was puzzled to know what this meant; and I began to be convinc'd that there was something more in *Christianity* than I had ever yet experienc'd. Therefore here I *set out* again, as one that had every thing to seek. About this time I got acquainted with some of the *Moravian brethren* and *their friends*. I heard some of *them* also speak of the *witness of the Spirit*; and of their having as clear an evidence of the LORD in their hearts, as of the heat of the fire, or light of the sun. The *Moravians* themselves I found to be sweet and tender: but some of their *english friends* seem'd then to be very unskilful as to dealing with souls. When I told one of the *Moravians* my experience, he bid me *keep on my way, and go to JESUS CHRIST*. But when I went to one of the *others*: he told me, that *I was ignorant of CHRIST JESUS*; that

I was not born again: that the enmity of my nature was not slain: and that I was yet in my sins. This flung me into confusion. I spoke with some others, who told me, that if CHRIST was in me, I should commit no sin neither inwardly nor outwardly. I told them I did not see how such a freedom from sin was possible. — One replied, CHRIST died to purchase it: proving it by Rom. viii. 2. *The law of the spirit of life in CHRIST JESUS hath made me free from the law of sin and death:* and several other scriptures. He told me moreover that *not to believe this,* was to make CHRIST's death a vain thing. However unguarded this discourse of theirs might be, it had so far a good effect upon me, as to make me seek more than ever after a thorough renewal of my heart, a certain evidence of a real change. I now wanted CHRIST form'd in me, as well as CHRIST given for me. Hereupon I began to be awaken'd more and more daily to a sense of my inward bondage. I now groan'd after a new nature, as before I had after pardon. — For six weeks I was in great perplexity of soul: but afterwards was more calm: my spirit being brought to wait patiently upon the LORD. The good spirit would sometimes sweetly visit and refresh me, during this cloudy interval: but I could be at rest no more, till I found a clear UNION with the LORD.

I had now got something of an intimate acquaintance with the Rev. Mr. John and Charles Wesley. I was first recommended to them by the Rev. Mr. Whitefield: and I had heard them preach, and found great love to them. In some points indeed I differ'd from them: but thought that the difference was more about words, than in substance. However, at that time all controversial points were let alone: and CHRIST alone was preach'd.

Accordingly in April, if I mistake not; 1740. I went to hear Mr. Charles Wesley preach one evening at Wapping. He was upon the parable of the creditor and two debtors. Luke vii. 42. He held forth CHRIST freely to poor sinners, in a most clear light indeed. The words were, *When they had nothing to pay, he frankly forgave them both.* My poor weary soul that evening gladly embrac'd JESUS CHRIST. I found I had nothing to pay, and the LORD shew'd me that all was frankly forgiven me. I found that CHRIST belong'd to me, and all such

as I was. I had an exceeding clear discovery of it. I had no doubt; but could *lay hold* of CHRIST, and *believe on him* with the utmost freedom. The spirit of GOD in the word witness'd in my heart that CHRIST *died for me*. 1. *John* v. 10. *He that believeth on the son of GOD, hath the witness in himself.* This I found to be true. I clearly saw that the promise of forgiveness in the blood and death of CHRIST, belong'd to just such guilty, self-condemn'd, poor, naked sinners, as I was. Accordingly by faith I ventur'd to lay hold on the favour *for myself*, and to claim him as *mine*. The spirit directly witness'd to it. All my doubts and darkness flew away in a moment. I saw clearly that CHRIST, who knew no sin, had been made sin *for me*; and that I was now made the *righteousness of GOD* in him. I found that all *my* guilt and unworthiness had been aton'd for, by *his* death upon the cross. There by faith I could see that he *hung for me*: and that GOD had dealt with *him* as a sinner, and punish'd *him* as such, by reason of *my* sins, among others, being imputed to him. I could now triumph over my sins, because the *Lamb* had carried them all away. I no longer look'd upon my sins as *mine*; but as what CHRIST was to *answer for*. CHRIST was mine: and I found myself perfectly righteous and spotless before GOD thro' *his* righteousness. He was condemn'd for *my* guilt: and I was justified for *his* righteousness. This I clearly experienc'd that night. And finding that I now had the *Saviour* fast in my arms of a truth, I silently *held him* and *would not let him go*. I was inwardly *still* before the LORD. I car'd not to talk much about it to others: but having found this treasure of the kingdom of heaven, I *hid it*, and for joy thereof went *and sold all that I had to buy the field*. *Matt.* xiii. 44. I made it my business to *part with* every thing, and *give up* every thing out of my affections, that my heart might entertain CHRIST alone, and that he might be made *abundantly welcome* there. I trembled at the thoughts of losing sight of him again. — If any one ask'd me *how it was with my soul*? I car'd to make no other reply than that CHRIST *had died for me*. Here I kept: and found my soul daily to be establish'd upon that sure foundation, *the death of CHRIST*. With regard to *sin in my heart*, I found now that I had power

power to go from conquering to conquer. I saw by faith that my whole *old nature* was nail'd to the cross of CHRIST. Wherefore the LORD took this opportunity of shewing me *my heart*. Day after day, hour after hour, I saw more and more of *my heart* than ever. The spirit led me into it's *secret chambers* and *deep recesses*. So that I discover'd things to be there, which I never apprehended before. I may venture to say that I saw *ten thousand times more sin* than ever: which sight of myself would certainly have flung me into hell, if I had not had at the same time a proportionable sight of CHRIST. But having him in my view all the while, this made the work that was now going on in my soul a sweet and delightful work. For the more I saw of my heart, the more I could see of CHRIST. And I found that I had a *plaster* more than equal to my *wound*, be that as large as it would.

One day in particular, *I shall never forget it*, I had such a RAY of the eternal GOD beaming into my soul, as I never had before or since. It was at *mid-day*, and indeed it was a light shining above that of the sun. It lasted but two or three moments: but so awful was it, that I durst not speak for sometime after. Little did I think that I had been in the presence of *such a God* all the days of my life. I was astonish'd how such a holy and pure GOD had borne so long with such a sinful worm as I was. For I had then a greater sight of my sinfulness than ever. — *I have heard of thee by the hearing of the ear, but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes.*

I now found that I had a *life* in my soul *distinct from* the life of the body: a *spiritual* as well as an *animal* life: a *life* which was to be nourish'd with bread from heaven, as my *old* was to be supported by natural bread. I experienc'd moreover that I was more partaker of the *divine nature*. The *old man* was crucified with CHRIST, that the body of sin might be destroy'd: and the *new man* began to live and take place in me. I had a *clear discerning* in me between the *old* and the *new nature*. And as to the *old*, tho' it was *in me*, and I had a *fight* of it, yet I was in *no bondage* by it: for as the *Jews* could triumph over CHRIST when he was crucified, so could I

triumph over my *old man*, knowing that it was crucified with CHRIST. *Rom. vi. 6.*

I could now read the viith and the viiith of the *Romans*, with a clear understanding. And in short, almost the *whole scriptures* came in such a light to me, as they never had before. The LORD *open'd my understanding* to understand them in a wonderful measure. I now clearly saw that the whole *old testament* had a reference to CHRIST: and the veil being taken from my heart, I could find both *Moses, and the prophets, and the psalms* to be full of *Him*. Often it would seem to me as if I had never read my *bible* before.

Such light also was I now bro't into, that I could plainly perceive CHRIST to be the *Alpha* and the *Omega* of all things: that *all things* were made *by him*, and *for him*: and that GOD had rais'd up the *fabrick* of the *universe*, for this great end, to be like a *stage* to shew forth CHRIST upon. One *afternoon* in particular, I was marvellously let into the knowledge of the *mystery* of CHRIST. So that by the *Holy Ghost* I was taught *more in an hour or two*, than I had learn'd my whole life-time before, by all the *sermons, conversation, or books*, that I had ever heard or read. The *Son* reveal'd the *Father*: and the *Spirit* reveal'd both the *Father* and the *Son* to me. I saw clearly CHRIST's *eternal godhead*: and that he was both GOD and *man* in one person. It seem'd as if I had only *heard* of CHRIST before, but now I *saw* him: and indeed I beheld his glory, the glory as of the only begotten of the *Father, full of grace and truth*.

In short, I was brought as it were into a *new world*. *Old things* were pass'd away; behold *all things* were become *new*. CHRIST was *risen* indeed, and *appear'd* in my soul. I found myself *born again*; not of blood, nor of the will of the flesh, nor of the will of man, but of GOD.

The *spirit* continually *bore witness* with my spirit that I was a *child of GOD*. And if there was but the least withdrawalment of this *good spirit* for ever so little a while, I should immediately *sensibly feel* it. One *evening* as I was crossing *Moor-fields*, I found a sensible withdrawalment. It lasted I think for above *two hours*. I began to be in a *great agony*, and wonder'd why it was thus with me.

me. Before I lay down, I remember, I lifted up my hands to the LORD, and in the distress of my soul call'd upon him most earnestly: and he had pity upon me, and shone in upon my soul *afresh*. A day or two after, as I was passing the *street*, I found a withdrawalment again for *two* or *three* minutes. I immediately *felt* it and was *restless*: but did not put myself in a hurry, but waited inwardly with humility and resignation of soul: and in a few moments, my soul was *set at liberty* again. *Whoso readeth, let him understand*. For this is strange language to a *natural man*.—After this, I think, I had a constant uninterrupted communion with the LORD for *several weeks, if not months*; I don't know that I found the least withdrawalment for so much as a single moment. The *spirit* had its free course in me: it was *a well* of water *springing up* into everlasting life. The love of CHRIST most evidently flow'd like a continual stream into my soul. As soon as I wak'd in a *morning*, the LORD was with me. I could see CHRIST every where, and in every thing. I was *in CHRIST*, and CHRIST *in me*. At that day, I knew that *he* was in the *Father*, and *I* in *him*, and *he* in *me*. *John xiv. 20*. I am unworthy to declare what an inexpressible *union* my soul had with GOD in CHRIST.—As for my *evil tempers*, they were all vanish'd. I was naturally very *fretful* and *pee-vish*, *cross* and *sour*. But now the law of *love* was wrote upon my heart. Naturally I cou'd not bear to be contradicted; without being angry and contradicting again. But now I could endure contradiction, and was *never angry* with any person or thing, but sin. Naturally I was very *self-will'd*: but now I could feel that *my own will* was broke all to pieces. Infomuch that had it been for the glory of GOD, and to serve the interest of CHRIST, I was equally as willing to be a *shoe-cleaner* about the *streets* as to be a *minister of the gospel*. Naturally I hated the *cross*: but now I *lov'd it* for CHRIST's sake, and in every instance was glad to take it up, and found that my soul *grew* most when I was under it. I was ready to endure all *hardness* that could be propos'd to me, as a good soldier of JESUS CHRIST. Moreover all *creature-love* was out of my affections. I lov'd the *creature* only in the *creator*. *The lust of the flesh, the lust of the eyes, and the*

the pride of life, were now all nail'd fast to the cross. And whereas before I had yielded *my members* as instruments of unrighteousness unto sin: I now yielded myself unto GOD, as one that was alive from the dead; and *my members* as instruments of righteousness unto GOD. The LORD alone was exalted in that day. And CHRIST was my only *king*. And *most willingly* did I embrace and serve him as such. My only business all day long was to know his will: and when I had opportunity to do any small matter for my LORD, I was much oblig'd to him for letting me do it. He also was my *head*, from whom I continually deriv'd fresh supplies of grace. By virtue of the *union* that I had with him, whenever I wanted any thing, it was but going to him and saying as it were, *Saviour, I want such a thing, which I believe thou hast purchas'd for me*: and immediately I had it. With joy could I *draw* water out of the wells of salvation. Thus if I wanted more *strength*, or *love*, or *joy*, I laid my wants before my *saviour*: and should receive out of his fulness, and *grace for grace*. Sometimes I should be lost and overwhelm'd in the love of CHRIST: I should be like one *swimming* in the ocean of love. The Love of GOD was *shed abroad* in my heart by the *Holy Ghost* which was given unto me. All my *desires* were after GOD: and the more I *enjoy'd* of him, the more I *breath'd* after him. So that I never felt *such a strong and vehement hungering and thirsting* after him in all my life before. In short, I now found *such a change* in my heart, as I was never *conscious* of before. My *eye* was *single* to the glory of GOD: or at least if I knew any thing to be *otherwise*, I would not do it for the world. My continual steady aim was to do *every thing* in the name of the LORD JESUS CHRIST, and to the glory of GOD the *Father*. I now ceas'd from *man* as my teacher: for I found CHRIST to be my *prophet*: and his *spirit* to be my *teacher*. He led me into all *that truth*, which made me free indeed. At times I should have *divine* discoveries and manifestations. Thus sometimes, CHRIST'S *love* would be reveal'd to me particularly: sometimes the *Father's love*, distinct from that of the *Son*. *John* xiv. 21, 23. Sometimes I should feel the *spirit's* work particularly: convincing me of *secret bidden pride* and *self-righteousness*

righteousness, and discovering to me the *old man* in such a manner as *no natural man* can conceive. Sometimes I had a distinct and clear view of CHRIST's glorious and sufficient *righteousness*, as it is the sole matter of our *justification*: and which in the *Romans* is call'd the *righteousness of GOD*. Sometimes I should go to mount *Calvary* by faith, and there view my crucified GOD: feeling at the same time in my own heart what it was to eat of CHRIST's *flesh*, and drink of his *blood*. Sometimes the *resurrection*, *ascension*, and *intercession* of CHRIST at the right hand of GOD, would be set home with a particular power upon my soul. And by faith I could see myself *with* and *in* CHRIST in heaven, *far above* all principalities and powers: being quicken'd *with him*, and risen *with him* from the dead; ascended also *with him* in his ascension; and sitting down *with him* in his everlasting rest and glory. Yea, I could see that *all my salvation had been eternally secur'd* in CHRIST JESUS, before ever the foundations of the world were laid. I saw that nothing therefore could separate me from the love of CHRIST: or divide me finally from GOD, any more than CHRIST himself could be separated from his Father, or pull'd down from his throne. *Who shall condemn? It is CHRIST that died, yea rather, is risen again: who also sitteth at the right hand of GOD*. These things I was learn'd not of man, but of GOD: who also seal'd me by his Spirit with that promise, *Tit. i. 2. In hope of eternal life, which GOD THAT CANNOT LIE, PROMIS'D BEFORE THE WORLD BEGAN*. I found myself day after day, morning after morning, as it were *chain'd* and *lock'd* into the everlasting love of GOD most powerfully and irresistably by this promise: which I can hardly ever read or think of now, but it comes with a sort of a *fresh power* upon my soul.

I experienc'd now that I had receiv'd the *Holy Ghost*, even the Spirit of GOD, whose office I found to be as follows. (1) It was a Spirit that discover'd to me *myself*, and made me ashamed of, and flee from *my own self*. He shew'd me how odious my *old nature* was in the sight of GOD. And in the light of this Spirit, I stood as it were at a distance from *myself*, beholding and loathing the inexpressible depths of my pride, inward covetousness and lust,

lust, self-righteousness, hypocrisy, unbelief, &c. Thus emptying me of myself, and causing me to have no confidence in the flesh. (2) It was a *Spirit* that glorified the LORD JESUS: for he receiv'd of CHRIST's, and shew'd it unto me. He gave me such a glorious and unutterable view of JESUS. as I thought was never possible to have on this side eternity. He shew'd me CHRIST's *Godhead*: that great mystery of godliness, GOD MANIFEST IN THE FLESH. He shew'd me moreover his *blood, righteousness, death, cross, &c.* in a manner that all ye, who are spiritual, do well know, better than I can express. Truly my soul was brought into marvellous light. And this has made me, ever since, *testify* of JESUS as the *chief among ten thousand and altogether lovely*. Thus did the *Spirit* as it were preach CHRIST in my heart, without which all outward means and human teaching is but as a dead letter. (3) It was a *Spirit* that did not thwart or contradict the *scriptures* in any wise, but did wonderfully open and reveal their meaning. Many obscure texts and passages of scripture were thereby illustrated. For the Spirit of GOD searcheth all things, yea, the *deep things* of GOD. 1. Cor. ii. 10. (4) It was a *Spirit* of prayer and supplication, often sending me upon my knees, perpetually making intercession within me, and sometimes with such groanings as could not be utter'd. This *inward intercession* of the Spirit I found to be exactly answering to the *heavenly intercession* of CHRIST at the right hand of the majesty above: and both of them always *exactly agreeable* to the will of GOD. Rom. viii. 26. 27. (5) It was a *Spirit* that continually excited me to good works, self-denial, diligence in business, mortification of the deeds of the body, temperance, zeal, watchfulness, &c. (6) It was a *Spirit* that set me above the *slavish, snareful fear* of man; but taught me to carry it *respectful* to all. (7) It was a *Spirit* that taught me the lessons of humility, love, meekness, patience, tenderness, sympathy, spirituality, heavenly-mindedness, contentment, resignation to the divine will, thankfulness, &c. (8) It was a *Spirit* of judgment, enabling me to discern the woful state of mankind in general, and sometimes also of particular persons. I found there were two ways of coming at the knowledge of people: either 1st, by their outward fruits; or 2dly, by the confession of their mouths. I pretended to no imme-

diate discerning of men's hearts, only as they discover'd themselves by some outward sign or token. Then I took no pleasure in judging them, any farther than when, according to my light, I saw people rest in any thing short of CHRIST himself, I thought it my duty to tell them of it in love and compassion, that I might both save myself and them.——Many other things did this good Spirit work for me and in me. But from what has been said, let any one judge, *was not this the spirit of CHRIST?*

Upon the whole, I had now found *him*, of whom *Moses* in the *law* and the *prophets* did write, *JESUS* of *Nazareth*, the son of *Joseph*. And as a consequence hereof I could not help more than ever inviting others *to come and see* him whom my soul loved. I long'd for poor sinners every where to be acquainted with *CHRIST*: and I had greater power than ever in *dispensing the word of life* publickly: insomuch that many, I believe, in various places, were convinc'd by my word: and several were enabled thro' grace to believe on the *LORD JESUS CHRIST* for life and salvation. My talent chiefly lay in *enlightening the understanding, convincing of sin, shewing the love of CHRIST*, and his *readiness* to receive sinners, and *comforting the children of GOD*.

At some peculiar times, the *Spirit* would make my word exceeding *quick and powerful, sharper than a two-edg'd sword*: insomuch that sinners were often made to *tremble*. Their whole frames would be *shock*, and they were made to cry out exceedingly. At *Deptford, Aug. 6, 1740*, while I was discoursing, *M— M—*. a young person in the congregation was seiz'd in a *violent agony*, both of *mind and body*. She said that she had never teen herself to be a wretched undone sinner before *then*: and that *the sight of her misery* was the occasion of her body's being so *affected*, and as it were, *convuls'd*.——*Aug. 13*. Four more were seiz'd in the same manner, namely *A. H. J— B— M— P— M— K—*. Another evening *eight* were seiz'd thus. And others at several times. Their bodies were strangely agitated: their bones would sometimes seem to be out of joint: their stomachs and breasts would heave prodigiously, as if something were alive within them: some would bite, tear, and beat themselves; and do mischief to others also, unless they were forcibly

held

held down by several strong persons. Some would roar hideously, crying out that the devil was coming to fetch them, or to torment them: then they would be still for a while; then cry out again, as if they actually saw some one coming to torment them. Their bodies were usually very sore after these convulsions and inward tortures.—That it was no *feign'd* thing, at least in *most* of them, is most certain: for, after strict examination, I could *witness* to the contrary. It would hold them *for hours* together. One *young man*, I remember, was oblig'd to keep his bed for *days* after.—That it was occasion'd in some by *sympathy*, I will not deny. But I do really believe that in others, it was occasion'd by a *discovery* of their *undone condition*: and follow'd by a *true conversion* to the LORD. If any one asks what *scripture* there is to prove that the LORD ever *thus* works, I would desire them to read and consider *Heb. iv. 12.* There the word of GOD is said to *pierce* even to the *dividing asunder* not only of *soul* and *spirit*, but also of the *JOINTS* and *MARROW*. I own that the case of some that were *thus affected*, were so unaccountable, that to this day I am at a stand to determine *how* or *what* it was. For what I know, they might be *torn by th' devil*. God might suffer *satan* to be *let loose* upon them for a season: generally however it was so *awful*, that the beholders durst not make game.—I only relate matters of fact: and any one may perceive that I do not pretend to say that all were *renew'd* or *converted*, who were *thus* affected: for I believe no such thing, but the contrary. Neither could I ever look upon these things as *signs*, granted from heaven, for the establishment or confirmation of any particular doctrine. I am rather apt to think that oftentimes *the case was this*: The word of GOD would come with a convincing light and power into the consciences of carnal sinners, whereby they were *so far* awaken'd, as to be seiz'd with dreadful terrors: the rebellion of their nature would be rais'd: the peace of the *strong man arm'd* would be disturb'd: hell within would begin to roar: the devil that before, being unmolested, lay quiet in their hearts, would now be stir'd up, and be most outrageously angry, because of this convincing light and power of the word. Hence I believe proceeded some of those agonies of body. And all this might be,

be, and perhaps frequently was, without any real *change* of heart or *genuine* work of *renewing* grace.—For I depend upon no such things as proofs of a person's conversion to GOD. Rather let this be discover'd and made manifest by the fruits of righteousness, in all gracious tempers, and holy conversation, with perseverance therein unto the end.

One part of this time, Brother *Howel Harris* was with me in *London*. He was made very useful to me in many things. I remember we had most sweet and intimate communion together. We lov'd one another for the *truth's* sake, which dwelt in us, and, I trust, shall be with us for ever. Our union of heart and soul was so great, that very often, while we were conversing together about the things of GOD, it would seem as tho' *he* were in *me* and *I* in *him*, and both of *us* in the Spirit, and the Spirit in us.—I trust, we shall always be faithful *fellow-soldiers*, and *labourers together* here: and both of us at last be counted worthy to stand before the throne, with crowns of glory and immortality hereafter.—*May our GOD grant this, for the sake of CHRIST's broken body and bloodshedding.* Amen.

September 1, 1740. I began to preach at the *Foundery* in *London*, to Mr. *Wesley's* congregation. And many a powerful opportunity there was. In the *private Society* also we had many *sweet meetings*. I had a peculiar love to the souls of many of those people: and should have been glad to have serv'd them *in the gospel* to this day, had the door been continued open. At this time also I had a very great intimacy with the Rev. Mr. *John Wesley*. We were together almost continually night and day. There were many things very *exemplary* in him: worthy indeed of every *minister's* and every *christian's* imitation. But on the account of some peculiar, and, as I think, important *doctrines* of grace, wherein we differ'd, I was afterwards *April 25, 1741.* oblig'd to separate from him: fearing lest if I had continued with him, I should from the respect I had to his person, be influenc'd to speak any thing touching those points, contrary to the real sentiments of my own mind. I found this *had* been somewhat of a snare to me, and therefore I thought it my duty to extricate myself.—But of these things I have publish'd

a fuller account elsewhere *.——For my conversing so freely with him as I did, I very much incur'd the displeasure of most of my *dissenting brethren*. My mother's children were at this time angry with me: some I am afraid out of a spirit of bitterness, and others I really believe from a spirit of love and tender concern, which they had for me: for which, and their many *private prayers* which I believe these latter put up on my behalf, I think myself much oblig'd to them, and desire to be truly thankful. They were jealous over me on two accounts: (1) lest I should swerve from certain *truths* of the gospel; and (2) lest I should depart from the *dissenting interest*. As to the former, I trust they are now fully satisfied. And as to the latter, I have these things to say. (1) It is certain that by birth and education I am a *dissenter* from the church of England. Yet nevertheless, (2) I remember when I read over both Neal's *History of the Puritans*, and Pierce's *Vindication of the Dissenters*, I thought, had I been in *their* places, who first separated from the church, my way in so doing would not have seem'd so clear before me, as they judg'd *theirs* to be. Whether I should think thus *still*, were I now to read over those books again, I am not certain. This however was my opinion *then*. (3) Whether the *first dissenters* were in all things right or not, *this* at least is certain, that they bid a great deal more fair for being the people of God, than those on the other side did: if for no other reason, yet for this; they were the *persecuted*, the others were the *persecuting* side.——That part of the *dissenters* indeed, which was call'd *presbyterian*, has been charg'd with a *tyrannizing* spirit, when in their power; but as I am no *presbyterian* myself, and have no concern with them, *as such*, I have nothing to say to that: see they to it.——The *congregational churches*, I really believe, have been a peculiar people of the LORD JESUS, and in times pass'd much favour'd with his presence and power: but lately

* See Lewis's *Weekly History*. No. 4.—See also my Letter to the Religious Societies, in testimony against the errors of Universal Redemption and Sinless Perfection. Printed at Bristol, 1741. which may be had, if enquir'd for, at the same places where this Account is sold.

they have certainly been under very considerable *depressions*; and much in the same state, as some of those *churches* in the *Revelation* are describ'd to have been. And of this, the more serious part of *them* themselves, are not at all insensible. They will not therefore be offended at my *taking notice* of this: but rather, with me, heartily lament, and humbly pray God to *revive his work* in the *midst of the years*, and to *remember his former loving-kindnesses* to this part of his *Zion*, which has been, and I trust will yet be, his peculiar treasure. (4) Not without reason do I give it as my opinion, that there are many *dissenters* even to this day, who are much more zealous for the *interest* of *JESUS CHRIST*. Out of a kind of party-zeal, they will abundantly more bestir themselves in the *external propagation* of *that cause*, than ever they did in all their life-time for the promotion of real vital religion or the power of godliness, either in their own souls or the souls of others. (5) For my own part, if it were possible, I would shun every other *name of distinction*, besides that of a *christian*, or *disciple* of *JESUS*. I have often reflected with pleasure upon an answer which my *parents* once made me, when I ask'd them, *what was the name of their religion?* because I saw they were different from all other people. They replied, that *they were christians, and would acknowledge no other name whatever*. Therefore, (6) like my *Father* before me, I declare myself to *dissent from* all the *ungodly* of all denominations, and to *join with* all the *godly* of whatever denomination they are. I desire, with him, to separate from all the *profane, ignorant, and formal* world around me: and to have *union and communion* in spirit with all that worship the *Father* in spirit and truth.* But, (7) if I *must* declare myself of some *particular* outward *profession* or *denomination*, this I have to say; that if the providence

* See a pamphlet of his entitled, *The Validity of scriptural Ordination, and Invalidity of any other: in answer to Mr. Thomas Ainsworth; by Asher Humphreys. Printed at London 1719. Which piece is universally own'd to be very smart; and for the most part it is exactly agreeable to my sentiments.*

of GOD were to give me scope to exercise myself in a way of *church-discipline*, according to the dictates of my own mind, I verily believe, by the grace of GOD, I should make a *truer dissenter*, and a *stricter Independent*, by far, than most of those, who perhaps have been much more violent against conforming to the *church*, than ever they were against conforming to the *world* or *sin* in the whole course of their lives. — But I return to the matters relating to my own experience.

When I was brought into this liberty of soul, I was enabled mightily to encourage other drooping sinners who were waiting for the kingdom of GOD. I was from my own experience a witness, that GOD was a GOD hearing of prayer: and that every true and humble seeker should most surely find. I made it my daily business to *speake* unto souls, to *find out* their condition, and to *order* my speech to them *accordingly*. The love of a dear JESUS, and the preciousness of immortal souls, constrain'd me so to do. For I found that I had nothing else to do in the world, but to love CHRIST *myself*, and to labour to bring *others* to feel his love also. For this reason, besides my private conversation, and publick preaching at the *Foundery* and *Deptford*, I did also labour almost daily for a *twelve-month* together at various *Societies* in different parts of the town: as at *Wapping*, *Grey-bound-lane*, *Rosemary-lane*, *Spittle fields*, *Redriffe*, *Long-lane* in *Southwark*, and at *Short's garden*, the other end of the town. Besides this also, I sometimes visited *Oxfordshire*, and some parts of *Gloucestershire*, where numbers us'd to attend in the *fields*; and some, I believe, were really caught, * who I trust will be a *crown of rejoicing* to me at the day of the LORD. I likewise in this interval visited Mr.

* Particularly a young man of Chedworth, nam'd John Neal; the news of whose death was brought to me, even since I have been writing this Account. I often had sweet converse with him. He appear'd indeed both to me and others to be a sincere lamb of CHRIST. I doubt not but he is now with the LORD: whose grace was first reveal'd to him, as he himself often testified, while I was discoursing on the prodigal son in a field at Arlington, near Bybary.

Wesley's congregations at *Bristol* and *King'swood* twice, where I first became acquainted with *Brother Cennick*, with whom I had sweet communion.——In short my whole delight was in the ways of the LORD. I could not endure *to be idle* for a minute. It was a *pain* to me. When I had nothing particular before me to do, my eyes were to *my master*, who would soon suggest into my mind some service that might be useful and acceptable.——It may be ask'd perhaps, *had I no temptations or trials all this while?* Yes, indeed. Various. One in particular from a woman at *Deptford*, something like the *french propheteesses*, who had a most peculiar and unaccountable power over me for *eight days*. Her tongue was made use of, in a strange way, to utter certain expressions, some of which were remarkable. I am sure she herself had no *design* in the thing. I believe she was as *passive* in it, as I myself was. But I am well-perswaded that some *invisible spirit* was at the bottom of it. However what spirit soever she was mov'd by, this I am sure of, that my soul was in sore distress, especially one part of the time: and never were my eyes so open'd before to behold the miserable state of the whole world out of CHRIST, or the most deplorable effects of *the fall of Adam* from GOD, as during those *eight days*. I know I have been counted weak by some, and ridicul'd by others, for ever taking the least notice of her. It was put into the *publick papers* §, that she was *pregnant* of several *devils*, and that I went to *deliver* her. But however I was expos'd hereby, this upon the whole, I can say; I would not have been without the temptation for a good deal. Another day perhaps, the thing may be accounted for otherwise than it is now. It is observable that whatever words were carried from *this woman* to other people, it would usually make a strange impression upon them also. One woman I remember was seiz'd by this means, as if she had been *possess'd of a devil*; for a certain young woman had convey'd some of the other's words to her: whom when I went to see, a relation of hers, as I suppose, imagining that I had been the instrument of it, first in a violent rage sent for a *knife* to

§ *Particularly the Gentleman's Magazine.*

stab me: and afterwards, finding that I did not fear nor mind that, then sent for the *constables* to take me up. But they not being at home, I mis'd *their* hands also. However, prayer, I remember, being made, the woman became more quiet and still; and soon after, she came to herself again.

I had afterwards also many temptations from the corruptions of my own heart, and from several other quarters. All was to convince me that my strength was not in myself; and that by my own power, I could no more stand when *in* CHRIST, than at first I could come *to* him.

The division between Mr. *Whitefield* and Mr. *Wesley*, was a sore trial to me. I lov'd them *both*, but for a while thought of joining with *neither*: because I seem'd to think there were extremes on both sides. However afterwards I had by much the greatest satisfaction on Mr. *Whitefield's* side, with whom I openly join'd in the work of the gospel, at the beginning of *May*, 1741. At which time, I first preach'd in the *Bowling-green* at *Bristol*, for a while; to a congregation distinct from that of Mr. *Wesley's*: afterwards at the *Tabernacle* in *London*, and at *Deptford* again. Then Brother *Howel Harris* coming up in my room there, I return'd thro' *Oxfordshire* to *Bristol* Aug. 6. 1741. where I have continu'd chiefly ever since, which is now upwards of a *twelvemonth*. Only sometimes I have visited *Wiltshire*, *Gloucestershire*, my own *country*, and the city of *Gloucester* itself, where indeed I have had remarkable times of refreshing. Once I visited *London*, and *Deptford*, at the beginning of *April*, 1742. Sometimes also the brethren in *Wales*. Otherwise my abode has been *in* and *near to Bristol*, as at *Kingswood*, *Conham*, &c. where I have daily expounded, and testify'd the kingdom of GOD: especially in the *city*, where we have a large convenient place, call'd *Smith's Hall*, formerly a *popish chappel*: and to all that come, both morning and evening, I preach and teach those things which concern the LORD JESUS CHRIST, with all confidence, no man forbidding me.

I bless GOD since I have been here, I have for the most part walk'd in the comforts of the holy ghost. Sometimes indeed I have had *inward conflicts*, partly thro' the remaining strength of corruption, and partly thro' a certain hard-

hardness of heart and load of nature, which I have sometimes been left to labour under for hours, sometimes days together: when the LORD JESUS, with regard to his immediate presence, has been withdrawn from me. At these times I have had no particular *guilt* upon my soul: neither perhaps any *contest* with any particular lust. But my beloved was pleas'd to hide himself, and as it were stand behind the wall. But the more straighten'd I have been in my soul at these times, generally speaking, the more glorious refreshings and enlargements I have had afterwards. I have both known what it is to have the LORD withdraw because of some *fresh guilt* contracted: and also what it is to have him withdraw in this kind of a *sovereign* way. And I know there is a difference.

For the general; this, thro' grace, I can say, that I have either had the actual *immediate breathings* of the Spirit of GOD upon my soul, or else have been sadly *uneasy* and *restless* till I have had them. But to say that I have always been in that same enjoyment and sensible possession of GOD, the *Father, Son, and Holy Ghost*, as I was upwards of two years ago, is more than I can do. That was my *first love*, and as it were the day of my *espousals*: and tho' I expect a greater establishment in CHRIST than I had then, yet I query whether I shall ever on this side eternity have the same *continual feelings*, uninterrupted from moment to moment, except in sleep, as I had then. Yea, sometimes in my sleep I should be full of GOD. I know that GOD is able to do more than we can ask or think: and his promises to be sure are full and copious: and every one that knows our *Saviour*, knows that *his* heart is large and generous. So that tho' I do not expect to have any experience in all points exactly like *that* again, yet I do expect to have still *a further* growth both in grace and in the knowledge of JESUS CHRIST, than I have *ever yet* had. 'Tis a great grace that the LORD gives me, even to this day most earnestly to hunger and thirst, and pant and breathe, after *him*, and *his* nature, righteousness, presence and spirit. Inasmuch that I am richly supplied with grace, even while I hunger most after it. But the more I have, the more I desire. I cannot bear the thoughts of *resting* or *sitting down* contented: but I am still for CHRIST anew, as tho' I had never had
any

any thing of him before. For notwithstanding all my past experience, I do still confess and feel myself a most vile and unworthy sinner: and I have as much need to beg of GOD pardon and mercy thro' CHRIST's blood *now* as *ever*. And tho' the spirit of GOD does even at this hour bear witness with my spirit that I am a child of GOD: yet I count not myself to have *attain'd*, or to be already *perfect*; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark. Being in the *school* of CHRIST, I hope to learn more and more daily. I know there is enough in CHRIST to employ the soul most largely both in time and to all eternity.—Perhaps I have related some things here, which many may not be able to account for; if so, I intreat of such at least to use candour in judging. It may be I may be wrong in some things: but if I am honest and sincere, I trust I shall be borne with. Many things I see *now*, which formerly I did not: many things I hope to see *hereafter*, which now I do not. All *in* and *from* the same CHRIST. We read of some that are *ever learning*, and never able to come to the knowledge of the truth. I desire to be one of those, who are *first* brought to the knowledge of the truth, and afterwards are *ever learning* in that same truth. I know I have found out *that* CHRIST, in whom are hid all the treasures of wisdom and knowledge. And tho' I desire to know more and more of him, yet I desire to know nothing but him: esteeming all other *knowledge* and all other *things* as dung, when compar'd with the excellency of the knowledge of CHRIST JESUS my LORD. In whom, my soul, thro' grace, has found it's CENTER. And therefore—*Thanks be unto GOD for his unspeakable gift.*

F I N I S.

A
DISCOURSE

ON

The PARABLE OF STORY

OF

Dives and Lazarus.

Deliver'd (in Substance)

At the *Tabernacle* in LONDON, at *Smiths Hall* in BRISTOL, and at several Country-Places.

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By J. HUMPHREYS,

An unworthy Preacher of CHRIST.

BRISTOL:

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The PARABLE *or* STORY *of* DIVES
and LAZARUS.

LUKE xvi. 19. *to the end.*

There was a certain rich man, &c.

OUR Lord here describes the character and end of two different sorts of persons. The one, a luxurious rich man, who was a child of the devil: the other, a poor beggar, who yet was a child of God.

First, here is the character of the rich man, who is commonly call'd *Dives*. And here it is observeable, he is charg'd with no open gross immorality. All that is said of him, is this: *He was a rich man, he was clothed in purple and fine linen, and he fared sumptuously every day.* We do not read that he was a murderer, adulterer, liar, thief, or unjust person. All that our Lord says of him, seems to be consistent with a common moral character. Yet who will deny notwithstanding all this, but what *Dives* was a child of the devil. He was all this while in a state of damnation, tho', as we know of, he was guilty of no outward notorious crime. Hence then learn, my dear hear-

ers, that a freedom from all gross scandalous sins does in no-wise prove that you are in a safe and good state. You, like *Dives*, may be in the high road to destruction, tho' you are no murderer, adulterer, swearer, thief, or unjust person. The *Pharisee* could thank God that he was not as other men, extortioners, unjust, adulterers, or even as the poor *Publican*: and yet for all this, the *Pharisee* was never the nearer to salvation. Perhaps this may be some of your cases: you trust you shall be saved, because you are not such ill-livers, as many are. But indeed this is not sufficient. Many have been deceiv'd in such vain confidence as this. Particularly remember *Dives*, who was no gross ill-liver, as many are: and yet he is now burning in hell.

If this was the case then, you will say, *How came Dives to be damn'd?*

To which it may be replied, that tho' *Dives* was no notorious ill-liver, as we know of; yet, no doubt, there was reason enough, why the righteous judge of all the earth should thus *awfully* deal with him. For in our Lord's account of his character, tho' there is but little express'd, yet there is a great deal implied. For,

1. He

1. He seems to have been an idle unprofitable man upon the earth. We do not indeed read of his doing much mischief to others: but then he did no good. He was of no publick spirit, it seems: but a *lover* of his *own self*. And so that his own carcase was but nourish'd, he took no care for others. We read nothing of his being a father to the poor, a husband to the widow, or a dealer of his bread to the hungry: and as far as we can find, he was active in nothing, except in eating. For he fared sumptuously every day. Thus he seems to have spent his life, in an easy, idle, useless manner. And you know what the Lord says concerning such wicked and slothful men: *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.* Matt. xxv. 30. So that not only the ill-livers, but the *unprofitable* livers also, are to be damn'd.

2. It seems plain that *Dives* took care of his body, to the intire neglect of his soul. And what shall it profit a man, if he gain the whole world, and lose his own soul. We read of *Dives's* being

rich, with regard to his earthly substance, but nothing of his being rich towards God. His body, we find, was clothed in purple and fine linen: but his poor soul was naked. He had taken no care to have that clothed with the clean, white, and fine linen, which is the righteousness of the saints. His outward robe was purple, but his spiritual robe he had never wash'd in the blood of the *Lamb*. His outward man fared sumptuously every day, while his soul was starving; having never fed upon the body, nor drank of the blood of *Jesus Christ* by faith.

3. Hence it follows, that whatever *Dives* might be, with regard to outward morality, he was one of no inward, experimental or practical religion. We read not one word of his being under convictions, or of his mourning or weeping for sin. He seems to have been one that had never any serious impressions upon his mind, about eternity. Very likely he hardly ever thought of heaven or hell at all: or if he did, it was in so general and superficial a manner, that he concluded himself, no doubt, to be interested in the kingdom of heaven.—If any one had

had liv'd with him, they would have observ'd no *prayer* going forward, either in private, or in the family: no godly conversation; and perhaps the *bible* laid aside as a useless book. Instead of this 'tis very probable, there was laughing and gaming enough: jesting and drinking to excess. These were some of his ways, that led him down to hell, and the chambers of death.

4. He was one that conform'd to this world, being swallow'd up in the lust of the flesh, as he was a glutton; in the lust of the eye, and in the pride of life, as he was was one that affected rich and gaudy apparel. Thus it is plain that the love of the Father was not in him: for being a friend of this world, he was an enemy to God. Accordingly we never read of *Dives* walking with God, or of his having the love of God shed abroad in his heart, or of his living a life of communion with God. He liv'd without God in the world: and seems to have been one of those whose God was his belly; and whose end accordingly was destruction.

5. He

5. He was one who being an unbeliever, had no part nor interest in *Christ*. His brethren, we find, had *Moses* and the *prophets*: and we may suppose that he had too. And tho' these testify so plainly of *Jesus Christ*, yet he believed not with all his heart their report. For if he had, he would not afterwards have come into that place of torments. This his unbelief therefore was a damnable sin. For however seemingly good and righteous a man is, if he has not an interest in Christ by faith, he is not in a state of salvation. As the scripture says: *He that hath the Son, hath life: and he that hath not the Son of God, hath not life.*

6. It seems also that *Dives* was an ignorant, self-confident man. For tho' he was in a state of death, he knew it not; and very likely all along hoped that it was otherwise. If any one had gone to *Dives*, and testified to him the danger of his state, perhaps he would have been angry; or however replied, *I doubt not but my state is as good as yours: and that I shall go to heaven die whenever I will. For God is merciful: and we must not think that*

that he is such a cruel being, as to damn people, &c. Thus he went blindfold to hell, and knew not that he was going there, till he awak'd with his eyes in torments. Unfaithful *ministers* perhaps might be welcome to his house, but in all probability he could not endure the sight of such, who warn'd him to flee from the wrath to come. He was like a man fast asleep, and could not abide to be awak'd. If *Dives* had known his own condition, and on what a sandy foundation he built, no doubt but he would have sought after life and salvation in *Jesus Christ*. But his ignorance and his false hopes were the means of his ruin.

7. Another thing observeable in the *rich man* is, as his neglect and abuse of his talents in general, so especially of that of riches, where-with he was entrusted, and in regard to which he was notoriously unfaithful: for he us'd none of it, as we find, in the promoting of the interest of *Christ*. And of his crimes, surely this was none of the least. Justly therefore might the Lord say to him at the great day. "Thou wicked servant, I gave thee in the world the talent of riches: now

“ now therefore give an account of thy
 “ stewardship. The money that thou
 “ hadst was my money: I only lent it to
 “ thee, and entrusted thee with it for a
 “ season for certain uses. But instead of
 “ spending it to the master’s use, thou
 “ didst only spend it to the gratifying of
 “ the lust of the flesh, the lust of the
 “ eye, and the pride of life. Thou hadst
 “ no regard for the building up of my
 “ church, or the propagating of my inte-
 “ rest among men. The talent therefore
 “ is now taken from thee: and thou thy-
 “ self shalt be cast into outer darkness.”

Hear this, ye rich men: and fear and
 tremble: for you are concern’d in this
 story. God has given you the talent of
 riches, whereby you are in a capacity of
 doing much good in the church of *Jesus*
Christ. And if you neglect the great
 opportunity that is hereby put into your
 hands, you will certainly hear of it again
 to your awful surprize another day. For
 besides feeding *Christ’s* poor, you may be
 means of scattering many *bibles* and *reli-*
gious books and *sermons* among the com-
 mon people, tending to the advancement
 of the knowledge of the Lord. You
 may set forward the building or procuring
 of

of *places* convenient for the flocks of *Christ* to assemble in. You, by your open purses, may mightily encourage the training up of *youth*, in true christian education, even in the nurture, and admonition of the Lord. And if any of these things are set on foot, 'tis your duty, like *Job*, *the cause that you know not, to search out*, and to make inquiry in the cities and countries round about, where any publick good is going forward, and where your talent is requir'd: and there to assist as much as in you lies. Consider, your money is not your own: you are only servants. And a servant must not spend his master's money upon himself: but to his master's use. Look to it therefore, ye rich men, that ye fall not into the condemnation of *Dives*; for if you are backward to every good work, instead of being forward; and part with what you do to the Lord's use grudgingly, and not with a willing mind, you certainly come very nigh to *his* character.

8. Particularly he seems to have been unkind to *Lazarus*. Justly therefore might the Lord say to him at the judgment. " Forasmuch as thou didst it not
 " unto

“ unto one of the least of these my brethren, thou didst it not unto me.” Very likely *Dives* was one that was more kind to his *dogs*, than he was to poor *Lazarus*: having, no doubt, a greater value for *them*, than he had for *him*. And perhaps his *dogs* too had more pity on *Lazarus*, than their master had: for we read of *their* coming to lick his sores, but never of *his* doing any thing to heal them. To be sure *Dives* had mean and despicable thoughts of this beggar that lay at his gate: little did he imagine that such a corrupt, filthy, putrified creature, was a dear child of God, and an heir of his everlasting kingdom. Perhaps he would hardly look at him, as he was coming out from, or going into his house. However it's plain there was no room for *Lazarus* in the parlour, or so much as in the kitchen of *Dives*. For he was laid at his gate. And such usage our Lord takes, as if he himself were serv'd so. He that shuts a disciple of *Christ* out of doors, shuts *Christ* himself out of doors. And so our Lord will one day interpret it.

These are some of the things which evidently contributed to *Dives*'s misery.

Thus

Thus he liv'd, and thus he died, deserving hell: tho' he was guilty of no outward gross crime. And is not this exactly the character of many in our days, who call themselves *christians*, and think all is well, and bless themselves in the imagin'd safety of their state, and doubt not but they shall go to heaven, die whenever they will? May the Lord himself make an application of this to all, whom it concerns.

Let us next consider the character of *Lazarus*: who, we may observe in the first place, is here said to be a beggar.—No disparagement, if he was an heir of God's everlasting kingdom.—For if he was poor in this world, he was rich in faith. Gold and silver he had not, but grace in abundance: and tho' his body might be cloth'd with rags, his soul was dress'd fine in Christ's righteousness, that best robe.—No doubt but it was a blessing to *Lazarus*, that he was thus poor and afflicted: for had he been rich like *Dives*, he might like him also have forgot God. But his outward poverty very likely was sanctified as a means to bring him to God, and to an inquiry after the true riches.—

You that are poor in this world should consider this. God sees that riches and wealth would hurt you, and that poverty is best for you: and therefore he deprives you of outward blessings, perhaps with this very view, to bless you with all spiritual blessings in *Christ Jesus*.

