

The Christian's Amusement

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Numb. 1.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE Gospel BOTH AT HOME AND ABROAD, &c. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES AND ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE *TRUTH OF THE GOSPEL* FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.]

The following Letter is the Whole of that which was lost a few Weeks ago, the Copy of which was recover'd purely by Divine Providence.

Extract of a Letter from the Rev. Mr. Whitefield to Mr. Seward; Dated May 19, 1740. On Board the Savannah Sloop bound from Pennsylvania to Georgia. [[LETTER CLXXXI in Works]]

“My Dear Brother Seward,

I Know very well what it is to part with a Friend which is as ones own Soul, and therefore could in some measure sympathize with you in what you felt when parting from me. The good Lord sanctify my Friendship to you, and grant we may go hand in hand to Heaven.—The War between *Michael* and the *Dragon* has much increased.—Mr. *C*—s has preached most of his People from him.—Mr. *A*— also preaches against me. Mr. *C*—oss also did not come to take his Leave of me: And Mr. *J*— the Quaker is very inveterate. Now I believe our Lord's Kingdom will come with Power. At *New-York* the Word ran.—Twice or thrice our

Lord appeared for us in a glorious Manner. I have not spared the *Carnal Presbyterian Teachers*.—E're long I shall quite break with them all.—Mr. *Tennents* and their Brethren glow with Divine Warmth. And I have conversed with one of the Ministers of *Long-Island*, whom God has lately sent forth—He is a sweet zealous Soul—Last Week at *Nottingham* and Mr. *Blare's*, how did God manifest forth his Glory! We had about 12000; and such

a meeting; such a crying was scarcely ever seen I could think of nothing but the *Yellings and Groanings* of the Damned, or the Surprize and Consternation of Persons rising from their Graves at the general Resurrection.—Some were crying, some wringing their Hands: Some looking up to Heaven with their Mouths half open; some lying on the Ground; and others in such Varieties of Postures—that it is impossible to describe them. But notwithstanding one of the Dissenting Ministers—Mr. *Tennants* Opposer; after Sermon was over, wanted to dispute; I talk'd with him for some Time, and then he thought it best to go away.—Blessed be God, the Devil's Children begin to throw off the Mask.—I want to draw the lingering Battle on at *Philadelphia*. Affairs go on better and better. The Women are surprisingly taken; and Satan now begins to throw many of them into Fits.—My Journal when you see it will shew you Wonders.—I have generally preached *twice*, Rode near 30 Miles a Day since you left me.—The Lord has been my Support, and has often so melted me with a Sense of his Free, Sovereign, and Everlasting Love, that some would have thought I was giving up the Ghost.—Oh never let go your Sense of God's Sovereign Everlasting Love! It is Food to every poor Soul.—Was it not that, surely I must sink under the Prospect of the Labours and Sufferings that lie before me.—Oh my dear Brother, What is the Lord doing in these Parts! I believe the Work will go on better here than in *England*.—

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We are more united in our Principles, and do not preach or print one against another.—The Lord is with me. I am somewhat better as to bodily Health: but I live chiefly on inward Supplies from above: My Master never fails me. Oh exhort all to fall in love with Jesus; and to pray for,

Ever Yours in the best of Bonds,
G. WHITEFIELD.

From the Boston Gazette, June 28, 1740.

During the Session of the Presbyterian Synod, which began the 28th of last Month, and ended the 3d of this, there were no less than fourteen Sermons preach'd on *Society-Hill* to large Audiences, by the Rev. Mess. the *Tennants*, Mr. *Davenport*, Mr. *Rowland*, and Mr. *Blare*, besides what was preached at the Presbyterian and Baptist Meeting-houses, and expounding and exhorting at private Houses. The Alteration in the Face of Religion is altogether surprising. Never did People shew so great Diligence to hear Sermons, nor the Preachers greater Zeal and Diligence in performing the Duties of their Functions. Religion is become the Subject of most Conversation. No Books are in Request but those of Piety and Devotion, and instead of idle Songs and Ballads the People are every where entertaining themselves with Psalms, Hymns, and spiritual Songs. All which, under God, is owing to the successful Labours of the Rev. Mr. *Whitefield*.

The following is a Letter from a Person unknown.

Dear Brother,

AN Expression in the Conclusion of your last Journal occasions this [And thus it will be till the Lord is pleas'd to turn our wicked Hearts] My Friend, the Lord is always pleas'd to do so, till by repeated Provocations, and final Obduracy we have so hardened our hearts against him; that he *judicially gives us up* to Insensibility and that Hardness which we have brought on, ourselves; as he did *Pharoah*; who would not be wrought on.

This Phrase has slipt from you, as it has often done from myself and all others in their State of Nature and Unbelief; for all natural Men are the unprofitable and wicked Servant in the Gospel; and charge the God of Love, whose Mercy

is over all his Works, and who (as he wills all men to be saved) offers them Grace by knocking at the Door of their Hearts in his outward Dispensations, *Providences*, or his Word; they charge him, I say, not only with Want of Love (to excuse their own Slothfulness, thus laying their Miscarriages at his Door) but also with Severity and even with Injustice. Hear them all in one, *Lord I know thee, that thou art a hard Man, reaping where thou hast not sown, and gathering where thou hast not strew'd* (Matth.

the Glory of his Free-Grace in the Salvation of Man: And because I am not qualify'd with Art enough, nicely to blend the Free-Grace of God, and the Free-Will of Man, what I say concerning this deep Mystery may easily fall under the Lash of Carnal Reason. I trust in the living God, who is the Saviour of all Men, specially of those who believe (1 Tim. iv. 10.) I have said in one of my former Papers, that I shou'd (by the Grace of God) be very cautious not to give Offence by being too free in mysterious Matters which are above the Reach of Man's Capacity. Therefore, as I am sensible we are saved by Grace, through Faith, the first being the Cause, and the second the Condition; I say, rather than advance my own unexpert Notions, I wou'd chuse to recommend to the serious Perusal of my Readers that excellent Book, Dr. Martin Luther upon the Galatians. This Author was a Man of great Learning and Experience, and every way fully qualified to explain and publish the Gospel of our Lord.

This Book (that it may come easy to the Publick) I am now printing by Subscription, at Two-pence Half-penny a Week. And those who subscribe for that Book, will have all the Accounts that come from the Rev. Mr. Whitefield, and all the Parts of England, Wales, &c, gratis. Next Saturday a new Edition of the first Number will be ready for fresh Subscribers; for all that I have printed have been brought up so eagerly that I have none left. Therefore as I am oblig'd to print all over again, those Persons who are willing to embrace the Opportunity of having it, are desired to come in before they are all gone a second time; for I cannot afford to lay any by to wait Peoples Leisure.

If you think it too much trouble to come to my House to subscribe, you may give Orders

to the Person that serves you with this Paper, paying Two-pence Half-penny earnest at the Time of Subscribing, and you shall have the last Number without Money.

*A Letter from Mr. SEWARD, Dated from Badsey near Evesham in Gloucestershire,
Aug. 20, 1740.*

Mr. Lewis

My dear Brother in Christ,

IHave receiv'd all your *Journals*, and bless God for the *Assistance* you have received—I believe the *Work* is of God, and therefore *cannot be overthrown*. We know he *works* by the *meanest Instruments*, that the *Power* may appear to be from Him.—Had some *Letter-learned Doctor* set on foot such a *Paper* as yours—the *Glory* would, not so manifestly have appeared—

nor so much Praise have been given to the *Dear Lord Jesus* as now.—So that from henceforth we may well say, *He that glorieth, let him glory in the Lord.*—Since I left *London* I have had an Opportunity of visiting the Brethren at *Windsor, Basingstoke, Dummer, Newbury, Oxford, Burford, Bengworth*, and this Place.—And as the Lord assisted me, I expounded to most of them; and exhorted the rest to *continue in the Grace of God*, and steadfastly to cleave unto the Lord. Bless'd be God, I found them in a growing State.—The Society at *this Place* and at *Bengeworth* have been much opposed;—they have been *tried and sifted as Wheat*. So that though they are *little Flocks*, I trust, in the *Lord Jesus*—many are brought thro' their *Convictions* into a *Saving Knowledge of Christ*.—I have also had a blessed Opportunity among my *Relations and old Acquaintance* in and near *Bromsgrove*, where the Lord *opened a Door* for publick and private *Exposition*, blessed be his holy Name for ever.—Indeed I have little Learning or Experience in Comparison to what I trust *I shall have*; so that *I have need to be taught myself*. Nevertheless my Concern for *poor perishing Souls* was so great that *I did pray the Lord* if it was his Will that *I might have an Opportunity to invite them to taste and see how gracious our blessed Lord is*:—And the Lord which *fulfillleth the Desire of them that fear him*, fully answer'd my Prayers.—*I am going in a few Days by the Will of God, to Cheltenham and Gloucester*, and hope to meet our dear
 Brother

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Brother *Howel Harris* in *Wales*.—Capt. *Whitefield* is lately arriv'd at *Bristol*, and *I have a View of returning with him about November to Charles-Town*.—*I have had a Letter from our dear Friend Mr. Whitefield*, dated *Savannah, June 11*, wherein he says, that one Day the Week before, several in his Family he did believe were *effectually touched from above*, for, says he, *Behold they pray*; and that too with the utmost Earnestness.—He also says, *that God hath fraught mighty things to pass by his unworthy Ministry*:—Whereby we do suppose he had great Success in *New-York*, and other Places, after *I left him*.—*I desire your Prayers, and those of the Church of Christ for me, who am less than the least of all the Servants of my Lord.*

Your Unworthy, tho' Affectionate
Servant in the Lord JESUS,
 W. SEWARD.

P.S. I hope to send you farther Accounts of the Work of God as Opportunity offers.

Behold! here are the Fruits of Faith! A Man that is possess'd of this Free-gift of God, Faith working by Love, hath nothing whereof to glory; as he doth not desire, so he knows he doth not deserve any Praise for the same. The Lord, in whom he lives and moves, and hath his Being, worketh in him to will and to do of his good Pleasure. And therefore if any good Work is done by Man, the Lord doth it himself, both in and by that Man as an Instrument: So that all glorying in the Creature is entirely void, and excluded, that God may be all in all. Excuse a low and mean Similitude from one not capable of making a better. Suppose a rich Man was to give me a Sum of Money (or any thing else that is thought valuable) to give to a poor Man in great Distress through the want of common necessaries, what Thanks do I deserve for this Act of Charity? Verily, strictly speaking, the Praise is due to God alone, for the Creature can give no more than it hath received, neither wou'd it do that, if it were not mov'd by infinite Goodness so to do. Why then, says one, you make Man a mere Machine! Would to God I were as Clay in the Hands of the Potter, that infinite Goodness might form me into that which is most meet for his glory!

I shall now, by God's Leave, begin to give you some Account of the Old Walden

ses and Albigenses; those two glorious Witnesses to the Truth of Christianity.

GOD hath never left himself without Witness; But, from time to time raises up Instruments to publish his Grace, enriching them with Gifts necessary for the Edification of his Church, giving them his Spirit for a guide, and his truth for a rule, whereby they may distinguish the church begun in *Abel*, from that which commenc'd in *Cain*; as also teaching them to define the church by Faith, and Faith by the Word of Truth. He strengthens them in the midst of the most grievous Persecutions, making them to know that the Cross is profitable, when the Faithful, by Means thereof exchange Earth for Heaven, and that the Children of God are not lost when massacred, or burnt by unrighteous Judgment, since in the Blood of the Martyrs we find the Seed of the Church.

That which might have been observ'd in all Ages, hath in a more particular Manner been remarkable among the Christians call'd *Waldenses*: Forasmuch as they were rais'd up in a Time when Satan kept Men in

Ignorance, having involv'd the greatest Part of those who call themselves Christians in the grand Sin of the Earth, namely, Idolatry; Kings and Princes employing their Authority, and putting to Death all those who would not turn Idolaters.

The Remainder of this Account is to be continu'd in my succeeding Papers, as Room can be spared, And I doubt not but this Account (when I have got into it) will be much more edifying and entertaining to my Readers than the News of the Affairs of this World would be.

This Day is published,

A COLLECTION of LETTERS from the Reverend Mr. *Whitefield*, &c. lately printed in the *Daily-Advertiser*. To which is added, A LETTER to Mr. *William Seward*, from Mr. *Joseph Periam*, who was last Year taken out of *Bethlem-Hospital*, lately publish'd in the *London Daily-Post*.

Sold by the Printer of this Paper, and by the Booksellers in Town and Country, Price Sixpence.

Where may be had, The Rev. Mr. *Whitefield's* and Mr. *Seward's* Journal. Price *One Shilling* each.

Also the Rev. Dr. *Barnes's* Two Treatises of Justification by Faith alone, and the Sinfulness of Man's natural Will before Justification; according to the Articles of the Church of *England*. With a Preface giving some Account of the Author. By the Rev. Mr. *John Wesley*. Price *6d.*

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A Letter from Mr. SEWARD, Dated from Treleck, Friday Sept. 12, 1740. Declaring the Persecution that he and his Brethren suffering for opposing the Vices of the Age, and clostly adhering to the Articles of the Church of England.

Dear Brother M——,

SINCE my last our dear Lord Jesus hath honoured us with suffering for his Names sake: Our dear Brother *Howel Harris* with about 5 more Brethren came with me on *Tuesday* to *Newport*, where Satan was permitted to rage against us for about two Hours; we were pelted like Persons in a Pillory: All the while, either singing, praying, or exhorting until we had sufficiently bore our Testimony, and went down without either of us receiving any Hurt, excepting Brother *Harris* was a little fled upon the Forehead, and in the Scuffle lost the Sleeve of his Coat: We were all fully assured we were called here of God by the Power given us in Prayer both before and after our going out of our Inn, and also by the Courage given us to stand the Insults of the Mob: We had Christian Friends enough out of the Country to over-power the Mob if they had been so minded; but we charged them not to resist, but to return blessing for cursing, which accordingly they did; and at last we had quiet to discourse for half an Hour; that same Evening we came to *Caerleon*, where at first all things seem'd quiet, but after we had been singing and praying and discoursing for half an hour the Mob began to be outrageous; and to pelt us worse than at *Newport*;

the Lord gave us and our Friend Courage to withstand it for an hour and an half, sometimes singing the Hymn in a Tumult, just as we found Freedom from the Noise, which often drown'd our Voices, 'till at length I was struck with a Stone or a Brick-bat, or some other hard Substance, upon my right Eye, which caused so much Anguish that I was forc'd to go away to the Inn, and put an End to my Discourse; it was given me to pray all the way for the poor People, and especially for the Person who struck me: Brother *Harris* continued to discourse for some time after,—and two other Brethren declared their Testimony against them. We had appointed to have gone that Night to a Society to *Pontpool*, but this Disaster hindered us, and I got my Eye dressed, and went to bed as soon as possible. The next Morning Brother *Harris* was much excited to discourse again in the same Place, and the Lord having freed me from much Pain, I was forced to be led blind-fold because of the dressing of my Eyes; and we had Freedom to discourse as long as we pleased without any Opposition.—Both here and at *Newport* Persons that knew either me or my Father, came kindly to intreat us to come away from the Mob; but the Lord gave me Freedom to stay till Brother *Harris* had fully delivered his Testimony, and we had discharged our Consciences. On *Wednesday* about Two o' Clock we came to *Usk*, one of our Brethren riding behind me to guide my Horse, the Anguish of my right Eye affecting my left occasioned me to keep

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my left shut. Here many Friends met us from *Pontypool* and other Places, and many Thousands from the Country: We had the Town-hall granted us; and a great Door opened to us for preaching the everlasting Gospel without any open Adversaries, and never had greater Assistance, nor never spoke to so large an Auditory. After I had pray'd and exhorted for about an hour Brother *Harris* repeated it in *Welch*, and all bare us record that it was from God.—We had appointed that Night to go to *Treleck*; a Brother rode behind me as before: Here Brother *Harris* exhorted that Night and *Thursday* Morning—and about Nine we went to *Monmouth*, by Faith looking for the like Treatment, or worse than we had at *Newport* or *Caerleon*.—It happened to be the Horse-race, unknown to us,—and there was assembled in the Town-hall the Duke of *B*—, Lord *N*— with great Numbers of Gentlemen and Ladies.—After much Prayer to God, we went upon the Course, and got upon one of the Booths.—I

being still led by the hand blindfold.—And we discours'd to great Numbers without much Disturbance.—Some of the baser Sort being drunk, attempted to pull us down, but the Jailor and others hindered them.—While I was speaking, the Bailiff came and read the Act of Parliament: And we finish'd before the Hour was out,—and gave Notice we should come again after Dinner.—We consulted the Lord in Publick and Private before and after every Step.—And some being influenc'd with carnal Fear, mov'd to ask the Bailiff's Leave for us to go to the same Place again, which being denied, we walk'd through the Market-place, to go without the Liberty of the Town, but we found we were under slavish Fear, therefore we turned back, and went again to our Inn, where many consulted the Word of God, and all opened to encourage us—*viz.* 2 *Sam.* xxiii.10. *Job* xii.16. *Dan.* x. 18, 19. We waited on the Lord in publick and private, and the Voice to me was,—GO—*This is the way walk in it.*—Then I opened the Bible, being able to open one of my Eyes, and opened *Deut.* xxx. 8. This satisfy'd all, and we sent a Table before us into the Market-place, over against the Town-hall, where the Gentry and Nobles were at Dinner.—We both got upon the Table; and began

to sing; after which Brother *Harris* exhorted with great Power for near an hour. During which time we had continual Showers of Plumb-stones, Walnuts; &c. thrown at us.—I was much afraid of Hurt;—but the Voice to me was,—*Better endure this than Hell.*—A Drum was ordered to be beat, which drown the Voices. And then we sang the Hymn in the Tumult, till the Book was cover'd with Dirt.—After Brother *Harris* had done, I spoke a few Words; but I found my Call was more to *Suffer* than to *Speak*, both here and at *Caerleon* and *Newport*, and to stand by Brother *Harris*, and own him.—He had prodigious Power given him to speak against the Balls, Assemblies, and Horse-races, telling them their Sins did draw a Curse on the Nation, and asking the Rabble who would go to Hell for them.—The Nobility and Gentry threw open their Windows,—and many of them seemed to pity us,—especially as my Father was personally known to many of them. The Engine was try'd to be play'd upon us, but it would not work.—When we came into the Inn many Gentlemen followed us, eagerly disputing with us.—But the Lord gave us Freedom to speak to them in Love and Meekness.—They seemed to pity me, and thought I was deluded by Brother *Harris*, who they were ready to tear in Pieces.—They asked me by what Authority we did these things. And when I told them our Commission was from above, they

were very much enraged.—That Evening we retired to *Treleck*, assaying to go to *Chepstow*,—but the Spirit detained us at *Treleck*, where we had a blessed Meeting with our Friends in Band.—Next Morning. Brother *Harris* came and surprized me, with saying we must go to *Monmouth* again.—My Flesh began, to rebel, and slavish Fear came upon me,—but I durst not open my Mouth against it.—I threw myself at Jesu's Feet, and the Voice was, *Follow Brother Harris*.—Whereupon we set out in Faith, sighing all the way, and thinking of having my Eyes put out. The Day before I could think of nothing but our dear Lord riding on the Ass to *Jerusalem*, Brother *Harris* leading my Horse.—But now I rid as a Thief to the Gallows, or a Bear to the Stake, being sorely oppressed; and it was the same with Brother *Harris*.—

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Our coming was soon noised abroad; and the Engine and Drum were set in the Market-place. And News was brought if we attempted to speak we should be killed.—Nevertheless I trust nothing of this would have moved us, had our Master called us.—But after consulting the Word of God, and praying in Publick and Private, the Voice to me was,—*Stay not by the Way, but go for Gloucester*.—Brother *Harris* was moved to speak to some Gentlemen in a large Room in the Inn,—telling them they must give an Account of their Time, Money, and all their Talents,—that they robbed and stole from God when they lived in what they call'd the most innocent Pleasure, and one came and took our Parts,—many others came to our Inn disputing with us; and when they press'd me again to tell them by what Authority we did these Things—I asked them by what Authority they assembled at the Horse-Race or Assembly,—Whether, by the Authority of the Laws of Man, or those of God;—but they declined answering to those Questions,—which justified my refusing to answer and tell them by what Authority I acted as I did.—However, I told them I had the Evidence in my own Conscience for what I did, seeing it was neither against the Laws of God or Man to seek the Salvation of Souls, and turn them from lying Vanities to serve the living God:—And if we suffered for this,—we gloried in the same, as our Master bid us.—Several Ladies of my Father's Acquaintance came and pitied me, especially on account of my Eye;—for which I thanked them; but I entreated them to pity their own Souls,—and *weep for themselves and their Children*.—After giving away several Journals, &c. to many Gentlemen, we went to *Colford*; and met the Society there next Morning, being

Saturday, we discoursed in the Market-place; and some of the Gentlemen who abused us at *Monmouth* coming by, would have stirred up the People here, who were very attentive, and began to pelt them, as they had done us.—And so we had Freedom to speak as long as we pleas'd, and many were affected, and came to our Inn, and took an affectionate Leave.—We came here to *Gloucester* on *Saturday* night,—and read all your kind Letters—but my Eye hindered my Writing;—so I de

sired, Brother *Gabriel Harris* to acquaint you of it. What the Lord has done here I hope to give you an Account next Post. —We collected last *Night* near 7l. for the *Negroe-School*.—We had all your Letters and Mr. *Davidson's*, to day, and Brother *Hutton's* and Mr. *Lewis's*.—Pray let Mr. *Lewis* have this Letter, or a Copy of it, for his Paper.—

Yours in the Lord Jesus;

W. SEWARD.

P. S. Brother *Harris* and I are just going to part.

If the foregoing Account is not the rankest Popish Persecution, I shou'd be glad to know what is; only with this Difference, that in popish Persecutions the Children of God suffer'd by the Order of the Magistrate, but here it is left to the Management of a rude Mob. Glory be to God, who doth enable the Witnesses of his Truth to magnify his Name by suffering. I am fully persuaded that those whom the Lord calls thus to suffer, will be strengthened with Power from on high to fight the Lord's Battles. Men of bare common sense and Reason (who pretend to little or no Religion) are surpriz'd (as well they may) to see a number of harmless inoffensive People (who, according to their Lord's Advice, return Blessing for Cursing) buffeted and abus'd, and persecuted for adhering to their Conscience; for standing up for God and the Church of England; as the Contents of the above Letter doth relate.,

We are apt to exclaim against the Barbarity of Foot-pads and Thieves for cutting their Fellow-creatures to Pieces for the sake of their Money, but even these are more excusable (and have the Appearance of as much or more Christianity) than those who wou'd torment and murder People for loving God, and wou'd have them and all the world do the same. I doubt not but one Persecution will do more good in the Church of Christ than all the Preaching that hath been in England within these hundred Years.

I have formerly read a Book call'd The Whole Duty of Man, and I then thought it was a good Book, for it is entirely against Drunkenness, Adultery, Lying, Swearing, Cursing, Cheating, &c. but according to the Conversation

and Behaviour of some who now stand up stily for the Reading this Book, one wor'd be tempted to think that it recommended nothing but such Vices as are above-mention'd, and enjoin'd the

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Performance of them on pain of Damnation. As a Tree is known by its Fruit, a Man's Faith is known by his Works. Those who Believe in God, never can, nor never did disturb and molest those in their Devotion who differ from them in Opinion. The Faith of this Reader and his Congregation appear'd very open at the Foundery last Sunday Night. Now I will leave it to the serious Consideration of this Reader of the Whole Duty of Man (who seems to be no Fool), whether these Practices are concerned with the Gospel, or even with the Books he pretends so much to admire. If he thinks these poor quiet People (who justly or purposely offend no Man) are deluded by erroneous Principles, surely a Man of Sense cannot think that their Hearts will be turn'd from such erroneous Principles, by the Oaths and Curses, the Blows and blasphemous Brawlings of a reprobate Mob. Verily I think those two well-known Authors are well and wonderfully defended by such Advocates!

If I cou'd afford it, my Intentions were to divert this Reader's Congregation with little Papers, which wou'd shew the Unreasonableness of disturbing those who did not desire to disturb them. But as I am so pinch'd for Money to, defray the necessary Expence of my Business, I cannot do such things 'till God shall enable so to do. If he never doth enable me to do thus, I conclude it is not HIS Will it should be done. May the Lord give us Grace to submit to his holy Will and Pleasure in all things. O that we had fervent Love and Charity for all the World, Enemies as well as Friends! O that we cou'd love one another [in kind] (in degree 'tis impossible) as Christ hath loved us! Let us heartily pray, Thy Kingdom come, that all our Jarrings and Disputings about speculative Notions may come to an end. That we may all closely attend to the One Thing needful! That we may love God according to the Commandment, and then (and not till then) all will be right!

Those who are willing to have Luther upon the Galatians at Two-pence half-penny a Week, are desired to bring in their Subscriptions as soon as they call, for I know not how to begin the first Number again, till I get more Subscribers, for want of Money to buy Paper.

Next Week will be publish'd in this Paper several Accounts from Abroad, particularly of Mr. Whitefield's being prosecuted

and try'd before the Commissary, &c. And also another particular Account of a Gentleman who kept a Ball- and Assembly-Room, but being convinc'd of the Sin and Folly of such things, hath since turn'd it into a School, and hath been prosecuted for instructing the Children of poor Negroes, but was honourably acquitted, with free Liberty to proceed in his laudable Undertaking; together with divers other things which those who wait for the Kingdom of God will be glad to hear of.

BOOKS written by Mr. JONATHAN WARNE; and Sold by John Lewis in Bartholomew-Close.

I. THE Spirit of the Martyrs revived in the Doctrines of the Reverend Mr. *Whitefield*, and the judicious and faithful Methodists. With Nine most excellent and infallible Signs of the true Ministers of Jesus Christ: Necessary to be known at this Day, when in so many false Teachers abound. To which are added, Some Thoughts on Pluralities, and Non-Residence. And a faithful Reproof of the Non-residing Clergy. With a Letter to the Rev. Mr. *Richard Terrick*. Rector of *St. George the Martyr* in *Southwark*. Part I.

II. Dr. *Trapp* Try'd and Cast, and allow'd to the Tenth Day of *May* next to recant; being some Remarks on his Book call'd, *The Nature, Folly, Sin, and Danger of being Righteous Over-much*. In which is inserted a Consolatory Letter to holy Mr. *Bradford*, a little before his Martyrdom. Very necessary to be perused by all those pious Souls that labour under Fears and Doubts, in regard to their eternal Happiness. The Second Edition. With a Postscript, in Vindication of the Reverend Mr. *Whitefield*. Pr. 6d.

III. The *Babel* of Quakerism thrown down: Or, The Errors and Inconsistencies of *Robert Barclay's* Apology for the *Quakers* discovered and confuted. In a Letter to Dr. *Routh*, a principal Teacher among that People meeting in *South-wark*, London. Pr. 1s.

IV. Arminianism, the Back-Door to Popery. Humbly offered to the Consideration of the Archbishops, Bishops, with the rest of the *English* Clergy; and the Students in both Universities. Price 1s.

V. The Bishop of *London's* Doctrine of Justification, in his late Pastoral Letter, proved by Bishop *Andrews's* Sermon on that Point, so contrary to the Church of *England*, that it rather agrees with the Church of *Rome*. With a Postscript: In Vindication of the Rev. Mr. *Whitefield's* Assertions,

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LETTERS CONCERNING THE PROGRESS OF THE Gospel BOTH AT HOME AND ABROAD, &C. TOGETHER WITH AN ACCOUNT OF THE WALDENSES AND ALBINGENSES: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE TRUTH OF THE GOSPEL FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

From the Charles-town Gazette, July 18, 1740. Philadelphia, June 12.

ON *Sunday* last the Rev. G. Tennant preached four Times; at Seven in the Morning on *Society-hill*, at Ten at the Presbyterian Meeting-house, at Three in the Afternoon at the Baptist Meeting, and at Seven in the Evening at *Society-hill* again. At which last Place it is thought there were near 8000 People.

Charles-town, July 25. The Rev. Mr. *Whitefield* arrived here from *Georgia* *July 3.* and has preached *July 4.* in the Evening at Mr. *Smith's* Meeting in *Charles-Town*; *July 5,* twice in the same Place, and likewise the next Day. *July 7,* once at Mr. *Chandler's* Meeting-house: *July 8,* twice at Mr. *Osgood's* Meeting at *Dorchester*: *July 9,* once at Mr. *Chandler's,* and once in *Charles-town*: *July 10,* once in Christ-church upon *Wando*: *July 11,* once in *Charles-town*: *July 12,* twice in the Parish Church, *John's-Island*: *July 13,* twice in *Charles-town*; where, after Evening Sermon, was collected for the *Orphan-house* in *Georgia* upwards of 412*l.* Currency: *July 14* and *15,* twice a Day at the same Place; and once at Mr. *Woodward's,* James's-Island: *July 17, 18, 19* and *20,* twice every Day at *Charles-town.* At all which Places he preached with very general Acceptance, and with such Flame and Power as ever to conquer the Prejudices conceived against him by many who never before had had an Opportunity to hear him.

South-Carolina Gazette, July 18. As for Mr. *Whitefield's* Character it is so justly represented and embellish'd in the fol

lowing Lines which I have apply'd to him from Dr. *Watts*, with a little necessary Change of Names and Transpositions, that I shall only observe in this Place what seems to give him more Honour than it is possible for the Pen of the richest Poet to bestow upon him: I mean his extraordinary Christian Spirit and Behaviour towards his most professed Enemies and Opposers, breathing out Prayers for them, which could not be uttered with more *Pathos* and Appearance of Love and Forgiveness had he been then going to a sacramental Table.

Serene as Light is *Whitefield's* Soul,
 And active as the Sun, yet steady as the Pole.
 Ev'ry Muse and ev'ry Grace, &c. &c. &c.

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 ———— ———— ————
 ———— ———— ———— &c.

Eternal God, command his Stay;
 Stretch the dear Months of his Delay:
 Oh, we cou'd wish his Age were one Immortal Day!
 But when the flaming Chariots come,
 And shining Guards attend the Prophet home,
 Amidst a thousand weeping Eyes,
 Send an *Elisha* down a Soul of equal Size,
 Or burn a worthless World, & take us to the Skies.

Charles-town, July 18. To-morrow and *Sunday* Morning and Evening the Rev. Mr. *Whitefield* will preach at the usual Time and Place in this Town, and on *Monday* morning at *Ashly-Ferry* at 9 o' Clock, and on *Tuesday* at Mr. *Bees's* at *Ponpon*. The Reason of his not coming to preach at the Place appointed the beginning of this Week, was, his being cited to appear before Mr. Comissary *Garden*, and some other of the Clergy, to answer to Articles of Impeachment for not using the Form of *Common-Prayer* in

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the *Charles-town* Meeting-houses, where he has preached, He appeared three Times at the judicial Place, in the Parish Church of St. *Philip's*; and many attended to know the Issue of the Trial. On *Thursday* the first Day of his appearing he scrupled the Authority of the Court. On *Wednesday*

he entered a *Recusatio judicis*. On *Thursday*, that being repelled, he appeared, *Apud Acta*, to his Majesty in the High Court of *Chancery*. So that all Proceedings on that Affair are entirely put a Stop to.

We hear by a private Letter from *Philadelphia*, that one Mr. *Boulton*, who formerly kept a Dancing-school, Ball- Assembly- and Concert-Room, &c. there, being, convinced that such a Practice was contrary to the Gospel of Christ, has lately set up a School for teaching Children to read, &c. and that upon his giving Notice that he would teach *Negroes* also, had in 23 Days no less than 53 black Scholars. For this he was sent for, and arraign'd in Court as a Breaker of the *Negro Law*; but on making his Defence was dismissed; and the next Day ordered by the Foreman of the Grand Jury to continue his School without Interruption.

Whereas great Numbers of my Friends were not approv'd of my putting out the *Homilies of the Church of England* in a weekly Subscription (by the Encouragement of the Rev. Mr. *Charles Wesley*) about three Years ago; and as they are now desirous of having them, but not knowing how to spare 5s. 6d. to purchase the same, I propose the following easy Method, *viz.*

1. Every Subscriber shall enter his Name and Place of Abode.
2. To pay down 2s. 6d. at the time of subscribing (which is just one half of the Price of the Book, unbound) and the Person so paying 2s. 6d. shall then have deliver'd unto him a compleat Book in Sheets.
3. That every Person so subscribing, shall take his own time (not exceeding 12 Calendar Months) for the Payment of the remaining 2s. 6.
4. Those who are willing (and can afford) to have these *Homilies* all at once, may have them ready bound for 5s.

Note, Any Person who can afford to take a Number to sell or give away shall have them in Sheets very reasonable.

It is for the sake of ready Money to enable me to carry on my Business, as well as for the Conveniency of my Friends, that I make these Proposals.

Those who will thus deal with me, shall be very welcome (the sooner the better) and I do promise that they shall never be asked for any more Money; because I know that those who have honest Principles (as I hope all my Friends, and Customers have) will pay the rest as soon as they can. I have often try'd them, and never found them deceitful.

Poor they are, as well as myself. But why shou'd a Man be asham'd of so being, when it is all the Fashion? But a Christian is the least of all asham'd of his Poverty, because his dear Saviour, the sovereign Lord of Heavn and Earth (who wrought a Miracle to pay his Debt) had *not where to lay his Head*.

I think nothing can be said to recommend this excellent *Book of Homilies* better than to tell you, they were compos'd by a Convocation of godly Bishops, &c. and put out by Authority at our first reforming from Popery. These *Homilies* do plainly shew that the Church of *England* is *built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-stone* (Eph. ii. 20.) But many of the Ministers of our Church, to our Sorrow be it thought on, are miserably deluded, and fallen into the *Arminian Heresy*, which (except *Transubstantiation*, and *praying for the Dead*) is not one whit better than *Popery*. And that which most of all exposes the Priests of *Baal*, is their obstinately and maliciously opposing, and endeavouring by Oppression to suppress that which is truly and really good. I blush to think of those Men in publick Authority (particularly *Bishops* and *Priests*) who, for the sake of getting Preferment, have subscribed to the Truth of these *Homilies* and *Articles* of the Church of *England*, and when their turn was serv'd, have either dropt them, or preach'd against them. What shall we say to these things? I think (tho' I speak foolishly) we shou'd either hold to our own Doctrine or else abolish it. If the Bishops don't like the old *Homilies* and *Articles*, why don't they burn them, and make new ones, suitable to the Divinity of the Age? But God, *who is over All, blessed for evermore, will not leave his Church without*

Witness,

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Witness, and it seems as though these Homilies were preserved by Divine Providence, to shew us how far we have erred from the Faith of CHRIST, and fallen from the Doctrine of the Reformation.

To conclude, The reading of these *Homilies* is both profitable and pleasant, and those who do not like them when they have read them, may return 'em clean to me, and they shall have all their Money (except 6d. for reading) again, when ever they please.

A Continuation of the History of the Waldenses and Albigenses.

About the Year 1160, it was made Capital, for any not to acknowledge (after the Words of Consecration were pronounc'd by the Priest) that the Body of our Lord Jesus Christ was actually present in the Host, under

the Accidents of Bread, the Roundness and Whiteness; even the same Body, as big and as large as it was when it hung upon the Cross, the Bread vanishing, and being *transubstantiated* into the Flesh of Christ. It was moreover enjoin'd to worship the Host, in Honour to which, they hung the Streets with Tapistry, they fell on their Knees before it, and call'd it God; they smote their Breasts at the Sight of it, and kept it in a Pix in order to worship it, as the Practice is even to this Day.

That Doctrine, unknown to the Apostles, who never made mention of such a Mystery; unheard of also in the Primitive Church, which never had any Doctor who had taught them that Expiatory Sacrifice both for the living and the dead, occasioned many Christians to abhor it, and to chuse rather to suffer a temporal Death by resisting such Idolatry, than by complying therewith, to be in Danger of Hell.

Peter Waldo, a Citizen of *Lions*, appear'd most courageous in the Opposition of such an Invention; and attack'd also several other Corruptions; which in time had crept into the *Roman* Church; asserting that she had forsaken the Faith of Jesus Christ, that she was the *Babylonish Harlot*, the *Barren Fig-tree*, which, the Lord had formerly curst. That the Pope was not to be obey'd, forasmuch as he was not Head of the Church. That *Monkery* was an abominable thing, and Vows the character and Mark of the great Beast. That Purgatory, Masses, Dedications of Tem

ples, the Worship of Saints, and Commemorations of the Dead; were only the Inventions of Devils, and Engines of Avarice.

Waldo was heard with so much the more Attention, because he was greatly esteemed for his Piety and Learning, as also for his great Bounty towards the Poor, not only nourishing their Bodies with his material Bread, but their Souls with the Spiritual; exhorting them chiefly to seek Jesus Christ the true Bread of their Souls.

Many Historians have written, (*particularly* *Lois Cam. in his History of the orthodox Brethren of Bohemia*, p. 7.) that he took up a Resolution of leading a blameless Life, resembling as near as possible, that of the Apostles. And that upon the Occasion of a dreadful and sudden Accident, which was this; Being one Evening in Company with some of his Friends; after Supper passing the Time in Talk, and refreshing themselves, one of the Company fell down dead on the Ground, which scar'd all that were present. *Waldo* was thereby touch'd most sensibly, and by that Example of Divine Justice was moved to lay hold on God's Free Grace, and thereby excited to an extraordinary Amendment.—*O the depth of the riches both*

of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and Ways past finding out! For who hath known the Mind of the Lord, or who hath been his Counsellor? Or who hath first given to HIM, and it shall be recompensed to him again? For of HIM, and through HIM, and to HIM are all things.—Where is the Disputer of this World? the carnal Reasoner, that can blasphemously tax God, infinite in Goodness, whose Mercy is over all his Works, who desireth not the Death of a Sinner, but wou'd that all shou'd be saved.—I say, Where is the Man that wou'd thus charge God foolishly, because he hath Mercy on us ungrateful incorrigible Rebels? Where is the Man that can say he hath not had Salvation offered him? Why did he not accept of it? Because he is tied and bound with the Chain of his Sins. Why is he not loosed? Because he is so proud that he will not accept it gratis, but must have something of Worth in himself. Whatever becomes of our Contrivances, the Free Goodness of God doth ever stand firm and unshaken. Not to spend more time in reasoning, you may see my full

Mind

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Mind fairly and dearly laid down in Dr. Barnes's last Treatise (which you have by you) beginning at the top of the 91st Page, and continuing to the end of the Treatise, where you will find Authority sufficient, both of the Scripture and the Primitive Fathers, to, satisfy an honest Enquirer. But doth God deny his Grace to any? Nay verily: It is Free for all that will accept of it. I hope I shall be excus'd this Digression, for when I get into this delightful Subject of *Free Salvation* to poor damned Sinners, I know not well how to get out of it. But to return to my Story of *Waldo*, who being, effectually called, by Grace obey'd the Calling; and ever after this *extraordinary Amendment*, spent his Time in reading the holy Scriptures, therein seeking his Salvation, and sometimes the Writings of the Ancients. He moreover instructed the Poor, who continually flock'd to him to partake of his Alms.

The Archbishop of *Lions* nam'd *John de Beles Mayons*, being advertis'd that *Waldo* made Profession of teaching the People, and that he boldly condemn'd the Vices, Luxury, and Arrogancy of the Popes and their Clergy: He inhibited him from Teaching any more, seeing that as he was a Layman, he exceeded the Bounds of his Condition, and therefore that he should contain himself within this Prohibition under Pain of Excommunication, and of being proceeded against as an Heretick.

Waldo reply'd, that he could not be silent in a matter of so great Importance, as was the Salvation of Men; and that he had rather obey

God, who enjoin'd him to speak, than Man, who commanded him to be silent. Upon that Reply, the Archbishop endeavoured to have him apprehended, but herein he fail'd, because *Waldo* being very well related, and belov'd by many, liv'd conceal'd at *Lions*, under the Protection and Favour of his Friends, for the Space, of three Years.

Pope *Alexander* III. having heard that in *Lions* several Persons already call'd in question his sovereign Authority over the whole Church, fearing lest that beginning of Rebellion should farther strike at his Supreme Dignity, he anathematiz'd *Waldo* and his Adherents, and commanded the said Archbishop to proceed against them by Ecclesiastical Censures, even to utter Exirpation. [*To be continued.*]

It is well known to all who have read the History of the Church, that the Truth of God hath been in all Ages of the World persecuted and oppressed, even by those who shou'd have defended the same. But such is the Goodness and Clemency of God, that he doth, not only pity and spare us, but also useth Means to bring us home to the true Shepherd and Bishop of our Souls. And notwithstanding the Scoffings of some, and the Threatnings of others, I do not despair of hearing (in Time) the Doctrine of Christ, according to the Institution of the Church of England, commonly taught in our Pulpits.

BOOKS written by Mr. JONATHAN WARNE; and Sold by John Lewis in Bartholomew-Close.

I. THE Spirit of the Martyrs revived in the Doctrines of the Reverend Mr. *Whitefield*, and the judicious and faithful Methodists. With Nine most excellent and infallible Signs of the true Ministers of Jesus Christ: Necessary to be known at this Day, wherein so many false Teachers abound; To which are added, Some Thoughts on Pluralities, and Non-Residence. And a faithful Reproof of the Non-residing Clergy. With a Letter to the Rev. Mr. *Richard Terrick*, Rector of *St. George the Martyr* in *Southwark*. Part I.

II. Dr. *Trapp* Try'd and Cast, and allow'd to the Tenth Day of *May* next to recant; being some Remarks on his Book call'd, *The Nature Folly, Sin, and Danger of being Righteous over-much*. In which is inserted a Consolatory Letter to holy Mr. *Bradford*, a little before his Martyrdom: Very necessary to be perused by all those pious Souls that labour under fears and Doubts, in regard to their eternal Happiness. The Second Edition. With a Postscript in Vindication of the Reverend Mr. *Whitefield*. Pr. 6d.

III. The *Babel* of Quakerism thrown down: Or, The Errors and Inconsistencies of *Robert Barclay's* Apology for the *Quakers* discovered and confuted. In a Letter to Dr. *Routh*, a principal Teacher among that People meeting in *Southwark, London*. Pr. 1s.

IV. Arminianism, the Back-Door to Popery. Humbly offered to the Consideration of the Archbishops, Bishops, with the rest of the *English* Clergy; and the Students in both Universities. Price 1s.

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As I have not this Week had any Accounts from my usual Correspondents, I trust the Great, Importance of providing for Eternity, will neither, be unprofitable nor unpleasant to my Readers.

A Lewd young Fellow seeing an aged Hermit go by him barefoot, *Father* (says he) *you are in a very miserable Condition if there is not another World. True Son* (said the Hermit) *but what is thy Condition if there is?* Man is a Creature designed for two different States of Being, or rather, for two different Lives. His first Life is short and transient; his second permanent and lasting. The Question we are all concerned in is this, In which of these two Lives it is our chief Interest to make ourselves happy? or, in other Words, Whether, we shou'd endeavour to secure to ourselves the Pleasures and Gratifications of a Life which is uncertain and precarious, and at its utmost Length of a very inconsiderable Duration; or to secure to ourselves the Pleasures of a Life which is fixed and settled, and will never end? Every Man, upon the first hearing of this Question, knows very well which side of it he ought to close with. But however right we are in Theory, it is plain that in Practice we adhere to the wrong Side of the Question. We make Provisions for this Life as though it were never to have an end, and for the other Life as though it were never to have a Beginning.

Should a Spirit of superior Rank who is a Stranger to humane Nature, accidentally alight upon the Earth, and take

a Survey of its Inhabitants; what would his Notions of us be? Would not he think that we are a Species of Beings made for quite different Ends and Purposes than what we really are? must not he imagine that we were placed in this World to get Riches and Honours? And would not he think that it was our Duty to toil after Wealth, and Station, and Title? Nay, would he not believe that we were forbidden Poverty by Threats of eternal Punishment, and enjoined to pursue our Pleasures under Pain of Damnation? He would certainly imagine that we were influenced by a Scheme of Duties quite opposite to those which are indeed prescribed to us. And truly, according to such an Imagination, he must conclude that we are a Species of the most obedient Creatures in the Universe; that we are constant to our Duty; and that we keep a steady Eye on the End for which we were sent hither.

But how great would, be his Astonishment when he learnt that we were Beings not designed to exist in this World above threescore and ten Years! And that the greatest Part of this busy Species fall short even of that Age? How would he be lost in Horror and Admiration, when he should know that this Set of Creatures, who lay out all their Endeavours for this Life, which scarce deserves the Name of Existence, when, I say, he should know that this Set of Creatures arc to exist to all Eternity in another Life, for which they make no Preparations? Nothing can be a greater Disgrace to Reason, than that Men, who are perswaded of these two different States

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of Being, should be perpetually employ'd in providing for a Life of threescore and ten Years, and neglecting to make Provision for that, which after many Myriads of Years will be still new, and still beginning; especially when we consider that our Endeavours for making ourselves great, or rich; or honourable, or whatever else we place our Happiness in, may prove unsuccessful; whereas if we constantly and sincerely endeavour to make ourselves happy in the other Life, we are sure that our Endeavours will succeed, and that we shall not be disappointed of our Hope.

