THE

LIFE AND LETTERS

OF THE REVEREND

MR. JAMES HERVEY.

THE LIFE

OF THE REVEREND

MR. JAMES HERVEY,

RECTOR OF WESTON-FAVELL,
NORTHAMPTONSHIRE.

TO WHICH IS ADDED

A COLLECTION

OF HIS

LETTERS.

THE SECOND EDITION,
GREATLY ENLARGED AND IMPROVED.

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THE

LIFE

OF THE REVEREND

MR. JAMES HERVEY.

MR. HERVEY, minister of COLLINGTREE, three miles from NORTHAMPTON, had two sons and one daughter; his eldest was bred a wine-merchant, and his

daughter was married to the reverend Mr. KNIGHT, rector of WESTON-FAVELL. His youngeſt ſon, the reverend Mr. JAMES HERVEY, was born at HARDINGSTONE, a ſmall village, one mile from NORTHAMPTON, on the twenty-ſixth of FEBRUARY, 1713-14. His mother taught him to read till he was ſeven years of age, after which he was removed to the free-ſchool at NORTHAMPTON, of which the reverend Mr. CLARK was maſter; whoſe ſon being dull in learning, Mr. HERVEY was allowed to proceed no faſter than he, ſo that he was ſeventeen years of age before he was compleated in the LATIN and

GREEK languages. His father then ſent him to LINCOLN college, in OXFORD, and put him under the tuition of Dr. HUTCHINS, where he ſtaid ſeven years. In the nineteenth year of his age, he became acquainted with ſome perſons who diſtinguiſhed themſelves by their ſerious impreſſions of religion, and zeal in promoting it; by whoſe example he became ſtrictly attached to piety and learning. Here he made himſelf maſter of KEIL'S ASTRONOMY, Dr. DERHAM'S PHYSICO and ASTRO-THEOLOGY, and NATURE DISPLAY'D. Theſe he read with particular ſatisfaction, and has frequently acknowledged, that he

was greatly indebted to Mr. SPENCE's ESSAY on POPE's HOMER's ODYSSEY for his improvement in ſtile and compoſition. He had here an exhibition of twenty pounds a-year.

IN 1736 he became curate to his father at WESTON-FAVELL, from whence he removed to BIDDEFORD, where he lived ſeveral years, and was ſo greatly beloved by his people, that when the old rector died, and the new rector had gotten the living, and provided another curate, the people offered to pay him his ſallary out of their own pockets, providing they might have their beloved

Mr. HERVEY continued with them. The ſallary of BIDDEFORD was very ſmall; though the pariſhoners had raiſed him ſixty pounds a-year. He was much eſteemed by Mr. ORCHARD of STOKE-ABBEY in DEVONSHIRE, and was deſired by that gentleman to ſtand god-father to his ſon, that he might have an eye over his chriſtian education; preferring him to many gentlemen in the county, who would have looked upon themſelves as honoured by performing that office. It was here he laid the plan of his MEDITATIONS, and it is poſſible wrote ſome of them, as he ſays it was in a ride to KILHAMPTON in CORN-

WALL, where he went to the church, and there he lays the ſcene of his MEDITATIONS AMONGST THE TOMBS.

HE ſtaid two years and a half in this country, after which he had an exhibition in LINCOLN college. His father preſſed him to get ſome curacy three or four miles from OXFORD, and hold his exhibition; but this he would by no means comply with, thinking it unjuſt to detain it from another perſon, who might more want the benefit of that proviſion; and could not by any means be prevailed upon to take his degree of A. M. though he was of ſufficient ſtand-

ing, for fear it might be an inducement to him to become a pluralift, being at that time utterly averfe to this; though he afterwards changed his mind on this head, as he faw it made him more ufeful, and furnifhed him with the means of being more charitable.

In the year 1750, at his father's death, he fucceeded to the livings of Weston and Collingtree. His health was fo impaired at this time by his clofe attention to his ftudies, and the duties of his office, that his family and friends thought that a change of air would be of fervice for the recovering it;

they therefore formed a ſcheme of conveying him to LONDON, which they affected by getting him into a chaiſe of a friend, who was going there, under a pretence of riding only a few miles; of which he pleaſantly complains, in a letter to a friend, upon his arrival there, which begins thus:

'MY DEAR FRIEND,

'IF you chide, I muſt accuſe. Pray 'where was your warrant, where your 'commiſſion, to impreſs me into this 'journey? However, as a good Chriſti-'an, I forgive you and your accompli-'ces.' After commending ſeveral cler-

gymen his friends, whom he saw on the road, he concludes thus: 'My animal 'nature is so very feeble, that I find no 'benefit from the change of air, nor 'from the enjoyment of the most plea-'sing society.'

He continued in London till April or May 1752, during which time he was seized with a severe illness, which nearly cost him his life: but he recovered, returned to Weston, and took possession of it and Collingtree, the two family livings.

It will doubtless be thought strange,

after what has been ſaid, that our divine ſhould accept of theſe two livings, and hold them during life. In anſwer to which, we are aſſured, that when his father died, he remained determined to have WESTON-FAVELL only, which he frequently declared to his family and friends, and refuſed to accept of COLLINGTREE, or to qualify himſelf for the ſame, inſomuch that it was in danger of lapſing to the biſhop. But at length, through the earneſt and conſtant intreaties of his family and friends, who, unknown to him, had ſent to, and procured from OXFORD the neceſſary certificates of his being A. B. in order to

his taking his Maſter's degree at CAMBRIDGE, he was after much importunity prevailed on to comply with their requeſts, hoping that he might be thereby enabled to do ſo much more good. And when he waited upon Dr. THOMAS, then Biſhop of PETERBOROUGH, for inſtitution to COLLINGTREE, which was near ſix months after his induction into WESTON, he ſaid, 'I ſuppoſe your lordſhip 'will be ſurprized to ſee JAMES HERVEY come to deſire your lordſhip's 'permiſſion to be a pluraliſt; but I aſ'ſure you, I do it in obedience to the re'peated ſolicitations of my mother and

'my ſiſter, and not to pleaſe myſelf;' or to that effect.

THESE two livings were within five miles of each other. He uſed to officiate alternately at them, with his curate; ſo long as his health would permit; till by his great weakneſs he was confined wholly to WESTON, where he conſtantly reſided during the remainder of his life.

IN 1747 he publiſhed his MEDITATIONS AND CONTEMPLATIONS AMONGST THE TOMBS, REFLEXIONS ON A FLOWER-GARDEN, and a DESCANT ON

THE CREATION. He made ſeven hundred pounds by the ſale of the copy, and gave the whole of it in charity, ſaying, that as Providence had bleſſed his attempts, he thought himſelf bound to relieve his fellow creatures with it. It has now gone through eighteen editions. They have been ſince turned into blank verſe, after the manner of Dr. YOUNG'S NIGHT THOUGHTS, by J. NEWCOMB, and publiſhed in two volumes, ſmall 8vo.

IN NOVEMBER 1752, he publiſhed his REMARKS ON LORD BOLINBROKE'S LETTERS ON THE STUDY AND USE OF

HISTORY, SO FAR AS THEY RELATE TO THE HISTORY OF THE OLD TESTAMENT, AND ESPECIALLY TO THE CASE OF NOAH DENOUNCING A CURSE UPON CANAAN. IN A LETTER TO A LADY OF QUALITY. The reviewers give the following account of this piece.

'OUR pious author, in his preface 'to this letter, tells us, that it was not 'intended for the press; and that the 'publication of it is owing to a Right 'Honourable Personage, whose name, 'though it would grace and recommend 'his papers, he is not allowed to men-'tion. He observes, towards the be-

'ginning of it, that the ſcriptures, tho' 'they do not contain a compleat hiſtory 'of the firſt ages, preſent us with a col- 'lection of the moſt ancient, curious, 'and inſtructive facts. Several of theſe 'facts he mentions, and takes notice of 'that majeſtic ſimplicity of ſtile in 'which they are delivered: after which 'he proceeds as follows.

"YET theſe books Lord BOLINBROKE diſparages; and, at the ſame time extols the writings of TACITUS. The remains of TACITUS, he tells us, are precious remains. Thoſe of the Ho-

ly Scripture are dark and imperfect accounts. In TACITUS, History preserves her integrity and her luſtre. In the Holy Scripture, inſtead of hiſtory, you have a heap of fables; which can pretend to nothing but ſome inſcrutable truths, and therefore uſeleſs to mankind.——Every line of TACITUS has weight, and cannot be mentioned without admiration. Whereas, the Sacred Hiſtory is put upon a level with the extravagances of AMADIS of GAUL, and can never gain ſufficient credit from any reaſonable man.

"WHO IS THIS UNCIRCUMCISED PHILISTINE, ſaid DAVID, THAT HE

SHOULD DEFY THE ARMIES OF THE LIVING GOD? And who is this TACITUS, would I aſk, this darling author, that he ſhould be raiſed to the ſkies, while the divine hiſtorians are trodden to the duſt?——If your ladyſhip is unacquainted with his character, let me give it in the words of a moſt elegant and maſterly critic. 'Having conſidered the principal qualities of TACITUS, as a writer, and as an hiſtorian, I cannot help thinking, that there is a falſe ſublime and affectation in his deſcription: a ſcurrility and ſatirical vein, with too epigrammatical a conciſeneſs in his wit; an acuteneſs, but too ſpeculative, and a po-

licy over-refined in his obſervations; a malignant and ill-natured turn in his characters; a philoſophy too abſtracted and elevated in his reaſonings, and a vanity in his learning. In ſhort, that he is in antiquity, a pedant; in the philoſophy of nature, a ſceptic; in morals, looſe; in deſcription, gaudy and pompous; in politics, ſubdolous, refined, and knaviſh. (HUNTER'S OBSERVATIONS ON TACITUS.)

"YET this is the writer that muſt be placed in ſuch great ſuperiority to MOSES, JOSHUA, and SAMUEL. This the hiſtory (riſe, criticiſm, and reſent

the indignity!) that is ſpoken of with applauſe and rapture, even while the ſacred annals are treated with diſreſpect and obloquy."

'But why, may it not be aſked, muſt 'Tacitus die, that Moses, &c. may 'live? If Lord Bolinbroke has ſpo-'ken of Tacitus in the higheſt terms 'of reſpect, and diſreſpectfully of the 'ſacred writings, there was no reaſon, 'one would imagine, in vindicating the 'ſcriptures againſt what his lordſhip had 'advanced, to repreſent Tacitus as a 'pedant, a ſceptic, and a knave: riſe,

'candour, and resent the indignity!
'But to return.

'After some general remarks, our
'author proceeds to consider particular-
'ly the case of Noah, denouncing a curse
'upon Canaan. He tells us that the
'passage, Cursed be Canaan, and
'many other such passages, which seem
'to be imprecations, are really predicti-
'ons, and that it would be much more
'suitable to the prophetic stile to tran-
'slate them as indicatives, rather than
'imperatives; Cursed is, rather than be
'Canaan. Such a manner of speaking,
'he says, would remove from this par-

'ticular paſſage all that ſounds harſh, or
'ſeems uncharitable; and would, in the
'general, impart an unequalled majeſty
'to the language of ſcripture.

"It was God then, ſays he, and not man, from whom this avenging ſentence came. And God, to ſhew his utter deteſtation of all iniquity, to manifeſt his ſingular delight in virtue, frequently takes occaſion to denounce vengeance, or promiſe happineſs, when ſome notorious evil is committed, or ſome laudable good performed. And was there not a moſt notorious evil committed here?—

"But, ſuppoſing the turpitude and immorality of the action to be very enormous, and ſuch as deſerved ſome ſignal vengeance, the vengeance, it is objected, was miſapplied. For Ham alone offended: Canaan was innocent.—My lord is not ſure that Canaan was innocent; though he aſſerts it pretty confidently.—If his lordſhip was unacquainted with the Hebrew, he will ſcarcely be thought qualified to pronounce ſo peremptorily, concerning a caſe related in that language. If his lordſhip was unacquainted with the original, he acts ſomewhat unfairly, in ſaying, This notion is not only without, but a-

gainſt the expreſs authority of the text. For he muſt know, that it receives ſome countenance even from the text itſelf. I would by no means offend your ladyſhip's eyes with any rugged figures or uncouth quotations. But you may venture to believe me, when I aſſure you, that the moſt exact tranſlation of GEN. ix. 24. is, NOAH KNEW WHAT HIS SON HAD DONE TO HIM, THE or THAT LITTLE ONE. HAM could not ſo properly be ſtiled THE LITTLE ONE; ſince he was the middlemoſt, and is always placed in that order; SHEM, HAM, and JAPHETH. But the deſcription agrees perfectly well with CANAAN, the grand-

ſon of NOAH: and it was cuſtomary among the JEWS to call the grand-children the ſons of their grandfather. CANAAN, it is added, WAS ALONE CURSED.—The words would run ſmoother, if tranſpoſed in this manner: CANAAN ALONE WAS CURSED. As for the fact, that wants ſome better confirmation than my lord's bare aſſertion. To me it is evident, that HAM was not exempted from the curſe. What? if it did not fall upon him in perſon? Yet, to be puniſhed in his offspring muſt be very affecting, and no leſs afflicting.——

" WHERE is the equity of curſing a

people that are yet unborn? Does not this contradict all our notions of order and juſtice?—— It may be contrary to our notions, at leaſt it would be unjuſtifiable in our practice; but is quite otherwiſe with regard to the all-ſeeing God. Is it not agreeable to the ſtricteſt rules of juſtice, for a magiſtrate, when he has heard the witneſſes, ſummed up the evidence, and found the priſoner guilty—is it not agreeable to the ſtricteſt rules of juſtice, to paſs ſentence upon ſuch a criminal? The queſtion can admit of no doubt. Yet it is equally certain, that this was the very caſe, with reference to the Supreme Judge, and

thoſe ſinners the CANAANITES.——They practiſed the groſſeſt and moſt inhuman idolatries. They abandoned themſelves to the moſt horrid immoralities: ſuch as violated nature; confounded all order; and ſuch as it would be ſhocking even to mention.—Now all theſe provoking crimes were preſent to the view of HIM, by whoſe inſpiration NOAH ſpake. He ſaw them with the ſame circumſtantial exactneſs, as if they had been already perpetrated.—Let us take theſe very important particulars into conſideration, the exceſſive wickedneſs of thoſe nations, and the all-foreſeeing diſcernment of JEHOVAH, and then who

will dare to insinuate, that the everlasting Sovereign acted unjustly; that he launched the lightnings of his indignation in an arbitrary manner, or upon an innocent people?—Who will be so precipitate as to affirm with my lord, That no other writer but a JEW could impute to the œconomy of Divine Providence the accomplishment of such a prediction; nor make the Supreme Being the executor of such a curse?