Moreover *Lazarus* was full of sores: afflicted in his person, as well as in his circumstances. Like *Job*, who was not only impoverish'd with regard to his substance, but *smitten also with sore boyls in his body, from the sole of his foot unto his crown*.—Shewing us that the afflictions of the righteous may be many: but all things shall work together for good to them that love God.—Any one that had seen *Lazarus* in this condition, might perhaps gather: “*Surely this is a wicked man, or else God would not thus punish him, and make him such a spectacle.*” But we see that a judgment of persons cannot be form'd from God's common providential dealings with them. For whom he loves, he chastizes: and corrects every son whom he receiveth.—In a word, the affliction of *Lazarus* was no more a proof of his being under the wrath of God, than the prosperity of

Dives

Dives was a proof of his being in the favour and special love of God. *Eccles. ix. 1, 2.* *No man knoweth either love or hatred, by all that is before them.—There is one event to the righteous and to the wicked.*

We find also that *Lazarus* desir'd to be fed with the crumbs which fell from the rich man's table: intimating that he had known experimentally the pungent pain of hunger, and was glad to be satisfied with the mean fragments of *Dives*. He desir'd not the rich dainteous provision; but only to be fed with the crumbs, which perhaps fell from the table as meat for the *dogs*.—Here three things are observable. 1. A child of God may suffer hunger. The Apostles themselves did. *1. Cor. iv. 11.*—But it may be said then, How is this consistent with the promises of God, who hath said, *I will never leave thee nor forsake thee?* To which it may be replied, that when God permits any of his children to suffer in this respect, it is either for some wise end with respect to themselves, or else he so supports them under the trial with his inward grace and comfort, that they are made to disregard the pungency of their hunger. 2. A child of God ought to be

contented with a little, and by no means desirous of superfluities. Poor *Lazarus* desir'd only the crumbs. He had *Christ* in his heart, and a small matter would do for his body. — An example to all believers, who should not lust after rich provision, lest they should nourish their hearts as in a day of slaughter. 3. A child of God may partake of the food of *dogs*, and the food of *angels* at the same time. So did *Lazarus*, in all likelihood. He desir'd however to be fed with those crumbs, which to be sure were the portion of the dogs; while his soul was inwardly feeding on spiritual *manna*, the bread of God that came down from heaven. No one can tell what secret discoveries of God and Christ *Lazarus* was favour'd with, while he was outwardly in this despicable condition. We may suppose that *Jesus* was looking down from heaven upon him, all the while that he lay at the rich man's gate. While others pass'd to and fro, and never minded him; the compassionate *Jesus* had pity on him, took great notice of him, reveal'd to him his love, and convey'd the riches of his grace secretly into his heart. While others were hard hearted towards him, the bowels of the

the

the tender *Jesus* yearn'd over him. And while by faith he was sensible of this, how happy, think ye, was *Lazarus*! This should be a comfort to all such believers, as are perhaps rejected and slighted by almost every man in the world. *For as a father pitieth his children, so the Lord pitieth them that fear him.*

It may not be amiss to consider what sweet reflections *Lazarus* might make, during this his abject condition.—“*Well, thinks he, if crumbs are my portion here, I have a Father above, in whose house is bread enough and to spare. If I lie at the gate here, I have yonder a blessed mansion in the realms of heaven. If dogs are my companions here, angels and the spirits of the just shall be my companions hereafter. If the rich man disregards me now, my Jesus will make much of me when I enter the other world. If I cannot sup with Dives here, I shall sup with the Lamb for ever: and that will be far better. If I am full of sores in my body, I bless the Lord, he has heal'd my soul. And if the men of this world do not love me, there is one, even Jesus my incarnate God, who has lov'd me, and given himself for me. Others may grudge to send me a morsel of meat,*

but this blessed friend has not skun'd to give me his own flesh for my meat, and his own blood for my drink. O Jesus, the more I am depriv'd of outward good things, the more clearly do I see thee by the eye of faith: and the want of other enjoyments does the more endear thee to my soul, O thou beloved and precious Saviour, the chiefest among ten thousand and all-together lovely." Thus we may imagine what hidden communion with God and Christ this poor beggar had, amidst all his outward trouble. And would not you, my brethren, be glad to have such a blessed experience, tho' it were at the expence of all your temporal enjoyments?

We will now consider the end of *Lazarus*. For if we mark the upright man, and behold the just, we shall find, that the end of that man is peace. *It came to pass that the beggar died*, it is said, *and was carried by the angels into Abraham's bosom*. Here was an end of all the good man's trouble at once. No doubt, but he had often long'd to be with his dear Lord, and had patiently waited: and now at length the happy hour was come. — And was *Lazarus* afraid of death, think

think ye? Did he look upon it as his dreadful enemy?—Or rather did he not embrace it as his friend? For he had, for certain, confidence in the Lord, and in all probability earnestly breath'd after his dissolution, desiring to be with *Christ*. He knew whither he was going, and therefore it was no hard task for him to quit the body. He could joyfully bid farewell to this world, and to all things visible; since he was well assur'd that he should immediately awake in the full fruition of God, and the joys of a better world. He was now to rest from his labours and from his sufferings. Wherefore a guard of *Angels* was sent to conduct him. As probably all that die in the Lord are thus favour'd. God would not suffer his forlorn child to be destitute of agreeable company any longer. The Lord look'd upon the low estate of his servant, and would no longer have him continue a stranger in a strange land, but sends for him home, that where *he* was, there he might be. And tho' perhaps no one might take care of *Lazarus's* body, so much as decently to bury it; yet what glorious attendants had his soul! What an abundant entrance had he ministred unto him into the everlasting

lasting kingdom of his Lord and *Saviour*! For he was now no longer a *beggar*, but a *king*. When he died, he began to live. And O, how blessed, yea more than blessed was *Lazarus* now! One hour's enjoyment of God made ample amends for all his sufferings in this life. *He was carried*, it is said, *into Abraham's bosom*: implying, as I suppose, that he was reckon'd among the number of the faithful, and had his portion among the blessed children of faithful *Abraham*.—And is it not the desire of every one here present to die the death of *Lazarus*, and to have your latter end like his? Then murmur not, if your life, either more or less, is like his. Learn to be content in those circumstances wherein God has plac'd you: and quietly wait, and you also shall see the salvation of God. Only see to it that you are a follower of him in his faith and patience, who now inherits the promises. And shortly you shall be carried into *Abraham's bosom* likewise.

But now hear the doleful end of *Dives*. Concerning whom it is said, that *the rich man also died*. For his riches could not save him from death. And *he was buried*.

Intimating

Intimating that his friends took care of his body, however they had neglected his soul. The former had a pompous funeral, while the latter was dragging away by infernal spirits. *And in hell he lift up his eyes*; as tho' he was much surpriz'd to find himself there: having very likely been buoy'd up all along both by his own heart, and by all his friends, with the vain conceit that he was going safe to heaven. Little did he expect therefore to have found himself in hell. And perhaps most of those that awake in hell, are as much surpriz'd as this man was: for people generally will not be perswaded that they are going thither, till they actually lift up their eyes there. God grant this may not be the case of any here.—
Being in torments, it is said: for nothing could awaken his dead soul in this world, till he came to feel the miseries of another. Now therefore he finds himself a fallen, lost, unhappy spirit. Being strip'd of all his outward enjoyments, and having no interest in *Christ*, his woe comes in as a deluge upon him. His state was really bad while he was alive: but having a variety of things daily and hourly to divert him from the consideration of it, he

he never felt his condition, till it was too late. And now he was everlastingly shut out from the enjoyment of God and *Christ*; and had a long eternity before him to make keen reflections upon himself, and upon those persons and things that had forwarded his ruin. His worm began to gnaw, and his unquenchable fire to burn. As for *Abraham*, he saw him afar off. From whence I would observe two things.

1. That the misery of the damn'd will partly consist in having a distant sight of the happiness of the blessed. 2. That if one in hell could know one in heaven, then to be sure there will be a personal individual knowledge of each other in heaven.—For *Dives* knew *Lazarus* also: he saw him in *Abraham's* bosom. This was an aggravation of his woe. Little did he think ever to see such a change as this: himself *abas'd*, and the poor beggar so highly *exalted*. However this put him upon a scheme, in order to attempt the getting of some relief for himself. *And he cry'd and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.* Here it is observeable, 1.

That

That this is the first time that we ever read of *Dives's* crying or praying. Perhaps he was one who in his life-time would have made game at any one crying for sin. But well might it have been for him, if he himself had cried bitterly under a sense of sin, and pray'd earnestly to the Lord for pardon and grace. He might peradventure then have obtain'd mercy. But he was senseless, stupid, and unconcern'd all his life-time: and never cry'd, till the door was shut, and his doom past. 2. When he did pray, he durst not pray to, or approach the majesty of God. He only made application to *Abraham* his father. For in hell there is no access to any throne of grace. The death and blood of *Christ* is of no use there. The condemn'd are too thoroughly convinc'd of the just and implacable anger of God, ever to attempt the directing of prayer to him.—However he thought he had some interest in *Abraham*; who being his father, might possibly be mov'd with compassion towards him. But this prov'd of no advantage to him; as we shall find in the sequel. 3. *Dives*, amidst all his distress in hell, 'tis to be observ'd, did not seek after an interest in *Christ*,

Christ, only an alleviation of his torments. For I believe in that place there is no such thing as a genuine hungry and thirsting after righteousness, only a general desire after ease arising from selfish motives.

4. He would now be glad to have that very *Lazarus* pay him a visit here, whom he us'd to shut out of doors in his life-time. See how the tables were turn'd. *Lazarus* is become the rich man now, and *Dives* the beggar. And he only desires a drop from *his* finger, who us'd to desire the crumbs from his table. 5. Learn from hence the exquisite anguish of hell. What a to-do does this unhappy spirit make for a moment's ease: a drop of water to cool his tongue. The *love* of *Christ* passes all knowlege; and so does the *wrath* of the *Lamb* also. This ought to make a deep and awful impresson upon every soul.

But Abraham said, Son, remember that thou in thy life-time receivest thy good things; and likewise Lazarus evil things: but now he is comforted, and thou art tormented. He acknowledges him for his son, but little good does that do him now. This was poor comfort to *Dives*: who tho' he was related to *Abraham*, yet

yet *Abraham* in his answer shews no respect or pity to him on that account. Shewing us, that in heaven there is no knowledge of persons after the flesh: that is, 'tis no unhappiness or matter of grief to the blessed saints to see their *Christless* relations, tho' they were perhaps near to them in this world, for ever miserable and punish'd in that to come.—The most that *Abraham* does is to put him in mind of the equity of God's judgment upon him, and to acquaint him with the impossibility of his receiving any succour from him, or indeed from any of the inhabitants of heaven. For says he, *Besides all this, between us and you there is a great gulf fixed: even the unalterable decree of God. So that they which would pass from hence to you cannot: neither can they pass to us that would come from thence.* A full refutation of that irrational, unscriptural, stupid and dangerous notion of *universal salvation*, which maintains either that none will go to hell at all; or that if any do go there, they will all be releas'd again after a certain space of time!

Then *Dives* said, *I pray thee therefore father, that thou wouldst send him to my*
C
father's

father's house. He was now for having *Lazarus* ordain'd and sent as a preacher: whereas in his life-time to be sure he would have disdain'd him for such an office. Rather however than his relations should be damn'd, he was willing for a *lay-man* to preach, whether he had learning, education or no. He judg'd that if his style should not be so *correct*, nor his sermons so *methodical*; he would however speak to the purpose, having a fullness of matter and experience, which he now look'd on as the most important thing in such a message. *For, says he, I have five brethren, that he may testify unto them, lest they also come into this place of torment.* His natural affection it seems was strong; so that he was not willing for them to be tormented with himself. Yet it is a question whether he had any desire for their real renovation or conversion, any farther than that they might just escape hell. And in this perhaps, he might have as much or rather more a respect to himself than to them. Because their coming thither would no doubt aggravate his torment; they having been all companions together in sin. *Abraham saith unto him, They have Moses and the prophets;*

phets; *let them hear them.* For they are full of testimonies concerning *Jesus Christ*, and the way of salvation by him. *And he said, Nay father Abraham: but if one went unto them from the dead, they will repent.* Judging that the solemnity of a *ghost* would likely have a greater affect upon them, than the written word of God: being ignorant of the absolute necessity of the *spirit* to make either effectual. He had not yet dropt his old notion of man's natural free-will and ability to repent and convert himself. He thought this was a work they could do at any time, especially if they were frighten'd into it by an *apparition* from the dead. But to this *Abraham* replies, as a close to the whole matter, *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.* Implying that with respect to means, there was a sufficiency in these books: and that the resurrection of a dead person, in itself, would have no more influence towards saving conversion than *Moses* and the *prophets*, who tho' they were dead, yet did speak. An *apparition* might terrify and alarm for a season, but would leave the heart the same as it found it.

There must be a stroke of omnipotence to change that. And where the power of the Lord is present, one means may do as well as another : but without that, all means will be in vain.

I will now leave *Dives* and *Lazarus* in their respective states, as the story here does. My business now is to speak a few words to your hearts, who are here present.

And in the first place, I would address myself to those of you, who hitherto have liv'd without God in the world : having perhaps been lovers of pleasure more than lovers of God ; and have never regarded or sought aright your everlasting concern. I know such as you are for speaking peace, peace, to your souls ; when there is no true, well-grounded peace. You do not love to have your cases examin'd into, or at all meddled with. You had rather live and die in an unawaken'd state : concluding such to be your enemies, and the wicked disturbers of your peace, who would fain warn you to flee from the wrath to come. But, my dear friends, bear with me,
while

while I discourse to you a little about your present danger. Very likely you may think yourselves safe: so did the rich man think all his life time. But was he ever the safer for this? Was not such a conclusion ruinous to him? And may it not be so to you also? If you were call'd to stand before God now, where is your righteousness? Your own will not do: and are you cloath'd with Christ's? You cannot say you are innocent and sinless in yourselves: can you then say that Christ has wash'd you from your sins in his own blood? Have you a sure and certain interest in him? And if you are neither guiltless in yourselves, nor thro' the merits of Christ, wherewithal then would you appear before God? Do not your own hearts condemn you? Is there not a secret cry within, saying, guilty, guilty? --If so, O let me in the next place, beseech you to apply yourselves to that Saviour, whom hitherto you have neglected and slighted. When conscience is sore, then is the time to come to the healing physician. Who can tell but the Lord has now alarm'd you, on purpose to bring you home to himself. If *Dives* had been ever truly awaken'd in his life-

time, no doubt but he would have come to *Jesus Christ* for salvation. And this I have to tell you for your comfort, that none are more welcome to Christ than *self-condemn'd* finners. He is very glad to see such. Their faces are comely and delightful to him, and their voices are pleasant. He would think it no trouble to have thousands of such daily coming round about his throne of grace. He has a fulness in himself, largely to satisfy all the various needs of such. He does not grudge to dispense his pardons to returning prodigals. And if he had had a mind that you should perish, he would not have left this *parable* upon record, nor have permitted me this day to open it unto you. For who can tell but he has design'd this very relation concerning *Dives* to be the *power of God* to the awakening of your dead souls, that so, fleeing to him, you might escape the damnation of hell.—For as Christ himself was not given for the condemnation of the world, so neither was any part of his gospel: but that the world thro' it might be saved.—Consider, O finners, *Dives* in hell has now got no overture of mercy, pardon or salvation. There remaineth for *him* no
more

more sacrifice for sins : but a certain fearful feeling of judgment, and fiery indignation, which devours the adversaries. But this is not the case with *you*. You are yet on this side eternity. There is a sacrifice remaining for such as you, even the slaughter'd *Lamb* : in whose blood there is redemption, even the forgiveness of sins. And tho' your sins have been heinous in their nature, and as many as the hairs of your head, or as the sands upon the seashore for number, yet if you are now thisday weary and heavy-laden with them ; the language of the blessed *Jesus* to you, is: *Come now let us reason together ; for tho' your sins are as scarlet, they shall become as wool : tho' they are red like crimson, they shall be as white as snow. For tho' I shew'd no mercy to Dives who liv'd and died in unbelief, and in the love of sinful pleasure, rejecting me, and choosing rather, for a portion, earthly enjoyments, than that righteousness, and peace, and joy in the holy ghost, which is the consequence of believing in me : yet I will shew mercy to you, O guilty sinners, if you are now sick of your sins, if you want salvation in my blood, if you hunger and thirst after my righteousness, if your poor consciences*

consciences are burden'd and distress'd, and nothing will ease or satisfy you but an interest in me. Your past sins shall not separate between me and you. They shall be as tho' they had not been. For behold, I even I am he that blotteth out your sins, and will remember your iniquities no more. I have died for you: and for your peace and salvation have shed mine own blood. Behold me: behold me. Look unto me, all ye ends of the earth, and be ye saved. Have I lov'd you, so as to die for you: and do ye think that I will not receive you, and have mercy upon you now, if you come unto me, and crave forgiveness, thro' my blood? As I live, I have no pleasure in the death of the sinner, but rather that the sinner should turn from his evil way unto me, and live. Come then, poor sinners; my heart, my arms are open to embrace you. I have been waiting long to be gracious to you. Now is the accepted time: lo! now is the day of salvation. Seek me, while I may be found: call upon me, while I am near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto me, and I will have mercy upon him, yea, I will abundantly pardon. For with me

there

there is forgiveness that I should be fear'd, and plenteous redemption that sinners should hope in my mercy. So that where your sins have abounded, my grace shall much more abound. My love and good-will to men is beyond all height and depth, and length and breadth. There is no measuring, no fathoming of it. It is a boundless ocean. Lift up your heads then, ye self-condemn'd despairing sinners. Believe what I am: believe what there is in me: believe my promises: believe my grace: believe me to be just such a Saviour as you want; an able, a willing, a wise, a tender, a faithful Saviour. Above all, believe me to be one, who will in no wise cast you out, upon applying yourselves to me. Come therefore unto me, all ye that labour and are heavy laden, and I will give you peace of conscience, and ye shall find rest to your souls. For this is the will of him that sent me, that every one that seeth the son, and believeth on him, may have everlasting life. So that tho' you have been fornicators, idolaters, adulterers, effeminate, abusers of yourselves with mankind, thieves, covetous, drunkards, revilers, or extortioners: yet of all these, if any one believeth on me, verily, verily I say unto you,

every

every such one shall have everlasting life, and shall not come into condemnation, but shall pass from death to life." Such are the words, such is the language of the friend of sinners, to all those who are waiting to see his salvation. Let this then encourage every one to apply to him, to wait upon him, and never to rest, till you have assuredly obtain'd mercy from him. Be thankful to the Lord that you are not yet in the woful condition of *Dives*. Look upon this as a token for good. And if the Lord by what you have heard, has alarm'd you, and prick'd you to the heart, yet be not discourag'd. Perhaps some of you are rich, and have been careless pleasure-taking men: so that your character answers to that of *Dives*, as face answers to face in the glass: and you may be apt to conclude against yourselves, *Surely then your end also will be like his*. But this does in no wise follow of necessity. For we are told that God will have all men to be fav'd: that is, Kings as well as beggars, rich as well as poor, &c. Tho' indeed the poor are remarkably chosen, and not many rich are call'd. Yet blessed be God, some are. Who can tell then, O man, but this is the day

day of thy calling? The hearing of the ruin of *Dives* may be the means of thy salvation. For if thou art now brought in earnest to cry out, *What must I do to be sav'd.* The answer is: *Believe on the Lord Jesus, and thou shall be sav'd:* together with happy *Lazarus*, and all the general assembly and church of the first-born, who have been washed from their sins in the blood of the Lamb :

To whom with the Father and the Holy Ghost be all honour and glory, world without end, *Amen.*

F I N I S.



ADVERTISEMENT.

IT is the Author's design, God willing, shortly to publish some more Discourses on several Subjects, which together with a general title-page, and preface by the Rev. Mr. Whitfield, which will be given out with the last discourse, may be proper to be bound up with this in one Volume.

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Also a brief Account of the Occasion, Proceſs, and Issue of a late Trial at the Assize held at Gloucester on the 3d of this Instant March, between some of the People called Methodists, Plaintiffs, and certain Persons of the Town of Minching-Hampton, in the County aforesaid, Defendants; in a Letter to a Friend.

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Our LORD'S GRACE

TO THE

THIEF UPON THE CROSS:

Consider'd in a

S E R M O N

On *LUKE* XXIII. 43.

Preach'd (in Substance)

To the *Colliers* in KINGSWOOD, and at
Smiths-Hall, in BRISTOL, on LORD'S-
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*Our LORD's GRACE to the THIEF
upon the CROSS.*

LUKE xxiii. 43.

*And Jesus said unto him, Verily I say
unto thee, To day shalt thou be with me
in paradise.*

THESSE words were spoken by the Son of God, while he was hanging on the cross, to one of the malefactors that was crucified with him. They are full of grace, and serve to testify in all ages what a tender compassionate heart the blessed *Jesus* has towards poor guilty sinners.

In discoursing on them, I would, by the help of the spirit, make some observations,

1. Relating to the person who speaks them.

2. Regarding the person to whom they are spoke. And,

3. Respecting the substance of the words themselves.

For the *first*: It may be observ'd, they were spoken by one, who was *God* as well as *man*; who therefore might have condemn'd the thief if he had pleas'd: and in order thereto might have set all his sins in array before him, his secret sins in the light of his countenance. He might have upbraided him with his original and actual sins, with the sins of his youth as well as those of his riper years, with his private as well as his open sins. As he was *God*, he might have brought to his remembrance his former forgotten sins, and set them home upon his conscience with an intolerable weight. Especially he might have judg'd him for his late theft, for which he was now executed. For *Jesus* was one that knew the whole heart, and the whole life of the thief: and instead of shewing mercy to him, he might have taken this opportunity of awakening his dead soul to a quick and lively sense of all his guilt, and might have sent him into the other world with a mind full of deep horror
and

and wrecking despair. He might have mark'd his iniquities, and dealt with him according to his sins: and then how would the thief ever have been able to have stood before him?—But this was not the errand of the blessed *Jesus* into the world. He had not the heart to condemn finners in his life-time: and much less would he do it now at his death. For he came *not to condemn the world, but that the world thro' him might be sav'd.*—So that tho' our *Saviour* is a strict and a holy God, yet he is said also to be *full of grace*. And *Christ's* being God, which one would have thought was an article that would have made against the thief, was the very thing that turn'd out in his favour. For none but God himself either would or could have shown such mercy to him. For had he stood at the mercy of men, they would have condemn'd him to the worst of deaths; and accordingly we find they did, without sparing him in the least. But when our *Saviour* comes to deal with him, he lays aside severity, and exercises mercy and grace. A kind of dealing quite different from that of men! Therefore 'tis said, *Isaiab* lv. 7, 8. *Let the wicked return unto the Lord, and he will have*

mercy upon him; and to our God, for he will abundantly pardon. And because God knew that such good and merciful usage was not like man's doings: therefore he immediately adds; *For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* If the woman taken in adultery had been to have receiv'd her judgment from men, they no doubt would have dealt with her according to strict justice; and would have ston'd her perhaps, or done something worse to her. But when the Saviour meets with her, he tells her, *I do not condemn thee: go thy way, and sin no more.*—If the sinner that came to Simon the Pharisee's house had stood at the bar of men, she would certainly have been condemn'd: but Jesus being God, and not mere man, says unto her, *Thy sins are forgiven.*—If the Samaritans who ungratefully refus'd to receive the Lord of life had fell into the hands of even so good men as James and John, they would have been consum'd by fire coming down from heaven: but the reply of the of-
fended

fended *Jesus* is only thus much, *The son of man is not come to destroy men's lives, but to save them.* Forbearance and goodness that could be found in none but God!—If we were to have been the judges of the *crucifiers* of our Lord, to be sure at least we should have been for crucifying them in return: but our Lord himself being of an infinitely better mind, *pray'd his Father to forgive them, as they knew not what they were doing.*—If we in our days were to meet with such a violent persecutor, as *Saul* once was, and had him in our power; very likely we should be for imprisoning him, or putting him to death here, and judging him to hell for ever hereafter: but *Jesus* meets with him as he was going to *Damascus*, and instead of striking him dead or sending him to hell, only says, *Saul, Saul, why persecutest thou me?* gives him a gentle rebuke, pardons his sins, and sends him away in peace.—So we have an eminent instance of the same in the thief upon the cross, now under consideration: who, tho' he found no mercy from men, yet obtain'd mercy from the Lord; because he was the Lord God, merciful and gracious, forgiving iniquity, transgression

gression, and sin.—His woful sentence from men was, *This day thou shalt be hang'd upon the cross*: his blessed sentence from *Christ* was, *This day shalt thou be with me in paradise*.

2. I would consider some things concerning the person to whom these words were spoken. And here, not to mention his being a sinner in common with the rest of the children of *Adam*, 'tis observable in particular (1.) That he was a man of a profligate, abandon'd character: for he is call'd in scripture a *malefactor* and a *thief*; one that deserv'd death by the law. And you know what sort of people thieves generally are. For theft is a sin that seldom goes alone. They that are thieves are usually withal drunkards, liars, swearers, whore-mongers, and sometimes murderers: and indeed what not? And 'tis not at all unlikely that this thief was guilty of more crimes than one. For very probably he stole from others in order to have wherewithal himself to gratify his own lascivious desires and wanton lusts: and in order to harden himself for the action of theft very likely he would drink to excess before-hand; and then lye
and

and swear afterwards in denying it. In a word, his being a thief implies a complication of sin. As for instance, in the (2.) place, 'tis certain, he was an evil company keeper: having one however, if not more evil companions, namely the other thief who died with him. So that he was one who when he saw a thief consented with him, and was a companion of destroyers. It might have been happy for him if he had rejected at once the first temptation of such company. Peradventure then he might never have come to that ignominious end.—And this by the way should be an example to all, especially young people, to take early care what company they associate with, lest they should unawares be led into the path of destruction. (3.) He was one who in all probability sinn'd against great light: being in a land where the will of God concerning moral actions was universally known. And the more light, the greater is the aggravation of the sin. And I believe it will be doing no injustice to the character of this thief, to say that he sinn'd with a high hand against the convictions of his own mind: which prov'd him still to be the greater sinner. (4.) He was
 one

one that was spiritually blind, and ignorant of *Jesus Christ* whom God had sent. Little did he think that that *Jesus* with whom he was going to be crucified, was the *Son*, and the *Christ* of God. Very likely, till he was better enlighten'd afterwards, he took *Jesus* to be some such a malefactor as himself. For in the (5.) place, it is said he revil'd the Son of God, and cast the same in his teeth as the wicked *Jews* and *priests* did. The evangelist *Luke* indeed does not relate this, but seems rather to contradict such an account of him: for he says that this thief rebuk'd the other for railing on *Christ*, so far was he from railing himself. But this is to be understood I believe of the time, when the Lord had touch'd his heart with grace, which was not till afterwards. For at first I believe it is certain that he rail'd with the other. For *Matthew* says positively that *the thieves which were crucified with Christ*, (meaning both of them) *cast the same in his teeth*. And *Mark* asserts the same, saying, *And they that were crucified with him, revil'd him*. They, that is, the two thieves; for none other were crucified with him: each of them therefore revil'd our Lord. For if
 one

one only had done it, it could not be said *they* revil'd him. The word *they* having an undoubted reference to more than one. These seeming different accounts of the *evangelists* therefore are I think to be reconcil'd thus; and I don't see how they can be *easily* reconcil'd any other way. At *first* they *both* revil'd; afterwards this one repented and began to check and rebuke his fellow. And if this be so, then this proves my first assertion: namely, that the poor thief who was afterwards converted, was at first a scoffer and derider of the Son of God, because he knew him not. And if he was so, this crime was certainly as heinous as his theft: and all the difference is, the one was a sin against God, and the other against man.—Upon the whole however, the thief is now prov'd to have been a very great sinner: and to be sure he had guilt, like a mountain, upon his soul. But when all his sins are put together, did they, or could they hinder the Son of God having mercy upon him? Was all his unworthiness a sufficient obstacle to prevent the love and compassion of *Christ* towards him? No, for we find in him an instance that where sin abounded

grace

grace did much more abound: that like as sin had reign'd in this thief unto death temporal, even so grace should reign thro' the righteousness of *Christ* unto his eternal life by *Jesus Christ* our Lord.

And this leads me in the 3d place, to consider the substance of these words that our *Lord* speaks to him. *Verily I say unto thee, To day shalt thou be with me in paradise.*

These words plainly imply that the thief's sins were now all forgiven him. He had hitherto been a child of wrath, an heir of condemnation. The guilt of his sins had lain upon him: and the wrath of God had hung over him. But now his death was abolish'd, and life and immortality was brought to his light. The sun of righteousness arose upon him with healing under his wings. The *Saviour* was discover'd to him as bearing *his* sins in his own body upon the tree.—I take it for granted that this thief was a hater of *Christ* at the first: and so would have continued, if *Christ* had not prevented him by his grace. But it seems as tho' our *Saviour*, having had thoughts of love towards

towards him from eternity, was now determin'd to make him a monument of his mercy: and therefore in the first place *secretly* touches his heart with grace. This appears evident from the manner of the relation. For first we are given to understand that he was a *reviler*. Then next we find that he could not bear to hear his fellow sufferer rail at *Christ*. Here then was the beginning of his change. From a *reviler*, he became a *reprover*. A plain token that our *Lord* was at work upon him! Very likely the other's jeers and scoffs were so notorious, that this man, having now by the grace of our *Saviour* an awful sense upon his heart of that God before whom he was about to appear, could not refrain from even rebuking him.—I hope none will be so bare-fac'd as to ascribe this beginning of the thief's change to his own *self*: for what good thing could there be in him, till it was put into him; or what good fruit could he bring forth, till he himself in his measure was made good? However, whatever others may do, I dare say the thief himself does now ascribe all his salvation from first to last to the free grace of God, without taking the least share to himself.

—After our *Lord* then had touch'd his heart, we find that he talks like a man of some serious thought. *For*, says he to the other, *Dost not thou fear God, seeing that thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss.* We may observe here what a notion the thief now had of himself: and how far also he goes in his notion of *Jesus Christ*. 1. With regard to himself, he looks upon himself as a very ill deserving sinner, and as one who was now justly punish'd for his crimes. He seems also to have the dread of God upon his spirit. Very likely as he was drawing nigh to eternity, things presented themselves before him in another view to what they us'd to do. As the guilt of his own sins came heavier and heavier upon him, so he found but little heart to upbraid any other: neither for the same reason could he bear to hear his fellow sufferer do so, who he knew was under the same just condemnation with himself. 2. With regard to his notion of *Jesus Christ*, he was now already convinc'd that he was an *innocent man* however, whatever he might be more. *This man*

man, says he, *hath done nothing amiss*. But he does not stand still here; as some do, who when they have own'd *Christ* to be a good innocent man, will go no farther. But the thief was one that grew in the knowledge of *Jesus Christ* the Saviour. Therefore it is not long before we find him calling him *Lord*: which title implies dominion and supremacy. For indeed *Jesus Christ* is the supreme potentate of the whole universe. *Lord*, says he, *remember me when thou comest into thy kingdom*. Which petition implies several things: 1. That the thief was now convinc'd he should be lost for ever, if *Jesus Christ* had not mercy upon him. He finds himself in a perishing state. He had been a sinner all his lifetime: and death and judgment were now approaching. And little opportunity had he now for amending his life, being fasten'd to the cross, where he was to die the death: so that he could have but small hopes of ever getting to heaven thro' his own new obedience. Wherefore in this plight what must he do? His body was dying: and therefore certainly it was his highest prudence to apply to *Jesus* for the salvation of his soul. This was his

only refuge. He was sure of perishing, if he did not betake himself hither: and perhaps he thought he could but perish, if he did. Therefore, says he to *Jesus*: *Lord remember me.*

2. This petition implies that the thief now believ'd that *Jesus Christ* was *God* as well as *man*. For without this belief, little would it have signified for him to have applied himself to him.—What an alteration is there now! A scoffer turn'd to be a believer! This teaches us what the grace of God can do. At first view, very likely this malefactor took *Christ* to be such a *fellow* as himself: but now his eyes being marvellously enlighten'd, he beholds his glory, *the glory as of the only begotten of the Father*. What veneration, think you, did this view work in the heart of the thief? And how ashamed was he now to find that that very person whom he had been deriding was none other than *his Lord*, and *his God*.

3. Consequently he believed *Christ* to be an *able* Saviour: one that had it in his power to save *him* in particular. As tho' he had said: "Lord, I perceive thou art
" now crucified in weakness; but I be-
" lieve thou wilt be raised again in power,
" and

“ and that all power in heaven, and in
 “ earth will be given unto thee, and that
 “ thou wilt have a kingdom which shall
 “ be everlasting, and a dominion, where-
 “ of there shall be no end. Men do with
 “ thee as they list now, but shortly thou
 “ shalt reign over all, as God blessed for
 “ evermore. And tho’ thou seemest to
 “ have no power to save thyself now, yet
 “ I firmly believe thou wilt shortly have
 “ power to save both me and whomso-
 “ ever thou wilt. Therefore *Lord, re-*
 “ *member me when thou comest into thy*
 “ *kingdom.*

4. Which implies also that the thief
 believ’d our *Saviour’s willingness* and
readiness to hearken to his petition. He
 guess’d that he had now met with one
 who was full of grace. Men had shew’d
 him no mercy : but he had now found a
 dying *Saviour*, from whom he could not
 help having expectations of grace. Here
 was one hanging upon the cross by him,
 whose body was broken, and whose
 blood was now shedding, for the remissi-
 on of the sins of many : who himself was
 now condemn’d, that the world through
 him might be saved. Now was the time
 then for the thief to sue for mercy: grace

was pouring down from heaven, and he puts in for a share. Redemption was now plenty: and the wells of salvation, even the wounds of *Jesus*, were set freely open. And now is the time for the thirsty thief to come and draw water. It rains blood, and the thief sets himself to catch a drop. The fountain is open, and he must needs go in and wash—Here was a day of grace indeed, to the poor thief! And he does not let it slip, but cries for himself, *Lord remember me.*

And here let it be observ'd that if the thief did hunger and thirst after righteousness, and pant after an interest in the *Lord's* mercy, yet still it was the grace of the *Lord* that made him to do so. In the point of his salvation, he was not before-hand with the *Lord*. For the *Lord* put it into his heart to pray this petition. He had a mercy to bestow upon him, and he would give it to him in a way of seeking. For our *Lord* seems to take a delight in encouraging seeking. And he never engages any one's heart to seek, but with a real design to answer. Hence there is such an infallible connection between *seeking* and *finding*, *asking* and *receiving*, *knocking* and *having it open'd*
unto

unto us. Because wherever any one's heart is thoroughly engag'd to pant after the *Lord*, this itself being the *Lord's* work, the *Lord* will take care to satisfy those desires which he himself has implanted. Thus the *Lord* dealt with the thief. He engag'd his heart towards himself, and would not afterwards disappoint him in his expectations. For our *Saviour* does not use to win people's hearts with a view to deceive them. He is thoroughly in earnest with regard to his overtures of mercy to poor *needy* sinners.

Very likely as our *Saviour* was hanging upon the cross by this poor man, he took opportunities of talking to him; and hereby let him know who he was: (the *Spirit* at the same time inwardly convincing him.) Our *Saviour* might let him into the design of his coming into the world, and might also open his understanding to understand the *scriptures*. He might acquaint him with his hearty affection towards sinners in general, and himself in particular: and in a word, in this interval, might reveal unto him the whole mystery of man's redemption by his blood. " *Precious soul*, might Jesus say to him, *thou art now going into eter-*
nity

nity to appear before God the judge of all. And if thou diest with the guilt of all thy sins upon thee, the load will sink thee lower than Tophet. But I will not speak to condemn thee : for behold I bring thee glad tidings of great joy. God hath so loved the world that he hath given his only begotten son, that sinners who believe might not perish, but have everlasting life. And lo ! I that speak unto thee am he. God my Father hath laid upon me the iniquities of all, for whom I undertook. Here I die a just person, in the room and stead of such as are unjust. I bear the sins of many. I am lifted up upon this cross as an offering and a propitiation. I am the lamb of God, slain as a sacrifice, to atone for the sins of the world, and to make reconciliation for the people. And tho' I am now suffering this ignominious, painful, and cursed death, yet I am the first and the last, the prince of the kings of the earth, who love poor guilty sinners, to such a degree, that rather than sin shall be their ruin, I will wash them from it in my own blood. It is not long before I shall enter my kingdom, and then by the holy ghost I will sprinkle my blood upon all nations, and I will shew mercy unto thousands."

Where-

Whereupon the thief understanding this, immediately puts up a petition for himself; saying, *Lord, remember me in particular, I pray thee, when thou comest into thy kingdom.* O, thinks he, how happy am I to see such a day as this! What a blessed death am I like to be brought to! The cross, which I thought cursed, will, I trust, prove a blessed cross to me. Little did I think that my theft would be over-rul'd so as to be a means of bringing me to the happy sight of the CHRIST of GOD, the Saviour of the world. And now if I can but get an interest in his precious blood, how more than happy shall I be to all eternity! The Saviour's reply to him was wonderful. *This day, says he, shalt thou be with me in paradise.* At which most gracious words, no doubt, the poor thief's heart within him leap'd for joy. His fears were now all entirely scatter'd: his guilt clearly remov'd: and his soul was made perfectly whole by this one word from the Saviour. A precious promise, that was worth more to the thief than thousands of gold and silver! If all the world had been offer'd to him, it would have been nothing in comparison of this. Yea, a pardon from
his

his temporal death and execution would by no means have been so welcome to him as this one word from the mouth of his dear *Lord*. He had now his heart's desire. The poor soul was fully satisfied. In his life-time he had been *robbing* others, seeking the goodly treasures of this world: but now he had found the treasure of the kingdom, and the pearl of great price. And so was he fill'd with joy and peace, and strong consolation in believing the word of *Jesus*, that very likely, he might almost forget the anguish and pains of his body, which was now nail'd to the cross: and utterly disregard his present sufferings, which he found but light when compar'd with that far more exceeding and eternal weight of glory, which now begun to be reveal'd in him.—O the blessedness of this thief! He was now one of those, whose sins were forgiven, whose iniquities, were cover'd, and unto whom the *Lord* would not impute sin.

And as his sins were forgiven, so he had a *sense* of it too. He was *assur'd* that he had found mercy from the *Lord*. Our *Saviour* told him so, and he believed the report. So that if any one had gone to the thief, and ask'd him, saying,
Friend

Friend, are your sins forgiven? He might very justly have answer'd, Thro' grace they are all forgiven, and this day I shall go to heaven. Many carnal self-righteous people, no doubt, would have been angry and fill'd with envy at such an answer. And if any such had been there, and had heard him express himself in such a strong manner, they would in all probability have bid him hold his tongue, and not talk so presumptuously.—As if they were to have said: *Friend, take care what you say. Pray how can you be sure of going to heaven? Consider, you have liv'd a very wicked life. You have been guilty of a great many sins. You ought therefore to be humble, and not to talk in such a confident way, as tho' you were assur'd of salvation. It looks like blasphemy for you to speak so.—If indeed you had liv'd all your life time a sober, virtuous and religious life, you might then have good hopes of being sav'd. But as the case stands now, it is far otherwise: therefore you should be cautious as to what you say.* But such counsel as this would not have hindered the pardon'd thief from telling what the *Lord* had done for his soul. For if he had been a great sinner, the grace of
Christ

Christ would be so much the more magnified in his being forgiven. Those people have very poor notions of our *Lord's* grace, who think it cannot extend to the chief of sinners. Whereas indeed, more glory is brought to him when he pardons and receives such, than when he is gracious to others.—And must the happy thief hold his tongue, and be silent when he had found redemption in *Christ's* blood, the remission of all his sins? Rather, should not he have the liberty of publishing with the voice of thanksgiving, and telling of all God's wondrous works?—And may not every one also, who has found mercy from the *Lord*, with humble and prudent boldness, take the same liberty?

And now, my brethren, let us behold what a goodly and blessed prospect the believing thief had before him: as it were a feast of fat things, of wine on the lees well refin'd? The twelve disciples had had the favour of eating the holy supper with our *Lord*. They had the sign: but this happier thief had the thing signified, even the substance itself. He had a crucified *Christ* presented both to the eyes of his mind, and to the eyes of his body at the same

same

same time. And while he was outwardly gazing upon the *Saviour*, whose body was now hanging upon a cross of wood next to him, how, think ye, did he inwardly feed upon the flesh of *Christ* by faith? What large draughts of salvation did he drink from that precious blood that was flowing just by him? The thief had now bread enough, and to spare: and a hearty welcome, no doubt, from *Christ* himself, saying, *Eat, O my friend; drink, yea drink abundantly, O my beloved. For my flesh is meat indeed, and my blood is drink indeed.*—Now and then perhaps a thought might come into the poor thief's mind concerning his past sins, and the devil might offer to distress him hereby: but if ever this happen'd, he had a full *Saviour*, a bleeding *Saviour*, to whom he might immediately betake himself, and find peace and comfort again. In such a respect he had the outward evidence of his eyes and the inward evidence of the *Spirit* to satisfy him.—“*If I have broke the law, thinks he, here is one by me, who has obey'd it perfectly: and this I believe was in my room. If my sins have deserved God's wrath and everlasting punishment, behold! my great surety is offering it in my stead. If I have no*

righteousness of my own to justify me before God, behold he is near that justifieth me, and the LORD my RIGHTEOUSNESS is reveal'd here, even Christ, who is evidently set forth to my view, crucified before me. If I do not deserve heaven, my suffering Jesus purchases it for me. If I in myself am a black sinner, in Christ I am comely. And tho' God may behold iniquity enough in me, if he were strict to mark it; yet looking upon me in Christ, he does thro' grace behold me as spotless and as righteous, as if I had never sinn'd against him at all. So that if I am condemn'd, it is enough for me that Christ is here a dying. And for a confirmation of all this to my soul, witness the cross, the wounds, the blood, the groans, the promise, of this my incarnate God who is now hanging by me upon the cross, and who has graciously assur'd me that I shall be with him this day in paradise." By such faith as this, the thief might be able to quench all the fiery darts of the devil: and for certain at last he overcame him by the blood of the *Lamb*. Tho' it is very likely indeed that he had some strong contests first, especially perhaps during that time of darkness from the sixth hour to the ninth,

ninth, at the last of which hours our *Saviour* cried out, *my God, my God, why hast thou forsaken me.* This solemn complaint of our *Lord's* might perhaps, not a little, surprize this poor man, and try his faith to some purpose. He might, 'tis likely, begin to think, (and Satan, no doubt, ready to prompt him to the same) *Ab, where am I now? This Jesus that promised me paradise a little while ago, is now forsaken of God himself: and to be sure then he is not able to fulfil his engagement with respect to me.* But such trials and combats are often good for believers. For their heavenly Father sees that they have frequently got a great deal of self-confidence and self-righteousness and self-conceit mix'd with their faith, of which they have great need to be strip'd: and therefore he permits trials and temptations, which sift them, and convince them what they still are when left to themselves. Thus peradventure it might be with this thief. He had had great communications of grace from the *Lord*, and it might not be amiss for him, in his measure, to be baptized also with the baptism, wherewith his *Lord* was baptized. Be this as it will, with regard to

inward temptations, 'tis certain however that he shar'd in the same bodily sufferings and the same bodily death as our *Lord*. In this respect therefore he had a fellowship with *Christ* in his sufferings, being made conformable unto his death: for he was crucified together with our *Lord*. And this might make him love *Christ* the better, because he knew somewhat experimentally how great the sufferings of *Christ* must needs be for him. For indeed sufferings in general answer these two glorious ends, when they are sanctified. 1. They empty us of ourselves. And 2. They endear *Christ* to us; as we do, in them, taste something of his cup. And the more we know of what he suffered for us, the more we shall know of his love to us.