The following Question is started by one of the Schoolmen. Supposing the whole Body of the Earth were a Ball or Mass of the finest Sand, and that a single Grain or Particle of this Sand should be annihilated every thousand Years. Supposing then that you had it in your Choice to be

happy all the while this prodigious Mass of Sand was consuming by this slow Method, till there was not a Grain of it left, on Condition you were to be miserable for ever after; or supposing, that you might be happy for ever after, on Condition you would be miserable till the whole Mass of Sand were thus annihilated at the rate of one Sand in a thousand Years: Which of these two Cases would you make your Choice?

It must be confessed in this Case, so many thousands of Years are to the Imagination as a kind of Eternity, though in reality they do not bear so great a Proportion to that Duration which is to follow them as an Unite does to the greatest Number which you can put together in Figures, or as one of those Sands to the supposed Heap. Reason therefore tells us, without any manner of Hesitation, which would be the better Part in this Choice. However, as I have before intimated, our Reason might in such a Case be so overset by the Imagination, as to dispose some Persons to sink under the great Length of the first Part of this Duration, and of the great Distance of that second Duration which is to succeed it. The Mind, I say, might give itself up to that Happiness which is at hand, considering that it is so very near, and that it would last so very long. But when the Choice we actually have before us is this, Whether we will chuse to be hap

py for the Space of only threescore and ten, nay perhaps of only twenty or ten Years, I might say of only a Day or an Hour, and miserable to all Eternity; or, on the contrary, miserable for this short term of Years, and happy for a whole Eternity: What Words are sufficient to express that Folly and want of Consideration which in such a Case makes a wrong Choice?

I hear put the Case even at the worst, by supposing (what seldom happens) that a Course of Virtue makes us miserable in this Life: But if we suppose (as it generally happens) that Virtue would make us more happy even in this Life than a contrary Course of Vice; how can we sufficiently admire the Stupidity or Madness of those Persons who are capable of making so absurd a Choice?

Every wise Man therefore will consider this Life, only as it may conduce to the Happiness of the other, and chearfully sacrifice the Pleasures of a few Years to those of an Eternity.

This Treatise which you have now read, I hope doth much affect you; for indeed Eternity is of infinite Concern! and especially when infinite Pleasures or

Pains are to be our inseparable Companions. I have often read Books and heard Sermons which have been as moving as the foregoing Discourse; and those have melted me down, and put me upon resolving to amend my Life, just for the time present; but the Seed being sown in Stony Ground, or amongst the Thorns and Briars of worldly Cares or earthly Pleasures, the good Word has been choaked, the Impression has worn off, and all has come to nothing; and thus it ever was with me, and ever will be with us all, till we are renew'd in the Spirit of our Mind. When God effectually touches the Heart, we hear with other Ears, and see with other Eyes; then the Word of God will sink deep, and take root in the inmost Soul, and bring forth Fruit abundantly; insomuch that those who seeing your good Works, and how zealously you glorify your Father which is in Heaven; then those who are not so enlightened will cry out against you, saying you are mad; &c. that you are righteous over-much. It is not now the Fashion to have any more Religion than what will just save us from a Prison or the Gallows, or maintain a good Reputation in the World. If you go one Step

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farther, you are running out of the Way; If your Righteousness exceed the Righteousness of the Scribes and Pharisees, you must be accounted an Enthusiast and a Mad-man; that is, if God hath inspired you with more Zeal for his Glory than the rest of your Neighbours will accept of, or care to be troubled with, you are only fit for Bedlam, for it is not proper you shou'd live in a Christian Sociable Neighbourhood. Now, if you have Faith, and I have not, who maketh you to differ from me? I had Grace offer'd me as well as you; God was willing to save me as he was you, but you accepted his Salvation, and I rejected and refus'd it. Now Grace is the Free Gift of God, and if we, ever have it, we must have it gratis, and not otherwise. And if it comes thus, who ought you to thank? God for giving it, or yourself for receiving it? As I, like Pharaoh, have harden'd my Heart against the Goodness of God, I have no Reason to murmur at St. Paul's Words, which are, He hath Mercy on whom he will have mercy, and whom he will he hardeneth. It is reveal'd in no Part of the Scripture that God is oblig'd to save us whether we will or not. If thou art sav'd, it is by the Free Grace and Mercy of God, to whom thou dost give all the Glory. If I am damn'd (which God forbid) it is for my own Obstinacy; and that Hardness which I have justly brought upon myself. The Lord, who dy'd for none but Sinners, doth never reject those who will accept of his Mercy. The Scripture, from the first Verse of Genesis to the last Verse of the Revelations, is full of Invitations for poor Sinners to come to Christ and

be saved.—I have read,; that if the Doctrine of Predestination be true, both Preaching and Hearing were vain. How that is, God knoweth; but if those who adhere to this Doctrine thought so, they wou'd never take the Pains they do, as Instruments of converting Sinners to Christ. Is it reasonable to think that a Man can suffer Bonds and Imprisonment, the Buffetings and Revilings of almost all the People where ever he goes, to publish that Doctrine which he himself was uncertain of? But you'll say, He may be deceiv'd, as others have been. Truly, if it were something new, or not countenanc'd by the Scripture, I shou'd readily suspect the same. But as it is more clearly reveal'd than the Doctrine of Perfection, I am sorry that ever any Body disputed against it. But God, I hope, will in his due time bring to

Light the hidden things of Darkness, not to satisfy carnal Curiosity, but to unite us all in his true Love and Fear.

*Necessity drives me to speak thus concerning this Matter, which I had much rather keep to myself; but I am so pester'd with private Letters, as though (because I print this Paper) I must know the Secrets of God. (Which Letters I cannot privately answer, because I know not from whence or from whom they come.) Whereas God knoweth that I know nothing yet as I ought to know. And my hearty Prayer to God is, that I may know nothing, save JESUS CHRIST, & him crucify'd. If by the Grace of God we all determine to know nothing else, we shall never trouble ourselves about that which doth not concern us. One thing I know is our bounden Duty, to take St. Paul's Advice (2 Cor. xiii. 5.) *Examine yourselves whether ye be in the Faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?* My Brethren, God saves many, yea as many as believe in his Son, but he reprobates none, See James i. 13, 14. It is very hard for a Man of great Reason and Learning to submit cordially and simply to the Revelation of God.*

*In reading Luther upon the Galatians this Week I received great Light concerning the Truth of the Gospel. The Passages are too long here to recite, but as you have the Sheets along with this Paper, I wou'd advise you carefully to peruse them. The Rev. Mr. J. Wesley did me much Service, and himself no discredit in recommending this Book; for I must truly join in his Opinion, that it is the next Book for informing the Mind and comforting the Afflicted, to the *New Testament.**

I have now printed the first Number over again, so that those who have a mind to become fresh Subscribers, may have it if they come before

they are all gone again. I have not printed, many, because I cannot afford to over-stock myself. I would that I cou'd put it into the Hands of all the Brethren; for I shou'd greatly hope that it wou'd be the happy Means of checking those unhappy Disagreements which seem at present to disturb the Church's Peace.

May God of his infinite Mercy conduct us all (in his Way) to *stand still, and see the Salvation of the Lord.*

Whereas

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Whereas great Numbers of my Friends were not appriz'd of my putting out the *Homilies of the Church of England* in a weekly Subscription (by the Encouragement of the Rev. Mr. *Charles Wesley*) about three Years ago; and as they are now desirous of having them, but not knowing how to spare 5s. 6d. to purchase the same, I propose the following easy Method, *viz.*

1. Every Subscriber shall enter his Name and Place of Abode.
2. To pay down 2s. 6d. at the time of subscribing (which is just one half of the Price of the Book, unbound) and the Person so paying 2s. 6d. shall, then have deliver'd unto him a compleat Book in Sheets.
3. That every Person, so subscribing, shall take his own time (not exceeding 12 Calendar Months) for the Payment of the remaining 2s. 6.
4. Those who are willing (and can afford) to have these *Homilies* all at once, may have them ready bound for 5s.

Note, Any Person who can afford to take a Number to sell or give away, shall have them in Sheets very reasonable.

GOD's Dominion and Decrees.

KEep Silence all created Things,
 And wait your Maker's Nod;
 The Muse stands trembling while she sings
 The Honours of her God.
 Life, Death, & Hell, & Worlds unknown
 Hang on his firm Decree:
 He sits on no precarious Throne,
 Nor borrows Leave to BE.
 The Almighty Voice bid ancient Night.
 Her endless Realms resign.
 And lo! ten thousand Globes of Light,

In Fields of Azure shine.
 Now Wisdom with superior Sway
 Guides the vast moving Frame,
 Whilst all the Ranks of Being pay
 Deep Rev'ence to his Name.
 He spake; the Sun obedient stood,
 And held the falling Day.
 Old *Jordan* backward drives his Flood,
 And disappoints the Sea.
 Lord of the Armies of the Sky,
 He marshals all the Stars;
 Red Comets lift their Banners high,
 And wide proclaim his Wars.
 Chain'd to his Throne a Volume lies,
 With all the Fates of Men,
 With ev'ry Angel's Form and Size
 Drawn by th' Eternal Pen.

His Providence unfolds the Book,
 And makes his Counsel shine:
 Each op'ning Leaf, and ev'ry Stroke,
 Fulfil some deep Design.
 Here he exalts neglected Worms
 To Scepters and a Crown;
 Anon the following Page he turns,
 And treads the Monarch down;
 Not *Gabriel* asks the Reason why,
 Nor God the Reason gives;
 Nor dares the Favourite Angel pry
 Between the folded Leaves.
 My God, I never long to see.
 My Fate with curious Eyes,
 What gloomy Lines are writ for me,
 Or what bright Scenes shall rise.
 In thy fair Book of Life and Grace
 May I but find my Name,
 Recorded in some humble Place
 Beneath my Lord the Lamb.

This Poem I first took out of Dr. Watts's Lyric Poems, and printed it, with other curious Things, in a Book entitled, The Christian's Magazine, &c. Price 2s.

I. THE Spirit of the Martyrs revived in the Doctrines of the Reverend Mr. *Whitefield*, and the judicious and faithful Methodists. With Nine most excellent and infallible Signs of the true Ministers of Jesus Christ: Necessary to be known at this Day, wherein so many false Teachers abound; To which are added, Some Thoughts on Pluralities, and Non-Residence. And a faithful Reproof of the Non-residing Clergy. With a Letter to the Rev. Mr. *Richard Terrick*, Rector of *St. George the Martyr* in *Southwark*. Part I.

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Numb. 5.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE Gospel *BOTH* AT HOME AND ABROAD, &c. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES* AND *ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE *TRUTH* OF THE GOSPEL FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

The true Copy of a Letter from Mr. Howel Harris, dated from Trevecka in Wales, October 4, 1740; Declaring his earnest Desire of godly Unity and Christian Charity among all the Brethren.

To Mr. JOHN LEWIS, Printer in *Bartholomew-Close, London.*
My Dear Brother,

I *Wish you good Luck in the Name of the Lord* in your Christian Undertaking; and I am perswaded you shall more and more find 'tis of God.—He will supply you with Wisdom, &c.—when once his Grace empties us of our own Righteousness, Power, and Wisdom; and so makes room for His:—Then are we righteous, strong, and wise in Him.—Self is the Idol that we would fain keep up in our Souls in opposition to Christ; and all our Division arises for and from this Idol. When Christ offers us his Righteousness, Self cries; *I am not naked and damn'd and lost and poor.* When he offers us his Power, we cry, *What! can I do nothing? I have Power of my self, else what signifies speakng to me? Am I a Stick or a Stone?* Whereas we are worse,—we are as hard, dead, and Senseless to him,—to his Calls, and Love as Stones; and in this worse, the Stone abides where you leave it, but we run from God. And when he offers to be our Light, we cry, *What! am I Blind? Have not I Light already?—What is my Reason?*—Thus are we rich in our own Eyes,—and who can take off the Rebellion from our Wills, the Idols from our Affections, and the Veil from our Un-

derstanding, but that Power that spake Light from Darkness at first, and Order from the confus'd *Chaos*, and Life to dead *Lazarus*? And what can move him to do all this; but his own free, sovereign Will, Love, and Pleasure? And what can his End be but his Glory? and for this let us earnestly contend in all Meekness, Simplicity, Gentleness, Love, Tenderness, and Pity toward those that have the Will to give him the Glory, though they are not yet taught of him how to do it: They think they glorify him most in contending for his loving all his Creatures with an equal Love; but I am Taught otherwise, *Not of Man, but of GOD*.—O, my dear Brother, the Sight of GOD's *Distinguishing Love to me, the vilest of all, quite overcomes me! When I might have been now lifting up my Eyes in Torments, to be thus favoured with the Mercies of the Lord of Hosts! When I might have been created an Indian, I am a CHRISTIAN! O why am not I a Persecutor, a Blasphemer, a total Backslider? Why have not I turn'd back as well as others? Is it because I (this Self) was more careful and watchful, and made better Use of my Grace than others?—No, none has been more trifling, and unfruitful.—Or is it not, because God changes not?—O, my dear Brother, this is Food to them that have the Law of God written on their Hearts, to find that they are safe, not because they are faithful, while they are faithful; but because God changes not! and while he remains faithful to his Word, none shall pluck them out of his Hands.—O glorious*

2

ous Covenant!—well order'd in all things. I think this Covenant is too little study'd and known. O that I knew how to set forth, the Glory of God's distinguishing unchangeable LOVE!—I receiv'd a Letter from Brother *Seward*, and Brother *Ch. Wesley*, whereby I find that some Misunderstandings have been among them so as to separate. O sure I fear our dear Master is not pleased with this! and his Kingdom will not be thus establish'd.—Labour for Peace, my dear Brother.—Though our Brother *J. W.* is not yet enlightened to see God's electing Love, yet as I firmly believe he is one of the Elect, God will in his own Time shew that to him, which now to fame wise End is yet hid from him.—In the mean *Time* let him not oppose it, and we'll agree 'till he does See.—Last *Tuesday* I had the Honour of being taken by two Justices, and next *Tuesday* I am going to take my Trial, and expect to be imprison'd then.—My Lord not only bids, but makes me rejoice and be glad.

O that all the Children of God did taste what Sweetness there is in the Cross! they wou'd never be affrighted at the Thought of it, but

would be almost tempted to long for it.—When my Trial is over, I shall send you a more particular Account of the Whole.—And from my new Lodgings I hope to write to Brother SEWARD and Brother WESLEY. In the mean Time labour to unite them in Affections till the Lord does in Judgment more fully.—*Shall the Servant of JESUS contend for any thing but for Love?*—’Tis now past One in the Morning, and I am oblig’d to bid you Good-night.—May you sleep in the Bosom of our dear Master: And may the same gentle Mind as has been thence breathed on your Soul be more abundantly bestowed upon

*Your real Friend, and weak Brother
(in our Dear Lord)*

HOW. HARRIS.

P. S. Pray tell the Brethren how my dear Lord has honour’d me; and put them to pray it may be sanctify’d to answer the true End: That I may improve it to the utmost for God’s Glory.—Salute enquiring Friends in my Name, and any as may expect to hear, from me: Tell them (particularly Bro. WESLEY, &c.) simply, that ’tis my extreme Hurry is the Cause of my Silence, &c.

My dear Brethren, Observe the heavenly Expression in the latter end of this Letter: Shall the Servant of JESUS contend for anything but for Love? This charitable Letter hath been very refreshing to my Soul. O that I had the Tongue of an Angel, to declare the Riches and Glory of the Free-grace of God! O that all who profess and call themselves Christians would meditate upon this with an unprejudic’d Mind! The Word of God is full of this comfortable Doctrine. The Church of England is built upon the same. If I was convinc’d that our Homilies, Articles, and Liturgy were not founded upon the holy Scripture, I wou’d cast them all into the Fire, and go to Mass. But I am thoroughly convinc’d (Glory be to GOD for the same!) that our Doctrine contain’d in these Books, is of God, and therefore am sorry to see our Articles torn to pieces, (some confess’d, and some part deny’d) when they so hang together, that they cannot be parted without discovering the greatest Absurdity. ’Tis entirely owing to the free, distinguishing Love, and eternal Mercy of God that I am not now (as I justly deserve) roaring in the Flames of eternal Fire.

That Miracles are ceas’d, some confidently tell,
But I do know it is not so while I am out of Hell.
In the Lord’s Hand I live, and cannot but admire
He doth not shake so vile a Snake into eternal Fire.

Is not one Drop of our dear Lord's Blood infinitely more valuable than ten thousand Worlds? And can we think that he lost his Blood in vain? or that he laid down his Life without knowing for what or for whom? My dear Brethren, let me beseech you to pray against all Prejudice whatsoever. You see what an humble Letter is written to me in the Bowels of JESUS CHRIST, by a Prisoner of our dear Lord, earnestly exhorting me to do my utmost Endeavour to promote Love and Unity among the Brethren: This, my Brethren, you see is the Charge to me; but I, by the Grace of God, knowing my own weakness and Inequality to such a Talk, by the Advice of a Brother well known to most of you, it was thought expedient to publish the foregoing Letter, as conducing more to that great End than any thing I can say or do. All that we can do, is to pray to God to unite us all in his true Faith and Love; & even this we cou'd not do if God did not enable us.

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The Free-grace of God hath been my Topick ever since his gracious Providence hath sent me amongst you, and I shall adore the same to all Eternity. As I am by God's Providence engag'd in Publick Business, I speak the Truth as it is in JESUS, without regard to the fear or Favour of Man; and if I lose all my Business and my Bread amongst the Admirers of Free-will, God's Will be done; God and Conscience must not be dis

sembled withal; if I so did, Good God! how shall I in the utmost Confusion, be expos'd before you all at the last Day, when your dear Saviour wou'd be my terrible Judge, and say to me trembling on his Left-hand, Depart, Thou Deceiver, into eternal Fire, prepared for the Devil and his Angels!

This, this, my Brethren, will be the dismal Consequence of regarding Men rather than God.

A TRUE COPY OF THE CITATION OF THE REV. MR. *WHITFIELD* BEFORE
COMMISSARY *GARDEN*.

★ *Locus Sigilli*

ALEXANDER *GARDEN*, Lawfully constituted Commissary of the Right Reverend Father in *CHRIST*, *Edmund*, by Divine Permission, Lord Bishop of *London*; supported by the Royal Authority underwritten, TO ALL and singular Clerks, and Literate Persons whomsoever, in and

throughout the whole Province of *South-Carolina* wheresoever appointed,
Greeting,

Alexander Garden TO YOU, Conjunctly and severally, We commit, and strictly enjoining Command, that you do Cite or cause to be Cited Peremptorily, GEORGE WHITEFIELD, *Clerk*, and *Presbyter* of the Church of *England*, that he Lawfully appear before Us, in the Parish Church of *St. Philip's Charles-town*, and in the judicial Place of the same, on *Tuesday* the Fifteenth Day of this Instant *July*, 'Twixt the Hours of Nine and Ten before Noon; then and there, in Justice to answer to several Articles, Heads, and Interrogatories, which will be objected and ministred to him, *Concerning the mere Health of his Soul*, and the Reformation and Correction of his Manners, and Excesses; and chiefly for omitting to use the Form of Prayers prescribed in the *Communion-Book*, And further to do and receive, what shall be just in that Behalf on Pain of Law and Contempt: And what you shall do in the Premises, you shall duly certify Us, together with these Presents.

Given under Our *Hand* and Seal of Our Office at *Charles-town* this Seventh Day of *July*, in the Year of our Lord, One Thousand Seven Hundred and Forty. *Copia Vera.*

* Note, *The words in the Margin signify the Seal in the Original.*

To the Rev. Mr. GEORGE WHITEFIELD.

Sir,

Please to give This a Place in your Paper, and *you will oblige your constant Reader.*

*Great Sir, the Muse her humble Tribute pays;
 Excuse what's wrong, what's right neglect to praise:
 Or if too bad to meet with such Success,
 Remember how Affection may transgress.
 Great are the Blessings thou enjoy'st from Heav'n;
 Eternal Arms beneath, and Sins forgiv'n.*

*When God's about to work a Reformation,
 He's never at a loss in's Dispensation:
 It is his Will Thou for his Cause should'st stand,
 To hear a Testimony through the Land.
 Earth join'd with Hell against thee will combine;*

*Fearless go on, since Isr'el's God is thine.
 If Fightings from without join Fears within,
 Expect thy God will all thy Battles win.
 Let Satan with his Trapp beset thee round:
 Declare what's Truth, and Truth will them confound.*

T.G.

The strict Charge of promoting Unity, Brotherly Love, and true Christian Charity which Brother *Harris* has given me in his Letter, sticks close to my Soul, and therefore bear with me if I return a little to that sweet Subject again. You may well remember that the Reverend Mr. *Wesley* always taught us (by the Word of God) *By Grace ye are saved, through Faith; and not of yourselves: It is the Gift of God, Eph. ii. 8.* Can there be plainer Words in any Language or Tongue whatsoever?

Has

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Has not that Gentleman often told us, that GRACE is the Source or Cause of Salvation, and FAITH the Mean or Instrument by which we receive Salvation? Now, my Brethren this is most plain, That FAITH is the only necessary Condition of our Salvation; and nothing is more plain, than that those who *Believe* in our dear Lord, are effectually Saved from the Power and Dominion, the Guilt and Punishment of Sin. We have no Business therefore to contend (angrily especially) about *particular* or *general* Redemption (for it is not *Opinion* will save us) But it is our great Business to examine our own Hearts whether we are in the Faith or not, according, to St. *Paul's* Advice. Let us (for God's sake, and for the sake of our own Souls) remember never to go without that glorious Badge which THE LORD OUR RIGHTEOUSNESS wou'd always have us wear, *By this shall all Men know that ye are my Disciples if ye have LOVE one to another, John xiii. 35.* Let us most fervently pray for fervent Charity, *for GOD is Love.*—I shall now conclude with a Prayer for LOVE, which indeed is the earnest Desire of my Heart and Soul.

Jesu to Thee, the Saving Pow'r,
 I consecrate my lengthen'd Days;
 While mark'd with Blessings, ev'ry Hour
 Shall speak thy co-extended Praise.

But can I teach the World to Love,
 Unchang'd my Self, unloos'd my Tongue?
 Give me the Pow'r of Faith to prove,

And Mercy shall be all my Song.

Give me thy Resurrection's Power;
 The Riches of thy Love reveal;
 Then will I speak its endless Store,
 When once its Sweetness I can feel.
 Fill with thy Self, this mighty Void,
 Enlarge my Heart to compass Thee;
 So shall my Life be all employ'd
 To spread the Light that's lit' in me.

And thy Delight is to bestow;
 Wherefore my Cries shall never fail;
 I'll wrestle and not let thee go,
 I will not, till my Suit prevail.
 I'll weary Thee with my Complaint;

Here at thy Feet for ever lie.
 With longing sick, with groaning faint,
 O give me Love, or else I die!
 Without this best divinest Grace
 'Tis Death, 'tis worse than Death to live;
 'Tis Hell to want thy blissful Face,
 All Saints in Thee their Heav'n receive.

Come then my Hope, my Life, my Lord,
 And fix in me thy lasting Home!
 Be mindful of thy gracious Word,
 Thou with thy promis'd Father come!

Possess and so prepare my Heart,
 O take me; seize me from above:
 Thee would I love, for GOD thou art;
 Thee would I feel, for GOD is LOVE!

Note. The following Books may now be had of me, which for some Time I have been without. Now I can also furnish any-body with the small Collection of *Hymns*, Pr. 4*d.* neatly stitch'd.

BOOKS written by Mr. JONATHAN WARNE; and Sold by John Lewis in Bartholomew-Close.

I. THE Spirit of the Martyrs revived in the Doctrines of the Reverend Mr. *Whitefield*, and the judicious and faithful Methodists. With Nine most excellent and infallible Signs of the true Ministers of Jesus Christ: Necessary to be known at this Day, wherein so many false Teachers abound; To which are added, Some Thoughts on Pluralities, and Non-Residence. And a faithful Reproof of the Non-residing Clergy. With a Letter to the Rev. Mr. *Richard Terrick*, Rector of *St. George the Martyr* in *Southwark*. Part I.

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VI. The Church of *England* turn'd Dissenter at last; clearly proving, that the Generality of those that profess themselves her Clergy, have forsaken most of the important Doctrines of her *Articles, Homilies, and Collects*, contained in the *Common-Prayer*. Recommended by the Rev. Mr. *Whitefield*, in a Letter to the Author, and in his last Journal. Likewise a close Question asked, and a sharp Reproof given, to Dr. *Trapp*, for

speaking reproachfully of those that are real Friends to the Doctrines of the Church of *England*. Price 1s.

Numb. 6.

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Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

As I have not this Week had any Accounts from my usual Correspondents, I trust the Great, Importance of providing for Eternity, will neither, be unprofitable nor unpleasant to my Readers.

My Brethren,

HAve our Reverend and Pious Ministers preached the Free-Grace of God so long to us, that we have forgotten it? Did not the Rev. Mr. *Whitefield*, both the Rev. Mr. *Wesleys*, the Rev. Mr. *Rogers*, the Rev. Mr. *Stonehouse*, *Simpson*, *Ingham*, *Hutchins*, &c. I say, Did not all these Reverend Gentlemen always preach this most comfortable Doctrine of the Church of *England* ever since they began to preach? And have they not all (in a Measure) been persecuted, abused, and affronted, for so doing? What cou'd move them to become so particular from the rest of their Brethren, but the Free-Grace of God, for which I wou'd contend in the Meekness and Bowels of JESUS CHRIST? If I thought the Gory of God was not concern'd, I think I shou'd hardly (freely) offer the Loss of all the Comforts of this present World in Defence of that Doctrine on which the *Church of England* is built; I mean FREE-GRACE to all the Men and Women in the World that will accept of the same. As I have said before, if I was convinc'd that the *Church of England* was not establish'd upon the Word of God, I wou'd leave her *Communion* immediately. But as I am well convinc'd that the Doctrine of the *Church* is of God, and as by Divine Providence I am of her *Communion*, why may I not stand

up for her *Doctrine*? Suppose that when I have lost all the *Comforts* of this Life for the Testimony of a good *Conscience*, I shou'd be call'd of God to lay down my Life,

what cou'd support me under this, but the Free Grace of God? If the Rev. Mr. WESLEY, and others beforementioned, had not taught me thus, possibly I might never have known any thing of the Matter; for indeed I thought myself very safe and secure under the *Arminian* Principles of Free-Will, thinking that if I did my Best to please God, the Merits of *Christ* wou'd satisfy for my Deficiency: And thus I continu'd to let my Lord (who purchas'd me wholly by his own dear Blood) have the Honour of being partly my Saviour, till the Lord in his infinite Goodness was pleas'd to send his Servants before named, to open my Eyes, and the Eyes of thousands more, to see the glory of his blessed Gospel. But Satan, that spiteful and envious Enemy of the *Church*, hating that our Blessed Saviour shou'd have the Honour due unto his Blessed Name, hath sown Tares among the Wheat, which will not fail to choak the good Seed, if the Almighty Arm doth not root them up. It is the work of God; and not of Man, to compose our Divisions, and to bring us all into one way of thinking: But how do we know how God will work his own Glory, and the good of his *Church* out of these dark Scenes? If we by Faith cou'd see through the dark thick cloud, peradventure we might see glorious Things behind it: For notwithstanding the raging Malice of the Devil, I cannot but think that our dear Lord's Kingdom is coming with Power and great Glory.

The

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The Copy of a Letter from the Reverend Mr. Whitefield. Dated Charlestown, July 18, 1740. [[LETTER CCX in Works]]

Dear Brother —

GOD will work, and who shall hinder? I have been forbid the Sacrament, and have appeared thrice in open Court before the Commissary and some of his Clergy; but our Lord rides on from conquering & to conquer. Many I believe are really pricked to the Heart. The *Commissary's* detaining me here has much tended to the Furtherance of the Gospel. I put in my Exceptions against his sitting as my Judge, and they were repelled; so that I have appealed to his Majesty in the *High Court of Chancery*. By this Means I shall have free Liberty to preach the

Gospel without further Interruption here; and my Call to *England* will be more clear.—Private Letters received from *Philadelphia* last Night and this Morning have much refreshed my Heart. Many Souls are flocking to the Dear Lord Jesus. I need not exhort you to praise the Lord. You may advertise what Paragraphs you think proper, only add, that the *Philadelphia* People are building me a House to preach in 106 Foot long, and seventy-four Foot wide. And that the *Negroe-School* is also in great Forwardness. I hope to have one set up in this Province. The Lord is bringing mighty Things to pass. I am surprizingly strengthened to bear the Heat and Burden of every Day. My Dear Lord never leaves nor forsakes me, but works by my unworthy Ministry more and more. Oh that I was humble! Oh that I was a little, little Child! The Inhabitants here are wondrous kind. They attend Morning and Evening most sweetly at my Preaching. We often see the stately Steps of our dear Redeemer in his Sanctuary. I am only too happy! I am amazed at the Divine Goodness! Lord, I abhor myself in Dust and Ashes! To compleat all, dear *J.S.* is with me. We go on hand in hand, and daily see the Wonders of the Lord. Oh help us to praise him. Excuse me to all Friends. For this Fortnight I have not wrote a Word of my Journal. My Sermons, &c. are bought off exceedingly towards the Northward. Oh pray that an humble Child-like Spirit may ever be given to

Ever Yours in CHRIST,
G.W.

The Divisions we have among us, art certainly very grievous to those who desire Peace and Love; the obtaining of which, I plainly feels not the Work of Man, but of God; and therefore for the future we must leave God to do his own Work in his own way. It is in my own Power to break the Peace of the Church, because I am naturally a Slave and a Servant to the Enemy of all Good and the Father of Mischief; But as the Author of all Good has had Mercy on me, I am oblig'd in gratitude to shew forth his Praise, not only with my Lips, but in my Life and Conversation. My hearty Desire is to Peace and Unity; but it must be upon honourable Terms; it must not be at the Expence of a good Conscience; May my God so keep me, and all those who believe in Him, from all Error and Delusion, that we may not be baffled out of what the Lord hath given us, by the cunning Art of Man.

Several of my Brethren have had the Honour of suffering for our dear Lord already, and now I suppose it is coming to my Turn also. And if God shall so honour me, pray that I may be humble, that I may not be exalted above Measure,

but that through much Tribulation I may (with the rest of my Brethren) enter the Kingdom of God.

I have had a Share of Providential Afflictions, such as Sickness, Poverty, &c. but never suffer'd much for Conscience, as I am now (Glory be to God!) like to do. For now that I (a poor worthless worm) am appointed to stand up for the Honour and Glory of God, I find I must lose all my Business and my Living. He that is to suffer in such a Case, is not to chuse his manner of Suffering; but the Eternal GOD, who is The SAME Yesterday, To-day, and Forever, will strengthen and uphold those whom he hath appointed to glorify his Blessed Name. To go to Prison, or want Bread is nothing. The Loss of all the external Comforts that holy Job had upon Earth, did not in the least affect him: But, says the Devil, Skin for skin, yea all that a Man hath will he give for his Life. Put forth thine Hand now, and touch his Bone and his Flesh, and he will curse thee to thy Face. You may find that God thought proper to try his Servant Job, even according the Advice of the spiteful Enemy of God and Man; and you may also find that the Malice of the Devil went to the full Extent of its Commission, but all to no other Purpose than to glorify God in the Patience of that

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good Man; For, in all this Job sinned not, nor charged God foolishly.

But what means the Devil by asking God these impudent Questions? Doth Job fear God for nought? Hast thou not made an hedge about him, &c.? Now, do you imagine the Devil had any Notion of that glorious Mystery which the very Angels desire to look into? What wou'd have been become of poor Job, if the eternal Arm had not been his Support? My Brethren, the Answer is easy; but it may be I may incur your Displeasure, and forfeit your Favour for asking the Question. Search the Scriptures, my Brethren, for in them ye have eternal Life, and they testify of him that hath redeemed all those who believe on his Name. By the Grace of God, and by the Preaching of the Reverend Gentlemen mention'd in the Beginning of my Paper, we are just got out of the Errors of Popery, it were a pity we shou'd now fall into the Heresy of the Quakers, which is full as bad. I only argue for Free Grace, by which alone I know God is most glorify'd. Let who will prejudice you against me, I hope I shall be enabled simply to tell you the naked Truth. I have neither Learning nor wit to handle the Word of God deceitfully. But why is Error more readily and more cordially received than Truth? Verily there is a good Answer in the 7th Page of the Preface to Luther upon the Galatians (that Folio Edition which I am now printing) which runs thus: 'So strange it

is to carnal 'Reason, so dark to the World, so many, Enemies it hath, that except the Spirit, of God from above do reveal it, Learning cannot reach it, wisdom is offended, nature is astonished, Devils do not know it, Men do persecute it. Briefly, as there is no Way to Life so easy, so there is none so hard: Easy to whom it is given from above: Hard to carnal Sense not yet inspired. The Ignorance whereof is the Root of all Errors, Sects, and Divisions, not only in all Christendom, but also in the whole world.' Let us earnestly cry to God (who alone is able) to heal our Divisions; that his Kingdom may come, and that his Will may be done (by all his Church) on Earth as it is in Heaven. *Amen. Amen.*

A sweet Letter hath been convey'd to me by a Friend, which was written by an excellent Servant of our dear Lord in *Herefordshire*, as by the Contents you'll find,

Part of which I shall here give you, but have not room for all in this Paper.

Leominster, Octob. 13, 1740.

My dearly beloved Brother in the Kingdom and Patience of Jesus Christ.

THIS Evening I came out of *Wales*, where we had an Assembly of Ministers last *Wednesday*, near *Brecon*, which consisted of *Church of England; Independent*, and *Baptist* Ministers, with several gifted Lay-Brethren, of the *Establish'd Church*, in all Eighteen. We had the *Presence of God*, much *Love and Unity* in all our Consultations to promote the *common Cause of CHRISTIANITY*, without regard to any particular Denomination. Yesterday several of us attended Brother *H. Harris* his Discourse at *Brecon*, where the People were peaceable and attentive; afterwards we had an Opportunity of being together in a house in the Town, where Satan made an Attempt to divide us, but our Dear Lord would not admit it. Our dear Brother *Harris* expressed himself about the Notion of Perfection somewhat unintelligible to some; and one Minister was so uneasy that he declared against it, and rose up to leave us; whereupon our dear Brother *Harris* was enabled with an humble broken heart to make such a moving Speech, which was attended with such a Flow of the heart-humbling, and heart-melting Presence of God through the Assembly, which laid us in Tears: Surely, if every I knew what Sympathy of Spirits or Unity of Souls was, it was then. I felt my heart so humbled

and melted into Love, that I made several Attempts to speak, but could not, which I believe was the general Experience of most in the Room, and particularly the Person offended, who afterwards went Home with Brother *Harris*; so we parted under as deep a Sense of the Love of God, I think, as ever I experienced in all my Life. My dear Brother, help me to praise God for this singular Mark of his Favour at so needful a Time. *O! Praise him from whom all Blessings flow!*

The Remainder of this excellent Letter will be inserted (God willing) in my next Paper. It may be well observed how hea-

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venly is the Place and the Company when all are cemented by the Blood of our dear Lord in godly Unity. May the Blessed Spirit so unite us also; for if the Almighty Arm doth not interpose, I fear much of the good Seed which hath been sown within these few Years will be choaked; or come to nought.

A Continuation of the HISTORY at the Waldenses, &c.

Claudius Rubis saith, that Waldo, and his Disciples, were entirely driven from Lions, and Albert de Capitaneis, that they could not be wholly extirpated. And we could learn nothing else of this first Persecution, save only, that those who escap'd from Lions, who from Waldo were call'd Waldenses, follow'd him, and since dispers'd themselves in divers Companies and Places.

Albert de Capitaneis saith; that Waldo retir'd into Dauphiny, after his Departure from Lions, and Claudius Rubis will have it, that he convers'd in the Mountains of the said Province, where he might meet with illiterate Persons capable of receiving the Impressions of his Faith: It is true, the Churches of the Waldenses, which have stood longest, and of which there is still a greater Number than in any other Place of Europe, are those of Dauphiny, and the Neighbouring ones descended from them, viz. those of Piedmont and Province.

Vignier saith, that he retired into Picardy, where, in a little Time, he made such a Progress, that several Persons adher'd to his Doctrine, for which, not long after, they suffered great Persecutions. For as Dubravius says, King Philip Augustus, push'd on by the Ecclesiasticks, took up Arms sometime after against the Waldenses, of Picardy, rased three hundred Houses of the Gentlemen who followed their Party, and destroyed some walled Towns, had them pursued into Flanders, whither they had fled, and caused a great Number of them to be burnt.

That Persecution was followed by several in *Germany*, where, quickly after, they were grievously afflicted, especially in the Country of *Alsatia*, and along the *Rhine*, by the Bishops of *Mayence* and *Strasburg*, who caus'd thirty five Citizens of *Mayence*, to be burnt, at one Fire, in the City of *Bingen*, and at *May-*

ence eighteen, who with great Constancy suffered Death; and at *Strasburg* were *eighty* burn'd at the Instance of the Bishop of the Place. There Persecutions so encreas'd the Number of them, by the Edification those received who saw them die praising God, and that with

(*To be continued.*)

Note, The following Books may now be had of me, which for some Time I have been without. Now I can also furnish any-body with the small Collection of *Hymns*, Pr. 4*d.* ready stitch'd.

BOOKS written by Mr. JONATHAN WARNE; and Sold by John Lewis in Bartholomew-Close.

I. THE Spirit of the Martyrs revived in the Doctrines of the Reverend Mr. *Whitefield*, and the judicious and faithful Methodists. With Nine most excellent and infallible Signs of the true Ministers of Jesus Christ: Necessary to be known at this Day, when in so many false Teachers abound. To which are added, Some Thoughts on Pluralities, and Non-Residence. And a faithful Reproof of the Non-residing Clergy. With a Letter to the Rev. Mr. *Richard Terrick*. Rector of *St. George the Martyr* in *Southwark*. Part I.

II. Dr. *Trapp* Try'd and Cast, and allow'd to the Tenth Day of *May* next to recant; being some Remarks on his Book call'd, *The Nature, Folly, Sin, and Danger of being Righteous Over-much*. In which is inserted a Consolatory Letter to holy Mr. *Bradford*, a little before his Martyrdom. Very necessary to be perused by all those pious Souls that labour under Fears and Doubts, in regard to their eternal Happiness. The Second Edition. With a Postscript, in Vindication of the Reverend Mr. *Whitefield*. Pr. 6*d.*

III. The *Babel* of Quakerism thrown down: Or, The Errors and Inconsistencies of *Robert Barclay's* Apology for the *Quakers* discovered and confuted. In a Letter to Dr. *Routh*, a principal Teacher among that People meeting in *South-wark*, London. Pr. 1*s.*

IV. Arminianism, the Back-Door to Popery. Humbly offered to the Consideration of the Archbishops, Bishops, with the rest of the *English* Clergy; and the Students in both Universities. Price 1s.

V. The Bishop of *London's* Doctrine of Justification, in his late Pastoral Letter, proved by Bishop *Andrews's* Sermon on that Point, so contrary to the Church of *England*, that it rather agrees with the Church of *Rome*. With a Postscript: In Vindication of the Rev. Mr. *Whitefield's* Assertions, relating to the Errors contained in the Book call'd *The Whole Duty of Man*, and Archbishop *Tillotson's* Works.

VI. The Church of *England* turn'd Dissenter at last; clearly proving that the Generality of those that profess themselves her Clergy, have forsaken most of the important Doctrines of her *Articles*, *Homilies*, and *Collects*, contained in the *Common-Prayer*. Recommended by the Rev. Mr. *Whitefield*, in a Letter to the Author, and in his last Journal. Likewise a close Question asked, and a sharp Reproof given, to Dr. *Trapp*, for speaking reproachfully of those that are real Friends to the Doctrines of the Church of *England*. Price 1s.

Numb. 7.

The *CHRISTIAN's AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE GOSPEL BOTH AT HOME AND ABROAD, &C. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES AND ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE *TRUTH OF THE GOSPEL* FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

OUR Blessed Lord in the last Words of the Ninth Chapter of St. *Mark*, saith, *Have Peace with one another*. Let us then seriously consider who it is that gives us this Advice; It is no less a Person than the ETERNAL SON OF GOD, *co-equal and co-eternal with the Father*, who suffer'd the Wrath, and satisfy'd the Justice of God for all the Sins of all those who Believe in him. Therefore let, us earnestly beseech. this Omnipotent Being that he would by his *Holy Spirit* apply this godly Precept close to our Hearts; for, unless it be thus apply'd, the bare Knowledge of the Words will but increase our Condemnation. The Apostle St. *Paul* (Heb. xii. 14.) also hath these Words, *Follow Peace with all Men, and Holiness, without which no Man shall see the Lord. Holiness and Peace* are inseparable Companions, to be found only in those who are *Saved by Grace through Faith*. Though Sanctity of Life is not the Cause of our Acceptance with God, yet it is the Effect of our being saved by the Merits of Christ. And that Faith which doth not produce *Holiness and Peace*, I may venture to say, is not a Christian Faith. This Faith was never given by Man. *It is the Gift of God*; and God, who cannot lie, hath promised to give it to every one that asketh. How then doth any Man blasphemously say that God is the Author of Sin, or that he made Creatures to be for ever miserable?—But my present Purpose is not to dispute, but to make a close Exhortation to godly Unity, which, as I have, often said, is the earnest Desire

of my Soul; not that I value what the World says of our Contentions, but because I do not think they are pleasing to God, as not being *the Fruits of the Spirit*, which are these, *Love, Joy, Peace, &c.* (Gal. v. 22.) *Now the Works of the Flesh are manifest, which are these,—wrath, strife, seditions, &c.* (Gal. v. 20.) It is our Business therefore as Christians, to labour after *the Fruits of the Spirit*, which if we do not, in vain do we profess to believe in Christ. *Though I speak with the Tongues of Men and of Angels* (says St. Paul, 1 Cor. xiii. 1.) *and have not Charity, I also become as founding Brass, or a tinkling Cymbal.* In that Chapter is most emphatically displayed the Greatness and inestimable Value of this heavenly Virtue, which is to be our Exercise to all Eternity, when *Faith* and *Hope* will be swallowed up in Vision unutterable. We ought principally to consider what true Charity is, and strictly to examine our Souls, and nicely observe whether we have it or not.

It is to love God with all our heart, all our Soul, and all our powers and strength. *With all our Heart:* that is, That our heart, mind, and study be set to Believe his word, to trust in him, and to love him above, and before all other things, in heaven or in earth. *He that finds he can so do, is a Christian: He doth certainly know the goodness of God, and that his Mercy is over all his works.*

With all our Life: That is, That our chief Joy and Delight be set upon him and his honour, and our whole Life given

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unto the Service of him above all things, with him to live and die, and to forsake all other things, rather than him. *He that loveth Father or Mother, Son or Daughter more than me is not worthy of me,* Mat. x. 37. *Then shall we attribute our whole Salvation to the Glory of his Free-Grace.*

With all our Power: That is to say, that with our hands and feet, with our Eyes and Ears, our Mouths and Tongues, and with all our Parts and Powers, both of Body and Soul, we should be given to the keeping and fulfilling of his Commandments. This is the first and principal Part of Charity, but it is not the whole: For Charity is also to love every Man, good or evil, friend or enemy; for so Christ himself not only taught, but truly performed. And when the Doctor of the Law asked our Lord, *which was the first and great Commandment?* The Answer of Christ was, *Thou shalt love, the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it: Thou shalt love thy neighbour as thy self.* On these two Commandments (says our Lord, Mat. xxii. 37, 39,

40) *hang all the Law and the Prophets.* But where is the Man that keeps these most righteous Commandments? None but Christ, alone, who hath truly fulfilled the whole Will of God. *We, like sheep, have gone astray: and there is none upon earth that doeth good, and sinneth not* (Eccles. vii. 20.) And notwithstanding our Pretensions to Perfection, *Every Mouth must be stopped, and all the world must become guilty before God.* Though we are not under the Law, but under Grace, yet we cannot be convinc'd that we are in the *New Covenant* unless we follow the Example of our Blessed Master. He alone is holy and perfect, even in his humane Nature, as God his Father is holy and perfect. In this Nature he made full Satisfaction for all our Sins. (I speak to and of Believers) Indeed, as far as his Righteousness is imputed to us, so far do we stand clear before God, and no farther. We are made sensible of this Imputation, by the Destruction of our own Wills, and by being truly convinc'd by the Spirit of God, that the *Lord is our Righteousness:* By imparting which into our Souls he doth both draw and enable us to follow his Blessed Example. To

conclude. If the Spirit of God, doth not witness with our Spirits, that we are the Children of God, I fear, in vain do we pretend to an extraordinary Profession of Christianity; If we are not exemplary in our Lives and Conversation, we shall prejudice weak Minds against the Gospel of Christ. And though we are not sav'd by, or for our Works, yet if our Faith doth not produce the Love of God and Man, friend and foe, we have just reason to suspect we have no Christian Faith. Doubtless God knew the Faith of *Abraham* as well before he try'd him as after, yet nevertheless God thought proper to convince him also of the same by requiring a Sign of it in the outward Action. Though we are justify'd in the Sight of God before any good Work can be done, yet we are commanded to *Let our Light so shine before Men, that they may see our good works, and glorify our Father which is in Heaven.* Therefore, my Brethren, if we have Faith, we must have Charity; or else we must give all Men the Liberty (which consequently they will take) to say, we have no Faith at all. If we think we have *Charity*, which is the genuine Fruit of Faith, how comes it to pass that we are so forward in censuring those who are, not directly of our own Opinion in some particular Matters? The Children of God perhaps may never agree in every minute external *Circumstance*, (this is Exercise for *Charity*) and yet they may nevertheless be the *Children of God.* Let me but have the Liberty of my *Conscience*, and then I care not a straw what Men think or say, of me. I know I have offended the

world, and the world is set against me, and I wou'd not give Two-pence to be reconcil'd to it again, except it be in *Christian Charity*; which is not to be bought with Money. I have been charg'd with delivering sometimes one Doctrine, and sometimes another. But I tell you plainly, I have been taught both by the Word and the Ministry of the same, the Doctrine of Free-Grace; and to this, *by the Grace of God*, I still hold, and I hope, shall, till I shall finish my *Course with, Joy*. Which that we may all do, is the hearty Prayer of

Your most Unworthy Servant
I in the Lord Jesus.
J. L.