"THE former of these circumstances will set in a proper light what his lordship calls The cruelties committed by JOSHUA in the conquest of the CA-

NAANITES. It will make them appear to be acts of righteous vengeance; a much needed and most desirable extirpation of a pestilent people; altogether as serviceable to the public as it was formerly, to destroy the wolves from our island; or as it is, at present, to deliver over some flagitious malefactors to the sentence of the law.—Yet the execution of this vengeance was delayed, year after year, century after century. The seed of ABRAHAM, for several ages, were not permitted to enter upon the possession of their destined inheritance; because the iniquity of the AMORITES, which was the cause of their extermination, was not

yet full.—Does it then beſpeak the man of integrity, to repreſent thoſe proceedings of JOSHUA, under the abhorred image of cruelties; which were acts of a juſtice, exemplary, ſalutary, and greatly to be revered? Is it becoming an honeſt enquirer after truth, to ſuggeſt, without the leaſt ſhadow of proof, a ſelfiſh and malignant reaſon, for the deſtruction of the CANAANITES; when a reaſon, the moſt equitable in its nature, the moſt beneficial in its conſequences, is expreſsly and repeatedly aſſigned by the ſacred hiſtorians?—This I refer to your ladyſhip's deciſion, who, I am ſure, will not err on the uncharitable extreme; yet

I believe you will find it difficult, with all your good nature, to acquit the author of theſe letters from the charge of diſingenuity.

" My lord ſays, Who does not ſee, that the curſe and the puniſhment fell upon Canaan and his poſterity, excluſive of the reſt of the poſterity of Ham?—The puniſhment was not confined to Canaan and his poſterity; it reached the other deſcendants of Ham; Misraim himſelf, the father of the Egyptians, excepted. Canaan, it is true, is particularly mentioned;—becauſe he was (as from this very circumſtance is ex-

tremely probable) an accomplice with HAM, in the breach of filial duty;—because this branch of the family was more than ordinarily corrupt, nay, beyond measure, vicious;—because the CANAANITES were, in the first place, and in the fullest manner, to feel the effects of the curse.——And MOSES, being charged with a commission to execute the vengeance on this people only, had no occasion to concern himself with any other. Just as the sheriff of a county, demanding the body of a condemned malefactor, produces the dead-warrant for his execution, without intermeddling, or thinking himself under any necessity to in-

termeddle with the other prisoners in jail."

'OUR author now proceeds to shew, 'that the curse was executed as well as 'pronounced; after which he takes oc-'casion to mention some of the perfecti-'ons of the sacred writings, and con-'cludes with exorting the lady, to 'whom he writes, to cultivate an intimate 'familiarity with them: but the extracts 'we have already given will enable our 'readers to form a proper judgment of 'the whole performance.'

THE reverend Mr. WHALEY, vicar

of St. SEPULCHRE'S, NORTHAMPTON, has publiſhed, by way of ſupplement to this piece, A VINDICATION OF THE EVIDENCES AND AUTHENTICITY OF THE GOSPEL, FROM THE OBJECTIONS OF THE LATE LORD BOLINBROKE.

NEXT year he publiſhed his ſermon called THE CROSS OF CHRIST THE CHRISTIAN'S GLORY, which he preached at the viſitation of the reverend JOHN BROWN, D. D. Archdeacon of NORTHAMPTON, at ALL-SAINTS church in that town. This was publiſhed for the benefit of a poor diſeaſed child. He

had before compoſed a ſermon on THE MINISTRY OF RECONCILIATION, which he could never be prevailed upon to publiſh in his life time. This ſermon ſhews the merciful tendency of the goſpel, and that it is the duty of miniſters, as ambaſſadors for CHRIST, to preſs men to accept this treaty, as offered by him while upon earth.

IN 1753 he wrote a Recommendatory Preface to BURNHAM'S PIOUS MEMORIALS, OR THE POWER OF RELIGION ON THE MIND IN SICKNESS AND DEATH.

IN 1755 he publiſhed his THERON AND ASPASIO, in three vols 8vo. of which the reviewers give the following account.

"SOME of the principal points which Mr. HERVEY endeavours to vindicate, illuſtrate, and apply, in this work, are thoſe that follow: The beauty and excellency of the ſcriptures—The ruin and depravity of human nature—Its happy recovery, founded on the atonement, and effected by the ſpirit, of CHRIST. But the grand article, and which makes the principal figure in his work, is the imputed righteouſneſs of CHRIST; an article

which he thinks eminent for its importance, little underſtood, and leſs regarded.

" By Christ's righteouſneſs he underſtands all the various inſtances of his active and paſſive obedience: by the word imputed he would ſignify, that this righteouſneſs, though performed by our Lord, is placed to our account, reckoned, or adjudged by God as our own; inſomuch that we may plead it, rely on it for the pardon of our ſins, for adoption into his family, and for the enjoyment of life eternal.

"THIS doctrine Mr. HERVEY earneſtly contends for: but whether his repreſentation of it be agreeable to truth, or ſuch as does honour to the goſpel-diſpenſation, we leave it to his readers to determine; and ſhall only obſerve, upon the performance in general, that whoever peruſes it with attention, and without prejudice, will find in it all the marks of a benevolent, and well-diſpoſed mind, greatly concerned for the advancement of the intereſts of virtue and religion. A judicious and conſiderate reader, indeed, will not often find occaſion to entertain a very high opinion of the author's judgment, but he will always

have juſt reaſon to think favourably of his heart.

"THE deſcriptive part of the work is, in many places, entertaining and ingenious. Mr. HERVEY diſcovers an extreme fondneſs for the beauties of nature, takes great pleaſure in delineating and diſplaying them, and endeavours to lead the minds of his readers from the conſideration of them, to the contemplation of their divine Author, and the methods of his providential government and adminiſtration. He introduces moſt of his dialogues with deſcriptions of ſome of the amiable ſcenes of the creation.

And though his tranſitions from theſe to the main ſubjects of his work are not always perfectly natural, yet this part of the performance will afford moſt entertainment to the generality of its readers, and be an agreeable relief from the argumentative part of it; wherein our ſenſitive faculties, to ſay nothing of the rational, are leſs concerned.

" To diverſify the work too, ſhort ſketches of philoſophy are occaſionally introduced, eaſy to be underſtood, and calculated to entertain the imagination, as well as to improve the heart; more particularly to diſplay the wiſe and bene-

ficent design of Providence, in the various appearances, and numberless productions of the material world."

In 1756 he wrote a letter, which is prefixed to Mr. Marshall's Gospel mystery of sanctification, as no improper supplement to Theron and Aspasio. But in a letter prefixed to the fourth edition of Bishop Fowler's Design of Christianity, &c. published in 1759, both Mr. Marshall and Mr. Hervey are animadverted on. Some passages in Theron and Aspasio gave offence likewise to those who were attached in general to the

author's own favourite ſyſtem of Calvaniſm: the ARMENIANS too objected to that work, and Mr. JOHN WESLEY in particular, with ſome others, wrote againſt it. It is none of the leaſt inſtances of our author's good ſenſe, that he never gave into any of the enthuſiaſtic notions of the Methodiſts. He alſo publiſhed three ſermons in 1757, preached on the late publick faſt-days. To the third edition, which came out in 1759, after our author's death, were added his viſitation ſermon before mentioned, his poſthumous ſermon on THE MINISTRY OF RECONCILIATION, and his CONSIDERATIONS ON THE PREVAILING CUSTOM

OF VISITING ON SUNDAYS. He likewise publiſhed in 1757 a new edition of JENKS'S MEDITATIONS, to which he wrote a ſtrong recommendatory preface.

IN 1757 he became a member of the aſſembly for Chriſtian improvement, which was governed by the twelve following very good rules, though thoſe would not be convenient for every ſociety.

I.

THAT this aſſembly conſiſt of no more than ten or twelve at the utmoſt,

left an increased number should produce confusion or dissensions; and that each member, in order to prevent any sinister reflexions from the inconsiderate or vicious, be cautious of mentioning to any others that he belongs to such an assembly.—And that each member before he sets out, and on his return, do use the forms of prayers which are specified in the Minutes, and particularly adapted to this occasion.

II.

THAT no one shall be admitted a member, who has not been proposed by

the chairman at the preceding aſſembly,—or who ſhall be diſapproved of by any two members on a ballot, which ſhall always be taken on ſuch occaſions, how unanimous ſoever the members may ſeem to be beforehand.

III.

THAT the members ſhall be regiſtered alphabetically in the Minutes of the aſſembly's proceedings, and that the chairman of the day be appointed regularly, according to that liſt; ſo that no miſunderſtanding may ariſe about precedence; and that a treaſurer be elect-

ed annually, the firſt Tueſday in January.

IV.

THAT the aſſembly meet on the firſt Tueſday in every month during the ſummer-ſeaſon, punctually at twelve o' clock; and on the moon-light Tueſday, during the winter-ſeaſon, exactly at ten, at ſuch inn as ſhall from time to time be agreed on by the majority; and that dinner be ready preciſely at two in the ſummer, and one in the winter.

V.

THAT as ſoon as the aſſembly is met,

the names of the preſent members ſhall be entered in the Minutes, and the forfeits (if there be any due) depoſited in the charity-purſe.——After which the chairman ſhall inquire, if the prayers, as agreed upon by the aſſembly, and entered in their Minutes, have been properly uſed by each member at his own home. Then the chairman ſhall, in a ſhort charge, or exhortation, remind his aſſociates of the importance of ſuch a meeting, and enumerate the good effects which the ſelected chapters, if rightly improved, may produce.

VI.

THE chairman ſhall then read the chapter in the Old Teſtament in Engliſh, and ſhall pauſe at the end of every verſe, that any one who pleaſes may make ſuch inquiries and reflexions as may occaſionally ariſe; but that no two perſons ſpeak at a time; and if two accidentally begin, the chairman ſhall direct which is to go on.——And that every member ſhall, againſt the next meeting, ſend to the chairman whatever obſervation of his on the chapter of the day the members then preſent had deſired to have entered in their Minutes:

by which method many uſeful obſervations may be preſerved: And in caſe any verſe ſhall not be cleared of its difficulties to the ſatisfaction of the preſent members, the ſaid verſe ſhall be reconſidered at the next meeting.

VII.

At three o'clock preciſely, during the ſummer-ſeaſon, (no more than an hour being allowed for dining) the chairman ſhall proceed in reading a chapter in Greek out of the New Teſtament, to be commented on in like manner as that out of the Old. But in the win-

ter-ſeaſon, when the aſſembly meet at ten, the chapter both in the Old as well as the New Teſtament ſhall be read before dinner; and after dinner no other buſineſs than that ſpecified in the ninth article ſhall be entered on.

VIII.

THAT the two chapters to be conſidered by the aſſembly at their next meeting be previouſly appointed before the adjournment of every aſſembly, either by the ſucceeding chairman, if preſent, or in caſe of his abſence, by the majority; of which chapters the abſent

members ſhall have timely notice ſent them in writing.

IX.

THAT at every meeting (as time permits) each member, in an alphabetical order, ſhall be deſired to give an account of ſome religious author, (which he has read in the preceding month) in as conciſe and ſuccinct a manner as poſſible.

X.

THAT, at every meeting, half a crown ſhall be given by each member for cha-

ritable uſes; and that, at the end of the year, the money ſhall be expended in clothing or educating ſuch poor perſons, or relieving ſuch incurables, as the members in their alphabetical order ſhall recommend to the aſſembly.

XI.

THAT every member who is abſent, though occaſioned by the moſt urgent buſineſs, or even indiſpoſition, (unleſs ſuch indiſpoſition ſhall continue longer than a month), ſhall pay half a crown towards the charity-purſe, and one ſhilling and ſixpence towards the dinner,

in the ſame manner as if he had been preſent.

XII.

THAT the aſſembly break up by ſeven in the ſummer, and by four in the winter; and that each member, on his return home, uſe the form of prayer which is ſpecified in our Minutes, and peculiarly adapted to this occaſion.

WE whoſe names are underwritten, have this day (being the ſeventh day of July 1747) ſubſcribed our aſſent to theſe rules and orders, as witneſs our hands.