But think now, my brethren, upon the whole, what wonderful fellowship pass'd and repass'd between these two persons upon their crosses, *Christ* and the *thief*. No doubt but there was much sweet conversation between them, which we have not recorded. And *Christ*, who had been a friend of sinners in his life-time, was now eminently so at his death. For I am apt to think it is impossible to conceive

ceive what love and grace flow'd from the heart of *Christ* to the poor believing sinner: and on the other hand what strong returns of love flow'd from him to *Christ* again. I doubt not but our *Saviour* had a peculiar regard to this thief, as he was one who was a *present reward* to his sufferings. His righteous soul was in travail. And the issue of it is, a thief becomes a saint. As I suppose, he was the first-fruits of our *Saviour's* passion: and in him the *Lord* saw of the travail of his soul, and was satisfied. And as the child is peculiarly dear to its mother, who has endured such agonies in the bearing of it: so was this thief to *Christ*. And in allprobability, he was the first whom our *Lord* welcom'd into paradise, after his bitter sufferings were ended.—Our *Lord* dies first, as we may gather from the story; and goes immediately to paradise. For when the soldiers came to break their legs, 'tis said, *they brake not the legs of Jesus, because he was dead already*: implying that he was survived by the two thieves, a little however; and that he gave up the ghost first. But answere did his departing Spirit go? He himself says, *Father into thy hands I com-*

mend my spirit. And again : he tells the thief, *To day thou shalt be with me in paradise.*—As tho' he had said, *To day I shall be in paradise myself, and thou shalt be with me there too.* But where is this *paradise*?—The *Apostle Paul* intimates to us, that it is the same as the *third heaven*. For says he, 2. *Cor.* xii. 2, 3, 4. *I knew a man in Christ above fourteen years ago,—such an one caught up to the third heaven.* And further he explains himself thus: *And I knew such a man.—how that he was caught up into paradise.* So that *paradise*, it seems, and the *third heaven* are the same. Here it was then that our *Saviour* went, and the thief soon follow'd him. He staid in no *purgatory* by the way. There was no occasion for that; since he had already been thoroughly wash'd from all sin in the blood of *Jesus*. Neither did he stay in any intermediate state whatsoever; but went directly to heaven, even the third heaven. For some make a distinction between *heaven* and *paradise*: as tho' the latter were a lower state for the first reception of souls, and the former a more perfect one for the farther reception of souls afterwards: But I can see no foundation for this in the scripture, any more than

for the doctrine of purgatory, to which this seems somewhat akin.—However let paradise be where it will, or what it will, it was where the *immediate presence* of *Christ* should be; and this was enough for the poor thief: who no doubt could say, *Whom have I in heaven but thee O Lord, and there is none upon earth that I desire besides thee.* Thou shalt be *with me*, says *Christ* to him. This made the thief happy so long as he was in this world, being hereby deliver'd from the fear of death and of hell: and the fulfilment of it made him happy in the other world. His communion with *Christ* was begun here, and perfected above. And so it must be with all who ever hope to see the face of the *Lord* with comfort. There must be a participation of *Christ* here: or else no enjoyment of him for ever hereafter. For in vain do those people look for heaven, who have no interest in *Christ*, nor so much as seek for it. He says, *I am the way: and no man cometh to the Father but by me.* You may well be afraid of death, and of going to hell afterwards, if you have never spiritually known the son of God, nor had him reveal'd in you. But it was not so
with

with the blessed thief. He had a sure and certain interest in *Christ*. So that he triumph'd *in his Saviour* here, and *with him* in heaven. His fellowship and saving acquaintance with *Christ* began upon the cross, and lasts to all eternity. What a world of love and blissful enjoyment is this redeemed thief *now* in. Compass'd in the sweet arms of his *Saviour*, and resting in his bosom for ever! Before the throne of God, blessing and praising the electing love of the Father, and the dying redeeming love of the son to all eternity!—Thus, my brethren, is his happy soul employ'd even at this hour.—And, O, methinks, if he were for a little season to come down now, and preach among you; how would he make application of the truths you have been hearing concerning himself to your hearts in an especial manner at this time. How would he exhort you all, that are distress'd with guilt, to come and prove the same loving *Saviour*, who was so abundantly gracious to him. O come, might he say, *taste and see how good the Lord is. I have found him to be so of a truth, t^h I am indeed the chief of sinners: but the grace of our Lord was exceeding abundan-*

And I am a witness that Christ Jesus came into the world to save sinners. And for this cause I obtain'd mercy that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

Well then, my dear friends, if this be so, permit me a little to address you in such language as I suppose the blessed thief himself would, were he here to preach to you now. And in the

First place: From what you have heard may be gather'd glad tidings of great joy and comfort to the worst of sinners. Particularly, if there were any condemn'd malefactors here, what a blessed door of mercy is there set open to such. The condemn'd thief did but ask, and in his distress call upon the *Lord*, saying, *Remember me when thou comest into thy kingdom*: and the *Lord* immediately did for him more than he ask'd. He not only heard him, and granted his request, but also exceeded all that he could think or expect. He only desir'd to be *remember'd* by the *Lord* when he should enter his kingdom: and the *Lord's* answer implied, that he would not only

remem-

remember him, but more than that, he should be *with him* there; that as he had now a sight of him in his deepest humiliation, he might also behold him in his glorious exaltation, and see him as he really was.—Let this then encourage you to call upon the name of the same *Lord Jesus*. Put him in mind of his mercy to the lost undone thief. Say unto him, *Lord remember me, now thou art in thy kingdom. Hast thou not one blessing in store for me, even for me also?* Believe it, the *Lord* did not give away all his grace to the thief, so as to leave none for thee, O guilty sinner. For blessings are not so scarce with *Jesus*, as they were with *Isaac*. He could afford but one that signified much: but *Jesus* keepeth mercy for thousands. Believe then, O sinner, O guilty criminal, whoever thou art, that there is grace enough in *Christ* for thee also.

Yes, you will say perhaps, but how shall I come at it? If I were so near to Christ's cross as the thief was, I might then have hopes. But I am at a great distance from Christ now. He is in heaven, and I am upon earth. And if I do pray to him, how shall I know whether he bears

bears me or no : or, if he bears, perhaps that will be all : he will not answer : or if he should answer, how shall I know, or understand what his answer is. Must I expect a voice from heaven ? No, there is no occasion for that. The *Lord* now speaks by his spirit in the heart. He speaks peace, pardon and comfort into heavy-laden mourning souls. His various and precious promises are upon record. The spirit takes these, and applies them with a supernatural, irresistible, and divine power to the hearts of believing sinners. This is the peculiar office of the spirit of God. He is come into the world to answer the end of *Christ's* personal appearance and ministry here. But the world knows him not and owns him not, no more than they knew or own'd *Jesus* himself. And the gracious words that *Jesus* us'd to speak with his mouth, the same does the *holy ghost* repeat spiritually even to the end of the world. And this *spirit* thou shalt have, if thou with all thine heart askest him of God. And if thou art in distress by reason of thy sins, he shall witness the same peace and strong consolation in thy heart, as the gracious lips of our *Saviour* did to
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the thief upon the cross. Fear not therefore; if thou art as great a sinner as he was, there is the same *Jesus*, the same blood, the same righteousness, set before thee as was before him.—And blessed are they that have not seen, and yet believe.

2. From what has been said, we may gather a pregnant proof both of God's sovereign election and free justification. For in the thief we have an instance of both. For *his* being taken and the *other* left, was a proof of election: and his being accepted, without any previous good works or merits, is a proof of God's freely justifying him. How sovereign is the Lord! Who might say unto him, what dost thou? He had two heinous sinners before him. He asks counsel of none, how he shall deal with them. According to his own pleasure he might have taken both, or either, or neither. For he does as he pleases in the armies of heaven, and among the inhabitants of this world. However to shew his sovereignty, he takes one of the thieves, and leaves the other. He dealt unjustly with neither: but shews mercy to one. So that one remains a scoffer, while the other is turn'd to be a believer. This should teach every

every one to bow down to *Christ*, who has power to kill and power to make alive : power to save and power to destroy.

3. Notwithstanding this, whosoever truly cometh to *Christ* shall in no wise be cast out: even tho' it be at the eleventh hour. There is hopes for sinners even on their death-bed. The thief was just going out of the world, yet it was not too late for him to obtain mercy. And as has been often observ'd, we have *one* instance of this kind, that no late penitent might despair: and *but* one, that is none might presume, from a notion, that if they put off repentance and faith to a death-bed, there would be grace and mercy enough for them then.

4. From what has been said, you may learn what it is that will make a person really to hate and forsake sin: even the grace of *Christ*. Nothing short of this, will do to purpose. If ever so many persuasions or threatnings had been made use of in order to change the thief's heart, all would have been ineffectual without the grace of *Christ*. But when that was discover'd to him, when the riches of *Christ's* love were made known to him, when our Lord had given him the assurance of paradise and of the enjoyment of himself there,

the thief had then somewhat else to desire and love, besides sin. For when once his heart was engag'd to *Christ*, he grew sick of sin. So that if he had been left to his choice and liberty, he would not have return'd again to his evil course of thieving. He had now the treasure of the kingdom, and therefore had no occasion to steal the little trifles of this world. And so it is, that the possession of *Christ*, and his grace, does in all respects bring about the cure of the love of sin in the heart. 'Tis true, that where sin abounds, grace does much more abound: but then 'tis equally true, that where grace abounds, an utter aversion to all sin abounds also. For the same spirit that seals pardon to a sinner, does always add therewithal: *Go thy way, and sin no more.*

5. In the last place: From this instance of the redeemed thief, compar'd with some other scripture-accounts, we may gather, what sort of people many of the inhabitants of heaven will be made up of; even of some of those that were the most *notorious* sinners in this world. Multitudes that are now glorified saints in heaven, who are standing before the throne of God, shining in perfect holiness, and full of the enjoyment of God and *Christ*,

Christ, were once, before their conversion here on earth, no doubt, some of the vilest of all mankind. Yonder stands one blessing and praising God now, who once used to rob and pilfer. There stands another, who was a fornicator. There another, who was an adulterer. There another, who abus'd himself with mankind. — Yonder stands a number of those, who were once drunkards; there a number, who were once covetous: and there, such as were once idolaters, effeminate, revilers, and extortioners, 1 *Cor.* vi. 9, 10, 11. Look upon these in the two different views, namely, what they once were, and what they are now; and the consideration becomes very striking and affecting. To view the glorified saints in heaven, who would think that they had ever been such vile sinners here on earth: and to view vile sinners here on earth, who would think they should ever be made such glorified saints in heaven! And yet so it is. And much glory is hereby brought to the abounding grace of God, and to the meritorious blood of the Lamb. For creatures so vile to become creatures so glorious is worthy of the wisdom, goodness, and power of an infinite God. — Let this thought encourage none to con-

tinue

tinue in sin: for to such there remains nothing but a fearful expectation of wrath. But let it rather encourage poor returning, repenting sinners, who are heartily willing to part with all sin that they might gain Christ, by no means to despair of the boundless mercy of God in Christ Jesus. For *yet there is room.* And let such a sinner think within himself: ‘ *If there are so many now in heaven, who were once as unlikely as I now am, who knows then but I may have a share among those blessed saints also. Be of good cheer then, O my soul, and humbly and patiently wait, till mercy’s gate shall be open’d unto thee likewise. And then tho’ thou art vile, and unworthy now, thou shalt forever be reckon’d amongst the redeemed of the Lord, and have an eternal inheritance among all them that are sanctified.*’

Which, may God grant to us all for Christ Jesus’s sake, to whom with the Father and the Holy Ghost be all honour and glory throughout all ages, world without end. *Amen.*

A N
A N S W E R

T O
E V E R Y M A N

That asketh a

R E A S O N

Of the H O P E that is in us.

*Which things we speak, not in the words which man's
wisdom teacheth, but which the Holy Ghost teacheth,
1 Cor. ii. 13.*

The SECOND EDITION.

Written by

J O S E P H H U M P H R E Y S.

B R I S T O L :

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and at the *Tabernacle* in LONDON.

PREFACE by the Rev. Mr. *Whitefield*.

THE *Apostle* tells us there are different Gifts, but the same Spirit. And it is with no small Pleasure that I frequently consider what a holy Variety there is, as to their Gifts, among those who by the World in Contempt are called Methodist Preachers; and to whom I am in an especial Manner connected. Some may be properly stiled Sons of Thunder, while others of them seem more peculiarly to claim the Title of Sons of Consolation. One has got the Gift of Exhortation, while another is more enabled to open properly the Scriptures of Truth. Mr. Humphreys, the Author of the following Questions and Answers, seems to excell in the latter. I trust they will be bless'd to many. They are plain and simple. I think they need no Recommendation. Read and judge for your-selves, into whose Hands this little Manual may come, and then I doubt not but you will be like minded, in this Respect, with

Your Soul's Well-wisher,

G. W.

THE AUTHOR'S PREFACE.

MY design in publishing this is to bring a few of those important scriptures to notice, which are generally over-look'd, or at least but little minded by the common people.

They are plac'd in the following method, that by the blessing of God, they may strike the greater conviction into the hearts of those that read them.

A thing of this kind might undoubtedly be done by an able hand. But instead of a better, let this take place. And let all that love Zion, pray the Lord JESUS to bless it, for the spreading his glorious name and gospel in this cloudy and dark day.

If it be own'd to this purpose, perhaps I may be encouraged thereby to attempt some-thing another time of the same nature. In the mean while I subscribe myself, courteous reader, thy friend and servant, for JESUS's sake,

Chedworth,
Dec. 10, 1743.

J. H.

An Answer to every Man that asketh, &c.

Q. I Am glad to see you: pray how do you do?

A. By grace I can say, that not only my body prospers and is in health, but my soul also prospers,
3 *John ii.*

Q. How spiritual you talk! what, you are one of this *new way*, are you?

A. This I confess, that after the way which men call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets, *Acts xxiv. 14.*

Q. You are a *Methodist* then, I suppose?

A. I trust I am one of those that are called the children of the living God, *Rom. ix. 26.*

Q. Will none then be sav'd, think you, beside yourselves?

A. God forbid! For JESUS! was slain, and hath redeemed *Sinners* to God by his blood, out of every kindred, and tongue, and people, and nation; and hath made *them* kings and priests unto God, *Rev. v. 9, 10.*

Q. But I suppose, whatever becomes of others, you do not doubt but *you* shall be saved?

A. We do indeed live in hope of eternal life, which God that cannot lie promis'd before the world began, *Tit. i. 2.*

Q. What have you to ground your hope upon?

A. Christ is, in us, the hope of glory, *Col. i. 27.*

Q. Have you got Christ then?

A. My Beloved is mine, and I am His, *Cant. ii. 16.*

Q. You not only *hope* then, but you are *sure* of being saved through Christ?

A. I know that my Redeemer liveth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, *Job xix. 25, 26.*

Q. And do you indeed *know* that you are a child of God?

A. The Spirit itself beareth witness with my spirit that I am a child of God, *Rom. viii. 16.*

Q. How came you by this assurance?

A. By grace through faith, *Eph. ii. 8.* — We have receiv'd the Spirit of adoption, whereby we cry, *Abba Father, Rom. viii. 15.*

Q. May I have this gift?

A. Ask, and it shall be given you, *Mat. vii. 7.* Who-soever calleth upon the name of the Lord shall be saved, *Acts ii. 21.* And if we being evil, know how to give good gifts to our children, how much more shall our heavenly Father give the Holy Spirit to them that ask him? *Luke xi. 11.*

Q. I shou'd like to be one of you, but you are a people so *very particular.*

A. We are indeed a peculiar people, *1 Pet. ii. 9.* a foolish nation, by whom the Lord provokes many others to jealousy and anger, *Rom. x. 19.*

Q. I have heard great talk of the *methodist* ministers: what are they?

A. They are ambassadors for Christ, as though God did beseech sinners by them, they pray them in Christ's stead to be reconciled to God, *2 Cor. v. 20.*

Q. But why do they preach in fields and barns, and such-like places?

A. 1. Because they are put out of the synagogues, *John xvi. 2.*

2. Because the Most High dwelleth not in temples made with hands, *Acts vii. 48.* But the hour is now come, when the true worshippers do worship the Father in spirit, *Job. iv. 23.*

3. Because Christ and his Apostles preached without doors as well as within, *Mat. v. 1. Acts xvi. 13.*

4. Because where two or three are gathered together in the name of Christ, there is he in the midst, *Mat. xviii. 20.*

Q. But why do they *go about* preaching?

A. Because God, by them, would now command all men every where to repent, *Acts xviii. 30.* They see the whole world lying in wickedness, *1 John v. 19.* And therefore knowing the terrors of the Lord, they persuade men, *2 Cor. v. 11.* They would preach the gospel to every creature, *Mark xvi. 15.* Like Jesus him-

himself, who went about all the cities and villages teaching and preaching, *Mat.* ix. 35.

Q. But I am told they do mischief about the country, causing divisions in families and churches.

A. Think not that Christ came to send peace on earth: I came not to send peace, says he, but a sword (i. e. *My gospel will prove in the event to be the occasion of much division.*) For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be those of his own household, *Mat.* x. 34, 35.

Q. I understand they are very young men.

A. Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? *Mat.* xxi. 16.

Q. I hear also they are weak and unlearned men.

A. God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despis'd hath God chosen. *1 Cor.* i. 27. 28.

Q. But 'tis objected also, that they do not preach exact and regular.

A. They come not with excellency of speech or of wisdom. For their speech and their preaching is not with enticing words of mans wisdom: but in demonstration of the spirit and of power, *1 Cor.* ii. 1: 4.

Q. But surely if they were good ministers, they would not be so universally despised as they are.

A. They, like the primitive ministers of Christ, are made as the filth of the world, and are the off-scouring of all things unto this day, *1 Cor.* iv. 13. Yea, like Christ himself, they are rejected of the builders, *Luke* xx. 17.

Q. But what became of people before these arose: surely they did not all go to hell?

A. Secret things belong unto the Lord our God, *Deut.* xxix. 29. Who at no time hath left himself without witness, *Acts* xiv. 17. And if there have been times of ignorance, he hath winked at them: but now commandeth all men every where to repent, *Acts* xvii.

Q. Pray tell me, what do these Ministers preach?

A. They preach, 1. That there is none righteous, no not one, *Rom. iii. 10.*

2. That no man cometh to the Father, but by Christ. *John xiv. 6.*

3. That Jesus Christ shed his blood for many, for the remission of sins, *Mat. xxvi. 28.* And

4. That through his name, whosoever believeth in him, shall receive remission of sins, *Acts x. 43.*

Q. I find these ministers have not so great a variety in their sermons as other ministers have.

A. Because they are determin'd not to know any thing among the people, save Jesus Christ, and him crucified, *1 Cor. ii. 2.*

Q. But are there not some wicked men that go about in their name?

A. Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, *2 Cor. xi. 13.*

Q. You mention'd just now *the remission of sins.* Pray tell me, is there such a thing as having our sins forgiven?

A. There is forgiveness with God, *Psal. cxxx. 4.* In Christ we have redemption through his blood, the forgiveness of sins, *Eph. i. 6.* As far as the east is from the west, so far hath the Lord removed our transgressions from us, *Psal. ciii. 12.*

Q. I own this is very happy for those who experience it.

A. Even as *David* says, Blessed are they whose iniquities are forgiven, and whose sins are covered, *Rom. iv. 7.*

Q. But perhaps this was a privilege belonging only to holy men of old, and not to any in these days.

A. We believe that through the grace of the Lord Jesus Christ, we shall be saved even as they, *Acts xv. 11.* For the same Lord over all is rich unto all that call upon him, *Rom. x. 12.*

Q. How may we attain to the forgiveness of our sins?

A. The Son of man hath power on earth to forgive sins, *Mat. ix. 6.* Come unto me therefore, says Christ, all ye that labour and are heavy-laden, and I will give you rest, *Mat. ix. 28.*

Q. But

Q. But he is now in heaven, and how can we come at him there?

A. You are to understand that the Lord is *nigh* unto all them that call upon him in truth, *Pf. cxlv. 18.* And tho' he is now in heaven, yet his hand is not shortned that it cannot save, neither is his ear heavy that it cannot hear, *Isa. lix. 1,*

Q. Perhaps if a very vile sinner does go to him, he may yet miss of mercy.

A. Him that cometh to me, says Christ, I will in no wise cast out, *John vi. 37.*

Q. Surely this Lord Christ is very gracious.

A. Indeed he is gracious, and full of compassion, *Pf. cxlv. 8.* For as the heaven is high above the earth, so great is his mercy towards them that fear him, *Psalm ciii. 11.*

Q. I should be glad to hear something farther of this Christ: for to me he seems to be no common person.

A. Indeed he is none other than *God himself manifest in the Flesh*, *1 Tim. iii. 16.*

Q. Did the almighty God then become a man?

A. The Word was God, *John i. 1,* and the Word was made flesh, and dwelt among us, *14th verse.*

Q. How came he to condescend thus?

A. Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich, *2 Cor. viii. 9.*

Q. This was great humility.

A. Yes indeed was it. For though he was in the form of God, and thought it not robbery to be equal with God, yet he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, *Phil. ii. 6, 7.*

Q. And was this the same that died upon the cross?

A. Yes. For being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, *ibid 8.*

Q. Did God then die?

A. Hereby perceive we the love of God, because he laid down his life for us, *1 John iii. 16.*

Q. This is very strange doctrine.

A. With-

A. Without controversy great is the mystery of godliness 1 *Tim.* iii. 16.

Q. Are we bound to believe that Christ is God?

A. If ye believe not that *I AM*, (*ὅτι ἐγὼ εἰμι*) says Christ, Ye shall die in your sins, *John* viii. 24.

Q. Is the name *I AM* given to none but God?

A. *Moses* said unto God, behold, when I come unto the children of *Israel*, and say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? What shall I say unto them? And God said unto *Moses*, Thus shalt thou say unto them, *I AM* (*אֲנִי הוּא* from *הוּא* the same as *הוּא* from whence comes *יהוה* that incommunicable name of God, which is given to none but himself) hath sent me unto you, *Exod.* iii. 13, 14.

Q. But is it certain that this same title belongs to Christ?

A. *Jesus* said unto the *Jews*, Verily, Verily I say unto you, Before *Abraham* was, *I AM*, *John* viii. 58.

Q. I thought Christ was the Son of God, and not God himself.

A. Christ and his Father are one, *John* x. 30.

Q. But if Christ was such a divine person, how came he to suffer so much as he did?

A. He suffer'd for sins, 1 *Pet.* iii. 18.

Q. For whose sins?

A. He was wounded for our transgressions. *Isa.* liiii. 5.

Q. What, then he who was innocent, suffer'd in our room who were guilty?

A. Yes verily: he suffer'd the just for the unjust, 1 *Pet.* iii. 18.

Q. But what was this for?

A. That he might bring us to God, *ibid.*

Q. I suppose then that we should never have come to God, if Christ had not died for us.

A. Without shedding of blood is no remission, *Heb.* ix. 22.

Q. So then, though we are finners, we can be saved now by Christ?

A. This is a faithful saying, and worthy of all acceptance, that Christ *Jesus* came into the world to save sinners, 1 *Tim.* i. 15.

Q. Are

Q. Are all mankind finners ?

A. All have sinned, and are come short of the glory of God, *Rom. iii. 23.*

Q. How came all to be finners ?

A. By one man's disobedience, many were made sinners, *Rom. v. 19.*

Q. What is the evil consequence of being a sinner ?

A. Cursed is every one that continueth not in all things which are written in the book of the law to do them, *Gal. iii. 10.*

Q. But sure a man is not cursed, if he is but a very little sinner ?

A. Whoever shall keep the whole law, and yet offend in one point, he is guilty of all, *James ii. 10.*

Q. If this be so, then both I and all mankind are in a miserable state.

A. 'Tis true : men are very apt to say, they are rich, and increased with goods, and have need of nothing : and know not that they are wretched and miserable, and poor, and blind, and naked, *Rev. iii. 17.*

Q. What then must a person do to be saved ?

A. Believe on the Lord Jesus Christ, and thou shalt be saved, *Acts xvi. 31.*

Q. But are we not to amend our lives, and do all the good we can, and so expect to be sav'd ?

A. By the deeds of the law there shall no flesh be justify'd in God's sight, *Rom. iii. 20.* But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, *Rom. iv. 5.*

Q. Then we may live as we will, if we do but believe ?

A. As the body without the spirit is dead, so faith without works is dead also, *James ii. 20.*

Q. Pray what is faith ?

A. Faith is the substance of things hoped for, the evidence of things not seen, *Heb. xi. 1.*

Q. So then I find if we have faith, Christ is even now as evidently present to the spiritual senses of our souls, as if we had been personally present with him here on earth ?

A. Yes indeed. Christ dwells in our hearts by faith, *Eph. iii. 17.*

Q. So

Q. So then you have fellowship with an unseen Christ?

A. Truly our fellowship is with the Father and with his Son Jesus Christ, 1 *John* i. 3.

Q. And do you love him, tho' you have not seen him?

A. Whom having not seen, we love: in whom, tho' now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, 1 *Pet.* i. 8.

Q. Methinks I should love him very much, and believe in him too, if I were to see him.

A. Blessed are they that have not seen, and yet have believed, *John* xx. 29.

Q. Pray tell me, why do you love him, and rejoice in him so much?

A. Because he has loved us, and washed us from our sins in his own blood, *Rev.* i. 5.

Q. How has he done away our sins?

A. Christ hath redeem'd us from the curse of the law, being made a curse for us, *Gal.* iii. 13.

Q. Was Christ then cursed?

A. It is written, Cursed is every one that hangeth on a tree, *ibid.*

Q. I thought just now you said that we sinners were cursed, and not Christ.

A. All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all, *Isa.* liii. 6.

Q. But why was *he* punish'd, and not *we*?

A. It pleased the Lord to bruise *him*, *Isa.* liii. 10.

Q. Were Christ's sufferings very great?

A. So great, that his soul was exceeding sorrowful, even unto death, *Matt.* xxvi. 38.

Q. Then I find all we must have perished, if Christ had not died.

A. 'Tis true indeed, that Jesus hath delivered us from the wrath to come, 1 *Thes.* i. 10.

Q. Since then Christ hath died, I suppose none will perish now.

A. He that believeth not, shall be damned, *Mark* xvi. 16.

Q. Very true: But we ought to hope charitably of people; we hope that we all do believe.

A. All men have not faith, 2 *Thes.* iii. 2.

Q. But if all have not, I hope the most part have ?

A. Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it, *Matt.* vii. 14.

Q. This is an hard saying, who can hear it ?

A. He that hath ears to hear, let him hear, *Matt.* xi. 15.

Q. But who can be sav'd then ?

A. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life, *John* iii. 16.

Q. I find then that tho' the gate is strait, yet there is a door of mercy open notwithstanding,

A. Yes indeed, the Lord keepeth mercy for thousands, *Exod.* xxxiv. 7.

Q. Then I need not despair.

A. It is good that a man should both hope, and quietly wait for the salvation of the Lord, *Lam.* iii. 26.

Q. Pray tell me, have you obtain'd mercy ?

A. For this cause I obtain'd mercy, that in me Jesus Christ might shew forth all long suffering, 1 *Tim.* i. 16.

Q. Are your sins all forgiven ?

A. God hath forgiven me all trespasses, *Col.* ii. 13.

Q. Pray who are you, that Christ should love you, and forgive you all trespasses ?

A. Of sinners I am the chief, 1 *Tim.* i. 15.

Q. How dare you then to think that Christ regards you ?

A. Because he receiveth sinners, *Luke* xv. 2.

Q. But why do you think that he receiveth you in particular : sure he never told you so ?

A. He that believeth on the Son of God, hath the witness in himself, 1 *John.* v. 10.

Q. What is this witness ?

A. It is the Spirit that beareth witness, 1 *John.* v. 6.

Q. I wish it is not all delusion.

A. The Spirit is truth : And if we receive the witness of men, the witness of God is greater, 1 *John* v. 6. 9.

Q. But

Q. But do not many pretend to the Spirit, who yet are false, hypocrites?

A. The Lord shall cut such afunder, and appoint them their portion with the hypocrites, *Matt.* xxiv. 51.

Q. How may a person know whether he has the true spirit, or whether he be in a delusion?

A. Let a man examine himself, *1 Cor.* xi. 28.

Q. What are the marks of the Spirit?

A. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; ---and they that are Christ's have crucified the flesh with the affections and lusts, *Gal.* v. 22, 24.

Q. I do not hear our learned ministers talk so much of the Spirit:

A. God hath hid these things from the wise and prudent, *Matt.* xi. 25.

Q. We us'd to call them *Quakers*, who pretend so much to the Spirit.

A. If any man have not the Spirit of Christ, he is none of his. *Rom.* viii. 9.

Q. To whom is this Spirit given?

A. The promise is unto you, and to all that are afar off, even as many as the Lord our God shall call, *Acts* ii. 39.

Q. And who are they that do actually receive the Spirit?

A. He that believeth on Christ, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake Christ of the Spirit, which they that believe on him, should receive, *John* vii. 38. 39.

Q. Then I find it is the privilege of every true believer to have the Spirit. This is brave indeed. Almost thou persuadest me to be a christian.

A. I would to God that not only thou, but all that read this, were both almost, and altogether such as I am, *Acts* xxvi. 29. Only without that sin that dwelleth in me, *Rom.* vii. 20.

Q. Lord, I believe; help thou my unbelief.

A. I say unto you, There is Joy in the presence of the angels of God, over one sinner that repenteth, *Luke* xv. 10. *Amen, Amen.*

F O U R

LETTERS, &c.

Taken from the

London Weekly History

O F T H E

PROGRESS of the GOSPEL :

W I T H A L A R G E

POSTSCRIPT,

Occasioned by

The Reading of these LETTERS,

Vindicating from several OBJECTIONS

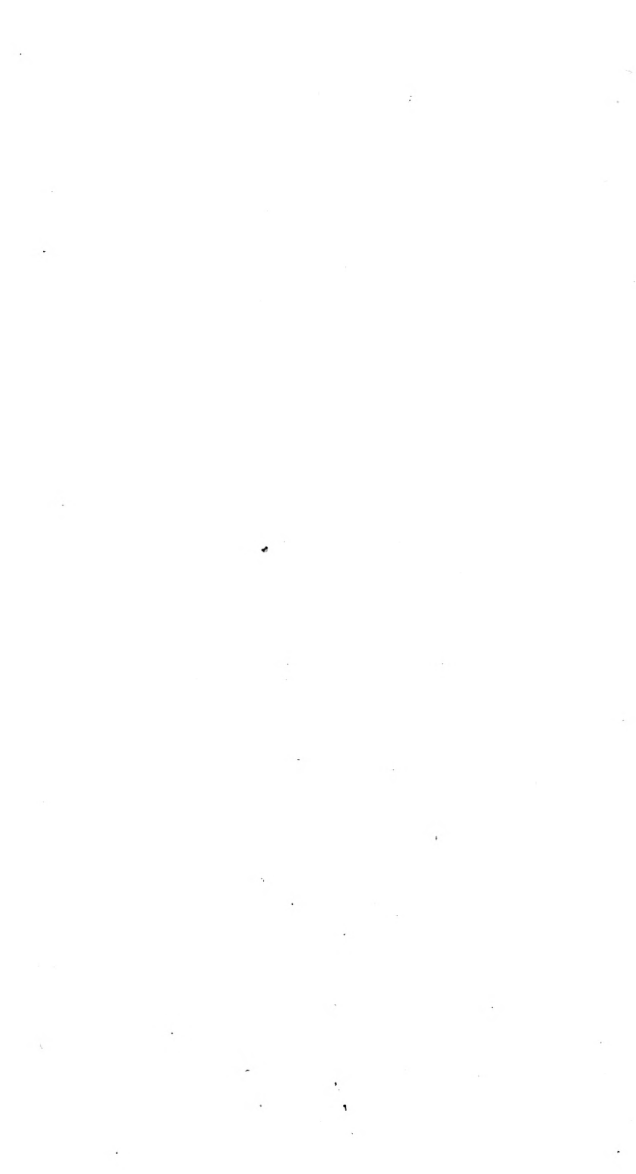
The late Revival of Real CHRISTIANITY,
and the *Promoters* thereof.



E D I N B U R G H,

Printed by THOMAS LUMSDEN and JOHN ROBERTSON,
and sold by JOHN TRAILL in the *Parliament-closet*,

M.DCC.XLIII.



Some LETTERS, &c.

From the Reverend Mr. Josiah Smith Minister of the Gospel in Charlestown, South-Carolina; to the Reverend Mr. William Cooper in Boston, New-England.

From the Pennsylvania Journal.

June 5. 1743.

Rev. and dear Sir,

HAVING lately, to my great Satisfaction, visited the *Orphan-house* in *Georgia*, I believe it will not be disagreeable to you to have my Sentiments of it thus communicated to the World.

I can securely refer you for *Particulars* to the *Letter* your Son *William* wrote you from *Bethesda*, *Jan.* '1. 1741-2, which was printed in the *Boston Gazette*, *April* 23. 1742, as a fair and impartial Representation of Things as they stood then; nor have we observ'd any material Alterations since, save only that their *Number* is somewhat diminished, by being put to Flight when the Colony was invaded, and their discharging some hired white Servants, who too much increas'd their Expences.--- I was wonderfully pleas'd with the Situation and admirable Contrivance of the *House*, with the many Accommodations within, and Improvements without: But it really requires some Master of Description, and much stronger Language than mine, to convey a full Idea of the Oeconomy and religious Rules and Government of the Family.--- It consists at present of 72 Persons. The Gentleman who superintends the secular Affairs of it seems excellently qualified for his Province, and spares no Pains or Fatigue in his Management or Provision; animated with a Sense of *Duty*, and inspired with a Principle of true Christian Charity.--- The other Gentleman, who officiates as

Preacher, and has the religious Concerns of the House peculiarly committed to him, is, I think, a most serious and spiritual Man, much experienced in the Divine Life, and studious to promote it in others; and the happy Fruits of his Care, Diligence, and fervent Prayers, are undeniably visible, especially in some late Awaknings among them.— I speak it without Prejudice, I never to my Knowledge, in any Society whatever, have seen more of the Face of Religion. Order, Decorum, and Regularity reign here.— Solemn Devotion, and social Harmony, are Two of its great Beauties. These, with the pleasing Appearances of Health and Contentment, would tempt me to spend my whole Life among them, did not Providence and Duty point me out another Course.

I know, dear Sir, some among you have represented our dear Mr. *Whitefield* as an *importunate Beggar*: — In this they have unwarily done him *Honour*; for who can be *too importunate* in *begging* for an *House of Mercy*? — Such this has been to the Souls and Bodies of many already; and, since I have *seen* it, I think it my Duty to turn *Beggar* too, and upon this Occasion to recommend it to Christians of every Denomination, as one Object of their Care and Charity. — *This*, I'm sure, is to *visit* the *Fatherless* in their Affliction. *This* makes us Eyes to the Blind, and Feet to the Lame. — Nor do I call him a *Christian*, who eats his Morsel alone, and is not *glad* of every such Opportunity to honour the Lord with his Substance. Not to be further tedious, I can heartily recommend *this House*, as a Seminary of true *Piety* and *good Order*; and am not without Hopes, that *Providence* is here laying the Foundation of human *Literature* also, and that *Posterity*, if not we ourselves, will see an *Academy* arise in *Georgia* out of an *Orphan-house*. With my best Wishes for its Prosperity, I conclude, Reverend Sir,

Your unworthy Brother
in the Gospel,

JOSIAH SMITH.

ON Tuesday Morning, about a Quarter of an Hour after Twelve, (October 4. 1743.) the Wife of the Reverend Mr. *Whitefield* was brought to Bed of a Son; which he brought on the *Sabbath* Evening following

to be baptiz'd at the *Tabernacle*, being the first Infant that was baptiz'd there. The Congregation was very numerous, and many Tears were shed, and much of the Presence of God felt, whilst Mr. *Whitefield* gave an Account of some Promises that had been given him concerning the Child, which had hitherto been fulfilled to a Tittle. -- After he had baptiz'd it in the Name of the FATHER, SON and HOLY GHOST, he held the Child in his Arms, and in the most awful Manner disclaimed all Right and Title to it, and gave it wholly to JESUS CHRIST, and blessed it solemnly in his Great NAME, to which all the People gave an hearty AMEN, like that which was used to be among the primitive Christians. — Immediately after this, the following Lines were sung by the Congregation in the most hearty Manner, both for the Child and Parents.

I.

*P*OOOR helpless Babe! Dear little Child!
 JOHN be thy Name, thy Nature mild;
 Great may'st thou be in JESU's Sight,
 A Babe in whom He takes Delight.

II.

Be thou made holy from the Womb,
 By Him who sav'd thee from the * Tomb:
 In JESU's Arms still may'st thou rest,
 While sucking at thy Mother's Breast.

III.

Blest be the Parents with the Son!
 Blest be the God that gave you one!
 We'll magnify the LORD with you!
 Share in your Joy, we're sure we do.

IV.

O may you both be taught of GOD,
 To teach this Child his SAVIOUR's Blood:
 That Thousands in your Bliss may share,
 In answer to united Pray'r.

And

* Alluding to the remarkable Deliverance that his Father and Mother had some few Weeks before his Mother was deliver'd, as she and her Husband were riding in a Chaise, they were thrown into a Ditch full Ten Foot deep, and received no Harm.

V.

And may the LAMB, your MASTER, grant
 This Grace, that you may never want
 A Child to stand before his Face,
 To preach his Love, his Sov'reign Grace!

After this the Congregation join'd in solemn Prayer and Thanksgiving; and went away rejoicing for all that they had heard and seen that Night.—*Glory be to God in the Highest!*

*The Copy of a Letter from Mr. A — in
 Staffordshire, to the Rev. Mr. Whitefield.*

Rev. Sir,

Aug. 30. 1743.

MAny People in these Parts would be glad to hear you. Several have read your Sermons, and like them very well. One of my Friends before I came down in the Country was much against the *Methodists*, but is now become a Fool for CHRIST's Sake. We now have a Society at his House. One who has been almost in Despair, has been, I trust, truly brought home to God by reading one of your Sermons; he now labours hard, and thinks nothing too dear to part with for Christ's Sake. Many would gladly join with us, but fear the Ridicule of the World.— Many, that were doubting about the Doctrine of Election, came to me to ask Advice; I referred them to the Scripture, especially the Eighth and Ninth Chapters to the *Romans*, and the Seventeenth Chapter of *John*, bidding them ask of God for further Instructions. One Person, who, I believe, is near Fifty Years of Age, told me that he had been seeking the Kingdom of God ever since he was Fifteen, and never could tell where to place his Hopes, till I had helped him to some of your Sermons, though he had apply'd to many Clergymen;— he thought he must do something toward his Salvation, but could not tell what; he has always been diligent in the Use of Means, and trusted too much in them, thinking to be accepted for his Work's Sake; he is a Man of good Learning and great Sense.— I am now going to teach School among the Colliers at a Place called *Norton*, in hopes of making some Reformation among their Children. I go with a willing Mind.— I beg a few Lines of Instruction relating to what I have writ. From, Sir, your humble Servant,

W — m A —

Teach

Teach him yet more of thy blest Ways,
 Thou slaughter'd LAMB of GOD,
 And fix and root him in thy Grace,
 So dearly bought with Blood.

O tell him often of each Wound,
 Of ev'ry Smart and Pain;
 And let his Heart with Joy confess,
 From thence comes all his Gain.

*From the Reverend Mr. Hammond, to the
 Rev. Mr. Whitefield.*

Dear Sir,

Shelford, Sept. 9. 1743.

I Suppose you will think me negligent in not writing to you sooner; but what shall I say? the more you know of me, the less you will wonder at me. The Evening after I saw you I came safe to *Cambridge*. The Coach was overturn'd, but by the Providence of God the Passengers were all got out some Minutes before.

The Lord prospers me here beyond Expectation. The Door opens wider and wider; I am indu'd with uncommon Courage, and sometimes think myself in Danger of being lifted up. I have preached constantly at *Barnwell* just by *Cambridge*; only last Week I was at *Ditton* and *Fulburn*; and Yesterday I came hither, and spoke in the Lord's Name. I am to preach here again this Evening. To-morrow I go to *Cambridge*: Will you come down and help us? What say you? If you will, now is your Time. Many will be glad to see you, and I believe you will meet with a favourable Reception. We have thought of taking a Place in the Town which was built for a Play-house; it is large and commodious, and the Rent is Seven Pounds *per annum*. This Point is now in Agitation, and our Friends are very forward for it. We purpose hiring it for one Year: Will any of your Preachers supply it in my Absence, *i. e.* while I am at *Oulncy*, where I have engaged to be some Time this Month or next? Will it be necessary to have the Place licens'd? But you had better come and see us. I cannot but think your coming here would be blest'd. Lay it before the Lord. Remember me to all Friends.—Farewell. Yours in Christ,

WILLIAM HAMMOND.

From the same to Mr. G——n in London.

Cambridge, Sept. 13. 1743.

I Receiv'd yours, and thank you for the Contents. Things go on sweetly here. I have been much exalted by our dear Saviour since I have been in this Place; and much humbled within these few Days past. I doubt not it was our Saviour's Will I should come here. The Students hear with unexpected Seriousness and Attention. The Door opens gradually, but hopeful. I think, if Mr. *Whitefield* would come here, there would be a great and effectual Door opened. *I live, blessed be God, because Christ lives.* I am a vile Sinner, but am sure CHRIST is My SAVIOUR. Remember me to Mr. *Whitefield*. Write to me in *Cambridge*. I am yours, in the Bowels of the tender-hearted and loving JESUS,

WILLIAM HAMMOND.

POSTSCRIPT.

I Am not to write much concerning the foregoing Letters, but Observations that arise on reading them; and which therefore if you read, you ought first to read the Letters; And therefore what follows is fit for a Postscript, and not for a Preface. I have several Times been obliged to pass over a Preface till I read the Book, without which the Preface could not be understood. If I had call'd this a Preface and placed it first, yet you ought to have read it last, and so made it a Postscript; and I present it to you in the Order you ought to read it, and therefore under its proper Name.

These Letters, making some Pages of the *London Weekly History*, were sent detached from the rest some Days since by certain very honest Men at *London* to a Friend or two of theirs in this Town of *Edinburgh*, and for the Entertainment only of these Friends, and such as they might shew them to.

But they are reprinted here, to undeceive honest People, whom with unwearied Eagerness some strive to impose upon concerning the blest'd Revival of real Christianity in *Britain*, and the *British* Dominions; and for that End, concerning Mr. *Whitefield* an eminent Instrument of the Lord in that glorious Work.

Let

Let me vindicate the Man for the Work's Sake, and because he is injur'd; and the Work for its own Sake, for the Glory of the Lord, and for the Sake of your Soul. Yet I am not at present to attempt to vindicate either that happy Work or him at large, but to confine myself to what arises from these Letters, the reading whereof put it in my Mind, and was the Occasion of inclining me to write, when I was very far from having any such Intention. But I may go something farther, if, in writing of these, any Opportunity offers of setting in a clear Light some Things that seem to have been mistaken concerning that joyful Revival, or to set some seasonable Truths and Duties before Peoples Eyes. May they be set home on their Hearts and Consciences!

May the Lord keep me from the Sin of *Job's* three Friends, who tho' they seem to have been at Bottom honest Men; and much acquainted with such Matters, and to have had a Concern for the Glory of God, yet his Wrath was kindled against them, because they had not spoken of him the Thing that is right, as his Servant *Job* had, *Job* xlii. 7. Right in Matter, and right in the Manner! An awful Scripture, and which should never be off the Heart of every one attempting in publick or private to write or speak of God, and the Things of God. And since Writers and Speakers are liable to this, so must Readers and Hearers be, if they do not observe and judge, receive or refuse, what is wrote or spoken, as it is right or wrong. The Awe of God, the Love of God and our Neighbour, and just Care of ourselves, do necessarily require this. O that the Lord may give me to write, and you to read, with the just lively Impression of this on our Hearts!

It is a strong and prevailing Prejudice against any Work whatsoever, that a remarkable Instrument in it is a Knave, or a Fool, or a brain-sick Person. And for that Reason great Pains have been taken to make Mr. *Whitefield* pass for a Cheat, who, under the Pretext of Zeal for Faith and Charity, rook'd well-meaning People of their Money for his own private Advantage; or that he was a silly giddy-headed Fellow, and a Biggot or an Enthusiast. His worthy Brethren, whom in this Country the Lord employed in this blessed Revival of the Gospel of Jesus Christ, have not escaped the other Reproaches; but, so far as I know, that of hypocritically tricking for Money is reserved to Mr. *Whitefield* alone.

It was at first asserted with great Confidence, That there was no such Place as the *Orphan-house* in *Georgia* for which

he collected Money: And Evidence for this was pretended, which soon appeared to be false Evidence, and the Lie was too gross to last long.

Then it was as confidently affirmed, That this Settlement was a poor mean Thing, almost deserted, and that never could come to signify for any valuable Purpose. The Evidence for this was as naughty as that which had been pretended for the other. And the Evidence brought before one of the Houses of Parliament, in a Complaint of some *Georgians*, shewed that this and the *Saltzburg* Settlement were by far the best of that Colony, and better cultivated than any other in it: Yet still this Untruth continued in Whispers, when it could no longer be openly proclaimed. For the shortest Way to prove that Mr. *Whitefield* did not apply his Collections to the *Orphan-house*, was to shew that there was no such Place, or that it was not such a Settlement whereon such Sums had been, or could, or ought to be bestowed.

Georgia was invaded by the *Spaniards*, and those at the *Orphan-house* (which is called *Bethesda*) retir'd for their Safety to the next *British* Province, *South-Carolina*. Then---'Tis fallen no more to rise--- cried those who had never allow'd it to have stood. And tho' now it is certain that the Place was soon returned unto by its former Inhabitants, and is again flourishing, they either deny it, or speak of it with Doubtfulness (not indeed with Fears) and throw out Suspicions and little trifling Objections.

The Correspondence between *Scotland* and the Southern *British* Plantations does not at present in any *Scots* Place, that I know of, afford Witnesses who since the Orphans return'd have been in *Georgia*; but such have been at *London*, and Letters by Eye-witnesses from these Countries, and from *Bethesda* itself, which shew the Falshood of the Invectives publickly talked, or more covertly surmised against it here.

Such is the first of the foregoing Letters from Mr. *Josiah Smith* Minister of the Capital of the next Colony, *Charlestown* in *South-Carolina*, to Mr. *Cooper* Minister of *Boston* in *New-England*; and the Characters of both are publickly known to be too good for the one to write and the other to entertain a Lie, which in those Places must have been known by almost every Body to be a Lie, if it had indeed been one.

The Letter is recent the 5th of *June* last, and was wrote by Mr. *Smith* soon after he had been at *Bethesda*; and therefore it is as proper a Voucher of the present Condition and
State

State of it as could well be expected in this Country. It was quickly printed in *Pennsylvania* one of the best and most populous of the *British* Plantations, and the Place in the World where the greatest Latitude is allowed to the open unrestrained Profession and Practice of different Religions (not excluding even Deism) and therefore it would be the worst chosen Place in the World in which to publish a religious Lie: And very lately it was printed and published at *London*.

The Account this Letter gives of the *Orphan-house* cannot but delight the Heart of a true Christian, and of every Person of Humanity. How well is it contrived, how excellently is it managed for the valuable Ends of such an Establishment? What Care is taken to render the poor young Ones real Christians, and useful Members of human Society? Can you really bear a Grudge to this happy Place, which you have endeavoured to annihilate, if Words could have done it? None without Blushing can own it. And is your Spleen against Mr. *Whitefield* so great, that you wish the Ruin of an Establishment so worthy, because he has been the Instrument of projecting, founding and carrying it on to the Pitch it is arrived at? What he has done is so good, that he merits your Approbation, he deserves your Praise for it. These are due to every one who does a Thing so beneficial to his Country, to Virtue, and to Religion; and Virtue and Religion require you to love such a one. Your Blame must therefore be great, who have laboured to turn his worthy Deed to his Reproach.