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THE REMAINDER OF THE LETTER FROM LEOMINSTER.

This Evening on my Return home, I found your Letter, which affords me Matter of great rejoicing; My Heart is full of Praises to God on your Account; the good Lord water the Seed sown, and make it fruitful, and more and more fill you with his Holy Spirit. — — — Blessed be God, who I hope will assist, guide and enable you in *London* to bear your Testimony for God against Error in any Shape.—I suppose Brother *Harris* has inform'd you of his being taken and bound over to the Sessions at *Presteign* next *Tuesday*; on which Day we have all agreed to seek God by Prayer, Humiliation and Fasting on his Account, *and also for the crying Sins of this Nation, the Divisions, and Lukewarmness of others; and that young Converts may be kept from Error, &c. hope you will join with us herein: we meet at Ten o' Clock. Also at the same time we agreed to cry to God that he would unite the Hearts of all faithful Gospel-Ministers, and bless them with abundant Success, and thrust forth more Labourers into the Harvest.*

O Dear Brother! how humbling is this Case of — — —! Let him that thinketh he standeth, take heed lest he fall! Our Adversary the Devil is an old, experienc'd, politick, and successful Adversary, and we are little Children; the good Lord keep us low and humble, and enable us to watch and pray that we enter not into Temptation. You have read the Life of good Mr. Hen. Jaffe, his dying Advice, his last words were, Friends, keep low, the humble God will teach and guide.

My Manuscript that you mention is entituled, A Vindication of the 17th Article of the Church of England from the Aspertions cast on that Doctrine

—— ——— I wrote a parcel of little Pieces, they will be a penny, or three-halfpence each, approved of by our late Society in Wales, and ordered to be printed in the Welch tongue: the Originals I design to find in a few Days to Mr. J. Lewis in Bartholomew-close, and desire your Opinion of printing them in English. The Post going, I conclude with committing you to God, O that he will keep you fast in his Hand, safe from all Errors in Doctrine or Practice, make you a burning and a shining Light, give you wisdom and Understanding in all things, and Strength suitable to your Day, and crown all

your Labours with abundant Success: That you may be kept faithful to Death, and finish your Course joyfully and honourably; all which is the Heart's Desire and unfeigned Prayer of your very unworthy, but very affectionate Brother in Christ, and Fellow-Labourer in the Gospel,

—— ———

If I have express my self concerning, the Doctrine of *Perfection*, either so as not to be readily understood, or so as to give Offence to those who differ in Opinion, you may see my direct Mind more fully and clearly (and with great Authority) in this week's Number of Dr. *Martin Luther's* Commentary upon the *Galatians*. I must confess I never cou'd find such Doctrine in the *Church of England*, neither in my own Soul without false and fancy'd Dependencies; and therefore, my Brethren, let us take care that we do not exchange one sort of *Self-righteousness* for another. The foregoing Letter says well, that *our Adversary the Devil is an old, experienc'd, politick, unweari'd and successful Enemy*, therefore let us beware we do not put *Self* instead of *Saviour*. Satan sees there is a war now commenc'd against his Kingdom, he also knows that he cannot withstand the Power of God, and therefore me must expect much of his Artifice and Subtilty; but in spight of his teeth God will have his Church and People. *Of them which thou gavest me have lost none.* Joh. xviii. 9.

Would to God we all rightly understood, and were truly sensible of our miserable State by Nature, we shou'd then (instead of suspecting the Goodness of God's free Sovereign Grace) be led to adore his infinite Goodness for plucking us as Fire-brands out of the Fire.

The News of losing so good a Friend as dear Mr. *Seward*, did at first surprise me; and it was imagin'd, by some that I must now drop this Paper; but I hope, if it be the Will of God, I shall be enabled to carry it on; for although I have had Assistance from good Friends on Earth, yet my Dependence is not on Man.

Next Week I hope to begin an excellent Sermon concerning the Rev. Mr. *Whitefield* and his Doctrine, and so to continue it in this Paper till it's finish'd, the Perusal of which I hope will not only be pleasing, but also instructive to my Readers.

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A new Journal is just publish'd by the Reverend Mr. *John Wesley*, which may be had of me, Price 8d. As also his Hymns, and all other Pieces of his Writing, at the same Price as they are sold in other Places:

A CONTINUATION OF THE HISTORY OF THE WALDENSES, &C.

confident Assurance of his Mercy, that notwithstanding the continual Persecutions, there were found in the Country of *Passaw*, and round about *Bohemia*, in the Year 1315. to the Number of *Eighty Thousand* Persons who made Profession of the said Faith.

They had also fine Churches in *Bulgaria*, *Croaica*, *Dalmatia*, and *Hungary*, as *Matthew Paris* relates, govern'd by one *Bartholomew*, Native of *Carcassone*. The *Albigenses* on the other hand, Professors of the same Faith, filled several Countries, till they were at length almost wholly exterminated, as will be seen in their particular History.

The *Monks* Inquisitors, those Mortal Enemies of the *Waldenses*, not contented with Reproaches, as the Authors of all the *Heresies* which were in the World; which they endeavoured to purge themselves of. And often imputed all those prodigious Absurdities which they themselves had forg'd, to the *Waldenses* only; as if they alone had been nothing else but the Receptacle of all Errors.

And first therefore they call'd them from *Waldo* a Citizen of *Lions*, *Waldenses*: From the Country of *Albi*, *Albigenses*.

And because those who adher'd to the Doctrine of *Waldo* departed from *Lions*, despoil'd of all humane Means, the most part having left their Goods behind them, they in Derision call'd them the Beggars of *Lions*,

In *Dauphine*, they were in Mockery called *Chaignards*, or *Dogs*.

And because a part of them pass'd the *Alps*, they were called *Tarmontaines*.

From one of the Disciples of *Waldo*, named *Joseph*, who Preached in *Dauphine*, in the Diocese of *Dye*, they were stiled *Josephists*.

In *England* *Lollards*, from one *Lollard* who taught there.

From Two Priests who taught the Doctrine of *Waldo* in *Languedoc*, named *Henry* and *Esperon*, they were called *Henricians* and *Esperonists*.

From one of their Pastors who Preach'd among the *Albigenses*, named *Arnold Hot*, they were called *Arnoldists*.

In *Provence* they were called *Siccars*, from a Word of Pedlars French, which signifies Cut-purses.

In *Italy* they were stiled *Fratricelli*, which is as much as to say, of the same *Brotherhood*; because they liv'd like Brethren in true Concord.

And because they observed no other day of Rest besides *Sunday*, they call'd them *Insabathas*, which is much as to say, regarding no Sabbaths.

By reason that they were exposed to continual Sufferings, from the *Latin* Word *Pati*, which signifies to suffer, they were termed *Patarins*.

And seeing that they fled from Place to Place like poor Pilgrims, they were named *Passagenes*.

In *Germany* they were nicknam'd *Gazares*, a Word which signifies Execrable, and flagitiously wicked.

In *Flanders* they were called *Turlupins*, that is to say, Inhabitants with Wolves; because by reason of Persecutions they were often constrained to dwell in Woods and Defarts.

Sometimes they call'd them after the Names of Regions and Countries wherein they dwelt; as from *Albi*, *Albigenses*; from *Thoulouse*, *Thoulousians*; from *Lombardy*, *Lombards*; from *Picardy*, *Picards*; from *Lions*, *Lionists*; from *Bohemia*, *Bohemians*.

Sometimes to render them the more Odious, they made Accomplices with the Antient Hereticks, tho' upon ridiculous pretences. For because they made Profession of Purity in their Life, and Faith, they called them *Cathari* or *Puritans*. And because they denied the Host, which the Priest Elevates at the Mass, to be God, they stiled them *Arians*, as denying the Divinity of the Eternal Son of God. And when they maintained that the Authority of the Emperors and Kings of the Earth doth not depend upon that of the Pope's, they called them *Manichees*, as owning two Principles. And for other Reasons which they fram'd to themselves, they called them *Gnosticks*, *Cataphrigians*, *Adamites*, and *Apostolicks*.

Whatever Set of Men, or Sect of People will live godly in Christ Jesus, they are sure not to want some odd Name.

(*To be continued.*)

Numb. 8.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE Gospel *BOTH* AT HOME AND ABROAD, &c. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES* AND *ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE *TRUTH OF THE GOSPEL* FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

The Character, Preaching, &c. of the Reverend Mr. GEO. WHITEFIELD, impartially represented and supported, in a SERMON Preach'd in Charles-town, South-Carolina, March 26, 1740.—By J. Smith, V.D.M.—Who also hath made us able Ministers of the New-Testament, not of the Letter, but of the Spint, 2 Cor. iii. 6. But in all things approving ourselves the Ministers of God; in much Patience, in Labours, in Watchings, in Fastings: By Pureness, by Knowledge, by Long-suffering, by Kindness, by the Holy Ghost, by Love unfeigned, by the Word of Truth.—By Honour and Dishonour, by evil Report and good Report; as Deceivers, and yet True, 2 Cor. vi. 4, &c.— Note, this excellent Sermon is to be continu'd in this Paper, without Intermission, 'till the Whole is finish'd.

Job xxxii. 17. *I said I will answer also my Part, I also will shew mine Opinion.*

My Design from this Text, is to *shew* my impartial Opinion of that *Son of Thunder*, who has lately graced and warm'd *this Desk*; and would have been an Ornament, I think, to the *best Pulpit* in the *Province*. Happy shall I think myself if I can only clench the Nails this great *Master of Assemblies* has already fastened. Like ELIHU, the gallant Youth before us, *I am now full of Matter, the Spirit within me constraineth me. My Belly is as Wine which hath no Vent, it is ready to burn like new Bottles. I will speak that I may be refreshed.*—Others have freely spoken their Sentiments of the wondrous Man *before* me, and I have heard the *defaming* as well as

Applause of many.—*I said therefore, I will answer also my Part, I also will shew mine Opinion.*—In this I design no Offence, nor would I give *flattering Titles* to any Man, lest my Maker should take me away.—The Scheme I propose is;

I. To give my Opinion of the *Doctrines* he insisted upon, and so well established.

II. To speak something of the *Manner* of his Preaching.

III. To offer my Sentiments upon his *Personal Character*.

Lastly, To give you my Thoughts what *Providence* seems to have in its View, in raising up Men of *this Stamp* in our Day; almost every where spoken against, yet crouded after and justly admir'd.

I shall give you my Opinion of the *Doctrines* he insisted upon among us.—To speak more generally, they were *Doctrines*, I am of Opinion, agreeable to the Dictates of *Reason*, evidently founded upon *Scripture*, exactly correspondent with the Articles of the *Establishment*, of great Use and Necessity in forming the *Christian Life*, which I had early imbib'd from the *best Writers* and *Systems*, from which I have never yet seen Reason to

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recede, and which therefore you are Witnesses, I have not failed to introduce and inculcate, in the Course of my Ministry among you.

To be more particular.

One of the *Doctrines*, which he has hardly pass'd over in Silence, in any single Discourse, is that of ORIGINAL SIN; a Truth so manifest in Scripture, that I am almost of Opinion, it is impossible any sincere, diligent and unprejudic'd Enquirer shou'd miss it; for 'tis written in *Sun-Beams*, that a Man may *run and read*.—By ORIGINAL SIN I mean nothing less than the *Imputation* of Adam's first Sin to *all* his Posterity by *ordinary* Generation; which Imputation is the Resultance of his being constituted to act for them, in the extensive capacity of a *legal Representative*; the Consequence of which, is that inherent *Corruption of Nature*, and those *sinful Propensions*, we are now *born* with into the World. As to the Point of *Imputation*; 'tis a Doctrine, it must be confess'd, of more *Intricacy*, about which it's therefore possible, a well-meaning Man may labour under some Scruples, while perhaps he allows of the *Depravity of Nature*. Tho' I must beg leave to express my Surprise, that any Person of Judgment should maintain this *Depravity*, and not immediately discover the

Connection with the *Imputation*; and how impossible 'tis to secure the *justice of God*, without having Recourse to it; for certainly the *Corruption of human Nature*, so universal and inseparable, is one of the greatest *Punishments* that could be inflicted upon the Species; and that 'tis *inflicted*, appears from hence, that *God made Man at first Upright*: Now, if there be no *previous Imputation*, to lay a legal Foundation for this *Punishment*, then God has inflicted an evident Punishment upon a Race of Men, perfectly *innocent*, and which had neither sinn'd *personally* nor yet by *Imputation*: And thus while we imagine we honour the *Justice of God*, by renouncing *Imputation*, we, *in Fact*, pour the highest *Dishonour* upon that *sacred Attribute*. This, I fear, is the grand Reason, why the Adversaries of Original Sin labour, so hard to explode the *Depravity of Nature*; for shou'd they once admit *that*; they are conscious they must admit *Imputation* too. I say, I fear, this is the grand Reason: How else is it possible a Man shou'd question a Truth

written in *Capitals* upon the *moral world*? A Truth, we feel in every Power of our Souls, what may we read upon our *own Hearts*, and indeed, stamp'd upon *universal Nature* within our Horizon, and which, the more righteous any Man is, the more he feels and groans under. We need not wonder then, our late *incomparable Preacher* should insist upon ORIGINAL SIN, when we consider, not only in what an incontestible Manner he proved it, but of what vast *Importance* it must be. For, to give my Opinion freely, I can't think, I can't see, how the *Christian Scheme* can be consistent with itself, or supported with Honour, without this *Basis*. I look upon it, not merely as a Doctrine of the *Scriptures*, the great Fountain of Truth, but a very *fundamental One*, from which I hope, God will suffer none or you to be enticed, by any Sophistry of the subtil Disputers of this World, or Charms of Language. But to proceed:

Another Doctrine we have lately had, in the warmest Language impress'd upon us, is that *Pauline one of Justification by Faith, alone*: And here you will remember, how the *Preacher* vindicated himself from all Suspicions of *Antinomian Error*, and opening a Door to licentious Manners: For while on the one hand he earnestly contended for our Justification, as the *Free Gift of God*, by *Faith alone* in the *Blood of Christ*, an Article of Faith *deliver'd to the Saints* of old; so on the other hand, he took special Care to guard against the licentious Abuse of it, and wou'd not *make void the Law*, when he asserted, that good Works were the *necessary Fruits* and Evidences of true Faith; telling us plainly, and with the clearest

Distinction, that a Man was justify'd these three ways; *meritoriously* by CHRIST, *instrumentally* by Faith alone, *declaratively* by good Works. And believe me, my Brethren, this is the *true Gospel of Jesus Christ* and the Writings of his *Apostles*. For when Abraham believed God, was not it (*this Faith*) imputed to him for Righteousness? And yet, was not Abraham our Father justify'd by works, when he had offered Isaac his Son upon the Altar? How shall we then reconcile this? Why very easily: The Act of his Faith justified him thro' Christ, and the Offering of Isaac justified that Faith; the first in the

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Sight of God, the other in the Sight of Man. In Justification Faith precedes, Works follow after; for if Works preceeded, or had any causal Influence into our Justification, we might seem to have *whereof to glory before God*; but here 'tis the Free Gift of God, and Boasting for ever excluded. God, when he justifies a Man, never finds but makes him holy, without Pre-vision of Merit, of which there can be no Shadow, in an *Apostate Creature*. No, by Grace ye are saved thro' Faith, and that not of yourselves, it is the Gift of God. And could I live the most exact Life ever Man lived, cou'd I even excel the Virtues of our *pious Preacher himself*, cou'd I produce as many good Works as the *Saints* in all Ages, collected together, I would not for ten thousand Worlds put my Justification upon them; I would only consider them as bright and pleasing Evidences of the Truth of my Faith in Christ. Good Works are valuable Things; God forbid we shou'd lisp a Word against them, in their proper Place: we plead for them, we press the Practice of them, as incumbent upon all Christians; but we can't allow them any Share in our Justification before GOD. They may prove we are justified, but they can't justify us. No verily, not by Works of Righteousness which we have done, but of his own Mercy GOD saveth us.—Hitherto then, our Preacher is Orthodox in his Doctrine, which both excludes *Licentiousness*, establishes the Law, and exalts *Free-grace*, the evident Design and Language of the Gospel, and which, I am of Opinion, every Minister of Christ should earnestly contend for: Because the Sinner must first see himself naked, before he will come to Christ for his white Raiment, the pure and fine Linnen, which is the Righteousness of the Saints; and which I counsel you all to buy of him.

Regeneration was another great Doctrine which the excellent Man much insisted upon: Hardly a single Sermon, but he mention'd it, sometimes more than twice. And one, and perhaps the best of his Discourses, was

ex professo upon this subject. Nor can any Man be surprized, that a Minister, of the New-Testament should so heartily espouse a Principle, which our Lord himself began to speak; and asserted as a most funda-

mental Point of Christianity, indispensably requisite to *Eternal Life*; and this with so much Vehemency and earnest *Repetition*; *Verily, verily, I say unto thee, except a Man be born again,* (from above) *he cannot see the Kingdom of GOD.* He assures us, *we must be born of water and of the Spirit.* Our *Regeneration* results, in its Necessity, from *Original Sin.* They that are *shapen in Iniquity and conceived in Sin,* must be wash'd and cleans'd; by which is not meant the mere Form and Rites of *Baptism*; not the washing away the Filth of the Flesh; as the *corrupt Pharisees* might wash their Hands and the *outside* of the Cup, but the Answer of a *good Conscience* towards God, purg'd by the *Blood of Christ*: For we can only be *saved by the washing of Regeneration and renewing of the HOLY GHOST,* the Infusion of a *new Life, a divine, heavenly and prolific Principle.* As we are by Nature *dead in Trespasses and Sins,* GOD must quicken us by his *Spirit,* and thro' that we must *mortify the Deeds of the Body, and crucify the Flesh with its Lusts and Affections*: For 'till we *know* ('till we *feel* the exceeding Greatness of) the *Power of Christ's Resurrection,* we have no Part in him. We can't enter into Heaven, or if we should, our first Petition would be, to be discharg'd as soon as possible. Pleasure is the Result of Harmony. The *Nature* must agree with the *Object.* There must be a great Change upon our *Nature,* to make us susceptible of the Pleasures of God's Presence. *Cavillers and Scoffers,* I know, there are enow, in *these last Days,* against this Doctrine. Some *Masters of Israel* may ask, *how can these Things be?* Can a Man when he is old, enter a second Time into his Mother's Womb, and be born again?—Who ever said he could! Or what would it avail, if he should! But I hope there may be such a Thing as a *spiritual Birth,* subsequent to the natural. May we not be *again* begotten, to a lively Hope? May not God of his own Will do it, by his *Word and Spirit?* And may we not then become as *little Children'* and *new-born Babes*; born not of Blood, nor of the Will of Man, nor of the Will of the Flesh, but of God? Are we not told in the most express Language, *That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit?* Are not here *two Births,* one *natural,*

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t'other *spiritual*? I am really astonish'd any Man shou'd read his *Bible*, and his *own Heart*, and be a Stranger to this Doctrine of the *New-Birth*, without which all our boasted *Morality* and ethical *Virtues*, however splendid and rhetoricated upon, can never adorn us in the Sight of God, nor qualify us for his Redeeming Love.—True Religion is an *inward Thing*, a Thing of the *Heart*, it chiefly resides *there*; and consists in a right Disposition and sanctified Temper of the *Will and Affections*, and, as we have been lately told, *in Righteousness, Peace, and Joy in the Holy Ghost*: Which naturally introduces *another Doctrine* nearly allied to *this*, and which was very strongly insisted upon, *viz. The Impressions* or (which was the Preacher's own Phrase) *inward Feelings* of THE SPIRIT. And here you remember how he guarded against the invidious Censure of assuming the Character of an *Apostle*. He renounced all Pretensions to the extraordinary Powers and Signs of *Apostleship, Gifts of Healing, speaking with Tongues, the Faith of Miracles*, Things peculiar to the Ages of Inspiration, and extinct with them. He also allow'd these *Feelings* of the *Spirit*, were not in every Person, or at all Times, in the *same Degree*; and that, tho' a *full Assurance* were *attainable*, and what every one shou'd labour to attain, yet not of absolute *Necessity* to the *Being* of a Christian.—Only he asserted, that we *might feel* the Spirit of God, in its *sanctifying* and saving *Impression*, and *witnessing* with our own *Spirits*. And what is there in all this, repugnant to *Reason*? What is there in it, but what is perfectly agreeable to *Scripture*? How can we be *led by the Spirit*, or have *Joy in the Holy Ghost*, without some sensible Perceptions of it? Can I, at any Time, *feel* my Soul in sacred Raptures, burning with the Love of God, and of Christ, and all my best Passions alive? Can I feel a secret Pleasure in the Word, Ordinances and Communion of God? Can I *taste the Powers of the World to come*? Can I feel the Threatnings of God impressed upon my Conscience, or the Promises of Paradise working upon my Hopes? Can I groan under the Burden of my Corruptions, or exult in the Liberty of Spirit I may sometimes have in a calm and retired Hour, in the Meditation of my Pardon, and the Contemplation of

Heaven and Immortality? I say, can I have all these Things in me, and do I *feel* them upon my Soul, and yet this Doctrine of *feeling the SPIRIT* be burlesqu'd and ridicul'd, in an Age of Infidelity, and by Men, who love to speak. Evil of the Things which they *know not*? Indeed, a sinful and adulterous Generation may seek after a Sign; But *what* Sign can we

give them of things, that must be *known* by being *felt*? Or what Ideas, can I convey, of *Light*, to the *Blind*, and of *Harmony* to the *Deaf*? Let God *touch* their Hearts, as he has done *ours*; and they shall *feel* what *we* feel; and what I would not but feel, for *Millions of Worlds*. But 'till then, 'tis impossible in Nature, to represent it, in a full and adequate Light, to them; and they may as well ask *mathematical* Demonstration in a Point of *pure Morality*. This is a Doctrine I have been acquainted with, these many Years; 'tis not new or surprising to me: You have heard me preach it Scores of Times, though perhaps cloath'd in other Expressions; the *Influences* of the Spirit, the *Impressions* of Grace:—And however derided by some, who set up and caress a System of *rational Religion*, I hope to have always *Enthusiasm* enough to maintain, that the Spirit of God may *be felt*. To conclude this Head, all the Doctrines now mention'd, are *primitive, protestant, puritanick* Ones; which our good old Fathers, *Conformists*, and *Dissenters*, have fill'd their Writings with; and as Dr. *Watts* has well observ'd, “They fill'd Heaven apace, for God was with them.” Yet all that vast Reverence, with which I heard these Doctrines from the Mouth of our *famous Preacher*, could not win my Applause or Approbation of some few *harsher* Epithets and Expressions (you know what I mean) which drop'd from his Lips. These, in my Opinion, may be pronounc'd *Failings*, but such as often attend a *warm Zeal* for Orthodoxy, in Points of the last Importance; arise from a Principle of *Conscience*, and are found interwoven with the brightest Characters. And he that has *none*, let him cast *the first Stone*.

II. I shall next give you my Opinion of the *Manner* of his Preaching.

And here I need not say, nor can my, Pen describe his Action and Gesture, in all their Strength and Decencies. He is

(*To be continued.*)

certainly

Numb. 9.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE Gospel BOTH AT HOME AND ABROAD, &c. TOGETHER WITH AN ACCOUNT OF THE WALDENSES AND ALBINGENSES: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE TRUTH OF THE GOSPEL FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

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[*The Remainder of the Sermon concerning the Rev. Mr. Whitefield's Character, Preaching, &c.*]

certainly a *finish'd Preacher*, a great Master of Pulpit-Oratory and Elocution, while a noble Negligence ran through his Stile; yet his Discourses were very extraordinary, when we consider, how little they were *premeditated*, and how many of them he gave us the little Time he was with us. Many I trust, have felt, and will long feel the Impressions of his Zeal and Fire. The Passion and Flame of his Expressions, which were such, that I can't think my *publick Character* of him [*S. Carolina Gazette*, N^o 307.] in the least exceeded the Bounds of Truth and strict Verity; only making that Allowance for *Figures of Speech*, which is always expected upon *extraordinary Occasions*, and in the Portraiture of *great Characters*. He appear'd to me, in all his Discourses, very deeply affected and impress'd in his *own Heart*. How did *that* burn and boil within him, when he spake of the Things he had made, touching *the King*? How was his *Tongue*, like the Pen of a *ready Writer*, *touch'd as with a Coal from the Altar*? With what a Flow of Words, what a ready Profusion of Language, did he speak to us upon the great Concerns of our *Souls*? In what a flaming Light did he set our Eternity before us? How earnestly did he press *Christ* upon us: How did, he move our *Passions* with the Constraining Love of such a Redeemer? The *Awe* the *Silence*, the *Attention*,

which sate upon the Face of so great an Audience, was an Argument how he cou'd reign over all their Powers. Many thought, *he spake as*

never Man spoke. So charm'd were People with his Manner of Address, that they shut up *their Shops*, forgot their secular Business and laid aside their Schemes for the World: And the oftener he preach'd; the *keener* Edge he seem'd to put upon their Desires of hearing him again. How awfully, with what *Thunder* and Sound, did he discharge the Artillery of Heaven upon us? and yet how could he soften and melt, even a *Soldier of Ulysses*, with the *Love* and Mercy of God? How close, strong and pungent were his *Applications* to the Conscience? Mingling *Light* and *Heat*: Pointing the Arrows of *the Almighty* at the Heart of Sinners, while he pour'd in the *Balm* upon the Wounds of the Contrite; and made broken Bones *rejoice*. *Eternal Themes!* The tremendous Solemnities of our Religion were all *alive* upon his Tongue: So methinks (if you will forgive the Figure) *St. Paul* would *look* and *speak* in a Pulpit. And in some such manner I have been tempted to conceive of a Seraph, were sent down to *preach* among us, and to tell us what Things he had seen and heard *above*. How *bold* and courageous did he look? He was *no Flatterer*; would not suffer Men to sit upon their Lees; did not prophecy smooth Things, nor sow Pillows. *He taught the Way of God in Truth, and regarded not the Person of Men*. The *Politest*, the most modish of our Vices, he

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struck at, the most *fashionable Entertainments*; regardless of every one's Presence but *His*, in whose Name he spake with this Authority.

He delivered his own Soul, and very sharply rebuked our *Balls and Midnight Assemblies*; that Bane of all that's serious and religious. And I dare warrant, if none, shou'd go to these Diversions, 'till they have answer'd the solemn Questions he put to their Consciences, our *Theatre* would soon sink and perish. You may be sure I was not displeas'd with *this Part* of his Conduct, when I have so often myself mention'd these Things as of pernicious Tendency to our *Morals, Religion, and Prosperity*. And who can blame a Minister's Freedom and Zeal? What hard Measure, what cruel Treatment wou'd it be, to censure *our Plainness* of Speech, when our very *Commission* requires us, to lift up our Voice like a *Trumpet*, to cry *aloud*, and *not spare*, to *shew* People their Transgressions: And when the Blood of your *Souls*, the most insupportable Thing in the World, must be requir'd at *our Hands*, if we be afraid to *warn you*? I'm sure, wou'd People consider *this*; and that we can't possibly propose any temporal Advantage to ourselves, by striking at *their right Eye*, they wou'd *applaud* and not censure

our Warmth and Freedom. I must tell you, over and again, such Things are *dangerous* to your Souls. They can't consist with your *Christian Profession and Baptism*. They tend to devour the Seeds, and weaken all the young Springs of Virtue, and to erase the most pious Impressions. But if the Voice of *Ministers* can't be heard, at least let the Circumstances of *our Country*, and the louder Roarings of *Providence*, awe and restrain us: For sure I am, 'tis now a Time to *mourn*, and not to *dance*; and the Scriptures severely threaten a People, that *disregard* the Operations of God's Hands.

III. I now proceed to shew my Opinion of our Preacher, in his *personal* Character and Behaviour.

Here I may take Courage, and challenge, his worst Enemies to lay any Thing to the Charge of his *Morals*, or to arraign his SINCERITY; so visible in his whole Deportment. While he preaches up *Faith alone*, in our Justification before God, yet is he careful to maintain *good*

Works; and, denying Ungodliness and worldly Lusts, to live *soberly, righteously, and godly*. These Things, the Grace of God teacheth us; and how much of this Doctrine has he transcribed into *his Life*? How rich has he been in all good Works? What an eminent Pattern of Piety towards God? How holy and unblamable in all Conversation and Godliness? How season'd, how much to the Use of Edifying, all his Discourses? How naturally does he turn them to *Religion*? How much is he given to Devotion himself, and how does he labour to excite it in others? 'Tis indisputable with me, that he affects no *Party* in Religion, nor sets himself at the *Head* of any had this been his Aim, no Man living has had fairer Occasion offered; but he *abhors* the Spirit, he endeavours to *suppress* it. He is always careful to *time* his *Sabbath Discourses*, not to interfere, with the *stated Hours* of Worship in *that Church*, of which he is a profess'd *Member and Minister*; and, in the Opinion of many People, a very bright Ornament: Because, as he told us, he would not tempt away *Hearers* from their proper and respective *Pastors*. And is not this a *noble and generous*, a *Catholick and Christian Spirit*? He is not *bigotted* to the *Modalities*, and lesser *Rites and Forms* of Religion, while zealous enough, and very warm and jealous in all its *Essentials*; especially in the *divine Honours and Godhead* of his SAVIOUR. He professes Love to *good Men* of every Denomination, and told us, *the Kingdom of Heaven consists not in, Meats and Drinks*. He appears to me, a Man full of the *Holy Ghost*, and of *Faith*. Tho' his Prayers in *this Pulpit* were all *Extempore*; yet, how *copious*, how

ardent, with what *Compass* of Thought, the Spirit of Grace and Supplication seem'd to be pour'd out upon him in Plenty; and to kindle and animate his Devotions? *He* prays in *Publick*, in short, with that Spirit, Variety and Fluency which cou'd only be expected from a Man who was no Stranger to the sacred Duty in *Private*. *He* lives much by *Faith*, and above the World: Despises *Preferments* and *Riches*, of which last; I am told, he has had great Offers in *Europe* *His Heart* seems set upon *doing Good*. *He* goes about his great Master's Work with Diligence and Application; and with such *Chearfulness*, as

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would make one in Love with a *Life of Religion*; which has so many inward Springs of the best Comfort, and is not *that gloomy melancholy Thing*, which Prejudice and Imagination makes it. *He* is *Proof* against Reproach and Invective: When he is revil'd, he revileth not again; but prays heartily for all *his Enemies*: And that such as oppose *the Truth*, may be converted to it. *He* professes himself ready to lay down his *Life* for *Christ*, and to spend and be spent, in the Service of Souls. Such a Man has all imaginable Claim to our highest Love and Honour. I freely own, he has taken *my Heart*, and *I feel* his Reproaches. God seems to be with him of a Truth; has set his Seal upon him. *His Rod has budded*, and he has many to whom he can say, *Ye are my Epistle*. Wherever he has *preach'd*, he has been *throng'd*; and many have come to him, prick'd in their Hearts, saying, "What shall we do to be saved?" *He* has put a *new Face* upon Religion, my *Letters* inform me; in some populous *Cities* and *Parts* of our *neighbouring Continent*: Given *new Life* to Ministers and People: Made Sermons, once a Drug, a *vendible Commodity* among them: *Evening* and *weekly Lectures* are set up, and always crowded with Persons of different Perswasions; while he has put a *Damp* upon their *polite Diversions*, which always dwindle, as *Christianity* revives. Surely no Man cou'd do *these Things*, I had almost said, *these Miracles*, unless *God was with him*; who gives the Increase, even when *Paul* plants, and *Apollos* waters. Had *ecclesiastick Preferments* been his *Idol*, *Fame* and Reputation his Motive; as he has taken a preposterous Way to acquire them, so I can never suffer myself to think, God would have own'd him so *visibly*, or given him so *many Seals* of his Ministry. Our Saviour himself makes *good Fruits* the general Characteristick of *good Ministers*; *Ye shall know them by their Fruits*. Either the Fruits and Success of their Ministry, the Design and Tendency of their Doctrines, or the Fruits of the Spirit in their Lives: And which

of these have been wanting in this extraordinary Man? Who can object against the Tendency of his Doctrines? And for *Success* his Enemies know it to their own Confusion. And who can say, his Life is unfruitful, or that he has appear'd like an immoral

Man? *He* renders to all their Due: While zealous for *the Things of God*, he is a Friend to *Cæsar* a loyal Subject to King GEORGE, heartily prays for Him and his ROYAL-HOUSE. *May it abide before God! A Prayer*, to which, I doubt not, you are all ready to say AMEN. But to proceed with our Character of the Preacher, Whom hath he wrong'd or defrauded? *whose Ox or whose Ass hath he taken?* Say, if any Man hath found ought in his Hands: So far from it, that he seems to live, not by *Bread alone*, but by the *Word* and Promises of God; without taking Thought for the *Morrow*, *what he shall eat or drink or put on*. And for CHARITY, as it consists in *Compassion* and Acts of *Beneficence*, we have few like-minded. In *this* grand Article of *practical* Religion, he seems to be a *secand Job*, as well as for *Patience*; and deserves a good Report of all Men; and of *the Truth itself*. Had he been under any criminal Influence of a covetous mercenary Temper: Had he collected Monies for *himself*, in his *Journeyings often*, and Itinerant Preachings, under the Pretext of doing it for *the Poor*; as he was *slanderously reported*; he had certainly a fair Opportunity to enrich himself: But we have seen, and plain Fact can't be denied; that he cast all into the *Treasury*, and serves the Tables of *the Poor* with it! Strolling and vagabond *Orphans*, poor and helpless, *without Father, without Mother*; without *Purse*, & without *Friend*, he seeks out, picks up, and adopts into *his Family*. He is now building Accomodations, and laying the best Foundation for their *Support*, and *religious Instruction*, without any VISIBLE FUND; encourag'd to go on in *Faith*, from the shining Example of the *great Professor* in GERMANY, who began a like pious Work, with almost Nothing, and rais'd it to such Persecution as is the wonder and Astonishment of all that read or hear it. This is a Sacrifice well pleasing to God. The Loins of the Poor will bless him; the Blessing of him that was ready to perish, will come upon him. He hath dispersed abroad, he hath given to the Poor; his Righteousness *ought* to endure, and be celebrated among us. After this, let none call him, an *uncharitable Man*: For, what brighter Evidence of *pure Religion* than *this*, to visit Fatherless in

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their Affliction? And permit me here, to join in my Thanks to *you*, and the *other* charitably disposed Christians, who have shewn their *Bowels of Mercy*, in the late very large *Collection* (of 600l.) for the *Orphan-house* in GEORGIA. This is an Honour to our *whole Town*; and believe me, you will never be a *Penny* the poorer, for helping the *Poor*. Them we have always with us: And inasmuch, as we have done it unto *them*, we have done it unto *Christ*; and can't fail of a Reward; at least; the Reflection we make upon it on our *last Bed*, will give us much more Satisfaction, than what; we contribute to the Support of *Balls and Assemblies of Musick*; to the *Pride* and Luxuries of Life: Nor can it fail to occasion many Thanksgivings unto God.

I now proceed, under the *last Head*; to give my Opinion, *what Vieras* Providence may have, in raising up Men of this Stamp now among us. And this I desire to do, with all *Humility* and *Modesty*. I pretend to no Spirit of Prophecy, and can only conjecture, and offer the Result of *Observation, Reason*, and the usual *Tendencies* of Things, corroborated by the great Promises scattered up and down in our Bibles; wherein *glorious Things are spoken of thee, thou City of our God!* The *Prophecies* are usually too dark and *mystick*, to be fully understood. The *Seals* of that Book are seldom broken, 'till the several Periods of Accomplishment, which makes *Time* the best and surest Expositor. But certainly, if we can discern thy Face of *the Sky* in the Morning, we might make some humble and faint Conjectures at the Times and Seasons, which *the Father* keeps in his, own Power. Now we are none of us ignorant, how far the primitive *Spirit* of Christianity, had sunk into a mere *Form* of Godliness. Irreligion has been rushing in, even upon the Protestant World, like a Flood. The dearest and most obvious Doctrines of the *Bible* I have fallen into low Contempt. The Principles and Systems of our *good and pious Fathers*; have been daily more and more exploded. And now behold, God seems to have reviv'd the ancient Spirit and Doctrines. He is raising up of our young Men with Zeal and Courage to stem the Torrent: They have been *in Labours more abundant*: They have preach'd with such *Fire, Assiduity* and *Success*; such a solemn Awe have

they struck upon their *Hearers*; so unaccountably have they conquer'd the Prejudices of many Persons; such deep Convictions have their Sermons produced; so much have they rous'd and kindled the Zeal of Ministers and People; so *intrepidly* do they push thro' all Opposition; that my Soul

overflows with Joy, and my Heart is too full to express my *Hopes*; It looks as if some happy Period were opening, to bless the World with *another* Reformation: Some great Things seem to be upon the Anvil, some big Prophecy *at the Birth*. God give it Strength to *bring forth*. May he especially water the good Seed, his Servant has so plentifully sown among us; May we remember, how we have heard, and hold fast. May we cherish Conviction,—be fix'd and rooted in our *Christian Faith*; not rebel against the *Light*, nor make Shipwreck at last, by the various Winds of Doctrine which are blowing upon us.

Thus have I answer'd for *my Part*, and shewn my *Opinion*; I have done it in the Integrity of my Heart. I have *design'd* no Offence, only supported the *Doctrine* and *Character* of a *Preacher*, which *Love* and *Duty* constrain me to honour and defend; while I preclude *no Man* from shewing *his Opinion*, who shall do it with the *same Impartiality*. FINIS.

As I have now done the Sermon, it is necessary to give you the Reason of my printing it in this Manner:

I. I Am oblig'd to print this Paper every Week, and the Expence and Trouble is no more to me than if I had fill'd my Paper with other Matter.

II. Besides, I thought it wou'd make my Paper more known and better respected; for indeed it labours under many Difficulties: *Both Hell and Earth have conspir'd against it*; for if the common Hawkers of News are asked for it, some of them do tell, their Customers that I will not sell it to Hawkers. Surely this must be the Contrivance of the Devil to invent such an abominable LIE to stop and hinder the Sale of my Paper! And the Printers of News will not advertise this Paper, even though I pay 'em an extraordinary Price for the same.—But perhaps they may advertise this Sermon, little thinking that they advertise my Paper at the same time. In my humble Opinion; if we at any time are oblig'd to make Use of the *Wisdom of the Serpent*, it shou'd be for the Glory of God.

Thus have I given you the two-fold Reason of my publishing this Sermon in this Manner.

This Paper for the future (by God's Blessing and Assistance) will contain nothing, but what is *good to the Use of Edifying in Love*, promoting Peace and Charity, as much as possible, avoiding all Disputes and Contention about Words—And if any body hath a mind to take it in weekly, let him send his Name & Place of Abode to the Printer, & he shall be duly served.

Numb. 10.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE Gospel *BOTH* AT HOME AND ABROAD, &c. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES* AND *ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE *TRUTH OF THE GOSPEL* FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

The following Account I have had from a Person whom I can easily credit; one who is not ready to run away with every idle Story; but being in that Part of the Country; and hearing of this remarkable and uncommon Relation, he had the Curiosity to visit the poor Woman, in order to know the Truth of the Matter from her own Mouth. And it is here set down in the same simple Language in which it was deliver'd by the Person herself.

Skellingthorp, 1740.

FRANCES WRIGHT, at *Skellingthorp*, three Miles from the City of *Lincoln*, last *Easter* was two years fell into a Trance, in which she continu'd from *Friday* night about 8 o' Clock, to *Sunday* morning 8 o' Clock. *Viz.*

A Guide came to me, and took hold of my right Hand; and we went by a River's side, a Bank on one side of us, and the River on the other. And we went while we cou'd stride over the River; and my Guide went over before me; and as I went to go over I fell into the Water, and as I fell in my hands flew over my Head, and I was greatly affrighted. Then my Guide took me up, and told me not to be afraid.

Then we went on while we came to a Green Court Garden, with tall Cedar Trees round it, and Borders of white Flowers, and the sweetest Musick that ever I heard: Then we went down a long dark Entry, all full of Smoke, and smelt very strong of Brimstone. Then

we walked on while we came to a wide Wilderness Place, and a great Mountain (and Smoke upon it) like a Charcole-Pit, and I was affrighted: My Guide told me not to be afraid, nothing should hurt me; I must return back again; so we returned again down the dark Entry 'till we came unto the Garden again:

Then I knocked at Heaven's Gate, and an old grave Man opened the Gate, and had a Bunch of Keys and a Book in his Hand. And he opened the Book, and looked into it; and told me I must return again, my Name was not down yet in it: I was to go and seek for JESUS CHRIST my dear Saviour and Redeemer for the Time to come, and then go there and be happy for ever. So I awoke.

Thus ends the first trance, and now I proceed to the second, which is as follows.

Christmas following. Friday 8 o' Clock went into a Trance, awoke on Sunday morning 8 o' Clock.

Went by the same River side as first, a Bank on one side, and a River on the other. My Guide, as before, went with me. We went while we came into the fine Garden again. I had an own Sister living at a Town call'd *Saxelby*, a few Miles from *Skellingthorp*, that had a little Girl very ill, and there was another Girl that us'd to play with her, one *Mary Crook*; and this Child, *Mary Crook* was let out of Heaven, and she and I & my Guide all three went together, and came to *Saxelby Bridge* together: Then they went over the Bridge, and left me

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on this side wandering by myself. Then I thought I must not stay there, so I went over the Bridge to go to Sister's, and went near the House end, and leaned over a Rail. And *Mary Crook* and Sister's Girl came out of Sister's House hand in hand, smiling at one another, and in the Dress as usually they did wear. Then they and my Guide and I went all four together hand in hand, and Sister's Girl knocked at Heaven's Gate, and the Gate was opened wide; and I heard all pleasant Musick again; and would fain have gone in, but was not admitted; the Gate was shut presently. Then my Guide and I went down the dark Entry again, and went while we came to the wide wilderness Place again. Then we seemed to go a long way round, and the Place seem'd all to open, and seem'd to be all flaming Fire, and a great many Souls in it to hang up in Flames. And I was frighted greatly; and heard very dismal Shrieks and Cries as ever was known.

Then I came close to my Guide, and he told me not to be frighted, nothing should hurt me; I might return hack again and be happy: So I returned back again in the dark Entry, and in the garden again: Then Heaven's-gate was open; and my guide had hold of my right hand, and we both went into heaven together: And he placed me down in a two-arm'd Chair all glittering gold, and heaven all beaten gold; and Angels rejoicing before me because I was admitted to sit in the Chair of gold. And I was as all round with fine white Flowers. And my Guide had hold of my right hand, and an Angel stood over me with a Crown of gold.

After that, my guide said to me, Return and wait with Patience 'till my Time was come, and I was to go there and be happy. So I awoke.

Note, It may not be improper to let you know (says the Person who took This from the poor woman's Mouth) Mary Crook, mention'd in this Trance, was dead, and, her Sister's Girl died about this Time, which is remarkable.

Now the second Trance is done, I go on the third and last, viz.

Whitson Monday at night, 1740, went into a Trance, and awoke on Wednesday morning 8 o' Clock.