As no one could be admitted into this ſociety but what underſtood the GREEK language, it could be but of little uſe comparatively with the plan and proceedings of the religious ſociety eſtabliſhed at TRURO in CORNWALL, conſiſting of two claſſes, into one of which no woman could be admitted, and into the other no unmarried man could be admitted, it conſiſting only of married men, their wives, and other women, each claſs meeting every other week alternately: This ſociety being greatly recommended by Mr. HERVEY, we here give the reader the rules by which it was governed, hoping that they may

be extenſively uſeful, by making others follow their praiſe-worthy example.

I.

AS the ſole deſign of this ſociety is to promote real holineſs in heart and life, every member of it is to have this continually in view, truſting in the divine power, and gracious conduct of his Holy Spirit, through our Lord JESUS CHRIST, to excite, advance, and perfect all good in us.

II.

THAT in order to the being of one

heart, and one mind, and to prevent all things which gender ſtrifes; as well as to remove all occaſion of offence from being taken againſt this ſociety, no perſon is to be admitted a member, or allowed to continue ſuch, who is a member of any other meeting, or follows any other preaching than that of the eſtabliſhed miniſtry of the church of ENGLAND.——That none be members but ſuch as attend the ſacrament every month, and that no perſon be at any time introduced except by requeſt of the director.

III.

THAT no perſon be admitted a member but upon the recommendation of the director, with the conſent of the majority of members then preſent.——And that the director be the Rev. Mr. W——.

IV.

THAT the members of this ſociety meet together one evening in a week at a convenient place, and that they go home at nine o'clock.——And that all matters of buſineſs be done before the ſentences begin.

V.

THAT every member give conſtant attendance, and be preſent at the hour of meeting preciſely.—And that whoever abſents himſelf four meetings together, without giving a ſatisfactory account to the director, which ſhall by him be communicated to the ſociety, ſhall be looked upon as diſaffected to the ſociety.

VI.

THAT, to prevent confuſion, no perſon be removed from this ſociety but by the director, who ſhall be preſent on

ſuch occaſions.—That any member do beforehand apply to the director, in caſe he judges ſuch removal neceſſary. That a diſorderly carriage, or a proud, contentious, diſputing temper, (the greateſt adverſary to Chriſtian love and peace) be ſufficient ground for ſuch complaint and removal.

VII.

THAT all the members, conſidering the ſad conſequences of vanity and amuſements over the nation, do in charity to the ſouls of others, as well as to avoid the danger of ſuch things them-

ſelves, look upon themſelves as obliged to uſe peculiar caution, with reſpect to many of the uſual amuſements, however innocent they may be, or be thought in themſelves; ſuch as cards, dancings, clubs for entertainment, play-houſes, ſports at feſtivals and pariſh-feaſts, and, as much as may be, pariſh-feaſts themſelves;——leſt by joining herein they ſhould be a hindrance to themſelves, or their neighbours.

VIII.

THAT, with the conſent of the director, the major part of the ſociety

have power to make a new order when need requires, but that the propoſal for this purpoſe be made by the director. And that any member may conſult the director hereupon before the day of meeting.

IX.

THAT perſons diſpoſed to become members of this ſociety muſt firſt be propoſed by the director, in order that the members of the ſociety may obſerve their conduct for the ſpace of three months before admittance.

X.

THAT every member do consider himself as peculiarly obliged to live in an inoffensive and orderly manner, to the glory of GOD and the edifying his neighbours.——That he study to advance in himself and others humility, faith in our Lord JESUS CHRIST, love to GOD, gospel repentance, and new obedience; wherein Christian edification consists.—And that, in all his conversation hereupon, he stick close to the plain and obvious sense of the holy scriptures, carefully avoiding all niceties and refinements upon them.

XI.

THAT theſe orders ſhall be read over at leaſt four times in the year by the director; and that with ſuch deliberation, that each member may have time to examine himſelf by them.

XII.

THAT the members of this ſociety do meekly and humbly join together in the offices of devotion which are appointed to be uſed weekly at the meeting of the ſociety.

HIS labours both in his miniſterial office and in his ſtudy were purſued by him as long as poſſible, under the diſadvantage of a very weak conſtitution of body, which, together with the ſeverity of his laſt illneſs, he ſupported not only with incredible patience, but without a ſingle expreſſion of peeviſhneſs. That illneſs which had been long coming on, greatly increaſed in the beginning of OCTOBER 1758, and grew very formidable in DECEMBER following, ſo that he ſoon became ſenſible of his approaching diſſolution. He had frequent and violent returns of the cramp, attended with moſt acute

pain; he had alſo a hectic cough, which broke his reſt in the night, ſo that he could ſeldom lie in bed till four in the morning, and was often obliged to riſe at two, eſpecially as opium, how much ſoever guarded by other medicines, would not agree with him. On the nineteenth the pains of his body abated, and he grew drowſy and lethargic; but in the night following his immediate death was apprehended. The next day, the twentieth, his phyſician, Mr. STONHOUSE, declared, that in his opinion Mr. HERVEY could not live above three or four days. The day before his death he went a few ſteps acroſs his room, but preſent-

ly his ſtrength failed him, ſo that he rather ſunk than fell down; but he fainted away, and was in all appearance dead. When he came to himſelf, and his brother ſaid, We were afraid you was gone, he anſwered, I wiſh I had. On CHRISTMAS-DAY he complained much of a great inward conflict, and ſaid two or three times, when this great conflict is over, then—but ſaid no more. About three o' clock he ſaid, The great conflict is over—now all is done; after which he ſcarce ſpoke any other words intelligibly, except now and then Precious ſalvation. During the laſt hour he ſaid nothing, but leaned his head againſt the ſide of

an easy-chair, and without a sigh, groan, struggle, or the least emotion in the world, he shut his eyes, and expired, between four and five in the afternoon, on CHRISTMAS-DAY, 1758, in the forty-fifth year of his age. When his body was conveyed to church, it was covered, by his express desire, with the poor's pall, and he was buried under the middle of the communion-table in the chancel of WESTON-FAVEL church on the twenty-eighth, in the presence of a numerous congregation, full of regret for the loss of so excellent a pastor. It may be said of him, that few lives have ever been more heavenly, few deaths

more trumphant. In charity, though he had ſome few equals, yet it is certain he had no ſuperior: for it was his deſire to die juſt even with the world, always ſaying, I will be my own executor; and his fund almoſt expired with his life, the little that did remain he deſiring might be given in warm clothing to the poor in that ſevere ſeaſon. In his performance of the public ſervice at church, two particulars are very obſervable.

When his weakneſs obliged him to ſhorten his ſermons, he concluded each head with a pertinent text of ſcripture, deſiring his congregation to

turn to their bibles, and double down that text. Now, added he, my dear brethren, if you forget my ſermon, you cannot forget GOD's word in this text, unleſs you wilfully throw your bibles aſide; ſhew theſe to your children, to the abſent part of your family, when you return home. This obliged the generality of his hearers to bring their bibles. His method of catechiſing children in church was very engaging and uſeful. He would put little queſtions to them, after they had repeated the words of the catechiſm: as for inſtance, Well, my little maid, let me hear if you underſtand what you ſaid; if you do un-

derſt and the meaning of theſe words, you will then be able to anſwer the queſtions I ſhall put to you. He would at theſe times aſk not only ſuch queſtions as were ſuitable to the words of the catechiſm, but alſo ſuch as would ſtrike at the capital vices of the pariſhoners, yet without giving perſonal offence: thus, ſome of his pariſhoners having lain in bed on a SUNDAY morning longer than he approved, and others having been buſy in foddering their cattle when he was coming to church, and ſeveral having frequented the ale-houſe; he thus catechiſed one of the children before the congregation; Repeat me the fourth commandment—

Now, my little man, do you underſtand the meaning of this commandment? Yes, Sir—Then if you do, you will be able to anſwer me theſe queſtions—Do thoſe keep holy the ſabbath-day, who lie in bed till eight or nine o'clock in the morning, inſtead of riſing to ſay their prayers and read the bible? No, Sir—Do thoſe keep the Sabbath-day, who fodder their cattle, when other people are going to church? No, Sir——Does God Almighty bleſs ſuch people as go to alehouſes, and do not mind the inſtructions of their miniſter? No, Sir.

In point of learning, though not in

the firſt claſs of ſcholars, yet he was far from being deficient. He was maſter of the three learned languages, and well read in the claſſics, of which the bible was his particular favourite: he eſteemed it as the beſt, and thumbed it moſt: he was a critic in HEBREW, which is found only in the bible, and delighted in it. In the younger part of his life he wrote ſome copies of verſes, which ſhewed no contemptible genius for poetry.

HE eſtabliſhed a weekly lecture every WEDNESDAY evening, as well as preaching twice on SUNDAY; but in the

latter part of his life, his health was ſo impaired, that he could only preach once on SUNDAY; and the laſt year of his life he was not able to continue his WEDNESDAY lecture, which gave him great uneaſineſs; but he encouraged all his pariſhoners, and other ſerious Chriſtians, to reſort to him, and converſe freely about their eternal intereſts. He always preached without notes, and to a very crouded audience; but when he drew near his end, his ſtrength failed him ſo much, that after explaining and dividing his text, he gave them a few particular texts to read at home, and concluded with an earneſt exhortation, as before

mentioned. This was falling into a good Calvaniſtical practice of the famous old reformers. He made it his conſtant practice to level his diſcourſes to the capacity of the meaneſt of his hearers, and never to ſhoot over their heads. In this he imitated the great LUTHER, who ſaid, If in my preaching I were to pay any regard to PHILIP MELANCTHON, and other learned divines, then I ſhould do little good. I preach in the plaineſt manner to the illiterate, and that gives content to all. He always kept up the worſhip of GOD in his own family, and when he went abroad to viſit, always introduced ſomething that af-

forded inſtruction and conſolation to thoſe about him; nay, even in his own family, at his different meals, his diſcourſes always tended to edification, as he was never without his bible, or GREEK teſtament, which were always his companions. He was of a moſt chearful and engaging temper, and had a particular turn for moralizing and ſpiritualizing almoſt upon every ſubject. It was his uſual method never to give any thing to ſtrolling idle beggars, obſerving, that thoſe who ſupplied them with money were encouragers of their vices. He always bought the cloaths for the poor himſelf, never allowing them to buy them; for which

purpoſe he always applied to ſome eminent pious tradeſman, who gave him every thing at prime-coſt, or under; and gave large charities to diſtreſſed perſons, by ſuch means as it was impoſſible for them to come at the knowledge of the donor: and always in his charities obſerved the Chriſtian rule, Not to let his left hand know what his right hand did in charitable affairs. He made intereſt with ſome of the gentlemen of the faculty, when they went through the different towns and villages where there were no regular phyſicians, to give their advice to ſuch poor perſons as ſhould be recommended by the clergyman, or any other

pious Chriſtian; for he diſapproved of the clergy's intermeddling with phyſic, as he thought it was impoſſible for them to do it with the neceſſary requiſite judgment. He always got ſome pious apothecary to furniſh the proper medicines, at prime-coſt, and promiſed to pay them for their trouble. Nor was he leſs ſolicitous for the ſouls of the poor, for he gave away a great number of religious books, particularly bibles, and always inſerted the following Promiſes and Threatnings of the bible in ſome of the blank leaves.

PROMISES.

To be pasted at the beginning of a Bible.

GOD hath given us exceeding great and precious promises, that by these we might be partakers of the divine nature. 2 Pet. i. 4.

DIVINE TEACHING.

Isa. xxix. 18. The eyes of the blind shall see out of obscurity.

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

John xiv. 26. The HOLY GHOST shall teach you all things.

Isa. lviii. 11. The LORD shall guide thee continually.

PARDON.

Isa. xliii. 25. I am he that blotteth out thy sins.

Isa. i. 18.—Sins as scarlet—shall be white as snow.

1 Pet. ii. 24. Who his own self bare our sins, in his own body, on the tree.

1 John i. 7.—The blood of JESUS CHRIST cleanseth from all sin.

JUSTIFICATION.

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

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

Isa. xlv. 24, 25.—In the LORD I have righteousness.

2 Cor. v. 21. We are made the righteousness of GOD in Him.

SANCTIFICATION.

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

Tit. ii. 14. CHRIST gave himself for us,

that he might redeem us from all iniquity.

Heb. viii. 10, 11, 12. I will put my laws into their mind, and write them in their hearts.

1 Theſſ. v. 23.—The God of peace ſanctify—your whole ſpirit, ſoul, and body.

PROMISES.

To be pasted at the end of a Bible.

TEMPORAL BLESSINGS.

1 Tim. iv. 8. Godliness hath the promise of the life that now is.

Psal. xxxvii. 3.—Verily thou shalt be fed.

Matt. vi. 33.—Seek first the kingdom of God, and all things shall be added.

1 Tim. vi. 17. Who giveth us all things richly to enjoy.

TEMPTATION.

1 Cor. x. 13.—God will not suffer you to be tempted above that ye are able.

2 Cor. xii. 9. My grace is sufficient for thee.

Rom. vi. 14. Sin shall not have dominion over you.

Luke xxii. 32. I have prayed for thee, that thy faith fail not.

AFFLICTION.

Job v. 17. Happy is the man whom God correcteth.

Lament. iii. 32. Though he cauſe grief, yet he will have compaſſion.

Pſal. l. 15. Call upon me in trouble, and I will deliver thee.

Rev. iii. 19. As many as I love, I rebuke and chaſten.

DEATH.

1 Cor. xv. 55, 56, 57. God giveth us the victory, through Christ our Lord.

2 Cor. v. 1. If our earthly houſe is diſſolved, we have a building of God.

John iii. 16. Whoſoever believeth, ſhall have everlaſting life.