But on whom, I pray you, should the Reproach ly, when we see that all you have said and insinuated has been false, and that you have had sufficient Reason to believe, or at least to suspect strongly, that it was false, and yet shut your Eyes and Ears, and your Mind and Conscience, to that Reason, and went on frowardly, entertaining Calumnies, and calumniating? If you lay to Heart the Truths of Revelation, and even of common Morality, your Conscience must in this convict you of heinous Sin. I speak not just now of Mr. *Whitefield* as a rousing, convincing, periwading, alluring and lively Preacher of our ever blessed Lord Jesus with Success uncommon in our Days: I speak of him as the Instrument of this good Establishment, which has been the Subject of your Slander, and which your Reason must tell you deserves your Applause. But can your Enmity to such a Preacher of the Gospel vindicate your abusive Treatment of the immediate Author of such a good

Establishment? If the Author of it had been a Man of the World, guilty of many Vices, when any of them were mentioned, you would have been ready to answer, Ay, but this excellent *Orphan-house* is owing to him. You do the reverse here. To Mr. *Whitefield* this excellent House is owing, Ay, but he is such a Preacher of the Gospel. This good Settlement, which would make you overlook many Vices for its Sake, cannot for the Sake of it induce you to overlook Mr. *Whitefield's* great Offence, That he is such a Preacher.

Various Motives may incline different Sorts of People to this Conduct, which here I have not Room to speak of particularly: But, whatever they be, the Conduct is very bad, not only on the Principles of sincere Christianity, but also by the common Rules of proceeding in the World among all who are not abandon'd to Corruption.

But you say, "This Hospital was only a Pretext for *Whitefield* hypocritically to cant People out of their Money, and to make Wives rob their Husbands to give to him; And how do we know that he applied it faithfully for the Purpose he pretended? That we were poor, and that he did this in a Time of uncommon Scarcity. That it is well if we can supply charitable Uses at Home. That his *Georgian* Hospital was at best but a whimsical Project; Why, a Hospital in a Desert? That the first Care in a new Colony should be to get Inhabitants, and to bring in and cultivate Land, and begin Commerce: But that *Whitefield's* was to maintain those he could bring thither in Idleness, to be train'd and made subservient to his own Enthusiasm."

The first and last Part of this Objection are pretty inconsistent. An Enthusiast is often a Fool, but not a Knave. A Hypocrite is a Knave and a Cheat, even when doing that which in itself is right; but one, really Enthusiastick, is in earnest and sincere, tho' doing that which in itself is wrong. And it is true, that a Hypocrite may feign Enthusiasm as well as sound Religion, when it serves his Turn. If Mr. *Whitefield* pocketed the Money he gathered for *Bethesda*, he is a hypocritical Knave and a Cheat, but not an Enthusiast. If he feigns Enthusiasm, still he must be a Knave. But his excessive Labour in preaching and praying, conversing with those who flock to him for Advice and Resolution of their Cases, reading and answering Letters, remarking and recording observable Providences and Operations of the Holy Spirit and other Things, searching the Scri-

ptures,

ptures, &c. and not by Starts and Fits, but every Day of his Life, for a Tract of Years, in *England*, *Scotland*, and in *America*, from *New-England* Southwards on to *Georgia* inclusively, cannot be accounted for by Knavery and Hypocrisy. He must either be a real Christian, fervent in Spirit serving the Lord, or indeed an Enthusiast: And therefore he does not pocket the Money he collects for the *Orphan-house*.

Next, He keeps clear exact Accounts of his Receipts and Disbursements for it, and they are open and patent to all; and he prints them and disperses them everywhere. If you have not Opportunity, or would not bestow Time and Pains to examine them, that is not a sufficient Reason for you to deny their being just. The most you can infer from it is, that it is not a sufficient Reason for you to believe that they indeed are just. Yet it is a strong Presumption for it. And, if you do not say he is a great Fool as well as a Hypocrite, you cannot give a Reason why the Rogue (as you would have him to be) printed and published his Accounts VOLUNTARILY. The Contributors, and those who were employed, or who sold Things, for *Bethesda*, must, on perusing them, have discovered Roguery, had it been in them.---And what could Mr. *Whitefield* have done more to lay himself open to the World, which he very well knew would have been glad to convict him of Dishonesty?

These Reasons might vindicate him from the Aspersions of Pocketing, tho' his Project had failed, and that Houses built and furnished, Lands brought in and cultivated, and proper Servants of all Kinds and Orphans entertained, were not extant to shew to every one's Eye who goes thither that the Money had been bestowed on it. But the Fact is, that all these have been there, and have increased from less to more under diverse Accidents retarding the Increase, from the Beginning of that Settlement till now; and there are many living Witnesses of all.--- Now, let an Objector of the greatest Ability, Penetration and Accuracy enquire impartially and strictly into the Expence of such Buildings, of bringing in and cultivating such Lands, of maintaining and educating such Numbers of People young and older for such a Space of Time, in that Country, under such Circumstances, and into the Cost of Remittances, &c. and then let him be particular in his Objections, and support them with tolerable Evidence and Reasons if he can. General and loose Snarlings and *May-be's* are little worth. I desire nothing

nothing for Mr. *Whitefield* in this Matter, but that you would proceed with him as Men of common Sense and Ingenuity proceed with one another in such Affairs. This is strong Evidence in his Behalf, and next to a Demonstration.

But there is yet a Presumption of Weight for Mr. *Whitefield* in this Matter. He is still a poor Man, and has not whereupon to maintain himself, and lives on the Bounty of Christians: And he is not expensive. But, tho' he is so poor, his *Orphan-house* flourishes. If *Bethesda* decayed and he prospered in worldly Estate, he might be liable to the Censure of the poor Steward of an opulent Fortune, who turn'd rich as his Master turn'd poor, without another visible Cause for it; or of the poor Managers of the publick Revenue, who heaped up Wealth beyond the Opportunities they had to make it lawfully, while the Publick turn'd Bankrupt. But the Case here is quite otherwise.

That we are poor, and the Times strait, is Fact, but Fact exaggerated and badly argued from. And to mention charitable Uses at Home, in Exclusion of so worthy an Use of Charity in a *British* Colony, is unjust and unchristian. *Scotsmen* in all these Colonies, and at *Bethesda*, enjoy all Advantages and Privileges that the *English* do; and many *Scots* are there claiming and possessing them, and more are going daily. Yet will the *Scots* bear none of the Burdens, not so much as in Charity? For Shame drop this Objection. And what was the mighty Sum collected in *Scotland* for the *Georgian* Orphan-house? not more than 900 *L. Sterling*. Poor we are indeed, if in the straitest Times so pitiful a Sum, collected from Thousands of Hands, in the Space of two Years (to wit, both the Times Mr. *Whitefield* was in *Scotland*) could not be lent to the Lord for his present and future People in the *British* Colony of *Georgia*. And the Town of *Charleston* alone in *South-Carolina* contributed 600 *L. Sterling* for *Bethesda*. Not very many Years back, the Collections in *Scotland* for our persecuted Protestant Brethren at *Thorn* in *Poland*, amounted to about 4000 *L. Sterling*; and we were so far from grudging, that (I fear too vainly) we gloried in it. The Money was no doubt worthily bestowed, tho' it went quite away from all *British* Places; which the Money sent to *Bethesda* does not, but improves a Colony that in Time may send rich Returns to us in Trade. Our Sentiments must have alter'd, and our Charity waxed cold, very much since that Time.

But tho' you would exclude *Bethesda* from our Charity by setting it in Competition with our more domestick Charities

zities, Mr. *Whitefield* forgot not the last that he might get the more for his *Orphan-house*. He acted for peculiar *Scots* Uses in the Midst of his gathering for this Hospital. Witness the *Orphan-hospital* at *Edinburgh*, and the Collection he succesfully made (and the first of the Kind that ever was made) for the poor Highland Reapers, who at that Season flock about *Edinburgh*, as the poor Country Hay-makers do about *London* in their Hay-harvest. And these Reapers were starving, till seasonably reliev'd with the faithful Distribution of this Collection by the Reverend Mr. *Neil M'Vicar* Minister of the *West-kirk*, into whose Hands it was put by his Friend Mr. *Whitefield* for that Purpose. But so much Charity, so earnestly gone about, in behalf of any Places or Persons whatsoever, frets and frightens narrow sordid Souls, who therefore are ready from Heart-grudging to quarrel directly or covertly those whom the Lord stirs up to carry it on. From all it appears, that nothing can be so justly infer'd from this Part of the Objection, as that Mr. *Whitefield* has a more large, charitable Heart than you, and is under a deep Sense of the Excellency and indispensable Obligation of Charity, which seems to move you very little.

And, blessed be the Lord, the charitable Foundations in this Town of *Edinburgh* go still on. And, I humbly believe, they will thrive the more, the more our Hearts are enlarged with discreet Liberality towards the Lord's Poor, and other Uses, far off as well as near at Hand. But let not the Epithet, *discreet*, reduce Liberality from cheerful Bounty to grudging Covetousness. See 2 *Cor.* ix. 5, — 8, &c.

The happy Success which the Lord himself has (for none else could have) given to this *Orphan-house*, shews that it was not a whimsical Project. It never was such in the Eye of Faith; an Eye which many have not at all, and in others is very dim. Here is a blessed Encouragement to Faith! May it give Courage to many to trust in our Lord Jesus, as they, according to his Counsel, undertake and go on with any good Thing, making Mention of his Righteousness and Merit, even of his only! The Numbers at *Bethesda*, tho' lately diminished to 72, shew how vain the Objection is, that it is a Hospital in a Desert.

That People old or young are maintain'd there in Idleness is as false and ridiculous as any Thing ever objected to it. Such Things as are there could never have been done, and could as little be kept up and advanced, but by great Labour; and there are no Hands for it but those maintain'd in the House. The Orphans are not brought up idly, but in learn-

ing the Works fit for their several Sexes, and in actual working according to their several Abilities. It is but of late that this good Way was introduced into *Scots* Hospitals and Charity-Schools, to make those work who are maintained or taught in them, and to breed young ones, not only in Religion, Reading, Writing, &c. but also to useful, honest Employments. Such has always been the Way at *Bethesda*; and to take great Care to breed up the Orphans to be of Christ's peculiar People, zealous of honest Trades; as some read or interpret *Tit. ii. 4.*

Nor is such a Hospital more needful anywhere than in a young Colony. The People are at first poor, and tied down to sore Labour, and liable to Misfortunes and Calamities; and hence there are soon poor Orphans among them. This discourages many to venture into such a Colony, it being to venture on hard Labour and Danger, and leaving their Children to starve. Hence such a House must hearten them, for they see it an actual Relief to the poor distressed Children of Planters and Labourers. Thus the Colony supplies the Hospital with proper Objects of Charity, and the Hospital sends them back in due Time to the Colony, and, by the good Education they have received, more useful Hands to it than their Parents were.

But it is objected, That they are bred to *Whitefield's* Cant and Enthusiasm. Pray let me examine this both with regard to Religion and the Affairs of the World; And let it not offend you that I desire you to examine it too, and rationally rather than ludicrously. If a Jest sometimes exposes grave Nonsense, we see it oftner successful in making unreasonable Stuff pass for Wit, and a mere Witticism for a good Argument.

That after the Way which perhaps you call Enthusiasm they worship the God of their Fathers, is true. But let me tell you what it is.

Their Religion is the same with the Thirty nine Articles of the Church of *England*, as they were wrote and meant by the Compilers of them, and understood and taken ordinarily in that Church, till about Bishop *Laud's* Time, that some tried to explain away certain of them into a different Sense; and many have since owned that they sign'd them without believing them; And with the Shorter Catechism of the Assembly of Divines at *Westminster*, received in the Church of *Scotland*. Such is their Doctrine. And, whether you approve of it or not, the World has so long been acquainted with it, that only a Bigot will now reckon

a Person or Society unsufferable for maintaining it. There are so many abroad and at home who still assert this Doctrine, that one would scarcely imagine the Founder and Promoter of *Bethesda* is become remarkable for adhering to it. But he adheres to it not only in Principle but in moral and spiritual Practice, as a Christian, and as a Minister of the Gospel; in which Station he is very uncommonly laborious and assiduous; and his Success is likewise uncommon. And hence the Alarm was taken; hence he is become remarkable, and talked of everywhere; and hence it is that he is call'd an Enthusiast. And no doubt he is the more remarked and spoken against, because not only so great Numbers professing to be of the Church of *England*, have long since forsaken this her original Doctrine by which she prevailed over Popery, but of late not a few of the *English* Dissenters of all Denominations (some say one Half of the whole Body) have fallen off from this Doctrine; and some of them have gone farther still. And as the Church has had a Doctor *Samuel Clark*, a Doctor *S---kes*, a Bishop of ——— a *Whiston*; so the Dissenters have had a Doctor *Pierce*, an *Emelyn*, a *Wr——t* of *Nor---ch*, &c.

The Doctrines which he ordinarily inculcates with great Earnestness everywhere, and no doubt at *Bethesda* among the other Places, are, The excessive Depravity, Corruption and Perverseness of Man by the Fall of our first Parents; so that we are by Nature capable of all Evil, under the Power of *Satan*, at Enmity with God, and incapable of any real Good, and under the Wrath and Curse of God, and altogether unable of ourselves to turn from Sin to God. The Necessity of our Nature's being renewed, of Conversion, Regeneration, effectual Calling, by a supernatural Work of the Holy Spirit. Justification not by Works, but by the Imputation to us of the Righteousness and Merit of Christ; who fulfilled all Righteousness, and suffered the Miseries of this Life, and Death itself, for us, and in our stead; having offered up himself a compleat and proper Sacrifice for us, whereby our Sin is pardoned, and we are accepted as righteous without Spot or Blemish, and reconciled to God, and restored to his infinite Favour and Love, and to Fellowship and Communion with him, to Peace of Conscience, and Joy unspeakable of the Holy Ghost and full of Glory. Our partaking of this only by Faith in Jesus Christ, receiving and relying on him alone for Salvation and all Things, as he is offered to us freely in the Gospel, our Prophet, Priest, and King; our elder Brother; our

Head and Husband, the Lord our Righteousness and Strength, in whom we can do all Things, and without him nothing but Sin; he that provides for, and will never allow us to want any Thing really good for us, and will even in Love and tender Mercy afflict and chastise us severely, and support us under his Rod. The absolute Necessity of mortifying all Sin in Heart and Life, and dying thereto more and more, renouncing and forsaking entirely the Devil, the World, and the Flesh, and all the Lusts, Vices and Vanities thereof; and of Sanctification, and strict universal constant Gospel-holiness, in Body, Soul and Spirit; and all by the Grace that is in Christ Jesus, and the Operation of the Holy Ghost, growing daily in Grace, and pressing after the full Assurance of Faith, and going on in the diligent Use of all the Means of Grace, Hearing and Reading the Word of God, Prayer, Meditation, Self-examination, the Sacraments, Christian Conference and Society and mutual Edification, &c. abhorring all Idleness, but working diligently with Hands or Head according to the honest and useful Calling and Business we are in, and as much as in us lies doing Good to all Men according to our several Stations and Relations, and especially to the Household of Faith. In short, the Doctrine he unweariedly, and I may say incessantly, urges, is that which has long been known under the Name of 'the Doctrine of Grace'; with that fervent Love of God and our Brethren, that Purity, that Holiness, that Trust and Reliance on God in Christ Jesus, that being led by and walking in the Spirit, and entertaining and doing nothing but according to the Scripture our only Rule; and whoever speaks not according to that Word (be it on Pretence of the Spirit, or of any Thing else) it is because there is no Light in him; that assiduous and earnest Diligence; all which are necessarily and inseparably connected with the Doctrine of free Grace: And whoever minds not these Things, does in vain pretend to Grace, for the Wrath of God abides upon him.

None can be more for the Communion of Saints, nor more averse to restrict the Saints, and Communion with them, to any Party or Denomination whatsoever. Mr. *Whitefield* and his Friends are very far from being unconcerned about any of the Truths of the Gospel, whether those called great, or those called small; and believe every Soul bound to receive every Truth as discovered to them, and to use their best Endeavours, in Dependence on the Lord, to discover them. But in whomsoever they see the

Work of Grace, Heart-humiliation for Sin, and Hatred of it, receiving and resting on Jesus alone, as offered in the Gospel for Salvation from Sin and Misery, and, in consequence thereof, constant earnest Endeavours after universal Holiness; such they gladly join in Communion with, tho' labouring under much Weakness, and many great Mistakes, and even some dangerous Ones. And tho' their Language and Ways of speaking, *and their Manner of explaining some Truths*, may be different from theirs; yet they exercise Christian Forbearance towards them, when they see that they indeed hold the Root, and may have the Root of the Matter in them.

To adhere to every Truth, and to *contend earnestly for the Faith once delivered to the Saints*, is most certainly our Rule as to ALL Truths. But that is not the Question as to keeping Communion with such as hold the Root, and may have the Root of the Matter in them, and yet are in great Mistakes concerning many Truths. These are two distinct Things, and concerning which the Lord has prescribed to us distinct Rules of Conduct, *viz. concerning our maintaining all Truth, and our keeping Communion with mistaking Saints*. And the jumbling of these together has done much Mischief on both Hands. The same Spirit of God, who by the Pen of his Servant *Jude* (v. 3.) gave us the foresaid Rule as to his Truths, gave us the Rule as to Communion with his Saints who see not all his Truths, by the Pen of his Servant *Paul*, *Phil. iii. 15, 16. Let us therefore, as many as be perfect, be thus minded: And if in any Thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same Rule, let us mind the same Thing*. We must not on account of the most eminent Saints desert any Truth, but contend even against Saints in the Spirit of the Gospel of Peace and of the meek and lowly Jesus, for every Truth, as *Paul* withstood *Peter*, *Gal. iii. 11, — 14*. But neither are we on account of the meanest Saint's Mistakes concerning some Truths, to forsake Communion with him. If your Zeal for Truth be so fiery as to make you break Communion with your mistaken Brother, who yet holds the Root, and may have the Root of the Matter in him, it is a Zeal not guided by the Rule given us by the Holy Ghost. The Gospel-rules for your particular Management of this Communion, both with respect to yourself and others in such Cases, are not my present Business to write of; but such Rules the Gospel affords us, and ought to be carefully studied.

Let

Let me further desire you to consider impartially on this Head, *Rom. xiv. tor. & xv. 1,---7.* and the Importance and Weight of the Matters there mentioned, concerning which the Saints had then so various Opinions. I must also intreat you to consider, what is visible to the Eyes of all Men, who know those you are in Communion with, of whatever Sect or Denomination you be, and who know Mr. *Whitefield* and his Friends, *viz.* whether as to Communion in holy Things you or they be the greatest *Latitudinarians* (a Name you sling at them in Reproach) *you* as to the Immoralities and Neglect of Gospel-duties and Ordinances of them you hold Communion with, and whom you even advance to Offices in your Churches; *or they* as to the different Opinions of them they keep Communion with? The Vices of the first undoubtedly exclude from all Membership and Communion with the invisible Church; and yet you receive and caress them in yours which you call a visible Church. Should not a visible Church be visibly holy, as the invisible Church really is? Different Opinions of those holding the Root, and having the Root of the Matter in them, do not exclude from Membership and the Communion of the invisible Church; and yet you grievously censure Mr. *Whitefield* and his Friends for not excluding them from their Communion. These are indeed Saints under all their Mistakes, yet you will not hold Communion with them; the other are open Sinners, but because professing to agree with you in Opinions, you do hold Communion with them. And this you call the Communion of Saints, and an Article of your Creed! Wonder, O ye Heavens, that the Earth sees this, and is not astonished!

There are some People in *Scotland* mighty earnest to know the Opinions and Practices of our first Reformers from Popery, and of the great Divines we had afterwards in the Days they call our best reforming Times; and they build much on their Authority. And these Reformers and Divines were very eminent in real Christianity; tho' others, as eminent in real Christianity, differed from their Opinions and Practices in many Things; but all agreed as to real lively Christianity. Yet such is the Respect they bear to these great and indeed good Men, among our Predecessors, that tho' one should even be as eminent or more eminent than they in true lively Faith and all the Fruits of the Spirit (*Gal. v. 22. to the End*) yet, if he approve not their other Opinions and Practices, they cannot think well of him; and some hardly will, and others by no means will, hold Communion with him.

There

There are in *England* learned Men very earnest to know the Opinions and Practices of the primitive Christians, and especially in the three first Centuries when the Church was purest and holiest. In those happy (tho' by Persecution dangerous and afflicted) Times, real Christians were not rare, but Multitudes did shine in Grace so brightly, that in subsequent Ages it was harder to find two or three such, than then to find Hundreds. And all Setts of Christians in the World agree in justly applauding the strong lively Faith and Holiness of those Days, and all say they wish to see such again. But they differ as to what were the Opinions and Practices in other Things of these holy Men, and of their Churches flourishing under the Cross. The last has been much studied, and Heaps of very learned Books are wrote on it; and learned Men after all do not agree about it in many Points. Well, but since all agree as to the other, to wit, the strong and lively Faith and Holiness of these primitive Times, Differences about the other Opinions and Practices will not surely make good and learned Men fall out, but they will concur and bend their joint Labours to restore that blessed Faith and Holiness. Alas it is quite contrary! Tho' you were as eminent in Faith and Holiness as the greatest primitive Saint, yet if you differ in Judgment from these learned Men as to some of the primitive Opinions and Practices, they will not hold Communion with you, but tell you that you are not within the Pale of the Church, nor within the Covenant of Grace, and that therefore there is not one Promise made to you in Scripture, and that the most they can say for you is, that they leave you to the uncovenanted Mercies of God. And severals in *Scotland* say the same. But if you agree with them as to what these other primitive Opinions and Practices were, they will receive you into their Communion, tho' in Faith and Holiness you be no more like a primitive Saint than in Modesty and Chastity *Polly Peachum* on the Stage was like a Virgin in the primitive Church.

'Thus both in North and South *Britain* there are very zealous Men for their several Parties; and I am far from denying that there are really good and christian Men among them. But so much the more wonderful is their Conduct. They agree as to the superior Excellency of real Christianity, lively Faith and Holiness; and that this is the great Design and End of the Gospel. But they differ as to the Way of preserving and propagating this great, this superior Excellency; and they differ as to Manner, Modes, and Circumstances.

If you make this great End, the End and Business and Care of your whole Life, but differ from them about the others, they will not have Fellowship with you. But if you agree with them as to these, they will receive you as a Brother, tho' you visibly disregard the great and super-excellent End; and at least (in this I speak of *Scotland*) if you are not openly scandalous. And you may plainly enough be *not a good Christian nor esteemed such*, and yet not be what they call openly scandalous. In *England* it is worse. He must be very much a Stranger, and have taken little serious Notice of the Churches of both Parts of *Britain*, who knows not all this to be true, and who could not mention sure Proofs of it.

But let me not be mistaken. Let it not be imagined that I throw them all off as corrupt and quite abominable. No, God forbid. These Abominations are certainly in them, and among some less and some more. And several Things I have said are meant, and almost only applicable, to some Highfliers on both Sides. But there are excellent Men who mourn for and strive against these bad Things, and correct them as far as they can. And the Lord now, as in former Ages, is Long-suffering, and full of Compassion and tender Mercy to his Churches; and his Presence and Power is still seen and felt in his *British* Churches. But none of them will take it ill that I say, what I'm sure excellent Men among themselves say and have long said, That, if a Spirit of Repentance and Amendment be not pour'd out on them from on High, the Lord will chastise them severely.

Now, who is the canting Enthusiast, who is the Bigot? he who lays to Heart and pursues the great End and Design of the Gospel, more than any Mode, Circumstance, Way of speaking or explaining, or external Administration whatsoever? or he who does the contrary? and even tho' he neglects not altogether the great End and Design of the Gospel, yet will not, on account thereof, reckon one to be his Brother in Christ Jesus who has it at Heart, except he agrees with him in the other Things too? and will join in Communion with those who do agree with him in the others, tho' careless of the great End and Design of the Gospel? Is he the canting Bigot, who has primitive Faith and Holiness more at Heart than primitive Episcopacy? or he who excludes you the Pole of the Church for not owning this Episcopacy, tho' by believing in the Lord Jesus Christ, and walking in him, it appears you are of the Household of Faith? He who will not allow you Church-Privileges,

leges, tho' within the Bond of the Covenant of Grace; except you also own the Solemn League and Covenant? or he who will receive you on account of the Covenant of Grace only?

But there are many who go not so far on either Side, and yet blame Mr. *Whitefield* and his Friends for Enthusiasm and Bigotry. What moves them to it? I answer, That some who go not so far, yet have a Tincture, and sometimes a pretty large Tincture, of those high Ecclesiastical Flights, which gives a deep Dye to their Thoughts and Procedure. Next, Many are too cold and indifferent in the Things of Jesus Christ, to like the great Earnestness and incessant Assiduity of these Men: They find it not in themselves; they see no need of it. I speak not of the more Lewd and Graceless, of the Worldlings or Luxurious, or of those who have scarcely any Sense of Religion at all, and mind it not. The Reason of their reckoning it Enthusiasm, or Bigotry, or Hypocrisy, or any bad Thing, is obvious. And this Class, I fear, includes the greatest Part of Mankind. But I speak of the more Sober and Serious, who shew some Regard to Religion, and the Duties it requires. They have a Regard for Decency, and not to be liable to the Censure of the common World as irreligious. Nor would their own Minds be satisfied if they did not in some Measure mind Religion; but a small Measure satisfies them: And if Duty be done, it lies not much on their Spirits how heartily it be done. They do it not in gross Hypocrisy, but from some Conviction that they ought to do it. But this is all. And either they love to be easy, or to have as much Pleasure in the World as their cold or lukewarm Concern for Religion and outward Decency can allow. If they be Ministers, they are afraid that the warm Earnestness of such Men, should make themselves be little thought of, and lose their Influence among the People; and that the People, being render'd earnest too, come to nauseate their Dulness. On this Account you will hear them misapply Texts of Scripture, and good Considerations. They'll tell you of *itching Ears*, and *heaping up Teachers to yourselves*; of despising and wearying of your own Clergy, and loathing your own spiritual Food. Thus a Nigard hates that any in his Family should now and then eat a plain Meal abroad, lest he should be more sensible of the scrimp and scarcely wholesom, or little nourishing and enlivening Provision at home. And they will tell you of your Danger of being led about by every Wind of Doctrine, and every canting

canting cunning Deceiver. And on such Topicks they will cant (may I not for once use their own Word?) and hold forth to you long enough, tho' their general Topicks apply not to the particular Case, as certainly they do not to this Case. And any one who observes the Turn of these Mens Minds, the Principles they move by, their Manner of proceeding, and what thereby appears to be most at their Hearts, and most to satisfy or delight them, will easily see through all their Pretexs. The hard Iron they have got to hammer, must rather continue cold, and never be on the Anvil, than be heated in any other Forge than their own, or than any but themselves should kindle the Fire or blow the Bellows. Their Master's Work must rather be undone, than be done by any other Hand but theirs, where they are (and as they fancy not only chiefly, but alone) appointed to do it, and imagine themselves capable enough of it. And if such Men get among their People, they must turn spiritual too, they must turn earnest and assiduous, they must turn acquainted with Cases, they must live strict and really holy, they must no more be proud and saucy, they must in Humility and Earnestness travel among their People, not only in a formal customary Round, but in good Earnest to gain and persuade; they must apply to every Temper and Capacity, instruct, exhort, get them into Societies, confer and pray with them, hear their Experiences, and guide them; they must preach privately and publickly, in Season and out of Season; or else they must be discovered, and put to Shame. And they find it better to keep at a Distance from these Men so earnest and so unwearied in the Work of the Gospel, and rather to speak against them, than be put out of their own Way, and be so harrass'd. Such Watchmen, going about the City, do not like to be teaz'd with such Questions as, *Saw you him whom my Soul loveth?* *Song* iii. 3. and perhaps cannot answer it, being unacquainted with him, and perceiving no such Beauty nor Loveliness in him why he should be desired; or if they think his Picture pretty, yet to them it is but a Picture, and touches not inflames not the Heart. How then can they endure Preachers who are the Instruments of such Love, and of raising such Questions? It is better for such to take away these Mens Vails from them, as Vails of Hypocrisy, or of Nonsense, Enthusiasm and Madness.

Some are habitually thus, and never knew better. Others have been acquainted with better Things, but are under a Decay and Languishment. They perhaps sigh, but go
back

backwards ; or do but little, if any thing, and but by Starts set forward. *They have put off their Coats, how shall they put them on? They have washed their Feet, how shall they defile them?* Song v. 3. And it may be the Lord has struck in and roused them. Their Hearts have been pierced, their Bowels have been moved, they have begun to run, they also would do as the assiduous warm and earnest Men, and rocky Hearts would also flow and melt down at their Voice, as it may be they have done at some former Times. But they found not presently that Success. They found even such of whom they expected better, not to answer their Call. They are left almost alone ; but they are surrounded with the Profane, or such as I last spoke of ; and they are in the Midst of chilling, deadning Temptations and Discouragements, and perhaps do not well perceive them. They diverted a little to other Things in themselves not sinful, and for which they had plausible Pretences. The Flame is down, and but Smoke remains ; the Fire is again covered with Ashes. My Eye runs down in secret for such. *Awake, O North-wind, and come thou South, blow upon their Gardens, that the Spices thereof may flow out!* Song iv. 16.

But to return to those I formerly spoke of, no Wonder that they reckon Mr. *Whitefield* and his Friends Enthusiasts and Bigots. Bigots, because of their Zeal, tho' not for small, but the greatest, the most solid, essential and necessary Things ; and therefore not Bigots, the Definition of whom is the Reverse of this. Enthusiasts, because inflam'd with such strong Love to Jesus and his Kingdom, such strong Faith, as makes them set a very low Value on every Thing else, and prize this as the one Thing necessary, the one Thing good, great and glorious, all their Happiness, all their Delight, all their Joy, and more than their necessary Food, and all Things else but Loss and Dung, and Dross. The Love of Christ does so constrain them, the Recompence of Reward is so great, so alluring, so charming in their Souls, that thro' his own Strength, and the Grace that is in him, they weary not, they never give over, exerting themselves for this glorious, this lovely Jesus, this Author and Finisher of their Faith, this blessed Rewarder of them that diligently seek him. Those who have not this internal Principle, who feel not this sweet constraining Power in their Hearts, carrying them on through all Difficulties, Hazards and Losses by the good Hand of the Lord upon them, and who fancy that their own careless

negligent Way is enough to the full; How can they but think such Men as these mad or enthusiastical? They act on Principles, they are constrain'd by sweet Power, they have inward Support and Joy, which the Objectors to them know little or rather nothing of; and such Objectors think it all foreign to Reason and good Sense, all to be a Dream, the mere Fancy of an over-heated Brain, which no doubt is Enthusiasm. And this would indeed be Enthusiasm, if what these warm earnest Men build upon, what they feel of inward Divine Power and Support, were not real and Fact, and not Fancy and mere Conceit. And whether it be the one or the other, is the Point whereon depends the solid Determination, whether these Men be Enthusiasts, or the Objectors very superficial Christians, or not deserving to be at all reckon'd real Christians. This Question can only be resolv'd solidly by the Word of God, to which I appeal; and from which, thro' the Lord's Strength, I could irrefragably prove all that is needful in Reason to evince, that these Things are indeed so as those they call Enthusiasts do assert; and therefore that they are not Enthusiasts, but solid, sensible, real and lively Christians. But I have not Time for it at present.

Those bred at *Bethesda* will indeed be under one Temptation to what the Objectors call Enthusiasm. The Establishment they belong to, and profit so much by, is visibly the Work of Divine Providence, which it has wrought by a Hand unlikely to have carried it on. This may occasion them, through all their Lives, to have a Cast of Mind towards eying in all Things, and depending on that God in Christ Jesus whom there they were bred to believe in, and trust unto; and to worship, serve, love and adore him, with all their Heart and Soul, Strength and Mind. I hope you do not think the Colony of *Georgia*, or any Part of, the Earth, will be hurt by such being sent forth in it.

And they cannot, under the Lord's Guidance and Blessing, but be beneficial, even on a Civil Account and in all honest worldly Affairs, to every Place where they shall reside or sojourn. Real Christianity, received and rooted in the Heart and Soul, is a forcible and lasting Principle of Action. And 'tis own'd that even Enthusiasm moves to great Things with Diligence and Perseverance. And what may we so much expect that either their Religion or Enthusiasm will move them to, as to that which they are bred up to value as necessary Duty to their Lord and Master, and as good for themselves and all theirs, and which they have been

inur'd to the Practice of from their younger Years? And that is, to flee all Idleness as a dreadful Sin, to labour for their own Bread, for that *he who will not work should not eat*; to be quiet and not busy Bodies nor Tatlers, but to do their own Business, and not to be high-minded, but to be meek and humble, providing Things honest for themselves and theirs in the Sight of all Men, and to be sober, and as much as in them lies to do good to all Men, and therefore to their Country, and especially to the Household of Faith, that is, to honest worthy Christians indeed. If you tell me that these are just the plain Precepts of Christianity, and why should *Bethesda* claim them as if her peculiar Statutes? I answer, *Bethesda* claims them only as being of the common Christianity, and not as hers farther than the Lord gives Grace and Strength to adhere strictly and diligently to them as her Statutes. O that every Hospital and Charity-settlement in *Britain* and its Dominions may do it more! And for ever blessed be the Lord for the Measure he has given *Bethesda* to attain unto. And it must be allowed that two or three such young ones, in any Business or Place, are more substantially useful, even on a worldly Account, than a Score of others. And they are not taught these only as good human Advices, but as Part of their Religion, the Commands of their God and Saviour, whom they cannot be acceptable to without Obedience. And if you will aver still, that they are to be Enthusiasts of Mr. *Whitefield's* Cast, may their Enthusiasm produce as substantial good Things as his has done in this Hospital! The Enthusiasm cannot stop them more than it did him.

I shall add but one Thing more on the Head of Enthusiasm, &c. which is, That Mr. *Whitefield* and the Friends and Promoters of this blessed Revival of real Christianity are not bringing in any new Religion. They preach and urge none but the Doctrine of the Reformation, and no religious Exercises but such as all good Men of the reformed Churches have always approved of and pressed. You can hardly tell me of any Enthusiasts who did not contend, and most of them contended chiefly, for some Novelties of their own in Doctrine or Practice. But these Men only press you to be in good earnest in the old Doctrine, and approved religious Exercises. They urge you only to be real lively Christians, and to no Novelty, no Singularity, but to be singularly good in this very corrupt and perverse World. They set not up a new Party by any Badge or Distinction whatsoever, except that of lively Faith and Holiness;

and they meddle not with the particular Debates between the different Parties already among us. Those of the Church of *England*, those of the Church of *Scotland*, and of the several Denominations of Dissenters, they treat as their Dear Brethren in Christ, if they appear in the Judgment of Christian Charity to be really and indeed Christians; and every one as he thinks best continues in the Church he was of before. And most of them are for keeping Communion with any Christian Church that holds to the Root; except any Church requires of them, in order to admit them into her Communion, not only to bear with but to own something they think wrong, or to practise any Thing they think a Sin of Commission or Omission. None of these can be done on any Account or Pretence whatsoever. Why should the World be alarmed or dread any Harm from such Men? They inroach on none, they disturb none, they pretend to no Power, they meddle not directly nor indirectly with Affairs of State. They think it a Sin to mix religious Affairs and the political Affairs of the World. What they are subject to by the Law, they willingly submit to. What Rights and Privileges they by Law are entitled unto, *they quietly make use of and defend*. And tho' they do this in a Christian Manner, yet they keep all these Things separate from religious Matters. Thus we eat and drink our common Meals for the Glory of God, *1 Cor. x. 31.* yet the eating and drinking our common Meals is not a Part of our Religion. If our several Parties called religious had always entertained such Sentiments, and had had such Practice, what Devastations, what Blood would have been spar'd in *Britain!* what Tranquility, what Peace, would have reign'd, where Animosity and Wrath has tyrannized! If such the Pretenders to Religion had always been, we had never heard the Exclamation from an atheistical *Lucretius*,

Tantum religio potuit suadere malorum!

I know they are complained of as being disorderly, and breaking the Order of the very Churches they profess to be of and still join with. This Objection requires a more particular Discussion than I could at present finish; and therefore I let it alone at this Time. Better not to touch than to handle it superficially. And I hasten to remove two or three Objections more common, and that seem more ready to mislead People in this Place.

I must not overlook the Objection, That Wives robbed their Husbands to give to Mr. *Whitefield's* *Bethesda*. I never heard an Instance of this pretended to be given but one; and not being told the Names of the Persons, I am still in the Dark about it. But the Thing may be true, and there may be more Instances tho' they never reached my Ears. It is confessed by my Informers, that in this Instance, when the Husband told Mr. *Whitefield* his Wife had given more than fit for their Circumstances, Mr. *Whitefield* did immediately restore the Money. And he certainly did right in restoring it: For whatever Wife gives away her Husband's Money without his Allowance, either direct or implied in what he ordinarily allows her to do, she acts both foolishly and sinfully by it. It is to dispose of what is not hers, and she has no Right at all to dispose of; and therefore it is of the Nature of 'Theft, tho' they say the Law gives it a softer Name. It is a Breach of the Eighth Commandment, whatever be the Purpose you give it for. You must not steal to give in Charity. And by taking such undue Freedoms, you provoke your Husband against yourself, and tempt him to quarrel with Religion for your Sake, and to discourage you in your religious Course, and to think it a Snare to you, and a Loss, and not an Advantage to him and to his Family. No well-instructed and really Christian Wife will, on considering this, venture again on a Practice so dangerous and sinful. But very likely the Woman who did it had not this View of it, but did it with a good Intention, and now repents for her Fault. And I must beg leave to say, that her Husband (perhaps he and she may read this) must be a surly unkindly Man, which is a vile Character, if he does not heartily forgive her, and love her as much as ever, and if he keeps any Grudge at her for it, or ever casts it up to her. I wish he may have as good Intentions, and as warm a Heart to what is really good, and for the Lord's Service, as perhaps his mistaken Wife had. And if he has it not, his Sin is not small.

I think there is no Doubt that a Collector of Charity should be very cautious in receiving any from a Wife, except he knows well that her Husband allows her, or that she has a separate Estate at her own free Disposal without her Husband, which is a rare Case in *Scotland*. But I hope Mr. *Whitefield* thought it so in this Case. Yet if he did not advert to it, you cannot call it a criminal Oversight in a young Man, unacquainted with the World, and never married, as he was not at that Time. And I willingly believe

lieve (why should you be averſe to believe on the charitable Side of a charitable Man?) that Experience has now render'd him more wary.

But this leads to another Objection, which I ſee is much noticed by many, and therefore ſhould be the more particularly answered. And I answer all theſe Objections, not only for the Sake of Mr. *Whitefield*, but becauſe of Caſes of the like Nature that may afterwards occur, in which Mr. *Whitefield* may probably have no Concern.

The Objection is, That he preached Sermons purpoſely, and having earneſtly and movingly urged his charitable Collection, he immediately fell to collecting; and thus having raiſed People's Humours by his perſwaſive Way, made them in effect rob themſelves. And therefore it has been ſaid, that a Miniſter ſhould only propoſe a Collection to his People, and then leave them cool to give or not to give, and what to give, as they ſhould be diſpoſed.

Who on hearing this Objection but would think, that we are the moſt liberal free-hearted People on Earth, needing a Bridle and not a Spur in Charity, leſt we undo ourſelves by our Bounty? And would you not imagine by it, that Mr. *Whitefield* drain'd us of ſeveral Thouſands for *Beth-eſda*? But we are not ſo raſh; and what we gave to *Beth-eſda* you have ſeen above. And I humbly hope the Lord touched more Hearts in *Scotland* by Mr. *Whitefield's* Miniſtry, than there were Half-crown Pieces in all his Collections among us. Hence the Objection flows not from exceſſive giving, but from the Worldly-mindedneſs and Coldneſs of the Charity of the Objectors. And it is pregnant of pernicious Miſtakes, and more than I hope ſome who make it are aware of.

The firſt is, That Charity is not to be urged on People, leſt they give too much! But are they not apter to give too little, after all that can be ſaid to them? Is it poſſible that you can make this Objection, and yet believe that bountiful Charity is indiſpenſibly required and earneſtly urged in the Goſpel? No Man who reads the New Teſtament can doubt that it is. Nor can any who know Mankind doubt, that it is hard to perſwade them to part with their Money, except to ſatiſfy ſome other Luſt; and that even ſober People who are not among the Graceleſs, are readier to fall ſhort than to exceed in their Charity. Yet muſt not this indiſpenſible and neceſſary Goſpel-duty, and ſo beneficial to Society and the human Race, be preſſed home, but People be leſt to the cold niggardly Covetouſneſs of their

own Hearts? And why are you not as well against urging People to other Gospel-duties, not more indispensable than Charity, nor more contrary to the Corruption of their Hearts? for there may be an Excess in these too. I cannot guess a Reason, or rather an Inducement, for you, unless it be that Covetousness is your Predominant, and that you would part with other sinful Pleasures, rather than your Sin of loving Money too much; and of loving it so as to incline you to keep it, when the Lord calls you to bestow it in his Service. And giving in Charity, is giving in the Lord's Service; and he condescends to call it *Lending* to himself, to whom all Things belong; for he will repay you richly. And even when it is like casting your Bread (*not your Superfluities, but your very Bread*) on the Waters, he will make you find it, tho' it should be after many Days, *Eccl. xi. 1, 2.* Would you rather keep your Money useless, or trust it in a Debitor's Hand at Interest, relying on the Security he gives you; than trust it with the Lord who gave it to you, relying on his Promise, his Faithfulness and Truth? Is this what you are afraid to have urged on you, lest you exceed in it? But have you not known one have in his Pocket a Guinea, or Crown or Half-Crown Piece, he could spare, and yet not give Sixpence when never so warmly press'd to give to some most worthy Charity? *And have not you been the Man? O Conscience, do your Duty!* If you introduce this Coldness in preaching Gospel-duties, it must take place in all Preaching; for Men will be consequential to themselves in Coldness. What a trifling Thing must that become which then will be called Preaching of the Gospel? Then indeed the silly superficial Gingling of Words, like the Declamations of a School-boy, and which keeps far away from the Heart and Affections, will deservedly be esteem'd the best Preaching.

But you allow perhaps to press Charity in general as warmly as can be, but not in asking it on a particular Occasion. This truly is agreeable to your Scheme; for let your Heart be never so much moved with general Doctrine, it may cool before the particular Occasion, and so your Pocket is safe. But it agrees not with the Design of the Gospel, which is actual giving. Some say that *Franckius* never asked from any in particular for his wonderfully erected House at *Hall* in *Germany*, but left it all to Providence, which sent as was needed. I do not remember whether or not, and have not now Time to enquire. But it may well be so, and the Lord thus shewed his Power the more, and the more coun-

countenanced his worthy Servant Mr. *Franck*. Yet this is not the only Way; and to ask is often Duty; and was the Way that the Apostle *Paul* took under the actual Inspiration of the Holy Spirit, and for a particular Use and Occasion; and not only to ask, but to ask and urge earnestly by many Arguments and Motives, and giving particular Directions. Read *Rom. xv. 25,---28, 31. 1 Cor. xvi. 1,---6. 2 Cor. ix. per tot.* In the 7th Verse of that last Chapter, every Man is to give as he proposeth in his Heart; for none is to be compelled in any Sense. His Conscience is the only Compulsion. And this is the Compulsion you seem so much afraid of; and you would not have your Heart so put to it, and compelled by an awakned speaking Conscience; and therefore would not have a Minister to awaken you to Duty, and rouse you from sinful Niggardiness and Love of Money, by Arguments and Motives, and earnest pressing of them. And you are angry at Mr. *Whitefield* for having done so, and wish he may not come back lest he should do it again. But you cannot but see that he followed a good Example in doing so, even the inspired Apostle *Paul* acting and writing under Inspiration. Those he wrote to, knew he had acted, and did write on this, by Inspiration. What could be more forcible? And the Arguments and Motives he was inspired with, are forcible in themselves, and moving; for they are the Arguments and Motives of that God who made the Hearts of Men, and as Rivers of Water can turn them whithersoever he pleaseth. So he does with the Hearts of Kings, *Prov. xxi. 1.* Why not with yours? General Preaching, without special Application, used to be much complained of by honest People in the Days I have seen. Now even some Professors of Jesus complain of the contrary. How strangely are we in this Respect changed to the worse?

It is true that some may indiscreetly give more than is fit for them; and it is their Sin. So likewise it is indiscreet and sinful, to give more of their Time to immediate Exercises and Acts of Devotion than can be spared from their needful worldly Business: For God has ordained us to attend both carefully. But go not to the other Extreme. You are commanded to be diligent in your honest worldly Affairs, and to provide Things needful for yourselves and Families in this Life. You are also commanded to be earnest and assiduous in the immediate Exercises and Acts of Religion, and to be liberal according to your Ability to the Poor, and for whose Use you are also commanded to labour,

hour, and not for yourself and Family only, *Eph. iv. 28.* How much Time and how much Money you are to bestow on each, depending on your particular Circumstances, cannot be defined; and therefore it is left to your Christian Discretion and Judgment, in applying to your own Case the Rules and Principles established in the Word of God. And Wisdom, even the Wisdom from above, is profitable to direct, *Ecc. x. 10.* If you err in the Application on either Side, it is your own Fault, neither chargeable on Religion, nor on the Minister who warmly pressed you to act religiously, and did not lead you into your Error on either Side, nor connive at it. Don't blame him for your own Misapplication. But I beg leave to tell you my poor Opinion on comparing these opposite Errors. To err on either Side is a Sin, but to err on the niggardly Side is the greatest. For it is to grudge and refuse to God his own, which he trusted you with for his Service; to provide for yourself in his Service in the first Place, and then to distribute the rest in other Parts of his Service. And the niggardly Error proceeds from loving the World more than God. How will you part joyfully with all for Christ, when you will not part with what you have to spare over the needful Provision of you and yours? And pray don't stretch the Word--- *Needful* --- to *Superfluous*. And in *some Cases* you may be called to part even with what seems *needful*.