My guide, as before, came to me, &

went with me, as before, by the same River, and we came to the fine garden again, then Heaven's gate was open, and seem'd to be bigger and higher than at first. My guide-had hold on my right hand, and both went into heaven together; and I was all in White, and the Angels all in White. Then my guide shewed me the Father and the Son, and Twelve Apostles, and *Abraham* a little way off of them. And a Woman came all in White, and took hold of my left hand, as my guide had hold of my right hand, and took me up like a Child, and laid me in *Abraham's* Bosom; and told me I must wait patiently 'till my Time came, and I was to go there, and be happy for ever.

So then my dear Saviour he spake to me, and told me to send for the Minister of the Parish, and to have two Neighbours with me, one on the right hand, and the other on the Left hand, and to receive the holy Sacrament, and to declare all the three Visions unto them three.

So I awoke: And so I did: And the Rev. Mr. *Mapletoft* of *Lincoln* gave me the holy Sacrament.

If this be true, it is somewhat very extraordinary. If I had thought it was not true, it shou'd not have been here. I know some People will like the reading of it, and if any body is offended at the same, I ask his Pardon. Perhaps I may

never offend him so again. It matters not whether we believe or disbelieve such things. But if any body is greatly disturbed about the Truth of it, the Place is where it was, the People (for ought I know) are yet living, and I think there is no sham-name throughout the whole.

Now (Glory be to God!) I have an Opportunity of turning myself to Free-Grace, which is the Delight and Pleasure of my Heart, the Comfort and Food of my poor (without it) perishing Soul. O! that nothing but God may be exalted in Heaven & Earth!, O! that proud Self were humbled in Dust and Ashes! Did God give me this Reason; to rebel against him, to call him to Account, and (impudently) ask him why he hath made me thus? O God forbid! my very Heart trembles at the Thought! would to God all Self was destroy'd in me, that it might be no longer exalted against the Al

mighty.

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mighty. To whom alone be Glory for ever! O, 'tis impossible for the greatest Master of Eloquence, in any Language or Tongue whatsoever, to declare the great and glorious Things the Lord hath done for the Children of Men! Verily no less than could be contrived by INFINITE WISDOM! Verily no less than could be effected by INFINITE POWER and GOODNESS! To Redeem Fallen Apostate Man, and yet inviolably to secure the Truth and Justice of the Almighty, is a great and glorious Mystery, worthy of an OMNIPOTENT GOD to find out, contrive and effect! O! this, This is the great Mystery which the Angels desire to look into! And behold, it is revealed Freely to poor worms, created out of the Dust, who have impudently rebelled against their Maker and Sovereign Lord! Now proud Self is apt to arise, and ask, Why did not, the Almighty contrive to have, Compassion as well on the fallen Angels as on fallen Man? Was their Crime greater than ours? Nay but O Man, who art thou that repliest against God? or presumest to require a Reason of HIM? "What if God willing to shew his Wrath; & to make his Power known, endured with much long-suffering the Vessels fitted to Destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" It were a sufficient Answer to anyone that wou'd allow the Lord Jehovah to be God, that it was his Free Sovereign Grace to save *Us*; and his Sovereign Will, unblamable and untaxable Justice, to leave *Them* where they fell; that His Goodness and Justice may be the more conspicuous, that 'he hath Mercy on whom he will have Mercy, and whom he will he hardeneth:' *We* deserv'd eternal Reprobation as well as *They*: But God, in his infinite Goodness has thought fit to extend his Mercy to *Us* (Glory be to Free-grace!) while

He makes his Power to be known upon *Them*, as Vessels of wrath fitted to Destruction. Shall we rejoice that the fallen Angels are reprobated? or shall we not rather rejoice that God is infinitely more willing to be glorify'd by our Salvation than by our Destruction. Is not his holy Word full (from the beginning to the end) of Invitations to come to Christ for Life eternal; 'Why will ye die, O house of Israel? &c. &c.—&c.'

It wou'd be endless to produce *Invitations* and Encouragements to come to God through Christ: But our Hardness is amazing; yet not to be compar'd to HIS Compassions, which never fail! O, I am asham'd even to think of God (but in and through my dear Saviour) he hath done so much for me, and I can do nothing for him; He requires, indeed nothing but my Heart, and that is so hard and full of Corruption, that I am ashamed of it. He hath redeemed me from outward Sins and Follies, Oh when will he give me a new and clean Heart. O that I cou'd *feelingly* say with holy *Paul*, *I am crucify'd with Christ*, &c. Gal. ii. 20. But, *why art thou cast down, O my Soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my Countenance, and my God.* Why shou'd I be cast down, while God is my Saviour? Can I have a greater or a better Saviour? And tho' I pretend to no Perfection, yet, Glory be to God, I can say, Sin hath now no Dominion over me; *it doth not Reign in my mortal Body.* I am not oblig'd (as heretofore) to fulfil the Lusts thereof. For when-ever an evil Thought darts upon me, the FATHER draws me, & I am immediately enabled to fly to my dear JESUS, who is always ready to save me; and he hides me in his blessed Wounds, 'till the Enemy is gone: God cannot be unfaithful to his Promise; and my Salvation entirely, depends on his holy Word; if it depended on my Faithfulness, Good God! ('tis enough to make a *Felix* tremble!) I must now have been broiling with mine Apostate Brethren the fallen Angels, in the eternal Flames of Hell! And therefore (may I speak it in all Humility, to the Glory of God's Free-grace) I no more doubt of my final Salvation than I doubt of my natural Death. All that I have to fear is, lest I shou'd at any Time offend my dear Lord, whom I cannot chuse in gratitude but love for what he hath done for me; yet this is no slavish Fear; for, as I said before, the Consequence and Care of my eternal State doth not lie, upon this vile Self, but upon HIM who is faithful. These Meditations do bring into my Mind the Experiences of that holy and great Man *Bishop Beveridge*; a Bishop, who was an Ornament to our Church; a

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Bishop, whose Memory is held in great Respect and Reverence by many at this very Day, and even by those who speak against the same Doctrine which he held: which will be, God willing, inferred in my next Paper.

[*A Continuation of the History of the Waldenses, which was left off in the 7th Number.*]

Sometimes they virulently abused 'em; *Matthew Paris* called them *Ribalds*, or dissolute Fellows. Another gave them the Name of *Sodomites*. *Rabis* saith, that when they speak of a Sorcerer, they call him a *Waldense*; and which is more, he endeavours to prove they were such. Which it will be necessary to answer in its due Place, when they come to be clear'd of the Slanders which their Enemies flung upon them.

1. They impos'd upon them that ancient Calumny wherewith the Heathens blacken'd the Primitive Church, which is, that they met in the Night in secret Places, and that their Pastor ordered the Candles to be put out, and then said, *Catch who catch can*. Whereupon every one endeavoured to lay hold of her who came first to his hands, without any respect of Blood or Parentage; and that they committed abominable *Incests*, oftentimes the Son with the Mother, the Brother with the Sister, and the Father with his own Daughter: Adding moreover, that they were given to understand, that the Children begotten by such incestuous Copulations, were very proper to make Pastors of.

The like scandalous Lies were rais'd upon the Primitive Christians, who were wont to meet before Day to sing Hymns to Christ as God, while the idle and lazy Part of Mankind were indulging themselves in their Beds. And shameless Lies also I have heard of some Christians in our Days, who meet for the same Purpose where Mockers and Scoffers are not permitted to enter. Therefore it is nothing new to observe the Tools of Satan at work against the Gospel, who endeavour to destroy the Truth, even with absurd nonsensical Lies.

2. They said to their, Charge, that they maintained a Man might leave his Wife at his Pleasure, and likewise a Woman her Husband, to follow their sect.

3. They reproach'd them with having among them a Community of all things, even of Wives.

4. That they rejected the Baptism of *Infants*.

5. That they worshipped their Pastors; prostrating before them.
[*To be Continued.*]

Note, The following Books may now be had of me, which for some Time I have been without. Now I can also furnish any-body with the small Collection of *Hymns*, Pr. 4*d.* neatly stitch'd.

BOOKS written by Mr. JONATHAN WARNE; and Sold by John Lewis in Bartholomew-Close.

I. THE Spirit of the Martyrs revived in the Doctrines of the Reverend Mr. *Whitefield*, and the judicious and faithful Methodists. With Nine most excellent and infallible Signs of the true Ministers of Jesus Christ: Necessary to be known at this Day, when in so many false Teachers abound. To which are added, Some Thoughts on Pluralities, and Non-Residence. And a faithful Reproof of the Non-residing Clergy. With a Letter to the Rev. Mr. *Richard Terrick*. Rector of *St. George the Martyr* in *Southwark*. Part I.

II. Dr. *Trapp* Try'd and Cast, and allow'd to the Tenth Day of *May* next to recant; being some Remarks on his Book call'd, *The Nature, Folly, Sin, and Danger of being Righteous Over-much*. In which is inserted a Consolatory Letter to holy Mr. *Bradford*, a little before his Martyrdom. Very necessary to be perused by all those pious Souls that labour under Fears and Doubts, in regard to their eternal Happiness. The Second Edition. With a Postscript, in Vindication of the Reverend Mr. *Whitefield*. Pr. 6*d.*

III. The *Babel* of Quakerism thrown down: Or, The Errors and Inconsistencies of *Robert Barclay's* Apology for the *Quakers* discovered and confuted. In a Letter to Dr. *Routh*, a principal Teacher among that People meeting in *South-wark*, London. Pr. 1*s.*

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VI. The Church of *England* turn'd Dissenter at last; clearly proving that the Generality of those that profess themselves her Clergy, have forsaken most of the important Doctrines of her *Articles*, *Homilies*, and *Collects*, contained in the *Common-Prayer*. Recommended by the Rev. Mr. *Whitefield*, in a Letter to the Author, and in his last Journal. Likewise a close Question asked, and a sharp Reproof given, to Dr. *Trapp*, for speaking reproachfully of those that are real Friends to the Doctrines of the Church of *England*. Price 1s.

Numb. 11.

The *CHRISTIAN's AMUSEMENT*: CONTAINING

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Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

The Experience of Bishop Beveridge. See the Eighth Article of his Thoughts on Religion.

I Believe that my Person is only justified by the Merits of Christ imputed to me, and that my Nature is only sanctified by the Spirit of Christ implanted in me: And thus I do not only believe Christ to be my Saviour, but I believe only Christ to be my Saviour: It was he alone that trod the Wine-press of his Father's Wrath, filled with the sour and bitter Grapes of my Sins: It was he that carried on the great Work of my Salvation, being himself both the Author and Finisher of it: I say it was he, and he alone; for what Person, or Persons, cou'd do it besides himself? the Angels could not if they would; the Devils would not if they could; and, as for my Fellow-creatures, I may as well satisfy for their Sins as they for mine: And how little able even the best of us are to do, either for our own Transgressions, or those of others, every Man's Experience will sufficiently inform him: For how should we, poor Worms of the Earth, ever hope, by the Slime and Mortar (if I may so speak) of our own natural Abilities, to raise up a Tower; whose Top should reach Heaven? Can we expect, by the Strength of our own Hands, to take Heaven by Violence, or by the Price of our own Works, to purchase eternal Glory? It's a matter of Admiration to me, how any one, that pretends the Use of his Reason, can imagine that he should

be accepted before God for what comes from himself; for how is it possible that I should be justified by good Works, when I can do no good Works at all, before I be first justified? My Works cannot be accepted as good till my Person be so; nor can my Person be accepted of God, 'till first ingrafted into Christ; before which ingrafting into the true Vine, it is impossible I should bring forth good Fruit: *For the Ploughing of the Wicked is Sin*, saith Solomon, *Prov. xxi. 4. Yea, the Sacrifice of the wicked is an Abomination to the Lord*, chap. xv. 8. and if both the civil and spiritual Actions of the Wicked be *Sin*, which of all their Actions shall have the Honour to justify them before God? I know not how it is with others; but for my own Part, I do not remember, neither do I believe, that I ever pray'd, in all my Life-time with that Reverence, or heard with that Attention, or received the Sacrament with that Faith, or did any other Work whatsoever, with that pure Heart, and single Eye, as I ought to have done; insomuch that I look upon all my Righteousness as filthy Rags; and it is in the Robes only of the Righteousness of the Son of God that I dare appear before the Majesty of the King of Heaven. Nay, suppose I could attain to that Perfection as to do good Works, Works exactly conformable to the Will of God; yet they must have better Eyes than I, that can see how my Obedience in one Kind, can satisfy for my Disobedience in another; or how that which God com-

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mands from me; should merit any thing from him. No; I believe there is no Person can merit any thing from God, but he that can do more than is, required of him; which it is impossible any Creature should do; for in that it is a Creature, it continually depends upon God, and then is bound to do every thing it can by any means possible to do for him; especially considering the Creature's Dependence upon God is such, that it is beholden to him for every Action that issues from it; without whom, as it is impossible anything should be, so likewise that any thing should act, especially what is good: So that to say a Man can merit any thing of God, is as much as to say, That he can merit by that which of himself he doth not do; or, that one Person can merit by that which another perform's, which is a plain Contradiction; for, in that it merits, it is necessarily implied, that it self acts that by which it is said to merit; but in that it doth not depend upon itself but upon another in what it acts; it is as necessarily implied that itself doth not do that by which it is said to merit.

Thus far that holy and good Man, Bishop Beveridge; who is well known to have been a worthy Bishop of our Church of England.—Glory be to God! Nothing is more plain to me than this Doctrine of the true Gospel of JESUS CHRIST, as it is clearly contain'd in the Scriptures, Articles and Homilies of our Church. I am surpriz'd that our great and learned Doctors cannot see! But why shou'd I be surpriz'd? I cou'd not see till the Lord gave me Sight; we all shut our own Eyes wilfully, and (in effect) said, we wou'd not see; and the Lord clos'd them judicially, and said, we should not see: How then came some of us by the Light we have? How came we by such Teachers, and how came we to hearken to them? Verily, 'tis self-evident that it is merely of the Free-Grace and unmerited Goodness of God in Jesus Christ our Lord: You, my Brethren, as well as (poor, wretched, unworthy) I, have Reason to say, that the Lord is gracious; and that his mercy endureth for ever: for God's sake, my Brethren, let our dear Redeemer have the Honour due unto his Blessed Name, what he justly merited upon the Cross, viz. of being our Whole, Complete, and Entire SAVIOUR. May neither our Works nor our Wills presume to go Partners with Him in this Glory, which is just-

ly due to CHRIST alone. Grant but this one Request, my Brethren, and then I hope we shall never dispute again. Let us fervently pray to our dear Lord to unite us all in perfect Love and Charity, and in his true Faith and Fear.

My Brethren, I have now this Moment, a fervent Desire for the Glory and Honour of GOD; I have also an ardent and most affectionate Charity to all Mankind: And therefore I hope you will bear with me if I tell you my Mind freely. It is a bleeding Prospect to observe the Divisions and Contentions that are among us: and if they so pierce my polluted stony Heart, how much more do they crucify afresh the Son of GOD! and again put him to open Shame. But what is the Cause of all this? why I cannot but think the grand Enemy of Souls is at the Bottom of this, as well as all other works of Darkness; and I fear (God forgive me, if I judge wrong) that some carnal noisy Predestinarians are the Tools that Satan makes use of to execute his dark Designs. Nay, if a Tree be known by its Fruit; the Matter is very obvious. For, how shocking is it to hear a Drunkard contend, even with common Oaths, for this Doctrine! Call he pretend to have an Interest in Christ, who by his common Conversation both proves and proclaims to the world that he hath an unregenerate reprobate Heart? And if you (in Love) speak to him about this Behaviour, he'll readily tell you He is no Perfectionist; and that's a sufficient Answer. Instances of their Rudeness I and hundreds more have seen at the Foundery more than once, where they have insulted the Preacher because he was not of their Opinion. Are these Marks of

Election? I say nay, they are quite the reverse. My Brethren, if you fancy you have the Faith Abraham, and yet produce the works of Simon Magus or Judas Iscariot, give me Leave to tell you, you are miserably, miserably blinded; notwithstanding your heady-notion of Election: whatever it may be to another, 'tis to you an idle Dream. I find 'tis this sort of Opinionists that have bely'd Mr. John Wesley, in saying that he preaches Personal Perfection. But I am acquainted with many Predestinarians who are truly pious Souls; but they are quiet, they live as though JESUS was their ALL. Now these have fervent Love and Christian Charity for all the world; and that Christ may have

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entirely the Glory of their Salvation, is their whole and sole Desire. I have heard (and I doubt not the Truth of it) that the Rev. Mr. CHARLES WESLEY hath lately been to visit Brother HOWEL HARRIS in *Wales*: When they met, they most tenderly and most affectionately embrac'd each other, when neither of them cou'd speak a Word for excess of Joy.— These, these; my Brethren, are true Marks of true Christianity! This is the very Badge that our dear Lord gives his Disciples; *By this shall all Men know that ye are my Disciples if you have Love one to another,* John xiii. 35. If your Faith produces such Fruits as these, you need not doubt of its being genuine and sound. The two spiritual Brethren above mentioned did not (probably) agree in Judgment; yet they were united in Christian Love, as though they had met where *Charity never fails*; and doubtless agreed and consulted together how they might the most effectually promote the Kingdom of our dear Lord, which I verily believe, is the only Interest they both have at Heart. Are not these things lovely, are not these things of good report? and if there be any *virtue*, if there be any praise, I beseech you in the bowels; and I conjure you by the Blood of JESUS CHRIST; to think on these Things.

As for my part; 'tis as much as my Soul and Body is worth to bate one Hair's-breadth of the Honour that is due to my dear Saviour: If you are truly convinc'd that Christ is your Saviour, you have nothing to do with my Opinion; and if we are not sav'd from the Guilt and, Power of Sin, 'tis the greatest Folly and Absurdity imaginable to dream that Christ is our Saviour. Would to God these Considerations were strongly impress'd upon all our Hearts.

Now I shall turn again, to Bishop Beveridge, and give you more of that good Man's Experience. Viz.

I believe that I was conceived in Sin; and brought forth in Iniquity; and that, ever since, I have been continually conceiving Mischief, and bringing forth Vanity. This Article of my Faith I must believe whether I will or no; for, if I could not believe it to be true, I should therefore have the more Cause to believe it to be so; because, unless my Heart was not verily

very sinful and corrupt, it would be impossible for me not to believe that which I have so much Cause continually to bewail. Or, if I do not bewail it, I have still the more Cause to believe it; and therefore am so much the more persuaded of it, by how much the less I find myself affected with it: For certainly I must be a harden'd Wretch, indeed, steeped in Sin, and fraught with Corruption to the highest, if I know myself so oft to have incensed the Wrath of the Almighty, and most high God against me, as I do; and yet not be sensible of my natural Corruption, nor acknowledge myself to be, by Nature, a Child of Wrath, as well as others: For I verily believe, that the want of such a due Sense of myself, argues as much original Corruption, as Murder and Whoredom do actual Pollution: And I shall ever suspect those to be most under the Power of Corruption, that labour most by Arguments to divest it of its Power: And therefore for my own Part, I am resolved by the Grace of God, never to go about to confute that, by wilful Arguments, which I find so true by woful Experience. If there be not a bitter Root in my Heart, whence proceeds such bitter fruit in my Life and Conversation? Alas! I can never set my Head, or Heart, about any thing, but I still shew myself to be the sinful Off-spring of sinful Parents, by being the sinful Parent of a sinful Off-spring., Nay, I do not only betray the inbred Venom of my Heart; by poisoning my common Actions, but even my most religious Performances also with Sin. I cannot pray, but I sin; I cannot hear, or preach: a Sermon, but I sin; I cannot give an Alms or receive the Sacrament, but I sin; nay, I cannot confess my Sins; but my very Confessions are still Aggravations of them; my Repentings need to be repented of; my Tears want washing; and the very washing of my Tears, needs still to be washed over again with the Blood of my Redeemer. Thus, not only the worst of my Sins, but even the best of my Duties, speak me a Child of *Adam*: Insomuch, that whensoever I reflect upon my past Actions; methinks, I cannot but look upon my whole Life, from the Time of my Conception, to this very Moment, to be but one continued Act of Sin. And whence can such continued Streams of

Corruption

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Corruption flow, but from the corrupt Cistern of my Heart? And whence can the corrupt Cistern of my Heart be filled, but from the corrupt Fountain of my Nature? Cease therefore, O my Soul, to gainsay the Power of Original Sin within thee, and labour now to subdue it under thee. But, why do I speak of my subduing this Sin myself. Surely, this would be both an Argument of it, and an Addition to it. It's to Thee, O my God! who art both the Searcher and Cleanser of Hearts, that I desire to make my moan: It's to Thee I cry out of the Bitterness, of my Soul, Oh! wretched Man that I am! who shall deliver me from the Body of this Death! who shall! Oh! who can do it, but Thyself. Arise thou therefore, O my God, and shew thyself as infinitely Merciful in the Pardoning, as thou art infinitely Powerful in the purging away my Sin.

These are the Sentiments of that great and good Man, Bishop Beveridge.

I chuse to mention these Words, *great and good*, because the World seems exceeding fond of them. You well know the common cry of the Vulgar, is, *What! have we had so many great and good Men, so many wise and learned Men, and were they all ignorant of the Truth of the Gospel, 'till these little whisling fellows trump up their new Notions?* My Brethren, you know this to be the polite & powerful Language of the Vulgar. And you know it hath been often proved that this is no new Doctrine, and all the *Clergy* in *England* do well know that it is no Novelty, only they think it not proper to be preached in these wicked and degenerate Times, when at the same time, the Neglect of preaching the Truth of the Gospel is the chief (if not the only) Cause of the Wickedness and Degeneracy of the Times. And this is the Nature of such Darkness, that when we are in it, we care not to come out of it. Yea, the Devil has the world so fast under his Thumb (if I may so speak) that it will not believe that it is in such Darkness. But you have read what this good and holy Bishop hath said concerning his own State by Nature. Would to God we were all convicted in the like manner. Then we shou'd have something else to think on, rather than to dispute, about Matters which do'nt con

cern us; for it is nothing to me what your private Opinion is. Our great and necessary Duty is to *Believe* in GOD, and then we shall consequently love Him, and one another for His sake. *On these two* [great] *Commandments hang all the Law and the Prophets*, Matth. xxii. 40.

[*A Continuation of the History of the Waldenses.*]

VI. That they maintain'd it was unlawful to swear upon any Account.

VII. That they affirm the Pope sins mortally, when he declares War against the Turk; and that they likewise sin mortally who obey him, when by them he makes War upon the Hereticks.

VIII. That they shew'd no Reverence for sacred Places: and that the Sin is not more heinous to burn a Church, than to break open another House.

IX. That they maintain'd, the Magistrate ought not to condemn anyone to Death, and they who do so sin mortally: and that they forg'd this Error, that they might escape the hands of the Judges, and remain unpunish'd.

X. That a Layman being in a State of Grace, hath more Authority than the Prince that lives in mortal Sin.

XI. That with the *Manichees*, they maintain'd two Principles, one the good God, the Creator of Good; and one Evil, the Devil, the Creator of Evil.

XII. That whatsoever is done with a good Intention is good, and that every one shall be saved through what he doth with the said good Intention.

XIII. That it is a meritorious Work, to destroy and persecute the *Romish* Priests, and Prelates and their Subjects. And that they may without Sin endamage them in their Persons and Goods, and retain the Tythes without Scruple of Conscience.

[*To be continued.*]

Note, There is a neat small Pocket *New Testament* (Price 1s. 6d.) to be sold by the Printer of this Paper.

Where may be had, *The Christian's Magazine*: Containing a curious Collection of Hymns and Divine Poems, together with divers other curious Papers, both pleasant and Profitable: adorn'd with Copper Plates. Price bound 2s.

Some more of Bp Beveridges, Thoughts (God willing) are to be inserted next week.

Numb. 12.

The *CHRISTIAN's AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE Gospel *BOTH* AT HOME AND ABROAD, &c. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES* AND *ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE *TRUTH OF THE GOSPEL* FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

Dear Friend Lewis, Dec. 1, 1740.

I Wou'd advise you to give your Friends and Readers; a Caution against Lying. I humbly hope such a Caution would not at this time be in vain. I am sorry it is so needful. In so doing you will oblige,
Your Constant Reader,
And Humble Servant,
 N. S.

Many are the Penny-post Letters I have receiv'd since I first began to print this Paper, some with a Name sign'd; some with only two Letters (as this) and others with neither Name nor Letters. Insomuch that I know not from whence or from whom many of my Letters came: However; this I think it my Business to take particular Notice of, because it directly tallies with my Judgment. Tho' perhaps I shou'd not have thought of it if I had not been thus reminded. Sure, thought I, (at first) there is no Occasion to dissuade my Readers from such a Vice, so contrary to God, and so agreeable to the Nature of the Devil! But when I had seriously consider'd the Matter, I, with my unknown Correspondent, thought it highly necessary. Therefore, by God's Leave, I shall begin with his most holy Word.

Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill? the Answer is, He that walketh uprightly, and worketh Righteousness, and

speaketh the Truth in his Heart.—He that backbiteth not with his Tongue, nor doeth evil to his neigh-

bour, nor taketh up a Reproach against his neighbour.—In whose Eyes a vile Person is contemned, &c. Psal. xv. 1, 2, 3, &c.

You plainly see, my Brethren, by the Word of Truth, who do abide in God's Tabernacle. In vain therefore, O thou *Predestinarian*, dost thou pretend to be Elected from all Eternity; if thou makest Lies on those whom thou dost not like. And also in vain, O thou *Perfectionist*, dost thou pretend to be like Jesus Christ, if thou delightest to say Things contrary to the Mind of HIM who is Truth itself. As for the *Still-Brethren* (as they are call'd) I hope better things of them for (whatever Errors they maintain) I think they are so far commendably *Still*; as not to *gossip and tattle* as some of us do. I am sorry to say these things, but much more so to find there is Occasion for so saying. Who are the Authors of the various false Reports that have been lately canvas'd about among us; I neither know nor care. But that such false Reports have been spread abroad, is well known to all the Brethren: Else how comes it to pass that several of our Clergy (Men exemplary in their Lives) shou'd be so scandaliz'd? which I care not in publick to mention particularly. However I need not be afraid to mention my own Cafe, *for poor insignificant I*, have not escaped the Tongue of the Slanderer: For it hath been, reported. *That I fell out with Mr. Wesley*; [this can easily be proved false]: And also, *That I am going to print a Book against him*; [this likewise (as I do not ask you to believe me) Time will best determine.]

Are

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Are there not too many Scoffers and Slanderers abroad in the World, who endeavour to lessen and ruin out Lord's Cause? why then should we lend them an helping Hand to destroy what our Ministers have been enabled by the Grace of God to build up? I am grieved to see these Proceedings, but cannot help it! *Let God arise, let all his enemies of scattered: Let them also that hate him flee before him*, Psal. lxxviii. 1. Do we read the holy Bible, and do we overlook or disregard the eighth Verse of the twenty-first Chapter of the *Revelations*, that *ALL, LIARS shall have their part in the Lake which burneth with fire and Brimstone?*

I wou'd be loth to judge too severely, for I do imagine that some of these false Rumours do arise through Mistake, and not of Malice; one Person has an Imagination of something comes into the Head, and from

some Expression makes Conjectures, which are conveyed, as such, to a second Person, and so on till these Conjectures come to be credited as real Truths. For this and the like Reasons, our Teachers advise us to say little, and meditate much; for much talking doth not only destroy and choke the good Seed, but also *Solomon* saith, *In the multitude of words there wanteth not sin*, Prov. x. 19. And if at any time you have any private Conversation with our Teachers, (particularly him that I heard this Morning) you may soon find by their Example that we ought not to let our Tongues run too fast, as too commonly they do, as we find to our sad Experience: *But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment*, Matt. xii. 36.

It is also very plain, that many have mistook, or at least mis-reported the Doctrine of *Christian Perfection*. [I fear Prejudice is at the Bottom of this.] They have run away with a Notion, as though they were taught *Personal Perfection*; and indeed, I, for some small Time believed this Report: But willing to be satisfy'd, I soon found out the Imposition. I would that none should take such Reports upon trust without enquiring, by hearing with their own Ears. Let us take care that we stop not short of the Glory of God. For my part, I do verily believe, that if I am not found perfect in the Perfection of Jesus Christ here, I

must never expect to enjoy his blessed Presence hereafter. If Corruption doth remain even in those that are regenerate, according to our Article; yet that is no Rule that we shou'd allow ourselves in this Corruption, but rather we shou'd, with *St. Paul*, *press toward the Mark, for the Prize of the high Calling of God in Christ Jesus*. It is a most dangerous Thing to stand still, and to rest satisfy'd with our present State of Religion. And this, I humbly suppose, is the Reason that our Ministers are for pushing us forward, that we may not halt, and dally away our time in dangerous Resting-places, and build our Expectations upon false Hopes. Verily our Enemy is vigilant and watchful, continually *going about like a roaring Lion, seeking whom he may devour*.

My Brethren, though we are not all of one Opinion in some Particulars, yet if we have that Christian Charity which is the brightest Ornament of the Followers of JESUS, we cannot think but there are some Sincere of every particular Party: Methinks that very Consideration shou'd induce us to lay aside all trifling Disputes, and join hand and heart in pulling down the strong-holds of Satan's Kingdom, which seem to be strongly

establish'd on the Earth: And we may assure ourselves that he will not lose it easily.

Some time ago I receiv'd a Letter from a Friend, to insert in my Paper, but the Handwriting being very bad, and the Spelling much worst, I laid it by, utterly despairing that I should ever be able to read it; but as the Lord hath been pleas'd to give me a loving Heart, he also hath so opened mine Eyes, (Glory be to his rich Mercy!) that I think I can now read it so as to be understood. I understand it came from a young Woman: And that she is a sincere one, the Contents, which are as follow, will plainly shew.

Mr. Lewis,

I Pray you insert this in your Paper, if you judge me faithful.

I am now to sympathize with you in the Death of the dear *Seward*, whose just Soul is wafted up in a holy Flame of Zeal for that, glorious Pillar of Truth, that awful Attribute of a holy God's righteous Dominion over a justly cursed and guilty World: At which let Rebel

but

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but redeemed Saints adore, but stout-hearted Sinners tremble!

But though I am thus taught to stand in awe of that God, whose Holiness can strike all Nature dumb; whose Mercies *have* pluck'd me, a fallen Rebel, out of the just Wrath, of this incensed Attribute by a Mediator's atoning blood and Satisfaction: So having obtained Mercy to *be* faithful, God forbid, I should differ with the dear Brethren, who are not led into it; no, my Brother, my Soul is much bowed down for the Coldness there is among them, Some cry the laborious *Wesley's* down for general Redemption, who ought rather to be commended for stemming the Tide against an unbelieving Generation; and the other past over as a Mistake at present. So again, some cry down the *Moravians* for Personal Perfection. I pray you, can those very People depend *every* Moment on fresh Succours from Christ, as their Teachers always insist on, and hold Perfection in themselves? No, my Brethren, there *are* Misunderstandings, and Satan makes his Advantage of us: In those People that Believe among them, dwells the Inhabitation of the Holy Spirit: They have their Hypocrites, and so have we. So, some cry down the dear *Whitefield* for a noisy Field Preacher, that great under Shepherd, and Champion in the Field of Battle, by whom God has wrought a greater Reformation, than

by any one Man in the Christian World; though I thus speak, he is a Fellow-Rebel; but his Robes are made white by the Blood of the Lamb. Some cry down the Dissenters for holding Predestination; but of many it may be justly said that they are as loose in their Principles as any; and others hold the Truth in Unrighteousness, and doubtless shall receive the greater Damnation. But in this, as in all other Churches of *Sardis*, there *are* a few Names that have not defil'd their Garments; they shall walk in Christ in white, for they are worthy. And I doubt not, when we are call'd to seal the Truth with Blood, but there will be found a few Names also in that Church of *Sardis*, the national Establishment, that shall be Witnesses to the Power and Truths of the Blessed Spirit, though now it's ridicul'd as Madness and Enthusiasm, by the Body of this People: A Language their

Fore-fathers wou'd have trembled at! who gave up their Lives to the Death, under the Aids and Supports of the Eternal Spirit they now ridicule. But he that now letteth will lett, until that which hindereth is taken out of the way, and then shall that Man of Sin be revealed, the Son of Perdition, whom the Lord will slay, and will destroy with the Brightness of his Coming. Therefore, my Brethren, seeing we look for these things, let us learn to be found of him in Peace. O, my Brethren, it is not, I am of *Paul*, I am of *Apollos*, or *Cephas*; this proves we are carnal. Is Christ divided? I know, no Difference in any of those, so he be a Christian in Heart. Indeed by our Divisions we seem as though we all pretended to Personal Perfection. I am perswaded, did we wait humbly on the Lord, it wou'd not be thus: For if any Man, of what Church soever, thinketh he knoweth ought he knoweth yet as he ought to know, Self-love is the Cause of all this, that each is puffed up one against another. My Brethren, the Sins of the Times are upon us! By these Divisions it appears that Judgment is begun at the House of God, and what will the End be? There is no *Sin* but our Land is, full of, *Sodom's* Sins not excepted; and for the Sins of Professors; they reach even to Heaven; the Pride of Professors, the Worldliness of their Hearts, their Strait-handedness in Christ's Cause, their Formality of Worship, some casting off Christ's Ministers, and ridiculing the Spirit-work in, and wrought by them, even to Demonstration, proves their Sin is the Sin of *Jews* against known Light, and every Day mock God with saying what they don't know, nor desire to know, that is, the Inspiration of the Holy Spirit: Other Denominations that know the Cause to be Christ's, and

rejoic'd in the Reformation, are found doing the Work of the Lord negligently, neither praying to the Lord to carry it on, nor returning him Thanks for the great Work; though some of these embrace and love the Truth, yet will Christ reprove for a slighting his Glory, and not setting their Shoulders to the Work, when the Enemy is preparing, and the Cloud is gathering, no one strengthens the Hands of the Reformers, nor comforts the feeble Knees, (sure our Eyes are greatly dim!), but take: Offence

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at the Weakness of the Brethren. But blessed are they that continue with Christ in his Temptations in his Members: But notwithstanding; tho' the Lord will reprove his Churches, yet, blessed be his holy Name, he will preserve himself a Church without Spot or Wrinkle: He will come down as in the Days of old, in his Strength, as Lord of Hosts, and will fight for Mount Zion, and for the Hill thereof; for the Lamb on Mount Zion is King over all the Earth; and blessed are they that wait their Lord's appearing in what ever Providence it be; we need not fear what Man can do unto us, tho' the Pillars of the Earth tremble, we are hid in the Rock Christ. Let them kill the Body: they'll kindly send us to that Land where the dear *Seward's* gone before; where all Disputes are ceas'd: O may they cease below. May JESUS fill our Souls with Love: Thence every Blessing flows:

From an unworthy Servant in the Dear, JESUS,

UNKNOWN.

P. S. Nothing less than this Love will stand us in stead when God makes Inquisition for Sin: an Oneness with Christ: Nothing less than this Faith will overcome the Rage of poor unhappy Men, and the Powers of Hell: Let this be the Touch-stone, and all Strife will cease. Then shall we love Saints, and pity Sinners, our Brethren in the Fall. *Amen, LORD JESUS.*

Who it was that writ this I know not, however I return hearty Thanks (first to God, and secondly to the Writer) for the same.

You may observe, it is exactly agreeable to the Sentiments which the Lord hath put into mine own soul. And indeed, if I had known the Contents of it before, my dear Brethren shou'd not have been so long without it. If I have committed any Blunder in the printing thereof (for the Language was somewhat broken, and I was oblig'd to add a word here, and there to make it intelligible)

I say, if I have committed any Error, let the Author be so kind as to let me know by a Line or two, and I'll rectify the Mistake in some future Paper.

If this Epistle shall be bless'd to the promoting of Unity (as I pray God it may) not unto us, O Lord, not, unto us, miserable Worms, not unto any Creature, but unto

thy Blessed Name alone, be All the Glory! For this, O God, and for this alone, may we all earnestly and meekly contend. May all Self be entirely pull'd down, and destroy'd in our Souls: May we all (according to the excellent Enthusiasm of our Communion Service) ever live in God, and God in us. May we so know and feel our miserable State by Nature, that we may be oblig'd to give All the Glory of our Salvation to the LORD OUR RIGHTEOUSNESS.

For this Faith, and the Honour of God, may we not only gladly suffer the Loss of our little All in this Life, but also (if it be thy blessed Will) O Lord, do Thou enable us to give our Bodies to be burned to Ashes, rather than suffer us to give one glimpse of thy Glory to another.

O THOU who canst not deny thy Love to those who desire it, create in all our Hearts such Desires as it shall please Thee to fulfil in our Souls. Amen.

My Brethren, I have not now room to insert that which I promis'd last week of Bishop Beveridge, but intend to do it the first Opportunity.

I am inform'd that the Rev. Mr. Whitefield has been very sick at Georgia, but is recover'd, and is getting fresh Strength apace. He intends (God willing) to be with us in England the Beginning of the Spring. May the Lord prosper his Voyage.

Just publish'd, a curious Hymn on the Seventh Chapter of the Revelations. Written by Mr. Joseph Humphreys. Price One Half-penny; and may be had of the Person who fills theft Papers.

Note, There is a neat small Pocket New Testament (Price 1s. 6d.) to be fold by the Printer of this Paper.

Where may be had, The Christian's Magazine: Containing a curious Collection of Hymns and Divine Poems, together with divers other curious Papers, both pleasant and Profitable: adorn'd with Copper Plates. Price bound 2s.

Where also may be had, The Homilies of the Church of England. Price bound 5s.

Likewise Two Treatises, 1. On Justification by Faith alone; and, 2. On the Sinfulness of Man's natural Will before Justification. Written by

Dr. *Barnes*. To which is prefix'd, a Preface, by the Rev. Mr. *John Wesley*.
Price 6*d*.

Numb. 13.

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Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

A Copy of Verses on the Rev. Mr. Whitefield's Preaching; taken out of the South-Carolina Gazette, Dated July 25, 1740.

SIR,

Please to insert the following Lines in your next Paper, which will, no doubt, oblige many of your Readers, as well as

Yours, &c.

T. Z.

WHilst th' *Arian* Preacher CHRIST his God denies,

Nor owns his Death the World's great Sacrifice;
Holds humane Race, in the first State intire,
Not fall'n, not Objects of th' Almighty's Ire;
Shews Duty small and trifling on his Plan,
God not offended, nor Offender Man;
Paints ever smiling, all indulgent Heav'n,
And makes our Path to Glory short and ev'n;
What fancy'd Charms in such Discourses meet!
How strong the Reas'ner, th' Eloquence how sweet!
When WHITEFIELD faithful to his Master's Cause,
Preaches sublimer Truths and stricter Laws;
In high Perfection makes the Gospel shine,

Its Myst'ries sacred, Morals all divine;
Tells how depriv'd from Good, and to what fall
Of ill degraded wretched Mortals all:

In earthly Objects how they seek for Rest,
'Till mighty Grace descending from above,
Their Will new forms, and kindles new their Love,
Bids the free Soul to Heav'n ascend from Earth;
And triumph in her new celestial Birth:
Such Truths when, *Whitefield's* fearless Tongue reveals,
Nor Man's laps'd State from sinful Man conceals:
'What monstrous Doctrines!' cry the worldly wise,
'And who but must deride them; and despise?
'No Words for such a Preacher are too bad,
'*Enthusiast, Babblers, and a Fool run mad.*'

'Tis thus that Doctrines, as they please, or grate,
Meet with Applause or Censure, Love or Hate:
And hence proceeds that *Whitfield's* heav'nly Strains
The humble Heart admires, the proud disdains;
Their Guilt, that but the *Poor in Spirit*
Their Bondage feel, and for Redemption cry,
Thee, dear Redeemer, welcome to their Breast,
Firm *Faith* embraces, and their Soul's at Rest.

Extracts

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Extracts from the Rev. Mr. Whitefield's last Journal: with some small Remarks, serious Reflections, and Observations; which will be distinguish'd by a different Character, and fixed between such Marks as these, [].

Charles-town. Friday, March 14.

ARrived last Night at *Charles-town*, being called there to see my Brother who lately came from *England*, and brought me a Packet of Letters from my dear Friends.—Blessed be God! his Work goes on amongst them!—Waited on the Commissary, with my Brother and other Companions, but met with a cool Reception.—After I had been there a little while, I told him that I was informed that he had some Questions to propose to me, and that I was now come to give him all the Satisfaction

I could in answering them.—Upon this I immediately perceived Passion begin to arise in his Heart;—[*A carnal and diabolical Heart is sometimes much disturbed at the Meekness and Gentleness of Christianity in those against whom such a carnal Mind is deeply and unreasonably prejudic'd.*]—Yes, Sir, says he, I have several Questions to put to you.—But, added he, you are got above us, or something to that Purpose.—Then he charg'd me with Enthusiasm and Pride, for speaking against the generality of the Clergy, and desired I would make my Charge good.—I told him, I thought I had already: but as yet I had scarce been with them.—He then asked me wherein the Clergy were so much to blame?—I answered, they did not preach up Justification by Faith alone: And upon talking with the Commissary, I found he was as ignorant of it as any of the rest.—[*No Doubt of it!—And I do verily believe that it is nothing but Pride and Ignorance that prejudices both Ministers and People against the Truth.*]—He then sneer'd me with telling me of my Modesty, expressed in my Letter to the Bishop of Gloucester—[*Any thing, I suppose, rather than make a further Discovery of his Ignorance of his own Church-Doctrine of Justification. Like an artificial Disputer, who being closely pinch'd with an Argument, cunningly and slyly (and it may be, imperceptibly) flies off to something else.*]—Charg'd me with breaking the Canons and Ordination Vow:

[*See how this blind guide strains at a Gnat! But who breaks his Ordination Oath, in attesting the Truth of the Articles and Homilies, and then either totally neglect them, or preach absolutely against 'em? Sure such Novices, who eat the Bread of the Church; ought to return home to her primitive Doctrine; or else the Church shou'd be new modell'd according to their new Fancies; which last God forbid: May the Truth of God remain and abound in the Church of England, maugre all the Whims of capricious worldlings.*] And notwithstanding I told him I was ordained by Letters Dismissory from the Bishop of London, yet in a great Rage he told me, if I preached in any public Church in that Province, he would suspend me.—[*I pray you, how much is this (Beginning of Troubles) better than Popish Persecution?*]—I replied, I shall regard that as much as I would a Pope's Bull. [*Well said, thou bold Champion if the God of Heaven! Fear not the Faces of Men.*]—But, Sir, said I, why should you be offended at my speaking against the generality of the Clergy; for I always spoke worthily of you?—[*He thinks it his bounden Duty, as an Ambassador of Christ, to preach against False Doctrine, and speak against Vice where ever he finds it; or else he cou'd not be faithful to his great Trust. He is zealous of his Master's Honour, and careful of the Souls redeemed*

by his precious Blood.]—I might be as well offended, added my Brother, at your saying, the generality of People were notorious Sinners; and I might come and accuse you for speaking evil of me, because I was one of the People.—I further added, Sir, you did not behave thus when I was with you last.—No, says he, you did not speak against the Clergy, or some such thing. [*You may observe, that the Commissary is as jealous of the Honour of the Clergy as Mr. Whitefield can be of the Honour of God. The worst of Idolatry to worship Self! And who is not (more or less) guilty of this? My own Mouth is stopped, and am become guilty before God!*]—Because, replied I, more Light has been given me since that Time.—But, Sir, said I, if you will make an Application to yourself, be pleased to let me ask you one Question.—‘Have you deliver’d your Soul by exclaiming against the Assemblies and Balls here?—What, Sir, says he, must you come to catechise

me?