Pſal. xxiii. 4. Though I paſs through death, I will fear no evil.

CONCLUSION.

GOD, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath. Heb. vi. 17.

No man had ever ſo great a contempt of money as Mr. HERVEY; he eſteemed it as unworthy of his notice, any further than as it furniſhed him with the means of doing good; an inſtance of which occurred juſt a few days before his death. When he had ſettled an account with a friend, wherein a ballance of eighteen ſhillings coming to him, he deſired it might be laid out in printing a few hints concerning the promoting of religion in ourſelves and others, which were written by Mr. RICHARDS of NORTHAMPTON. He gave directions for ſome ſmall improvements, ſo that they might be printed upon the ſide of a ſheet, and hung

up. The following is a faithful abridgment of them.

I.

BE always chearful as well as ſerious, that you may win men to religion.

II.

AVOID all controverſies.

III.

HEAL all diviſions amongſt ſects and parties.

IV.

TALK familiarly to children about religion, as a delightful employment. Put easy questions to them, and encourage them by little presents.

V.

PRAY for all who affront or injure you.

VI.

ACCUSTOM yourself to a regular, daily and moderate course of devout retirement, and frequent attendance on the sacrament.

VII.

FREQUENT public worſhip every day in the week, if your buſineſs permit, and you live in a place where it can be done.

VIII.

ACCUSTOM yourſelf to ſecret ejaculations in walking, riding, or in whatever company you happen to be.

IX.

USE frequent meditation; nothing can be more profitable than this.

X.

ENTERTAIN the highest regard for the word of GOD, and disperse religious books occasionally, if your circumstances will permit.

XI.

ENCOURAGE by your influence and purse too, if you can afford it, societies for promoting the gospel both at home and in foreign parts.

XII.

WHENEVER you reprove, let it be

tenderly, privately, and with all due humility.

XIII.

For the reformation of ſwearing, lying, ſlandering, Sabbath-breaking, paſſionate, or unchaſte perſons, you may write out ſome hints on ſlips of paper, againſt any of thoſe vices, and give them to, or place them in the way of ſuch perſons.

XIV.

Make it a rule to have one religious ſentence at leaſt in all the letters you write to your relations or friends.

XV.

GUARD people, as much as in you lies, againſt enthuſiaſm and exceſſive rigours, either as to abſtinence, or converſation; recommending to them to take all the comfort they can in the ſituation GOD has placed them.

XVI.

ABOVE all, write down the reaſons which at any time make you afraid to die, and then endeavour by faith, prayer, and converſation with experienced Chriſtians, to remove the cauſes.

He made it the whole ſtudy of his life to improve every talent his Lord had given him, towards the advancement of his great Master's intereſts in the world, and for the common good of mankind, to whom he bore the moſt benevolent heart. But though this was his ruling paſſion, it did not ſcreen him from the malice of mankind; for an anonymous letter-writer ſent him one by the poſt, wherein he told him, That his tenets were diſhonourable to God, ſubverſive of all goſpel-holineſs, and deſtructive even of common morality, and very injurious to ſociety itſelf, by making men melancholy, and regardleſs of

buſineſs. It is plain this writer had never read what Mr. HERVEY had advanced in his MEDITATIONS AMONGST THE TOMBS, volume ſecond, page 124, where he obſerves, That real religion was never intended to make men renounce all converſe with the world, and turn hermits; it was never intended to make men idle, and neglect their buſineſs, but to make them induſtrious, not out of a principle of avarice, but out of conſcience, as another worthy divine has obſerved, That a Chriſtian ſhould work with both hands. Religion was never deſigned to extirpate the paſſions, but to reſtrain their irregula-

rities; ſo that all the different branches of trade may be carried on at the ſame time that a Chriſtian is travelling to Heaven: for Chriſtianity was never intended to withold any real pleaſure from its ſincere votaries. Mr. HERVEY was a favourer of Calvaniſm, exactly agreeable to the articles of the church of ENGLAND, which the Arminians could by no means reliſh: though Mr. HERVEY was of ſo condeſcending a diſpoſition, that he always declared he was ready to retract and alter any ſentiment which was in the leaſt liable to objections. This ſhewed the goodneſs of his heart, which is the only thing that

will avail us at that great day, when the learned, the wiſe, and the mighty diſputers of this world, ſhall ſtand for ever ſpeechleſs and confounded. In ſhort, Mr. HERVEY may be looked upon as a ſort of miracle in our age, when we conſider the holineſs of his life, and his moſt exemplary behaviour.

THE following is an abſtract from a ſermon, preached on Mr. HERVEY's death, by W. ROMAINE, A. M. lecturer of St. DUNSTAN's in the Weſt, LONDON.

" IF I were to draw the character of

" this excellent man, I would confider
" him in the feveral relations in which
" he ftood to God and man, and would
" exhort you to follow him, fo as he
" followed Christ. But the compafs
" of this difcourfe will not fuffer me to
" enlarge. I can only juft obferve fome
" particular inftances, from whence it
" will evidently appear that he had
" feen the falvation of God. He had
" a clear view of it by the eye of faith,
" and was able to act faith upon it, for
" his was a faith working by love. We
" love God, fays the beloved apoftle,
" because he first loved us; be-
" caufe we know by faith that he firft

" loved us: ſo that our love is the re-
" flex act of his love to us. And Mr.
" HERVEY had great experience of
" GOD's love to him, and therefore his
" heart was full of love to GOD; and
" out of the abundance of his heart his
" mouth ſpake. There was ſuch a
" ſweetneſs of heart-love upon his
" tongue, that he uſed to ſpeak of the
" love of the adorable REDEEMER, like
" one who had ſeen him face to face in
" the fulneſs of his glory. He would,
" with all the power of language and
" dignity of ſentiment, ſpeak for a long
" time together in praiſe of the ever-
" bleſſed SAVIOUR. But you might

" plainly ſee, though every body elſe
" was pleaſed, yet he was not ſatisfied
" with what he had ſaid. He thought
" he had not ſaid enough, and what he
" had ſaid fell far below his LORD's me-
" rit. But ſtill he would try again,
" and indeed was never weary. You
" could not hear him ſpeak for any
" time upon this his favourite ſubject,
" without being convinced that he felt
" what he ſaid; and if you had any
" love of GOD, when you went into
" his company, his converſation would
" inflame it. He had an excellency,
" which I never ſaw to ſo great a de-
" gree in any other perſon. He never

" let an opportunity ſlip of ſpeaking of
" the love of CHRIST. He would take
" occaſion from the moſt common in-
" cident, and yet it would not appear
" forced: for he had a wonderful ta-
" lent at ſpiritualizing and improving
" whatever happened about him; by
" which means he hindered the conver-
" ſation from turning upon trifling
" matters, and, at the ſame time, kept
" it up with ſpirit and uſefulneſs. Ha-
" ving ſet the LORD always before him,
" he ſaw the love of GOD in every
" thing, and therefore it is not to be
" wondered that all objects and events
" ſhould give him occaſion to ſpeak of

" it. In his laſt ſickneſs it continued
" ſtill to be his favourite theme; for
" whenever my friend, who was much
" with him, came into the room, he
" would begin to talk of the love of
" CHRIST, and of the great things
" which CHRIST had done for him,
" until his breath failed him; and as
" ſoon as he had recovered himſelf a lit-
" tle, he would proceed upon the ſame
" ſweet ſubject; ſo that he might have
" truly applied to himſelf the words of
" the prophet,—MY MOUTH SHALL BE
" TELLING OF THY RIGHTEOUSNESS
" AND OF THY SALVATION ALL THE

"DAY LONG; FOR I KNOW NO END
" THEREOF.

" THIS heart-love to GOD appeared
" evidently in every part of his charac-
" ter. As a minister, his faith wrought
" by love to the souls of men in all the
" offices of his function. While his
" health permitted him, he watched
" like a faithful shepherd over his flock.
" He used to visit them from house to
" house, and to speak freely to them of
" the state of their souls; and when the
" weakness of his body obliged him to
" drop these religious visits, he would
" often grieve, that he could not be

" more uſeful, and would ſpeak with
" great concern and uneaſineſs of his
" not being able to preach oftener, and
" to do more for CHRIST. In the pul-
" pit he was fervent and earneſt with
" his people, and would often exert
" himſelf beyond his ſtrength: for he
" preached the great doctrines of ſalva-
" tion as one who had experienced the
" power of them. It was manifeſt to
" all who heard him, that he felt what
" he ſpake. And when we ſpeak what
" we know, and teſtify what we have
" ſeen, then GOD bleſſes this experi-
" mental preaching. He puts a divine
" power and energy into it, and ren-

" ders it effectual to awaken ſinners, to
" comfort them that mourn for ſin,
" and to edify and build up the faith-
" ful. Mr. HERVEY had many happy
" proofs of the uſefulneſs of his preach-
" ing for each of theſe purpoſes, and
" therefore he did not think it enough
" to preach once a-week on the LORD's
" day, but he ſet up a weekly lecture at
" WESTON-FAVELL, which was very
" well attended, and was bleſſed to ma-
" ny of his neighbours, who will be his
" glory and crown of rejoicing in the
" preſence of the LORD JESUS CHRIST,
" at his coming.

"He did not forget that he was a "minister in his own house; for he "called his family together twice a-day "to serve God. It was his custom in "the evening, after the servants had "read the Psalms and the second les-"son, to explain some part of what "had been read. In this exercise he "would sometimes dwell for half an "hour; and when he met with a sweet "passage upon the love of Christ, I "have heard him speak for three quar-"ters of an hour, and then he conclu-"ded with prayer.

"In the morning, when the family

" were met together, he uſed to aſk the
" ſervants,—Well, where was our text
" laſt night? And after they had re-
" peated it, he made them give an ac-
" count of what had been ſaid upon it;
" and then he would repeat and enforce
" his laſt night's diſcourſe, concluding
" with prayer.

" In the afternoon, when he was call-
" ed down to tea, he uſed to bring his
" Hebrew Bible or Greek Teſtament
" with him, and would either ſpeak up-
" on one verſe, or upon ſeveral verſes,
" as occaſion offered. This was gene-
" rally an improving ſeaſon. The glo-

" ry of GOD is very ſeldom promoted
" at the tea-table; but it was at Mr.
" HERVEY's. Drinking tea with him
" was like being at an ordinance; for
" it was ſanctified by the word of GOD
" and prayer.

" As a member of ſociety, his faith
" wrought abundantly by love to his
" neighbour; for he was full of good
" works. His charities to the poor
" were very large; and that he might
" be liberal to them, he was very fru-
" gal in his own expences. He choſe
" rather to clothe the poor, than to give
" them money. He uſed to get ſome

" judicious perſon to buy linen, coarſe
" cloth, ſtockings, ſhoes, &c. for them
" at the beſt hand, alledging that the
" poor could not buy ſo good a com-
" modity at the little ſhops, and with
" driblets of money. I am GOD's ſtew-
" ard, ſays he, for his poor, and I muſt
" huſband the little pittance I have to
" beſtow upon them, and make it go as
" far as poſſible. But where money
" would be particularly ſerviceable to a
" family long afflicted with ſickneſs, or
" to a prudent houſekeeper who had
" met with great loſſes in trade, he
" would give five, ten, or fifteen gui-
" neas at a time, taking care it ſhould

" not be known from whence the mo-
" ney came.

" Mr. Hervey's income was but
" ſmall, and it may be wondered how
" he managed it ſo well as to have ſuch
" ſums to ſpare for charitable uſes; but
" what money was left, after the fami-
" ly-expences were paid, and all the
" profits ariſing from the ſale of his
" books, which was a very conſiderable
" ſum, he gave away in charity. He
" made it a bank for the poor. And
" this, ſays he, I have devoted to God.
" I will on no account apply it to any
" worldly uſes. I write not for pro-

" fit or for fame, but to ſerve the cauſe
" of GOD; and as he has bleſſed my
" attempt, I think myſelf bound to re-
" lieve the diſtreſſes of my fellow-crea-
" tures with the profit that comes from
" this quarter.—And he is ſtill reliev-
" ing them. He was not willing that
" his charities ſhould die with him; for
" he ordered all the profit ariſing from
" the future ſale of his books to be con-
" ſtantly applied to charitable uſes.
" Thus, having believed in GOD, he
" was careful to maintain good works,
" knowing that theſe things are good
" and profitable unto men.

"In his private life he was under "the influence of the ſame faith, work- "ing by love to the will and command- "ments of God. His holy walking "was very exemplary. What he ſaid, "in words, concerning his intereſt in "the Redeemer's righteouſneſs, he "proved by his actions; for he was ve- "ry ſenſible of the importance of this "ſcripture, He that saith he abi- "deth in him, ought himself al- "so to walk, even as he walked. "(1 John ii. 6.) Mr. Hervey walked "very cloſe after Christ; and found "that the belief of Christ's righteouſ- "neſs being imputed to him for his

" juſtification, was ſo far from being a
" licentious doctrine, that it inſpired
" him with the nobleſt motives to a
" grateful obedience. His holy life
" was an excellent recommendation of
" his principles: for I never ſaw one
" who came up ſo near to the ſcripture-
" character of a Chriſtian. GOD had
" enriched him with great gifts, and
" with great graces, and had made him
" humble: for he was humbled by the
" power of grace. He had been a very
" vain proud young man; but the grace
" of GOD emptied him of pride and
" ſelf, and clothed him with humility.
" Having put on CHRIST, he had put

" on with him the ornament of a meek
" and quiet ſpirit; which appeared in
" his great patience and reſignation to
" the will of God. He had ſome very
" ſharp trials of his faith and patience;
" both from God and from men, and
" he learned obedience by the things
" which he ſuffered. It was very re-
" markable, that in his long illneſs he
" was never known to fret or be unea-
" ſy; nor did the perſons about him
" ever hear one angry, or one haſty
" word come out of his mouth.