Before I leave this Head, let me once more shew how shamefully unreasonable you are in murmuring at the Collection for *Bethesda* as so extraordinary. Do you join with the Church of *Scotland*? Then how far do you fall short of others in Charity for what they think pious Uses? The Seceders from yourselves, and the Episcopalians, who about Queen *Anne's* Reign began so generally to leave their old Way and take up that of the Church of *England*, are as liable for the *legal Stipends* of your Ministers, as you are yourselves. Yet they also maintain their own Ministers, and hire or build Meeting-houses for their Congregations; whereof the Seceders have lately built several, and are still building more. Yet there are very few among the Seceders but Farmers and Country People, and but few of the topping Burgeesses, and not Half-a-dozen of the Gentry that I hear of in all *Scotland*. It is true, their Collections go not out of *Scotland*; but they go out out of their Pockets, and so tend to impoverish and straiten them; as much as you can pretend that what you gave to *Bethesda* did you. And if you further say, that they bestow this for what they

take to be a settled Ministry, and the daily and weekly Administration of the Ordinances, a more necessary Purpose than the Endowment of any Stranger-hospital. I answer, That so it is; yet they are not richer, nor most of them near so rich as you, and for all that they find wherewithal to do this, and do not noisily grudge it. And if the Use you gather'd for was not so necessary as theirs is in their own Opinions, neither was that for which the Apostle *Paul* made the Collection above-mentioned. Yet both were good, and necessary for them to make who had any Thing to spare. And it was so according to what must be the unprejudiced Judgment of all the World. Neither is Charity to be restricted to the highest and most necessary Uses only. Therefore in this noisy Grudging you fall below our other Parties, whom you do yet reckon yourselves far superior unto. And remember likewise, that you collected only a Sum, and their Collections are annual.

Another pernicious Mistake plainly implied in the Objection is, That all the persuasive moving Earnestness used for Mr. *Whitefield's* Collections was mere human Art and Contrivance. This supposes him to be an artful, sly, canting Hypocrite, under the Shew of Simplicity and Zeal, dexterously applying himself to the Passions of Mankind, and stirring them up for his own Ends. But I have above shew'd, to impartial unprejudiced Reason, that he faithfully applied all he got to the Uses he collected it for, and not to his private Advantage. How then can he be suspected as an artful hypocritical Knave? I said so much of this above, that I need add nothing to it. No fair-dealing Person who considers it will adhere to this Suspicion, which is a Calumny.

But it strikes not only at Mr. *Whitefield*, but at the Work of the Holy Spirit. That Power on Hearts which accompanied the Word of God he preached, and blessed be the Lord accompanies it still when preached by not a few others, may all have been at this Rate the Effect of human Art and Contrivance. If in this Case, why not in the rest? But that it was and is the Work of the Holy Ghost, appears from the blessed Fruits of it. This is the Mark which our Lord himself gives, *Mat. vii. 15, — 23. & xii. 33.* and I humbly appeal to it. And you may see it largely evinced in the Books above referred unto. Why is not this allowed to have come from the same blessed Cause? Why? Because it runs cross to a darling Sin that you are not willing to part with. If any uses this Objection who pretends to

favour the late blessed Revival of real lively Christianity, and attributes it to the Outpouring of the Holy Ghost on great Numbers of Persons, How dares he now attribute any Part of it to the Cunning and Art of hypocritical Men? How dares he venture to bring in an Objection here, that may be carried on against the Whole? Was your own Conversion, whether lately or formerly, by the Cunning and Art of Knaves who imposed on your Weakness? Are you also to join in blaspheming the Work of the Holy Ghost? Many among the Seceders do it ignorantly. But you are not ignorant. They are led away by Prejudices arising from some Things they believe good. But your Prejudices seem to arise from inordinate Love of Lucre, covered over slightly with cob-web Pretences. Have you been only a mere Spectator of what the Lord has lately wrought among us, of these Doings of the Lord which are marvelous and glorious in our Eyes? I almost hope so for your Sake, that your Guilt may be the less aggravated. But if you have felt some of that blessed heavenly Power fall on your own Heart, alas how must that Heart of yours be now led away by the Deceitfulness of Sin, that allows you to venture on affronting that heavenly Power? You may next be successfully tempted to run down all Preaching accompanied by the Power of the Spirit of God, against Sins from whence your Lucre arises. The Profit of many Trades and Branches of Commerce will be diminished to the Tradesmen and Dealers, (but the National Profit and Riches will not be diminished) if some Sins be curbed. Running of Goods; Excess in the Measure and Delicacy of Meat and Drink; Profuseness in Apparel and Dress, Houses and Household-furniture, Equipage, Gardens and Parks for mere Pleasure only, &c. When the Spirit of the Lord comes with Power (as he will come) in his Ordinances, and drives down these great Sins, will you, because a Tradesman or Dealer in the Materials of them, dare to resist, and directly or indirectly speak against, that blessed Power? --- *Perhaps you have done it already! --- O search and try your Ways, and return unto the Lord!*

The same very Motives stirred up the Heathens to oppose the Gospel, and the Preachers and Promoters of it, *Acts xvi. 16, &c. & xix. 23, &c. Pray how do you like your Company? And your Sin is much of the same kind with Ananias's and Sapphira's.* They could not but know of the Outpouring of the Holy Ghost, and the wonderful Power of God that accompanied the Preaching and Ministration

of the Apostles. And if they had felt none of it, their Example, and to be esteem'd among their Neighbours, must have had great Influence on them, since they also sold their Possessions to lay down the Price at the Feet of the Apostles. But Love of that very World of which they were parting with so much, and which they might have kept altogether, did so blind them, that they thought to cheat the Holy Ghost, and to retain Part of what they profess'd to give up wholly. Do you profess Subjection to the Gospel, and to be ready to part with all Sin, and with all Things else for Jesus? yet will you not part with what you can spare for the Lord's Use? Would you not consent and assist to beat down such Sins from whence worldly Profit arises to you in your Business? Here then you are keeping back from the Lord as well as *Ananias* and *Sapphira* did, what you profess to give up to him. And on the Matter you do the same, when professing to give what you can spare in Charity, you give very much less. And there is but this Difference materially between your Case and theirs, that they might have kept their Possessions without direct Sin; but you cannot so keep back what you can spare to the Lord's Uses; you cannot but part with Profits arising from the Sins of others when the Lord is curbing them; you cannot act so but with great Sin. In this indeed these unhappy Persons seem to be more guilty than you, that their Guilt was obvious without being argued, and they had seen much more of the Lord's Power than I suppose you have done.

Let not this fret and irritate you, and make you cry, This is harsh, and to push Things too far. But search the Scriptures where this Doctrine is contain'd, which therefore you are bound at your Peril to receive and submit unto. And search your own Hearts, which I cannot know but by outward Signs and Conjectures. But yourselves may know them by inward Feeling, as you know your own Skins by outward Touch; and the Lord will discover to you the Deceits thereof, if you ask it in Christ Jesus. If you find you are guilty, be angry at yourself, and not at the Instruments of your discovering it. You owe them your brotherly Love and Prayers for it. If you are not guilty, they will with you bless the Lord for it joyfully.

But since this *Orphan-house* is so worthy a Thing, and so much at Mr. *Whitefield's* Heart, why does he neglect it so long? why has he not gone to it, as he said he was immediately

diately to do when he left *Scotland* about Twelvemonths ago?

It is certain, that not long thereafter he took leave of his Friends at *London* and elsewhere, and he and his Wife went to *Bristol*, and put their Things aboard a Ship of a near Relation of his, ready to sail to *America*. Something interven'd which obliged them to delay their Voyage till another Occasion, and their Things were brought ashore back from the Ship. He said to many, that he did not yet understand this Providence, whereby he miss'd so good an Opportunity of going to a Place he was obliged to be at. The Ship sail'd in Company with several others, all which soon after at Sea were scattered by a violent Storm; some (if I right remember) perished, and the rest got back to Land; and among them his Friend's Ship he was to have sail'd in, but in a very shattered Condition.

It is also certain by the blessed Event, that ever since that Time the Lord has made great Use of him in *Old-England*. Witness the City of *Gloucester*, and its Neighbourhood. Witness the City of *Exeter*, and the adjacent Villages. Witness *South-Wales*, the *Tabernacle* at *London*, &c. &c. And how much he is desired in other Places, you see by the other three Letters taken from the *Weekly History*. Many more could be produced for all I have said, and to shew the bless'd Progress of real Christianity in *England* and *Wales*. But it is not my present Business. From this I answer the Objection directly.

It is without Controversy that Mr. *Whitefield* has been the Lord's Instrument in founding and advancing that excellent Settlement at *Bethesda*. But that is not the only Place at which the Lord has called him to labour successfully, and be the Instrument of great Good. Such he was before he had been in *Georgia*, and such he has been since in very many Places, and such he has been particularly in *Scotland*. And the Lord has provided fit Instruments in his Absence from *Bethesda*, both for the temporal and spiritual Concerns thereof, as you see in Mr. *Josiah Smith's* Letter. And why should not the Lord still employ his Servant, where and how he pleases? And surely it is the Servant's Duty to follow his Master's Calls, to whatever Place and Service he calls him. It is his Duty to apply himself to what he takes to be his Call at the Time, and to stop or alter his Course as the Lord by his Providence or otherwise discovers his Mind to him. You cannot deny but this is Mr. *Whitefield's* Duty. Why then do you censure him for fol-

following it? But you seem to be jealous that he only makes this a Pretext. Now this is again to suspect one to be a hypocritical Knave, whom you have all the Reason in the World to believe an honest Man. And you have in vain endeavoured these many Years to prove him a Knave, and I have shewed your Proofs or rather Surmises to be naughty. Must he publish his Reasons for every Step of his Conduct, or fall under your Censure, tho' you know them not? The Presumption is always for every other honest Man; but is it against him? Is this reasonable, is it just?

But perhaps there are some stirred up against him by Envy. Whoever are so, do greatly sin; tho' it be the Sin of a *Miriam* and an *Aaron*. And tho' they seem'd to have an Argument against *Moses*, yet the Lord heard them in Anger, and their murmuring proud Question; Hath the Lord indeed spoken only by *Moses*? hath he not spoken also by us? And the Lord, who knew best by whom he had spoken, gave an Answer to their envyful proud Question, which shewed their Folly and Sin. And their Punishment should be remembred, *Numb. xii. per tot. Deut. xxiv. 9.* Why should you envy, why should you grudge that his and your blessed Master employs him more universally and more abundantly? May not your Lord employ whom he pleases, and in what Measure he pleases? Does he not know what is fittest, and does he not do it? Then do not repine at what he does for your Brother, but bless him for it. And bless him for what he does for yourself: And be it much or little, you owe it all to free Grace, and not to your Merit, whoever you be. To repine is Heart-rebellion against Christ, the Head of the Church, the sovereign Lord of the Universe; and it proceeds from mean, malignant, selfish Pride, Emulation and Envy.

But I foresee that my answering these Objections against Mr. *Whitefield*, will bring Objections against myself. And if answering them might not tend to vindicate better Things and Persons than I, I think I would not trouble you with any Answer to them at all.

It will be said, Why all this ado about *Whitefield*? Does he deserve it? Can you really think him so faultless, and a fine Man? Don't you know him to be a silly Fellow of poor Endowments, set up by the Giddiness of the ignorant deluded Mob? And what can you mean by writing so much about him? Do you intend he should come back to *Scotland* and fleece us again? I answer,

Why so much ado to caluminate and spread Lies and Fals-

Falshoods against him, and his most worthy Undertakings, particularly at *Bethesda*; and tho' the Lord has crowned his Labours with Success? It was great Sin in you to slander him, and for Things wherein he was not only guiltless but commendable. And to vindicate reproach'd Innocence, and misrepresented Truth, is a Moral and a Christian Virtue. And I would gladly contribute to recover you from your Sin, and to prevent others from falling into it.

As to my Opinion of him personally, it is enough for me at present that he has been traduced, tho' he had Ten thousand Faults, and was a very silly Fellow. Every one, and the meanest, is entitled to Truth and Justice. I am far from thinking him faultless. I have known several excellent Persons, but never one faultless; and some of them had great Faults. I know several Faults in Mr. *Whitefield*, and I doubt not but he has more which I never had Access to know; and I pray the Lord to discover them to himself, and by the Holy Spirit of Grace to humble him for them, and to root them out. But all this is very consistent with my writing to defend him against unjust Aspersions. And you see above, that I have not endeavour'd to vindicate him where he may have been to blame, yet to shew the Injustice of pushing even this Blame against him farther than it can reasonably be carried.

And tho' the Question,--- whether I take him to be a fine Man, or of poor Endowments,--- is not much more to the Purpose, than whether I take him to be faultless; yet in Justice to him, and because it may perhaps have Influence on some with respect to the Cause he appears in so much, I'll as frankly tell you my Thoughts of it. I have known many, who, in my humble Opinion, are far better entitled to the Character of what is called a *fine Man* than Mr. *Whitefield* is, and of much larger Endowments. Yet I am very far from thinking him a mean silly Fellow; I'm sure he is not. And I know several valuable and excellent Qualities he is possessed of in a very large Measure; and I see that through Grace he makes a most worthy Use of them; and that the Lord has made him one of the most useful Men in the Work of the Gospel I ever knew. And these are vastly preferable to all other the finest Qualifications that any mere human Creature can be endowed with. And on this Account I freely own I love and honour Mr. *Whitefield*, more than I do or ought to value many of those fine Men with all their fine Endowments. I am required to do so by Reason and good Sense, not debauch'd by Vanity and Custom,

Custom, but judging of Men and Things by their real Worth and Usefulness to what is solidly best.

Farther, tho' his personal Qualifications were much inferior to what they are, I believe I may rejoice (not only in my own, but also) in the Infirmities and Weaknesses of others, as *Paul* gloried in his own, when I see the Power of Christ resting on them, and his Strength made perfect in their Weakness. See *2 Cor.* xii. 9, 10, 11. And it must rejoice the Heart of a Christian to perceive the Faith of his People not standing in the Wisdom of Men but in the Power of God; not produced by the enticing Words of Man's Wisdom, but in the Demonstration of the Spirit and of Power. This justly advances the Glory of the Lord, and abases human Pride and Vain-glory. And this is a practical Demonstration that the Gospel is supernatural and from the Lord himself.

After what I have said, it may at first hearing sound like a Paradox to tell you, that I have Reason to think *Mr. Whitefield* (and very many much inferior to him) will one Day, which most certainly is to come, be a much finer Man, and of finer Endowments, than many of those I just now prefer'd to him on these Accounts. The Reason is not hard to find. Go into a School and converse with the Boys, you'll find some of them much brighter and finer Boys than the rest, and you cannot but be pleas'd with their Parts, Learning and Quickness, and even with their lovely Temper. Yet, if you observe them judiciously, you will see that their pretty Qualifications, and what they are like to grow up into, do better suit with their present Age and Condition, than they would do with full-grown Manhood. And thence you cannot but conclude, that these fine Boys will not be fine Men, except they get another Cast and other Qualifications. At the same Time you'll observe among the other Boys, some not near so bright and but little noticed, who yet on considering them more you'll find in them the Root of the Qualities befitting a fine Man, and will conclude these Boys will make fine Men, when the others will make a poor Figure. Experience every Day confirms this Observation. The Childhood must lead to Manhood, if Death do not intervene. The Childhood and School is in this Life, and the State of Manhood is in the next; and the two are necessarily connected, and Death cannot keep the Child from Manhood, for it makes him a Man. He who is childishly bright in this Life, and has not in him the Root or Seeds of what befits the State of Manhood in the next, will *when there*

there be a woful Creature; and the Child who at School was the reverse, will be a fine Man of noble Endowments.

I own this Consideration pleases me, and I think it of great Use, and a just Encouragement to the Saints to persevere in the despised Ways of Jesus, and no more to value Contempt from this World, than the Mockery of pert saucy School-boys at a Man of real Worth, which they understand not and can never attain to, but must grow up to deserved lasting Contempt.

In this Light should Mr. *Whitefield* and every one of the Lord's Children be taken, when diminutively and disparagingly compared with the fine Men of this World. Compare not their Characters, nor judge of their Endowments, as in this vain silly transitory Life, but as they will be in the next, which is real and excellent, and abides for ever and ever. And the Scripture assures us how they will then be. He who received one Pound and improved it to Ten Pounds for the Master's Behoof shall rule Ten Cities. He who made nothing for the Master of the Pound he received, but misconstrued him and cavil'd with him, shall be punished like a Scoundrel, with all the fine Accomplishments, and all his bright Parts, and the fine Reasonings, which he and others fancied he was Master of. Then he must appear a Fool, an ignorant mis-judging self-sufficient Coxcomb, who harden'd himself against his Master, or in a Denial of him, and in the Preference of this Life to the next, by ignorant Sophistry and Quibbling. See *Luke* xix. 12--27. Nothing in this Life can be truly valuable, but as it can help on to a happy State in the next, and will abide with us there. We are certain, because the Scripture tells us so, that when they who sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt; they who turn many to Righteousness shall shine as the Stars for ever and ever, *Dan.* xii. 2, 3. The Person who shines so, and on such an Account, will be a fine Man indeed. Compare with him the finest Man in the World, who with all his Accomplishments has not laid himself out with Earnestness to turn any (nor himself) to Righteousness. Can there be a greater Odds! And all the Lord's People will then shine most gloriously. Tho' here they are no less than the Sons of God, yet it doth not appear what they shall be (and hence their Persons and Characters are little accounted of in the blind unbelieving World) but they know that when he appears *they shall be like him*, for they shall see him as he is! 1 *John.* iii. 2. When their God and

Saviour Jesus Christ comes from Heaven, he will change their vile Bodies that they may be fashioned like unto his glorious Body, according to the Working whereby he is able to subdue all Things to himself, *Phil.* iii. 20, 21. Even in this Life, Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man the Things which God hath prepared for these that love him, when he meets them that rejoice and work Righteousness, *1 Cor.* ii. 9. *Isa.* lxiv. 4, 5. Even here they all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord, *2 Cor.* iii. 18. And since for all this they know but in Part here, what shall they not be, and how qualified and endow'd, when that which is in Part shall be done away, and that which is Perfect is come? Now they see through a Glass darkly, but then Face to Face, and shall know as they also are known, *1 Cor.* xiii. 9,---12. What shall not their Glory be, when Jesus shall confess their Names before the Father and his Angels; when they walk by the pure River of the Water of Life proceeding out of the Throne of God and of the Lamb, and on either Side of it the Tree of Life; when they shall see the Lord's Face, and his Name shall be written in their Foreheads; when he shall give them Light, and they shall reign for ever and ever; Jesus, glorious Jesus, granting to them to sit with him in his Throne, even as he himself is set down with the Father in his Throne! *Rev.* xxi. 1,--5. & iii. 5, 21. What Appearance then will your *fine Men* make? All the Fowls that fly in the Midst of Heaven shall be called to eat their Flesh, *Rev.* xix. 17, 18. The Lord Jesus being then revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on them (even on our *fine Men*) who know not God and obey not this Gospel; they shall be punished with everlasting Destruction from the Presence of the Lord and from the Glory of his Power; they shall be sent as cursed into the everlasting Fire prepared for the Devil and his Angels, because they oppressed and hurt even the least of Jesus's despised little ones; in whom at that Time Christ himself shall come to be glorified, and even to be admired in *all* them that believe, as the least of his little ones do! *2 Theff.* i. 7,--10. *Matth.* xxv. 41,---46. What on Earth is to be named with these? And all is true and certain, for the Almighty God of Truth has assured us of it.

But I have a more weighty and important Reason still for vindicating Mr. *Whitefield*, which is, That by vindicating the

the Man I may remove Prejudices against the Cause he has been and is so much employed in; the Cause for the Sake of which I esteem, love and honour him, and that is, the Revival of real Christianity with Life and Power in *Britain* and the *British* Dominions, and particularly in *Scotland*. This being the last Thing I am to trouble you with at present, and the End for which all the rest has been wrote, allow me to lay before you (and but briefly for so copious Subjects) how it was with us in this Country before this Revival began; what it has already produced among us; and in what Manner and how far Mr. *Whitefield* has been the Lord's Instrument in it.

Mr. *Whitefield* was the Lord's Instrument in *beginning* it in *Scotland*. And the Seceders make this one Objection to it, he being of the Church of *England*, which they speak of as the *Jews* did of *Galilee*, Can there come any good out of it? If their Objection was sufficient (or as we speak in *Scotland* *relevant*) it would be unanswerable, for it is undeniably true in Fact. And no Body can tell when or where else it began; and every one can tell that they saw or heard of it very soon after he first preached in *Scotland*, and at the Places where he preached. It began and increased with great Power almost wherever he preached. And many from other Places did always attend his Ministrations wherever he was. Very many were awakned, and many were really brought into Christ, and many who languished were quickned, and many who had backsliden were recovered.

Single Instances of these were turn'd rare; and to find Numbers of them at once in any Place, was beyond the Memory of the younger Sort; and hence the Report of the more advanced in Years, of what they had seen of this kind in their Youth, was scarcely believed. Several did still talk of preaching, not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit, and of Power, (1 *Cor.* ii. 4, 5.) And I believe that more retain'd a Respect for it than ventured to speak out, for fear of being laughed at. And blessed be our Lord, he had never left himself without a Witness among us of this Demonstration of the Spirit and of Power. But the Instances of it were become too unfrequent, and the Effects of it too weak, to be observed by the Publick, and so to be much noticed, and far less to command the Attention of the Generality, and to strike the Minds of many.

Hence the prevailing Deism in our neighbour Countries, prevail'd among us also. And there was still a greater Number

ber who tho' they did not quite reject the Scripture, yet did even from thence pretend to draw a Religion they called Christianity, which only improved natural Religion, with some scriptural Notions and Arguments. But being only in the Spirit and Genius of natural Religion, and not of Christianity as revealed in the Word of God; not in the Spirit and Genius of that Gospel which with the Holy Ghost was sent down from Heaven, and which the Angels desire to look into (1 Pet. i. 12.) and unto whom, tho' in heavenly Places, is made known by the Church the manifold Wisdom of God, in the Fellowship of the Mystery which from the Beginning of the World had been hid in God, (Eph. iii. 9, 10.) not being, I say, in the Spirit and Genius of this Gospel, it was not essentially beyond Deism. This nominal Christianity was argued for in Conversation, and the Preachers of it were distinguished with the Name of *bright Men*; and those who preached the old Gospel, were called stupid canting Creatures, weak Men of no Learning or fine Parts. And such as adhered to that Gospel, were looked on as silly unlearned Enthusiasts. But if any of them were too well known in the World to fall under this Reproach, then they were virulently traduced by the bright Men, and more than by the openly Irreligious, as cunning hypocritical Fellows, driving on some selfish Designs under this Mask.

This nominal Christianity seem'd agreeable enough almost to all, but to two very different Sorts of People. Real Christians could not possibly be pleased with this, which they knew from Scripture, and felt in their Souls, to be an overturning Perversion of the Gospel, and indeed another Gospel, and which would bring a Curie on the Preachers of it, Gal. i. 6,---10. And the atheistical, the profane, and the lewd abandoned Debauchees, hated whatever own'd a God at all. It was the more agreeable to all but those two contrary Setts of Men, because it gave no great Disturbance to them, and yet satisfied a natural Conscience: For it had as little Power and Efficacy on the Minds and Hearts, Lips and Lives of Men, as this kind of Doctrine has had in all Nations through former Ages. Nor can it be otherwise, for it goes not to the Bottom neither of Sin nor of Righteousness, to wit, the extreme Depravity, Corruption and Perverseness of human Nature, and the spotless meritorious Righteousness of Jesus Christ, received by that Faith in him which the Holy Ghost works in all whom the Father draws

to Jesus. This and this only has been effectual to bring Man from Sin to God, and no Religion else ever can do it.

This salutary Religion was out of Fashion, and wearing out of the Esteem and Hearts of most People, and all the blessed Gospel-truths connected with it. And it is confess'd by all and every Sort, that every Day increased among us, Vanity, Luxury, Love of Pleasures, and frequent higher and lower Diversions in a continued Round, indulging the Flesh and fleshly Mind, Contempt of Regularity and Decency, and of all Restraint and Seriousness, but affecting light and ludicrous Conversation, a woful impudent Preference of sordid Selfishness to publick Spirit and social Virtue, and laughing at all who did not so as old-fashion'd whimsical Fools, and a Sett of Maxims suitable to these and all other Vices. Attending publick Worship began to be rare at *Edinburgh* as it had been at *London* among those who, by a strange and perverse Figure of Speech, are called *the better Sort*. The Worship of God in Families was wearing out among all Ranks. Meetings for Christian Conversation, Prayer, and other Acts and Exercises of mutual Edification, were decayed in most Places, and not to be found at all in diverse Places where they had long flourish'd with much good Fruit. And how was it with many of our Clergy, especially of the younger of them, and what Sort of Youths were most of the Students of Divinity, in Principle and Practice, and in the Exercise of their holy most important Function, and preparing for it? Alas! --- There have been bad Things, and bad Men in all Ages, no doubt. But as an honest Man complaining of the Badness of his Times, being answered that there had been as many Rogues in the former Age, he replied, Ay, but then the honest Men had the Lead, and now the *Loons* are in the Coach-box: So was it in the Days I speak of. And I do not know that any Times in *Scotland* were ever so bad, for Infidelity and Unbelief of God and his Word, and for the Errors and Vices above pointed at. Hypocrisy indeed cannot be charged on them; for this Infidelity, this throwing off publick Spirit, these bad Maxims and Vices, were gloried in, and had the Laugh on their Side against real Christianity and Virtue.

But the Comparifon of Times is not very much to the present Case. Such was our Case when Mr. *Whitefield* came to *Scotland*; and the farther back it was so, the worse for us. He first had an Invitation to come from the Seceders who retracted it, suspecting (what they might have known before

fore as well as all who knew him did know) that he would not be for their Purpose. But he had also the Invitation of several worthy Ministers and People who were far from retracting; and he came following the Lord's Call, which the Event shews he had.

He began among us with the same earnest Affiduity, in preaching publickly, and privately pressing in Conversation, the great Truths of the Gospel (which I have above hinted at) that he had used before in *England* and *America*, and continued always to do among us, and still does whithersoever he is sent. He urged not these Doctrines in a general Way only, but so as to carry them home on the Conscience of every Person, and to lead all Persons to enter into their own Hearts and see what was there; whether they were converted and made new Creatures, whether they had yet been made to receive Jesus Christ as freely offered in the Gospel, whether Christ was formed in them, and his Love constrained them to all Holiness of Heart and Life, and to quit all Sin and their vain Conversation? This was accompanied with Power, and another Call than the Preacher's was heard and felt; so that Awaknings, Convictions, Conversions, Revivings, and Returnings were soon observed in many, and not confined to one Place or a few Places; for with this Message and Power he was sent, within the Space of a few Months, to many Places, South, North and West from *Edinburgh*; and many from distant Places went and heard him at these; and severals carried back to their own Residences, Sparks of the holy Fire which had fallen upon themselves.

This blessed Fire which the Lord kindled by Mr. *Whitefield* did not go out when he went from us back to *England*, because the Spirit of God left us not, but, to the eternal Praise of his glorious Grace, was farther poured out. A good while after Mr. *Whitefield* was gone, and before he return'd to us next Summer, it broke out in Places where he had never been. The Report of what the Lord wrought by him had reached them, and some few of the People had heard him elsewhere; but exceeding few in some of the Places where it broke out most signally. And People had heard him from other Places, where it had no discernible Effect. The Lord works when, and where, and how, by whom, and on whom, he pleases. Of the first Sort were *Cambuslang* and *Kilsyth*, and several Parishes near, as also in some pretty distant from them. And indeed it broke out at *Cambuslang* and *Kilsyth*, &c. with greater Force and Effect

Effect than had been observed at any of the Places Mr. *Whirefield* preached at, even when he was there. An Account of *Cambuslang, Kilsyth, &c.* you have better than I can give you, in what has been published by Mr. *Robe*, Mr. *Webster*, &c. and what I hope will be published by Mr. *William M'Culloch* Minister of *Cambuslang*.

With *Cambuslang* and *Kilsyth* (the first in *Clydsdale*, and the other on the Western Confines of the Shire of *Stirling*) I might with great Reason join *Muthil* in the Shire of *Perth*, on the Borders of the *Highlands*, and 25 Miles or 26 N. by E. of *Kilsyth*. But tho' I have strong Evidence that the Lord has wrought Wonders of Grace in that and some adjacent Places, I am not so particularly informed about it, and therefore I forbear. But blessed be God I have sure Proof, that the Presence and Power of the Lord is in diverse Places now felt in his Ordinances with much Efficacy. Let Heaven and Earth, and all the Worlds he has made, and every Thing therein, join in praising, magnifying and blessing him, with loving and joyful Hearts through all Eternity. *Amen! Amen!*

That in the Manner and Order above set forth, the blessed Revival of real Christianity with Life and Power did lately begin and proceed in *Scotland*, has not been, and cannot be, denied by any ingenuous and impartial Observer and Relator of it. Historical Truth requires to narrate Things just as they passed. And Love to the Cause requires it no less. The Reason stands on an infallible Principle. The Way that the Lord takes in Working is surely the best, and therefore is the most easily defended solidly; for it is the Contrivance and Effect of infinite Wisdom and Grace. And therefore, if I should endeavour to mince the Matter with respect to Persons or Things, in hopes to avoid the Objections of Opposers, I should act foolishly and sinfully.

Before I end, I beg leave to examine another very odd Objection made against this blessed Work and the Promoters of it by some virulent Opposers. Soon after their first Opposition they called it Enthusiasm, on Pretences silly in themselves, and inconsistent with the former Profession of their whole Lives. But finding this to be a Foundation too weak for such a Work, they next attributed it to the Power of the Devil, to mere Enchantment and Satanical Influence. Alas for the Men who presume to speak so! But then this very Objection supposes and owns, that there is a Power accompanying the Work beyond Nature. The Question then

then is only, Whether this supernatural Power is from God or the Devil? If it is not from the Devil, it must be from the Lord. That it is not from the Devil, but from the Lord, has been proved by Mr. *Robe*, Mr. *Webster*, &c. beyond what the Opposers have answered, or ever can answer in good Sense and on Christian Grounds.

Our blessed Lord Jesus, who endur'd such Contradiction of Sinners against himself (*Heb. xii. 2.*) has left to us his own Vindication from this foul and false Aspersion; and to the End of the World it will stand good to vindicate his true Servants from the like. Pray consider impartially *Mat. ix. 34.* & *x. 24, 25, 26.* & *xii. 24,* ——— *32.* *Mark iii. 22,* ——— *30.* *Luke xii. 10.* In this Age the Devil in this Respect has wrought variously. He has brought it to be fashionable to deny his own Existence and Operations, because testified of in the Scriptures, and that Men might be the less aware of him. Yet he and his Influence is too visible in the Wickedness of very many. Others who deny not his Existence and Operations, attribute thereto blasphemously the blessed Working of the Holy Ghost. But Satan will never be really against himself. He may concur to relieve one from a bodily diabolical Possession; but will not concur to enter the strong Man's House, and bind him, and then spoil his House and Goods. The first may be where there is not Grace, and therefore the Man delivered from the bodily Possession may still be under the Power of Satan. But in the other he is really taken from the Devil, and brought under the Power of the Lord. This the Devil will never concur with. Now he is bound, and his House and Goods spoil'd, in many Hundreds and Hundreds of Souls brought into Christ, and therefore not by a diabolical Spirit, but by the Power of God.

It was lately preached among the Opposers, that Mr. *Whitefield* was an Enchanter and a Sorcerer, having been bred at the University of *Oxford*, where the *Black Art* and *Balaam's* Magick were publicly taught. This is too grossly ridiculous to be confuted. Yet it impresses the Minds of ignorant Country People, and even of others who might be thought incapable to listen, in the smallest Degree of Doubtfulness, to so notorious and silly a Lie. I have good Assurance of the following Facts from some who are well acquainted with them.--- In the darkest Ages of Popery, Magick was never permitted to be taught in any University or School.--- And still magical Books are excepted in the Licences given by the Pope and his Ministers to read Books
pro-

promiscuously.--- The Humour of our Day, and particularly in *England*, is to laugh at Magick, and every Thing seeming beyond the ordinary Course of Things; How then can it be publickly taught at *Oxford*?--- And that it is not neither at *Oxford* nor *Cambridge*, is as notoriously known over all *England*, and to very many in *Scotland* who have been, and have some Interest, there, and over all *Europe*, (for these two Universities are famous in every Place where there is Learning) as it is notorious in this Town that Magick is not publickly taught in the University of *Edinburgh*, or that the Steeple of the Trone-church does not stand on the Top of *Arthur's Seat*.

If now this Assertion be restricted to private Teaching, it affords no Manner of Objection. None but the foolish wicked Teachers or Learners of Magick, or the Connivers at it, or such who know but cannot prove it, or are not able to prosecute, and therefore hold their Peace, can know where it is privately taught. It may be taught privately in the Places where there are Seceding Meeting-houses. But if it were proved to be so actually, it would not be a good Objection against the Seceding Ministers and Preachers at these Places, nor prove that they are Students or Practitioners in *Balaam's* Magick. You might as well say they are private Whoremongers, Adulterers, Drunkards, Thieves, &c. because where they preach there are such Persons. Why then is it made an Objection to Mr. *Whitefield* or any of his Brethren? There is not any Shadow of Proof pretended that he ever studied or practised Magick. The only Thing alledged for a Reason is, that he so powerfully perswades and moves the People, that it must be by Enchantment and Sorcery. But the Effects and Fruits of it prove it to be by the holy and blessed Spirit of the Lord. This brings us back to the sure and genuine Marks of a Work of the Spirit of God, for which I again refer you to the Scriptures and Books above-quoted; and so this Objections comes to nothing.

But I cannot dismiss it without earnest Intreaties to those who insist on it. Lay the Texts above-quoted to Heart, with *Acts* v. 34. to the End. Stand in holy reverend Awe of the Majesty of God. Dread to resist or grieve the Holy Spirit of God, or to affront and blaspheme him. And tho' you do none of these from Malice against God, yet to be led into them by Prejudice against any of his Servants with whom you are forced to acknowledge there is a supernatural Power, is a dreadful Thing. Beware of your own Danger. You may be left to yourselves, and the De-

lusion you so liberally charge on others. Beware of the unpardonable Sin. Be not more venturously presumptuous than the *Jewish Doctor Gamaliel* was. And, so far as I remember, I never heard nor read of any who so obstinately continued to attribute to the Devil a Work that has so much of the Appearance, at least, and distinguishing Marks of the Holy Ghost (after all the Objections you have made to it) and *that* only on account of such Differences as are between you and some Ministers employed to begin and carry on this Work.

That you will not unprejudicedly inform yourselves of the Facts, which you have easy Access to do, and will hardly believe what you cannot but see and hear, strange as it is, yet is not new. Neither is it new to put perverse Glosses on what you see and hear, that you may not be constrain'd either to own the Truth or your Sin in opposing it. We see all this in the *Jews* we read of *John ix. tot.* And in vain must you strive to impose on happy Souls that have been effectually wrought on; for the Answer given to the *Jews* by the Man born blind and brought to see, *v. 9.* and what is said *John x. 20, 21.* will apply to their Case, and defend them against all your Cavils. Nor is it new for Men who have been in Repute for Religion, to turn real Enemies to it, if not designedly, yet by being led thereto by a Train of Accidents and Circumstances, and by Unwatchfulness, too slight Observation and Judging of their own Hearts, and too high Conceit of their Attainments and Labours, and of themselves on account thereof. And therefore what our Lord Jesus said, *John ix. 39, 40, 41.* is most seriously to be laid to Heart with great Humility and Impartiality.---- Pray read these Words, *and remember whose they are.*

After all this, I believe it would be very fit to consider more particularly what is the State of Religion and real Christianity among us at present, and how that various Sorts of People stand affected towards it: What the Professors of it, and particularly such as have felt this blessed Revival, should specially beware of, and what they are specially call'd unto at this Time. But I have not now Time to write of these Things. Yet they are of great Importance; and if not consider'd in Time, we may find ourselves gone back, and the Shadows of the Evening stretched over us, before we are sensible of it. May therefore my dear Brothers and Sisters in our God and Saviour Jesus lay them to Heart, and by the Word and Spirit receive

ceive Light and Guidance what the *Israel* of God in *Great Britain* ought now to do.

In the mean Time, let me humbly beg to recal a few Things to their Consideration.

You are called forth to testify in this Age for Jesus, for Christianity; not nominal, but real; not for the Name which none denies to be, but for the Thing itself, which Deists deny, and which nominal Christians do not own in the Reality thereof, because not in the Life and Power of it: And therefore to testify for the Reality of the Effects thereof, the Work of Grace in the Soul of Man, and the Lord's Communications to the Soul, and the Gospel-holiness flowing from thence in all manner of Conversation. The Wickedness of very many testifies that they have not Faith. And many say that there is indeed no such Thing as you call Faith, but that all is Fancy and Dream. And they cannot be practically convinced that such a Thing really exists, but by real Instances of Persons in whom it is actually and really seen. It will not avail to tell them, that such Persons were in former Ages of the World, if such are not in it still. For, if not in it now, the Lord's Promise must have fail'd,---*Lo, I am with you alway, even unto the End of the World*, Mat. xxviii 20. and *the Gates of Hell must have prevailed against his Church*, Mat. xv. 18. The Lord's Power or Mercy or Wisdom to carry on these blessed Effects, must be shortned, which is impossible in God. And therefore either Jesus, the Author and Finisher of that Faith from whence proceed all these blessed Effects, is not God; or these Effects are not the Works of God, and Christianity must therefore be a Chimera, and an *unoperative Religion* good for nothing but empty Talk, which is nothing, a mere Cheat. But there being real Instances of all this, really and actually seen in many Persons, turns all the quite contrary Way, and renders such Instances visible Evidences and Proofs of Christianity, liable to the Observation of every one, high and low, rich and poor, learned and unlearned, and every one is capable to perceive and feel the Force thereof.

You are these Persons! By you the Testimony of Jesus is kept up in this Age, and handed down to the next! The more Faith and Holiness shine in your Life, the more that the Fruits of the Spirit ripen and abound in you, you are the more perceptible and convincing, the stronger and the clearer Evidence for your Lord Jesus, and the more

joyful Reason have you with Truth to sing triumphantly,

*We are thy living Witnesses,
Who testify that thou
Art Sinners Righteousness and Peace;
For we have prov'd thee so!*

(Hymns for religious Societies, &c. Hym. 9. Lond. 1742.)

This is the greatest most important Service and the highest Honour which you can be called and promoted to on Earth. And your Rejoicing that you are called forth before Angels and Men thus to witness for Jesus, could not be, if you had not Ground to rejoice that your Names are written in Heaven, *Luke x. 20.* This is a Witnessing for the Lord that cannot be separated from true Charity, (*1 Cor. xiii. 3.*) and which is not a farther Gift than Believing, (*Phil. i. 29.*) but is included in, and necessarily flows from, Believing, in whatever Situation you be, and whether in a calm or suffering State.

Now, my dear Friends, would you not only brighten your own Evidences for eternal Glory, but the Evidence that yourselves are in behalf of Jesus the Lord of Glory, what manner of Persons ought you to be, in strong working Faith and constant universal Holiness? Every Thing that weakens the Proof of the Reality of your Faith and Holiness, weakens the Proof they afford for Jesus Christ; as whatever makes them more illustrious, renders that Proof more firm and shining. If you draw back, you reduce them both to very little. And if you fall off, both are gone. And all Sorts of Opposers will turn you to an Objection against all that you had been a Proof of to this Age and to succeeding Ages, if you had persevered and been steadfast and immoveable, always abounding in the Work of the Lord. Can your Heart burn with dear Love to Jesus your God and Saviour, and bear the Thought, that with present and future Deists, and nominal Christians, you yourself are to be an Objection against him, and the Reality and Power of his Grace? And among the Seceders you are to be an Objection against the Truth and Reality of the late blessed Revival. All is for your Sake to be represented as Fancy, as Enthusiasm, as Diabolical. By you must such Offence come. On your account must those dear Souls, who have really and truly embraced Jesus Christ by the effectual working of the Holy Ghost, be laughed at, slander'd, malign'd, and run down, as Knaves or Fools, as

Enthusiasts, or given up to strong Delusion, and believing a Lie, and to the Power of *Satan*, to whose Operation the Work of the Holy Ghost will blasphemously be attributed. Have you any Love to Jesus? Does no Horror strike your Heart at his being opposed and the Work of his Spirit? What then must seize you at your own self's being the Reason of it?

The Seceders deny not Jesus nor his Grace in general. But lest a visible unanswerable Proof should strike the Eyes and Minds of all against their Secession from the Church of *Scotland*, from which they said the Holy Ghost had departed, they were wofully induced to deny this late great and glorious Outpouring of the blessed Spirit on such Numbers in that Church. And thereby they labour to take from Jesus Christ, and from the Work of his Grace, all these Witnesses, and to deprive this Age and succeeding Ages of the Proof they afford. And, in attempting this, they have used hard Speeches (such Speeches are mentioned, *Jude*, v. 15.) And not indeed hard but very soft, yet their best, Arguments, against this Work of God, equally applicable to all blessed and glorious Outpourings of the Holy Ghost that ever have been among us formerly or lately; and which (in so far consequential to themselves) they object also to the Lord's Work in *England*, *Wales* and *America*, and so join Hands with such Men they formerly seem'd most averse from; but most inconsequential to, and inconsistent with, what themselves seem'd to be, before they were wofully induced thus to change in the greatest Things for the Sake of the smaller, for the Sake as they groundlessly imagined of the smaller; for not a few who with Astonishment hear what they now say of this Work of the Lord, do well remember what they said of the like Things formerly, what they asserted and argued for, how they preached and how they prayed. And are you, *even you*, by drawing back or falling off, to minister a new Handle to them to hurt themselves and mislead others, and still to resist the Work of God? O that none of you may be of them who draw back unto Perdition, but of them that believe to the saving of the Soul! *Heb. x. 39.*

Some other Things I humbly beg to put them also in Remembrance of in the mean Time.

All who have felt, and all who have assisted in, this blessed Work, are embarked in the same Vessel. One and the same Cause is the Cause of every one of them. And in this Respect they must sink or swim together, or else desert the Cause

and so make Shipwreck of the Faith. The Cause is no other than real genuine Christianity in the Life and Power of it, and not any Party whatsoever. Hence it necessarily follows, that they must adhere to one another, in adhering closely to their glorious Head Jesus. And the Scripture is so full and plain on this, that I need not enforce it. But this Union is endanger'd many Ways. May I presume to point at some of them?

Some who deservedly get a Vogue and much Approbation, may sometimes turn too obstinate in following their own Minds and Wills on particular Occasions. And sometimes others, for Want of as clear Apprehension and Sense of Duty, and of present Duty, and perhaps of the Duty particularly incumbent on that Person, may blame him on this Head when he deserves it not, or more than he deserves. This creates a secret Grudge on both Sides, and slackens their Earnestness in joint and mutual Assistance, and breeds Complaints, which if vented in publick or insinuated, do great Hurt. And if it makes not a Breach or Division, yet it tends towards it; and it introduces first a Contentedness, and then a Desire that they may not meet, nor be particularly concerned with one another, but to be better satisfied with a Sort of general Correspondence, that does *not interest* them in one another's Concerns. Love then is at a low Ebb, and will run off quite if the Lord do not interpose.

If for Fear of Reproach, or from any secret Disgust, you wrongfully draw back from such as the Lord employs in his Work, or slight them, or turn captious; then the same Corruption of Heart, the same Inducements that lead you to this, do prepare your Heart and lead you to turn slack as to the Work itself, and to retire gradually from it. Beware of bad Beginnings!

Imprudences and Misconducts in speaking or acting, Partiality with respect to Persons one converses with more than with others, and perhaps for silly Reasons, and also laying it much to Heart or being uneasy at it on the other Hand, and many such little Things, too many only to mention here, have been found to have great and bad Effects. How silly Creatures are we Men and Women! And by what Trifles are we moved!

Too high a Value set on any Person or Persons is a great and foolish Sin. I have seen some never appear so perfectly pleased, as when speaking of their Favourites, and speaking of them so as if the esteeming them were the Mark of a Christian, and as if one of their Ends in religious Discourse

was to praise them, or some Things they had said or done. This is not to express just Love, Esteem and Regard for worthy useful Persons, but it is a silly Fondness like a young Girl's to her Lover whom she loves. And it does Hurt to others; and often it fares the worse with the Person overdoated on, that you are so fond of him. This is often to be seen among all Parties and Setts of Men; and I know not which could cast the first Stone.

We must not countenance the Sins and Faults, nor approve the Weaknesses and Infirmities, of any Persons whatsoever, be they otherwise never so worthy and useful. Nor yet are we to run down, cry out against, and revile, or spread, or receive, Surmises against worthy People for them. These are Transgressions which I beg Pardon to say are scandalously common, even among those who seem to be of the *Good* in all Setts. And when talked to on this Subject, their Thoughts are so general and so little directed to Practice, that they seem to want a particular Direction. I'll tell you mine; I wish it may be good for you. When therefore good People's Sins, Faults and Infirmities are on the Carpet, how are you, how ought you to be, affected towards them? You do not deny nor palliate them in your own Heart, nor yet do you exaggerate them, nor delight to dwell on them, nor have you an Itch to speak of them to others, nor do you speak of them but in so far as it is Duty and may do good. Thus it goes in your Heart, and thus you do, *if you be right*. And how then should you speak of them? Why, in the Manner that you think of them, *if you be right disposed*. You see they are true, and you do not lessen nor magnify them in your Heart beyond the Truth, with all their Extenuations or Aggravations; you pass a just Judgment on them in Compassion and Love, and you esteem respect and love the Persons notwithstanding. Your Conversation should be a Transcript of your Heart; let it be so here, and if your Heart be right so will your Conversation be.

But the Heart is wrong, and hence so much Sin with the Tongue in speaking of such Persons Sins and Failings. Therefore beware of misjudging. Take heed that your Censure proceeds not from your own Mistakes in Religion, or from your Mistakes in Fact. Take heed that you carry not your Censure too far, or that you draw not wrong Consequences from it, and make undue Use of it, even when it is in itself well founded. Beware that you have not taken a Disgust at the Person, and that your Disgust
flows

flows not from a secret Prejudice taken at something justly said or done, that may tend to lessen your outward Profit, Pleasure or fancied Honour, or to cross some favourite Notion, Conceit or Design of yours. Hence your Heart may entertain Censure and Disgust at the Person, to lessen his Credit with others, which is a Satisfaction to your Resentment, and may keep his Sentiments from spreading; or to lessen his Credit with yourself, that his Arguments and Admonitions, so troublesome to your reluctant Mind, may give you the less Disturbance, or be banished from it. If you are acquainted with your own Heart, you know it can thus insinuate Prejudices upon you, *and even when it dares not own it directly to yourself!* especially when under Temptation. And when are we not? how rarely free from it in one or other Degree or Measure? And *this* is a Temptation.