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me? [*indeed this was enough to stir up all the diabolical Nature at once, and make a Man appear, as we are all by Nature, Fallen Spirits: Glory be to God! I see it and feel it, and by Happy and Blessed Experience Know the Remedy!*]—No, says he, I have not exclaimed against them; I think there is no Harm in them. [*Ha, poor gentleman! Doth not such a Minister require the Pity and Prayers of all Christian People? Like to like, such Faith, such Fruits!*]—Then, Sir, said I, I shall think it my Duty to exclaim against you.—[*Shall the Man be dismay’d that hath his Courage from God? This is no Mark of a pusyanimous Coward; this is no Badge of an Hireling Shepherd. In the Strength of the Most High he goes on, conquering, and to conquer!*]—Then, Sir, replied he in a great Rage, Get you out of my House. [*The best Argument that could be made to get rid of a modest Christian Gentleman.*]—I made my Bow, and with my Friends took my Leave, pitying the Commissary, who I really thought was most noble than to give such Treatment. [*Certainly nothing less than being deliver’d over unto Satan could carry a gentleman out into such extravagant Railings against (not only a Gentleman, but also) a true Minister of Jesus Christ.*]

Tuesday, April 5. Went to the Commissary’s House again, who was not at home: but afterwards speaking to him in the Street, he soon told me that he could lend me his Church no more, because I had not treated the Bishop of London well in my Answer to his late Pastoral Letter; [*That Pastoral Letter, and the Answer thereto, hath been publick enough in London, whereby every one might have seen how the Bishop understood the Nature of*

Christian or Justifying-Faith. His Lordship knowing that the 39 Articles did not stand in the Church for nothing, charged his Clergy so to explain the Nature of Justification by Faith alone, according to the 11th Article, as to leave no doubt upon their Peoples Minds, whether good works are a necessary Condition of their being justify'd in the Sight of GOD. This most monstrous Absurdity, and Contradiction in Terms, Mr. Whitefield detected; and this is all that I know of, wherein he is said to use his Lordship ill. But Bishop-worshippers, and Preferment-hunters will sometimes make Mountains of Mole-hills. 'Tis a wonder this Blunder was not laid upon the poor Printer, by saying that he, through Mistake, did

put the word Condition, instead of the word Consequence.] and also had misquoted and misrepresented Archbishop Tillotson, in a Letter published in the last Week's Gazette. I told him, he had best shew that in Publick.—He replied, the Printers would not publish any thing for them, and that the Press was shut up against them. I answered, it was without my Knowledge. Upon this we parted.

Saturday, April 19. Was much engaged in giving Answers, and praying with divers that applied to me under deep Convictions of their damnable Condition by Nature. [*When will their dry Husks of dead Morality produce the like Convictions? And yet the Doctrine, by the means of which these Convictions are wrought, is traduc'd by the Commissary, as though it hinder'd the Conversion of the Heathen.*] Preached Morning and Evening to 7 or 8000 People each time; and it much rejoiced my Heart to see with what Order and Devotion they constantly attend.—Scoffers seem to be at a stand what to say. They mutter in Coffee-houses, give a Curse, drink a Bowl of Punch, and then cry out against me for not Preaching more Morality. Poor Men! Where is the Morality they so much boast of? If GOD judges them, as he certainly will do, by their Morality, on which they so much rely; out of their own Mouths will he condemn them. Their Morality, falsely so called, will prove their Damnation. They say, but do not! And how can they, since they are ignorant of a living Faith in JESUS CHRIST; which alone can enable us to do any thing acceptable in the sight of GOD.—from such profane Moralists may I turn away. My Soul, come not nigh their Dwellings. Mine Honour, be not thou united unto them.

Sunday, April 20. Preached this Morning at seven o' clock with much clearness and Freedom, to about 10,000 People, and collected 110*l.* Sterling for my poor Orphans. The People threw in their Mites willingly;

and thereby reminded me much of what GOD had done for me at *Moorfields* and *Kennington-Common*, when I was last in *England*. Went to Church Morning and Evening; and heard the Commissary preach a Sermon upon *Justification by Works*, from *James ii. 18.*— Many People seeing me go in, followed,

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and Numbers of them told me afterwards, the Commissary (tho' undesignedly) had confirmed them more and more in the Truths which I had delivered. In the Evening I preached from the same Words to about 15,000 People, and confuted the false Doctrines and many fundamental Errors contained in the Commissary's Discourse. For he all along took Faith to be only an Assent to the Truths of the Gospel. He said, *St. Paul* and *St. James* spoke of the same Kind of Justification. That Works mentioned by *St. Paul* were only Works of the Ceremonial Law. That the Doctrine of an imputed Righteousness had done much harm, and hindered the Conversion of the Heathens. [*This is giving more Honour (tho' undesignedly) to Mr. Whitefield than he desires to receive: For, if this Doctrine hindered the Conversion of the Heathens, how is it that Mr. Whitefield now by the Preaching this very Doctrine hath been the Means of converting such great Numbers? The Work that hath been done in our own Land as well as in their Land, is self-evident. The Commissary doth in effect say, that this Doctrine preached by another, hindered the Conversion of the Heathens; he can mean no otherwise, if he means any thing; for he (as well as others) hath plainly seen that this from Mr. Whitefield hath much forwarded the Conversion of the Heathens. What is Mr. Whitefield more than another Minister? Or why shou'd he build up with the same Doctrine with which another wou'd destroy? Or rather, how comes the Commissary (who must be suppos'd by his Office and Profession to be a Gentleman, and a man of Sense and Learning) to be guilty of such an absurd, nonsensical; self-contradicting Assertion.*] That we were to be justified by our Works at the last Day, and consequently were to be justified in the same Manner now.—[*Thanks be to God, who hath deliver'd us from such Ignorance and Blindness! O may he extend his Goodness to every Corner of the World, that the Earth, may be filled with the Knowledge of the Lord, as the Waters cover the Sea.*]—To all these Things I endeavoured to answer distinctly; and was obliged, in the Conclusion of my Discourse, to tell the People, since CHRIST was not preached in the Church, they might go hear him preached where, they could. [*If we are starv'd out of one Place, we must seek*

Food in another. It rejoices my Soul to set some of all manner of Professions embrace the truth of the Blessed Gospel.

This is to give Notice.

THat Sister BETTY ANGUS (a Member of the Rev. Mr. WESLEY's Society) living at Mr. Dove's in *Westmorland Court, Bartholomerw-Close.*

Sells all Sorts of Hollands for Shirts and Aprons; also all sorts of Handkerchiefs. Likewise makes Shirts and Stocks for the Brethren, at Reasonable Rates.

Also I give Notice,

THat Brother JACOB HUMPHREYS (Member of the same Society,) Watch and Clock-maker, living at the sign of the Dial, next the *Blue Anchor in Bunhill-Row,* Makes, Sells, and Cleans Clocks and Watches, at Reasonable Rates.

Note, I shall be willing to advertise for any Brother or Sister, in this Paper, *gratis;* for I wou'd they should assist one another: For if you do but begin to be in earnest about Religion, you will soon find the Frowns of an ill-natur'd World. And some have lost their Bread for Conscience-sake.

The Apology of the Waldenses against the foregoing Calumnies.

Among other things (say they) they publish like angry and barking Curs, that it is a Law, and common among us to say; *Prostitute thyself,* whereby Men obey the vilest Part of their Body more than God, who hath forbid it. The foolish Woman doth not only destroy the Happiness of her Husband, but her own too. He who addicts himself to this Vice, doth not keep Faith with any one: From whence it came to pass, that *David* caus'd his faithful Servant to be slain, that he might enjoy his Wife. *Amnon* defiled his Sister *Tamar.* This Vice consumes the Estates of many, as it is said of the Prodigal Son, who wasted his Substance in Riotous living. *Balaam* made Choice of this Vice, to provoke the Children of *Israel* to sin, which was the Occasion of the Death of 24,000 Persons. This Sin was the Occasion of *Samson's* losing his Sight: It perverted *Solomon,* and many have perish'd thro' the Beauty of a Woman. The Remedies for this Sin are *Fasting, Prayer,* and keeping at a Distance from

it. For other Vices, may be subdued by fighting; but this we conquer by Flight, witness *Joseph*. We must then pray to the Lord daily, that he would remove far from us the Sin of Lasciviousness, and grant us the Gifts of Understanding and Chastity.

[To be continued:]

Numb. 14.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE Gospel BOTH AT HOME AND ABROAD, &c. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES* AND *ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE *TRUTH OF THE GOSPEL* FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

A Letter from Mr. Joseph Humphreys, to the Religious Society belonging to Deptford and Greenwich; containing an Account of the Work of God there, and some particular Things by way of Advice.

Dated from Windmill-Hill, Dec. 16, 1740.

My dearly beloved Friends,

IT is now about a Year and half ago, since God was pleas'd to give you a loud Call from Heaven, by the public Ministry of his dear Servant, the Rev. Mr. *Whitefield*. There was then a general moving of the Spirit of God upon your Souls. You were often melted down under the Word:; You began then to be convinced, that there was something more in Religion than you had ever apprehended before. You began to feel the Powers of the World to come, and to be at times in exceeding Raptures of Joy, arising from the gracious Invitations and Drawings of the Lord, and the sweet Motions of his Holy and Blessed Spirit upon your Souls.

At that Time you appear'd in general to be a People awakened to good Desires, willing to be instructed in the way of God more perfectly, and enquiring your way to *Zion*, with your Faces thitherwards: Or in other Words, you seem'd to be a People made ready and prepared for the Lord.

Many of you may remember that at this Time I was in a private Academy at *Deptford*, educating for the work of the Ministry. That Text,

Heb. x. 24,25. run almost continually in my Mind. Let us consider one another to provoke unto love,

and to good works: not forsaking the assembling of ourselves together, as the manner, of some is; but exhorting one another, and so much the more as we see the day approaching. Again, it was much impress'd upon my Mind, that as we were now warm with the Love of God, so we ought by all Means to endeavour to keep ourselves in a continued warmth and fervour of Mind: and to build one another up on our most holy Faith, Jude 20, 21. exhorting one another daily, lest any of us should fall back, being hardened through the Deceitfulness of Sin, Heb. iii. 13.

For my own part, about this time, I had such wonderful Flowings-in of Joy, and such an overwhelming Sense of God's Love, that I thought all Hardships and Sufferings were nothing, so that I might but win Christ myself, and be a Means, under God, of drawing others to taste and feel the same that I felt. I dreaded nothing more than falling back myself: and I had a continual godly Jealousy over others, and a great Fear and Concern upon my Mind, lest they also should fall back, and grow lukewarm.

For this Reason, I thought it proper to advise with Mr. *Whitefield*, and our dear Brother, Mr. *Seward*, now deceas'd, concerning erecting a small Religious Society at *Deptford*, for to sing and pray together, and exhort and comfort one another, after their Departure. They approv'd of the Design.—I also propos'd it to some of my fellow-pupils, who at first fell in with it, but afterwards declin'd it. I remember Mr. *Whitefield* ex-

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horted several of us, that as we were design'd to be Ministers, so it was our Duty to be active, and bestir ourselves for the Glory of God, and even now so engage ourselves privately in those Offices, which afterwards, our publick Ministry would call us, to. And indeed there seem'd to be a Flame of Zeal kindling among us, which I was in hopes would not have been soon quench'd. But, alas, I am afraid it was quickly allay'd by the Fear of Superiors! I heartily pray God that it may break out again, and that they may never be entangled with that Fear of Man, which always bringeth a Snare.

I found now that if anything was done towards the carrying on of the Work of God upon each other's Souls, Providence pointed at *Me* particularly to bestir myself in it. And indeed this was so continually impress'd upon my Mind, that I thought I should exceedingly wound my Conscience, if I drop'd the Design.—Some of you, my Friends, may remember that all that was propos'd at first, was for a few of us, that were lately stirr'd up by Mr. WHITEFIELD's Ministry, to assemble ourselves together once a Week, in order to sing and pray together, and relate our Experiences to each other, for our mutual Edification. But this was soon blaz'd abroad: and current Report had, cut out my Work for me, before ever I had in myself determin'd upon any such thing, namely, that one of Dr. T——'s Pupils was going to *Expound* to a Religious Society. Upon this Report, there were some distant Hints given me, that if I proceeded any further, I should certainly be expell'd the Academy. I began to have some inward Trials, concerning this: and one Evening in particular I was very sorely oppress'd, upon two or three of my Fellow-pupils seriously persuading me to consider what I was about, and to lay the Matter down before I went too far. My reply was, that if I did lay it down, very likely I might have Rest and Ease with regard to my temporal En-joyment, but I was afraid I should have an uneasy and troubled Conscience: whereas if I did not lay it down, but went on with it, I believ'd I should have a quiet and an easy Mind, tho' I expected to enjoy no more Rest or Ease in this World. And indeed, from that Evening to the

very end of my Life, I neither have had, nor expect, nor desire to have any Resting-place here below: but only to be a Stranger and a Pilgrim on Earth, and to seek a City which hath Foundations, whose Builder and whose Maker is God.

[*To be continued.*]

I doubt not but this Paper will both edify and please all the Brethren. And I do promise them that by the Grace of God, I shall spare no Pains in endeavouring to promote both their temporal and eternal Interest. If any Man hath ever spoke against me, if any Man hath injur'd my Character on account of my Doctrine, only let me know what he is, and where he lives, and I'll be reveng'd on him, by plainly proving that I love him as myself. And it shall not be done in word only, but also (by the Grace of God) in Deed and in Truth.

I shall not now give you much of my own Thoughts; but shall rather recommend to your serious Perusal, the Death and Sufferings of that Noble Martyr Dr. Taylor, Minister of Hadley, in the Reign of Queen Mary, 1555: which is as follows.

THE Night after Dr. *Taylor* was degraded, his Wife and Child were admitted to sup with him; and at their coming in they kneeled down and pray'd, saying the *Litany*. After Supper, walking up and down, he gave God Thanks for his Grace, that he had so called him, and given him Strength to abide by his Word: and, turning to his Child,

“My dear Son; saith he, Almighty God bids thee, and give thee his Holy Spirit, to be a true Servant of Christ, to learn his Word, and constantly to stand by his Truth all thy Life long. And, my Son, see that thou fear God always. Flee from all Sin and wicked living: be virtuous, serve God with daily Prayer, and apply thy Book. In any wise see that thou be obedient to thy Mother, love her and serve her: be ruled by her now in thy Youth, and follow her good Counsel in all things. Beware of lewd Company, of young Men that fear not God, but follow their lewd Lusts and vain Appetites. Fly from Whoredom, and hate all filthy living, remembering that I thy Father do die in the Defence of holy Marriage. Another Day, when God shall bless thee, love and cherish the poor People, and

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count that thy chief Riches is, to be rich in Alms: and when thy Mother is waxed old, forsake her not; but provide for her to thy Power, and see that she lack nothing: for so will God bless thee, and give thee long Life upon Earth and Prosperity: which I pray God to grant thee.”

Then turning to his wife, “My dear Wife, quoth he, continue steadfast in the Fear and Love of God; keep yourself undefiled from their popish Idolatries and Superstitions. I have been unto you a faithful Yoke-fellow, and so have you been unto me; for which I pray God to reward you, and doubt not, dear Wife, but God will reward it. Now the Time is come that I shall be taken from you, and you discharged of the wedlock Bond towards me: therefore I will give you my Counsel what I think expedient for you. You are yet a child-bearing woman, and therefore it will be most convenient for you to marry. For doubtless without so doing you will never be in a convenient Settlement for yourself and our

poor Children. Therefore as soon as God will provide it, marry with some honest faithful Man that feareth God. Doubt you not, God will provide an honest Husband for you, and he will be a merciful Father to your and my Children: whom I, pray you bring up in the Fear of God, and in Learning to the uttermost of your Power, and keep them from this *Romish* Idolatry."

When he had thus said, they with weeping Tears prayed together, and kissed one another: and he gave unto his Wife a Book of the Church-service, set out by King *Edward*, which he in the time of his Imprisonment daily used. And to his Son *Thomas* he gave a *Latin* Book containing the notable Sayings of the old Martyrs, gathered out of the ecclesiastical History; and in the end of the Book he wrote his Testament and last Farewel, as followeth.

I say to my wife and to my children; The Lord gave you unto me, and the Lord hath taken me from you, and you from me blessed be the Name of the Lord. God careth for Sparrows, and for the Hairs of our Heads. I have ever found him more faithful and favourable, than is any Father or Husband. Trust ye therefore in him by the Means of our dear Saviour Christ's Merits: Believe, love, fear, and obey him: Pray to him, for

he hath promised to help. Count me not dead, for I shall certainly live, and never die. I go before; and you shall follow after, to our long Home. I go to the rest of my Children, Susan, George, Ellen, Robert and Zachary: I have bequeathed you to the only Omnipotent.

I say to my dear Friends of Hadley, and to all others which have heard me preach; that I depart hence with a quiet Conscience, as touching my Doctrine; for which I pray you praise God with me. For, I have after my little Talent, declared to others those Lessons that I gathered out of God's Book, the blessed Bible. Therefore if I, or an Angel from Heaven should preach to you any other Gospel than that ye have received, God's great Curse upon that Preacher.

Beware for God's sake that ye deny not God, neither decline from the Word of Faith, lest God decline from you, and so ye do everlastingly perish. For God's sake beware of Popery, for tho' it appear to have in it Unity, yet the same is Vanity and Antichristianity, and not in Christ's Faith and Verity."

Beware of the Sin against the Holy Ghost, now after such a Light opened so plainly and simply, truly, thoroughly and generally to all England.

The Lord grant all Men his good and Holy Spirit, increase of his Wisdom, contemning the wicked World, hearty Desire to be with God and the heavenly

Company, thro' Jesus Christ our only Mediator, Advocate, Righteousness, Life, Sanctification, and Hope. Amen. Amen, Pray, pray.

Rowland Taylor departing hence in sure Hope, without all doubting of eternal Salvation, I thank my God my heavenly Father, thro' Jesus Christ my certain Saviour, Amen.

February 5, 1555.

“The Lord is my Light and my Salvation, whom then shall I fear? *Psalm xxvii. 1.*

“God is he that justifieth: who is he that can condemn? *Rom. viii. 33, 34.*”

“In thee, O Lord, have I trusted, let me never be confounded, *Ps. xxxi. 1.*”

On the next Morning, after that Dr. *Taylor* had supped with his wife in the *Compter* Prison, as is before expressed, the Sheriff of *London* and his Officers came at Two o' Clock in the Morning, and led him all in the Dark to the *Woolpack-Inn*

without

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without *Aldgate*. Dr. *Taylor's* poor wife suspecting that her dear Husband wou'd be carry'd away that Night (and she, poor Soul, willing to see the last of him) waited in the Cold all Night in *Aldgate* Church-Porch, with her two Children, the one named *Elizabeth*, of thirteen Years of Age (who being left without Father or Mother, Dr. *Taylor* had charitably brought up from three Years old,) the other named *Mary*, Dr. *Taylor's* own Daughter.

Now when the Sheriff and his Company came by *Aldgate* Church, *Elizabeth* cried saying, O my dear Father; Mother, mother, here is my Father led away. Then his Wife ran out, and said, *Rowland, Rowland*, where art thou? For it was a very dark Morning, that the one could not see the other. Dr. *Taylor* answered, Dear Wife, I am here; and stopped. The Sheriffs Men would not have let him stay: [*O what Brutishness is in our Nature!*] but the Sheriff said, Stay a little Masters, I pray you, and let him speak to his Wife. [*Almighty Power can soften the hardest Rock of Marble, and bring waters out of the Flint-stone.*] Then she came to him; and he took his Daughter *Mary* into his Arms; and he, his Wife, and *Elizabeth*, kneeled down and said the Lord's-Prayer. At which the Sheriff wept apace, and so did several others of the Company. [*A melting Tragedy indeed! Here is Trial of Faith! Read it without Tears if you can.*] After they had prayed, he

rose up and kissed his Wife, and shook her by the Hand, and said, Farewel, my dear Wife, be of good Comfort, for I am quiet, in my Conscience. God shall stir up a Father for my Children. And then he kissed his Daughter *Mary*, and said, God bless thee, and make thee his Servant: and kissing *Elizabeth*, he said, God, bless thee. I pray you all stand steadfast unto Christ & his Word, & keep you from Idolatry. Then said his Wife, God be with thee, dear *Rowland*, I will with God's Grace meet thee at *Hadley*. [*That was the Place whereof he was a faithful Minister.*]

[*To be continued.*]

My Brethren, I am resolv'd, and do promise, by the Grace of God, to continue these things faithfully till they are all finish'd, because they do not only edify, and entertain the Reader but I hope they will also be a

Means of preparing our Minds against a Time of Suffering, if it should please God to call us to it. Indeed, my Brethren, there is a dark Cloud gathering over our Heads; where it will break, or how it will fall God only knows: But this I have observ'd, that I never heard of the Truth of the Gospel being preach'd any where, but it was more or less, in some kind or other, persecuted. O may the Lord prepare our Hearts and Souls to suffer for his Name's sake. If we cannot bear a little Reproach for Him; if we cannot move out of our Beds, to hear his Word in a Morning, for fear of a little Cold, or are glad of any Pretence to indulge our Bodies, how dwelleth the Love of GOD in us? How should we behave if we were call'd to the fiery Trial?

This is to give Notice.

THAT Brother *John Wilde*, by Trade a Plumber (belonging to the Rev. Mr. WESLEY's Society) who lately kept a Chandler's Shop at *Islington*. but was oblig'd to remove for want of Trade, because he would not serve his customers on the Lord's-Day; that he now lives near the Foundry, and sells coffee, tea, sugar, and all Chandlery ware.

THE Exemplary Life of Monsieur De *Rentya* Nobleman of *France*, is now published by the Rev. Mr. *John Wesley*. Price 4*d*.

Note, I shall be willing to advertise for any Brother or Sister, in this Paper, *gratis*; for I wou'd they should assist one another: For if you do but begin to be in earnest about Religion, you will soon find the frowns

of an ill-natur'd World. And some have lost their Bread for Conscience-sake.

I have not room to put any of the Waldenses in this week, because it is more necessary I should express my thankfulness to GOD for his great Favours. I doubt not but all the Brethren will sympathize with me on this Account; for I do assure you that ever since I first began this Paper (instead of getting my Bread by printing it) I have lost about Five, Six, or Seven Shillings every week, which indeed I found exceeding heavy; however, as I thought the Design was of GOD, his great Goodness enabled me to go on in Faith, hoping that he would, in his due time, send me some Assurance, in one or another manner, as to his infinite Goodness and Wisdom should seem right: And behold, he hath raised our dear Brother HUMPHREYS for this very Purpose! a young Man, not only sound in the Faith, but also entirely unprejudic'd, and free from all needless Disputes and trifling Contentions.

Praise God, from whom all Blessings flow!

Numb. 15.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE GOSPEL *BOTH* AT HOME AND ABROAD, &c. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES* AND *ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE *TRUTH OF THE GOSPEL* FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

[*A Continuation of Mr. Humphreys's Letter.*]

On *Wednesday, August 8, 1739*, we first assembled ourselves together. Mr. *Seward* was with us. I expected to have seen not above twenty or thirty Persons. But there were, I believe, One hundred and fifty: or near two hundred. I was startled to see such a Number! My Heart fail'd me. I began to repent of what I had done, and to think within myself what a Fool I was, that I could not be still and quiet as the rest of my Fellow-pupils were, without thus exposing myself, and putting myself forward to take such an Encumbrance upon me. But this I soon found to be the Stirrings of Unbelief.

This Time, you may remember, we sung and pray'd together, and I read one of Mr. *Whitefield's* Sermons. When this was finish'd, it was my secret Purpose intirely to have dropt the Design: But, as it pleased God, Mr. *Seward* did now give publick Notice, that there was a Religious Society to be set on foot here, and that, for the carrying of it on I should meet them twice a Week, namely, on *Sundays* and *Wednesdays* in the Evening.—About this Time I had many Struggles in my Soul, which were very sore and oppressive: however through Grace I had Intervals of Joy and Comfort. So far as I had Light and Power, I committed my Way to God, and earnestly desired the Prayers of all my Friends. I found there was like to be great Opposition on all sides: for I had Fightings without, and Fears

within. But the Lord secretly upheld me.

One Evening in particular, after I had, as usual, read one of Mr. *Whitefield's* Sermons to you, my Heart was so enlarg'd, that I could not forbear giving you a Word of Exhortation, as the Spirit gave me Utterance. This kindled a mutual Flame of Love betwixt us. Your Tears and good Wishes abundantly evidenc'd that your Affections, were knit to me: And I am sure in Return, I had an earnest Longing after the Souls of you all.—However what I had done was told to my Benefactors, upon whose Foundation I was then at the Academy: at which they were displeas'd, and said, that I might as well preach or expound. For they said, that *Preaching*, and *Expounding*, and *Exhorting*, were all one; and that they were Offices which did not belong to me as yet, 'till I was a Minister regularly call'd. However they allow'd me a Quarter of a Year to consider of it, before they took any Measures to proceed against me. This, together with some other Tokens of God's favouring me, made my Way plain before me, at least for the present, that I ought to go on in what I had begun, and having set my Hand to the Plough, by no means to look back.

Every Time that we met, the Number of the Congregation increased. There were now usually about four hundred Hearers, and would have been many more had there been room to contain them: and near one hundred and fifty

Subscribers.

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Subscribers. So that my Call out among you seem'd to be clear: the Case being this. There were many of you willing to hear and receive the Word of Life; and no one to dispense it unto you faithfully, and as the Truth is in JESUS: Therefore I verily believ'd that I was inwardly mov'd by the HOLY GHOST to take the Care of your Souls, so far as to teach and instruct you according to my Ability; though I was no Clergyman, nor had as yet finish'd my Academical Studies. For I counted all my Learning, which before was Gain to me, as nothing but Loss for Christ: And even now, tho' I am thankful to God for what Measure of useful Literature I have, yet doubtless I count all such things but Loss, for the Excellency of the Knowledge at Christ Jesus my Lord, for whom I have suffered the Loss of all things, and do count them but dung that I may win Christ.

[*To be continued.*]

In last week's Paper, pag. 2, col. 1, line 4, for so read to.

[*Dr. Taylor continued.*]

And so he was led away to the *Woolpack*, and his Wife followed him. As soon as they came into the Inn, he was put into a Chamber, wherein he was kept with four Yeomen of the Guard, and the Sheriffs Men. The Doctor as soon as he came into the Chamber, fell down on his Knees, and gave himself wholly to Prayer. The Sheriff seeing the Doctor's Wife there, would in no wise grant her to speak any more with her Husband, but gently desired her to go to his House, and take it as her own, and promised her she should lack nothing; and sent two Officers to conduct her thither. Notwithstanding she desired to go to her Mother's, whither the Officers led her, and charged her Mother to keep her there till they came again.

The Doctor was kept in the Inn by the Sheriff and his Company till Eleven of the Clock; then he was put on Horseback, and delivered to the Sheriff of *Essex*.

Coming out of the Inn-Gates, he saw his faithful Servant *John Hull* standing at the Rails, with his own dear Son, (the Child who supped with him in the *Compter* the Night before). When the

Doctor saw them, he called to his Son, saying, Come hither, my Son *Thomas*. And *John Hull* lifted the Child up, and set him on the Horse before his Father: And his Father put off his Hat, and said to the People that stood by looking on him, Good People, this is mine own Son, begotten of my Body in lawful Matrimony. Then he lifted up his Eyes towards Heaven, and prayed for his Son, laid his Hat upon the Child's Head and blessed him, and then deliver'd him to *John Hull*, whom he took by the Hand and said, Farewel, *John Hull*, the faithfulest Servant that ever Man had. And so they rode forth, the Sheriff of *Essex*, with four Yeomen of the Guard, the Sheriffs Men leading him.

When they were come almost at *Burntwood*, one *Arthur Faysy*, a Man of *Hadley*, who had for some time before been a Servant to the Doctor, met with them, and he supposing his old Master to have been at Liberty, said, Master Doctor, I am glad to see you again at Liberty, and came to him, and took him by the hand, Soft, Sir, quoth the Sheriff, he is a Prisoner; what hast thou to do with him? I cry you mercy, said *Arthur*, I knew not so much; and I thought it no Offence to talk to a true Man. The Sheriff was very angry with this, and threatned to carry *Arthur* with him to Prison; notwithstanding he bid him get quickly out of the way, and so they rid forward to *Burntwood*: where they put upon the Doctor

a close Hood, with two Holes for his Eyes to look out at, and a Slit for his Mouth to breathe at. This they did that no Man should know him, and that he should speak to no-body. Which Practice they also used with others. Their Consciences told them that they led innocent Lambs to the Slaughter. Wherefore they feared lest the People should have heard them speak, or have seen them, they might have been much more strengthened by their pious Exhortations to stand steadfast in God's Word, and to fly the Superstitions and Idolatries of the Papacy.

All the Way Dr. *Taylor* was joyful and merry, as one that accounted himself going to a most pleasant Banquet or Marriage. He spake many notable things to the Sheriff and Yeomen of the Guard that conducted him, and often moved them

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to weep through his much earnest calling upon them to repent, and to amend their evil and wicked Living. Also oftentimes he caused them to wonder and rejoice, to see him so constant and steadfast, void of all fear, joyful in Heart, and glad to die. Of these Yeomen of the Guard, three used the Doctor friendly, but the fourth (whose Name was *Homes*) used him very *homely*, unkind and churlishly.

[*To be continued.*]

[*History of the Waldenses continued.*]

In answer to the second Scandal, *viz.* that they maintain'd, That a Man might leave his Wife when he pleas'd, they said, *That Matrimony is a Bond which none but Death can untie, unless it be for the Cause of Fornication, as our Lord Jesus Christ saith. And St. Paul, in 1 Cor. vii. saith, Let not the Wife depart from her Husband, nor the Husband put away his Wife.*

To the third Calumny, touching the Community of Goods and Wives: They reply'd concerning Marriage, *That it was ordained of God in Paradise, that it is a good Means against Adultery, and that it was the Saying of St. Paul, speaking thereof, Let every Man have his own Wife, and every Woman her own Husband. Also that the Husband ought to love his Wife, as Christ loves his Church, and that those who are married ought to live holily together with their Children in the Fear of God.*

As for Goods, every one hath possess'd his own at all Times, and in all Places. In *Dauphiny* when the Archbishops of *Ambrun*, *John* and *Rostan* pillag'd them of their Substance, When the Lord of *Argentiere* and *Montainar*; as also *Arroas de Bonne*, had dispossess'd the *Waldenses* dwelling in the Valley of *Frassimere* and *Argentiere* of their Goods: The Restitution

of each Estate was prosecuted by their particular Proprietors, from whom they had been taken away. The *Waldenses* of *Provence* do at this present demand of the Pope a Restoration of the Lands and Estates annexed to his Domain by Confiscation; every particular Person making Oath of their Parcels of Goods and Lands, which descended upon them time out of mind, from their Forefathers the *Waldenses*; they never having such Community among them, which might in any wise derogate from

that lawful Propriety which every one hath by right to his own Estate.
[*To be continued.*]

I understand some of my Readers are uneasy because I do not let them have more Letters from the Rev. Mr. Whitefield; but they know he is so far off that Letters cannot often come: And my Friends may assure themselves, that when ever I can procure a Letter, it shall be here inserted, as faithfully as I have done this following.

A Letter from the Rev. Mr. Whitefield, Dated from Boston, Oct. 10, 1740.

[[Not in Works]]

Dear Mr. M——,

Wonderful Things are doing here. The Letters I have sent will give you some Idea. Next *Monday* I set out for *Northampton*. At my Return from thence you may expect to hear from me again. If some Passages of the Letters were extracted, and inserted in the *Daily Advertiser*, it might comfort and rejoice God's People. I have seen a Letter sent by Brother *Gladman*. But have not yet receiv'd any from Brother *Seward*. The Lord's Name be praised; I desire to be kept dependant, and waiting upon my God, I think I have not enjoy'd a better State of Health than I do now since I have been in the Ministry. People come so fast under Convictions, that I have scarce Time to eat Bread. Friends therefore will excuse my not writing. Expect to hear from me again when I arrive at *New-York*. Dispose of the Books I have directed to you, among some of the Children of God. Send one to dear Mr. *Wesley*. O that the Lord may open his Eyes to see, and admire his Electing and Everlasting Love! That only is my Support. That causes me to rejoice continually. Ineffable Comforts are communicated to me daily. The Lord daily enlightens and inflames me, by the shedding his Love abroad in my Heart. I am on the Stretch from Morning to Night. God makes my Feet like Hart's Feet.

O my dear Friends, rejoice and sig. I shall not countenance the *Moravian* Errors. I shall bear my Testimony against them. Tho' I love their Persons, and I pray God may behave with all Love and Sweetness towards them, I could live with them myself, but cannot when I am entrusted with the
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Care of Souls. I should be always uneasy lest they shou'd be lead into Error. Hasten the Time, O God, when we shall be all of one Mind. *Dear* Mr. *M*—, pray for me. I led myself a poor Sinner, See Brother *L*—'s Letter. My next Journal will tell you of greater Things. I have not time to write it now, With much Difficulty you receive these Lines from

Your Affectionate Friend,

Brother, and Servant,

In the Dear JESUS,

G. W.

P. S. *Dear J. Syms* salutes you. I and all about me are so busy that we cannot get more Letters transcribed. Expect them the next Packet. Adieu. The Lord be with your dear Soul. Praise him for evermore.

This is directly the Rev. Mr. Whitefield's Letter: I have not alter'd, added, or diminish'd one Syllable of the same as it came to my Hands. I have the Copy by me to prove the Truth of what I here assert. The Reason of my speaking thus, is, because some of my very good Friends did imagine that I did forge Brother Howel Harris's Letter in my 5th Number: The Copy of that also, written with his own Hand, I have now by me.—I have made no Remarks upon this Letter. I thank God, I have done disputing. I only desire to be in the Case of holy Paul, when he says, I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: And the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved Me, and gave himself for Me. O my dear Brethren, I pray God this may be the Only Mark we all aim at. Then, my Brethren, we should serve God without Distraction: Then we shou'd take Pleasure in Afflictions, in Necessities, in Distresses, in Stripes, in Imprisonments, in Tumults, Labours, in Watchings, in Fastings. In short, if this be Perfection, the Lord grant us This. It is impossible to imagine the Happiness of such a State. We shou'd then be always upon the Stretch for God. We shou'd then be happy in his Service; and then we shou'd employ all our Time in Hearing and Keeping the Word of God: Our Spare time in Hearing, and all the rest in Keeping, by walking according to our holy

Vocation. O may we spend all our Time to the Glory of God! May we never indulge

this vile Body at the Expence of God's Favour. May we never be afraid of being (in Christ) Righteous over-much. I cou'd go on much farther (for my Heart is enlarged) but I have not room. I know that to the World all this is Nonsense. But you, Brethren, I hope will pray that we may all by Grace and Faith enter into this Rest prepared for the People of God, Amen, Lord JESUS, Amen,

This is to give Notice,

THat Sister *Betty Angus* (a Member of the Rev. Mr. *Wesleys* Society) living at Mr. *Dove's* in *Westmorland-Court, Bartholomew-close,* Sells Holland Shirts of all sorts, that come from *Holland* ready made; and Cambricks of all sorts, & *Irish* Cloth for Shirts; and makes them for the Brethren very cheap: And Hankerchiefs.

This Day is Publish'd, Price 4d.

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THAT I (the Printer of this Paper) have now neatly bound, proper for that Purpose, a beautifully small *New-Testament*, (being the best *Christmas-Box* or *Newyears-gift* that can be at this Time dispos'd of to young *Persons*) at the *Price* of 1s. 6d.

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When ever I trade with a Brother or Sister, I commonly give what they ask, for I conclude I shall not be impos'd upon. This Method, with just Dealing, wou'd prevent Lying, &c. &c.

Numb. 16.

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Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

[*The Conclusion of Mr. Humphreys's Letter.*]

At *Christmas*, 1739. I was expell'd the Academy. But I rejoic'd at this, choosing rather to suffer Affliction with the People of God, than to wound my own Conscience.

You are Witnesses how many sweet Opportunities we have enjoy'd together about this Time. I dwelt chiefly upon the Doctrine of Justification by Faith alone: shewing the Nature, Necessity, and Blessedness of it.

By degrees it pleas'd the Lord to enlighten me in the Doctrine of Sanctification also: so that I saw a great deal farther into the Nature of Holiness, than ever I had seen before. I saw the Promises of God with regard to a *new Heart*, to be very extensive. And being convinc'd of this myself, I laboured to convince you of it also.

Immediately upon this it was reported that I preached Perfection, which began to set many upon Reasoning, especially when they heard I had been led into that Doctrine by some Out-landish Men. Disputes also concerning Election began to arise.—Now hitherto I had purposely avoided all Controversy. Nay, I have constantly-labour'd to keep out all Disputes. And for this Reason chiefly have I now wrote this Letter unto you.

My Brethren, since this Work of God has been begun amongst us, there have been certain Disputes and vain Janglings crept in to the quenching of Love, and to the dividing of the Brethren, which

I think it my Duty to advice: and warn *You* against: knowing that they minister Questions, rather than godly edifying which is in Faith.

These Disputes have been chiefly about these three Things. 1. Perfection. 2. Predestination. 3. Stillness. The Scripture must be our Rule in each of these, to which we should do well humbly to give heed, without being wise above what is written.

1. Concerning Perfection: Instead of disputing about it, how happy would it be for every one to wait humbly for the Accomplishment of that Promise: *Ezek. 36. 25, &c.* Then will I sprinkle clean Water upon you, and you shall be clean: from *all your filthiness* and from *all your idols* will I cleanse you. A new Heart also will I give: you. &c. If upon Examination I find that I have any Filthiness, or any Idols in me, it must be insisted upon that I have nothing else to do, but to look for a thorough cleansing. So far I *have* receiv'd, and so far I *have not* receiv'd: what I have receiv'd *let* me be thankful for; and what I have not receiv'd, let me own that it is Unbelief which keeps me out of it. The Will of God is my Sanctification, in Soul, Body, and Spirit. So far as I want of this, so far I ought to be humbled as an Unbeliever. Our Perfection is, for Christ to live in us: when we cease from our own Works, and Christ does all in us. Christ *given for us*, is our Imputed Righteousness: Christ *formed in us*, is our Inherent Righteousness. In both these Senses Christ is

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the End of the Law for Righteousness. This is plain Doctrine. Here let us hold fast and cease from all carnal Reasonings. and Disputings about it.

2. With regard to Predestination. It is plain (1.) That if we hold that Doctrine, it is by no means a Proof that therefore we are Elect. (2.) Tho' we be ignorant of the Doctrine, 'tis no Proof that therefore we are Non-elect. (3.) *Disputing* about Election is never the way to make our own Calling and Election sure. (4.) If we may judge by Matter of Fact, 'tis hardly possible to hold with that Doctrine without making an Idol of it. (5.) The Scripture leaves it here. Whom God *foreknew*, *them* he predestinated. Here we should know it also. (6.) Our Saviour's Commission to his Ministers is; Preach the Gospel *to every Crrallt1't*: The Substance of the Gospel is; to tell every Creature in express Terms, *Christ died for you*: if you believe it with your Heart, you shall be saved; if not, you must perish. Unbelief alone condemns a Man; which could not be the Case, had not Christ tasted Death *for every Man*.—But 'tis objected. This is exalting Free-will, and not Free-grace. The Reply is easy: If any Man

believes in Christ, 'tis the Free-grace of God, and not his own natural Will, that inclines him to believe: For 'tis not *of him* that willeth, nor *of him* that runneth, but of God that sheweth Mercy. Every one that seeketh, shall find: but it is not *of him* that seeketh, but of God. So that all boasting is intirely excluded.—These few Hints may suffice to keep every one from disputing concerning the deep Things of God.

3. With regard to the Doctrine call'd Stillness, the very mentioning of it, will, I trust, be a sufficient Guard against spending one Hour in Controversy about it. For in this Doctrine you are taught to lay aside the Use of Prayer, singing, reading the Scriptures, and the Sacrament; and to be quite *Still*: And all this in order to find Christ. The great Medium here is to use the Ordinances without trusting upon them. 'Till we trust wholly upon Christ, we have certainly a Dependance upon something else. But supposing it be upon our Morality, we are not therefore to lay aside our Morality: Neither, supposing it be upon the

Ordinances, are we therefore to lay them aside.

My dearly beloved, I earnestly intreat of you all; to determine to know nothing but Jesus Christ, and him crucified: to watch continually over your own Hearts, and as fast as you find Corruption arising, to go with it directly to Christ. Let the wounded Lamb bear all your Sins away. And never rest 'till you are perfect and compleat in Christ.

Love all Men that differ from you. Bur never give way to endless Disputes. 'Tis enough if you know and feel that you are Sinners, and that JESUS was crucify'd for you.—Brethren, pray for me: that if it be the Will of God, I may be an Instrument to build you up in Faith and sound Doctrine; that so you may be a Crown of rejoicing to me in the Day of the Lord JESUS. This I wish, even your Perfection. May the God of Peace be with you, and preserve both you and me to the everlasting Kingdom of our Saviour JESUS CHRIST.

I am Your Servent

for JESU's Sake,

JOSEPH HUMPHREYS.

[Dr. Taylor continued.]

At *Chelmsford* the Sheriff of *Suffolk* met them, there to receive him, and to carry him forth into *Suffolk*. And being at Supper, the Sheriff of *Essex* very earnestly perswaded him to turn to the Popish Religion, thinking with fair Words to perswade him, and said, *Good Master Doctor, we are right sorry for you, considering what the Loss is of such a one as ye might*

be, if ye would: God hath given you great Learning and Wisdom, wherefore ye have been in great Favour and Reputation in Times past with the Council and highest of this Realm. Besides this, ye are a Man of goodly Personage, in your best Strength, and by Nature like to live many Years, and without doubt, ye should in Time to come be in a good Reputation as ever ye were, or rather better: for ye are well beloved of all Men, as well as your Vitues as for your Learning: And methinks it were great Pity you should cast away yourself willingly, and so come to such a painful and shameful Death. Ye should do much better to revoke your Opinions, and return to the Catholick Universal Church of Rome, acknowledge the Pope's Holiness to be the supream Head of the

Church,

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Church, and reconcile yourself to him. You may do well yet, if you will: Doubt it not but ye shall find Favour at the Queen's Hands. I and all these your Friends will be Suitors for you Pardon: which no doubt, ye shall obtain. This Counsel I give you, good Master Doctor, of a good Heart and good will towards you: and thereupon I drink to you, In like manner laid all the Yeomen of the Guard; upon that Condition, Mr. Doctor, we will all drink to you.

[The Doctor sat so patiently to hear all these fine Words, that they were in great Hopes he would recant; but observe what follows.]

When they had all drank to him, and the Cup was come to him, he staid a little, as one studying what Answer he might give. At last he thus answered and said, *Mr. Sheriff, and my Masters all, I thank you heartily for your good will; I have hearkened to your words, and marked well you Counsels. And to be plain with you, I do perceive that I have been deceived myself, and am likely to deceive a great many of Hadley of their Expectation. With that Word they all rejoiced. Yea, good Mr. Doctor, quoth the Sheriff, God's Blessing on your Heart: bold you there still. It is the comfortablest Word that we have heard you speak yet. What should you cast yourself away in vain? Play a wise Man's Part, and I dare warrant it, ye shall find Favour. Thus they rejoiced very much at the Word, and were very merry.*

At last, *Good Mr. Doctor, quoth the Sheriff, what meant ye by this, that ye say ye think you have been deceived yourself, and think ye shall deceive many one in Hadley? Would ye know my Meaning plainly, quoth he? Yea, quoth the Sheriff, good Mr. Doctor, tell it us plainly.*

Then said Dr. Taylor, *I will tell you how I have been deceived, and as I think I shall deceive a great many. I am, as you see, a Man that hath a very great Carcass, which I thought should have been buried in Hadley Church-yard, if I had died in my Bed, as I well hoped I should have done; but herein*

I see I was deceived: And there are a great number of worms in Hadley Churchyard, which should have had jolly Feeding upon this Carrion, which they have looked for many a Day. But now I know we be deceived, both I and they; for this Carcass must be burnt to Ashes, and so shall they lose their Bait and Feeding that they

looked to have had of it. When the Sheriff and his Company heard him say so, they were amazed, and looked at one another, marvelling at the Man's constant Mind, that thus without all Fear made but a Jest of the cruel Torment and Death now at Hand prepared for him. Thus was their Expectation clean disappointed.

[*To be continued.*]

[*History of the Waldenses continued.*]

The Fourth Calumny was concerning Baptism, which 'tis said they deny'd to little Infants: But from this Imputation they quit themselves as follows.

"Neither is the *time* or *place* appointed for those who must be baptiz'd: but Charity, and the Edification of the Church and Congregation, ought to be the Rule in this Matter, &c."

"Yet notwithstanding we bring our Children to be *Baptized*; which they ought to do to whom they are nearest related: As their Parents, or they whom God hath inspired with such a Charity."

It is true, that being for some hundreds of Years constrain'd to suffer their Children to be baptiz'd by the *Romish* Priests, they deferr'd the doing of it as long as possible, because they detested the human Inventions annexed to the Institution of that holy Sacrament! which they look'd upon as Pollutions of it. And by reason that their Pastors, being often in travels abroad for the service of their Churches, they could not have Baptism administer'd to their Children by their Ministry; they therefore kept them sometimes long without Baptism: upon which Delay the Priests have charged them with that Reproach. To which not only their Adversaries have given Credit, but many of those also who have approv'd of their Faith and Lives in all other Points.

[*To be continued.*]

I am desired to inform the Brethren,

That there is now in the Press, and speedily will be publish'd, A Discourse on Justification by the Imputation of Christ's Righteousness: shewing wherein Justification agrees with, and differs from Sanctification. Isa. lxiii. 3. I have

trodden the wine-press alone, &c.—Isa. xlvi. 12. Harken unto me, ye stout-hearted, that are far from Righteousness. &c.—By Roger Ball.