" The ſame principle of faith work-
" ing by love was manifeſt in his ſtu-

" dies, which he directed to the glory
" of GOD. He was once a great rea-
" der of the GREEK and ROMAN au-
" thors, and his writings ſhew that he
" had a good taſte for claſſical learning;
" but for ſome years paſt he chiefly
" applied himſelf to the ſtudy of the
" holy ſcriptures. GOD had bleſſed
" him with a fine underſtanding, and
" a great memory, which he exerciſed
" in reading the Bible in the original
" languages. He was very well ſkilled
" in the HEBREW, and was an excellent
" critic in the GREEK, and was a ſcribe
" inſtructed unto the kingdom of Hea-
" ven, who, like unto a man that is an

" houſeholder, bringeth forth out of
" his treaſure things new and old. He
" had a great veneration for this trea-
" ſure of the Old and New Teſtaments.
" He uſed to talk of them in the high-
" eſt terms, next to that adorable Per-
" ſon of whom they treat. They were
" ſweeter to him than honey and the
" honey-comb; and ſo they will be to
" every one who reads them, as he did,
" with faith. Whoever can act faith
" upon the exceeding great and preci-
" ous promiſes contained in the ſacred
" volume, will find ſo much ſweetneſs
" in it, that he will have but little re-
" liſh left for other books.

"As to his writings, I leave them
"to ſpeak for themſelves. They ſtand
"in no need of my praiſes. They are
"in the hands of the public, and every
"reader will form his own judgment.
"Oh that the Spirit of the living God
"may direct it, that whoever reads his
"writings may learn to have no confi-
"dence in the fleſh, but to make men-
"tion of JEHOVAH's righteouſneſs, e-
"ven of his only.

"THE time would fail me, if I was
"to enlarge upon all the particulars of
"his life and death. That was not my
"deſign. I only intended briefly to

" relate ſome things, from whence a to-
" lerable judgment might be formed of
" Mr. HERVEY's character. But I can-
" not finiſh without taking notice of
" the laſt ſcene of his life, which was
" very triumphant and glorious. The
" laſt and great trial of his faith was
" more precious than that of gold which
" periſheth. Its preciouſneſs never
" appeared more than in the hour of
" death; for then he evidently ſaw by
" faith, and apprehended the ſalvation
" of GOD, and could rejoice in a clear
" view of his own intereſt in it. When
" Dr. STONHOUSE ſaw him for the laſt
" time, namely, on CHRISTMAS-DAY,

" about two hours before he expired,
" Mr. HERVEY preſſed home upon him
" his everlaſting concerns, in the moſt
" affectionate manner; telling him that
" here is no abiding place, and begging
" of him to attend, amidſt the multi-
" plicity of his buſineſs, to the one thing
" needful.

" THE Doctor, ſeeing the great dif-
" ficulty and pain with which he ſpoke,
" (for he was almoſt ſuffocated with
" phlegm and frequent vomitings) and
" finding, by his pulſe, that the pangs
" of death were then coming on, deſi-
" red that he would ſpare himſelf.——

" No, ſays he, Doctor, no. You tell
" me I have but few moments to live;
" Oh! let me ſpend them in adoring
" our great REDEEMER. Though my
" fleſh and my heart fail me, yet GOD
" is the ſtrength of my heart, and my
" portion for ever. He then expatia-
" ted in the moſt ſtriking manner upon
" theſe words of St. PAUL, I COR. iii.
" 22, 23. ALL THINGS ARE YOURS, LIFE
" AND DEATH: FOR YE ARE CHRIST'S.
" Here, ſays he, is the treaſure of a
" Chriſtian. Death is reckoned among
" this inventory;——and a noble trea-
" ſure it is. How thankful am I for
" death, as it is the paſſage through

" which I pafs to the LORD and GIVER
" of eternal life, and as it frees me from
" all this mifery you now fee me en-
" dure, and which I am willing to en-
" dure, as long as GOD thinks fit! for
" I know he will, by-and-by, in his own
" good time, difmifs me from the bo-
" dy. Thefe light afflictions are but
" for a moment, and then comes an e-
" ternal weight of glory. Oh welcome,
" welcome death!—Thou mayeft well
" be reckoned among the treafures of
" the Chriftian.—To live is CHRIST,
" but to die is gain.

" AFTER which, as the Doctor was

" taking his final leave of him, Mr.
" HERVEY expreſſed great gratitude for
" his viſits, though it had been long
" out of the power of medicine to cure
" him.—He then pauſed a little, and,
" with great ſerenity and ſweetneſs in
" his countenance, though the pangs of
" death were then on him, repeated
" theſe triumphant words—

" LORD, NOW LETTEST THOU THY
" SERVANT DEPART IN PEACE, ACCOR-
" DING TO THY MOST HOLY AND COM-
" FORTABLE WORD: FOR MINE EYES
" HAVE SEEN THY PRECIOUS SALVATI-
" ON. Here, Doctor, is my cordial.

"What are all cordials to the dying,
" compared to the ſalvation of CHRIST?
" This, this ſupports me.—He found
" this ſupporting him in his laſt mo-
" ments, and declared it, by ſaying
" twice or thrice, PRECIOUS SALVATI-
" ON! and then leaning his head againſt
" the ſide of the eaſy chair in which
" he ſat, he ſhut his eyes, and fell a-
" ſleep. Oh precious ſalvation! how
" precious muſt it be to the dying man,
" who, intereſted in it, can thank GOD
" for death, and reckon it among his
" riches; who, ſupported by faith in
" the ſalvation of GOD, can account it
" his gain to die; and can gladly ſay,

" Oh welcome, welcome death! May
" this faith ſupport you, my brethren,
" when all other ſupports fail, and make
" ſalvation as precious to you as it was
" to Mr. HERVEY! and of this you
" may be aſſured, that what the LORD
" did for him he is able alſo to do for
" you. He was indeed a glorious in-
" ſtance of the power of grace; for by
" the grace of GOD he was what he was.
" And grace is free; as free for you as
" it was for him; able alſo to make you
" live and die as much to the glory of
" GOD as he did. He was truly a burn-
" ing and ſhining light; but the LORD's
and is not ſhortened. It can make

" your light ſhine alſo before men, and
" enable you to adorn the doctrine of
" GOD your SAVIOUR as much as Mr.
" HERVEY did. And the great uſe to
" be made of his example is, to ſtir you
" up to glorify GOD for the gifts and
" graces beſtowed upon him, and to de-
" ſire the ſame may be beſtowed upon
" you."

To cloſe this account of his life, we ſhall inſert his character from the NORTHAMPTON MERCURY, publiſhed after his death.

" ON CHRISTMAS-DAY, in the after-

" noon, died, in the forty-fifth year of
" his age, the Reverend Mr. JAMES
" HERVEY, rector of WESTON-FAVELL,
" near NORTHAMPTON, and author of
" the MEDITATIONS ON THE TOMBS,
" FLOWER-GARDEN, &c.—He was one
" of the moſt eminent inſtances of the
" power of Chriſtianity upon the hu-
" man mind. In his miniſterial pro-
" vince he was pious, fervent, and in-
" defatigable. In his ordinary conne-
" xions with the community, he was
" ever chearful, conſcientiouſly punctu-
" al in all his dealings, and amiably can-
" did to perſons of every denominati-
" on. To his charities he ſet no bounds,

" ſcarcely leaving himſelf the mere re-
" quiſites of his ſtation. Under the ſe-
" vereſt trials of infirmity for ſeveral
" years, he diſplayed the higheſt exam-
" ple of fortitude, ſerenity, patience,
" and an entire reſignation to the Di-
" vine Will. His writings moſt abun-
" dantly evidence his learning and in-
" genuity. But, reader, it is not the
" requiſitions of his underſtanding, but
" the improvements of his heart, and
" his confidence in the great REDEEM-
" ER, which will now avail the moſt ex-
" cellent man."

A

CHARACTER

OF

Mr. HERVEY's WRITINGS.

THE Reverend Mr. JAMES HERVEY, being now dead, yet ſpeaketh to us in his valuable writings: writings, which, for importance of ſubject, weight of argument, ſublimity of thought, juſtneſs of ſentiment, and elegance of diction, are equalled by few, and excelled by none.

HIS ſtrain is truly evangelical; his method inviting, entertaining, and edifying; calculated both to profit and to pleaſe: and a ſpirit of meekneſs, candour, and modeſty, breathes through, and beautifies the whole.

HIS favourite topic is the righteouſneſs and atonement of the REDEEMER. On this he expatiates with inexpreſſible ſatisfaction, and dwells with rapturous delight. By this he "touches the fineſt "movements of the ſoul, and ſtrikes all "the inmoſt ſprings of action with the "moſt perſuaſive, the moſt command-

"ing energy," and ſweetly conſtrains to the obedience of love.

He ranſacks the manſions of the dead, turns the grave into a pulpit, and makes putrefaction and mortality preach leſſons to the living.—He ſurveys, with Newtonian exactneſs, the ſtarry expanſe, and the countleſs radiant worlds that roll in the nocturnal ſky; from theſe he inveſtigates the glory and perfections of the creating and ſuſtaining God; and from theſe he enhances the wonders of redeeming love. He mounts the believer on the ſummit of creation, as upon a ſtupendous eminence, to en-

large his prospect, and exalt his conceptions of the majesty and glory of that God, who redeemed his church with his own blood. When imagination itself, with all the assistance of science, is lost in the immensity and awful grandeur of the works of nature; immediately he contracts the universe into a span, and the enormous orbs into fleeting atoms, or the small dust that remains in the balance, when the works of redemption are brought in view.

Thus he unites the most improved philosopher with the sound believer; and makes reason and nature subservi-

ent to faith and revelation. Whilſt he allows reaſon its freeſt inquiry and fulleſt ſcope, he gives up with none of the peculiarities of the goſpel; but holds forth with the cleareſt light, and in various points of view, thoſe truths wherein the offence of the croſs conſiſts.

MAY theſe heavenly doctrines, and precious truths, which flowed in ſuch copious, gladdening ſtreams, from his lips and pen, be tranſmitted pure and unadulterated to the lateſt poſterity; and may that divine SPIRIT, which gave them their proper energy and influence upon his heart and life, ever accompany them to remoteſt ages.

TO THE MEMORY

OF THE

LATE PIOUS AND INGENIOUS

MR. JAMES HERVEY.

BY

THE REV. MR. J. OGILVIE.

AS rapt in thought the muſing mind ſurvey'd
The vain of life, and walk'd the deep'ning ſhade;
O'er Care's broad empire caſt its trembling view,
And mark'd the flying traits that Fancy drew:

Her magic hand at once transform'd the
ſcene,
And ſhew'd the ſpot where HERVEY ſleeps
ſerene;
Stretch'd, where lone Silence haunts the ſo-
lemn gloom,
Where Thought's keen eye explores the peace-
ful tomb;
Where Pleaſure's glitt'ring dreams at laſt are
o'er,
And Love's ſoft muſic charms the ſoul no
more.

THRILL'D as I view'd, the ſtreaming tears
o'erflow,
From the big boſom burſts the ſighs of
woe;

Her friend now loſt * who taught the muſe
to ſing,
Check'd her wild flight, and prun'd her trem-
bling wing;
Whoſe candid praiſe with eager hope inſpir'd,
Whoſe cenſure chaſten'd, and whoſe genius
fir'd;
Abaſh'd ſhe ſtood,—her bold eſſays were vain,
Nor tun'd the harp, nor pour'd the plaintive
ſtrain.

When lo! unfolding from the blaze of
light,
A form all-beauteous flaſh'd upon the ſight!

* Theſe, and the five ſubſequent lines, refer to ſome perſo-
nal favours conferred upon the author.

The robes of Heav'n involv'd his dazzling
frame,
And his eyes ſparkled with celeſtial flame:
High o'er his brow the waving radiance play'd,
An orient crown inclos'd his beamy head;
His lip with Beauty's fine vermillion glow'd,
And flow'rs ſpontaneous bloſſomed as he trod.
'Twas GENIUS:——pauſing o'er the ſacred
dead,
His bright eye languiſh'd, and the roſes fled;
His moan remurmur'd o'er the ecchoing vale,
His heav'n-wove robe hung looſen'd on the
gale;
He ſnatch'd the lyre, and pour'd the melting
lay
That ſtrikes the heart, and charms the ſoul a-
way:

Dull Night ſat liſt'ning on her cloud-wrapt
throne,
And white lip'd Anguiſh curb'd the burſting
groan;
On Care's wild thought the tuneful accents
flow,
And ſounds melodious thrill'd the ear of Woe.

"O CALL'D at laſt th' ALMIGHTY's praiſe
to ſing!
Where oft thy genius tow'r'd with daring wing!
Plac'd where no cares th'exulting wiſh con-
troul!
Bleſt with the joys that fir'd thy kindling ſoul!
Though ſmiles no more the placid eye ſe-
rene,
Nor rove the graces o'er ſome pictur'd ſcene;

Tho' ſnatch'd from all thy boundleſs hope de-
ſign'd,
When life's full ſummer warm'd thy ripen-
ing mind:
Yet not theſe themes the plaintive muſe de-
tain,
Thy friend, thy country, claims the mourn-
ful ſtrain;
Since loſt each nobler plan thy ſoul had
wrought,
Since ſtopt the ſtream of ſweet perſuaſive
thought,
Fled the bright noon thy burſting blaze had
giv'n,
And mute the voice that wrapt the ſoul to
heav'n.