If you tell me, that most of all these are but common Observations; why repeat them? I answer, Because you do not observe them, and have great need to consider them better than you have done. If they are common, and yet you have not well understood nor observed them, the greater is your Shame and Sin. Pray learn and do better henceforth.

The Account of the Baptism of Mr. *Whitefield's* Child, was with the foregoing Letters when sent from *London*, and in the Order all are placed above. I believed it would be agreeable and edifying to some; as I hope an Account of the serious and solemn Performance of that Sacrament will always be. And the gracious Providence briefly related on the Margin, is noticeable; and such Instances have often been blessed to encourage and strengthen the Faith of others, as well as of the immediate Objects of the Mercy. May the publishing of this have that Effect abundantly with very many! I was not to have said a Word of this Baptism; but a Christian Friend tells me it is also become a Subject of Censure and Reproach, because Mr. *Whitefield*, say they, is so conceited of himself, that he would not employ another Minister to perform it. Those who say so, I suppose have as little particular Information about this Baptism as I have, which is none at all but what you have above. And I may more safely answer than they can censure at a Venture. None will wonder that he chused to have his Son baptized among his own Friends and People at the *Tabernacle*. And 'tis very probable there was not in *London* at the Time another Minister belonging to it.

The rest of the ordained Ministers keep much in the Country. I really do not know whether it be usual in *England* for a Minister to baptize his own Child. But there is no Incongruity in it; and it is easy to do it among them, where the Custom is, that the Child is delivered to the Minister who is to baptize it, and he holding it in one Arm pours on the Water with his other Hand. And the Father's baptizing his own Child cannot look odd there; for in the Church of *England* when two or three Ministers are present at the Celebration of the other Sacrament, the Lord's Supper, tho' it were easy for the one of them to administer it to the other, yet the Minister chiefly concern'd first takes it to himself, and then gives it to the other Minister or Ministers, and then all join in giving it to the People. But I own that it is too trifling a Subject for the Press, to answer such a little Censure.

After I had begun to write this Postscript, a worthy Friend let me see the Copy of a Letter from *Bethesda* to Mr. *Whitefield* of a later Date than Mr. *Josiah Smith's*, whereof it is a Confirmation, and gives a further Account of that Place. And therefore it is hereto subjoined, with a Note that was wrote on it by Mr. *Whitefield's* own Hand. The Objections that may be made to the religious Concern taken Notice of in it are the same that have been made to the like here, and are answered in the Books oftner than once referred unto above. Nor without any Answer will they stumble those who understand and feel the Force of such Scriptures as these, *Psal.* xxxii. 3, 4. & xxxviii. 8. & cxix. 131. *Acts* ii. 37. & xvi. 29, 30, 31. & xxiv. 24, 25. *Song* ii. 5. & v. 4, 6. & vi. 12. *1 Pet.* i. 8. *1 John* i. 4. and who are acquainted with the Experiences of the Lord's People in antient and modern Times, or indeed with human Nature.

It has been none of my Ends in Writing either to please or to displease any Person or Party whatsoever. My earnest Wish and Desire has been, to do *seasonable Good*. And I have, in Dependence on Jesus Christ, endeavoured to write under the Impression of that Text in *Job* I spoke of at the Beginning, *Job* xlii. 7, 8. Wherein I have failed or transgressed, O may the Lord pardon it, and prevent any Hurt that may thence arise! If what I have wrote do any real Good, I desire not your Praise, (but bless the Lord) and I fear not your Censure and Reproach. The Esteem and Praise of Men is as agreeable and sweet to the Corruption of my Heart as it is to yours. But I'm afraid of it, lest I should love the Praise of Men more than the Praise of God, and thence should be induced not to confess

self Jesus my God and Saviour, and his righteous Ways; *John* xii. 42, 43. And our blessed Lord himself put this strong and piercing Question, containing the express Denial of what is asked, *John* v. 44. *How can you believe, who receive Honour one of another, and seek not the Honour that cometh from God only?* But on this Score I think I am pretty safe. I expect no Praise; and I am well enough acquainted with the World to know, that to write on such Subjects, and in the Manner, and with such Sentiments as I have done, is very far from the Road to Praise; but is the high Way to be laughed at, contemned and reproached. I humbly believe I know pretty well all that can be said against me on this Account by Deists, nominal Christians, or other Opposers; and know it in good Reason to be of no Value. I have plainly told my own Thoughts and Sentiments, and the Reasons that convince and persuade myself. If without returning a solid Answer, requiring a solid Reply, you return Scoffs and Revilings, then I'll say no more than *Job* (xxi. 3.) intended to say to such after he should have spoken,---- *Mock on.*

Copy of two LETTERS from Mr. Barber, Superintendent of the Spiritual Affairs at the Orphan-house in Georgia, to the Reverend Mr. George Whitefield.

Bethesda, May 31. 1743.

My dearly beloved Brother,

YOUR very unexpected Letter of *March* 1st came to us last Week, but three Days after we had received those of *January* last. And what can I say, my dear Brother, about your long Absence from us? Shall I judge you? God forbid! The very Thought even breaks my Heart, and melts me into a Flood of Tears: Surely it becomes me to say, *It is the Lord, and let him do what seemeth him good.* His Will is always good. I believe the Lord has kept you so long; yea, and he will keep you till you have fulfilled your Ministry: Then may you be restored to us again, by the Will of God, in the Fulness of the Blessing of the Gospel of Christ; for we long to see you, and embrace you in the Arms of Love. God has already, I trust, over-ruled not only your Stay, but many other Trials we have met with in your Absence, to his own Glory, and our Good. We have indeed had a blessed

fed Time of it at *Bethesda*. This Spring many can join with me, and say, *Lo! the Winter is past, the Rain is over and gone, the Flowers appear on the Earth, the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land, even in Bethesda.* Methinks I hear you say again and again, *Bless the Lord, O my Soul, and all that is within me, bless his holy Name: Bless the Lord, O my Soul, and forget not all his Benefits to me, and my dear Family. Who am I, O Lord God? and what is my House, that thou hast brought me hitherto?* Indeed, my dear Man, I think I never wanted to see you here half so much for any Thing, as that you might see the Glory of the Lord in this House of Mercy, may I not say, in this House of Glory? and that you might join with us, as well as excite us, to exalt the Name of the Lord alone in this the Day of his Power. I have often said to you in my Heart, as you did in one of your Letters from *Scotland*; "Was you here, you would be in a Strait whether to go to Heaven, or to stay and see the Kingdom of Heaven come down upon Earth." Blessed be the Lord for what your Eyes have seen in that Land; for what he has done for you and by you. May the Blessing of many Souls ready to perish rest upon you, and they be your eternal Crown of Rejoicing. Amen. But I am perswaded, now you have heard that the Lord has been working among us, you will expect of me that I shall give you a particular Account thereof; but I should much exceed the Bounds of a Letter, if I should write the one Half of what I could tell you were you here. I perceived an uncommon Concern among our Girls the greatest Part of last Winter, and did frequently meet with them privately to pray with and teach them; and they were much affected with a Sense of their lost and perishing Condition by Nature. But, on one Lord's Day in *February* last, the Work of the Lord began to appear more publickly and evidently among us: In the Time of publick Service, one of the Girls was struck by the Word, and cried out bitterly till the publick Worship was ended; but her Cries did not end here: No; but she continued crying Day and Night the greatest Part of the Week; and it was not long before she had others to join with her. Never did I see any Souls that appeared to be more distressed, or more earnest in seeking the Lord; they seemed indeed as if they would take the Kingdom of Heaven by Force: they had very lively and awful Apprehensions of Hell, and were not only convinced that they justly deserved to be

sent there for their Sins, but seem'd, for some considerable Time, to think that they should really be tormented in Hell for their Sins to all Eternity; they cried till they could cry no longer, being very weak in Body, and convinced that they could not possibly with all their Cries help themselves. The Work of God was very clear in bringing them to a Resignation, or in working a Work of Humiliation in them; some of them were a longer and some a shorter Time in this Condition, before the Divine Light broke in upon their dark and benighted Souls. (Thus the most stout-hearted Sinners will find themselves obliged to fall under God, when his sharp Arrows come to stick fast in their Hearts;) but tho' they ceased crying for some Time, yet just before the Lord came to deliver them from the Power of Darkness, and to translate them into the Kingdom of his dear Son, they were made to cry more earnestly to the Lord than ever, and the Lord enabled me to cry very earnestly to him for them. My Soul was greatly distressed for them; I could not rest, nor give the Lord any Rest, till he was graciously pleased to give Rest to their Souls. On *Friday* (18th of *February*) the Lord was pleased to open the Heart of one of the Girls, and to speak Peace to her distressed Soul: And, as soon as she was converted, she began to call upon others to come to Christ. The Lord continued to work very powerfully among us from that Time; and, before the Middle of *March*, I trust that Five or Six more of the Girls belonging to the Family were converted, one Boy, and a young Man and Woman that we have hired to work for us. Many more of the Children were at Times greatly affected, and cried very earnestly after the Lord; and one of our labouring Men (a poor *Scots*, Highlander) has been labouring under the Burden of Sin, and heavy laden therewith, some Months: He was so greatly distressed in Soul, and weak in Body, for some Weeks, that he was obliged to cease from common Labour: He complains much of himself, and of *Satan*, that he holds him, and will not let him go. His long Bondage is a Trial for our Faith.--I hope the Lord has given us Faith for him; and that we shall yet see a great Drunkard praising the Lord. God has indeed answered many of our Prayers: Prayer, I think, has been the chief Means that God has worked by; most of the Children were delivered in Time of, or just after, Prayer: And we could no more doubt (as to some especially) of their being raised from the Death of Sin, than if we had seen the dead Bodies near us rising out of the

the Grave. As we stood round about, and saw them rising suddenly from their Beds, and praising the Lord, we were all amazed, and ready to say, *We never saw it on this Fashion.* Only one of the Girls was converted while she was reading the Scriptures; that was the young *Dutch Woman* we had hired for a few Months. Many Things respecting her were worthy of Notice. Tho' she had no real Concern about her Soul when she came here, yet she was very desirous of coming, and refused to go elsewhere, tho' she might have had greater Wages, as she said. Her Friends had nothing to object against her coming to live with us, only our Religion, which I believe they know little of; for they made her promise not to join with our Religion: And for some Months she cared little about it; and thought the Time we spent at Prayers, might be better spent at Work: And, after she began to be concerned, she was much afraid that her Friends would hear of it. Her Father was here, who had heard some of the Girls crying out; he strictly examined her whether she had cried out; but she had not then: He told her, she might go to Meeting or Church, and read her Testament; but, if she cried out, *he would be avenged on her, tho' he spilt her Blood.* But, notwithstanding all that could be said unto her, it was not long before she cried out as the rest has done; and continued crying some Days and Nights. One Day one of the Girls that was converted a little before, was comforted by reading a Text of Scripture; and she hearing of it, called her to come to her; and, when she came, she shewed her the Text in a *French Testament*, and she found it in the *English*; the Words were these, *1 Cor. iii. 2. I have fed you with Milk, and not with Meat; for hitherto ye were not able to bear it, neither yet now are ye able.* Immediately upon her reading of it, one of the little Girls came running into my Room, and said, *O Mr. Barber! Mary says,* "She feels so glad, that she cannot be sorry for her Life." When I went into the Chamber, she was in the Midst of the Room praising the Lord, saying, "O praise the Lord, praise the Lord every Body, praise the Lord for me! Why should I be sorry? the Lord has had Mercy on a great Sinner, a poor wretched Sinner." I asked her about the Text of Scripture, what she saw in it. She said, "She saw she was a little Baby of the Lord Jesus's, and that he was feeding of her with Milk. *She said,* When they told her before how good Christ was, she could not believe it; *but now,* Why won't every Body come
" to

“ to Christ? there is Room enough.” And she spake particularly to one of our Labourers that was concerned, and said, “ Oh *John!* come to Christ, come to Christ, there is Room enough, there is Room enough; Oh he is gracious and merciful!” After a while she sat down and spake sweetly, saying, “ Oh the Lord is come to *Bethesda!* the Lord is building up his Tabernacle at *Bethesda*; The Lord has loved me with an everlasting Love, and he will love me to all Eternity.” Yea, she spake much more than I can relate. And thus, while God was bringing in some, he did greatly revive and comfort other Souls among us; for many Weeks together, many did rejoice in the Lord exceedingly; and I trust the Name of the Lord has been exalted among us, tho’ not so highly as it ought. Oh! when shall we praise him as he would, and as he deserves? Eternal Ages will be little enough to praise him in for what he has done for us. Oh praise him for us, all ye heavenly Hosts! Praise him, my dear Brother, and call us all around you to join in this delightful Service. Amen and Amen.

June 21. 1743,

THE above was wrote a few Days after Brother *Habersham* and *Grant*, &c. went to *Charlestown*, from whom you will hear; but as yet I have had no Opportunity of sending to you. They are now returned richly laden with Provision for our Bodies; blessed be the Lord, who continues to supply our daily Wants. I am sometimes ashamed to think how little Faith I had of God’s providing for us here in the Wilderness, when I first came to *Georgia*, even tho’ our Stores were then filled: Surely *Godliness is profitable unto all Things, having Promise of the Life that now is, and of that which is to come.* Blessed, thrice blessed and happy are they who seek first the Kingdom of God and his Righteousness. God will give Grace and Glory, and withhold no good Thing from them that walk uprightly. All Things shall work together for Good to them that love God, to the called according to his Purpose: No Weapon formed against them shall prosper. God will cause even the very Wrath of his Enemies to praise him. I believe the Lord has got himself Glory, by suffering our Enemies to rout us last Summer: Methinks I could be willing to be drove out again from our now peaceable and pleasant Habitation, that our Happiness might increase as it has done the last Year; but the Lord knows what

what is best for us. *Bethesda* has indeed been much more pleasant to my Soul than ever; What can't our God do for us? yea, what will he not do in his own Time for them that wait and look for him? Wait for the Lord, wait for the Lord, O my Soul, and hope in his Word; God will hasten his own Work in its Time, therefore should we not make haste, but believe, and wait patiently, and cry earnestly. I hope and trust the Lord enables you to possess your Soul in Patience; and that as your Work and Tribulations do increase, so your Strength and Consolations do increase much more. "The eternal God is your Refuge, and underneath are the everlasting Arms; and he shall thrust out the Enemy from before thee: Surely there is none like unto your God, who rideth upon the Heaven in thy Help, and in his Excellency on the Sky. Happy art thou, O *Whitefield*! The Lord bless you, the Lord will bless the House of *Aaron*." The poor *Scottish* Highlander, of whom I spake before, was in a few Days after brought out of Darkness into marvellous Light, to our abundant Joy and Satisfaction, having greatly long'd for his Conversion. He spake out God's everlasting Love to his Soul very clearly, when the Lord had spoken Peace to him, and shed abroad his Love in his Heart. The Light broke in very gradually upon him, to what it has done upon some others: But, the second and third Day after the Lord had spoken Peace to him, he was even filled with Light, Love and Joy; he ran about from one to another, telling what the Lord had done for him; he express'd his Joy in such a Manner, as I should not have wondered if Strangers to God, and the Joys of the Holy Ghost, had accounted him mad. He has had some Darkness since, and Distress of Soul, but holds his Confidence bravely: May the Lord grant he may do it stedfastly to the End! He has lived with your Family ever since they have been at *Bethesda*, and now blesses God for it: It has been a Jubilee to his Soul; and he says he is willing, *with all his Heart and Soul*, to have his Ear nailed to the Door-post of your House. *Bethesda* has indeed been a House of Mercy, especially to the poor ignorant *Scots* People that have come here; May the Lord grant it may be more so still, as well as unto all others that come here! We have lately taken in Seven or Eight Children more into our Family, which, I believe, are proper Objects of Charity; Two of them are blind Boys: Tho' the Lord does not open the Eyes of their Bodies, yet he may in Time open

the Eyes of their Understanding. I can't despair of any by reason of their Ignorance who come here; because the Boy that was converted last (as I have Reason to hope) was very much like an Idiot, can understand but little *English*, and has not a Capacity to learn to read, much Pains having been taken with him for some Years.

I am, &c.

JO. BARBER.

Exeter, October 29. 1743.

Dear Sir,

THE above Letters came to Hand since I wrote you, be pleased to communicate them to Friends; I am perswaded they will give them Pleasure: I hear there are many more sweet Letters from *Georgia*, but as yet they are not sent me. I am looking up seriously to Jesus Christ for Direction how to act. Some Friends say, Go to *Georgia*; others, Stay in *England* longer: I want to know what Jesus Christ says. Continue, Dear Sir, to pray for

Your very affectionate Friend and Servant,
G. W——d.

N. B. *The Author of the Postscript observing, that by Oversight he had not directly answer'd a Question in the Objection proposed P. 38. viz. Do you intend he (Mr. Whitefield) should come back to Scotland and fleece us again? He assures his Readers, that he had neither seen nor heard from Mr. Whitefield for a good many Months, farther than that a common Friend presented Mr. Whitefield's Service to him: And that he never was at all in Concert with Mr. Whitefield concerning his Journeys or Voyages, or any Thing whatsoever; nor ever was asked or offered him any Advice. And that, except what he sees here in his own Note subjoin'd to Mr. Barber's Letters, he knows nothing particularly about the Time Mr. Whitefield intends to go to Georgia, or to any other Place. And that he has not heard the least Surmise of his returning to Scotland before he goes to Georgia, nor does the Author, who would be glad to see him here again, think that he intends it.*

NAAMAN *Cleansed:*

Being the

SUBSTANCE

O F A

SERMON

Preach'd at

Smiths-Hall, BRISTOL.

By JOHN CENNICK,
Late of Reading, in Berkshire.

My Father, if the Prophet had bid Thee do some great Thing, wouldest Thou not have done it? How much rather then when He saith to Thee, wash and be clean? 2 Kings v. 13.

L O N D O N:

Printed by JOHN LEWIS in *Bartholomew-
Close.* 1743.

To the R E A D E R.

I Have read the following Sermon, and like it much.—It was preached by a young Witness, not indeed as yet sent out by Imposition of Hands from Man, but I am persuaded, taught, and sent out by God.—This Sermon is one Proof of it.—I could give a thousand more, and rejoice in this Opportunity of publickly acknowledging the Preacher of it to be a dear Servant of Jesus Christ.—May the Lord bless what he has written to thy Soul, O Reader, whoever thou art, and incline thee to pray for him, and thy Friend and Servant in J E S U S,

London, March 11,
1742-3.

G. WHITEFIELD.



NAAMAN *Cleansed.*

2 KINGS V. 13.

My Father, if the Prophet had bid Thee do some great Thing, wouldest Thou not have done it? How much rather then when he saith to Thee, wash and be clean?



THESE Words were spoken by the Servants of *Naaman the Assyrian Captain*, when he was despising the Means GOD (by *Elisha*) had order'd him to use for the Healing of his Leprosy. The whole History of his Cure and Conversion is so very instructive, that I would paraphrase upon it a while; and then declare the Freeness of the Grace of our *Saviour* to poor leprous Sinners, and the Way in which all must come to his Kingdom.

Benhadad the King of Syria had often sent out his Soldiers by Companies against the *Children of Israel*, and had taken among the Captives a little Maid, and she waited on *Naaman's* Wife, who when she saw that her Master had the Disease of Leprosy, and had known in her own Country, how many were heal'd of the LORD by the Hands of *Elisha*, she said in the House, *Wou'd to GOD, my Lord was with the Prophet that is in Samaria, for he would recover him of his Leprosy.* After this Manner she ceased not to speak, 'till one told it to *Naaman*; saying, *Thus*

and thus said the Maid that is of the Hebrews. It might be the Girl had been an Eye-witness of some of the great Things done by *Elisha*, or had known some of her Neighbours that had been recover'd by Him, and had heard the Fame of the *Man of GOD*, how he did not refuse any who came to him, and therefore was more earnest to have her Master go and try. After some Time, what the Maid spake came to the Ears of King *Benhadad*; and because *Naaman* was belov'd by Him, and was a great Man in the Army, and esteem'd on Account of the many Victories the LORD had given by him to the *Affyrians*, the King immediately hasten'd *Naaman* forward in his Way to *Samaria*. He was one who worshipp'd the Gods of the Heathens, and not knowing the free Gift of the GOD of *Jacob*, he thought to please Him, and to get an Interest in his Favour, by offering his Prophet a great Present. Wherefore he sent ten Talents of Silver, six thousand Pieces of Gold, and ten Changes of Raiment; and wrote a Letter to the King of *Israel*, to desire him to get his Servant healed of his Leprosy.

Now the King of *Israel* thought he only meant hereby to pick a Quarrel with him, and therefore rent his Cloaths; saying, *Am I GOD, to kill or to make alive, that this Man hath sent to me to heal his Servant? Elisha* hearing of this, sent to the King, saying, *Why hast Thou rent thy Cloaths? Let the Man come now to me, and he shall know that there is a Prophet in Israel.* So *Naaman* came with his Horses, and with his Chariot, and stood at the Door of *Elisha*. It is remarkable, he did not come like a poor, filthy, diseas'd Leper as he was, but he was array'd in fine Linnen, in Purple and Scarlet: He was accompany'd with a very great Retinue; with his Presents of Gold, Silver, and costly Apparel. We don't
read

read that he came down out of his Chariot, and fell on his Knees before *Elisba's* Door, and uncovered his loathsome Body, and spread open all his Wants before the Prophet. No! he came with his Reward in his Hand, (as it were) and sat still in his Robes in his Chariot, and thought thus to recommend himself to the Clemency and Pity of the *Man of GOD*. I dare say, He boldly bid his Page, *Knock at the Door, and say, My Lord Naaman is here, and offers Thee all this great Riches, these Changes of Raiment, Gold and Silver in abundance. Come Thou therefore, and heal him of his Leprosy.* I suppose the Captain would not suffer a dubious Thought if he should be accepted, or not. Had any Body met him, and ask'd him, *How canst Thou, who art an Enemy to the Hebrews, look for Mercy at the Hands of their GOD? or at the Hands of his Prophet?* Doubtless he would have answered, *True, I am at Variance with the Seed of Jacob, and have formerly done Harm to the House of Israel, but see, I make Amends so far as I have Power, and will fully satisfy the Prophet for all his Trouble, when he shall have healed me.*

WELL, he waited at *Elisba's* Door, and expected, as appears by the Story, that the Prophet himself would come out to Him, and pray to the LORD GOD of *Israel*, and then strike his Hand over the fore Place, and by a Miracle recover Him. But instead of this, the Prophet took no Notice at all of his being a great Man, or of his Presents, or of his pompous Coming, but abode still in his House, and sent out *Gebazi* his Servant to tell him, *Go wash in Jordan seven Times, and thy Flesh shall come again to Thee, and Thou shalt be clean.* This so provok'd Him, that without much regarding what *Gebazi* said, He bid his Chariot Driver *turn away!* and in Anger breath'd out the Language of his Heart, and said, *I*

thought, He will surely come out to me, and stand and call on the Name of the LORD his GOD, and strike his Hand over the Place, and recover the Leper. What (thought he) have I undertaken so vast a Journey, and come so far only to hear that Fellow bid me go and wash in Jordan? if washing would have done away the Leprosy, I needed not to have come into Israel for Water. Abana and Pharpar, Rivers of Damascus, are not they better than all the Waters of Israel? May I not wash in them, and be clean? and he turned away in a Rage.

WHEN he had heard the Means of his Recovery, see how he slighted it. Because he did not know how the LORD *chuses the Things that are weak, and base, and Things that are despised* to do His Will, he reason'd within himself and thought, *If Water could take away the Leprosy, would not so many learned and wise Men as have been in the World have found out that Remedy before now? or might not the Man (if Water would cure me) have said to me, Go, and bathe thyself in thine own excellent Rivers at Home, and Thou shalt be healed?* And while he thus thought, his Servants came near to the Side of the Chariot, and besought Him, saying, *My Father, if the Prophet had bid Thee do some great Thing, go some long Journey, and dip thyself in some foreign Spring, or do some hard Work, or give some great Portion of thy Substance away for the Spices, and Ointment of the Apothecary or Merchant, or bid Thee buy it with a great Sum of Money, would'st Thou not have done it? would'st Thou not have gladly comply'd and taken his Advice? And Naaman thought in his Heart, and answered, I would. If he had bid me do any Thing, if he had said by Works thou may'st be healed; by Fasting, Prayer, Almsgiving, or any Work more hard to be done, I would have obeyed.* Then said his Servants,
How

How much rather then when he saith to Thee, wash and be clean? These Words the LORD graciously set home upon his Heart, and he repented of his Pride, and Self-Wisdom, and instead of offering rich Presents, arraying himself delicately, &c. he pull'd off all his Garments, and went down into *Jordan* just as he was, a poor, stinking filthy Leper; and he no sooner obeyed the Voice of the LORD, by plunging himself seven Times in the Waters, but he was chang'd; he found he was healed, and his Flesh came again like the Flesh of a little Child: Immediately he believed in the *GOD of Israel*, and returned to the Door of *Elisha's* House, he and all his Company, and stood before *Elisha*, and said, *Behold, now I know that there is no GOD in all the Earth, but in Israel; thy Servant will henceforth offer neither Burnt Offerings, nor Sacrifice unto other Gods, but unto the LORD.* How happy was it for *Naaman*, that he hearkened to the Voice of the LORD by his Servant? He not only was washed from the Leprosy of his Body, but from the Unbelief and Sin of his Soul. He could then truly adore *Free Grace* alone: He was convinc'd it was not of his own Will, for he would have went home to *Damascus* in a Rage, but the LORD freely put it into the little Maid's Heart first to wish, *Would to GOD my Lord was with the Prophet in Israel, for he would heal him of his Leprosy.* And when he had rejected the Way appointed to be healed, as if the LORD had said of him as He did of *Ephraim*, *How shall I give thee up?* He yet put it into the Heart of his Servants to go and speak mildly to him to stop him from returning home, by saying to him, *Nay, my Father, if the Prophet had bid thee do some great Thing, would'st thou not have done it? how much rather then when he only saith to thee, wash and be clean?*

It may be most of you who are here, may think within yourselves that this Story has no reference to you; but indeed it has, for you have on a more dreadful Leprosy than that which clave to *Naaman*, alas! my dear, dear Brethren, ye have got the Leprosy of Sin. I am To-day forced to say to you as the little Maid to *Naaman*, *Would to GOD you were with the Prophet that is in Israel, I mean the Lord JESUS CHRIST, He would heal you of your Leprosy.* I need not bid my dear Hearers go wash seven Times, the Merit of the seven Streams of JESUS are all one: And whosoever once washes there, needs *no more Sacrifice for Sin*, Heb. x. 18.

THE Leprosy was a Disease of all others the most to be feared, for other Diseases were frequently cured, but this seldom; for which Cause the People of *Israel* were used to put out their Lepers from them into desert Places, and feed them there, lest they should infect others, *Lev. xiii. 46.* And the LORD forbade those that had this Distemper to come into His Congregation, *Numb. v. 3.* It was a Disease that at first broke out in a little white Scab, and if not prevented or heal'd, overspread the whole Body, and made them as if a white Scurf was upon them. How well doth this Description serve to set out Sin? It broke out first in *Adam* in one Sin, like the Scab of the Leprosy, and not being stopp'd, it increased 'till he was altogether corrupt and infected, 'till GOD cast him as it were out of his Presence into the Earth. Of him were we all, and every one of us have from our Birth, had this cursed Disease, as it is written in *David's Psalms*, *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me*, *Psal. li. 5.* I don't doubt but some of you can answer and say, we know we have this Disease of Sin, we have felt it often rise in our Nature, and spread itself, that the longer we live,

live, instead of growing better, we grow worse and worse; we commit more and more Sin every Day. O my Brethren, it will spread farther still, 'till it has ruin'd you Body and Soul, if you can't stop it! *Would to GOD you were with the Prophet JESUS, he would heal you, he would make your Crimson Sins like Wool, and your Sins that have been like Scarlet, whiter than Snow, Isaiah i. 18.* Men are naturally like *Naaman*, and think that they must bring Presents to the LORD, and do a great deal of Good before he will heal them; and this makes some poor Souls go bow'd down Day after Day, and mourn, and will not be comforted. Their Language is, *O! I am afraid I shall never be saved! I tremble to think what will become of me if I should die! I have been a Drunkard, an unjust Person; I have lived in Fornication, Uncleanness, and Lies; I have been a Sinner all my Life, even from my Infancy; What shall I do to be saved? O! that such would come to the LORD! He would receive them, He would in no wise cast them out: But say they, I am worse than any Body, there is not one good Thing in me; I am nothing but Sin for my Part. Well then, you have the most Need of coming to the Son of GOD, he will give you a new Heart and a new Spirit! but say they, I have nothing to bring to the LORD; I can't so much as truly repent for Sin; my Heart is as hard as the nether Millstone; I cannot pray, I can do nothing. Have you not heard how *Naaman* with all he brought was not accepted, nor made clean, 'till he stripp'd himself of all, and renouncing his own Wisdom, went down into the River *Jordan* naked? So must thou, O Sinner, go to the LORD, *poor, and miserable, and blind, and naked.* 'Tis written in the Scripture, *When they had nothing to pay he frankly forgave them all, Luke vii. 42.**

IF thou hadst lived in all Form of Godliness to this Day, and not missed going to Church, Sacraments, Prayers, Fastings, &c. once when thou hadst Opportunity, in all thy Life, yet this would not recommend thee to the LORD, any more than all the Presents which *Naaman* brought to *Elisba*; thou must leave all thou hast, and come stripp'd and poor to CHRIST, or thou canst not be his Disciple.

SOME when they do Good (as they call it) and do not do much Harm, but are kind to the Poor, and do Justice, and refrain from outward gross Sins, like *Publicans* and *Harlots*, can go boldly to GOD, and not fear their going to Heaven. Just so did *Naaman* go to the House of the Prophet; but all his good Things did not make the *Man of GOD* so much as come out to him; but on the contrary, he sent out a poor Servant to tell him, *Go strip thyself, and go wash in Jordan, and thou shalt be clean.* Just so I come To-day, to tell you, it is not your Self-righteousness, your long Roll of good Deeds done, will make you to be accepted with my Master. *Publicans* and *Harlots* enter into the Kingdom of GOD before self-righteous *Pharisees*, Mat. xxi. 31. Not because they were such, but because these are the more easily convinced of their own Poverty of Spirit, and having no Righteousness of their own to trust on, the more gladly embrace and trust on the Righteousness of the LORD JESUS: These also knowing they have *much forgiven them, will love the more.* You must come to our SAVIOUR poor as you are, in your Sins and in your Blood. Don't desire to cover your Sin with the Fig-leaves of your own Goodness, for so did our first Parents when they had sinn'd in *Eden*, and yet escap'd not the Curse. And so also did *Naaman*: But if you would be saved, go and fall down by the bloody Wounds of JESUS, and there shew all your
secret

secret Iniquity, Lust, Pride, Covetousness, Anger, and Unbelief, the Chief of all, and wash in that Stream, and you shall be clean. Be ye assur'd it is no Works that you have done, or can do, that will recommend you to the Favour of GOD, as saith the Apostle, *Not by Works lest any Man boast*, Eph. ii. 9. *i. e.* least any glory, and say, *I have done well, I have lived a good Life, therefore I am accepted of GOD.* No: *All boasting is excluded*, Rom. iii. 27.

EVERY one that is saved, shall confess, to the Glory of JESUS CHRIST, *Not by Works of Righteousness that I HAVE DONE, but according to his Mercy he saved me, by the washing of Regeneration, and renewing of the HOLY GHOST*, Tit. iii. 5. *Not unto me, LORD, not unto me, but unto thy Name give Glory*, Psal. cxv. 1. Yea in Heaven no Mention is made of what they did, who are arrived there, but of what CHRIST did for them. The Blood of the LAMB, which is our only Salvation, is there glorified and praised. This is that *Jordan*, where I would beseech my dear Brethren (who feel the Leprosy of Sin is on them) to come and wash. Believing in the LORD, is washing. *Only believe, and thou shalt be saved*, Acts xvi. 31. *Only wash and thou shalt be clean.*

MANY here are ready (it may be) to turn away in a Rage, and say, *What is this all I come to hear? Believe, and be saved? O! I'll never be convinced this is true! Do you think that all the Good I have done, and all my Prayers and Cries will avail nothing? If I go constantly to Church, and receive the blessed Sacrament, and believe the Scriptures, and pray every Morning and Evening, and do all the Good I can, may I not be sure of going to Heaven? No: There is no other Name given under Heaven whereby Men can be saved, but the Name of JESUS CHRIST*, Acts vi. 12.

THAT

THAT Language which is almost in every one's Mouth is the same with that of *Naaman's*. What (saith he) *are not Abana and Pharpar Rivers of Damascus better than all the Waters of Israel? May I not wash in them and be clean?* So say many of you, *Are not good Works, a sober, honest, and religious Life, enough to save Us? May we not wash in these, and be clean?* The LORD points out the only Way, saying, **I AM THE WAY,** *John xiv. 6.* And again, *This is the Way, walk in it,* *Isa. xxx. 21.* And one wisely said of CHRIST, *He is so narrow a Way, so strait a Door, that except you pull off all your Cloaths you can't get in.* Our SAVIOUR wants none of your Righteousness. It is all in His pure Sight but painted Iniquity; it is but *filthy Rags,* *Isa. lxiv. 6.*

HE calls you then who are poor. To this *Man will I look,* saith the LORD, *even to him that is poor,* *Isa. lxvi. 2.* Yea, except you can reckon yourselves upon a Level with the worst Sinners, *Murderers, Thieves, Publicans,* you have not seen your Nature. You don't know yourselves, and 'till you do, you can by no Means see the Want of the dear REDEEMER'S Blood. You will be always striving to make yourselves clean, and when you have strove all your Life, find that true which was spoken of the Children of *Israel,* *They followed after Righteousness, but have not attained Righteousness, because they sought it not by Faith, but (as it were) by Works,* *Rom. ix. 31, 32.*

BUT again, I beseech you hear the Words of the LORD, *Your Righteousness is of Me.* And again, *come to me,-----and I will give you rest for your Soul,* *Isa. xl. 28.* And again, *I counsel Thee to buy of Me a Raiment, that the Shame of thy Nakedness do not appear,* *Rev. iii. 18.* Buy of Me freely without Money, and without Price, i. e. for Nothing, *Isa. lv. 1.*

PAUL, who was born a *Jew*, gloried as much in this as you do in your being born *Christians*; but by and by, he found, *That he was not a Jew, who was one outwardly, or did like Jews in outward Things; but he (saith He) is a Jew who is one inwardly*, Rom. ii. 28, 29. If you are not *Christians* inwardly, in vain do you make Profession of *CHRIST* outwardly; and unless you are inwardly wash'd with the Blood of *JESUS*, by the *HOLY GHOST*, Baptism of Water is nothing. So except you inwardly live by the Merit of the Wounds of the Body of our *SAVIOUR*, in vain do you *eat and drink in His Presence* Bread and Wine. The Apostle was of *the Seed of Abraham* (to whom the Promises were made) of *the Tribe of Benjamin*, and lived as touching the *Righteousness of the Law blameless*, Rom. xi. 1. Phil. iii. 5, 6. Yet he was not only religious as were others of the strict Sect of the *Pharisees*, but more exceedingly zealous than many of his Equals in his own Nation and at Jerusalem, Gal. i. 14. But yet all this was not enough to bring him to Heaven; all would not do: When he was convinced of his Sin, as he was riding to *Damascus*, he cried out in the Bitterness of his Soul *LORD, what wilt thou have me to do?* Acts ix. Neither did he rest from crying, neither would he eat or drink 'till *Ananias* brought him that glorious Message, (which I now bring you) *Why tarry Thou? arise and be baptized, and wash away thy Sin calling on the Name of the LORD!* Acts xxii. 16. It is also written of *Joshua* the *High-Priest*, that when he stood before the *LORD* in his own Righteousness, it was as filthy Garments; but when the *LAW of GOD* had said to him, *Behold I have caused thine Iniquity to pass away*, he had on Change of Raiment, i. e. The *Righteousness of CHRIST*, and then he was no more before the *LORD* as unclean, but clean.

a Wonder! So as the *Angel* own'd of him, and his Fellow Saints, *Ye are Men to be wondered at!* Zech. iii. His Covering was then *the Covering of the Spirit of the LORD*, *Isa. xxx. 1.* O may you be covered with this holy Vestment, this Robe washed white in the Blood of the LAMB, *Rev. vii. 14.*

WHEN *Naaman's* Anger was a little appeas'd, his Servants reason'd with him, as I do now with you. The LORD grant my Words may have the like Effect with his! I mean, to win you to come and try the Virtue of this blessed *Bethesda*, the *Blood of JESUS*, this true *Jordan*. Be not offended my dear Friends, if the LORD don't appear in any miraculous Way; but hear, if he speaks by unworthy me, or sends me to you as *Elisha* sent *Gebazi* to *Naaman*, to tell you, ye must *wash and be clean*. Don't answer, *What is this Stripling? or how comest thou to be right, when so many wise Men and learned Men, after thy Sayings, are wrong?* My dear Friends, *The Wisdom of this World is Foolishness with GOD, and the Thoughts of the wisest Men before the LORD are vain,* 1 Cor. i. 20. And GOD often chuses to let wise Men err in their own Prudence, when he reveals his Truth to Babes, *Luke x. 21.* Then let not your dear souls turn away in a Rage; but O! be intreated to go down to the *Jordan* of CHRIST's Blood---It is better than all the Rivers of *Damascus*. All the Cries and Tears of every Saint in the World, can't wash away one Sin; but O! one Drop of the Blood of the LAMB, will cleanse you of All, if you have ten Thousand Thousands, yea, if every Sin that have been committed by all the Children of *Adam*, since the Foundation of the World, (saving the Blasphemy against the HOLY GHOST) were to be charg'd upon any one of you, and I knew it, I would yet say to you, *Come, wash and be clean! there is still Room!*

Luke xiv. 22. 'The Door of the LORD's Wounds are still open, escape hither for your Life, my dear Brethren.

I DON'T doubt but many of you are willing to be saved, and if the LORD had bidden you do some great Thing, would you not have done it? Methinks I hear you say, I would, if I knew what the Will of the LORD was, *I would do it, tho' I went through Hell for a Time, so that I might but be saved.* O poor Brethren! you may be saved freely. He only saith to you, *Wash and be clean.*

No sooner had *Naaman* put off all that fine Apparel (which he thought would have moved the Prophet to look upon him) and enter'd the River, but *his Flesh returned like the Flesh of a little Child*; he found his Distemper was taken away, and he came up out of the Water whole, and rejoicing. So if you could be prevail'd upon to put off your own Righteousness, lay down your own Wisdom, and come to the Lord JESUS, wretched and undone as you are; if you could wholly trust the Merits of his blessed Blood, and believe on his Name, you would find your Sin, that hateful Leprosy, washed away, and yourselves converted, and made like *little Children*. Mat. xviii. 3. If any of you feel yourselves impure, burthen'd, yea, nothing but Sin and Uncleanness, stay not away? Why do you doubt your Right to wash in this Blood, when you may read upon the Fountain-Head, *This Fountain was open for Sin and for Uncleanness.* Zech. xiii. 1. If you have surely seen your Sin, surely you may see the *Lamb of GOD* invites you compassionately to come unto him. The *Spirit* knocks at your Heart, saying, Come: The Church, the People of GOD, the *LAMB'S Wife* saith, *Come.* Yea, saith the LORD, *let him that heareth consent, and say, Come, O my Soul, come. Whosoever will let him come,*
and

and take of the Water freely! Rev. xxii. 17. At this Spring poor weary Sinners may drink, and wash them too; here you may put away the Evil of your Doings, and make yourselves white as Snow. O be entreated! (*I beseech you in CHRIST's Stead*) and come, and try the Virtues of this healing Spring. You cannot, I know you cannot make yourselves clean; the LORD saith, *from all your Filthiness, and from all your Idols will I cleanse you,* Ezek. xxxvi. 25.

WHEN happy *Naaman* was cleansed, he would have been glad if the Whole World could have (like him) proved the Power of the GOD of *Israel*. So the Woman of *Samaria* (when she had found JESUS the *Fountain of living Waters*) left her Water-Pot by the Side of the Well, and was for having all the City come, and draw Water out of this Well, CHRIST. So you (when you have known what it is to have the Love of GOD shed abroad in your Hearts) will be of the same Mind. O, you will be for telling all your Friends and Neighbours, what great Things the LORD hath done for your Souls, and how the LORD hath had Compassion upon you. Then (as *Naaman* after his Cure wanted to make *Elisha* amends) you will desire and long to praise the LORD *our Saviour*, and to live to his Glory in Time and in Eternity! O that ye may indeed believe, and prove the Things I now say are true! May you never, never rest till you CAN say triumphantly, I am washed, I am sanctified, I am justified, in the Name of the LORD JESUS, and by the Spirit of our GOD! 1 Cor. vi. 11. To him, even the LAMB, GOD, *blest for ever!* be Glory and Thanksgiving, World without End! *Amen.*

F I N I S.

The Bloody Issue Healed :

Being the

SUBSTANCE

OF A

SERMON

Preach'd at the

Tabernacle in London,

On Thursday-Evening, *Octob.* 10, 1743.

By *JOHN CENNICK,*

Late of *Reading, in Berkshire.*

Daughter, be of good Comfort : thy Faith hath made thee whole ; go in Peace. LUKE viii. 48.

L O N D O N :

Printed by JOHN LEWIS in *Bartholomew's*
Clofe. 1744.

PREFACE to the READER.

I Have read over the following Sermon, and think it plain and scriptural, and sweetly adapted to the Capacities of the Poor, for whose Benefit it was preached, and is now published. Surely the Spirit of the Lord is upon the Author, and the Lord has indeed anointed him to preach the Gospel to the Poor. I cannot therefore but own and honour him, tho' not sent forth by External Imposition of Hands: And I trust all our young Preachers will be enabled to publish some of their Discourses for a Testimony to the present, and Benefit of future Ages. They will judge more impartially, and greedily embrace what many of the present Generation will reject. I am,

Courteous Reader,

Thy Soul's Friend and Well-wisher,

Brinkworth, Dec.

19, 1743.

G. WHITEFIELD.



The Bloody Issue Healed.

MARK V. 34.

Daughter, thy Faith hath made thee whole; go in Peace, and be whole of thy Plague.



IN the preceding Verses the Evangelist gives an Account of a certain Woman, who having been sorely diseased of a bloody Issue, and getting no Cure elsewhere, at length hearing of *Jesus*, came and was healed by him; to whom, after she was healed, the *Lord* spake these Words, *Daughter, thy Faith hath made thee whole, &c.* Of these Words, and of the Manner of her Cure, I purpose to speak in particular.

The Scripture saith, *A certain Woman* (perhaps intimating thereby that she was noted in that Country) *being diseased with an Issue of Blood twelve Years, came behind him.* She was a remarkable Woman because of her Disease; and the more so, because she had been twelve Years in that Case, and could get no Cure. Doubtless she was almost, or quite out of Hope, of ever being helped; for she might consider, how Diseases of a few Days Contraction were easily cured, but old

ones are scarce ever removed ; they generally accompany People to their Graves : I say, she might justly so think, and especially when she had (as we are told) *spent all her Living upon Physicians, and was nothing the better, but rather the worse.* Her Days were miserable thro' her Malady, and she could have no Comfort, because she was without Hope of obtaining a Cure. She had (I suppose) went to all the Physicians who were famous for doing Cures, and (it is said) she had given them all her Substance : It may be, she had even parted with her good Apparel, and had nothing but Rags to cover her naked and diseased Body ; and we may reasonably imagine, that thro' the continual Running of her Issue, those Rags she might have, were so very offensive and loathsome, that no one could look on her but as an Object of the greatest Pity. If Friends had given her clean Rayment, it would soon have become unclean and nasty ; for her Issue kept running, and polluted every Thing she put on : But we do not hear she had any Friends, nor clean Apparel, nor Money, nor any Thing left ; but was a poor, diseased, unhappy Woman ; the very Emblem of a Sinner, whose Eyes the Lord hath opened to see his fearful Estate ; and her filthy Rags were the perfect Picture of Self-Righteousness. In this sad Condition she heard of *Jesus* : Where it may be observed, that few rich People ever came to *Jesus* to be healed, or enquired after him ; the Reason was, they had Money enough to pay Physicians, and so they thought they could do without him : Too many think so, I fear, among us. When the Woman herself had a Living, a good Estate, &c. she (we don't hear) looked after our *Saviour* no more than others ; but when her All was spent,

spent, and she had heard how *Jesus* had healed People freely, and how he loved the Poor, and turned none away, she was encouraged to go to him, and try what he could do for her: So she came. The Lord often makes Affliction and Poverty the Means of bringing us to himself. He oftentimes strips us of all the Idols we have lov'd, and then we are forced to look to him; so he dealt with the poor Woman: He let her go on in her own Way a good while, even 'till she had no more to give to Physicians, but was reduced to Want and Penury, and then the Fame of *Jesus* sounded sweet in her Ears. Had any one told her of *the Lamb of God* while she had Money and Goods, &c. perhaps she would have answered, *It is well that there is so great a Friend to the Poor who want, but as for me, I have enough to pay my Physicians with, I can do without him.* It is very likely she had heard of *Jesus* and his Miracles before; but she heard, as many hear in our Days; they sit under Sermons, and hear *Precept upon Precept, and Line upon Line*, but are never the better: They hear one say what *God* has done for him; and another tells in his hearing, how his Sins are pardoned, and how he found the *Sun of Righteousness arise upon him with healing in his Wings*; but all is like Water spilt upon Sand: The Carnal only despise the News, and think the Witnesses are mad, or in Delusion; or if they can believe and think it true, it may be, their Answer is a faint, *I wish I could say so too*; or, it may be, *I thank God I have no need of seeking after Jesus as you: I have lived a sober Life, and do all the Good I can, and am not like other wicked Men: I am not in much Care about my future State: If I shall not go to Heaven, who will?* Alas! these don't know their

Disease, and so don't want a Cure: These are they of whom *Jesus* spake, saying, *I am not come to call the Righteous, for they are whole, and think they need not a Physician; but I am come to call Sinners to Repentance, and to heal the broken-hearted.*

When the Woman came to *Christ*, she was in the utmost Necessity; she had been ailing twelve long Years, and so long'd for one that could heal her Disease; so that I dare say, when she heard of *Jesus*, her Heart leap'd for Joy: Tho' when she came, she did not run up to him, as if he was bound to heal her; no, she went behind him, a-tham'd of her bloody stinking Rags, and was afraid so much as to ask him for Mercy; but yet followed, believing *if she could but touch the Border of his Garment she should be made whole*; and as the Multitude throng'd him, she caught him by the Hem of his Garment, and as soon as she touched him she felt in herself she was healed. Hearken, my dear Brethren, and come (as many as want to be healed) and touch the *Lord Jesus* too. How did she rejoice when the Issue of her Blood stanch'd! How did her Heart flow with Thankfulness, and Praises, and Blessing, when she perceived whom she had touch'd: She knew he was more than mere Man; surely she knew he was *the Messiah that should come into the World*. But scarce had she received so great Mercy, but the *Lord Jesus* turn'd him about in the Press, and asked, *Who touched me?* The Enemy then stepp'd in, and hurried the poor Soul, and tempted her, persuading her she had no Right to touch *Jesus*, and might now justly look for Damnation, because she had presumptuously touched the Border of so holy a Garment with unhallow'd Hands, and stolen a Cure, thinking she could do it without his Knowledge. What Horror

Horror seized her at this Time ! She did not know what to do ! And where could she fly from him who was every where ? So *the Woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the Truth.* She told him, how she had been a long Time in that bad Way, and how she believed if she could but touch his Garment she should be cured, and so had ventured, and found herself made whole of her Issue of Blood. But see and admire the Love of *Jesus !* So soon as she had ended her Confession, to ease her of her Fears, and to shew her how he is not angry at People's coming to him, he said to her, *Daughter, be of good Comfort, thy Faith hath saved thee ; go in Peace.* O that the same *Saviour* may say so to every poor Sinner here To-day : Many followed the *Lord Jesus* as well as the Woman ; for the Apostle saith, *the Multitude throng'd Jesus ;* but we hear of no other that there found any Virtue from him, save the Woman : She touch'd him in Faith, and was made whole ; he therefore saith, *thy Faith hath saved thee, go in Peace.* But of this I purpose to speak more particularly hereafter. Let us apply what has been said already.