Boston,

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Boston, Monday Oct. 13. 1740. This Morning the Rev. Mr. *Whitefield* left this Place, after having preached in and about the Town, and as far as *York* for these three weeks last past: In all he has preached 48 times in Publick, besides expounding and exhorting in Private. Vast Bodies of People have crowded every where to hear him; great and remarkable, and we hope, saving Impressions have been on great Numbers. Upwards of 500*l.* sterling, in publick Contributions and private Benefactions have been collected for the Orphan-house in *Georgia*. Great Additions would in all Probability be made to it could he stay longer amongst us. To-day he set out for *Northampton*; from whence he purposes, God willing, to go to *Philadelphia* by Land, and there embark for *Georgia*. His Health seems perfectly restor'd; and in Spring he intends, God willing, to return to *England*.

My Brethren, Though we are saved entirely by the Merits of Christ alone, without the help of any of our Works, Merits, or Deservings: though the highest Perfection of inward or outward Holiness cannot in the least contribute towards our Salvation, or make amends for one single sinful Thought, yet we must remember this, That without Holiness no Man shall see the Lord, Heb. xii. 14. Examine yourselves, whether ye be in the Faith; prove your ownelves: know ye not your ownelves, how that Jesus Christ is in you, except ye be Reprobates, 2 Cor. xiii. 5. Now if any Man have not the Spirit of Christ he is none of his, Rom. viii. 9. I am the Lord your God: you shall therefore sanctify yourselves, and ye shall be holy: &c. Lev. xi. 44. What, know you not that your Body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? 1 Cor. vi. 19. This is the Word and Will of God. All these are the glorious Promises and Privileges of the Gospel; they cannot in the least, as I have said, contribute towards our Salvation, for our Sins are all forgiven before we have any Thought of perfecting Holiness in the Fear of God. That is no Christian Faith which doth not produce real Holiness of Heart and Life. Neither is the Righteousness of Christ imputed to us, unless it be also wrought in us; for he came not to save us In our Sins, but gave himself for us, that he might redeem us from

ALL Iniquity, and purify unto himself a peculiar People, zealous of good Works, *Tit. ii. 14. We appeal to the Law and to the Testimony for the Truth of this. The more Holy the more Happy; and God desires nothing more than our Happiness, or else he would never have purchas'd it with his Heart-Blood.*

This is to give Notice,

THAT I (the Printer of this Paper) do wont an Apprentice, provided he might be the Son of a Believer, or one that fears God, otherwise I had not be troubled with anyone.

SHORT-hand made Easy in all its various Rules, with Schemes upon the Tences and Alphabets. Entirely new design'd, both for Secrecy in Business and Quickness, in Writing. Written by WILLIAM MARSTIN, and sold at his House near the *Hare in Hoxton*, at so easy a Price as Two Shillings and Sixpence with a Preface of Instructions prefix'd.

This Day is Publish'd, Price 2d.

DAily Conversation with God, exemplified in the holy Life of GOOD ARMELLE, a poor ignorant Country Maid in *France*. Done out of *French*.

This Day is Publish'd, Price 4d.

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Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

TO MR. LEWIS.

Sir,

Please to insert this Letter (lately translated from the German) in your weekly Paper. I know it will be welcome to all Lovers of our dear Lord JESUS. I am

Your Friend and Brother
in CHRIST,
Orange-street, near
Redlion-Square,
5 Jan. 1740.

H. T——n.

A Letter of a pious Physician ay Hall, to his Christian Friends in Saxony.

JESUS the Love of the FATHER.

My dearest, and in our Saviour, intimately beloved Friends and Brethren!

I cannot forbear by this Copy of my secret Affections to assure you, my dearest Brethren, of the Remembrance of your Love, which is the more particularly dear to me, because you are the Salt of our native Country, and the Eye of our Body where you reside: Although it may be of little Service to you, when I say, I love you: Yet I cannot but

frankly confess, that I endeavour to establish the Law of my King in me, which obliges us to love one another. Thus you will permit me absent to embrace you with my Love, endeavouring by this Confession to raise and inflame a reciprocal Love in you towards me. Not as if I thought it a Gain to be beloved, but to fulfil the Command of our Lord. O Thou eternal Love! break through the most hidden and unsearchable Dwel-

ling of thy Kingdom, break through into our Souls, break through and melt our Hearts into the Unity of thy Spirit: Pour out the Spirit of Love upon us! Thou King of Love! Let us be anointed with this Royal Ointment into thy godly Nature, that the sweet Odour of this Balsam may extend itself thro' us and refresh many Brethren. For thy Name is Love, thy Kingdom is Love, all thy Works are Love, thy Decrees are Love, thy Law is Love,—and thou hast comprehended all in Love. O encompass us also with the same: O Love! be thou enflamed within us! For without Love we are without God, because God is Love. Without Love we are unprofitable; and if we had never so many Gifts and all Knowledge, and could search the Depth of all Divine Mysteries, and had not Love, we were but a sounding Brass, a tinkling Cymbal, a Shadow and lifeless Picture. Wherefore O thou fervent and flaming Spirit of Love! O infinite Mercy of God! vouchsafe us a pure and divine Spark of thy bright flaming Fire of Love! that the same Love which was so eminent amongst the Primitive Christians, may powerfully influence the Hearts of thy cold, frozen and half-dead Members. O do thou foment and make 'em pliable and lively again in Love. Let us rouse ourselves, my Brethren, and with all Diligence make a Search—after this heavenly Treasure of Spirit, which distinguishes the Christians from all other Nations; and sees 'em off as a sort of People which has something peculiar in

them.

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them. For Love is the Royal Robe of God's Children, the Wedding-garment at the heavenly Bride, the Ornament of the Virgins espoused to the Lamb, the proper and most infallible Character of Christians. This flaming Breath of the living God, this continually warbling Spirit of faithful Souls is not to be attained by any acme or deep Thoughts of human Reason, but is communicated to hungry and thirsty Souls by God's gracious Influence, which by the Practice and Works of Love is continually cherished, entertained, and augmented. If ever a great Fire

is to be kindled, a little Spark is struck at first by the Flint and Steel, and thus with Violence the Seed of Fire is produced, which the Tinder catching, easily produces the Flame at Jail, as soon as it reaches the Wood or Coals: This raises then a thick and troublesome Smoak, caused by the Impurity of the combustible Materials, 'till the Fire gets Strength, and sees all into a Flame, and consumes the troublesome Smoak.
[To be continued.]

[Dr. Taylor continued.]

And in this appeareth what was his Meditation in his chiefest Wealth and Prosperity; namely, that he should shortly die, and feed Worms in his Grave: which Meditation if all Bishops and spiritual Men had used, they had not for a little worldly glory forsaken the Word of God and Truth, which they in King *Edward's* Days had preached and set forth, nor yet, to maintain the Bishop of *Rome's* Authority, have committed so many to the Fire as they did.

[This is a strong Stroke upon us Pharisees, who reject or despise the Truth of the Gospel, because it is not agreeable to the corrupt Maxims of the World.— May the Lord turn our wicked Hearls!]

But let us return to Dr. *Taylor*, who at *Chelmsford* was delivered to the Sheriff of *Suffolk*; and by him conducted to *Hadley*, where he suffered. When they were come to *Lanham*, the Sheriff staid there two Days; and thither came to him a great Number of Gentlemen and Justices on great Horses, which all were appointed to aid the Sheriff. These Gentlemen laboured earnestly with Dr. *Taylor*, to reduce him co the *Romish* Religion, promi-

sing him his Pardon, which, said they, we have here for you. They promised him great Promotions, yea a Bishoprick, if he would take it: but all their Labour and flattering Words were in vain. For he had not built his House upon the Sand; in peril of falling at every Puff of Wind, but upon the sure and unmovable Rock Christ. Wherefore he abode constant and unmovable unto the End.

After two Days, the Sheriff and his Company led Dr. *Taylor* towards *Hadley*, he desired to alight off his Horse to make Water; which done, he leapt, and set a Frisk or twain, as Men commonly do in dancing. *Why Mr. Doctor*, quoth the Sheriff, *how do you now?* He answered, *Well, God be praised, good Mr. Sheriff. Never better, for now I know I am almost at home. I lack not past two Stiles to go over, and then I am even at my Father's House.—*

[O blessed Enthusiasm! to be so full of God as utterly to disregard the most acute Pain of the Body, or even Death itself in its most frightful Appearance, for the sake of God and a good Conscience!] But Mr. Sheriff (said the Doctor) shall we not go through Hadley? Yes, said the Sheriff, you shall go through Hadley. Then said the Doctor, O good Lord, I thank thee, I shall yet once e're I die see my flock, whom thou, Lard, knowest I have most heartily loved, and truly taught. Good Lord bless them, and keep them steadfast in thy Truth. [Behold, here is a Shepherd, imitating the Example of his blessed Master! He was more concern'd for his Flock, than he was about the burning of his Body, which was then just at hand. [To be continued.]

[History of the Waldenses continued.]

The fifth Scandal was, that they worshipp'd their Pastors; when the Truth is, they only honour'd them for their Work's sake, as the Word of God requires (*Luke* x. 16. 1 *Tim.* v. 17, 18, 19.) and as we also should honour those who truly bring us the *glad Tidings of great joy*, namely, Salvation to a lost and condemn'd World.

The sixth Calumny was, that they maintain'd it was never lawful to swear. To which they answer'd, That there were some Oaths lawful, tending to the Honour of God, and the Edification of

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their Neighbour, alledging *Heb.* vi. 16. *Deut.* vi. *Gen.* xxvi. xxxi.

The seventh Scandal was, to render them odious to the People, as if they had preferr'd the Peace with the *Turk* to the Enlargement of the Church and Kingdom of Christ; affirming the Pope was guilty of mortal Sin, when he sent *Croisado's* against the *Sarauns*.

For their Justification it is to be observ'd, that they never complain'd of the Enterprize of the War against the *Turks*, but that under Pretence thereof the Popes robb'd the Church of its Goods and Divine graces, deceiving the Ignorant with their Bulls and Benedictions, who too easily have received their Lies and Innovations, and bought them very dear. Moreover that they looked upon it as an hard thing, that the Pope had raised against them his *Croisada's* of Pilgrims, to persecute them as Hereticks, without hearing or convicting them of being such.

But they are not the only Persons who have blam'd the Avarice or vindictive Spirits of Popes in Point of *Croisada's*.

The eighth Calumny was; that they shewed no Reverence unto sacred Places; and that he doth not sin more grievously who burns a Church, than he who breaks open another house.

They answered, that neither the Place nor the Pulpit maketh a Man holy, and maintain'd that they are greatly mistaken who think the better of themselves because of the Dignity of the Place. For what was greater than Paradise, and what more pure than *Heaven*? and nevertheless Man was driven out of Paradise because he sinned there. And the Angels were expell'd from *Heaven*, that they might be an Ensamble to those who should come after, to teach them that it is not the Place, nor the grandeur and dignity thereof, but Innocency at Life, which makes a Man holy. [*Let us take care of Mistakes; Innocency of Life is an outward Sign of Holiness; but nothing less than the pure Spirit of refining Fire can make a Man holy. May we take care that we rob not God of his Honour, by attributing That to any thing else which is due to Him alone; for He is the sole Author and Cause of our Justification, Sanctification, and Redemption.*]

[*To be continued.*]

My Brethren, I have often thought on that most excellent Advice which our dear Brother Humphreys hath given us in the Conclusion of his Letter, viz. To watch continually over our own hearts, and as fast as we find Corruption arising, to go with it directly to Christ. O that this Advice was deeply imprinted in our Souls! when ever a sinful Thought darts into our Head, let us immediately apply to our dear Saviour, in this, or the like manner: Lord, here is the Sin I am tempted to; take it, and do what thou wilt with it; thou didst suffer, and make Satisfaction for this very Sin above a thousand Years before I was born: Lord, as it is pardon'd on thy Account, be pleas'd to destroy it, lest it destroy me, thy poor, unworthy, and helpless Creature. Sin is certainly the worst of all Evils; for nothing else can hurt us, either in this World or in the World to come: but if Christ be our JESUS, it can never destroy us. May the Lord, by the Light of his Holy Spirit, so shew us our Hearts, as to oblige us to fly immediately to the City of Refuge, into the open Arms of our Blessed Saviour, who can make a short work of it, and in one Moment, at once deliver us from the Guilt, Power and Punishment of all Sin. For the truth of this Assertion I appeal to the written word of God, and all the Ministers of Christ.

My Brethren, let us not dream so much about Imputed Righteousness as to neglect or reject Inherent Righteousness; for indeed it is an idle Dream to depend upon the first unless it be evidenc'd by the last. If ever the Righteousness of Christ is imputed unto us, it will also be wrought in us, or else we may justly conclude that we are not right before God, the one being a Proof of the other.— The Thief upon the Cross was justify'd in the last Period of his Life. He had full Remission of all Sins by the Free-grace of God (or else he could not have gotten into Paradise): He was sanctify'd in Soul, Body and Spirit by the Holy Ghost (or else he could not have enjoy'd Heaven when he had got thither); And had he had Time upon Earth, he wou'd have shewn his Faith by his Works; by proclaiming the Praise of God, not only with his Lips (like a Church-going Hypocrite) but also in a Life and Conversation answerable to his holy Profession. We cannot sufficiently guard this remarkable Instance of Infinite Mercy and Free-grace from the ill-Use carnal Men may make of it.

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This shou'd by no Means encourage us to neglect turning to God, for doubtless this poor Thief was never call'd before, but turned as soon as he was call'd; and the times of his Ignorance God winked at: but how shall we appear, who have thousands of times turned the Deaf Ear to the gracious Calls of our Blessed Lord? This very Instance of the Thief is enough to cut down all our rash Judging of others, seeing a condemn'd Malefactor was immediately translated from the Place of Execution to the Paradise of GOD, yea the Heaven of Heavens, the very Habitation of the Lamb; To-Day shalt thou be WITH ME in Paradise, Luke xxiii. 43. With what Transports of Joy doth even such a Criminal leave this World, whose Iniquities are cover'd, and to whom the Lord imputeth no Sin. Free-Free-grace, for ever to be ador'd! This poor Thief deserv'd Salvation no more than I do; and I deserve it no more than he did. Nay, I deserve no more Favour from God than the vilest Murderer than hath been hang'd ever since that thief died; This Instance also is a Means of keeping us poor Sinners from Despair. Lord may we see ourselves bad enough to be saved by Grace! If we think ourselves better than whores, thieves, and pick-pockets, we are in fact no better than proud, self-righteous Pharisees. This was to me an hard Saying for a long time; (indeed I have been convinc'd of this Truth in the head some Years) but the Lord was pleas'd to convince me (in the Heart) of this important Truth by the Means of a true Gospel Sermon last Sunday Morning. The Lord, who hath begun a good work, I trust will carry it on unto the perfect Day. Indeed I was so convinc'd of Unbelief that Morning that my Mouth was stopped, and I did think to put no more of my own thoughts into this Paper,

finding that as I was unconverted myself, I was very unfit to pretend to strengthen the Brethren. But meditating upon that most important Caution in Brother Humphrey's Letter, I cou'd not rest without saying something concerning it. I have had the TRUTH so long in my Head, that I began to think myself a BELIEVER. But, alas, I am cut down! I was mistaken; I built upon my own sandy Foundation, and not upon the Rock of Ages! The Reason of my speaking thus, is, because I have deceiv'd my own Soul (and am therefore jealous lest others should do the same) by dwelling too much upon the Doctrine of Imputed Righteousness, fancying that if I could

persuade myself to think (with a bare Faith of Adherence) that Christ died for Sinners, I shou'd be saved by his Merits and Righteousness, though I was not so much concern'd about (the Proof of it) inward Holiness. Satan tempting me to despair of Perfection, I was not careful of growing in Grace. O, my Brethren, the Heart is deceitful above all things, and desperately wicked; who can know it? I am now convinc'd that the Soul must (before it leaves the Body) be prepar'd and qualify'd for the Enjoyment of the heavenly Mansions (unless we, with the Papists, absurdly depend upon a Purgatory after Death) for into the happy State of departed Souls nothing can enter that is unholy. May our dear Lord (who became Sin for us, that we might be made the Righteousness of God in HIM, and who willeth not the Death of a Sinner, but had rather that all should come to the Knowledge of the Truth and be saved) convince us ALL of our dangerous State by Nature, that we may be effectually drawn, and be redeem'd from the Guilt and Power of Sin, and enabled to perfect Holiness in the Fear of God. Let all the People say, AMEN.

This is to give Notice,

THat Brother *Charles Nicholson* and Brother *Samuel Hage*, Taylors, at the Societies House in *Shorts-gardens*, makes and mends all Sorts of Mens Cloaths at the lowest Prices.

ALL Sorts of Stationary Ware, likewise Books and Pamphlets, sold by *Robert Banton* at his Shop in *Brook-street*, near *Hanover-Square*.

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Printed and Sold only by the Author in *Bartholomew-Close*; because the Pamphlet-Sellers, for want of Faith, are afraid to sell it.

Numb. 18.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

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Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.]

[*Continuation of the Letter from the Germ.*]

In like manner, the Flame of Love is not raised without Trouble: For when you begin to look for this Fire, Heaven, from whence it is to be derived, seems to be as hard as Flint and Steel, insomuch that by intervening Fear, you do not think yourself able to break through: But if you by the Grace of the Spirit continue to knock with the fervent Desire of your Soul, you'll find some Sparks break forth at last; which, though they seem but small, and not so very perceptible, are however not to be neglected, but carefully to be catch'd by the Will, as the Tinder of the Soul, and to be cherished by the Exercise of Love, as feeble and mean the Performance may be at first. The Soul will be enkindled at last, and receive the Flame itself. But then the Struggle is not over yet, and the main Combat doth but begin. For since there is so many hidden Impurities in the Soul, they create a troublesome Smoak, and Stench to the New Man. For Love is not quickly such as it ought to be, but it is in the Beginning attended and intermix'd with such a great deal of natural Impurity, Self-love, and Self-will, that of necessity she must be tried first in the oven of Affliction; and there purified before the Lord can be pleased with it. And indeed we must not think that Love can be obtained any other way but by struggling and fighting for it. For all the Divine Operations in Man are carried on by Opposition, because of our corrupted Nature's sake,

which is apt to insinuate itself into every one of God's Operations. The Lord has put the Jewels of his Kingdom into such Fences and Inclosures, that none but those that he thinks worthy may be Partakers of 'em. Let us praise the Wisdom of Almighty God, who conceals his Ways from the Eyes of Reason, and the Children of this World, and knows how to dispose them in so wonderful a manner, that even the malicious Obstructions of the Enemy and the fiery Darts of Satan must accidentally serve to promote his Kingdom in us. Here all our Thoughts are left in the Contemplation of thy Wisdom; Who is able to dive into the Depth of thy Understanding? Thy Wonders are far above our Conception. Thy Prudence surpasses all Heighths and fills all infinite Eternities. We adore the Abyss of thy Concealment! We thy Creatures, whom thou hast produced from thy unconceivable Depth, cry with utmost Strength of our Spirit unto thee; have mercy upon us, and let the Ways of thy Wisdom be fulfilled in us. O Dear Brethren, do not think it too troublesome, or not worth our while to struggle hard, and to wrestle for the obtaining the Pearl of Love from eternal Wisdom. Let us gather in all our Forces to enter into this Combat: For this is our Glory, we have in Christ Jesus that after many Tribulations and Patience we shall be crowned as Conquerors. Alas! 'tis but highly to be lamented, that so much Tenderness prevails even among those, who may be called real Christians. The same Powers

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of Spirit are locked up and secluded from us. For where are those that take due Pains and Care to break through their Nature? The Ground of the infinite Love of God is not touched nor moved enough by the fiery Desire of the Soul: No-body opens the Mouth of the Spirit wide enough that God could fill it. Thus the Streams of Mercy pass by us, and do not touch the Ground of the Heart. O thou abominable *Laodicea!* How dost thou blind our Eyes, whither hast thou earned us? We thought ourselves rich and increased with Goods, and did not know that we were wretched and miserable, naked and destitute of Love. The want at Love is not small, that every where is to be found among Christians. The lukewarm Friendship that still is kept up here and there in a constrained manner, will not do: A Divine Ray must fire the Hearts and melt 'em together: That must break those flinty Hearts, and imprint a divine Mildness into our Souls. O that God would rend the Heavens and come down, that

the Hills and Rocks of our loveless Hearts might melt, as by the Heat of Fire the boiling Water seeths away.

[*To be continued.*]

[Dr. Taylor continued.]

When they were now come to *Hadley*, and came riding over the Bridge, at the Bridge-foot waited a poor Man with five small Children; who when he saw Dr. *Taylor*, he and his Children fell down upon their Knees, and held up their hands, and cried with a loud Voice, and said, *O dear Father and good Shepherd, Dr. Taylor, God help and succour thee, as thou hast many a time succoured me and my poor Children.* Such Witness had this Servant of God of his virtuous and charitable Alms given in his Life-time. For God would now the Poor should testify of his good Deeds to his singular Comfort, to the Example of others and Confusion of his Persecutors and tyrannous Adversaries. For the Sheriff and others that led him to Death, were wonderfully astonished at this: And the Sheriff rebuked the poor Man for so crying. The Streets of *Hadley* were beset on both sides the way with Men and Women of the Town and Country, who waited to see him: whom when they beheld so led

to Death, with weeping Eyes and lamentable Voices they cried, saying one to another, *Ah Good Lord! there goeth our good Shepherd from us, that so faithfully hath taught us, so fatherly hath cared for us, and so godly hath governed us: O merciful God! what shall we poor scatter'd Lambs do? What shall come of this most wicked World? Good Lord strengthen him, and comfort him:* with such other most lamentable and piteous Voices. Wherefore the People were sore rebuked by the Sheriff and Catchpoles his Men that led him. And Dr. *Taylor* always said to the People: *I have preached to you God's Word and Truth, and am come this Day to seal it with my Blood.*

Coming against the Almshouses, which he well knew, he cast Money to the poor People, which remained of what had been given him in the Time of his Imprisonment: As for his Living, they took it from him at his first going to Prison, so that he was sustained all the time of his Imprisonment by the charitable Alms of good People that visited him.

Therefore the Money that now remained he put into a Glove, ready for the same Purpose, and as is said, gave it to the poor Almsmen standing at their Doors to see him. And coming to the last of the Almshouses, and not seeing the Poor that dwelt there, ready at their Doors, as the others were, he asked; *Is the blind Man and blind Woman that dwelt here,*

alive? It was answered, *Tea, they are within.* Then he threw the Glove and all in at the Window, and so rode on.

Thus this good Father and Provider for the Poor now took his Leave of those, for whom all his Life he had a singular Care and Study. For this was his Custom, once in a Fortnight at least, to call upon *Sir Anthony Doyl*, and others of the rich Clothmakers, to go with him to the Almshouses, and then to see how the Poor lived; what they lacked in Meat, Drink, Clothing. Bedding, or any other Necessaries. The like he did also to other poor Men that had many Children, or were sick. Then would he exhort and comfort them, and where he found Cause, rebuke the Unruly, and what they wanted, that he gave after his Power: and what he was not able, he caused the rich and wealthy Men to minister unto them, Thus shewed he

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himself in all things an Example to his Flock, worthy to be followed; and taught by his Deeds, what a great Treasure Alms is to all such as cheerfully for Christ's sake do it.

[*Pray observe these Words, And taught by his Deeds; What? That his Alms recommended him to the Favour of God? (as our Church-of-England Papists would have it) No: He was (according to the Doctrine of the Church of England) in the Favour of God, before he could do anything acceptable in His Sight. Many, or most of our Clergy will not allow, in words, that works do merit Salvation (because that, say they, is downright Popery) but they will have it, that by our works we in some Measure procure the Favour of God. I pray you, how much is that better? Now they will say that I despise Good Works, Nay, God forbid: I esteem them, as Dr. Taylor did, as the Fruits and Effects of Faith; and not as Dr. — doth, as though the procured Grace and Favour of God. It is farther to be observed, how diligent this godly Martyr was, to show his Faith by his Works: He knew that a Tree which beareth not good Fruit is fit for nothing but the Fire: So say the Preachers of Salvation by Faith alone; for unless Faith produce Holiness of Life, and every thing else that is truly praise-worthy before Men, it is no Christian Faith, but the Faith of Devils. If our modern Doctors had the same sort of Faith, they consequently would have the same sort of Works as Dr. Taylor had. But why are we afraid of the Doctrine of Faith? For fear of Enthusiasm, and for fear of being Righteous over-much.]*

At last coming to *Aldham-Common*, the Place assigned where he should suffer, and seeing a great Multitude of People gathered together, he

asked, *What Place is this, and what meaneth it that so many People are gathered hither?* It was answered, *It is, Aldham-Common, the Place where you must suffer: and the People are come to look upon you.* Then said he, *Thanked be God, I am even at home,* and so alighted from his horse, and with both his hands rent the hood from his head.

Now his head was notted evil favouredly, and clipped much like a Man would clip a Fool's head; which cost the good Bishop *Bonner* bestowed on him when he degraded him. But when the

People saw his Reverend and ancient Face, with a long white Beard, they burst out with weeping Tears, and cried, saying, *God save thee, good Dr. Taylor; Jesus Christ strengthen thee, and help thee; the Holy Ghost comfort thee;* with such other like good Wishes. Then would he have spoken to the People, but the Yeomen of the guard were so busy about him, that as soon as he opened his Mouth, one or other thrust a Tip-staff into it, and would in no wise permit him to speak.

Then he desired Licence of the Sheriff to speak; but the Sheriff denied it to him, and bad him remember his Promise to the Council.—Well, quoth Dr. *Taylor*, Promise must be kept. What this Promise was, is unknown: but the common Fame was, that after he and others were condemned, the Council sent for them, and threatned them they would cut their Tongues out of their heads, except they would promise, that at their Deaths they would keep Silence, and not speak to the People. Wherefore, they desirous to have the Use of their Tongues to call upon God as long as they might live, promised Silence.

[*To be continued.*]

[*History of the Waldenses continued.*]

In answer to the ninth Accusation, that they maintained, that the Magistrate ought not to sentence any one to Death; they said,

That it is written, that a Malefactor shall not be suffered to live, and that without Correction and Discipline, Doctrine serves to no Purpose; neither would Judgments be known, or sins punished. And that therefore just anger is the Mother of Discipline, and Patience without Reason the seed of Vices, and suffers the wicked to proceed in their Excesses.

True it is, they complained that the Magistrates should deliver them up to Death without any other knowledge of the Cause but what they had from the bare Report of the Priest and Monks, who were both Judges and Parties: For these Monks pretending to discover Errors in them, and then exclaiming against them as abuses which they had

introduc'd into the Church, they condemn'd them as Hereticks, and deliver'd them up to the

Magistrates

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Magistrates.) Now they look'd upon this to be a cruel Simplicity of the said Magistrates, to give Credit to Men so byass'd with Passion, as were the said Priests: and that they should put to Death so many poor innocent Persons, without having heard or examined them.

The tenth Calumny tended to render them odious to Kings and Princes: Namely, that a Layman in a State of Grace hath more authority than a Prince living in mortal Sin.

In reply to that Imputation, they said, that every one ought to be subject to those who are put in authority, to obey them, to love them, to be at Peace with them, to honour them with a double honour, with Subjection, allegiance, and Promptitude, and paying their Dues.

The eleventh Charge was grounded upon this, that the *Waldenses* affirmed that the Pope had no authority over the Kings and Princes of the Earth, who depended immediately upon God alone. For from thence they took Occasion to call them *Manichees*, as constituting two Supreme Powers,

[As nonsensical an Allegation as cou'd be brought against any People whatsoever! But what Spight and Malice will do, we in our Days can sufficiently testify.]

To which they replied: We believe that the Holy Trinity created all things both visible and invisible, and that HE is Lord of all things in Heaven, Earth, and Hell: As it is said in *St. John*, *All things were made by him, and without him was nothing made.*

[To be continued.]

My Christian Friends and Brethren, nothing is more grievous and afflicting to those who have tasted of the goodness of the Lord, than to observe how bare-fac'd and impudently Vice and Immorality reign in this our land. Our Church is not only fallen from her pure and holy Doctrine, but the State also is in imminent Danger by an overflowing Apostacy from ALL that is good and Praise-worthy, into Sabbath-breaking, Debauchery, Prophane Cursing and Swearing, and all sorts of Abominations impudently transacted and encouraged in the Face of the Sun. We have good Laws in the State, as well as good Doctrines in our Church-Books, (viz. Articles, Homilies, and Liturgy) But, alas, alas, how mis

rably art they all neglected! The Magistrate seems to be as unconcern'd about the Honour of God and the Welfare of his Country, as the Parson is for the Salvation of the Souls committed to his Charge. These things have lain heavy on a poor Man's Mind, who came to make his Proposals to me last Thursday-night (Jan. 15, 1740-1) for several Years. He then told me that about two Years ago he made his Proposal to the Society for Reformation of Manners, but being poor, and their Zeal bring almost worn out, they did not regard him. Let us not despise the Day of small things. The Strength of God is magnify'd in our Weakness. I said that poor Man that I wou'd consider his Proposal, and recommend it to my Friends: I doubt not but the Lord will bless what he shall enable us to undertake in his Faith and Fear.

Therefore those who have a Zeal for the Honour of GOD and the good of their Country, are desired to meet at my House in Bartholomew-Close, next Friday about Eight o'Clock at Night (being the 23d of this Instant January) in order to endeavour, by Divine Assistance, to form ourselves into a Society for Reformation of Manners. Then the Proposals will be made known.

Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity? *Ps.* cxiv. 16.—And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever, *Dan.* xii. 3.

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[*Continuation of the Letter from the Germ.*]

O Lord most high, make me and many more sensible to espy this Want not only in others, but in ourselves, and who strive and labour through thy Strength with Anguish and much Pains to bring forth this Love.

Give me leave to speak to you with Freedom, and relate t'ye my own Experience: I endeavour'd after Grace and a chearful Conscience in the Sight of God, and found a great Want of Love within myself as a great Hindrance of the Communion and intimate Conversation with God. This made me asham'd of the Delusion I was then in, and put me that Moment upon a firm Resolution not to rest, 'till by the Fervency of Prayer and Supplication I had broke thro' all Obstructions, & obtained a true Sense of Love. I began then immediately to set down in my Diary, what Works of Love I could shew some certain Persons, that I might have a continual Memorandum before me. And then it was, that I had the first Impression in my Mind to write this Letter to you, my dear Brethren, since I had no other Means to serve you, and to exert my sincere Love towards you. Accept it then in good Part from me, and if you vouchsafe it a reading, pray to God for me to endow me with Ability and Chearfulness to perform all the Works of Love and Spirit.

I began then to retied on the dreadful Depths of Satan's Devices, by which he so artfully knows to keep our Hearts off from the living Power of Christianity:

The Enemy of our Souls permits our zealous Endeavours to increase our Knowledge, as to search the Depth of Divine Mysteries: He can well bear the hard and difficult Exercises of Fasting and bodily Mortification: He easily permits People to separate themselves from the Wicked, to exclaim against the common Abuses and unhappy Customs of the Age: In short, he can suffer any thing, if he can but keep off Love from being raised in us. For nothing is so contrary to the Kingdom of Satan, but the Spirit of Love.

I was resolved therefore to make the Practice of Love my constant Companion, which I would never part with.

And altho' you, my dear Brethren, without doubt have had more Experience, and made a greater Progress in the Practice of Love and Charity, than I, yet thought it not all superfluous, for the Importance of the Subject, to excite you and myself to this Duty of the Children of God. Let us then earnestly endeavour to become true Favourites of God, and let us exert our Zeal, that the eternal Fountain of Divine Love may open itself and incessantly spring forth in us, so that our Love may not be forced, but proceed from a free and willing Spirit, and powerfully overflow all. Hereby we know, that above all things JESUS the Love of the FATHER must be raised and his Life manifested in us. This must be the *Alpha* and the *Omega* of Love. Whatever we love without or besides this *Alpha* and *Omega* must be denied and forsaken as not at all fit for our Purpose. And this

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is the Reason, why all must go through Death, and put to the fiery Trial, before it can be refined; and then shall we be able to love the Brethren in Christ without any Self-will or Self-Interest; yet so, that we bear with the Infirmities of some, and reform others that are overtaken with any Frailty, in the Spirit of Meekness and Lenity. And here none must pretend to say: I love this or that Brother very well, though I do not shew it outwardly; for that would be quite contrary and against the Nature and Quality of Love, which is kind, and seeks upon all Occasions to communicate and to unite itself with the Beloved. Neither can the Expression of those hold good or stand the Test, who say: My Love cannot unite itself with such or such a Person, because his Temper and Constitution is quite contrary to mine. But these should consider, that the Love of Christians is no Love of Nature, but a Love of Spirit, born of God, and of the New Man, and consequently of a Divine Original,

which of Necessity breeds a Harmony of New Minds, such as is between Brothers and Sisters, or Children of the same Parents. In the *Acts of the Apostles* we read of the Primitive Christians, that the Multitude of them that believed, had been of one Heart and of one Soul, who without doubt were not all of one Temper and Complexion. Though it cannot be denied but that the Love between two contrary Complexions must needs be attended with a greater Combat, but is for that Reason not to be neglected nor laid aside.

Neither doth this interfere with the several Degrees of Love even amongst the Children of God, when one is more intimately united with another according to the secret Operations of the Spirit, nor according to the hidden Delight of Divine Wisdom, notwithstanding the Heartiness and Sincerity of Love towards all.

[*To be continued.*]

[Dr. Taylor continued.]

For the Papists feared much, lest this Change of Religion, from Truth to Lies, from Christ's Ordinance to the Popish Traditions, should not so quietly have been received as it was, especially this burning of the Preachers: but they mea-

suring others Minds by their own, feared lest any Tumult or Uproar might have been stirred, and the People having so just a Cause not to be contented with their Doings, or else (as they most feared) that the People should more have been confirmed by their pious Exhortations to stand stedfast against their vain Popish Doctrine and Idolatry. But Thanks be to God, who gave to his Witnesses Faith and Patience, with stout and manly hearts to despise all Torments: neither was there so much as any one Man that once shewed any Sign of Disobedience towards the Magistrates. They shed their Blood gladly in the Defence of the Truth, so leaving Example unto all Men of true and perfect Obedience: which is to obey God more than Men, and if Need require it, to shed their own Blood rather than to depart from God's Truth.

Dr. Taylor perceiving that he could not be suffered to speak, sat down, and seeing one named Soyce, he called him, and said, *Soyce, I pray thee come and pull off my Boots, and take them for thy Labour: Thou hast long looked for them, now take them.* Then he rose up, and put off his Cloaths unto his Shirt, and gave them away. Which done, he laid with a loud Voice, *Good People, I have taught you nothing but God's holy World, and those Lessons that I have taken out of God's blessed Book, the Holy Bible: and*

I am come hither this Day to seal it with my Blood. With that Word, *Homes*, Yeoman of the Guard aforesaid, who had used Dr. *Taylor* very cruelly all the Way, gave him a great Stroke upon the Head with a Waster, and said, *Is that the keeping of thy Promise, thou Heretick?* Then he seeing they would not permit him to speak, kneeled down and prayed, and a poor Woman that was among the People stepped in and prayed with him; but her they thrust away, and threatned to tread her down with their Horses: notwithstanding she would not remove, but abode and prayed with him. When he had prayed, he went to the Stake, and kissed it, and set himself into a Pitch-Barrel, which they had set for him to stand in, and so stood with his Back upright against the Stake, with his Hands folded together, and his Eyes towards Heaven, and so he continually prayed.

[*To be continued.*]

A

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A Letter to a Person whom God hath wounded, but he hath since apply'd to the Devil to be cured.

O my dear Brother!

I Know not what to say to you: I know not how to begin so melancholy a Subject; and yet my Conscience will allow me to be no longer silent.—I thought to have written a private Penny-Post Letter; but as I consider'd others might possibly be in the like Case, I imagin'd a more publick Disposition of it might be more convenient and usefully and especially as I mention no Name; neither can one of my Readers guess in particular who is meant: And I do promise that I'll tell no-body, whether I am asked or not.

In my Mind, my dear Brother, our good and gracious God cannot bestow a greater Favour upon us, his poor fallen Creatures, than to convince us of Sin, and shew us the Misery of our Natural State (a plain Evidence this, that God loves us) that we may listen to his Calls, observe his Drawings, and apply to the Only Remedy, the Balm of Gilead, for Relief. I know that God hath much struggled and strove with you: He hath convinced you that you are Unworthy of every Bit you eat, and every Drop you drink; What then? What hath been the Consequence? Why, instead of going to JESUS, you have gone to the Alehouse or Tavern, or to Cards, Dice, Bowles or Billiards, to divert the melancholy Thought, and stifle convictions. I know that you are now in this manner under the Hand of God: The Things that you do, you allow not;

and Things that you would do, you do not. *Despair not, my dear Brother, the Hole that was made by the Spear is yet open to bathe your filthy Soul: The blessed Arms of our Dear Redeemer are never clos'd to those who, in Time feel themselves lost. The Blood of the Lord is never dry to those whom he thus visits. What can be greater Encouragement than this, Come unto me all ye that labour, and are heavy-laden, and I will give you Rest, Mat. xi. 28. Do you think our Lord (who is good to all; and whose tender Mercies are over all his Works, Psal. cxlv. 9.) hath said these Words to mock your Misery? Nay, God forbid! Far, far be it from Infinite Goodness and Compassion! which willetth not the Death of a Sinner. I am as certain as that there is a God, that our dear Lord is not in jest with us, but that he said these*

wards (Come unto me, &c.) not to mock us, but earnestly and compassionately to invite us to him, that we may be saved from the wrath to come. I have no Pleasure in the Death of him that dieth, saith the Lord God, Ezek. xviii. 32. Whether we believe or not, God is not a Man, that he should lie, Numb. xxiii. 19. God—cannot lie, Tit. i. 2.—Now I'll suppose you will say, with St. Paul, (Rom. iii. 4) Let God be true, but every man a liar; but you'll say you cannot savingly believe in God, therefore you make him a Liar, and are consequently damned for Unbelief. I grant, if we will not Believe, we must remain in our natural State of Damnation; for indeed there is no Remedy but Faith in the Blood of Christ: I also own that this Faith is the Free Gift of God, and cannot be procured by us who are dead in Trespasses and Sins. Though you have no Power of yourself, yet I cannot think, but that God who hath begun the good work by Convictions, will also carry it on. I cannot imagine that the Spirit of the Lord wou'd strive with you so much and so long, if he did not intend to give you Faith and eternal Salvation. I know that no Man is willing to be saved 'till the Almighty Power of GOD makes him so. And you know not how soon the Day of his Power may come upon you, to make you Willing.

If you think of the greatest of your Sins, remember that Christ died only for Sinners. One Drop of his Blood can wash away the Sins of a thousand worlds. Therefore when Satan assaults you, do not stand parrying with him, but go directly to our Saviour, and he will fight the Battle for you. He will vanquish and overcome the Enemy, and beat down Satan under your feet, without your striking one Stroke. May the Lord enable you to watch and pray, that ye enter not into temptation, Mat. xxvi. 41.

Consider also, that we are all alike by Nature: Even that great Saint, PAUL, well knew that he deserv'd Damnation as much as you or I do. There is no such

thing as a small Sin in the Sight of God. Venial Sins, is a Cant-word contrived by the Devil, and serves to make People easy in their natural State, that he may the easier decoy them, and secure 'em the more quietly to himself. One single Angry Thought deserves eternal Damnation as much, and as well as the wilful Murder of ten thousand Princes.

For

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For whatsoever is not of Faith is Sin, (*Rom. xiv. 23.*) *And nothing can be of Faith, but that which purely tends to the Glory of God.* And the Scripture hath concluded All under Sin, (*Gal. iii. 22.*) For All have sinned, and come short of the Glory of God, (*Rom. iii. 23.*) *And to come short of the Glory of God, is to remain in the hideous and miserable State of fallen Spirits to all Eternity. But Christ hath died and risen again! [Hallelujah!] There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, (Rom. viii. 1.) If you think yourself a great Sinner, every-body, in fact, is as great a Sinner as you: And why should not the Grace of God be as free for you as for another? I am sure that neither yourself nor any-body else can say that it is not.*

If I had thought that these few Lines would be of no Use, I should not have thought it worth while to have written them.

Let us continually pray to our Dear Lord that he may not only convince us of Sin, but also of Righteousness and Judgment; and that he would sanctify all our Hearts and Souls to his own Glory, is the hearty Prayer of

Your Real Friend,

Bart. Close,

Jan. 20, John Lewis.

1740-1.

[History of the Waldenses continued.]

The twelfth was, that they held, that all which was done with a good Intention, is good, and that every one shall be saved by what he does with the said good Intention.

Which needs no other Answer, but that *Raynerius* the Asperser of them, says elsewhere, that they held, that no one was saved but by his Faith, which he stiles a Sect. A Liar ought to have had a better Memory, than to affirm Things contradictory.—And it is sufficient to shew that they believ'd no such Position; that which they have said against *Antichrist*, viz. That he hath introduced his Errors into the Church, under Colour of a good Intention, and a Shew of Faith.

The thirteenth Calumny they affirm'd, was, that the Priests might lawfully be slain or indamag'd in their Tythes, which one might retain without Scruple of Conscience.

It is certain, that if the *Waldenses* could have appropriated their Tythes to some other Use, besides the Maintenance of those whom they cry'd down as *Dumb Dogs, Drowsy Watchmen, Slow Bellies, Deceivers and Deceived*, they would have done it; but seeing they had not Power to detain them, none made any Disturbance about that Matter. It appears indeed, that in that which depended on their Free-will, they offered but little or nothing to such Persons, car'd not for their *Masses and Trentals* after their Decease; of which the Priests complain'd, who from thence took occasion to abuse them as *Hereticks*. And as to Revenge, this is what they say concerning it.

'The Lord knowing that we should be delivered up, said, *Beware of Men*; but he never teaches nor counsels his Elect to slay anyone, but to *love their Enemies*. When the Disciples said unto him, *Shall we call for Fire from Heaven and consume them?* Christ answering, said unto them, *You know not what Spirit you are of*: Also the Lord said to St. Peter, *Put thy Sword into its Place, &c.* Moreover, temporal Adversities ought to be contemn'd and endured with Patience, for there happeneth nothing in them that is *New*. Whilst we are here we are the Threshold of the Lord, to be beaten like Corn when it is separated from the Chaff.'

[*To be continued.*]

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Behold how good and pleasant it is, for Brethren to dwell together in Unity,
Psal. ciii. 1.

This is to give Notice.

THat if any Man that is a Brother doth want an Apprentice, let him apply to me, the Printer of this Paper. *Note*, It must not be a laborious Business, the Lad being of small Stature. I shou'd have taken him myself, had I not been provided just before he came.

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In my last Paper, pag. 4, col. 2, line 32, for *Ps. cxiv.* read *Ps. xciv.*

Numb. 20.

The *CHRISTIAN's AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE Gospel *BOTH* AT HOME AND ABROAD, &c. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES* AND *ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE *TRUTH OF THE GOSPEL* FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

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[The conclusion of the Letter translat'd from the German Tongue.]

But here God's Children do not stop, but increase in Love to that Degree, that they extend it also to those that are without, and no Brethren. And this is the Meaning of the *Apostle*, when he exhorts his People to add to Brotherly Love Charity; and the higher the Degree of Love rises, the more pure and perfect it is; and proceeds from a greater Measure of Love, which extends itself not only to a few, but to a great many. And yet there is still a higher Degree of Love, by which we love even our Enemies. And here the Stream of *Love* runs most dear and unmixed. For by the aforesaid Degree of *Love* several Reasons intervene, which may encourage People to *Love*; but here is nothing at all left but mere Compassion and *Love*. Thus when St. *Paul* will set off the Power of Divine *Love* towards Mankind, he says: God commendeth his *Love* towards us, in that Christ died for us, whilst we were yet Sinners and his Enemies. In which Words the highest Degree of *Love* is demonstrated at the same Time, when Christ the Son of the *Living God* became a Curse and *Anathema*. far us his Enemies. O *Love!* whither doth thou carry us?

'Tis impossible to follow thee with our Thoughts. Here we lose ourselves intirely, it being too difficult for our Senses to reach and feel thee, so that we, being still inclosed within the Grosness of Matter, are quite unable to climb to the highest Pitch of thy *Love*. We lay our Hands upon our Mouth and adore thee in silent Humility. We admire, though not without the deepest Sense of our Spirit, the Heighth and Depth,

the Breadth and Length of thy Being. We beseech thee in our Lowliness to raise us to thy Divine Heighth, and transform us into the Likeness of thy Nature, of thine unconceivable *Love!* These Marks of *Love* we find in St. *Paul* and *Moses*, who both wished to be accursed and struck out of the Book of *Life* for their People and Brethren's sake. O how many Christians pretend to love their Enemies, and do not bring their *Love* to the Test, but deceive themselves. For where is their *Lenity* and Meekness towards their Enemies? Who seeks to heap Coals of Fire upon the Heads of his Enemies, and overcomes them with Works of Charity? Many carnal Passions and natural Anger is now-a-days to be sold as a holy Zeal for the Glory of God. O how backward are we still with our *Love!*

Believe

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Believe me, dear Brethren! I am ashamed of myself, when I consider how long I have called myself a Christian, and hardly find a real beginning of True Christianity within me. O that I hold the Pinions of a Dove, and could soar aloft to the Heighth of thy Divine *Love!* Is it not a Shame that God has loved us so long, and have not answered it with a reciprocal *Love?* O thou all surrounding and encompassing *Love!* I conjure thee by the great Power of thy *Love*, to draw me on high, and overshadow me with thy Divine *Love*.