STROW'D o'er thy page what beauteous traits appear!
What melting muſic ſteals the liſt'ning ear!
'Twas I whoſe pow'r the living picture caught,
'Twas I whoſe pencil ting'd the glowing draught:
Thro' Death's black gloom I trac'd thy dubious way,
That kindred gloom, where Fancy loves to ſtray!
Then led thee, circled with the laughing Hours,
Where ſport young Zephyrs o'er the waſte of flow'rs;
With richer ſtrokes the warm deſcription wrought,
And touch'd with tranſport all the ſprings of thought.

Mine was the ray on Night's dim curtain
thrown,
And mine the glaſs where gay creation ſhone;
Mine the bold wing that ſhot where tempeſts
riſe,
And mine the flight that reach'd the ſtarry
ſkies."

He ceas'd:—for ſudden on the wond'ring
gaze
From Heav'n's broad concave burſt the rapid
blaze!
At once deſcending from the realms on high,
An angel ſhape arreſts the dazzled eye!
Looſe o'er her limbs the floating garment
roll'd,
Her ſparkling pinions flam'd with beamy gold,

Her eyes like lightning glanc'd a piercing
ray!
And all th' illumin'd æther gleam'd with day!
Near as ſhe came, ſuperior, tho' reſign'd,
Her form majeſtic aw'd the dubious mind;
With heighten'd grace her bloomy features
glow'd,
Free on her robe the mazy ringlets flow'd,
Her balmy breath ambroſial ſcents perfume,
And o'er her cheek was pour'd celeſtial bloom.
Pale Sorrow bright'ned as RELIGION came,
And ſlow-pac'd Time ſtood trembling at the
name;
Rage dragg'd in triumph ſwell'd her ſolemn
train,
And Death behind her groan'd, and clank'd
his chain.

SHE paus'd,—and muſing o'er the fun'ral bier,
Sigh'd deeply-ſad, and pour'd a tender tear;
Then check'd its courſe; and brightning as the ſun,
She look'd to Heav'n ſerene, and thus begun:

"HAIL, thou eſcap'd to yonder worlds above;
Hail, join'd to ſaints that melt in ſtrains of love!
At laſt 'tis come! the bright transforming day!
Th' exulting ſpirit burſts, and ſoars away!
Looſe are its bars! and gain'd th' immortal prize,
It breathes of Heav'n ſublime, and walks the ſkies!

But late my hands yon beauteous ſcenes diſ-
play'd,
And led thy ſteps thro' life's perplexing ſhade;
The vivid wiſh a diſtant proſpect brought,
The rapt ſoul trembling o'er the verge of
thought!
Yet then, what tranſport taught thy hope to
ſoar!
How flam'd the kindling look that glanc'd it
o'er!
How Fancy's touch the glowing draught re-
fin'd!
And light celeſtial pour'd upon the mind.

A RACE unborn thy genius ſhall inſpire,
And ſouls yet darken'd catch ſublime de-
ſire.

When to thy page, in ſome ſequeſter'd bow'r,
Calm muſing thought devotes the ſerious hour;
Juſt when ASPASIO's ſtrain has warm'd the breaſt,
When Quiet ſoothes the ſettling ſoul to reſt;
Then ſhall my hand ſuperior pow'r impart;
Then Love's perſuaſive lay ſhall melt the heart;
Then ſhall Religion's pureſt beams be giv'n;
Now reſt in peace."—She ſaid, and ſoar'd to Heav'n.

ON THE DEATH OF

THE REVEREND

MR. JAMES HERVEY.

ON vulgar marks Death long had meanly ſpent
His loaded quiver, and his bow full bent;
Monarchs, who had been great but for a crown,
Stateſmen and heroes, ſons of high renown;
When lo! in Heav'n this awful mandate paſt,
" To-morrow's dawn be ſome fam'd mortal's laſt."
The tidings, to our world officious ſent,
Thro' ALBION's iſles on wings of lightning went;

Impiety, her heart by vipers ſtung,
Again blaſphemes with loud audacious tongue;
Vice ſtalks abroad, each late retreat forſook,
With all her broad effrontery of look;
But ah! while theſe malignant triumph ſhow,
Far other boſoms other feelings know!
The muſe in vain conceals her weeping eye,
And each tear Learning anſwers with a ſigh!
Religion ſtarts, tho' arm'd with tenfold ſhield,
And Virtue ſhrinks, tho' ſhe diſdains to yield:
—The arrow ſped, Death took his aim too well,
The mitred pontiff liv'd, and HERVEY fell.

AN INSCRIPTION

IN AN ARBOUR

AT D——GH, NEAR EDINBURGH,

BENEATH A BUST OF

MR. JAMES HERVEY.

PEACE to the ſhade where HERVEY'S form reclines!
Where up the ſpreading beech the ivy twines.
Ye ſwains, oft tutor'd by the ſacred theme,
Reſound his praiſes by the tinkling ſtream.

And, oh! bleſs'd ſhade, from ſainted realms
on high,
Deign one kind look to this our nether ſky.
Sweet is the fragrance of the rural ſhade,
Sweet is the murmur of yon ſlow caſcade;
Yet ſweeter far thy heaven-created ſong
Than Nature's pleaſure———
'Twas thine, thrice ſacred form! of all mankind,
To trace the lab'rinths of the human mind,
'Twas thine to know each dark meand'ring
maze,
Where luring Vice, and wayward Falſehood
ſtrays.
Still may thy page each lonely moment cheer,
Still may thy ſong each virtuous joy endear;
Still may thy works be read by every eye,
Till Nature ſicken, and Creation die.

ON THE

PICTURE

OF THE REVEREND

MR. JAMES HERVEY.

BY

MR. NIXON,

RECTOR OF COLD-HIGHAM, IN NORTHAMPTONSHIRE.

WILLIAMS, 'tis yours to bid the canvas wear,
By art illusive, HERVEY's form and air.

Oh! with like happy labour could I trace
Each virtue, each exalted Chriſtian grace,
Each heav'nly gift with which his ſoul was bleſt,
And fix the bright aſſemblage in my breaſt;
Then how tranſcendant far would be my plan:
You paint his mimic ſhade:—I'd live the man.

EPITAPH

ON THE REVEREND

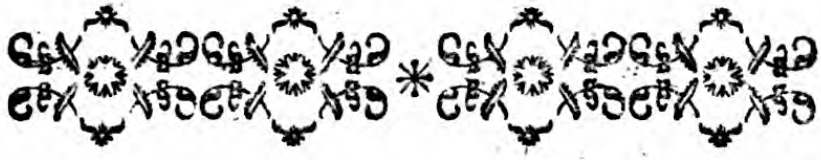
MR. JAMES HERVEY.

HERE HERVEY's precious duſt is laid;
Here peaceful reſts his ſacred head;
Whoſe honeſt fame and works divine
Shall ever live, ſhall ever ſhine;
By all admired ſhall remain,
Where genius, taſte, and virtue reign.

HIS ſoul by heav'nly grace inſpir'd,
With love to God and goodneſs fir'd,
Made nature vocal to proclaim
Religion's excellence ſupreme:

And though he never dipp'd his pen,
To court the empty praiſe of men;
Yet oft his ſmooth harmonious ſtyle
Would ev'n the gay to bliſs beguile.
Each virtue in his boſom found,
With chaſte humility was crown'd.
Acknowledging his ſins were great
'Gainſt God, in this imperfect ſtate,
He check'd each riſing ſpark of pride,
And on his Saviour ſtill rely'd.

Upon the conſecrated morn
On which our bleſſed Lord was born,
Hervey ſerenely clos'd his eyes,
While angels waft him to the ſkies.
Now loſt in ecſtaſy and love,
He tunes the harp in heav'n above.



ON THE DEATH OF

THE REVEREND

MR. JAMES HERVEY.

URANIA ſpeak! in penſive numbers tell
How Zion trembled when great HERVEY fell!
When fail'd his ſtrength, and when his pulſe beat low,
Tell how ſhe mourn'd to ſee th'impending blow.
O thou to whom all ſacred themes belong,
Pour forth the ſweetly melancholy ſong!

ALAS! grim death hath ſhot the fatal dart,
Which long ſeem'd pointed at his languid heart.
Th' inſatiate tyrant, crown'd with fun'ral gloom,
In triumph drags him to the hollow tomb.
Who now ſo well can paint the blooming flow'r,
Or preach from ſepulchres? At midnight hour,
Who can ſo well the ſtarry heavens ſcan,
And read the lectures nature meant for man?
No more his voice a careleſs world can move,
Or tell the wonders of redeeming love;
No more ſhall thouſands round his pulpit throng,
To hear the heavenly precepts of his tongue;
For lo! above this groſs impurer air,
Releas'd from every pain, and every care;

He ſoars aloft (angelic hoſts his guide)
On wings new plum'd, which ne'er before he try'd.
With rapid ſpeed his golden pinions riſe
Thro' ſtarry plains, and ſkim th'empyrean ſkies.
And now, where ſparkling portals wide diſplay
The blisful regions of eternal day,
The LORD receives him,'midſt celeſtial choirs,
Who crown his head, and ſtrike their golden lyres:
Thro' heaven's glad courts the greeting anthems roll,
And joys new blooming feaſt his raviſh'd ſoul;
Joys, which to tell all eloquence is faint,
And which the loftieſt muſe can never paint.

SELECT LETTERS

OF THE REVEREND

MR. JAMES HERVEY.

THE

PREFACE

To the FIRST EDITION.

MR. HERVEY frequently wrote religious letters to his friends, upon various occasions, always taking care to have some striking passage of scripture in each of them, which might have some lasting impression on the mind. The following letters, which have not been hitherto printed, will cer-

tainly be of publick utility. And those peculiar strains of piety, and that elegance of stile, which distinguish the other works of Mr. HERVEY, are so plainly discoverable in these, that no reader will, in the least, doubt of their being genuine.

SELECT LETTERS

OF THE REVEREND

MR. JAMES HERVEY.

LETTER I.

TO RICHARD NASH, ESQ. MASTER OF THE CEREMONIES AT BATH.

BATH, NOV. 11th, 1736.

SIR,

THIS comes from your ſincere friend, and one who has your beſt intereſt deeply at heart; it comes on a deſign altogether impor-

tant, and of no leſs conſequence than your everlaſting happineſs; ſo that it may juſtly challenge your careful regard. It is not to upbraid or reproach, much leſs to triumph and inſult over, your miſconduct: no, it is pure benevolence and diſintereſted good-will that prompts me to write, ſo that I hope I ſhall not raiſe your reſentment. However, be the iſſue what it will, I cannot bear to ſee you walk in the paths that lead to death, without warning you of your danger; without ſounding in your ears that awful admonition, RETURN AND LIVE, FOR WHY WILL YE DIE? I beg of you to conſider whether you do

not in ſome meaſure reſemble thoſe accurſed children of ELI, whom, though they were famous in the congregation, and men of renown, yet vengeance ſuffered not to live. For my part, I may ſafely uſe the expoſtulation of the old prieſt, "Why do ye ſuch things? I hear "of your evil dealings by all the peo-"ple; nay, my brother, for it is no "good report that I hear; you make "the LORD's people to tranſgreſs." I have long obſerved and pitied you; and a moſt melancholy ſpectacle I lately beheld made me reſolve to caution you, leſt you alſo come into the ſame condemnation.

I WAS not long ſince called to viſit a gentleman, one of the moſt robuſt of body, and of the gayeſt temper I ever knew; but when I viſited him, oh! how was the glory departed from him! I found him no more that ſprightly, ſparkling and vivacious perſon he uſed to be, but languiſhing, pining away, and withering, under the chaſtiſing hand of GOD! his limbs feeble and trembling, his countenance forlorn and ghaſtly, haſting a-pace to the duſt, to lodge in the ſilent grave, that land of darkneſs and deſolation; his ſoul juſt going to GOD, who gave it, preparing itſelf to wing away to its long home, to enter upon an

unchangeable and eternal ſtate.—When I was come up into his chamber, and ſeated on his bed, he firſt caſt a moſt wiſhful look upon me, and then began as well as he was able to ſpeak. "Oh!" "ſays he, that I had been more wiſe; "that I had known this; that I had "conſidered my latter end! Oh! Mr.— "Death is knocking at my doors; in a "few hours more I ſhall draw my laſt "gaſp, and then judgment, the moſt "tremendous judgment, is the thing "that I look for. How ſhall I appear, "unprepared as I am, before the all-"knowing and omnipotent God? How "ſhall I endure the day of his coming?"