Many that are here, may have read this Account over and over ; and yet have seen nothing in it but a Relation of a strange Miracle, wrought by our *Saviour* on a poor wretched Woman. Others, I suppose, have thought while I have been speaking, *O I am convinced I am diseas'd like the Woman, I have an Issue of Blood, an Issue of Sin in my Heart, and have had it more than twelve Years, I have had it ever since I came into the World. I wish I could be directed what to do to be saved.* O my Brethren, my dear Brethren, I wish all of you knew what need you are in of the *Lord Jesus Christ.*

There is not one of you but have this Issue by Nature. *Ezekiel*, when he describes the State of Man, as he is brought forth into the World, saith, *the Lord look'd on him in his Blood* (meaning his Sin) all polluted and unclean, *Ezek. xvi.* So the Lord looks upon you now, and tho' many of you are quite insensible of your lost Estate, and Misery, yet he sees your Sin, pities you, and sends me to tell you to Day, where is one who will make you whole. Harken therefore every one of you: When you came into the World you were born in Sin, corrupt and abominable, and the Issue, or Fountain of Sin was open'd in your Heart, and began running, when you began breathing. Many I believe, can say with myself, *We are Witnesses by sad Experience that these Things are so.* Many here, I doubt not, have found Sin like a bloody Issue, and have Day after Day, and Year after Year strove to stop it, and could not, and when you had spent all your Strength and Power in going to *Physicians*, were still no better, but rather worse; it can be said of you, that you have tried all Means, and spent all your Living. You have gone to Friends and told them your Trouble, and they sent you to take Pleasure, to sing Songs, to play at Cards, to drink, to ride out, and keep Company, &c. and many have seem'd to get Ease this Way. Such sort of Physicians have been commended by many; but O, they only skin over the Wound for a Season, by and by the Place will break out again, and the last State will be worse than the first. I believe many are in Hell now, that found such Help in such miserable Comforters, and bad Physicians, and are now lamenting how they fooled away their own Souls: But do not I hear some say, *I have*

have tried Pleasure and Pastime, and Company, but O, I am never the better, I have look'd to Moses, and strove to do all he bid me, I have fasted and prayed Night and Day, I have gone to Church, given to the Poor, read much, and wept and sorrowed, but yet I am overcome by Sin, it still runs upon all my Duties, and defiles them, it stains all my Righteousness, it mingles in all my best Works, pollutes my most holy Services, and instead of getting the Victory over it, I grow worse and worse. I strive, and resolve, and make Vows, and I break all. Books and Sermons, and Scripture afford me no Comfort, I fear my Wound is incurable, my Pain is perpetual. I have no Rest Day nor Night, and my Moisture is like the Drought in Summer. If I seem to be, a little sweet, and Sin does not rule for a Season it is only like a Torrent stem'd up, which anon breaketh down with greater Violence, and carries all before it. I am ready to say there is no Help for me in my God, and I have no Rest because of my Sin. Who art thou that so criest, Is there no Balm in Gilead? Is there no Physician there? Jesus came to bring Salvation to a distressed People. Draw nigh to Mount Golgotha, and take a View of the Lord Jesus dying there for thee! There He pays the Price of thy Soul, and sheds down that rich Blood, that has heal'd all the Spirits of just Men made perfect in Heaven, and may heal thee. But methinks I hear thee answer, O I am the worst of Sinners, I am the very chiefest of all: I am particularly sinful, and diseas'd. So was the poor Woman I have been speaking of, she was very bad, but not too bad to be heal'd. But thou say'st, If any could but see my Sin, and my rebellious Heart, they would be of my Mind, and say there is

no Mercy. Thou judgest right, for with Men it is impossible to save, or cure a Sinner, that finds he has *no whole Part in him, but is full of Wounds, and Bruises, and putrifying Sores; but the Thoughts of God are higher than our Thoughts, and his Ways above our Ways,* and nothing is impossible with him: *Is any thing too hard for the Lord?* But yet again methinks I hear thee say, *I am old in Sin.* I fear I am now harden'd, and given over to a reprobate Mind. If I had went to Jesus when I was young, or a good while ago had I apply'd to him, then I might have found Mercy; but then I was one of them that went to other Physicians, and thought I could get to Heaven by my own Righteousness, and turn, and save myself when I would; beside, I remember some time ago, I had Convictions of Sin, and was drawn by the Father, but I went on, sinn'd against Light, and now I fear I have committed the Sin against the Holy Ghost; and what confirms me in my Thoughts, of being out of the reach of Mercy, is, because my Sin has been of so long Duration, I have had the stinking, filthy, and loathsome Issue more than 12 Years. My dear Fellow-sinner, what I have been speaking as the Language of thy Heart, was a few Years ago the Language of my own, and I did then think I was consign'd over to everlasting Perdition. I could have as much Hope and more for Judas, Esau, Francis Spira, &c. than for myself, I sought to other Physicians indeed, viz. Delights, Plays, &c. to divert my Grief; I then attempted by long Fasts, and Abstinence, and Prayers, and Tears, and Alms, and going twice a Day to Church, and praying all Day long in private, to stanch my Issue of Sin, but, alas! I strove in vain. I was more and more led Captive by the Devil, and more and more convinced that *without Christ, I could do nothing.* Yet I be-

believed like the Woman, that if I could touch the Hem of the Lord's Garment by Faith, I should be made whole; and having been enabled to do so, I bear Witness he is the same Yesterday, to-day, and for ever, and will heal poor Sinners of whatever Disease they have, when they fly to him for Pardon. I know you believe he is able to heal you: Methinks I hear you say, *O that I could but touch the Lord's Garment* (his Righteousness is his Garment) *I should be made whole, but I doubt his Will; If I did but know he loved me, I would give ten thousand Worlds.* Sayst thou so? O come then to *Jesus*, and tho' thou hast despis'd him, and rejected his kind Offers and Calls, and hast let him pass by thee, yet follow on, and thou mayst yet know the *Lord*. The diseased poor Woman did not meet, did not cry to *Jesus* when he pass'd by, but came behind and followed him, and she did not follow in vain. Here, O poor Sinner, thou mayst learn, that if thou hast let our *Saviour* call thee, and court thee in vain before now, and suffer'd him to pass by, and refus'd to go with him, yet thou mayst go after him, and have him turn back, and give thee a gracious Answer to all thy Prayers. So did the Spouse in the *Canticles*, when she had long refus'd her Beloved Entrance into her Chamber, and by vain Excuses caused him to withdraw, she rose and sought him by Night, and found him. Up then, thou that hast (like me) often refus'd our *Saviour* room in thy Heart, go behind him weeping, and follow on, shewing thy wretched Estate, and he will soon convince Thee he changeth not, but is the same Yesterday, to-day, and for ever; you will find him turn to your Complaining, and ready to answer to your earnest Prayers. I dare say, when she followed

followed *Jesus*, and saw what a Multitude surrounded him, and how hard it was to get at him, she reasoned within herself, and might say, *I may as well go back, as forward, for lo! there is no way to him for me.* But still she went on, and as she could, got in among the Crowd, and then, according to her Faith, was she healed by touching the Hem of the Redeemer's Garment. Your Thoughts, ye *Publicans*, ye *Sinners*, may be like hers, you may think whenever I go to pray, I have such a Company of evil Thoughts, and such a Multitude of Temptations between me and *Jesus*, that I am often tempted to strive no more. O my Brother, my Sister, whosoever thou art, be not discouraged: Follow after *Jesus*, and say, *If I perish, I will perish at the King's Feet.* But perhaps thou seest that thy bloody Issue of Sin hath made all thy best Deeds but an Abomination, and that thy very Appearance is an evil Savour in the Nostrils of the most pure *God*, and so because thou art so bad, and unworthy, thou canst not venture to come. Dear Heart! This, no doubt, was the case of this poor Woman, she thought her Issue was so filthy and unclean, that it would offend the Nostrils of the Son of *God*, therefore came behind him. But she did venture at last, she came, she touched, and was made whole. Let this encourage thee then to come behind *Jesus*, and to believe that his Righteousness may be touch'd by unworthy thee. None but the ungodly are justify'd by it, none but the lost, perishing Souls lay hold on it; who knows? this Day the Righteousness of *Jesus* may be revealed in thine Heart, and all thy Sins wash'd away by a crucified *Saviour's* Blood?

My

My Brethren, if any of you could now believe in the *Lord*, and by Faith draw nigh, and touch the Hem of his Garment, you shall be healed, and have the Comfort of knowing it also. Some indeed teach that we may be forgiven, and yet not know it; and healed, and yet we not be sensible of it; but such Doctrine is dangerous, and tends to make Men easy where they are, and cry *Peace, Peace to themselves, when there is no Peace*. Do not you so learn *Christ*. Let none here rest till they know they have clos'd with *Jesus*, till you can say, with full Assurance of Faith, 'That you *have touched him*; and till *Jesus* bears witness in your Hearts, that Virtue is gone out of his Wound, to heal you. This Woman *felt in her Body that she was healed of her Plague*. So you may know and feel in yourselves, even while you are in these Bodies, that your Souls are healed of the Plague of Sin. So soon as she touched our *Saviour*, her Issue's bleeding stanch'd. So likewise when you believe in *Jesus*, you shall find the Power of Sin cease, and dry up. Sin shall not reign any more in your mortal Bodies. You shall be *more than Conquerors through Him that loved you*, and reign over Sin, and the World, and the *Devil* with him, and be as *Kings in the Earth*. You shall then, from Experience, believe *Jesus* to be *God* blessed for evermore! and become his blessed, and happy Witnesses, World without End.

But, it may be, you can say, *I believe I was born of God at such a time; I then could call Jesus Christ my Saviour, and was sure my Sins were forgiven, but now I doubt, and am afraid*: Come then fearing and trembling to *Jesus*, and fall down at his dear Feet, and shew him all that is done. Tell him you are troubled, lest you have presumptuously

sumptuously touch'd him without Preparation, and I know his Answer will be, *Son, be of good Cheer. Daughter, be of good Comfort, thy Faith hath saved thee; thy Faith hath made thee whole; go in Peace.*

Too many think they must do a good deal before they can be cured; they think they must live good Lives, and be very strict in their Duty, &c. ere they can know their Sin is forgiven; but such err, not knowing the Scriptures, neither the Power of God. *Jesus receiveth Sinners. He justifieth the Ungodly*, by imputing his Righteousness to them, and *whosoever believeth in him* (Bond or free, Male or Female, Jew or Greek) shall receive Remission of their Sins. *Jesus Christ* wants no other Preparation to come to him, but that we be convinced that we are poor, needy, lost, perishing Sinners without him. The Woman in the Text had nothing to recommend her to the Lord's Pity, but her Wretchedness and Sin, and yet is she (I don't doubt) at this time a Witness of his Free-Grace in the Kingdom of Heaven. She, when she came, had no good Works to plead, that merited Compassion or Favour; but she came quite strip'd, ashamed, and very miserable; and what did she meet with? Why? with free rich Grace, revealed thro' Faith in the Lord *Jesus Christ. Thy Faith hath saved thee*, saith our Saviour, not thy Works, not thy own good Deeds. No, *but thy Faith hath saved thee, go in Peace.* O come hither, and hearken, ye foolish, and learn Wisdom. It is by Faith only in *Jesus Christ*, poor Sinners get to the Redemption which is in him, even the Forgiveness of all their Sins. By Faith alone are the Unrighteous brought to God, and by Faith only made whole. If any ask how? I answer, Faith is like a Plaister spread

spread with the Blood of *Christ* which heals every Disease. Faith in good Works, laid to a wounded Sinner's Conscience, only puts him to more Pain. It is like an improper Medicine laid to a Sore, the Patient is at no rest till it is taken away. Many Sinners despair, and are unhappy, and distracted, and miserable, because they believe in others beside *Jesus*. Cruel Physicians tell them, you must not think to be saved merely by believing in *Christ*, you must live a good Life, and keep the Commandments before you can be heal'd; and deluded Souls believe it true; and so while they are looking after Righteousness, and Salvation by the Works of the Law, they are always in Bondage, and are not heal'd. O that *God* may give you to make *Jesus Christ* the Object of your Faith, and believe none other can do you good, believe no good Work can be done, neither will you be anything the better, but worse and worse, till you can trust your Souls in the *Lord Jesus Christ's* Arms, and fly for Refuge, Redemption, and Deliverance only in his precious Blood. Whoever believes in his pierced Body, nail'd to the Cross for Sin, and bruised for his Iniquity, and can look to his Blood, and Name, as to the Fountain open'd for his Sin, and for his Uncleaness, shall by *his Stripes be healed*. Many have a dead Faith in *Jesus* that profits not, but few have that Faith which saveth the Soul: I mean a living Faith, dipped in the Blood of *Jesus*: A Faith apprehending *Christ*, and laying hold on the Hem of his Garment. O my Brethren, strive for this *Faith, which was once deliver'd to the Saints*: Rest not, but follow after *Jesus*, and cease not to cry, *Lord, help mine Unbelief*; till you can say with Joy (the Holy Ghost bearing you Witness in your Conscience)

I believe: Yea, the Life I now live in the Flesh, I live by Faith in the Son of God, who loved me and gave himself for me. Sit not down 'till you have found Virtue come out of Jesus to heal you: I mean Merit from his pierced Body to make you whole of your Plague. When you are made clean, and healed by Faith in the Blood of Christ, you need not desire to be taught of Man if you are right or not; the Anointing that you have received will teach you, and the Spirit will be your Witness that you are made whole. You will find the Power and Dominion of Sin stanch, and you will shew to the World then that you have been with Jesus; by the Virtue you have received, you will walk as Christ also walk'd in the midst of this sinful and perverse Generation, among whom, by your good Works, you will shine as Lights in the World. Yourselfes being assured also of your Part in Christ, shall pass sweetly the Residue of your Days in Holiness and Righteousness without Fear; and wait happy at the Feet of the Lamb, 'till he shall send for you to the joyful Number upon the Mount Sion; where you shall tune your Song to the Harpers Harps, and to the Praise of the Free Grace and Mercy of our dear Saviour, you shall sing of his Salvation for ever and ever. Amen.

F I N I S.

A Short

A C C O U N T

O F T H E

E X P E R I E N C E

O F

Mrs. *Anne Beaker,*

O F

LITTLETON,

(A Village on the Borders of
WILTSHIRE)

From the Time of her CONVERSION,
which was in the Beginning of the Year
1740, to the Time of her Death, which
happen'd in the Close of the Year 1743.

Written by

JOHN CENNICK,

Late of Reading in Berkshire.

*Many Daughters have done virtuously, but thou
excellest them all. Favour is deceitful, and
Beauty is vain, but a Woman that feareth the
Lord she shall be praised, Prov. xxxi. 29, 30.*

L O N D O N :

Printed for the AUTHOR: And Sold by *J. Lewis*, in *Bartholomew-Close*, and at the *Tabernacle*. Where may be had, A POEM on the same Occasion, By *Mr. Cennick*.

M D C C X L I V .

The P R E F A C E.

*I*N as much as I knew the Person well, whose Experience I have here written; and was an Eye and an Ear-Witness to many notable Graces that shewed forth the LORD JESUS in her; and because the Persons who attended on her at the Time of her Departure, and were in the House with her since her happy Conversion, almost continually, are such whose Praise is in the Church; and are well reported of by all the Brethren; I thought myself bound to the Disciples of the LORD JESUS, to publish some small Account of the Lord's Dealings with her Soul; believing, that as it has been bless'd by our SAVIOUR to some, when told by Word of Mouth; so it also will be bless'd to others, into whose Hands the LORD shall direct the same, as it is here written. I only wish that all who read this, may be so highly favoured of the Lord Jesus Christ, as to be made Partaker of like precious Faith with her, who (I doubt not) is now among the hundred and forty and four thousand who follow JESUS, harping on their Harps upon the Mount Sion; and who are casting down their Crowns to the Ground before the Throne, crying out Alleluia!

A Short

A C C O U N T

O F T H E

E X P E R I E N C E

O F

Mrs. Anne Beaker, &c.

UPwards of twenty Years she lived an entire Stranger to the LORD, nor knew any thing of the Want of the Blood and Righteousness of the SON of GOD; but spent her Time in (what the World calls) Innocent Mirth, Company, Dressing, Singing Songs, and in all the Gaiety of this present Life. Thus she was recommended to the Esteem and Favour of many in the Country where she lived; and with this, together with a natural Sweetness of Temper, and Cheerfulness of Disposition, being also a Stranger to Care, she seem'd to make herself happy in the World, and answered truly that Character in *Isaiab, A Woman careless and at Ease in Sion.*

When I first preached in the Street at *Castle-Com* in *Wiltshire*, out of Novelty (with some thousands

from all Parts) she came to hear, and before she went away the Lord prick'd her to the Heart, and she was awaken'd to see her lost Estate, and her miserable Condition without CHRIST. She was full of Care to know what she must do to be saved, and went home with a heavy Heart; and got to Prayers in Secret, weeping often, and wailing over a pierced SAVIOUR. I remember I went to the same Town for some Time, once in a Fortnight; and she always after attended, and was observ'd to be much affected every Time. Not long after she was convinced of Sin, I was desired by her and her Mother, to come to *Littleton*, where I began to be acquainted with her, and saw more evidently every Time I came the Marks of a poor Sinner in her. She always behaved with the utmost Sobriety and Modesty; and, like a Servant, always chose to wait upon the Brethren and Strangers; and was often so attentive to hear what was spoken by me, or other Friends, at Table, &c. that she forgot, when any thing was ask'd for, to fetch it. I have seen her often weep much in Publick and Private; and let fall some Words at Times that betray'd her great Longing to know JESUS CHRIST, and her Sorrow that she had been so long *without GOD in the World*.

As her Hungering and Thirsting for CHRIST increased, she used herself to go to Places where was Preaching at many Miles Distance; and was never so happy as when in the Company of some who *knew* the LORD. Thus she continued seeking for some Months, and in that Time endured many Conflicts with the Enemy, and underwent many sore Trials of Doubts and Fears till a little after the next *Christmasts*, when (while she was
waiting

waiting upon the LORD) He remember'd the low Estate of His Hand-maiden, and revealed Himself to her. While she doubted, the HOLY SPIRIT brought those Words with Power upon her Soul, *Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thrust it into my Side, and be not faithless, but believing.* While this Scripture was thus set on her Mind, the LORD JESUS quieted her, and spake Peace to her Soul; and she receiv'd an Assurance that her Sins were all forgiven; and in an holy Extasy she abode two Days, in great Triumph crying out, *My Lord, and my God!* She now could no longer hide her uncommon Joy from those of the Family, but told all what the LORD had done for her Soul; and how He had revealed His Love in her Heart by the HOLY GHOST.

In this Light she walk'd continually, and doubted not any more till she finish'd her Course. About the Time of her Conversion, several Societies were begun to be set up higher in the Country, and she (as often as she could) was there. Her Manner of Life in all those Parts, was not unknown; She being like a City set on an Hill. Her Behaviour was always becoming a Woman professing Godliness. She was the most ready to reprove for the least idle Word of any I had known, and made the Subject of her Conversation JESUS CHRIST continually. She was truly a Fellow-helper to the Ministers, and labour'd much in the LORD, both to bring Souls to a saving Acquaintance with our SAVIOUR, and to build up those that were His. She was present often at the Meetings of People of several Denominations, but was prevented from joining with any because of the Barrenness of the Members, and the dead State

in which they preached, and heard. For this Reason she was therefore often at *Tetherton*, *Brinkworth*, and *Longley*, and sometimes at *Kingswood* and *Bristol*; at all which Places she certainly was made a Pattern of Sobriety and Godliness; and many are her Witnesses how much her Walk has been bless'd to them there.

On *Sunday*, *October* the 30th, she went down to *Bristol*, to the Preaching, and staid there several Days with some Christian-Friends, among whom, as she was conversing of the Things of the Kingdom, she said, *I believe I shall not be long here*; and rejoiced at the Thoughts of a quick Return out of the World. After she had visited the Brethren there, she came back to *Littleton* with *Mr. Lewis*, and with a * *Sister of Segery*; and appear'd wonderfully pleas'd all the Way, and when she came home; saying often, *I wou'd not have been without this Journey for all the World. How has the Lord fill'd me continually with his Love ever since I went out! I can't forbear praying, Let him kiss me with the Kisses of his Mouth; for his Love is better than Wine! Methinks I behold the Angels in Heaven rejoicing over me! To them of the House she said, I knew the Lord is preparing me for some great Trial, I have so much of His Presence. I am so happy, that I think, if my dear SAVIOUR should withdraw himself but one Moment, I should break my Heart.*

On the *Sunday* after her Mother went to *Longley*, to the Society, on Horseback; but she went on Foot, in hopes to take some Company with her from *Duxly*, but disappointed, she went without any body with her all the Way, which is about seven Miles: Her Mother seeing her come alone, ask'd her, *if she had no Company?* She smilingly intimated

* *Mrs. Jane Bryant.*

intimated, that she had the best of Company, and said, *I am not alone.* After the Sermon was ended she went to *Tetherton*, where the Brethren had a *Feast of Charity*, and was very much refreshed in her own Soul. The *Monday* she returned home, and on the next Day she was taken ill; and on *Wednesday* (her Sickness increasing) her Mother was sent for, who perceiving her Distemper was the Small-Pox, and was dangerous, shew'd some Signs of Grief, to whom she smil'd, and said, *You must give me up, Mother, I am not yours now, I am the Lord's.* Her Mother yet seemingly moved at the Things she suffered from her Disease, spake a little of her Concern; to whom she answered, *What Matter is it how much this Lump of Corruption goes thro'! My Soul is the Lord's.*

In some Part of the Day she desired one of the Sisters from *Dunly*, about a Mile and a half from thence, might be sent for, whom (when she was come) she desired to abide with her, saying, *If you go from me, it will be the greatest Cross I can have.* When the Small-Pox was come out, she seem'd to all Appearance nigh her End. She groan'd deeply, and shew'd all Signs of a sudden Change. One of her Relations call'd her, but she took no Notice, but as she disturbed her, by shaking her she recover'd, and as she gather'd Breath, she wept exceedingly, saying, *Why did you disturb me? You have hinder'd me from going, in a Breath or two more I had been in Glory. I felt no Pain, because of the Joy that I was entering upon.* After this she lay still a little, and being quite resign'd, she said, *I believe it is the Lord's Will that I should be reviv'd, that I may speak of his Love.* And sitting up in the Bed, she break out with Joy, and said, *Death is nothing to me, for JESUS hath taken*
away

*away the Sting; and then spake of the Lord till she could not be heard, and then ceas'd till she got Breath to speak again, and then she went on, saying, The Lord hath shewn me the State of the * Churches, and hath given me Faith and Power to pray for them, and for the Ministers, and for the Churches in Wiltshire especially.*

On the *Monday* after, her Brother, with Sister *Howel* of *Bristol*, came to visit her; she seem'd greatly pleas'd to see them, and began to ease her Mind to them about many Things that had lain with no small Weight on her Spirits, saying, *I believe I am ripening for Glory. I have had many Temptations, and yet glorious Manifestations of the Lord JESUS. I think I have been favour'd like the Beloved John: Our Saviour hath taken me up as into the third Heaven, and shew'd me his Glory; and how it is the Blindness of our own Nature, that keeps us from having continual Fellowship with God; and why he suffers us to be tried and tempted. And would have proceeded, but overcome with the Sense of the Love of Jesus Christ, she cried out, O, I can't express what I have seen and known! I am lost in Love! Why did the Lord love so poor a Creature?*

On the next Day in the Morning, a few of those Friends from *Bristol* with others, joined in Prayer, and the Lord was wonderfully among them, she rejoicing greatly, saying, *My Beloved is mine, and I am his.* And would have sang with them, but because of the Weakness of her Body, and the Violence of her Distemper, they prevail'd on her to forbear to sing outwardly; then she break out, saying,

‘ O how

* *The Societies.*

- ‘ O how favour’d of the Lamb
- ‘ Am I the Sinners Chief?
- ‘ I the Lord’s Disciple am!
- ‘ Redeem’d from Unbelief:
- ‘ I am surely born of GOD!
- ‘ Am seal’d t’inherit endless Blifs:
- ‘ *I’m a Christian*, JESU’s Blood
- ‘ Hath seal’d me one of his.

Thus she continued breathing out Blessings and Praises, and shewing the utmost Signs of Joy imaginable, as her Breath and Strength would permit, and then lay quiet till she had recruited her Strength, and began again,

- ‘ I am borne on Eagles Wings,
- ‘ On high behold I soar:
- ‘ All the World and earthly Things,
- ‘ I wish for now no more:
- ‘ I partake of Angel’s Food!
- ‘ Their Prince my Mediator is;
- ‘ *I’m a Christian*, JESU’s Blood
- ‘ Hath seal’d me one of his.

Now and then she said, *None know but our Saviour what Pain I go thro’: Yet how does the Lord favour me? And how little do I love him? How much hath he done for me? And how little have I done for him?* And then she said, *I will speak of JESUS while I have Breath.*

- ‘ While on the Bosom of the Lamb
 - ‘ My favour’d Soul may lean,
 - ‘ I’ll sing the Merits of his Name
 - ‘ Before the Sons of Men.
- ‘ Freedom

- ‘ Freedom too great to be exprels’d,
 ‘ In him behold I prove :
 ‘ I enter now his People’s Rest,
 ‘ And taste eternal Love !
- ‘ Well might the Saint (when truly free)
 ‘ Amaz’d this Mercy share !
 ‘ And call it glorious Liberty :
 ‘ For oh ! ’tis past compare ! &c.

After she had ceas’d repeating the Hymns, she said, *All this do I experience in myself now.* Sometimes, for a little Space, thro’ the Greatness of her Pain, she was scarce sensible, and lest she should drop a Word then that might not be of Use, she pray’d the *Lord* to keep her, and desired Sister *Howell* to watch her, and if she should speak foolishly, to check her. Tho’ in a Letter I receiv’d from the above-mention’d young Woman, she saith, “ she behav’d like a Lamb in all her
 “ Pain, meek and lowly, and with all her Afflu-
 “ rance, was humbled under a deep Sense of her
 “ own Unworthiness, which made her often cry
 “ out, *What has the Lord done for me* ” !

After a Time of Silence, she said, *How does every one talk of the Things of the World? And how little is spoken for the Lord JESUS? O I can’t bear to have my Master slighted so.* And at Times, Pain and lack of Breath stopp’d her from saying any Thing, for which Reason, they of her Acquaintance, several Times would have had her ceas’d from speaking at all, but in vain, she still insisting that she would speak of him with her last Breath. One said to her, *I believe your Death will be a Loss to the Church.* No (said she) *I shall bring*

bring more Glory to God in my Death

When the Distemper turn'd, they worst was past, and now (they said) we believe you will live; to which she meekly answer'd, *And must I come back into this nasty World again, where my Master's Name is not named once in a Day! No! it cannot be. But if it should be so, it will be for some great End.* But afterwards the Fever increasing, and they perceiving she was not far from dying, one ask'd her, if she was willing to live? She answer'd, *I have no Will of my own.*

The Night before she died she appeared in much Pain, and was restless, and groan'd as one very much oppress'd; and then she cry'd aloud, *I am oppress'd! LORD thou hast died for me!* From this Time she recover'd great Spiritual Strength, and spake of her having had some sore Conflicts with the Enemy, but triumphed over him, saying, *Thou Devil, thou canst not hurt me! Thou old Devil, thou darcest not touch me! for I am the LORD's, and thou darcest not touch one of His Anointed! The Seed of the Woman shall break thy Head. My MASTER is the KING of Kings, and LORD of Lords, and None shall pluck me out of His Hand! I shall die the Death of the Righteous, and my latter End shall be like His. Thou knowest my BELOVED is mine, and I am HIS!*

Oh, I am exceeding happy! My Soul is full! O what Love hath JESUS for poor Sinners! O how did the LORD come down from His FATHER's Throne to die for me the chiefest of Sinners! O amazing Grace! that the Lord of Glory shou'd die for such an one as me! I, that have liv'd in Sin twenty-four Years, and have done nothing but Sin against the Lord! O Free-Grace! How free is his Love to Sinners!

As

‘ Freedor

‘ In *owell* perceived she was going, and

‘ I en^otain of Body, she wept; which Sister *Beaker* finding, cry’d out, *Dear Sister, don’t you remember that when you and I were at Bristol, how we lean’d on each other’s Breasts, and said, Why is His Chariot so long in coming? Why tarry the Wheels of His Chariot? And now do you shrink at the Sound of His Coming? This, indeed, my Sister, is but mocking of God.* She answer’d, *I wept not because of your going, but because of your Pain, when I can do nothing for you.* She again answer’d, *I wonder how you can do so much for me. How good is the Lord to me! What am I that the Lord should favour me thus?* After she had laboured under excessive Pain, and was faint and worn out with her Disease, in the full Assurance of Faith, about Six in the Morning, the 23^d Day of *November, 1743.* when her Speech was very low, she whisper’d, *I have overcome.* And without the least Groan, fell asleep in the **L O R D.**

Some Time before she sickened, she was so employ’d in holy Meditation, and so fill’d with a Sense of the Love of God, that she was scarce able to mind the Business of the House. And I remember that a few Weeks ago (which was the last Time I was in her Company) I was riding with her to *Kingswood*, and was relating much of her Experience, and saying how happy she was since she knew the **L O R D.** *When you came first to our House (says she) and I was a little awakened, I shew’d you Bishop Kenn’s Hymn, and ask’d you, if it was not sweet; you said Yes; but those two Lines especially,*

“ **L O R D,** to my Soul ’tis Hell to be

“ Though but a Moment void of thee.

I cou’d not see anything then in them, but since I see it plain. I cou’d not live, if I was not to live with Him.

A
L E T T E R

T O T H E

Little Children,

Especially to Those

Who want to know how to go to
H E A V E N.

*Jesus saith, suffer little Children to come to me, and
forbid them not, for of such is the Kingdom of
God, Luke xviii. 16.*

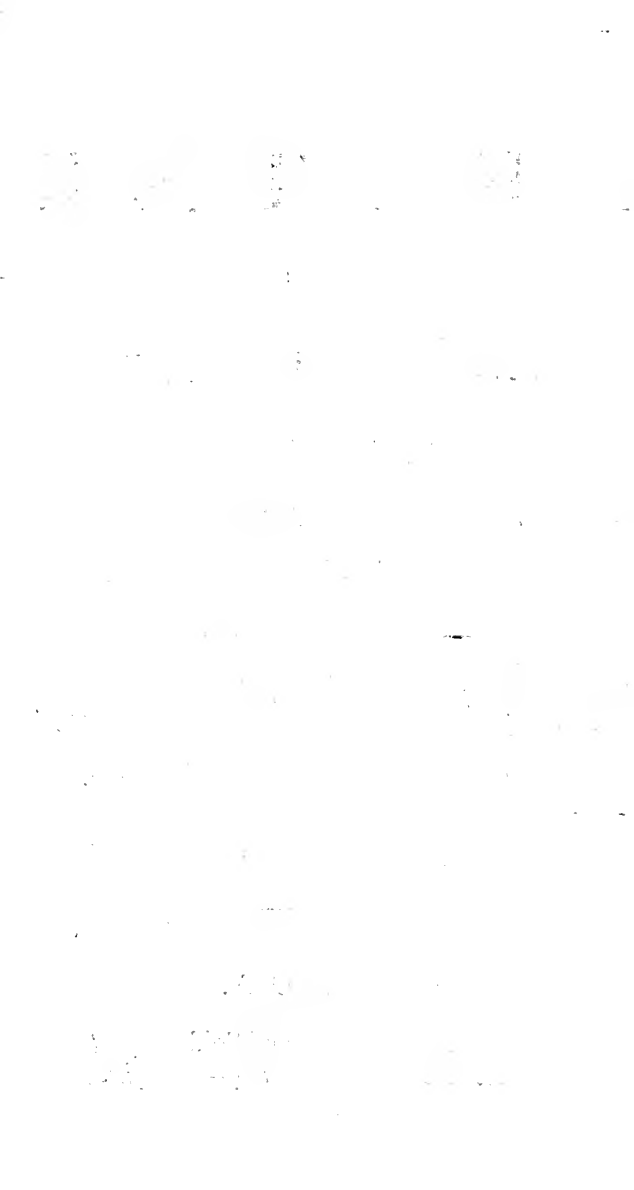
Those that seek me early shall find me, Prov. viii. 17.

By J O H N C E N N I C K.

L O N D O N:

Printed for the A U T H O R, and Sold by J. Lewis
in Bartholomew-Close, near West-Smithfield.

M D C C X L I V.





A

LETTER

T O T H E

Little Children, &c.

Dear little Children,



Becaufe our Saviour loves you, and because I love you, I write you a Letter, to tell you how you shall be faved. Some of you think it is Time enough for you to begin to seek to go to Heaven when you are older, and when you grow up to be Men and Women, then you shall understand the Matter of Religion better; and that *Jesus Christ* don't make himself known to such little Children as you: That is the Devil makes you think so, and it is because you don't love our Saviour, you give Way to such Thoughts. For if you loved *Jesus Christ*, you would be glad to know him now, and would not want to stay longer, before you sought after him. The Devil tells People it is Time enough to be good hereafter, when they can read better, and when they are old, or when they are sick and going to die, and when People believe him, they will not hear of Christ, but take his Name in vain, sing Songs, and swear and steal, and tell Lies, and live without our Saviour in their Hearts, till

they are old or sick ; and then the Devil persuades them 'tis too late now, and so they go into Despair, and, may be, go to Hell at last, and wish they had remember'd their Creator in the Days of their Youth ; and some, when they come to die, are frighten'd, and seek to repent, and they can't, because their Heart is harden'd, and the Day of Salvation is over. Because it may not be so with you, I will let you know somewhat about the State of your Souls, and what our dear Saviour has done for you, and then I will invite you to come to him and be saved.

When God Almighty made *Adam*, he made his Soul in the Image of God, and *Adam* lived by the Spirit of God and he knew the Lord, and the Lord walked with him in Paradise, a great Garden full of all Fruit-Trees, and every good Thing, and all the Birds and Beasts were round about among the Trees of the Garden. Then there was no Harm in Lions and Tygers, nor any Poison in any green Herbs, nor any Sting in Adders, Dragons, or Serpents, but all was well and pleasant, and *Adam* was Righteous, and pleased God, and our Saviour loved him, and he loved our Saviour, and there was no such Thing as Evil, or Sin in the World. Now God bid *Adam* not eat of one Tree in the Middle of the Garden, but said, if he did, he should *surely die* ; that is, he should lose his divine Life, which he had in his Soul, and become a poor Mortal. But tho' God so charged *Adam*, his Wife and he did eat, for the Devil that tempts People to be wicked, tempted them to go and eat, and persuaded them that they should not surely die, and so they were deceived. And so soon as they had sinned, God would not let them stay in Paradise with him any longer, but banished them into this World where we live, and cursed *Adam* and his Wife, and all their Children, and was very angry, and he would have sent them and us, and every Body else to Hell-fire, but our Saviour then, because he loved us, tho' we had done so bad, went and desired his Father not to destroy us, but spare us, and so he came down from Heaven, and was born of the Virgin *Mary* in our Flesh, like other little Children ; and when

he came into this wicked World, People turn'd him and his Mother into a Stable, and there she laid our Saviour in the Manger, and as he grew up he was hated, and made Game of, and no Body hardly loved him, and so they used him very ill, and the Devil tempted him; and made wicked People kill him, so when he was dying on the Cross, he bore all our Sins, and all our bad Works, and every Thing that made God angry, and so he by dying, and bleeding for us, made God and us Friends again, and all his Anger was turned away; and when our Saviour rose from the Dead, he went to Heaven, and all the Angels worshipped him, and he went and sat down at the Right Hand of God, and there is to stay and pray for us till the Day of Judgment. Ever since he has been dead, his Spirit, which is the Holy Ghost, moves Ministers to go and tell the People what he hath done to redeem them, and how he died for them, and how he loves little Children should come to him, and for this Reason, that little Children might believe he loves them as well as old People, (while he was alive in the World) he took up the Children into his Arms, and blessed them, and when his Disciples forbid those who brought the Children, and wanted them not to bring their little ones to Christ, he was not pleas'd, but said, *Forbid them not, for of such, little Children, is the Kingdom of God.* And at another Time, when he was riding into *Jerusalem* upon an Ass, he gave his Holy Spirit to the little Children, and they ran before him, and praised *Jesus*, and cried in the Temple *Hosanna* to him, and when they wanted him to stop them, he would not, but let them sing to him, for he loves to hear little Children pray to him, and sing to him very much. So, because I am sure that now, as well as formerly, our Saviour will make himself known to little Children, and shew them his Love, I well tell you how to come to Christ. All the good Things that you can do, will not make him think you good, but you must believe in him: You must believe he died for you, and washed away your Sins in his own Blood, when he sweat a bloody Sweat, and died upon the Cross. If you don't know

Jesus Christ is in your Heart, then you have no Faith. And if you have not got the Spirit of *Christ* in your Soul, you are one of the World, and you don't love *Jesus*, for if you loved him, and believed in him, you would find his Spirit in you, and you would know that our Saviour had forgiven you all your Sins. And now you may ask me, what is Faith? My dear little Children, it is somewhat given of God, whereby we know *Christ*, and if you pray to our Saviour to give you Faith, he will surely give it to you, and you will be justified by that Faith; I mean, your Sins will be forgiven, and our Saviour will give you his Righteousness to cover your Soul, and he will love you, and save you, and he will incline you, and make you willing to do all Good Works, such as going to hear Sermons, tell the Truth, love your very Enemies, and do every Thing that is right in his Sight; you will then love to pray, whenever you can get by yourself, and you will know you shall go to Heaven when you die. Some People tell their Children, if they do good and go to Church, and don't tell Lies, but pray, they will be saved; but that is not enough, they must have Faith in *Christ's* Blood, they must believe *Christ* died for their Sins, and they must have the Spirit of *Jesus Christ* in them, or else they will never be saved. Take your Testament, and look into the 8th Chapter of the *Romans*, and in the 9th Verse, and there you will read how, *If any Man hath not the Spirit of Christ, he don't belong to our Saviour, for he is none of His.* Go then, my dear little Children, and get by yourself, and pray, and beg our Saviour to give you his Spirit, and this precious Faith, and he will give it. You may read what he saith himself, in the 7th Chapter of *St. Matthew*, and the 11th Verse, *Your heavenly Father will give his Holy Spirit to them that ask him.* Don't rest till you know our Saviour loves you, for if you should die before you are born again of the Spirit, and before you have this Faith, you won't go to Heaven: Some little Children of five, six, or seven Years old, have been converted and believed in *Jesus Christ*, and so they lived very happy in the World; and when other Children were play-

ing foolishly in the Streets, and telling lying Stories, and were rude, they would be by themselves, talking to our Saviour in Prayer, and reading the Bible, and waiting upon God. So they continued till they came to die, and then they were not afraid of Death. Little Children that don't love *Jesus Christ*, and who have not got Faith, are afraid to die; but such as these are glad to die, for then they go to live with our Saviour, and to kiss him, and to put on long white Robes, and Crowns of Gold, and to sit in the Kingdom of God, and to be beloved by *Jesus*, and to have all the holy Angels wait on them for ever and ever. O my dear little Lambs, be intreated to be wise, and to chuse *Jesus Christ*, and to believe in his Blood, and in his Name. Read about him always, and when you cannot understand what you read, pray to our Saviour, and he will make you understand. He will reveal the Meaning in your Hearts by his Holy Spirit. Don't think, I will do good, I will go to hear Sermons, and pray, and obey my Parents, and love my Brothers and Sisters, and not be angry and wicked, and then our Saviour will love me. But know that he don't love People for their Works, but believe he will love them freely, and that he now loves you, and think that all that you can do will not merit his Kingdom, but you will have it for Christ's Sake; and when you do all the Good you can, tell our Saviour and say, Lord, I am an unprofitable Servant, I can do nothing to please thee as I ought, but forgive me all my Sins for *Jesus Christ's* Sake, and give me thy Holy Spirit in my Heart, and then I will serve thee better. Yea, my dear Children, pray that God would teach you how to pray right, for your best Prayers are but bad in his Sight, and must be washed in *Jesus Christ's* Blood, and then your Prayers will be heard. And when it shall please our dear Saviour to give you his Spirit, and to shed abroad his Love in your Heart, then you will not be afraid of dying, nor of the Day of Judgment, but you will go to Heaven die when you will. The Devil then cannot pluck you out of the Hands of our Saviour, but you will be saved among the Saints and Angels for evermore! May be now if one was to ask you
what

what would become of you, if you were to die as you are? You would not know what to answer, but be afraid, and cry at the Thoughts of Death; but then, when you know *Christ*, you will be very glad to go to him, and leave all your dear Friends, and Father and Mother, and every Body, to go to Heaven. Be sure don't you think you are true Christians till you have *Christ*, and while you pray for yourselves, I will pray for you, and *Christ* will pray for you. Even so Lord *Jesus*, Amen and Amen.

And now, oh my dear Master *Jesus Christ*, I take this Letter, and beseech thee to bless it, and bid it *Go, and prosper*. Sprinkle it with thy precious Blood, and give this Letter to all the little Children, as it shall please thee, and grant them Understanding, that they may read and believe on thee and be saved, and thou shall have all the Praise from them and me. Even so, *Amen*.

F I N I S.



A BRIEF

ACCOUNT

OF

GOD'S Dealings

WITH

EDWARD GODWIN.

Written by Himself.

WITH

A LETTER from Mr. JOHN CENNICK,

AND

ANOTHER from the AUTHOR,

By Way of PREFACE.

*The LORD hath done Great Things for me, whereof I
am glad!*

The SECOND EDITION, corrected.

B R I S T O L :

Printed by FELIX FARLEY, M.D.CC.XLIV.





TO THE
SOCIETY
AT THE
TABERNACLE.

Charles's Square, Oct. 20, 1743.

Dear Brethren,



HAVE read the following Verses, the Experience of one of the Monuments of our SAVIOUR'S Love, and I recommend it to you, and do most heartily wish, the LAMB OF GOD may bless the Reading of it to you, and give as many as hear of the Mercy shewn to this young Brother, to be-

come Witnesses together with him: of the same Grace, and glorious Salvation.

I know the Accounts which have been given already in the World of some who have testified of the LORD'S Work, saying, thus hath God done for my Soul, hath been blessed to me, and not to me only, but to very many of those who esteem themselves Strangers and Pilgrims in the World, and are enquiring their Way toward the Mount Sion: This
made

made me the more readily consent (when my Judgement was ask'd) to let this come into the Hands of the Publick. I don't at all doubt but many will think it of so indifferent a Subject, that it is not worth their while to read it. And others if they weigh the Stile, or Poetry, will despise it; but I trust ye have not so learned CHRIST. I would advise all who look into it, to read it simply, and rejoice that our Brother that was dead, is alive again, and that he who was lost, is now found.

The holy Angels we know rejoice in the HOLY-GHOST, and the whole Company of the Saints are merry above over one Sinner that Repenteth, and shou'd not we be ungrateful and unkind to our dear SAVIOUR, if we shou'd be found silent, or remaining unmov'd with Joy, when we hear of any one call'd out of the World, and brought nigh to GOD, by the precious Blood of JESUS? methinks I hear you say, We ought to be glad when any return to GOD, and of this we rejoice, yea and will rejoice.

And now I have Opportunity to speak to you, O dear Congregation of Believers, I pray you see that ye walk worthy of the Vocation wherewith you are called, and be ye not only ready to give an Answer to every one that asketh a Reason of the Hope that is in you with Meekness, and Fear, having sanctified the LORD GOD in your Hearts, but shew all Men by your chaste Conversation, and humble Walk at all Times whose you are, so as to force the Heathen World to say of you, These Men have been with JESUS, their Speech betrayeth them. So while you are reporting the Truth as it is in JESUS, and Men question your Testimony, you shall stop the Mouths of all Gainsayers, when ye shall answer We are Witnesses of these Things; and your Behaviour shall prevent them from contradicting, having no Occasion, or Reason, or Room.