But let us begin from below, and rise gradually from one Degree to another. *Let* us first intimately seek the *Love* of Christ, and we shall find in the same the *Love* of our Brethren, and in that Brotherly *Love*, universal *Love* and Charity, and in this universal *Love* and Charity the *Love* towards our Enemies, and then we may attain to that blessed Affection, by which we wish to be anathematiz'd for our Neighbour, and thus we shall go from Strength to Strength, from Glory to Glory.

I could have enlarged this vast Subject to a great *Length* if I had not been afraid to trespass upon your Patience; but when I hear how you take this, then I shall know whether I dare venture to declare myself any farther, and to disclose the Ways of my God in *Humility* to you. I shall in the mean time conclude all I have to say within these few Words: If we will be called Christians in Truth, we must be anointed with the Spirit of *Love*. This Ointment we must daily seek of God by Prayer, with a hungry Zeal of our Soul, and with an unshaken Resolution and Constancy, & firmly believe that we shall obtain it at last. But as soon as we have prayed to God for this Spirit of *Love*, so soon must we begin

to put our Charity into Practice, and stir up our lazy Hearts to Works of Charity that thus the Gift of God, we have ob

tained by Prayer, may be more and more excited: And then *Love* and Charity will, nay must of Necessity revive in us. *Hosanna, Amen.*

Glauchau, near Halle, Nov. 15. 1699.

Your faithful Brother,

Christian Frederick Richter.

[Dr. Taylor concluded.]

Then they bound him with Chains, and the Sheriff called one *R. Donningham* a Butcher, and commanded him to set up the Faggots: but he refused to do it, and said, *I am lame Sir, and not able to lift a Faggot.* The Sheriff threatened to send him to Prison; but notwithstanding he would not do it.

[Here I must particularly observe, that Butchers and Soldiers are generally the rudest Men in England, they have been heretofore ready and fit for any base or hard-hearted Employment. But, to the Glory of God be it spoken! I myself have lately known many Persons of these despised callings become the special Objects of God's Compassion, by embracing the Doctrine of the Church of England (Free Grace) by which (as is evident by the Fruits) their Hearts have been changed.]

Then he appointed one *Mulleine of Carsey*, a Man for his Virtues fit to be a Hangman, and *Soyce* a very Drunkard, and *Warwick*, who, in the Commotion-time in King *Edward's* Days, lost one of his Ears for his seditious Talk, amongst whom also was one *Robert King*, a Deviser of Interludes, who was there present, and had doing there with the Gunpowder; what he meant and did therein (he himself said he did it for the best, and for quick Dispatch) the *Lord* knoweth, who shall judge all.

These four were appointed to set up the Faggots, and to make the Fire, which they most diligently did; and *Warwick* cruelly threw a Faggot

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at his Head, which so broke his Face that the Blood ran down. Then said *Dr. Taylor*, *O Friend, I have Harm enough, what needed that?*

[If any Man now-a-days did use a Sodomite, a common Murderer, or one that had sworn away the Lives of an hundred honest Men, in this manner, we

shou'd certainly account him a barbarous Wretch for thus insulting a Man that was just going to be burnt to Ashes, tho' it were for the worst of Crimes.]

Furthermore, Sir *John Shelton* there standing by as *Dr. Taylor* was speaking, and saying the *Psalm Miserere* in *English*, struck him on the Lips; *Ye Knave*, said he *speak Latin, I will make thee*. At last they kindled the Fire; and *Dr. Taylor* holding up both his Hands, called upon God, and said, *Merciful Father of Heaven, for Jesus Christ my Saviour's sake, receive my Soul into thy Hands*. So stood he still without either crying or moving, with his Hands folded together, till *Soyce* with an *Halbert* struck him on the Head that his Brains flew out, and his Body fell down into the Flames.

Thus rendred the Man of God his blessed Soul into the Hands of his merciful Father, and to his most dear and certain Saviour *Jesus Christ*, whom he most entirely loved, faithfully and earnestly preached, obediently followed in living, and constantly glorified in Death.

[*Thus endeth Dr. Taylor.*]

[*The Waldenses continued.*]

The last Calumny which we have collected out of the Writings of the Enemies of the *Waldenses*, is that wherewith *Claude de Rubis* blackens them, in his History of the City of *Lions*; that being retired into the *Alps*, at their Departure from *Lions*, they became like the rest of the People of the Country *Besom-riders*: And not content to limit his Calumny to the *Vaudois*. he adds; Indeed

there are two Things which commonly accompany each other, that is, *Heresy* and *Sorcery*, as has been verified (says he) in the Cities and Provinces which have admitted *Heresy* among them.

We will justify the *Waldenses* in the first Place, and then make Answer to *Rubis*, in Behalf of the Cities and Provinces which he hath involved in his Calumny.

“They act against the First Commandment (say the *Waldenses* in the Exposition on the First Commandment of the *Law*) who believe the Planets can force the Free Will of Man. Such, as much as in them lies, esteem the Planets to be Gods; for they attribute to the Creature that which belongs to the Creator. Against whom the Prophet *Jeremy* saith, *Learn not to follow the Ways of the Nations, and be not afraid of those Things at which the People are astonish'd*. And *St. Paul*, Gal. iv. *Ye observe Days, and Months, and Times, and Years: I am afraid of you, lest I have bestowed upon you labour in vain*. They act against this Commandment who believe

in Sorcerers and Diviners, for such believe the Demons to be Gods. The Reason is, because they ask that of the Demons, which God alone can grant (*viz.*) to discover things secret, and to declare the Truth of things to come; which is forbidden by God, *Levit. xix. Thou shalt not regard them that have familiar Spirits, neither seek after Wizards. Moreover thou shalt not divine or give any heed to Dreams. Thou shalt not be an Inchanter, neither take Counsel with familiar Spirits, or Wizards, nor enquire after the Truth among the Dead; for all these things are an Abomination unto the Lord. And because of this Sin he will destroy you at your Entrance.*

As to the Punishment and Vengeance which God inflicts upon such, we read in the Book of *Kings, that*

Elijah

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Elijah demanded of Ahaziah saying, what is there no God in Israel, that ye go to enquire of Baalzebub the god of Ekron: Now therefore thus saith the Lord; thou shalt not come down from that Bed on which thou art gone up, but shalt surely die. Saul died because he had prevaricated with the Commandment which God had commanded him; he kept it not, neither put his Trust in the Lord; but asked Counsel of a Witch, wherefore the Lord slew him, and translated his Kingdom to David the Son of Jesse. And in the Book of Leviticus it is said, That whosoever shall turn aside to Inchanters and Wizards, I will lay my Hand upon him, and cut him off from the midst of his People, &c.

Every one ought to know that all Inchantment, or Conjunction, or Charms, or Spells, carried for a Remedy to Persons or Beasts, are nothing worth; but are a Snare and Ambush of the old Adversary the Devil, by which he endeavours to deceive Mankind.”

This is what the *Waldenses* have pronounced concerning Sorcerers by the Word of God. It remains to make Answer to the Slander of *Rubis*, who says, that it has been verify'd in our Time, that *Heresy* and *Sorcery* accompany each other in the Cities and Provinces which have given Place to *Heresy* amongst them.

[*To be continued.*]

Next Week I hope to have in my Paper, The manner of the Watchman's intimating the Clock at Herrnhuth: And also another small Treatise, shewing,

How we daily ought to be disposed, if we will walk worthily to, and take a due Care of our Vocation in Christ Jesus, so that the *Lord* may be pleased with us. *All translated from the German.*

And likewise a Letter from a Country Minister to the Late William Seward, Esq; &c.

This is to give Notice.

THat all the first Numbers of *Luther upon the Galatians* are printed over again, so that any person may become a Subscriber to that excellent Book, provided Application be made before they are all sold. These who keep off from subscribing (as they did before) while they are all gone, must never expect the Printer to be at the Charge of re-printing the same, for the sake of those few who care not to have it while they may.

This is to give Notice.

THat there are two Sisters (belonging to the Rev. Mr. *Wesleys* Society) the one named *Tanner*, who makes Manteaus; and Sister *Lewis*, who takes in Plain-work, Living at the *Sarason's Head Inner Yard, Camomile-street*, near *Bishopsgate*.

This is to give Notice.

THat Sister *Betty Angus* (a Member of the Rev. Mr. *Wesleys* Society) living at Mr. *Dove's* in *Westmorland Court, Bartholomew-close*, Sells Holland Shirts of all sorts, that come from *Holland* ready made; and Cambricks of all sorts, and *Irish* Cloth for Shirts; and makes them for the Brethren very cheap: And Hankerchiefs.

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Behold how good and pleasant it is, for Brethren to dwell together in Unity,
Psal. ciii. 1.

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Shewing wherein Justification agrees with, and differs from Sanctification,
&c. By *Roger Balls*.

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That Brother *Charles Nicholson* and Brother *Samuel Hage*, Taylors, at
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Mens Cloaths at the lowest Prices.

Numb. 21.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

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The Manner if the Watchman's intimating the Clock at Herrnhuth.

8 Past *Eight o' Clock*, O *Herrnhuth*, do thou ponder, Eight Souls in *Noah's Ark* were living yonder.

9 'Tis *Nine o' Clock*, ye Brethren! hear it striking,
Keep Hearts and Houses clean t'our Saviour's liking.

10 Now Brethren mind, the *Clock is Ten*, and passing,
None rest but such as long for Christ's embracing.

11 *Eleven is past*; full at this Hour *Eleven*,
The Lord is calling us from Earth to Heaven.

12 Ye Brethren hear, the *Midnight Clock is humming*,
At Midnight our great Bridegroom will be coming.

Past *One o' Clock*, the Day breaks out of Darkness;
Great Morning-Star appear, and melt our Hardness.

2 'Tis *Two*; on JESUS wait this Silent Season,
Ye two so near related Will and Reason.

3 The *Clock is Three*, the Blessed THREE doth merit
The best of Praise from Body, Soul, and Spirit.

4 'Tis *Four o' Clock*; where Three make Supplication,
The Lord will be the Fourth on that Occasion.

5 *Five is the Clock*: Five Virgins were discarded.
When Five with Wedding-Garments were rewarded.

6 The *Clock is Six*, and I go off my Station.

Now Brethren watch yourself for your Salvation.

How we daily ought to be disposed, if we will walk worthily to and take a due Care of our Vocation in Christ Jesus, so that the Lord may be pleased with us. From the German.

I. THOU must have a due Aim within thine Eye; which thou hast to pursue daily: or thou canst not always be sure of the Disposition of thy Heart, whether thou decreasest or increasest in thy spiritual Life.

2. The Aim of the Soul is the Union with Christ, but the Aim of the Body is doing the Will of God in this visible World, which thou art particularly order'd to perform.

3. The

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3. The more zealously thy Soul strives to be united with Christ, the more careful wilt thou be to perform the Will of God in thy Body; but the more careless thou art in the Performance of thy outward Duty, the more thou shewest the inward Negligence of thy Soul.

4. All the Thoughts arising within thee, that are not conformable to the Mind of Christ, disturb thy Aim and are Distractions, of which thou must rid thyself by Prayer and Supplication.

5. All thy outward Performance, which God doth not require of thee, is unprofitable, or at least a Hindrance in thy spiritual Growth; the Time is short, do what thou art commanded to do, for Night comes on, when no-body can work.

6. By watching and praying thou pursuest thy Aim, but he that doth not watch and pray goes backward.

7. Watching signifies, when one exactly minds all the inward Motions of the Heart, and the outward Incidents of Life, that may hurt the Soul. But praying is, when one dedicates the Heart to God in Faith, and begs of him to avert the Ill, which may hurt, and to bestow the Good, which may advance the Soul.

8. The Heart is much inclin'd to Drowziness and Presumption. For our in-dwelling Sin is like an opiating Poison in the Kingdom of Darkness; as Laudanum in the Kingdom of Nature: Wherefore it is not enough to awake from Sleep, but one must take care not to fall asleep again.

9. Some Men are dozing in their spiritual Lethargy, and yet they fancy to be awake, as one in a Dream thinks he is awake in earnest. We ought

never to trust ourselves too much, but daily endeavour to be well assured of our real State & Condition.

10. He that doth not take a particular Care of his Soul though he

meets with little Opposition to struggle withal, yet he will find the greater Terror and Trouble of Conscience, and will obtain but small Reward at last: But he diligently watches and prays for the Welfare of his Soul, though he finds a great deal to combat with, yet will at last be filled with abundance of Peace in his Soul even in this Life.

He who is indefatigable in his Desire to please the Lord, will grow apace, and be enabled to obtain not only the End of his Body prepared for a sweet Fruit of Eternity, but also that immeasurably blessed End of his Soul, and enter with joy into eternal Life.

*A Letter from a Clergy-man in Wales, near Abergavenny; of whom Mr. Whitefield in a former Journal an honourable Mention.—It was wrote to our deceased Brother Seward soon after his arrival in England. Dated, Comyoy, July 28, 1740.
Dearly beloved Brother in Christ,*

I Receiv'd the Favour of your Letter, and also that of the Rev. Mr. *Whitefield*; at the Receipt of both which I was much abashed and cast down with a due Sense of my Unworthiness of the high Opinion which you both seem'd to conceive of me, and that I am so highly thought of above what I really deserve: And yet with sensible Pleasure, as they furnish us with such comfortable Accounts of the free Course and Success of the precious Gospel of JESUS CHRIST in Foreign Parts: which I presume must give real Satisfaction to all sincere Christians; to hear that their Society in the Gospel is increasing daily, and the Kingdom of their Lord and Master enlarged; and I humbly judge it a discriminating Mercy, ever to be ador'd by all the

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true Sons of *Zion*, that a Person of so publick and catholick a Spirit as the Reverend Mr. *Whitefield* is, should be so miraculously sealed and preserved from the Contagion of so many pernicious Errors as are now so flagrant every where, and amongst all Denominations of Protestants; and I am confident that he has many true *Israelites* that wrestle for him at the Throne of Grace, that as it pleased the Divine Providence for his

great Glory to season him so early (not only with the Gospel of Grace, but also) with that Mercy peculiar to his chosen ones, *viz.* The Grace of the Gospel: (also with sound and orthodox Principles) as if he intended him a second *Zerubbabel* for the great Work of rebuilding his Temple, that it would please that most wise Being more and more to build him up in that great Truth until the glorious appearance and Manifestation of the Sons of God, is my sincere Desire; and if any Interest I have by Virtue of my gracious High-Priest's Intercession with my heavenly Father, I endeavour to improve it in my humble Addresses to Him, that it would please Him to advance him to the highest Class of Humility in the School of Christ, and preserve him always (as I do believe he is) low in his own Eyes, sensible how little we know in spiritual Things by our natural Reason, or literal Improvements, unless we are taught of God, who teaches powerfully and effectually: For we are never higher in God's Esteem than when we are lowest in our own: and never nearer to God, nor enjoy more sensible Communion with him than when we are vile in our own Eyes; for we never so clearly behold our own Vileness as we do in the Light of his Contenance. O, what is Man then in his own Sight, that the high and glorious Majesty should thus mind him, and admit

him so near his Throne! or the Son of Man, that he should receive such a gracious transporting ravishing Visit as this from the Divine Being, at such a Distance above him! With what Radiency do the Beams of his Free-Grace then display and manifest themselves to that humble Soul? O! where is Merit then? sure it is quite vanish'd from such a Soul! O! why was I singled out, and compell'd to receive such Royal Favours, while Thousands of better natural Qualifications are pass'd by?—How does he then view with humble Adoration the Dimensions of God's Love fix'd Upon him from Eternity, and eleting him in Christ that he should be holy in Time, and happy to all Eternity? How docs this cure the natural Enmity that is in us to the Holiness of his Nature and to the Righteousness of his Laws, and renew us as it were into the same Image from Glory to Glory by the Lord the Spirit?—O! where is Boasting then? Does he thank his Faith foreseen for this Royal Favour, and so rob God of the Glory of his Free-Grace? No, no, he is better taught to acknowledge Him the *Alpha* and *Omega*; the Author and Finisher of his Faith; and to cry *Grace, Grace, and the good Pleasure of him who worketh all things according to the Council of his own Will to be the sole Cause of all.* How does this

Propinquity, these Caresses when enjoy'd, work in us such loathing of ourselves, such Abasement, and yet longing to be delivered from this earthly Clog and Body of Flesh, and let it drop, and say with good old *Simeon*, *Now let thy Servant depart, for mine Eyes have seen thy Salvation*; for then we want Patience to live and look and love and long for the Appearance of the Son of God, that joyful Wedding Day with our below'd Bridegroom: How does the Spirit in the Bride then say *Come*, and the
Bride

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Bride by the Spirit say *Come?* then, and not before some of those rare Seasons, we understand the Meaning of that Word, *Communion with Christ and God*, or *God through Christ*.
[*To be continued.*]

[*The Waldenses continu'd.*]

He taxes no doubt the City of *Geneva* and the Estates of the Cantons which had received the Gospel, without any other Cause, but that frequently in such Places the Sockerers are condemn'd to die, according to the Commandment of God, which will not have us permit the Sorcerer nor Sorceress to live. He would have made a much better Conclusion, if he had laid, that in the Places where the Reformation hath been introduced in our Time, they have no Communication or Dealing with Sorcerers; because they no sooner discover any of them, but they put them to Death, except he will say, that to burn Sorcerers, is to follow and support them; and that to condemn them to Death by the Word of God, is a kind of Heresy.

Indeed there are some Places. where Heresy and Sorcery accompany each other, where they who profess themselves Teachers of the People are often found to be Sorcerers; of which many Persons have complain'd, who have written with Regret what they knew to be too much practis'd among their Priests and Monks; nay, and even by certain Popes themselves.

Bodin observes, (in his *Dæmon*, 406. P. 211.) that there infinite Indictments in which it appear'd that oftentimes the Priests are not only Sorcerers, or that the Sorcerers hold a Correspondence with the Priests; but also that they are often induc'd to lay Masses for the Sorcerers, accommodating them with Sacrifices, cousecrating their Parchments, putting Rings, or Characteriz'd Plates,

or other such like things upon their Altar, or under the Cover of the Altar when they say Mass.

[*To be continued.*]

This is to give Notice,

THAT all the first Number of *Luther upon the Galatians* are printed over again, so that any Person may become a Subscriber to that excellent Book, provided Application be made before they are all sold. Those who keep off from subscribing (as they did before) while they are all gone, must never expect the Printer to be at the Charge of re-printing the same, for the sake of those few who care not to have it while they may.

This is to give Notice,

THAT Sister *Thomson*, a poor industrious Widow, living at Mr. *Ives's*, a Coach-glass-Framemaker, in *Hosier-Lane*, near *West-Smithfield*, Washes and cleans Leather Gloves at the common Prices.

This is to give Notice,

THAT Brother *John Wilde*, by Trade a Plumber (belonging to the Rev. Mr. WESLEY's Society) who lately kept a Chandler's Shop at *Islington*. but was oblig'd to remove for want of Trade, because he would not serve his customers on the Lord's-Day; that he now lives near the Foundery, and sells coffee, tea, sugar, and all chandlery ware.

This Day is publish'd, Price 6d.

THAT Brother *Charles Nicholson* and Brother *Samuel Hage*, Tailors, at the Societies House in *Short-gardens*, makes and mends all Sorts of Mens Cloaths at the lowest Prices.

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AN Attempt to promote true Love and Unity between the *Church of England* and the Dissenters who are *Calvinists*, of the *Baptist*, *Independent*, and *Presbyterian* Perswasions; By setting down the Thirty-nine Articles of the aforesaid Church in one Column, and the *Articles of Faith* of the Dissenters in another. That every impartial Reader may at One View, discover that they all agree in every essential Point, that concerns our eternal Salvation: Which will be a good Means to create Love and Cordial *Affection* to each other.

Beloved how good and pleasant it is, for Brethren to dwell together in Unity,
Psal. ciii. 1.

Numb. 22.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE GOSPEL BOTH AT HOME AND ABROAD, &c. TOGETHER WITH AN ACCOUNT OF THE WALDENSES AND ALBINGENSES: PEOPLE THAT NEVER FELL INTO THE POPIISH ERRORS, BUT RETAIN'D THE TRUTH OF THE GOSPEL FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPIISH PERSECUTIONS DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.]

My Brethren;

IWou'd advise you to read this Week's Number of Luther, for it hath been
a Means if much Comfort to my Soul.

Let us take Courage in the Lord; What! though the Waves beat, and the Storms arise, God is faithful to his Word, and will take Care of his own. His Church is not built upon the Sand, but upon the sure Rock of eternal Ages, and the Gates of Hell shall not prevail against it, (*Mat. xvi. 18.*) The Flock of Christ may be worry'd, but it cannot be destroy'd. Christ will not lose one of his Members, for having loved his own which were in the world, he loved them unto the end, (*John xiii. 1.*) And speaking to his Father, he saith, Of them which thou gavest me, have I lost none, (*John xviii. 9.*) May the Word of God be our Guide, and then we may be sure of being right.— But a Man may say, with the Papists, Who shall determine the Meaning of God's Word; for nothing is more evident than that most Heretics and new-fangled Notions are readily submitted to the same Test? In Cases of such Difficulty, I humbly conceive it to be most agreeable to the Will of God, that such Matters should be referr'd to Authority (as being God's Ordinance)

and be determin'd by the Church. What! by a General Council? or by the Body of the present Clergy! Nay, nay! what Man in his Wits wou'd abide by the Determination of those who have long since slyly deserted the Institution of their own Church? When I speak of such Things being determin'd by the Church, I mean the Standing and Immutable Doctrine contained in the Articles and

Homilies, which by the Providence of God are still reserved among us. But as these are not now agreeable to the Fancies of many of those who have subscrib'd to the Truth of 'em, they have so slurr'd the Articles with their false Glosses, and giving them so many Meanings, (thereby casting so much Dust into the Eyes of the common People, that to them) they have left no Meaning at all.

And this is the Testament that is given to the Memory of those who seal'd these Doctrines of our Church with their Blood!—Let us blush for Shame, if we have any left!

But now by the Grace of God, our Eyes are a little clear'd, we can see their genuine literal Meaning; and it were the most absurd Nonsense, and a most deluding Dream to imagine they have any other Signification. For, the holy Men who compiled them, were

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not ignorant if the ill Consequence of Double Meanings in the visible Church. And if they (in the Settlement of a National Church, which was no trifling Undertaking) did purposely or carelessly leave their Successors in the Dark (in a Matter of such Moment) by saying one thing, and meaning another, they were so far from being Holy Martyrs, that they could scarcely be deemed Honest Men.

But I am perswaded better Things of you, my Brethren, than to have such uncharitable Thoughts of these holy Men, who lost their Lives in Defence of the Truth, as understood by the Church of England: Most of our Dissenting Brethren, who have a tolerable Understanding in the Covenant of Grace, are willing to abide by our Articles; and why shou'd we fly from them?

God forbid that we should asperse and opugn our own Tenets, when those who profess not to be of our Communion do think themselves bound in Conscience to vindicate and defend 'em.

*And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, (Acts xx. 32.) Your Servant for
JESU'S sake,*

John Lewis.

A Short Delineation of the Blessedness of Faith, together with a Direction how to attain to that Faith, and how it ought daily to be improved. From the German.

1. Wilt thou lead a blessed Life and be united to God? thou must have Faith.

2. The more miserable thou feest thyself, the more happy thou art, if thou canst have Faith.

3. If thou thinkest thyself the most unworthy to apply God's glorious Promises to thyself, then know, that thou art most fit to receive them, if thou canst have Faith.

4. If thou fanciest thyself to be something, thou art quite blind; but if thou counted thyself a poor miserable Sinner, thou art so far enlightened, as thou seest thy own Misery: But if thou at the same time canst rightly improve thy Faith in Christ, then there is no Darkness in thee.

5. Wilt thou in any Measure know what all the Servants of God have experienced, thou must have Faith.

6. Wilt thou make thy Troubles & all thy inward & outward Temptations sit easy, and consequently sweeten thy whole Life, then do but believe, for Faith rejoices the Heart, and makes it chearful and contented.

7. Art thou desirous, even under the Sense of thy own Wretchedness, or after the Commission of some great Fault, to taste the Peace of God; have but Faith, and the Sweetness of God's paternal *Love* will transfuse itself into thy Soul, and set thy Heart at Rest.

8. Whatever thou dost without Faith and Dependance upon God, thou dost of thy ownself, and thou must trouble thyself about and smart for it afterwards: But when thou believest in God, then God doth it in thee, and bears thee harmless in every thing.

9. Canst thou with all thy careful Thoughts effect nothing in worldly Concerns, much less wilt thou be able to do in spiritual Matters; for in Temporals thou hast some Ability, but in Spirituals nothing at all.

10. Wherefore be careful for nothing, but only *Believe*.

11. The more Faith thou hast in God, the more perfect thou art: for *Abraham* did Believe, and that was imputed to him for—Righteousness.

[*To be continued.*]

[*The*

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[*The Letter from the Clergyman in Wales, near Abergavenny, &c. continued.*

Note, *This Gentleman is a Minister of the Church of England.*]

We presume then we can never lose the Relish of those Clusters and First-fruits of *Canaan*, the Prælibations and Earnests of our Inheritance, those Seals of our Adoption, but e're we are aware the Curtain is drawn;

but we sometimes come down with some Glory on the Face of our Souls; which we gradually lose by rubbing ourselves with the Lepers or Leprosy of this World; and the evil one envying us the least Drop of this Comfort, renews his Assaults, and we are roundly told we are not yet at home, but in the Field, our Warfare not accomplish'd, nor the Victory over, tho' this is a Pledge thereof.—And what Enemies have we after all this to encounter with, and the most dangerous always is that Enemy within the City, an Heart desperately wicked ready to betray us to those without; and which I am not sufficient to keep: Therefore with my whole self commit to his Care and Custody, who has by Name, Nature, and Office engaged to keep from falling and to present faultless before the Presence of his Glory, those who commit themselves to him; because it is the Will of his Father that he should lose none of those whom he hath given him.

Dear Sir, I hope you will pardon me this Digression from the Subject I began upon; though the Love of Christ is all the Subject, yet I acknowledge we should proceed upon proper Rules upon that Subject.—As I have a sincere and real Value for you, Sir, and dear Mr. *Whitefield*, in Christ Jesus, whose Image so glaring I presume I love in you both, I therefore am the more free in communicating my Thoughts to you, as also my Complaint of the

Grief I felt upon an Information I receiv'd of some very strange Expressions in a Sermon lately published by Mr. *Wesley*, with Reference to the Eternal Decrees of God about the Redemption of Mankind, wherein according to the Judgment of our Reformers, and I believe of the Apostles also: God gave his Sheep in Charge to his Son; to satisfy Divine Justice for them; with a Promise that he should see his Seed and be satisfied, (*i. e.*) he should see as many as he paid their Ransome taught to come to Christ, to believe in him, and be saved: but if our Saviour had intended that his Death should be effectual to the Salvation of every individual Person in the World, and see but a small Remnant, a little Flock coming to accept and receive the Benefit thereof, would not the Issue seem rather a Disappointment than a Satisfaction to Christ? but he laid down his Life for the Sheep that were given him in the Everlasting *Covenant*, and as many as were given him of the Father will come unto him, and those that shall be drawn and taught of the Father to come unto him shall not perish, &c. He prays not for the World, but for those that were given him out of the World; thine they were (says he) and

thou gavest them me: And though the Corruptions of our Wills in Regeneration sets itself in Battle against the Motions of the Spirit, yet as deep as ever it is radicated in the Nature of Man, it has not Power sufficient to stand before the constraining sweet Violence of the Divine Spirit, when God is pleas'd to fetch home his Prodigal Son: And when he is thus born from above, and the Holy Spirit breaths new Life of Grace into the Soul; it is then that the Soul receives its spiritual Senses of Seeing, Hearing, Talking and Feeling, even as in the natural
 Life

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Life we receive our natural Senses. And no Wonder that many, who think and imagine that they can see, hear, and understand better than most People, yet never attain'd to Feeling and Tasting, having I fear never attain'd that supernatural Life; by which they would make no Difficulty to unriddle those (to them) strange and Enigmatical Expressions, and other Mysteries of the Gospel, which are a Secret to all by Nature, and are manifested to some of *Free-grace*; without any previous Merit of our own; neither by humane Wisdom or Learning, and which is commonly hid from the wise and prudent, and reveal'd to little ones, (*i.e.*) to *Persons little in the Sight of the Worldly Wise, little for their Learning, humane Wisdom, &c.* 'To you, it is given to know the Mysteries of the Kingdom, *but to them it is not given.*' And no Account to be given for the giving to the one, and not giving to the other, but so it pleas'd Thee, O Father the most Sovereign Lord of All, who worketh all things according to the Counsel of his own Will: It is due to none, but that it should be given to one, and not given to another, (on whom the Gifts of Nature have been more abundantly bestow'd) is no Injustice in God, who is indebted to none.—The whole Gospel, even the Gospel as well as the Law, has, like the Cloud between the *Egyptians* and *Israelites*, a light and a dark Side, a literal and a spiritual Meaning: and as plain as ever the Gospel is preached, even by our Saviour himself, and his faithful Ministers, yet there remains a Veil on the Mind of every Man by Nature, by reason of which he cannot discern nor understand spiritual things, 'till it is given him by the Spirit of God to understand those Mysteries feelingly and experimentally: And all this is a Paradox to Nature, and the natural Man, who is like *Paul*, alive without the Law, or Gospel spiritually understood, full of Conscience, Vain-glory, ground-

less Hope, and false Joy; without the least Suspicion of his bad Estate and Danger: because they perform a Round of (perhaps) private or publick Duties, which they make so many Saviours of, instead of *Jacob's* Ladder, to bring them to Heaven; and all this while, no inward Acquaintance with Jesus Christ.

[*To be continued.*]

Books lately Published, Price 6d, or 5s. per Dozen.

I. A Companion to the Altar: Shewing the Nature and Necessity of a Sacramental Preparation, in order to our Worthy receiving the Holy Communion, *N.B.* This Book is printed in all Sizes to bind with an Sorts of common-prayers.

2. The Daily companion, with Christian Supports under the troubles of this world,

3. The Christian Monitor: containing an earnest Exhortation to an holy Life.

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10. Spiritual counsel, or the Father's Advice to his children. By *J. Norris*, M.A.,

11. An Effectual Remedy against the Fear of Death. By *J. Norris*, M.A., Printed for *John Beecroft*, (Successor to the late *Mr. Edmund Parker*) at the Bible and crown in Lombard-street.

This is to give Notice,

That Brother Samuel Milbourne (a Member of the Rev. Mr. Wesley's Society) living in Ely court near Hatton Garden, Makes, mends, and cleans clocks and Watches at reasonable Rates,

This Day is Publish'd, Price 4d.

(In my weak Judgment this little Treatise is worth reading)

A Discourse on Justification by the Imputation of Christ's Righteousness. Shewing wherein Justification agrees with, and differs from Sanctification, &c. By *Roger Ball*.

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Numb. 23.

The *CHRISTIAN's AMUSEMENT*: CONTAINING

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Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

[*The Blessedness of Faith: From the German, continued.*]

12. Thou obtainest Faith by fervent Prayer and constant Meditation of the Love and Promises of God.

13. But thou must exercise thy Faith by thy Prayer and Meditation, as an Apprentice, who is to learn an Art, who by Reason of Use has his Senses exercised, and attains to a Habit.

14. If thou wilt truly exercise thy Mind in Faith, thou must confide in God, even in those things, which seem to be entirely within thy Power, as thy outward Handy-work, or even the minutest and meanest things of all. For, if thou suffer'st but the least Crevice for Unbelief to creep in at, it will soon extend itself throughout thy whole Soul, and hinder thy Faith from an entire Dependence upon God.

15. Shall thy Faith be genuine, thou wilt be able to wait with Patience, for it will lead thee through many dark and desolate Places.

16. If thy Affairs don't succeed, or thy Conscience upbraids thee, or Fear and Disquiet seize thy Heart, then think thou hast not believed aright, but instead of indulging thy Anxiety, rouse thyself to a perfect Faith.

17. The more thy Affairs seem to run contrary to the Promises of the Gospel and thy Faith, the more thou oughtest to be assured, that the Glory of God lies hid under all those seeming Contrarities, and the more manifest that Opposition is, the more thou maist rejoice: For since

it is impossible for God to lie, he must have something extraordinary in View.

18. When thou supposeth the Combat of Faith must be carried on to thy Life's End, that will preserve thee from Impatience, when thou find'st the Promise delay'd, and every thing goes contrary to thy Wishes.

19. Thou wantest but one Rule of Life, which is Faith and Confidence in God. Whatever is inconsistent with or contrary to this Rule, is hurtful. All other Ways and Contrivances are vain and fruitless, and are the Occasion of many Doubts and Uneasinesses.

20. But have a great Care not to take thy Self-will for Faith. Self-will renders a Man impatient, murmuring and peevish: whereas Faith works Patience, Resignation, and an infinite Dependence on the Will of God.

21. Wilt thou obtain a gentle and a quiet Spirit, which is very
precious

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precious io the Sight of God, thou must have Faith, else thou canst not be quiet, *Exod.* xiv. 13, 14.

22. When thou canst not penetrate what Issue thy Affairs may have, let that never disturb thy Faith and Quietness. Consider the Children of *Israel*, when they had the Red-sea before them and the *Egyptians* behind them, could they ever have devised that God would carry them through, and drown their Enemies.

23. When the Darts of *Satan* set upon thee, and comest into great Trouble of Mind, and art sensible at the same Time of thy own Nakedness and Poverty, thinking thyself not at all accouter'd with the Armour of God to defend thy Breast and Heart withal, nor thy Loins girt about with Truth, nor having on the Breast-plate of Righteousness, neither thy Feet shod with the Preparation of the Gospel of Peace, nor having the Helmet of Salvation, nor the Sword of the Spirit; then take courage and fund, and do not look first for the Helmet and the Girt of the Loins, &c. But above all Things take the Shield of Faith, which covers the whole Body, and wherewith thou shalt be able to quench all the fiery Darts of the Wicked, then thou canst with more Ease and Security look for the rest of the Armour of God.

[*To be concluded.*]

[*The Letter from the Country Minister concluded.*]

But when the Commandment comes with spiritual Energy to the Soul, it stabs all this vain Hope at the very Heart, and seizes the Soul with spiritual Bondage, to fear and tremble at the very Thoughts of its forlorn

Estate. I confess, this Spirit of Bondage, is not, always follow'd with the Spirit of Adoption; "but in all the Children of God it is;

and therefore, it is neither to be depended upon, nor despis'd, but to him that hath been born from above, shall be gradually given to know more and more of those Mysteries: For the higher we rise in the School of *Christ*, we have more of the Mind of *Christ*. But dear Sir, as to the Progress and Success of the Gospel in these Parts, of which your pious Soul seems to long for a joyful Account, there seems to be a Revival in some of the Ministers of all Denominations; some (I am afraid) preaching *Christ* out of Envy, and others, I hope, of good Will to *Souls*; but there are several religious *Societies* form'd in the Parts adjacent, most of whom I have great Hopes to have been born of God, and begotten to a lively Hope, by the Means of my beloved *Friend* and *Fellow-helper* in the Gospel of *Christ* Mr. *H. Harris* (who, indefatigably goes about endeavouring to gather more, and confirm the gather'd in the Doctrine of *Christ*) of whom I had the last Lord's-day about *Seven-score* at the Lord's-table at *Comyoy*, none of those being my own Parishioners: but generally meet here every Month: For receiving of whom, I am terribly revil'd and threatned by some of my Brethren; but 'tis a very sensible Pleasure to me, to meet with so many seemingly pious *Souls*, by their Ears mark'd to be the *Sheep of Christ*: Discerning his Voice in the Ministry: Relishing the Truth as it is in Jesus Christ: As new-born Babes desiring the sincere Milk of the Word; which is an Argument, that they have been taught by the *Spirit of Truth*.—But as most of them are of a low Rank in the World, and most *Commodities* excessive dear (which the blind World attributes to them, as *Ahab* did once the Troubles of *Israel* to good old *Elijah*) they are consequently incapable of giving any such Help to the

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Progress of the Gospel with their Purses, as I do believe they really wish, and do with their Prayers.—But every where there is much Opposition and evil Will at *Sion*: Nevertheless, I think it a Matter of unspeakable Praise and Thanksgiving, a Mercy even to be ador'd, that we have our Fellowship in the Faith and Gospel of Christ, so considerably increased of late by the Blessing of God on the Labours of poor Mr. *Harris*; which to me seem to be Seals of his Mission by God, tho' not in the ordinary Way by Men: When we see the Finger of God so eminently appear in the Work, we ought to acknowledge it with Silence and

Adoration: For his Ways are not our Ways, but as his Wisdom is unsearchable, his Ways are past finding out.—And dear Sir, I humbly conjure you, and Mr. *Whitefield*, by the Love of Christ, and that Love which I bear to you both, as Fellow-labourers and Helpers in the Gospel of Christ, to be earnest for me at the Throne of Grace; especially when you are admitted near; that the wicked may never have cause to blaspheme and rejoice, nor the Righteous to be ashamed for my Sake.—I assure you Sir; as tedious as I have been, I have yet behind as much to say, to those whom I hope to be Fellow-heir with, that our Time here is too short for.—I am, much honoured Sir, and dearly beloved in Christ Jesus (who, I trust, will at last bring us all Home together eternally, to enjoy God in him, and one another in him, to behold his Glory) your very unworthy, but very sincere and affectionate Friend, Brother and Servant.

Tho. Jones.

Note, *I think it is very plain, that, this Gentleman is a Minister, of the Church of England.*

[**Waldenses continued.**]

John Vuier, Physician to the Duke of *Cleves* (in his Book of Devils, L. 4. C. Fol. 303.) altho' in Profession of the *Romish* Religion, has written of it as follows. If the Pastors of Churches, would stop up the Windows of false Doctrines, and other Impieties, they would certainly (says he) have a salutary Preservative for all those under their Care, against the Practices, Delusions, and Impostures of the Devil; by which means the less Prudent would not be so often entangled as we frequently see they are, to the great Loss and Detriment of Souls: Which happens not only through the Negligence of Priests, whom this Business concerns very near, and who are under Obligation of taking heed thereto; but also by their own Practice, perverse Doctrine, and deceitful Works, whereby they allure and entice the simple Populace to have recourse to unlawful Remedies, whenever they are afflicted with sudden and long Diseases, known and unknown Maladies, proceeding from natural or supernatural Causes. Which turns to the great Scandal of the Church, considering that they profess themselves ecclesiastical Persons, and are commonly Priests or Monks, whom we look upon to be such, that in Prejudice of them, it is a great Wickedness to entertain so much as the least ill Thought or Opinion; and since they ought to be for an Ensample to their *Flock*, as they are Doctors and Teachers. But (he adds) perhaps those *Magicians* may think that that Art belongs to them as a Prerogative, and as having

Right thereto by hereditary Succession, because the Priests of *Egypt*, of whom *Pythagoras*, *Empedocles*, *Democritus*, and *Plato* learn'd, were *Necromancers*. Now I did not think (says he) that those who would justify those

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those Priests, and the Use of In- chantments, had been so bold as to object to me, several *Popes* of *Rome*, skillful in the Black Art, saying, that they have practis'd it to their great Profit and Satisfaction, as *Sylvester* II. who, as *Platina* and *Naucerus* inform us, did get the Popedom by that Means, as also *Benedict* IX. in the Year 1032. who before was call'd *Theophilact*, and afterwards *Maledictus* for his Wickedness. Such were also *John* XX. and *John* XXI, as Cardinal *Benno* writes, who all consulted *Lawrence*, *Gratian*, and *Hildebrand*, all Practitioners in Conjurations. For all the *Popes* from *Sylvester* II. to *Gregory* VII. who was a great and eminent *Magician*, and who as often as he pleased, could so shake his Sleeves, that Sparks of *Fire* would fly out of them, whereby he deceiv'd the Eyes of the simple and less wary, as if it had been miraculous, and a Token of Sanctity.). All those *Popes* (I say) as we have it recorded in their Lives (where we read of many execrable Instances, that they were wont to entice Women to fall in Love with them) had addicted themselves to make abominable Sacrifices to Devils in the *Forests* and *Mountains*.

The *Magicians* therefore of our Time, says *Vuier*, must not think to cover themselves with that Cloke, and under such a Pretence. This nevertheless ought to be deplor'd, that we shall hardly find any Persons more wicked, and yet less punish'd, than those who never admonish the Ignorant, that the Misfortunes which happen to them are sent with the Permission of God.

[To he continued.]

On Friday Morning the 20th Day of February, I received, a Penny-Post Letter, reproving me in Love, for inserting the Country Minister's Letter.

The Penny-post Letter had no Name

subscrib'd to it; and consequently. I know not whither to find an Answer.

However, These are to inform the Brother or Sister, that as I have not received my Faith of Man, I cannot be persuaded by Man to recant it. I cannot throw away a Doctrine which all the Reformed Churches in the World have taught (both National and Congregational) and embrace an unscriptural Doctrine, which was never believ'd by any, except a few Papists and some Quakers.

Indeed we are so blinded, that many of us know not what Free-Grace is, it hath been so mangled and perverted, so mingled and bended with Free-will.

That this Delusion may not last long, is the hearty Prayer of

J. L.

Books lately Published, Price 6d, or 5s. per Dozen.

I. A Companion to the Altar: Shewing the Nature and Necessity of a Sacramental Preparation, in order to our Worthy receiving the Holy Communion, *N.B.* This Book is printed in all Sizes to bind with an Sorts of common-prayers.

2. The Daily companion, with Christian Supports under the troubles of this world,

3. The Christian Monitor: containing an earnest Exhortation to an holy Life.

4. The Devout Soul's Daily Exercise, in Prayers, Contemplations and Praises: containing Devotions for Morning, Noon and Night for every Day in the Week, By *R. Parker*, D.D.

5. The Daily Self-Examinant, or an Earnest Perswasive to the Duty of Daily Self-Examination. By *R. Warren*, D.D.

6. The Communicant's constant Exercise, By *R. Warren*, D.D.

7. The Devout Christian's Preparative to Death. Written by *Erasmus*: And translated into *English*, by *R. Warren*, D.D.

8. The Benefit of Early Piety, recommended to all young Persons.

9. A Rich Treasure at an easy Rate, or the ready Way to true content.

10. Spiritual counsel, or the Father's Advice to his children. By *J. Norris*, M.A.,

11. An Effectual Remedy against the Fear of Death. By *J. Norris*, M.A, Printed for *John Beecroft*, (Successor to the late Mr. *Edmund Parker*) at the Bible and crown in Lombard-street.

This is to give Notice,

That Brother Samuel Milbourne (a Member of the Rev. Mr. Wesley's Society) living in Ely court near Hatton Garden, Makes, mends, and cleans clocks and Watches at reasonable Rates,

Numb. 24.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE GOSPEL *BOTH* AT HOME AND ABROAD, &C. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES AND ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE POPISH ERRORS, BUT RETAIN'D THE *TRUTH OF* THE GOSPEL FROM THE TIME OF THE APOSTLES, UNDER ALL THE POPISH PERSECUTIONS DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

[*The Blessedness of Faith: From the German, concluded.*]

24. By a continual Exercise of Faith thou wilt increase thy Faith. Dost thou ask: Wherein shall I increase my Faith, my Business is but mean and of little Moment? I answer: Dost thou meet with no Hindrance and Difficulty in thy Labour? Dost thou never want the Assistance of Divine Providence? Dost thou meet with no Trouble in thy Life? Hast thou no Flesh and Blood? Doth not the World tempt and Satan sift thee? Feel'st thou no inward Struggle? Thy Enemies, thy wicked Inclinations and Affections, are they not sometimes too strong for thee? Dost thou not often think, whether it be possible for thee to get rid of 'em? Shall I be able to overcome that which has overcome me so often? Will the Lord carry me thro' his Wilderness? Shall God's Promises be fulfilled in me too? Then it is Time to rouse thy Faith, especially when such dark Thoughts arise in thee, then must thou contradict thy Unbelief and say: The Lord will perform all his gracious Pleasure, and powerfully finish the Work of Faith within me. He will bring me out of the Wilderness,—preserve me in Temptations,

curb all my sinful Inclinations and Affections, and deliver me from all my Fear. He will help me to conquer all Difficulties, and make an end of all my Trouble the merciful and gracious Lord God. Therefore I'll commit all my Care to him, and not trouble myself. For what is impossible to Men, is possible with Him.