I aſked him among other queſtions, what he thought of Strict Holineſs, which he had formerly ſo much ſlighted?" "Oh!" replied he with a haſty eagerneſs, "how "highly I value it! I would gladly part "with all my eſtate, or a world, to obtain "it. Now my benighted eyes are enlight-"ened, I clearly diſcern the things that "are excellent. Oh! what is there in "the place whither I am going but God, "or what is there to be deſired on earth "but religion?" But what would you do, Sir, if God ſhould reſtore you to health? "Do! I call Heaven and Earth "to witneſs, I would labour for holineſs "as I ſhall ſoon labour for life: as for

" riches and pleasures, and the applause
" of men, I account them as dross and
" dung, no more to my happiness than
" the feathers that lie on the floor. If
" the righteous JUDGE would try me,
" in what a spirit would I spend the re-
" mainder of my days! I would know
" no other business, aim at no other end,
" than to perfect myself in holiness:
" whatever contributed; every means
" of grace, every opportunity of spirit-
" ual improvement, should be dearer to
" me than thousands of gold and silver.
" But alas! why do I amuse myself with
" fond imaginations? The best resolu-
" tions are now insignificant, because

" they are too late. The day in which
" I ſhould have worked is over and gone,
" and I ſee a ſad and horrible night ap-
" proaching, bringing with it the black-
" neſs of darkneſs for ever. Heretofore,
" alas! when God called, I refuſed;
" when he invited, I was one of them
" who made excuſes: now therefore I
" receive the reward of my deeds; fear-
" fulneſs and trembling are come upon
" me, I ſmart, I am in ſore anguiſh al-
" ready, and yet this is but the begin-
" ning of my ſorrows. It doth not yet ap-
" pear what I ſhall be; but ſure I ſhall
" be ruined, undone, and deſtroyed with
" an everlaſting deſtruction."

THIS ſcene I ſaw with my eyes, and heard with my ears, and quickly after attended the unhappy gentleman to his tomb. The poor ſkeleton ſpoke in ſuch an accent, and with ſo much earneſtneſs, that I could not eaſily forget him or his words: and as I was muſing upon this ſorrowful ſubject, I remembered Mr. NASH.— No ſooner did I remember you, SIR, but I diſcerned too near an agreement and correſpondence between you and the deceaſed. They are alike, ſaid I, in their way, and what ſhall hinder them from being alike in their end? The courſe of their actions was equally full of ſin and folly, and why ſhould not the

period of them be equally full of horror and diſmay? I am grievouſly afraid for the ſurvivor, leſt, as he lives the life, ſo he ſhould die the death of this wretched man, and his latter end ſhould be like his: for this cauſe I take my pen in hand, and counſel you to bethink yourſelf; nay, I requeſt of you to repent while you have opportunity; if happily you may find grace and forgiveneſs. Yet a moment and you may die, yet a little while and you muſt die, and why will you go down with infamy and deſpair to the grave, rather than depart in peace, with hopes full of immortality?

BUT I muſt tell you, SIR, plainly, and with the utmoſt freedom, that your preſent behaviour is not the way to reconcile yourſelf to GOD; you are ſo far from making an atonement to offended Juſtice, that you are aggravating wrath. For what ſay the ſcriptures, thoſe books which at the conſummation of all things the ANCIENT OF DAYS ſhall open, and judge you by every jot and tittle therein? What ſay thoſe ſacred volumes? Why, they teſtify and declare to every ſoul of man, THAT WHOSOEVER LIVETH IN PLEASURE IS DEAD WHILE HE LIVETH: So that as long as you roll on in a continual courſe of ſenſual delights and vain

entertainments, you are dead to all the purposes of piety and virtue; you are as odious to GOD as a corrupt rotten carcass, that lies putrefying in the church-yard: you are as far from doing your duty, or working out your salvation, and restoring yourself to the divine favour, as a heap of dry bones nailed up in a coffin is from vigour and activity. Think, SIR, I conjure you, think upon this, if you have an inclination to escape the fire which will never be quenched. Would you be delivered from weeping, wailing and gnashing of teeth? Sure you would! but be certain this will never be done by amusements, which at

the beſt are trifling and impertinent, and for that, if for no other reaſon, fooliſh and ſinful. It is by ſerioufneſs, it is by retirement, and mourning, you muſt accompliſh this great and deſirable deliverance; you muſt not appear at the head of every ſilly diverſion, but enter into your cloſet, and ſhut your door, commune with your own heart, and ſearch out your ſpirit: the pride of life and all ſuperfluity of naughtineſs muſt be put away, and you muſt make haſte and delay not, for the time to come, to keep all God's holy commandments, always remembring that mighty ſinners muſt be mightily penitent, or elſe be might-

ily tormented. Your example and your projects have been extremely prejudicial, I wish I could not say fatal and destructive, to many: for this there is no amends, but an alteration of manners, as signal and remarkable as your person and name. If you do not by this method remedy in some degree the evils that you have sent abroad, and prevent the mischievous consequences that may ensue, wretched will you be, yea wretched above measure, to all eternity: the blood of souls will be laid to your charge, and God's jealousy, like a consuming fire, will smoke against you: and you yourself will see it in that day, when the

mountains ſhall quake, and the hills melt, and the earth be burnt up at his preſence. Once more then I exhort you as a friend, I beſeech you as a brother—I charge you as a meſſenger from the great GOD, in his own moſt ſolemn words, TO CAST AWAY FROM YOU YOUR TRANSGRESSIONS, MAKE YOU A NEW HEART, AND A NEW SPIRIT, SO INIQUITY SHALL NOT BE YOUR RUIN.

NOW, SIR, my mind is eaſed, I have diſcharged the divine commiſſion, in that I have ſpoken to you his words. Whether you will hear, or whether you will forbear, henceforward I am clear; I ſhall

in no wiſe be acceſſary to your miſery; if you periſh, your blood will be on your own head. Perhaps you may be diſpoſed to contemn this and its ſerious purport; or to recommend it to your companions as a fit ſubject for railing: but let me tell you beforehand, that for this, as well as other things, GOD will bring you into judgment. He ſees me now write; he will obſerve you while you read. He notes down my words in his book, and he will note down your conſequent procedure; ſo that not upon me, but upon your own ſelf will your neglecting or deſpiſing my ſayings turn. IF YOU BE WISE, YOU SHALL BE WISE

FOR YOURSELF; IF THOU SCORNEST, THOU ALONE SHALT BEAR IT.

BE not concerned, SIR, to know my name, it is enough that you will know this hereafter. Tarry but a little, till the LORD, even the moſt mighty GOD, ſhall call the heaven from above, and the earth, that he may judge his people; and then you will ſee me face to face; there ſhall I be ready, at the dreadful tribunal, to joy and rejoice with you, if you regard my admonitions, and live, or to be a ſwift witneſs againſt you, if you harden your heart, and will mind none of my counſels.

LETTER II.

DUMMER, HOLY INNOCENTS,

DEC. 28, 1736.

GOOD MADAM,

ON this day was ſe'night I got ſafe to DUMMER, and ever ſince I have been ſo buſied, that I have not had leiſure, no not to my beſt friends to write; but now the hurry of my employment is a little abated, and I have ſome reſpite from walking in and out among my pariſhoners: This therefore is the opportunity for reflecting upon and returning thanks to thoſe who have wiſhed and

done me good. Accept then, MADAM, my beſt and ſincereſt expreſſions of gratitude, and go on to do good to multitudes, to ſix and to ſeven, ſo ſhall you be like our Father who is in Heaven; he is merciful and gracious, and of great goodneſs, and that to the moſt unthankful and undeſerving. For oh! what kind things has he done for me, ever ſince I left LONDON! He ſent his angel before me, to be my guide and my guard in my journey; he preſerved me from wrong and robbery; he kept all my bones, ſo that not one of them is broken; and at length brought me out into a wealthy place; I mean into ſuch a

place which appears to be a good ground, mentioned by our LORD, and promiſes a comfortable increaſe to the goſpel-ſower:—Oh! may I ſcatter the ſeed plentifully by my inſtructions, and water it thoroughly with the dew of my prayers!

I PARTED from you and my Chriſtian acquaintance on SUNDAY, that high and holy day, in which we had been taking ſweet counſel together, and holding a ſtill ſweeter communion with GOD. The next morning I was encompaſſed with unhappy wretches, whoſe mouths were full of curſing and bitterneſs. Sad

and lamentable exchange! One day to be joining with ſaints in their devout ſupplications, to bear a joyful part in ſinging pſalms of praiſe; and on the morrow to be grieved with ungodly ſpeeches of wicked men, and ſurrounded with the horrible din of their execrations! Here I called to mind our poor firſt parents, thinking that my loſs was in ſome ſort like theirs: one while they were regailing themſelves among the flowers, and in the goodly garden of EDEN; ſoon after they were wandering up and down among the thorns and briars of a wide world. Well, ſaid I to myſelf, ſince we are conſtrained to

dwell with MESHACH, and have our habitation for a little while among the tents of KEDAR, it will at leaſt make us long more earneſtly for that bleſſed place, where dwelleth righteouſneſs, where is no ſhame to curſe, but only ſuch innocent and holy ones as we are now commemorating, in whoſe mouths there is no guile. There we ſhall no more hear the voice of the ſlanderer and blaſphemer, but the voice of joy and health ſhall make glad our hearts: thither, therefore, O my ſoul, haſten and aſpire; meditate on thoſe peaceful manſions, my heart, be talking on them, my tongue; yea, all my powers and facul-

ties concur with the bleſſed ſpirit, to bring me ſafely to them. In the morning, when I was going to ſtep into the SALISBURY coach, I was told that I muſt not go in that, but in the WINCHESTER one: I ſaid I had taken a place in that, which I had by paying earneſt ſecured, and ſo muſt demand a part of it: but it ſignified nothing, my ſeat was aſſigned to a great perſon, an officer's lady, who, though ſhe came after me, yet, becauſe of her riches, was preferred before me. Then remembered I a paſſage in ECCLESIASTES, which, with a little variation, was applicable to me; GIVE PLACE, (ſays an imperious one)

THOU STRANGER, TO AN HONOURABLE MAN; A FINER AND RICHER THAN THEE COMETH TO BE LODGED, AND I HAVE NEED OF THY ROOM. On this occasion I likewise reflected on the wonderful orderings of Providence, that he wisely disposeth all things, (even such minute things as these) for the good of every one of his servants. If I had went into that coach, and rode with that company, it is a thousand to one but I had come out from them worse than I went into them. GOD is omniscient, so that in all his doings, as well when he disappoints as when he furthers, he is not only to be submitted to, but adored.

I HAVE read of St. AUSTIN, that as he was going out one evening to preach at a diſtant town, and not being himſelf thoroughly acquainted with the way, he took one that was to accompany and direct him. As they were walking, this very perſon whom he choſe for his guide, and who knew thoſe roads perfectly well, even was miſtaken, and miſlead the good man: and happy was it that he did; for in the way they ſhould have went there lay in wait a band of blood-thirſty men, with a reſolution to have murdered them. Who knows but ſome evil would have befal-

len me, if the all-watchful eye had not taken this method to direct it?

When I was ſettled in the coach, I was driven to a certain ſtreet, in order to take up another paſſenger; here we made a tedious ſtay; it rained, and was cold: the coachman fretted and grumbled, nor did I, though a preacher of peace, poſſeſs my ſoul in patience. This brought to my mind our Saviour's promiſe, The meek shall inherit the earth. For though I was at that time the owner of a good deal of the moſt valuable kind of earth, of the white and yellow earth, that men call

money, yet, alas! I took no delight in it, I received no benefit from it: ſo ſadly and uneaſy, diſcontented, turbulent ſpirits marr the ſatisfaction of all our worldly advantages, making them in point of enjoyment as though we had them not; whereas if we have the contrary temper, it would produce the contrary effect: we ſhould not only poſſeſs but enjoy; we ſhould not only eat but taſte; we ſhould rejoice in the things that are our own, and perhaps in thoſe that are another's; we ſhould be the real (though perhaps others might be the titular) inheritors of the earth: let us ſay therefore to the LORD, Ever-

more give us this happy diſpoſition.— At length there came a little maſter to be my companion; his mamma led him to the coach, though it was wet above and dirty below, and here was a moving ſight indeed: the concern which the tender mother expreſſed for the poor little traveller ſtruck me not a little; how did ſhe beſeech the LORD GOD ALMIGHTY to bleſs him and be his ſafeguard! How did ſhe intreat me to take care of him, and to do what I could for his welfare! Indulgent woman! She need not have told me her mind, or the deſire of her ſoul; her eyes, her accent, and the earneſtneſs of her geſture ſpoke

it ſufficiently. This ſuggeſted to me that comfortable ſcripture, LIKE AS A FATHER PITIETH HIS OWN CHILDREN, EVEN SO IS THE LORD MERCIFUL UNTO THEM THAT FEAR HIM. If a parent ſo loveth the fruit of her womb, how much more does our SAVIOUR love the redeemed of his blood? May this occurrence ſtrengthen my faith as long as I live!—I intended, MADAM, to have troubled you with a full account of my journey, and all remarkable or uſeful circumſtances that attended it; but I find my deſire was extravagant and unwieldy, not to be executed within the decent bounds of a modeſt epiſtle,

therefore I am obliged to desist, and shall only add a repetition of my thankful acknowledgments for the many favours I have received at your hospitable house; I recommend you to the protection and favour of Heaven, and am,

MADAM,

Your very much obliged

And humble servant,

J. HERVEY.

LETTER III.

DUMMER, APRIL 15th, 1737.