To you also I would say somewhat who have not known our SAVIOUR, but remain ignorant of him, and of his Righteousness, and who never yet were concern'd whether you are going to Heaven or Hell. I think, yea, I know you cannot be happy while ye so continue. There is no Peace saith my GOD to the Wicked, but they are like a troubled Sea that cannot rest, whose Waves cast up
Mire

Mire and Dirt. O dear Sinners, judge, what would become of you, were you to die as you are, and never to rise again, and never to be saved? Mercy is holden out to Sinners, as a mark of Mercy, of all. JESUS died to save Sinners from the Wrath to come: Is willing to reveal himself in the Hearts of those who come to Him, as a Witness of their Pardon and Forgiveness. O think not the Greatness of your Sins, or your long Continuance in them will be your Hindrance, when ye seek to him for Mercy. He is loving to every Man that comes to him, and tho' their Sins have been openly, and wilfully committed against him, yet he freely washes all away, and forgives all when they look to him, sorry that they have pierced him, and willing to be his now, wholly, for ever. Mary Magdalen was a Harlot ('tis suppos'd) and all her Life sinned against JESUS, and yet she is pardon'd now, and was the first to whom our SAVIOUR appear'd after he arose from the Dead. Zaccheus also, the Chief of the Publicans, found free Mercy, and is now a Pillar in the Temple of my GOD. The Malefactor also, who was crucified with our SAVIOUR, tho' he had all his Days been an Enemy to GOD, and was upon the very Brink of Hell, under Condemnation, when he ask'd, found the Mercy I wish to you. Yea, all the vast Company who are now on the shining Shores of Canaan, were poor Sinners, once like you and I, but have now obtained Mercy, and are sounding forth the Praise of JESUS, and his free Salvation, round the Throne, having washed their Robes in the Blood of the LAMB. Many are the living Witnesses of our SAVIOUR's Love to the Sons of Men, even to the Ungodly and Rebellious. I and he that wrote these following Lines are of the Company who can testify. He is not willing that any should perish, but come to the Knowledge of Repentance, and be saved. His coming into the World is a sufficient Proof how much he loved us. May you and I be found always looking to his Death and Blood, and thro' him find the Kingdom of GOD. One Reason why I wrote so much by way of Preface was, with this Hope, that peradventure somewhat I have written may be a Means of plucking some out of the Fire, and if he who reads escapes the Prose, I trust, will be caught by

the Poetry; so hoped * One whose Shoes Latchet I am not
worthy to stoop down and unloose, when he said,

“ A Verse may find him who a Sermon flies. ”

*That it may so happen, is the Prayer of one who wishes
well to all the poor Sinners in the World, and who is
your Brother, and Servant in J E S U S,*

* HERBERT.

J. CENNICK.



T O



TO THE
S O C I E T Y
AT THE
T A B E R N A C L E.

My Brethren and Sisters in the LORD,



AS I have been requested by many of my Acquaintance among you, to print the Hymn intituled, *An Invitation to the vilest: Or, The wondrous Power of Free-Grace*; thinking a more particular Relation of God's gracious Dealings with my Soul might not only be acceptable, but more useful; I choose to prefix what I have here written, under the Title of my Experience. I think I do it, with a View of promoting the Glory of my dear SAVIOUR, that the Name of JESUS may be honour'd by me, throughout the World. But what a brief Sketch of the Wonders of the LORD is this I here set before you! O could I tell you a ten thousandth Part of what he has done for my Soul, not only in Conversion, but before, and since, you would acknowledge his Work marvellous

vellous in your Eyes, such providential Preservations before, to keep me in Being till my Time *was the Time of Love*, and such glorious Provision for my Soul since, as I believe I may say, few ever knew. Quickly after the LORD made known himself to me, he used every Morning for some Time to refresh me with these Words, *My Grace is sufficient for you*. This forbid any Doubts to arise in my Soul; and with no less Power has the LORD told my hungry, thirsty Soul, *Blessed are they which do hunger and thirst after Righteousness, for they shall be filled*. And often has my Soul not only fed on many glorious Promises, but sweetly too on present Assurances; thus for near^o two Days I could say little but, *The Lord is my Shepherd*, and I think David could not sing his xxiii Psalm more joyfully than I. And at another Time, for many Hours together, this was Food for my Soul, *The LORD is my Portion says my Soul*, and again for longer Time, *My Beloved is mine, and I am his*. And many other sweet Assurances; so that my Soul has been some Time so fill'd, that I could hardly contain myself; yet for all, all this, I could now open to you another View in the Sight of Man almost equally as boundless (I mean that of my own Corruptions) but that I leave, chusing rather to speak of that, that is indeed boundless (I mean the Love of my Redeemer) this passeth all Knowledge, and infinitely transcends all the Conceptions of Men, it is, *All in All*. *Many Waters cannot quench this Love, neither can the Floods drown it*. No! not all the raging Floods of Sin; here is an Abyss will swallow up all! Let us then always adore the Freedom of this Love. One of the Brethren told me, *he thought Things were too plainly express'd in this, to set before the natural World*; but it is my Opinion, the Creature cannot be too much debas'd, at least, I am sure the vilest of Creatures cannot: that much Glory may redound to the *Friend of Sinners, the LORD JESUS*.

I would now speak to you who are yet Unconverted.

Are you tempted to think your Sins of so deep a Dye, so aggravating a Nature, that God either cannot or will not

not

not forgive them? look to the Freeness of God's Love to Me, for *for this Cause I obtained Mercy, that in me JESUS CHRIST might shew forth all long Suffering, for a Pattern to them which should hereafter believe on him, to Life everlasting.* What kind of Sinners are you? Are you unclean Persons? so was I. Are you Drunkards? so was I. Are you Liars? so was I. Are you Idolaters? so was I. Are you Sabbath-breakers? so was I. Are you disobedient, undutiful and rebellious? so was I. Are you unjust? so was I. Are you Murderers? I hated my Brother, and whosoever hateth his Brother is a Murderer.

Thus you see all the Mountains of Sin are nothing before our great *Zerubbabel*, nothing can stop the Freeness of his Love. Be not slow of Heart then to believe. Believe but on Him, and you shall feel the Guilt of your Sins instantly remov'd, and the Power of them subdued. I know this Saving Faith is not in yourselves, that you cannot so much as think a good Thought, but go and throw yourselves before the LORD with the Father of the possessed Child, and cry, LORD, *I believe, help Thou my Unbelief,* till thou doest away all my Unbelief, and I am enabled to see thee as my SAVIOUR dying for my Sins, I will not let thee go. Then the LORD will say unto you, Son, Daughter, *be of good Cheer, thy Sins are forgiven thee.*

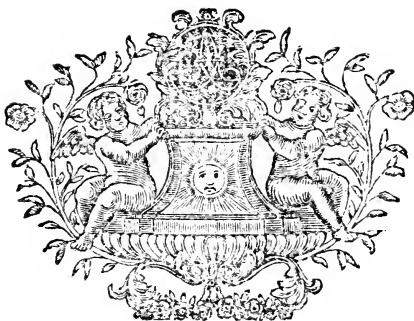
And to you who know the LORD,

Doth Unbelief stop the Sense of the Freeness of God's Love to Unawakened Sinners, then how aggravating must this Sin be to JESUS in those to whom he hath revealed himself? Pray, what do you doubt of? it cannot be the Power of GOD: That you have already experienced to be almighty; neither can it be his Love, that you have experienced is free, and boundless; and on this, and *this* alone, you know depends your Salvation. Then wherefore do you go mourning all your Days? Oh say each of you unto your Souls, *Why art thou cast down, O my Soul? why art thou disquieted within me? Rejoice in the LORD, yea, rejoice evermore*

in GOD *my* Salvation. Then will Glory redound to the Name of JESUS, and he will continue his Presence with you for ever, and ever; which I pray GOD you and I may always enjoy, through JESUS OUR REDEEMER; even so, till we enter into the full Enjoyment of him in those Mansions purchased by his Blood at the Right Hand of GOD THE FATHER, *Amen.*

Yours in the LORD JESUS CHRIST,

E. GODWIN.





EXPERIENCE.

I.



OES any weary Soul thro' Sin despair?
Listen while I my faithful Witness bear:
I was more sinful far, more vile than you,
And greater Wickedness by much I knew.

II.

In infant Days, did all my Actions tell,
My thoughtless Soul was near of Kin to Hell:
So stubborn, so perverse, and full of Sin,
As sure, the vilest Child had never been.

III.

My tender Parents, very early fought,
I might Religion's pleasant Ways be taught:
But giddy I (averse to ev'ry Good)
Delighted rather in the Sinners Road.

IV.

Early, as ever I can call to Mind,
I was to ev'ry vicious Way inclin'd;
Malice, and bitter Envy fill'd my Heart,
Revenge and Passion reign'd in ev'ry Part.

V.

My Tongue unbridl'd was to Falshood prone,
So great a Lyar never sure was known,
Each Member subject was to ev'ry Sin,
And ready still to let the Tempter in.

VI.

As in my Years, in ev'ry Vice I grew,
 And nearer daily to Destruction drew:
 Lust (the whole Subject of each passing Thought)
 My restless Soul, in fettered Slav'ry brought.

VII.

To gratify my Will, to please my Mind,
 Ten Thousand different Ways my Soul wou'd find;
 So that in Time, I quite forgot my God,
 Nor fear'd to tread the Rebel *Atheist's* Road!

VIII.

Yet still, in spite of all my Pow'r, or Boast,
 Some Times this troubling Thought my Breast has cross'd,
There is a God, and I shall surely feel
The racking Torments of Eternal Hell.

IX.

Sometimes I then have made Attempts to pray,
 Till some base Lust, came mighty in my Way,
 And bore me fiercely down its rapid Stream;
 Whence only Pow'r almighty cou'd redeem.

X.

Amidst this Contest often did I fear,
 I never shou'd our SAVIOUR's Mercy share:
 But as I farther on my Life shou'd go,
 My vile Affections shou'd more pow'ful grow.

XI.

So thought, 'twas best to make myself at Ease,
 Endeav'ring no one but myself to please,
 Since this below my only Heav'n shou'd be,
 I'd leave the LORD, and his Felicity.

XII.

Soon Learning then, my eager Soul pursu'd,
 Till weary'd of the School, I left that Road,
 And then to Trades my wand'ring Genius sought,
 But these no real Satisfaction brought.

XIII.

Next on the Seas I plac'd my restless Mind,
 (No less unstable than the wav'ring Wind)
 Here was I almost rip'ned for the Flame,
 A Slave to Sense and Sin, but void of Shame.

XIV.

Stupid and brutish, like a Beast I liv'd.
 Nor once, sincerely for my Conduct griev'd:
 But in the basest Acts of Sin I trod,
 Daring the Vengeance of Almighty God.

XV.

But when m' expensive Vices brought me low,
 And Want forbid me, farther yet to go:
 Despair my Spirits seiz'd and rack'd my Mind,
 Nor cou'd I Ease or any Comfort find.

XVI.

I thought my pleasant Days were now blown o'er,
 And wish'd that Time itself wou'd be no more:
 When to my troubled Mind was quickly brought
 A Precept I in Jest had often taught:

XVII.

*That when my fleeting Life was burd'ned here,
 I wou'd not long be kept a Slave by Care:
 But by some Means I soon my Soul would free,
 And dauntless launch into Eternity.*

XVIII.

I wou'd have soon obey'd the rash Advice,
 My Hands were ready for the Sacrifice:
 But when I try'd, the SAVIOUR'S Hand, unseen,
 Held back my Hand, and made the Effort vain.

XIX.

Then thought my trembling Soul, *how blest are they,
 Who when distress'd like me, and driv'n to pray,
 Can know a tender GOD vouchsafes to hear,
 And answers ev'ry secret Sigh and Tear?*

XX.

The Thought was cloath'd with such almighty Pow'r,
 My wond'ring Soul had never felt before;
 My Self I saw deserving endless Hell,
 And felt a Sorrow inexpressible.

XXI.

My Pen assay'd in vain, my Griefs to shew,
 To * One who witness'd of the LAMB he knew:
 A Friend of Sinners, as his MASTER was,
 A Comforter to all, who bear his Cross.

XXII.

That Night beneath his Word I mournful sat,
 He shew'd how JESUS at the Sinners Gate,
 For Entrance knock'd, and till they open'd, stood,
 Ready to make their Heart his dear Abode.

XXIII.

As thus the Preacher spake, he bade draw near
 The burd'ned Souls, the Slaves of Guilt and Fear:
 Whoever finds his Will to CHRIST inclin'd,
 Altho' in brazen Chains of Sin confin'd.

XXIV.

And, said he, can't you open now the Door,
 Ye Souls convinc'd ye have no Strength nor Pow'r?
 Then tell the LORD, but simply tell him so,
 And he the stubborn Lock will soon undoe.

XXV.

He has a Key will suit with ev'ry Ward,
 And Pow'r to break the Door that's strongly barr'd:
 Then cry aloud to him, and he'll come in,
 And free you from the Fetters of your Sin.

* The Reverend Mr. WHITEFIELD, who the same Night (*Feb.* 4. 1742-3.) preach'd on *Rev.* iii. 20. *Behold I stand at the Door and knock, &c.*

XXVI.

This struck my Soul, and instantly I cry'd,
 O thou who pour'dst Salvation from thy Side:
 Thou know'st I'm willing, O my SAVIOUR come,
 And make my Heart, thine own eternal Home.

XXVII.

Unlock my bolted Door, Thou know'st the Way,
 Thy gracious Promise, JESUS, is the Key:
 Force Thou thine Entrance into me my LORD,
 'There dwell, and rule, and reign, and be ador'd.

XXVIII.

Bow'd down with base Despair, with Horror full,
 To find some Ease for my distressed Soul,
 I fought again to him, from whom before,
 I heard the Gospel offer'd to the Poor.

XXIX.

He saw me fearful come, and said, *What still
 Doubt you his Love, nor yet believe his Will?
 It was returning Prodigals he sought,
 And by his precious Bleeding, them he bought.*

XXX.

*Ten Thousand Thousand Times more willing's he
 Than your deceitful Heart can ever be:
 Your Sins (he added) cannot be so great,
 That he your dearly ransom'd Soul should hate.*

XXXI.

I left him then, and earnest begg'd the LORD,
 Wou'd now fulfil his everlasting Word:
 And enter in and sup with worthless me,
 That I might feast with him eternally.

XXXII.

In secret Groans, and Tears, and Sighs, and Pray'r
 I fought, but knew not if the LORD wou'd hear:
 Thus greatly was my burd'ned Soul oppress'd,
 As yet a Stranger to the purchas'd Rest.

XXXIII.

Sometimes amidst my many Miseries,
 This cheerful Thought wou'd in my Heart arise,
 What if our SAVIOUR such a Worm shou'd love,
 And worthles I his purchas'd Right shou'd prove?

XXXIV.

But soon did Unbelief forbid the Thought,
 At which my longing Soul so eager caught:
 What (urg'd the *Tempter*) can the LORD love thee?
 Then prithee who his Wrath are doom'd to see?

XXXV.

* One told me, while such Musing made me sad,
 He found much Freedom as for me he pray'd:
 And that the LORD indeed my Soul did love,
 And I his gracious Kindness soon shou'd prove.

XXXVI.

What love me, LORD (my longing Soul reply'd)
 For such a base born Rebel hast thou dy'd?
 But quickly Unbelief again o'erpowr'd
 My feeble Hope, and kept me from the LORD.

XXXVII.

Ah (thought I) I oppress'd with Grief, and Woe,
 Before I JESU'S loving Mind may know,
 Must mourn and weep, and then in Years to come,
 His Bosom may afford his Servant room.

XXXVIII.

Such Soul distressing Thoughts now rack'd me so,
 I knew not what to think, or say, or do;
 Yet groaning own'd 'twas just and right, shou'd GOD
 Sink down my Soul to *Hell*, beneath my Load.

XXXIX.

But still in secret, sure my Soul wou'd say,
 Who know's, the LORD may take my Sin away:

* The Rev. Mr. WHITEFIELD.

He lov'd the *Thief*, a *Magdalen*, and *Paul*,
There may be Mercy, tho' I'm worse than all.

XL.

The Sinner's Death, he swears, he doth not chuse,
Nor will he any (who shall come) refuse:
But promises that every Soul shall find,
Who seeks the SAVIOUR, with a willing Mind.

XLI.

I well believ'd his Promises were true,
That what his Word had said his Pow'r wou'd do!
And now with Joy my Soul began to see,
That all of them were made to such as me.

XLII.

A little Light my fainting Soul receiv'd,
A little my despairing Heart reviv'd:
But present all in Darkness disappear'd,
I doubted yet again, again I fear'd.

XLIII.

The Morning then return'd, still Night with me,
The better Light of Life I sought to see;
I rose, and as I sorrowing prostrate lay,
I pray'd the Lord to shew the brighter Day.

XLIV.

Thus tofs'd, my Soul resolv'd at last to wait,
Devoid of Strength beneath the SAVIOUR's Feet.
Assur'd Salvation was not found elsewhere,
I said, I'll perish (if I perish) here.

XLV.

Then though Temptations did my Soul surround,
I pray'd for Help, and instant Help I found:
And fearful watch'd my slippery Feet, lest I
Should grieve the LORD by my Iniquity.

XLVI.

My Frame was low, and Darkness me o'erspread,
While every Spark of Ardency was fled:

'Twas then before the LORD I stupid lay,
Lifeless, and useless as a Lump of Clay.

XLVII.

In this sad State I was ; when Light broke in,
I felt the heavy Burden of my Sin
Immediate leave me, like a loos'n'd Load,
And Faith was giv'n me in the SAVIOUR'S Blood.

XLVIII.

Now I believe, my new born Spirit cry'd,
That thou, O JESUS, for my Sin hast dy'd :
Yes, LORD, I do believe, again I sung,
I know, I feel, I now to Thee belong.

XLIX.

'Then such exceeding Joy to me was giv'n,
As wrapt up my enamour'd Soul in *Heav'n* ;
My thankful Tongue was fill'd with heav'nly Lays,
And only chanted my *Redeemer's* Praise.

L.

The Slavish Fear of Death and Hell was gone,
I trod Despair, and cruel Bondage down :
I knew the Sting of Death was took away,
And I no more was *Hell's* expected Prey.

LI.

While as on Eagle's Wings I rode, I thought,
How know I if this Work's of God or not :
It may be only strong delusive Pow'r,
Or just a Flash of Joy that will be o'er.

LII.

But GOD who keeps the trembling Sinner up,
Reviv'd with mighty Pow'r my fainting Hope :
For turning to a * sacred Book I saw,
For me the Saviour satisfi'd the Law.

* Mr. CENNICK'S Third Hymn-Book, the two first Verses of the 112th Page.

LIII.

Since this my Soul enjoys Almighty Love,
 Such as the LORD'S Disciples only prove :
 And sometimes I on *Pisgab's* Mount ascend,
 And view the Purchase of the Lamb my Friend.

LIV.

Or if the gloomy Valley is my Walk,
 I humbly there with my Redeemer talk :
 And in the darkest Times, I clearly see,
 And know my Saviour liv'd and dy'd for me.

LV.

And now I dare not of his Grace despair,
 His Spirit does a faithful Witness bear :
 That CHRIST is mine, and I am ever his,
 Am born to share with him eternal Blifs.

LVI.

Can you then doubt the Freeness of his Grace ?
 Are you resolv'd my Saviour to displease ?
 No Reason for Despair can any give,
 Since he has promis'd, *ask and you'll receive.*

LVII.

Then come poor Sinners, with me boldly sing,
 I know that my Redeemer is my King :
 Who by his precious Blood redeemed me
 To reign a King and Priest eternally.

LVIII.

Thus strong in saving Faith, your GOD adore,
 And you shall taste his Goodness more, and more ;
 Hope when your Reason can no Hope perceive,
 And firmly, 'midst your many Woes believe.

LIX.

Thus has he taught my simple Soul to see,
 That ev'ry Thing shall work for Good to me :
 And so, when dark desponding Clouds surround,
 To wait, assur'd he will again be found.

LX.

And if he long his Prefence shou'd deny,
 (The Father's Will be done my Soul can cry)
 Love is the only Spring, the Cause I know,
 My Heart's unfathom'd Wickedness to show.

LXI.

Which more and more corrupt I daily feel,
 So vile, none can the Mysteries reveal;
 The monstrous Depths of Self, and Sin, and Pride,
 That lurking th're in Secret still abide.

LXII.

But that great GOD that has begun I know,
 By Pow'r almighty will conduct me thro';
 Till I the Day of JESUS CHRIST shall see,
 The happy Day of perfect Liberty.

LXIII.

Why then despairing Sinners, tell me why,
 Can't you on this great Saviour's Strength rely:
 You cannot fear Almighty Pow'r will fail,
 And your Corruptions over it prevail.

LXIV.

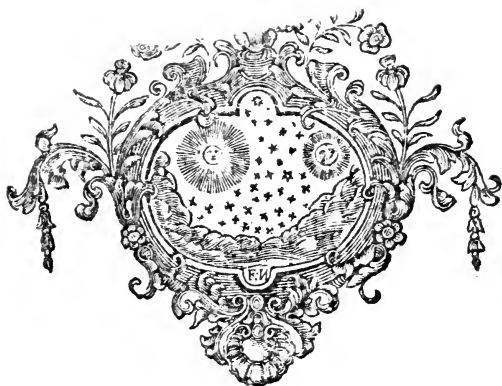
No! he will keep the kindled Spark alive,
 To cherish it, his gracious Oyl he'll give;
 And tho' your Sins are like to Mountains high,
 The Mountains shrink in Plains when *Christ* is nigh.

LXV.

Soon shall each ransom'd Sinner happy sit,
 Above Corruption at his Saviour's Feet,
 Beyond the Reach of base infernal Pow'rs,
 Array'd in Righteousness as Conquerors.

LXVI.

Then come ye Ransom'd let's together join,
 To Praise our Saviour's Love in Hymns divine:
 He who has all these glorious Blessings bought,
 And for us such a perfect Vestment wrought.



An INVITATION

OR, THE

Wondrous Power of FREE-GRACE.

I.



Ye senseless Sons of *Adam* hear,
Ye vilest Sinners all draw near;
And stand amaz'd to hear me tell,
How *Grace* has snatch'd my Soul from
Hell.

II.

Tho' I blasphem'd th' Almighty God,
And dar'd the Vengeance of his Rod:
Yet can my Tongue in Raptures tell,
Free-Grace has snatch'd my Soul from Hell.

III.

Tho, I to ev'ry Sin was prone,
And took Delight in ev'ry one:
Yet can my Tongue in Raptures tell,
Free-Grace has, &c.

IV.

His *ten Commands* I all had broke,
 To them preferring *Satan's Yoke* ;
 Yet can my *Tongue* in Raptures tell,
Free-Grace has, &c.

V.

Riches and Pleasure were my *GOD*,
 Those I preferr'd, to them I bow'd ;
 Yet can my *Tongue* in Raptures tell,
Free-Grace has, &c.

VI.

His awful Name I dar'd prophane,
 I often took *GOD's* Name in vain ;
 Yet can my *Tongue* in Raptures tell,
Free-Grace has, &c.

VII.

His Sabbath-Day I ne'er esteem'd,
 But like the rest, I that prophan'd ;
 Yet can my *Tongue* in Raptures tell,
Free-Grace has, &c.

VIII.

My Parents I no Honour show'd,
 But trod in the rebellious Road ;
 Yet can my *Tongue* in Raptures tell,
Free-Grace has, &c.

IX.

Murderous Thoughts oft fill'd my Head,
 And once the Act I almost did ;
 Yet can my *Tongue* in Raptures tell,
Free-Grace has, &c.

X.

In Lust and Sin I took Delight,
 Adult'ry cou'd not me affright ;
 Yet can my *Tongue* in Raptures tell,
Free-Grace has, &c.

XI.

Theiving I often did commit,
 Feeling no true Remorse for it;
 Yet can my Tongue in Raptures tell,
Free-Grace has, &c.

XII.

Against my Friend, I have declar'd,
 Things that my Conscience never heard;
 Yet can my Tongue in Raptures tell,
Free Grace has, &c.

XIII.

With longing Eyes I did behold,
 My Neighbour's Wife, my Neighbour's Gold;
 Yet can my Tongue in Raptures tell,
Free-Grace has, &c.

XIV.

Then come ye Sinners, thirsting come,
 My fellow Sinners there is Room;
 Soon shall your Tongues in Raptures tell,
Free-Grace has snatch'd your Souls from Hell.

XV.

Ye *Magdalens*, *Manassehs*, hear,
 Ye vilest Sinners all draw near;
 Soon shall your Tongues in Raptures tell,
Free-Grace has snatch'd your Souls from Hell.

XVI.

I was as vile as you can be
 Deeper than you in Misery;
 Yet can my Tongue in Raptures tell,
Free-Grace has, &c,

XVII.

All ye who to CHRIST Church belong,
 Come join your Voices in my Song:
Free-Grace, *Free Grace* is all I sing,
The Merits of my bleeding King.

A
L E T T E R

F R O M

Mr. *Habersham,*

(Super-Intendent of Temporal Affairs
at the *Orphan-House* in *Georgia,*)

To the REVEREND

Mr. *Whitefield:*

C O N T A I N I N G

A particular Account of the Spiritual
and Temporal State thereof.

Dated *March* 2, 1744, and sent with
others, bearing Date *June* 7.

Publish'd at the Request of his FRIENDS.

L O N D O N:

Printed by J. LEWIS, in *Bartholmew-Close*: and
Sold by J. SYMS in *Ironmonger-Row*, near St.
¹*Luke's Church* in *Old-Street*; and at the
Tabernacle, 1744.

Just Published,

(To be continu'd every Seven Weeks, at the Price of Four-pence, the First Number of the Sixth Volume, of)

THE Christian History: Or, A General Account of the Progress of the Gospel, in *England, Wales, Scotland, and America*: So far as the Rev. Mr. WHITEFIELD, his Fellow-Labourers and Assistants are concern'd.

Behold I bring you good Tidings of great Joy, which shall be to all People, Luke ii. 10.

London: Printed and Sold by J. Lewis in Bartholomew-Close, near West Smithfield; and also Sold by Mr. Syms in Ironmonger-Row, near St. Luke's Church, Oldstreet; and at the Tabernacle. Where the former Volumes may be had, or any odd Numbers to complete Sets; also all the Rev. Mr. Whitefield's Works.

A
L E T T E R
F R O M

Mr. *Haberham*

To the REVEREND

Mr. *Whitefield, &c.*

Savannah, March 2, 1747.

My very dear Friend and Brother,

GLAD was I (a few Days ago) to receive your very sweet Letter, dated *November 11*, from *Biddford*. But (if it had been the Lord's Will) I should have much more rejoiced to see your dear Self—I have for Months past expected you, which occasion'd my not writing; and I must own the Thoughts of your longer Stay in *England* is some Trial, tho' it becomes me quietly and thankfully to submit to the Will of our heavenly Counsellor; especially as he is pleas'd to own your Labours with such remarkable Success.—Glory be to his Name! *Sometimes*, this Consideration makes me think, I could be willing never to see your Face more in this Vale of Tears, so our Lord's Work might be carried on, and then, I am persuad'd nothing less wou'd detain you from us—At other Times my many Pressures and Burdens makes the Thoughts of your longer Absence very afflict-

B ing.

ing.—I am willing you should know my very great Weakness, that you and others may be stirr'd up to pity and pray for me.—I often cry out—O how happy shall I be, when I have *really* no Will of my own, I long for that happy Time, when my Soul will be all Submission, all Obedience! Surely I can witness it is miserable indeed, when God leaves me to my foolish Self, and it is never better with me, than when I can heartily say, thy Will be done on Earth, as in Heaven.

But I long to tell you what great and glorious Things our dear Redeemer has done for us, and am led to think with yourself, “ That what has been already done at the Orphan House, is but as the Dawning of the Day before the Rising of the Sun.” I cannot better inform you, than by transcribing two Letters I this Day receiv'd from dear Brother *Barber* and my Wife.

Mr. BARBER'S LETTER.

Bethesda, March 2, 1743.

My dear Brother Habersham *,

ARE you still in Heaviness? I trust what you will now hear, will make your dear Soul to rejoice and bless God's holy Name *again*.—For truly, *this Spring*, the Fruits appear, the Time of the Singing of Birds is once more come again—How melodious is the Song?—Methinks I can say, as others do, there was never the like in *Bethesda* before.—Don't you long to hear parti-

* *Mr. Habersham* was at this Time at *Savannah*, a Town about 12 Miles from the Orphan House, where he is engag'd in some Business, as you will read of a little farther in his Letter.

cularly what the Lord has done? I will tell you in as few Words as I can.

At Evening Prayer, last Night, I read a Passage or two in Brother *D*——'s Letter, particularly where he sent a Message to the unconverted among us.—The Lord gave me some Freedom to enlarge upon the Texts of Scripture he mentioned—Some cried, being under Concern, others began to be glad and rejoice. But after publick Prayers, then the Spark broke out into a Flame—Many Souls were fill'd with the Love of God, and prais'd our dear Redeemer.

I think none were more fill'd than your dear Sister *Becky*—Soon after they chiefly gather'd together at the Doctor's House.—I went over to them, and found some praising the Lord, others crying in great Distress of Soul—I pray'd as the Lord enabled me—Others joined with me.—*Jane Galache* was in great Distress, and continued so from between 8 or 9 o'Clock 'till 11.—Then the Lord was pleas'd to deliver her, and raise her dead Soul to Life.—I hope when she returns Home, the Lord will enable her to give sufficient Evidence of her saving Conversion, and make her a greater Blessing than ever.—Sometime after, *Peggy Antrobus* was converted—also *James Galache*, and *Fanny*, the *French* Girl.—Their Conversions were all very clear. I cannot now particularly relate what they said.—*Betty Woodroffe* and *Betsy Warren* were greatly distress'd. I think the Devil has tormented *Betsy Woodroffe* more than any of the rest, and she cry'd there was no Mercy for her. They went to Bed without being delivered.—This Morning I got up late, and had publick Prayers, and since God seems to come down more wonderfully than last Night.—I cannot tell you all the Souls that are filled with

the Love of God.—But I must acquaint you, your dear Wife is as full as her Heart can hold.—She says, “Christ is a mighty Conqueror,” and so he is—you wou’d be amaz’d, if you was here.—Just now the Lord was pleas’d to grant Deliverance to *Betty Warren*, and her Heart she says is glad.—When I call’d to *Betsy Woodroffe* to behold the Lamb of God—*Betsy Warren* said with much Joy she beheld him, and bid the other to look, “Dear *Betsy Woodroffe* is still distress’d, and says there is no Mercy for her.”—God knows—I hope the Time of her Deliverance will come.—Lord grant it for thy Name Sake.

Some of the little Children are crying bitterly—If you could leave your Business this Evening—how glad should I be to see you.—The Lord direct you.—The Lord bless you. He only knows how much I love and esteem you.—The Lord help me to bear your Burdens.—Let us cast them upon the Lord, he will sustain us.—My Soul was in great Distress the former Part of the Week.—The Lord feeds me now as he sees fit—May your Soul be richly fed with the heavenly Manna.—May you drink your Fill of the new Wine, now the Water-pots are full, brimful.—I should be glad if the Lord would send me to carry some to you and the rest of my Friends at *Savannah*, I could not go there this Week, the Lord now lets me see the Reason.—Let Mr. *Woodroffe* see what I have written, If I had time wou’d write to him.—I should be glad to see him here. My Love to him.—Brother *Hunter* and Sister.—Mrs. *Vanderplank* and Mr. *Russel*.—Accept the same from me and all the dear Souls at *Bethesda*.—I am your loving Brother in Christ,

Jon. Barber.

Mr.

Mr. HABERSHAM'S LETTER.

Bethesda, March 2, 1743.

My dear Love,

BY dear Mr. Barber's Letter, you'll hear what the Lord was doing among us last Night. I wish you had been here to have seen and felt his blessed Work.—Sarely my Dear, you would have call'd upon your Soul, as of late you did, to bless the Lord, and all that is within you to praise his holy Name; indeed it was a Night of great Power. O my dear Love! how would it have rejoiced your dear Heart, to have seen the dear Lord Jesus riding in Triumph, getting himself the Victory in distress'd Sinners Hearts, and comforting his dear Children. I believe I may safely say, there was scarce one Child of God, but what was reviv'd.—I was so dead just before, that I thought I could not be worse, and therefore went up among the thickest of them. But blessed be the Lord, I soon felt his Power upon my Heart, and at Times was much drawn out to pray for those who lay in Distress, crying after the Lord Jesus.—Since I wrote the above, the Lord has brought poor *Betty Warren* out.—As I was sitting Writing, she ran into the Room.—I was much surpris'd at first, and could not tell what to think, but she soon discovered what was the Matter, upon which I found the Power of the Lord came again upon my Soul. O I long for a Heart to praise him more and more.—Lord enlarge my straitned Heart, that I may magnify thy Name for evermore. O does not your Soul by this Time rejoice! I cou'd wish if it could be, that you were among us to see the King of Glory clad with Strength, riding from conquering to conquer.—Dear Sister *Becky* has had a glorious

Time since Yesterday Evening.—I trust we may say, the Lord has took us two of a Family and brought us to Zion.

Poor *Betsy Woodroffe* lies in great Distress at present.—The Devil rages horribly in her, Lord cut short his Reign! I doubt not but your Heart will join in these Words—

Bring it to pass, O Blessed!
Above what Words can tell;
And see us all released,
From Sin, and Death, and Hell.

I am with Love to all Friends,
 Yours whilst

Mary Habersham.

Methinks I see you at the reading of this, meekly bowing your Heart and Head, and humbly and thankfully adoring Father, Son, and Holy Ghost, for their equal unparalell'd Love, saying, Holy and Reverend be the Name of the thrice Holy God. O that we with you may be enabled truly to exalt him *alone* in this Day of his Power! I think we have Reason to believe that twenty three Souls have been converted in the Orphan-House since you last left us, besides some of our *Dutch* Neighbours, and other transient Victories.—*Jane Galache* (mentioned in Brother Barber's Letter) is a Servant to Mrs. *Vanderplank*. About 10 Days ago, upon hearing of the Conversion of one of her Countrymen, (a *Frenchman*, Servant at the Orphan House)—she desired to go there, and told Mr. Barber “ she was come to get Jesus Christ.”—I suppose he was puzzled to answer her.—But so it was, and she is now return'd to her Mistress again, not only (I hope) “ as a Servant; “ but above a Servant; a Sister beloved—two of the others converted, are I believe, unknown to you, as indeed are many more of our Children,

dren, who were taken in since you have been in *England*.—The Girl named *Fanny* was indeed a miserable Object—She was a Servant at *Purifburgh* in a *French* Family, was there taken sick, and because not capable of doing Service, was either much neglected or turn'd out—upon being acquainted with her Condition, I sent for her.—She then had a Fever, and hardly able to move about, almost eaten up with Dirt and Nastiness (her Skin our People say, was skaley like a Fishes Back. She has been at *Bethesda* (justly called a House of Mercy) about three or four Months, and I trust is perfectly well in Body and Soul. From the same Place we have taken two Boys totally blind.—They both have been made to cry after Jesus Christ, to open their Understandings.—If they should be converted, it may be truly said, “that the blind see.”—We have some more Children from the said Place, that were truly Objects of Compassion.—Two of them were converted last Spring, and are very remarkable Instances of God's Power and Goodness both to their Bodies and Souls.—They came much in the same Condition as the abovenam'd *Fanny* very infirm, weak, and forlorn.—Our Doctor did not expect they would live long.—But behold they shall live for ever. One of them is a perfect Ideot, as to his natural Understanding, and the other is lame—well may we say, “The Lame shall leap as an Hart, and the Fool is made wise.”

It's remarkable and our Enemies are made to confess, that our Children and whole Family are wonderfully healthy. We have not had one Soul, but a little Paby, died naturally * since we

* One or two Boys died, having some Earth falling in upon them as they were in a Pit—as I have heard.

went to dwell at *Bethesda*.—An Instance hardly known in these Parts of *America*, out of so great a Number of People.—But this is the Lord's doing, and it is marvellous in our Eyes.—It is also as wonderful, how amazingly we have been supported.—It is wonderful to us, much more to many around us, who expected, nay, said—“They cannot subsist long.” But God, our God, has provided for and sustain'd us, notwithstanding ours, as well as many of our dear Friends Fears, and hitherto disappointed the wicked insulting Expectations of many, who waited with Impatience to triumph in our downfall.—O how great and gracious is our Lord! mighty in Word, and Deed! Faithful and true! who will never, never, never, leave nor forsake them, that put their Trust in him.—To tell you by Letter, or indeed by Word, what unthought-of Ways the Lord has took to support us, is indeed a Task too hard for me.—God only knows, who perfectly knows and understands every Thing.—In Heaven perhaps this may be part of our Employment, fully to know and speak of the unsearchable mysterious Steps of divine Providence towards us thro' this Wilderness State.—However, I hope, if the Lord is pleas'd to bring us Face to Face in this World, we shall spend many precious Moments in recounting of, and praising him for his many unmerited, uncommon Favours.

I suppose you would be glad to hear of the present State and Number of your Family—I shall therefore acquaint you briefly—We are in all 67, among whom are 49 Children, three of which were born in the Orphan-House, namely to Brother *Barber*--Brother *Periam*, and myself,

self, each one—The remaining are all employ'd in its Service—I need not acquaint you in what Capacity—Brother *Barber* and his Wife, Brother *Periam*, his Wife, and Brother *Edmonds* serve, who have the intire Care and Charge of all the Children—Brother *Grant* is Master of a Schooner, belonging to dear Mr. *Harris* and me—He sometimes earns 4, 5, 6 and 7 *l.* Sterling *per* Month, which he voluntary puts in the common Stock—His Wife (to save seperate Charges) continues at the Orphan House, as also does mine, and makes Apparel for the Children, as well as helps in washing—One Woman, and a hired Man-Servant are kept in the Kitchen, and issue out the Stores. Another Woman has the Charge of the Laundry and washing, makes Soap, Candles, and does other needful Offices. Two hired Men-Servants (lately converted) work in the Plantation, go in Boats, &c.—One hir'd Man, a Shoemaker, and old Mr. *Antrobus*, who is very serviceable, as a Carpenter, in doing many needful Jobs—I had almost forgot *George Gear*, who was in the Year 1740 taken by the *Spaniards* in a Schooner, laden with Bark and Provisions, for the Orphan House.—He was a Prisoner at the *Havannah* three Years, but got his Discharge about six Months ago, when an Exchange of Prisoners was made by the *Charles-Town* People—He is now sensible that he is in the Prison of Sin, and under great Distress thereby.—Also we have a Woman, not capable of doing any Thing, that we took in by the Desire of the Magistrates of *Savannah*—As to myself I am chiefly at *Savannah*, or elsewhere abroad, as my Business calls me.—I must not omit remarking the particular Providence of God in disposing of me here—When our dear faithful Friend Mr. *J*— left this Province,

Province, (whose Heart God had so signally inclined to help me both with Cash and Provisions when here)—I began to think what Means God wou'd take to supply such a great Number of People, now all visible Ways seem'd to disappear.—But here again, *as many Times before and since*, he rebuked my Fears and Doubts with his Goodness, and shew'd me his Hand was not shortned, nor his Heart straitned. Accordingly God put in the Heart of a dear Friend above-named to lend Mr. *Harris* and me a large Sum of Money, not only to purchase a good Stock of Provisions and Goods, suitable to this Place, but also to buy the Vessel Brother *Grant* is Master of, which serves the Orphan House (without any Charge) as well as our Business—She using chiefly the *Carolina* Trade, gives our dear Friends there an Opportunity of conveying what God may incline their Hearts to give to the Orphan House.—I hope, as our Trade is considerable, if God is pleas'd to prosper us, our Profits will be very well, and that Part of it, which may arise to me, I purpose for the Orphan House, and upon the Credit of which, I have already took up Necessaries for its Subsistence—I have also an Opportunity of getting Credit, as well as supplying the Orphan House much cheaper with what it calls for, than ever I did.—In this Way we have liv'd for many Months. I think I have not receiv'd 10*l.* Sterling in Cash, as a Gift, and but little Provisions for the Orphan House this six Months past.—I have been thus particular for your Satisfaction.—Indeed I am often amazed at the Goodness of God to me.—I am now launch'd out into a great deal of worldly Business again, which I did not think of—You see how I am led by a Way I know not of.—

How

How mysterious are the Steps of divine Providence! Mighty is our God in working, and excellent in Counsel! *O Bless the Lord O my Soul, and all that is within me praise his holy Name! Bless the Lord O my Soul, and forget not all his Benefits!* This whole Psalm has been made very sweet to me, read it, pray own it, and bless God with it.

We have long thought it needful to keep as few People as possible.—But cannot do with less than we have.—Our Situation requires them.—A publick Institution in a Wilderness, and a City, a new settled Country, and an old one, are under very different Circumstances.—None can truly know, but those that have experienc'd, the many Expences both as to Provisions, and Labour, which cannot be avoided here, tho' might elsewhere, where every Thing may be had, and done, to the best Advantage—we are as careful as possible in improving to the best Uses, what God is pleas'd to send us from time to time, and are willing (I trust) not only to impart ourselves, but our Lives in the Cause we are engaged in.—But it is in vain for us to try to please unreasonable Men.—I have wrote this in hopes God may hereby stir up the Hearts of some to praise him, and to pray for, and help us, if it may be in their Power, and I hope, notwithstanding all that has been industriously said to disparage us, that God will evidently fulfil, what he brought warmly upon my Heart, *Nov. 31, 1741.* when under many Perssures and Burdens from a calumniating World. — *Psal. 37.—ver. 6.* “ *And he shall bring forth thy Righteousness as the Light, and thy Judgment as the Noon-day.* ” — Your last Letter was a Means of strengthening my Faith in this Scripture, and in
many

many other Things, which it contained.—I thank the Lord, and you heartily for it.

March 7.

Last Sabbath I was at *Bethesda*—many dear Souls were rejoicing in God.—Their Cup of Comfort did even overflow. Just now I receiv'd a Letter from dear Brother *Barber*, whose faithful and steady Behaviour demands much of your Love—I shall insert a Paragraph or two.

‘ The Night before last was a Night of Power—many rejoiced in the Lord—others cry'd bitterly.—The Lord will hasten his Work in his Time. It becomes us humbly to wait as well as earnestly to wish and pray for it.

Our Wheat Flower is out, and the Beef just gone.—I know not what we shall do—the Lord direct you, and provide for us in his own Way and Time.’

When I open'd this Letter, I read it to a poor Widow, and told her I knew not how or where to get them any Provisions.—Poor Creatures! she said, they must not starve. “ If I have got “ as much Money, I'll buy them two Barrels “ of Flour.” Her Kindness was very affecting, tho' I cannot let her do it.—Blessed be God he is pleas'd to keep me from distressing Thoughts at present.—This has been many, many Times my Case; yet God always gave us what was needful in his own Time and Way, and so he will now.—My Eyes are to him.—What shou'd I now do without a God? If I was to judge by outward Appearance, I must join with many, who have said, we cannot long subsist? But here will I stay myself, even upon *Jehovah Jireh*.—It may be needful to acquaint you, what Progress we have this Spring made in Cultivation, and the intended Manufacture of this Province, Silk and Wine.

Wine. Last Spring we planted out about 800 Vines in an Inclosure fronting the great House, and those that are Judges say, they throve the best of any in the Province, which encouraged us (notwithstanding the great Expence in cultivating them in the Manner we are advised to) to augment them this Spring to near 300.—Last Year by way of Experiment we made about two Pound and a half, of Silk Balls, but could not make more for want of Mulberry-Leaves, and are of Opinion, this Article may be very beneficial to our Institution, especially as we have so many Children, who can do the chief, if not the whole of the Work, with a little Inspection, it consisting principally in gathering the Leaves to feed the Worms—accordingly last Year, we planted upwards of 200 Trees, and have this Spring increas'd them to 1200—we are induc'd hereto, to convince All that *will see*, that we think it our Duty to encourage Industry, as well as to promote Religion in its Life and Power, and for the Encouragement as well as Example of the Children, their Masters at their vacant Hours from School, employ themselves in cutting Fire Wood, dressing the Ground, and planting, and other laborious Services with them.—It's a receiv'd Maxim among both Sexes, that none are fit to be employ'd in the Orphan House, that think any Work *too mean*—we have planted as many Potatoes, as we judge will serve us to eat, whilst they are good.—For two or three Seasons past, we have been obliged to sell 100 Bushel *per* Year, because they are with much Difficulty preserved good more than three or four Months, after they are dug out of the Earth.—We have sow'd a little Corn, Pease, Rice, and some *English* Grain for Fodder for Cows, Fowls, and Horses. We have

have a great deal of clear'd Ground, which we must leave for Pasture, Labourers being so very extravagant in their Demands, the Produce will by no Means pay the Expence in raising it. It would, doubtless, be very easy to raise as much Provisions, as we want of such as the Country affords, could we have Labour reasonable; which we expect the honourable Trustees are now endeavouring to bring about. Our Garden is very flourishing, and supplies us with many comfortable Necessaries, and we have Plenty of Fruit Trees suitable to this Climate. I believe was you at *Bethesda*, the Prospect of the Garden, and other Improvements now in their Pride and Beauty wou'd afford you a pleasing Entertainment.—But especially to hear and see many of your dear Lambs—To use the Words of another—“As so many
 “sweet Birds of Paradise, chirping out their de-
 “lightful Notes, and melodious Songs (on the
 “Boughs of Free-Grace) the Lamb that was
 “slain, but now lives for ever and ever.”

I think it's Time I should now conclude this long Letter.—I did not mention Brother and Sister *Hunter* among the Number of our Family, because they live wholly in this Place, entirely independent of the Orphan House; and what he does serve us in his Business, he does *Gratis*, that he is really of more Service to us than ever; and at the same Time supports himself and Family.—With much Love to your dear Self, your dear Wife—Brother *Grace*, *Syms*, and all that pray for, and promote the Peace and Prosperity of *Zion*—I conclude yours and theirs in our Common Lord.

JAMES HABERSHAM.