25. Thou must not only endeavour to exert thy Faith, but also strive to overcome Doubt. For the Lord says: *If ye have Faith, and doubt not, ye shall ask, whatever you will, and you shall receive it of my heavenly Father,* Matth. xxi. 21, 22.

26. Hast thou roused thyself once or several Times in the Combat of Faith, and happenest to meet with the same or more Circumstances, so that thou supposest thy Faith to have had no Effect, thou must not be discouraged, and by no means drop thy Faith, but think thy Faith stands in great Need of being tried, roused and strengthened as long, 'till thou hast obtained the end of Faith, the Salvation of thy Soul.

27. Wilt thou know how hard the Combat of Faith is, consider with Attention the Story of the Woman of *Canaan*, Matth. xv. 22.

28. All the Qualities those possess

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that strive for Perfection, are found in our most holy Faith; wherefore the more thou endeavourest after Faith, the greater Haste thou makest after Perfection.

29. Dost thou ask, why our Hearts are so lazy to believe, or why Faith requires so great a Combat, that Men will rather force themselves into any Form of Godliness, than depend upon God with pure Faith, thou must know, that in the Performance of all outward Duties the Heart may take an Occasion of Self-Glory; but Faith strips us of all that, and that is the reason why our proud Hearts are so backward and lazy to believe.

30. The Knowledge of the Love of God towards us without Faith, may be compared with a Suckling Mother, whose Breasts are full of Milk, but has a sickly Child that cannot suck. As the Child can but receive so much Benefit of the Milk, as it sucks: so much dost thou enjoy of the divine Plenty, as much thou hast of Faith. Or as an hungry Stomach can't be satisfy'd with the Smell of Victuals; so it will profit thee nothing to have a sweet Sensation and Conviction of the *Love* of God, except thou really feedest upon it by Faith, and comest to be so united with it as the outward Nourishment is with thy Body.

*Live JESUS live, and let it be
My Life to live and die with thee.*

In a few Weeks an excellent Sermon will be printed in this Paper, entituled, New Converts exhorted to cleave to the Lord.—On Acts xi. 23. Preached July 30, 1740, at a Wednesday Evening Lecture in Charlestown, set up at the Motion, and by the Desire of the Rev. Mr. WHITEFIELD; with a brief Introduction relating to the Character of that Excellent Man. By Isaac Chanler, Minister of the

Gospel, on Ashley River, in the Province of South-Carolina. With a Preface by the Reverend Mr. Cooper of Boston in New-England.

Acts xi. 21. And the Hand of the LORD was with them: and a great Number believed and turn-to the LORD.

If we observe the Course of the Rev. Mr. Whitefield's Life and Labours we shall see that he directly copies after our Blessed Lord's Example, in going about doing good, exhorting and perswading ALL poor Sinners (without Exception) to come to Jesus Christ and be saved. And because he would more promote the Glory of God, and endeavour to enlarge the Kingdom of our dear Lord, he hath been instrumental in moving others to set their Hands to the Plough, in exhorting new Converts to cleave to the Lord; and (to our Comfort) we find that his Labour is not in vain in the Lord.

The Prophecy of Arch-bishop Usher.

THE Prediction of the most Pious and learned Arch-bishop *Usher*, is very remarkable, as it was printed many Years ago with Licence, and the Truth of the Matter of Fact therein delivered, never that I know of denied, but confirmed by many, which in short was thus:

“That the Year before this holy Primate died (who was buried in the *Abbey at Westminster, April 17, 1656.* The Usurper *Cromwel* allowing 200l. towards his Funeral; so great is Worth, that it charmed even that Tyrant, otherwise far from being a Friend to any of his Profession:) an intimate Friend of the Archbishop's asking him (amongst other Discourse) what his present Apprehensions were concerning a very great Persecution which should fall upon the Church of God in these Nations of *England, Scotland, and Ireland,* (of which he had heard him speak with great Confidence

fidence many Years before, when we were in the highest and fullest State of outward Peace and Settlement) and whether he did believe those

sad Times to be past, or that they were yet to come?—He answered, That they were yet to come, and that he did as confidently expect it as ever he had done. Adding, That this sad Persecution would fall upon all the Protestant Churches of *Europe*.”

His Friend arguing, that he hoped the Affliction might be now over, and be intended of our late calamitous *Civil Wars*. The Most Reverend Prelate turning towards him, and fixing his Eyes upon him with that serious and severe Look which he usually had when he spake God's Word, and not his own, and when the Power of God seemed to be upon him, also to constrain him to speak said thus:

“Fool not yourselves with such Hopes, for I tell you, all you have yet seen hath been but the Beginning of Sorrows to what is yet to come upon the Protestant Churches of Christ, who will ere long fall under a sharper Persecution than ever yet has been upon them; and therefore (said he to him) look you be not found in in the *Outward Court*, but a *Worshipper in the Temple, before the Altar*, for Christ will measure all those who profess his Name, and call themselves his People; and *Outward Worshippers* he will leave out, to be trodden down by the Gentiles. The *Outward Court* (says he) is the *Formal Christian*, whose Religion lies in the *Outside Duties* of Christianity, without having an *Inward Life* and *Power of Faith and Love*, uniting them to Christ; And these God will leave to be trodden down by the Gentiles: But *the Worshippers within the Temple, and before the Altar*, are those *who do indeed Worship God in Spirit and in Truth, whose Souls*

are made his Temples, and he is honoured and adored in the most inmost Thoughts of their Hearts, and they sacrifice their Lusts and vile Affections, yea, and their own Wills to Him: and these God will hold in the Hollow of his Hand, and under the Shadow of his Wings. And this shall be one great Difference between this and all other preceding Persecutions; for in the former the most eminent and spiritual Ministers and Christian, did generally suffer most, and were most violently fallen upon, but in this last Persecution, these shall be preserved by God as a Seed to partake of that Glory which shall immediately follow and come upon the Church as soon as ever this Storm shall be over; for as it shall be the sharpest so it shall be the shortest Persecution of them all; and shall only take away the gross Hypocrites and formal Professors, but the true spiritual Believers shall be preserved till the Calamity be over-past.”

Any Man that observes the Signs of the Times may see how this looks. I cou'd now make many useful Remark, on some of the foregoing excellent Expressions of this Pious and Most Reverend Arch-bishop: but at present, for want of Room and Time must defer it till the Lord shall give me opportunity.

In my not Paper I hope (God willing) to have this holy Man's Thoughts concerning Justification and Sanctification.

[Waldenses continued.]

Besides, he complains that such Conjuring Priests presum'd to make Use of an infinite Number of Blasphemies imbelish'd with several Crosses, which they figured out with their own unhappy and sacrilegious Hands. Also that they made use of Holy Water, Salt for Exorcisms,

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Consecrated Wax *Tapers* at *Easter*, or the Incense thereof; Candles and *Tapers* at *Candlemas* against the Devil, for which he derided them; as also Fumigations of holy Boughs on *Palm-Sunday*, &c. Moreover (says he) such Priests abuse the Eucharist to commit their Wickednesses. He complains that in our Time, Theology and Physick have been polluted by painted Exorcisms, by mumbling of barbarous Words in all unknown Tongue; by the Abuse which is made of the Holy Scripture, by Bands, Necklaces, and by Charms; all which conspire and procure the utter Perdition and Damnation of Men.

[Now I am to give all Account of the Sufferings and Persecutions of the Waldenses, which I believe will be much more edifying and entertaining than what hath heretofore been said concerning them.]

The *Waldenses* have had no worse Enemies than the Popes, because, saith Monk *Rainerius*, “of all those that have risen up against the Church of *Rome*, the *Waldenses* have been the most prejudicial and pernicious, forasmuch as they have opposed it for a long time. *Secondly*, Because that Sect, saith he, is universal; for there is scarce any Country where it hath not taken Footing: *Thirdly*, Because all others beget in People a dread and horror of them, by their Blasphemies against God: but this on the contrary, hath a great Appearance of Godliness, because they live righteously before Men, and believe rightly of God in all things, and hold all the Articles contain'd in the Creed, hating and reviling the Church of *Rome*; and in this, saith he, they are easily believed of the People.”

And in another Place the same *Rainerius* saith (*Rainer. cap. de stud. &c.* fol. 98.) "That the first Lesson that the *Waldenses* taught those whom they drew to their Sect, is, that they

inform them what manner of Persons the Disciples of Christ ought to be, by the Words of the Gospel and the Apostles; saying, that those only are the Successors of the Apostles, who imitate their Life.

[*To be continued.*]

This is to give Notice,

THAT the printer of this paper hath two convenient Appartments to Lett, unfurnished; the one very commodious for a small Family, one pair of Stairs, forward; the other fit for a single person, two pair of Stairs, backward.

Proposals for printing a Discourse on the Personal Reign of Christ on this Earth with his Saints, fairly stated and vindicated from all Objections.

Rev. xx. 4,5,6. 'And I saw Thrones, and they sat upon them, and Judgment was given unto them, and I saw the Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands; and they lived and reigned with Christ a thousand Years: but the rest of the dead lived not again until the thousand years were finished. This is the first Resurrection. Blessed and holy is he that hath part in the first Resurrection: on such the second Death hath no Power, but they shall be priests to God and Christ, and shall reign with him a thousand years.'

Written by R. B.

The price of this little Treatise will be no more than Threepence to the Subscribers.

This is to give Notice,

THAT Brother John Crook Razor maker in Great Turnstile, Holborn, Makes and grinds Razors and Scissars; and sells Knives and Forks, and all sorts of Cuttlers Ware, at the lowest prices.

We are inform'd that the Reverend Mr. *Whitefield* was to set out for *England* the latter end of this Instant *February*. He is suppos'd to be now on his *Voiage*, is expected here in about Eight Weeks.

This is to give Notice,

THat all the first Numbers of *Luther upon the Galatians* are printed over again, so that any Person may become a Subscriber to that excellent Book, provided Application be made before they are all sold. Those who keep off from subscribing (as they did before) while they are all gone, must never expect the Printer to be at the charge of re-printing the same, for the sake of these few who care not to have it while they may.

Numb. 25.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE Gospel *BOTH* AT HOME AND ABROAD, &c. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES* AND *ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE *POPISH ERRORS*, BUT RETAIN'D THE *TRUTH OF THE GOSPEL* FROM THE TIME OF THE APOSTLES, UNDER ALL THE *POPISH PERSECUTIONS* DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

Archbishop Usher's Opinion of JUSTIFICATION and SANCTIFICATION, contained in a brief Account from the Person's own Mouth who was intimate with his Lordship.

THE Year before the Primate's Death, I went to him, and earnestly desired him to grant me in Writing his Apprehensions of *Justification* and *Sanctification* by Christ; because I had formerly heard him preach upon these Points; wherein he seemed to make those great Mysteries more intelligible to my mean Capacity, than any Discourse I had heard from others; but because I had an imperfect Memory of Particulars, I took the Boldness to importune him, that he would give me a brief Account of them in Writing, whereby I might the better imprint them on my Memory; of which he would willingly have excused himself. But upon my continual Importunity, I at length obtain'd his Promise. He coming to Town some Time after, was pleased to give me a Visit, wherein I failed not to challenge the Benefit of his Promise; to which he replied, that he had not writ, and yet could not charge himself with any Breach of

Promise: For (saith he) when I did begin to write of Sanctification, that is, of the new Creature which God formeth by his Spirit in every Soul which he doth truly regenerate, I found so little of it wrought in myself; that I could speak of it only as Parrots do, by Rote, and without the Knowledge and Understanding of what I might have expressed: Therefore I durst not proceed

any farther upon it. When I seemed to stand amazed to hear such an humble Confession from so great and experienced a Christian; he added, *I must tell you, we do not well understand what Sanctification and the new Creature are; it is no less than for a Man to be brought to an INTIRE RESIGNATION of his Will to the Will of God, and to live in the Offering up of his Soul in the Flames of Love, as a whole Burnt-offering to Christ. And how little (says he) are many of those who profess Christianity, experimentally acquainted with this Work on their Souls!*

By this Discourse I conceived he had a very excellently and clearly discovered to me that Part of *Sanctification* which he was unwilling to write,

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A LETTER dedicated to the Reverend Mr. WHITEFIELD.

My dear and honoured Brother in the Lord, my Soul was greatly refresh'd in our Saviour, who help'd you in a Child-like Manner to answer the Queries; the good Lord make and keep you humble: So the Lord kept *Abraham*, that he might do all he had spoken to him of. It is a great Earnest to us for Good, that some of our *dissenting Brethren* are reviving and setting their Shoulders to the Work; Glory be to God, we had an awful Word on the solemn Fall-day, by Mr. *Hill*; he told us God had sent him with those Words, *Wo be to them when I depart from them*; that he was to do the Watchman's Part, to give Warning of approaching Judgments, with a *Wo to England*, and a *Wo to London, for lying Prophets and loose Professors*, and God manifested forth his Power; at the same Time he took another Text in *Zeph. ii. 3. Seek ye the Lord all ye Meek of the Earth, it may be ye shall be hid in the Day of the Lord's Anger*; he inferr'd, God seem'd to look to none now but his own seeking Children, if there was room for Mercy; also, that he sealed such before the destroying Angel came forth; he was a mighty Wrestler, and sang in triumphant Faith in the Lord; and there were two little *Benjamins* pray'd among the Rulers of God's People, Striplings in Years, but great with Humility and Power, like the Ancients: There is nothing wanting in God to convince a stupid Nation. Oh! My Brother, may the Lord help you to come over and help us, tho' I doubt not but you are coming on *Paul's* Errand, to fight with Beasts in our *Ephesus*; I have waited for the Time more than they that wait for the Morning; I have been very low at the Stupidity of my own Heart, and have had great Heaviness

of Heart for the Divisions of *Reuben*: The grand Evidence which makes me Support without Fainting, and that not a small one, in the worst of Times, a Soul longing after the Prosperity of *Sion*: Satan labours to undermine this daily, but the promising Bulwark, they shall prosper that love *Zion*; bids the Lord, O my Soul, for *inward Feelings*, it may be ridicul'd, but whoso seeketh to baffle it, will find an Arm above them; they lay Siege to all the Attributed of God, seal'd to us in the Blood of the Lamb, seal'd to us by the Holy Spirit of Promise, even the sure Mercies of *David*: Saith *David*, *Lord God of Truth, true and righteous art thou, O King of Saints*; have we the Promise of a true and righteous God, altho' my House be not so with God? Oh! Sweet Word, never was God's Truth and Faithfulness tried more, and trusted less by his own Children, than 'tis now, since the Crucifixion of our dear Saviour; yet he is true and faithful still, and ever will; well may he say, *I am that I am*; 'tis the base Thoughts we have of God, framing him like ourselves, changeable, mutable, breaking Promise and Covenant: 'Tis this stains all the Glory, this makes us Rest side-way on inherent Graces, and climb up to God's Favour by them: O Lord, stain the Pride of all this Glory, and upon thy Glory be thou a Defence. O my Brother, here are *Atheists, Deists*, wild Boars of the Forest letting loose; here are some seeking of God with their Faces *Sion*-ward, broken in Judgment by false Doctrine; here are most of the wise Virgins asleep, many of those awake, have greatly miss'd their Way, by Reason of Darkness; there is no being Particular, they are like *Job's* Messengers, one on the Black of another; it is grievous only to hear the Report; it is a Day of great Rebuke and Blasphemy; it is even the Time

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of *Jacob's* Troubles; but he shall be saved out of it: God will save the Tents of *Judah*: Judgment is begun at the House of God: in the way of thy Judgments, O God, have we waited for thee. It is enough, *Lord*, since thou art laying Judgment to the *Line*, and Righteousness to the *Plummet*; hasten thy Work, and cut it short in Righteousness, O God of our Salvation. Has one Church carried the Idols of her Imagery into the Temples of our Solemnities; *Lectures* drop't for want of Support, while our Idols were loaded with Pride and Cost; and all under the Sound of powerful Doctrine: Another Church erred in Vision; others in Doctrine: And to compleat all, the Malice and Ridicule of the Blessed Spirit's Operation in the Soul, and his powerful Works in the World is

a Sin, if Divine Records are to judge, that shall not be purged away by Sacrifices nor Offerings till they die, except the light of the Gospel will lessen the Guilt; and this by a land of Priests as well as People of both Denominations. No, my Brethren, since they menace God in the Glory of his Power, they shall soon feel the Weight of his Anger: Since they seek a Sign for the Messengers of his Grace, they shall shortly have a Sign in the Viols of his Wrath: Have they an Arm like God? Are they stronger than He? (for great shall be the Day of *Jezreel*) who ever hardened himself against God and prospered? I find, my Brother, there is that say, you are leading to Popery; but had it been your Principle, you would not so soon, perhaps, have been forced to preach in the Fields. Verily we need not go to *Rome* for Popery; *Rome's* grand Doctrine is gone thro' all the Land, Self-sufficiency, Self-power, Justification by Works; these are as hateful in the Sight of God as the Idol of the Mass, and equally Destructive to

the Souls of Men. If I expect to be accepted for my Works, though it be with the specious Term of Faith as an Handmaid to it, it is as much an Idol in the Abstract as bowing down to all the Fooleries at *Rome*, and a sure Destruction in the end: And will Mr. *Whitefield* bring *Rome* into *England*? No; 'tis the Doctrine that hath fill'd the Pulpits of all Denominations, of Man's Free-will and Self-power, in opposition to the Spirit-power leading us to Christ, that has seal'd our Darkness judicially, and has given the Land up to blaspheme the Spirit; and, my Brother, it was this that turn'd you out into the Field. The Time is come, they will not bear sound Doctrine; and if they go on to molest and persecute you while you are preaching the Everlasting Gospel, I doubt not but God will in Judgment, by the Sword of the foreign Enemy, bring the Antichrist of *Rome* into our Land, to revenge the Quarrel of a slighted Gospel, to make them reap the Fruits of their own Inventions. This I have looked for these seven Years from the Hypocrisy of our own Professors Carriage in our Meeting-places, dressing their Infants like *Diana* the Heathen Idol, fitting idolising them under the Sound of the Word; teaching their young ones to go astray from their Cradle, seeking after Lying Vanities and many such like things. Oh, how hath my Soul grieved for such Church-members: But when I saw you in the Field, I was not at a loss to think what Good was about to be done: It brought to my Mind these Words, *O thou Ephratha, tho' thou be little among the thousands of Judah, set out of thee shall come a Deliverer*. I do not apply it to an Instrument,

but as Christ came as Captain of the Lord of Hosts to *Joshua* when he was to fight the *Lord's* Battle, so will he come with his spi-

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ritual *Joshuas* now in the Demonstration of his Power, with a Stripling to flop the Pride of those *Goliah's* who have defied the Armies of the living God, and chose one out of that Part of his benighted Church where it was least look'd for to stir us the Dissenters up to Emulation, who have prided themselves in the Knowledge of Doctrines, but despised the Grace and Power. To find the dear Reformers err in Doctrine, was no small Grief to me; but to hear the Mr. *Wesleys* deny that Doctrine contained in the *Seventeenth Article*, which is the Glory of the Church of *England*, a Truth our Forefathers in that Church accounted the greatest Jewel in a Believer's Crown. God having so loved us that he gave his only begotten Son: He chose us in him before the Foundation of the World. It was in the Faith of this that our worthy Bishops laid hold of the Attributes of *God's* Unchangeable *Love*: that was their Right and Earnest to all his other Attributes, and made the glory in the Flames. But what will our Church do now? The Name of Truth will not support; the Power is gone. When I hear the Mr. *Wesleys* say, if I have a sinful Thought I am not born again; another says, All may be saved if they will; and a *Moravian* says, Christ will save me if I will let him. Oh, if it's left to our Will and to our Nill, O *Lord*, who then could be saved! But blessed be the *Lord*, it is. *Thy People shall be willing in the Day of thy Power*, Ps. cx. 3. But I hope all these Reformers will be taught to speak plainly, because they insist upon the Spirit's Power and living Faith in Christ, and have set their faces as a flint against Sin, and as such I desire to esteem them. I love the *Moravians* for the Beauty of their graces; and I like tried Saints for the glory of *God's* Power, tho' they cannot receive them as Children born again. [To be continued.]

All this Letter wou'd not come into this Paper; but I hope to finish it next Week.

I understand this Letter was written by the same Gentlewoman that writ the much-admir'd Letter in the 12th Number.

I am engag'd to speak the Truth according to the Word of God, as it is understood by the Church of England, entirely disregarding all private and singular Interpretations.

It was said to one of my Friends not long ago, that I wou'd print, or say any thing for Money. If that were the Case, I wou'd cry up Free-will, and cry down the Doctrine of Free-grace: for Carnal Reason will have it that Man hath a Power to chuse or refuse.

To publish the Truth when People don't like it, is not the way to get Money by Religion.

If any Man doth publish false Doctrine for the sake of Money, I pray God to have Mercy on him. I judge no Man's Heart, though by the Grace of God I can judge of Doctrine: And I know that by False Doctrine more Money might be got, while I am losing my Customers every Week, because I must not comply with Error.

Proposals for printing a Discourse on the Personal Reign of Christ on this Earth with his Saints, fairly stated and vindicated from all Objections.

Rev. xx. 4, 5, 6. 'And I saw Thrones, and they sat upon them, and Judgment was given unto them: and I saw the Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, and which had nor worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands; and they lived and reigned with Christ a thousand Years: but the rest of the dead lived not again until the thousand years were finished. This is the first Resurrection. Blessed and holy is he that hath part in the first Resurrection: on such the second Death hath no Power, but they shall be priests to God and Christ, and shall reign with him a thousand years.'

Written by R.B.

The price of this little Treatise will be no more than Threepence to the Subscribers.

Numb. 26.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

LETTERS CONCERNING THE PROGRESS OF THE GOSPEL *BOTH* AT HOME AND ABROAD, &c. TOGETHER WITH AN *ACCOUNT OF THE WALDENSES* AND *ALBINGENSES*: PEOPLE THAT NEVER FELL INTO THE *POPISH* ERRORS, BUT RETAIN'D THE *TRUTH OF THE GOSPEL* FROM THE TIME OF THE APOSTLES, UNDER ALL THE *POPISH PERSECUTIONS* DOWN TO THE REFORMATION

Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

[The Conclusion of the Letter dedicated to the Rev. Mr. Whitefield.]

O Lord, we trust thou art hastening the Time when the King's Daughter shall appear what she is, all glorious within, and her Garments of wrought Gold; then shall she be terrible as an Army with Banners, yea even when our Lord and King shall come as a Refiner's Fire, and cloath himself in thick Darkness that we see him not: even then he causes his mighty Ones to come down, and spreads his Banners round his People for their everlasting Security, though its veil is lifted through all the Nations as Corn is sifted in a Sieve, yet not a Grain thereof shall fall to the Earth. Oh the Abounding of Grace! what! sifted by the bewitching Flatteries of a deluding World, and the Rage and Malice of it too! and lifted by indwelling Sin, like Wild-fire, in every Room in the House, and Satan's Baits from every Quarter dart upon the Conscience fill'd with Accusations, back'd with Scripture, a righteous and holy Law, the Transcript of a holy and sin-avenging God; pointing down into the secret Recesses of the Soul loaded with a Sense of Guilt and Wrath; and this after a clear and evident. Conversion and Faith of As-

urance some Years, which enhance the Fears of Satan's Accusations, as though there was no Mercy to be had for such a Soul, but a fearful looking for of being made an Example of God's righteous Judgment both in this World, and in that which is to tome. O amazing preservation! yet not a Grain thereof shall fall to the Ground. Well might *David* say, (*Ps.* xlii. 6.) *I will remember thee from the land of—the Hermonites, and from the Hill Mizar, those Mountains of Blackness & Tempest.* What can such

a Soul do shut up from a Sight or Hope of a Promise, if it cannot look back to the Stability of a Promise-performing God; and call over those Tokens of everlasting Love once shed abroad in the Soul. O may none despise a tempted Believer, lest they sin against the Generation of His Children, bat more against the great Master-workman, *for we are His Workmanship, created in Christ Jesus unto good Works*; and this is one Part of Christ's Workmanship, to nuke the Devil their Scullion: But our Lord will bring us out of the Furnace as tried Gold, more meet for the Master's Use. It was here I learnt more of my own Unworthiness and utter Inability to walk with God; except I abode in the Vine,

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and to go to him fur my spiritual Armour, whore Kingdom ruleth over all the Powers of Darkness, who had so lately taught me Satan's Devices; It was here I learnt to walk without fainting in this declining State of the Church: it was here I learnt. Sympathy toward the Brethren's Weaknesses through the infinite Forbearance of the Lord to me, and have full Assurance that He who hath bid the Foundation-stone in *Zion*; will also lay the Top-stone in Glory, with the shouting of Grace, crying *Grace, Grace unto it*. O may none presumptuously arraign a tempted Believer at the Bar of their shallow Reason, 'till they have asked Leave of the Saviour, whom they profess to follow, what was Christ's End in permitting it; for the In-being of Sin will remain with us 'till we die, and 'tis owing to Sovereign Grace alone that daily breaks the Power of it. O how bravely does the Almighty Conqueror make his Church to ride upon the Surges and tempestuous Billows, Temptations and Persecutions of the Adversary, like *Noah's Ark*, while a mad World is drowned all around them; an awful Voice to teach us Humility. Grant this above all, O Lord, for his sake who is worthy, for we are utterly unworthy. Now according to my Grief, so is my Faith: without Doubt our God will answer his Children according to their Faith, and render a Rebuke to his Enemies: and though the dear Brethren, *Wesleys* and *Moravians*, have too much of the Spirit of Bigotry remaining with them, and Party-Zeal still abiding among them, and *Arminian* Principles upon them, like Locusts that darken those Truths those dear Reformers labour to establish, yet shall we be angry at the Instruments? God forbid. I know my honour'd Brother is taught better: And O that the Times of refreshing were come from

the Presence of the Lord, then our Brethren here would soon learn the Voice of this Providence they would soon learn it *Sion's* sons Transgressions, that Satan's cloven Foot is come so near God's Throne; they would soon learn they are all concern'd in it, every Saint of every Denomination, and that they have to do with God, and God only in this Nature. This kind can go out by nothing but laying it before the Throne. Satan is permitted to come so near to tempt the Saints; and to accuse them too; and shall we stay behind him? and wo be to that Saint in this World that don't instruct himself in this Matter. When *Amalek* fought against *Israel*, it's said he fought against the Throne of God, and those that helped not *Israel* were not to come into the Congregation till the tenth Generation, because they came not out to the help of the Lord against the Mighty. O wonderful Encouragement to *Israel's* Helpers! Satan's shall never prevail; for *Israel* shall never be forsaken, nor *Judah*, of her God. Some Worthies gone off the Stage, both Church and Dissenters, grieved and bewailed the Vitals of Religion lost in Disputes. o may all the Lord's People say to all the Disputers as *Nehemiah* laid to the Temple's Enemies, *I am doing a great work, so that I cannot come down: why should the work cease whilst I leave it, and come down to you,* (Neh. vi. 3.) and doubt we not, my Brother, but that Locust and Darkness shall be dispell'd from the Eyes of God's Servants; that dear Saviour who has taught them to shout the Loveliness of his Grace, will also shew them the Unchagableness of it, and make them triumph in a Redeemer's Blood, will shew them the Fullness of all Salvations fore-ordained and compleat in Him. He that errs in Doctrine shall be taught to speak plainly. The Watchman of Mount *Ephraim* shall lift up the Voice, and with the Voice to-

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gether shall sing; for they shall see Eye to Eye when the Lord shall bring again the Captivity, of *Sion*. What, one Saint stumble against another, and the Lord not arise! O this makes me look above Instruments, and grow strong in the Lord; there is no searching of his Understanding; we have a strong God; Salvation has he appointed for Walls and Bulwarks. O Lord, grant that every Branch of thine may go round *Zion*, and mark her Bulwarks well. A glorious high Throne is the Habitation of our God, and a glorious high Mountain is the City of our Solemnities. O that my Soul was more inflamed with Love to Christ! This Week has my Mind been refresh'd with these Words, *An Angel flying in the midst of Heaven,*

having the everlasting Gospel to preach to all Nations. My Brother; how have you been escorted by this Angel swiftly from Place to Place! And does he come alone with Heaven's high Commission? No, my Friends, beware you grieve him not, God's Name is here; what shining Hosts attend the Gospel Sound! Could *England* see, it would make all Nations tremble. Great is my Faith and Confidence in the Lord for you. And, my Brother, if all should be turn'd away from you, the Lord will stand by you, and strengthen you: but, blessed be God, here are a few mighty Wrestlers and Prevailers with God for you; I trust more than Seven Thousand that have not bow'd the Knee to *Baal*, and what is the Chaff to the Wheat? many real Christians have been gathered into Churches here; and are still a housing the Trophies of victorious Grace, as the Fruits of your Ministry. If the Vintage be so sweet, what will the in-gathering be! All this Victory, and no Battering-rams laid against the Strong-hold of the Daughter of *Zion*. As Satan has come as

an Angel of Light, so will he come as a roaring: Lion, to rouse us from our Lethargy. Then will the Folds feed after their Minister: then shall the proud Adversary see himself baffled by the Arm of a single Believer laying hold of his Almighty Conqueror who has the Keys of Hell and Death, who opens and none can shut, and shuts and none can open. Now I see the Opening of those Words, *I have set before thee an open Door, and no Man can shut; and I also will keep thee from the Hour of Temptation that shall try all them that dwell upon the Earth: and awake ye that dwell in the Dust, and cry out, and shout thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.* Well might our High-priest say to *Jacob*, *As a Prince thou hast Power with God and Man, and hast prevailed.* Every Believer has this Privilege, to lay hold of the Saviour's Strength and prevail. Well may it be said, *It doth not yet appear what we shall be; no truly, nor what we are, for we sneek about the World too much like the Men of it, and forget our princely Dignity by not keeping our Profession-garments close about us; so we walk naked without our spiritual Armour, and they see our Shame.* But there shall be a Day without Clouds, as a clear shining after Rain: and the Lord alone shall be exalted in that Day. Arise, O Lord, for thy Glory's sake; make thine Enemies to fly before thee, and upon thy Head let the Crown flourish. And return, O Lord, return to the many thousands of *Israel*.

To conclude. May the Lord be your Strength and Re-reward: and grant me an Interest in your Prayers, when you are nearest the Throne. From the unworthiest of Christ's Servants.

E.W.

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Who knoweth the Mind of the Lord, in permitting Error in wise, learned and good Men? Doubtless it is, to manifest his Glory with the greater Lustre; and to magnify his Power in the Weakness of his Instruments. Remember Little David and Great Goliah. And who knows what the weaker Vessel in the human Creation may he enabled to do by the Strength of Almighty Power?

I shall leave the foregoing Letter to the serious Consideration of all the Brethren. I shall make no Remarks upon it: For, as I Cannot mend it, I Will not marr it.

I shall only observe that some who are prejudic'd against the Faith of the Author, cannot help admiring the Spirit with which she writes, and are forced to say, that God is with her of a Truth.

I pray God heal our Divisions, and make us all if one Heart and Mind in Christ Jesus. We must not (nay, we cannot reasonably) be angry with each other; for no-body can justly blame me for not receiving, that Faith from Man, which is only the Gift of God; neither can I justly blame any-body for not embracing a new unscriptural Notion, utterly unknown to all the Saints of old, and which manifestly tends to much Hurt; for I have heard of several ignorant Zealots who cannot go to Church, because (as they think) they have no Sins to confess: And I know many that will never use the Prayer which our Lord both taught and commanded his Followers to say. The Lord only knows where such a Beginning may end. However, this is the comfortable Security, that God will take care of his Church, and the gates of Hell shall not prevail against it.

JESUS said unto Nicodemus, Verily, Verily, Except a Man be born again, he cannot see the Kingdom of

*God; (John iii. 3.) But a certain Preacher says,
While one sinful Thought can rise,
I am not born again.*

What must we think of all this? If this be true: I may well say with the Disciples, Who then can be saved? (Mat. xix. 25.) But had I time and Room

I wou'd enquire into the Meaning of a sinful thought arising, and I doubt not but I shall find that such a thought hath more of the Nature of a Temptation, than a solid Proof that I am not born again; But if to be tempted be such a Sin as proves I am not born again, I confess I know not what to think of Regeneration. More of this the next Opportunity.

The Free-grace of God is so comfortable to me and to all poor Sinners, that by Divine Assurance I shall be more clear and explicit upon that glorious Subject than I have yet been, for I believe all my *Arminian* Readers have left me; and I suppose the rest can bear it.

I am desired to inform the Brethren, That Brother *John Evans*, Upholder, liveth at No. 14, in *Hand-Alley* in *Long-Alley*.

Proposals for printing a Discourse on the Personal Reign of Christ on this Earth with his Saints, fairly stated and vindicated from an Objections.

Rev. xx. 4, 5, 6. 'And I saw Thrones, and they sat upon them, and Judgment was given unto them: and I saw the Souls of them that were beheaded for the witness Jesus, and for the Word of God, and which had no worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands; and they lived and reigned with Christ a thousand Years: but the rest of the dead lived not again until the thousand years were finished. This is the first Resurrection. Blessed and holy is he that hath part in the first Resurrection: on such the second Death hath no Power, but they shall be priests to God and Christ, and shall reign with him a thousand years.

Written by R. B.

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Numb. 27.

The *CHRISTIAN'S AMUSEMENT*: CONTAINING

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Printed by J. LEWIS in Bartholomew-Close. [Price One Penny.

NEW CONVERTS EXHORTED TO CLEAVE TO CLEAVE TO THE Lord.

A Sermon on Acts xi. 23. Preached July 30, 1740, at a Wednesday Evening Lecture, in Charles-town, set up at the Motion, and by the Desire of the Rev. Mr. Whitefield; with a brief Introduction relating to the Character of that excellent Man. By Isaac Chanler, Minister of the Gospel on Ashley River, in the Province of South-Carolina. With a Preface by the Rev. Mr. Cooper of Boston in New-England.

'Acts xi. 21. And the hand of the Lord was with them: and a great Number believed and turned to the Lord.

The Rev. Mr. Cooper's Preface.

THE successful Progress of the Gospel of Christ, and its saving Efficacy on the Hearts of Men, is Matter of Joy to all *that love the Lord Jesus in Sincerity*. The Increase of the *Houshold of Faith* is acceptable to all that already belong to it. And how much is their divine Master honour'd and pleas'd, when the *Members* of this his Family live united in

the Bonds of Love and Charity; and if they can't be one in Judgment in every *lesser Matter*, are yet one in Disposition and Affection, in Aim and Design.—More especially is the unity of *Ministers* the Beauty and Strength of the *Church*.

It was therefore no small Pleasure to me when in a late Letter from a most valued Friend and Correspondent, giving me a refreshing Account

of the Success with which God has been pleas'd to crown the Ministry of the dear and admir'd WHITEFIELD in *Charles-town* in *South-Carolina*, I read the following Passage, "Under the Influence of *His* Preaching, the *Baptist Ministers* have join'd *us* in a stated weekly Lecture, to which the People shew a surprising Disposition and Affection; and I sometimes shed Tears of Joy in my Retirements.

The following SERMON was preach'd at *that* Lecture, in the first Course of it, by one of *those* Ministers. And as it has been put into my Hands in its Way to the Press, I am the more willing to give my Thoughts of it, that I may shew Respect to a pious and faithful Minister of a *differing Denomination*.

The Reader will find not only a concurring Testimony to the Character

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racter of the Reverend Mr. WHITEFIELD, (whose daily preaching amongst *Us* at this Time, renders all *Letters of Recommendation* from abroad quite needless, and has fix'd him deeper in the Hearts of the People of GOD than any thing we have heard or read of him) but also some spiritual evangelical Truths, treated of in a manner suiting the Oracles of God; that is to say, with Gravity, Plainness, and good Judgment, and the whole very sensibly animated with a true Spirit of Piety.

I do therefore heartily recommend this serious Discourse to all such as have *tasted that the Lord is gracious*, and desire *Establishment* in Grace. That it may be bless'd to the excellent Purpose to which it is design'd; and that the united Labours of the Ministers in this *new Lecture* may be attended with eminent Success, is the Prayer of

Their Brother and Servant in our *Common LORD*,
W. COOPER.

THE AUTHOR'S INTRODUCTION.

As it pleas'd God of his rich Mercy and Goodness, to bless us in these Parts, as well as Multitudes of others elsewhere, with the successful Ministration of his eminent Servant the reverend, pious and highly esteemed WHITEFIELD: And as it was his pious Advice, that a weekly Lecture should be set up, and carried on in an united Manner by several Dissenting Ministers of different Denominations here; a further Testimony

of his abiding Concern for our spiritual Good: So I accounted it my indispensable Duty (according to that Measure of Ability which it hath pleased the FATHER of Lights to give unto me) to fill up a Place in my Turn with others, in those mi-

nisterial Engagements. And altho' the bright and illustrious Character of that *great Master in Israel*, needs no Embellishments from my Pencil, yet out of the Abundance of my Heart, burning in Affection to him, I could not forbear saying something on his Behalf, not only from the Pulpit, but also from the Press; which I the more chearfully do, because I find it agreeable with the Sentiments of others, whom I esteem as true Lovers of Truth and Godliness; withal hoping that by a Divine Blessing, some spiritual Benefit may accrue unto some Soul or other by the ensuing Discourse, as, I trust thro' Grace there did when preached. Yea, considering in what *black Colours* and *horrible Shapes* the Enemies of our famous Preacher do *indefatigably* represent him, and, at the same time, I being (upon the most *rational* and *evident* Grounds) perswaded in my Conscience, that he is a *sincere*, *true* and *faithful* Servant of the living GOD, sent forth to preach the everlasting Gospel to poor Sinners, in its *primitive Purity* and *Power*, I thought I might be justly charged with being guilty of *criminal* Silence, if I should altogether pass over his Character, especially in my first Lecture Sermon, when I had a fresh Feeling of his Reproaches upon me. That what I then said with respect thereunto (however I believe agreeable to the most present) did not please every one that heard it, was far from being a Disappointment unto me, who never had the Vanity to think of pleasing every one: For as to the pleasing of Men of what Rank soever, I hope, by divine Grace, I shall never be tempted to make that my Aim, whilst engaged in the Work of my great LORD and MASTER, unless it be in a way of holy Subordination and Subserviency to His Honour and Glory. And I cannot but chearfully express the Sati-
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taction that results from the Consideration of the very remarkable and numerous Seals which our *great Master* and *Missioner* hath been graciousy pleas'd to give unto the Ministry of his Servant, visible unto all Men: And that whilst he hath some Enemies, he hath also some, yea I believe a *superior Number* of hearty Friends. But in case to this it should be answered, That these latter are far less in Number than the former, yet shall not this in the least lessen my Satisfaction, since the Grape-gleanings

of *Ephraim* are better than the whole Vintage of *Abiezer*. How *plentifully* hath his Rod budded, whilst that of many others have proved as *barren* and *unfruitful* as their preaching has been *empty* both of *solid Matter* and *holy Fervour*? May blessed WHITEFIELD long live an extensive Blessing to the Church of GOD! May he be enabled to go on from conquering to conquer, and at last through *CHRIST*, come off a triumphant *Victor* over all Enemies whatsoever, and then gloriously ascend to the blessed Realms of perfect Peace, Purity and endless Felicity! So prayeth the unworthiest of CHRIST's Servants in the Gospel.

ISAAC CHANLER.

The Sermon of Establishment in Grace.

Acts xi. 23. *Who when he came and had seen the Grace of God, was glad, and exhorted them all, that with Purpose of Heart they would cleave unto the Lord.*

Christian Friends!

FORasmuch as by the good Providence of our gracious God, I, the unworthiest of all his Servants, am come in his Name, and in his Strength to be with others a Fellow-

helper of your Faith, Joy, and holy Profession; You will, I trust, give me leave, out of the Abundance of my Heart, to tell you with how much holy Pleasure, as well as Wonder, I reflect on the Mercy and Goodness of God towards his Church in general, and unto us-ward in particular, in raising up and sending forth such eminent Instruments of Good to the Souls of Men, crowning their Labours with so great and uncommon Success. And I persuade myself, that if not *all*, yet *many*, yea *most* of you now present, are ready to rejoice with me, blessing and praising God, for *so large* a Demonstration of his Mercy and Goodness to us in sending his *eminent Servant*, the famous and reverend Mr. WHITEFIELD amongst us. *Hundreds* if not *Thousands* of Souls in the World, will, I doubt not, *everlastingly* bless God for sending him amongst them. Whatever Aspersions may have been cast upon him by any, in order to stain his *bright* and *fair* Character, yet as it *doth*, so by the Grace of God, I trust it *will remain bright* and *shining*; yea very dear unto all such as have *felt the Power* of the Word preached *by him* reaching their *Hearts*. And who,

as resolving to see with their *own* Eyes, shall *impartially* survey the *Antiquity* and *Soundness* of his Doctrine, founded on the *Divine Oracles*, and agreeable with the several reformed Churches from Popery; also the *Holiness* and *Circumspection* of his Life and Conversation, as a *bright* Example unto all that hear and see him.

May I not appeal to every impartial Observer, whether he hath not answerable to St. *Paul's* Exhortation to pious young *Timothy*, been an example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity? Doth he not give Attendance to Reading, to Exhortation,

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tation, to Doctrine? Is he not *far, very far* from neglecting the Gift of God that is in him? Doth he not meditate on these things, giving himself wholly to them, so that his Profiting appears visible to all that are not *willfully* blind? Doth he not take heed unto himself and unto his Doctrine, continuing in them, that in so doing he may save, both himself and those that hear him? (1 *Tim.* iv. 12, &c.) Is he not as becomes the Servant of the Lord, gentle unto all Men, apt to teach, patient, in Meekness instructing those that oppose themselves in opposing his Ministry, if God peradventure will give them Repentance to the Acknowledgment of the Truth, and that they may recover themselves out of the Snare of the Devil, who are taken captive by him at his Will? (2 *Tim.* ii. 24, 25, 26.) [*To be continued.*]

Job i. 21. The Lord gave and the Lord hath taken away; blessed be the Name of the Lord.

The Devil thought he had done some wonderful, great and mighty Matter in moving God to try the Faith and Patience of this holy Man. Satan thought he had been hedg'd in by his Riches: That Roaring Lion imagin'd his Piety depended on his temporal Prosperity. This fiery Dragon and Father of Lies (like us, stupid and fallen Wretches) wou'd not believe that holy Job was hedg'd in by God's Free-grace and everlasting Love.

Temporal Prosperity doth not hinder an adopted Child of God from looking to Jesus the Author and Finisher of his Faith.—When things go on smoothly, and a Man lives in Peace and Plenty, it is an easy Matter to make a fair Shew in the Flesh; but when Persecution arises because of the Word, then is the Time of Trial: When worldly Comforts fail, we shall cleave close to the Lord: Then is the Time, to stand still, and see the Salvation of God. He that can trust to,

and depend upon that most comfortable Promise [I will never leave thee, nor forsake thee, Heb. xiii. 5.] shall never be confounded. Though he hath but one little Ewe-lamb, and if even that one be taken from him, yet shall he not be cast down; because he is by Grace enabled to resign his Will to the Will of God. Our Lord assures us, (Luke xviii. 30.) That if we lose the Comforts and Conveniences of this Life, for the sake of his Truth and a good Conscience, we shall receive manifold more in this present Time, and in the World to come Life everlasting.

This Life is short and transient, and it matters not what we enjoy and suffer in it, if we are truly sensible of the Love of God towards us. The worst of outward Evils will soon have an end: But a wounded Spirit who can bear?

May the Lord so guard our Souls as never to comply with any thing against Conscience for the sake of the Bread that perisheth. Now comes the Time of Trial! Now the Arm of the Lord will appear in Defence of his Everlasting Gospel, his Glorious Covenant of Free-Grace; and will preserve his Preachers and Publishers of it from the Snare of the Fowler.

If the Man of the World knew the great Comforts that a Christian doth receive even by Crosses and Disappointments in this Life, they wou'd be tempted to envy his Happiness, rather than to rejoice at (what they call) his Misfortunes.— O happy Believer! Has thy God done the Greater, and shall he not do the Less? Has he provided for thee, and secured to thee an eternal Inheritance, and will he not take care of thee in this present evil World, and conduct thee safely to it? His Promises are Yea and Amen.

IN a few Days will be publish'd, A Letter from the Rev. Mr. *Whitefield* to the Rev. Mr. *J. Wesley* in Answer to his Sermon called *Free-Grace*. But when *Peter* was in *Antioch*, I withstood him to his face, because he was to be blamed, Gal. ii. 11.

On Sunday Morn. Mr. *Whitefield* inyends to preach in Moor-fields.