GOOD MADAM,

YOU know this day was ſe'night was remarkable for the moſt ſurpriſing tranſaction that ever the world ſaw; a tranſaction ſo full of wonders, that my ears ſeem to tingle at the late relation of it; the King of glory put to ſhame, the Lord of life ſlain, the Prince of princes crucified; He whom angels praiſe and adore, covered with contempt; He whom the Heaven of Hea-

vens cannot contain, nailed to a tree; He in whom all the nations of the earth are bleſſed, made a curſe and an aſtoniſhment; the tender temples mangled with thorns, the back torn and ploughed up with the laſhes of the ſcourge, the palms of the hands and the ſoles of the feet bored through and cleft with iron wedges, the gaſh in the ſide, and the ſpear plunged to the heart of the innocent lovely ſufferer; his whole body diſcoloured with wounds, and bruiſes, and putrefying ſores; all his bones out of joint, together with all the ſtudious and unrelenting barbarity of the JEWS, make up ſuch a night-piece of

war as has never had any parallel. If we had not the pure word of ſcripture to vouch for its truth and reality, we might well take it for the product of ſome gloomy imagination, aſſaying ſome maſterly ſtrokes in ſorrow of the deepeſt diſtreſs. I admire at the invincible patience of our REDEEMER; I admire at the artful and mercileſs cruelty of his murderers; but chiefly I admire at that bloody ſweat and bitter cry, and the extream anguiſh that cauſed them both. We do not find our SAVIOUR (ſo brave and courageous was his ſpirit) ſo much as ſhrink at all the ſoldiers could do; we do not hear him utter

one complaint for all the bitter pains of the flesh; but in the garden of GETHSEMANE what a mournful confession does he make! It was then a very cold night, and our LORD was in the open air; the bloody drops flowed from his limbs, and trickled apace to the ground; no outward violence was used, for his enemies had not apprehended him, nor his treacherous friend betrayed him, therefore, without doubt, the eternal GOD was at that time the executioner; His mighty arm was at that time stretched out, and his glittering sword unsheathed, to put the holy JESUS to sorrow: The afflicted REDEEMER struggled

against the fierce wrath of omnipotence, which crushed him as though he had been in a wine-press, and stained all his garments. All that many millions of the most horrible provocations committed against infinite majesty, that the transgressions of ages and generations past and to come, any one of which was liable to be punished with eternal death; all that so many and such heinous abominations had deserved, did the almighty hand of GOD inflict, and the ever-blessed JESUS endure. Well therefore might the holy prophet cry out, in the person of CHRIST, WAS EVER SORROW LIKE UNTO MY SORROW? And well may

every weak and feeble Chriſtian ſay, Is any comfort like unto the comfort which is derived unto my ſoul from the meritorious paſſion? Its benefits and bleſſings are incomparably greater and more ineſtimable than all the things that can be deſired. How precious ſhould that propitiatory death be unto us, and how ſhould we make our boaſt of it all the day long! It is by virtue of this that I am ſtill in the land of the living, and not conſigned over to the fiery lake. Many a time would the almighty juſtice have awoke, and rendered me double for all my iniquities, had not our MEDIATOR interpoſed, and

repreſented the ſatisfaction of his ſufferings. Whence but from this ſource ariſes all my preſent conſolation, as well as my paſt preſervation? When I find my foot has ſlipped, and I have been overtaken by a fault; when I feel my will unreſigned, not in ſubjection to, but rebelling againſt, the good pleaſure of God; what a cordial it is, how reviving and comforting to the ſoul, to remember that the Lord Jesus was falſly accuſed, wrongfully condemned, and moſt rigoroufly executed, that the guilt of thoſe offences might not be laid to my charge! Oft times I ſummon my beſt endeavours, and rally my poor

reſolutions, to attack my inbred corruptions, but ſtill they remain triumphant. Often I look out by prayer for the help that comes from above, which alone is able to give a total overthrow to the whole body of ſin; and becauſe it is not ſpeedily and ſenſibly ſent down to my relief, the buſy enemy would inſinuate that my manifold ſins have made God forget to be gracious, and have cauſed him to ſhut up his loving kindneſs in diſpleaſure; that it is not for me, ſo very unrighteous, to expect ſo divine a gift as the holy ſpirit. When ſuch dangerous ſuggeſtions as theſe are thrown upon the mind, what a happi-

neſs it is that we have ſuch conſiderations as theſe to withſtand them! In vain, O Tempter, doſt thou labour to ſhake our faith: It is not bottomed on any merits of our own, but built on the rock of ages, CHRIST; I am content, accounted as vile as words can expreſs; but I know of a ſurety, (and O may I never be unmindful of it!) that the unworthineſs of the ſervant, though greater than every thing elſe, is infinitely leſs than the worthineſs of my LORD: If I was left to my own deſerts, I confeſs it is undeniably true, that I muſt never hope for any good, nor to obtain any favour from the MOST HIGH. But

truſting in the intereſt and interceſſion of an incarnate GOD, what is there that I may not hope for? I myſelf am leſs than the leaſt of all mercies; but for the Lamb that was ſlain and liveth for ever, the choiceſt bleſſings are not too valuable, nor the greateſt abundance too much. To deſpiſe the world and long for GOD; to have our affections above, while our bodies are below; to be filled with charity, adorned with heavenly virtues, and to have all cloathed with humility; theſe are gifts unſpeakably rich; and if they were to be ſet up to ſale, I know not whether the higheſt angel could bid high enough for

them: but JESUS CHRIST, the everlaſting SON, the only-begotten and well-beloved of his FATHER, He, even He has bought them for us, and paid for them with his beſt blood, ſo that for his ſake they are freely offered to all penitent ſinners, without money, and without price.

IF my paper would give me leave, how much more might be ſaid on this bleſſed ſubject! but I have not room to tranſcribe, by way of concluſion, the firſt verſe of the eighteenth Pſalm, and apply it to our bleſſed REDEEMER.

I SHOULD not have deferred my thankful acknowledgments for your letter, &c. had not buſineſs great and urgent, and conſtantly recurring buſineſs tied up my hands. I beg my humble ſervice and thanks may be accepted by Mr. ***** and Madam ******.

I am, MADAM,

Your very much obliged

And humble ſervant,

J. HERVEY.

LETTER IV.

GOOD MADAM *****,

I HUMBLY beg pardon for disappointing your expectations, and denying what was a condescension in you to ask, and would have been an honour for me to perform: though I know it was no manner of loss to you, yet I confess it was very rude, disobliging, and ungrateful in me. Give me leave to say thus much for myself, that I mistook your meaning, and thought you had set me a Whitsunday, and not an

Aſcenſion taſk. Surely, MADAM, for ſuch a ſinner to write upon ſuch a ſubject as Heaven, is like the captive ISRAELITE ſinging the ſongs of SION in a ſtrange land. How unfit and unable to do this! Our LORD is gone to his FATHER to receive the reward of his own obedience, and to prepare a place for his followers. But oh! who can deſcribe that unknown felicity he is already poſſeſſed of, and which is laid up in ſtore for the righteous? To paint the colours of the rainbow with my ink and pen were feaſible and eaſy, in compariſon of this; nay more, if any one give one the tongue of an archangel,

and the years of METHUSELAH, and the pen of a ready writer, I durſt not profeſs, even in all that time, and with all thoſe qualifications, to ſhadow out ſo much as the fourth part of that mighty bliſs.

ARISE, ye moles, forſake your beds of clay,
And ſhew the all-enlightning ſun his way;
When INDIAN arrows pierce the yielding ſky,
Leap forth, ye lame, arreſt them as they fly.

Ye babes, preſent your breaſts, and ward
the blows,
When wide-mouth'd cannons pond'rous
bolts diſcloſe:
There's the ſame proſpect of ſucceeding
given,
When you try theſe, and HERVEY writes
of Heaven.

THERE is one ingredient of the celeſtial happineſs I ſhall be glad to beſtow a glance on; it is by far the leaſt and moſt inconſiderable, and therefore the propereſt to be touched on by a boyiſh pencil; it is what I have a quicker reliſh on than ordinary, by frequently

wanting of it, and ſo am moſt inclined to ſpeak and think of it, I mean the perfection of body which the ſaints will enjoy. It will be refined and ſpiritualized, and ſo no longer a clog to incumber or preſs down the ſoul: there will be no more weakneſs and infirmity to diſable, no more latent ſeeds of corruption to diſincline them to the exerciſes of devotion, when the ſpirit is willing to ſoar above this tranſient world, and make an excurſion into the inviſible ſtate, and contemplate its adorable Author. Oh! how often does the fleſh, like an unmanageable dead weight, retard its flight, and faſten down to earth! But in the country we ſeek,

the caſe will moſt comfortably be altered. Mr. B—t—n's complaint of this kind will be turned to triumphs: He will no more feel his body interrupting, like a troubled medium, but facilitating the views of his ſoul, enlarging its proſpect like a perſpective, and ſpeeding its motion like wings. How crazy are our earthly tabernacles! How often do they languiſh, and how continually are they expoſed to manifold diſeaſes! But when corruptible ſhall have put on incorruption, when this mortal ſhall put on immortality, then ſhall be brought to paſs the ſaying that is written; HIS EYE SHALL NOT WAX DIM, NOR HIS (MORE

THAN) NATURAL FORCE BE ABATED: FATIGUE AND WEARINESS, DISORDERS AND DEATH, WILL BE FOR EVER SEPARATED FROM THE CHILDREN OF THE RESURRECTION; AND THEY WILL BE YOUNG AND LUSTY AS EAGLES, VIGOROUS AND ACTIVE AS THE ANGELS OF GOD, BRIGHT AND SHINING AS THE SUN IN THE FIRMAMENT. How agreeable and delightful a ſurprize will it be for thoſe who have laboured under complicated maladies, and have beeen the prey of lingering pains, to find themſelves every whit whole! To feel a tide of never-ceaſing health flowing in their veins! The chambers of the grave ſeem to be like

the wards of ſome univerſal infirmary, where every one of the misfortunes incident to human bodies are taken in hand to be cured, without any expence to the patient. We generally make one way to them through the agonies and pains of death; we are received into them, perfectly cured, and ſet thoroughly to rights. They will ſend forth holy JOB healed of his biles, and LAZARUS of his ſores, both of them meet to ſit down with ABRAHAM, ISAAC, and JACOB. When old BAROILAI returns thence, he will forget and leave behind him the feebleneſs of his decrepid old age; he will

not only be able to hear the voices of ſinging men and ſinging women, but will bear a part himſelf in the joyous and exulting choir. Bleſſed, thrice bleſſed are they who have poſſeſſed their veſſel in ſanctification and honour, who have preſerved their bodies pure and undefiled! The day is coming, yea haſtens onward, they ſhall be eſtabliſhed in a ſtate of never-fading youth, and glory, and power. The LORD GOD OMNIPOTENT, who raiſes them from the tomb, will gird them with ſtrength, cloath them with beauty, and nouriſh them with life and immortality: and if our vile bo-

dies will be thus glorified, how marvelouſly will our ſouls be perfected! If the cabinet be thus enobled, with how ſuperior and excellent a luſtre will the encloſed jewel be made to ſhine! Well, tho' I cannot give you the leaſt glimpſe of it, yet GOD, through CHRIST, will give you the full enjoyment of it. It is yours, MADAM, in reverſion, though we hope you will not enter into immediate poſſeſſion: May you ſee it, but not now! May you behold it, but not nigh! And O may I alſo be his elect! Be pleaſed, MADAM, to pardon the improprieties of this, and beg of him who forgiveth tranſ-

greſſions, to pardon the errors of my life; and permit me to profeſs myſelf

Your very much obliged

And humble ſervant,

J. HERVEY.

LETTER V.

DUMMER, JULY 27th, 1737.

GOOD MADAM,

I RECEIVED your laſt, and thank you for it, and beg pardon for not doing it ſooner. I went to BASINSTOKE the MONDAY after, with a friend to whom I committed the management of this affair, for I am quite unexperienced and unſkilled in matters of this nature. We could not come to a ſight of the carrier, but his wife engaged for the ſpeedy payment of the money. I am ſorry you

have not yet received it, and will the first opportunity put in practice your advice; I mean I will re-demand the money of him, and stay till I can have a safer way of conveying it to you. I hope the sum is recoverable, and still above water; but if it should be sunk, the same almighty power that caused the iron to rise from the bottom, and float on the surface, can fetch it up again. I hope I shall use all proper care, and then commit the issue to God, for He, Madam, who numbers the hairs of our heads, has a hand in this matter. We greatly mistake if we imagine the injuries done by unreasonable and unjust men

are all the work of chance, or the ſole effects of malice, excluſive of the divine providence; believe it is the ſupreme hand, though it is the occaſion, that over-rules all the wicked actions done in the world. He ſits on high, and turns them as the rivers of water, whitherſoever He will. Very frequently His infinite wiſdom directs their force againſt His own children, not to overwhelm but to purge them, not to conſume but chaſtiſe them. It may be I have been an unfaithful ſteward of the mammon entruſted with me; and my LORD and MASTER, who is in Heaven, may have taken this method to convince me of

my fault, and reduce me to a more C' 'ian œconomy, which is to be more ſparing to myſelf, and more liberal to others. Oh! MADAM, of what admirable ſervice are the ſupports and aids of religion! What a ſweet and ſovereign cordial is the hope of everlaſting felicity! Was that firmly engrafted in my heart, it would bear me up not only under the loſs of my money, but under the loſs of my blood. I ſhould not only ſmile at ſuch petty diſappointments, but calmly behold the inſtruments of death preparing for me. Dear MADAM, never ceaſe to pray earneſtly for me, that I may henceforth live as a perſon whoſe

all is lodged in eternity; who longs for nothing elſe but to ſerve his SAVIOUR in ſincerity, and to win the approbation of the infinite GOD, that ſo I may conclude with a full aſſurance of faith, that when this earthly tabernacle is diſſolved, I ſhall have a houſe not made with hands, eternal in the heavens.

I am, MADAM,

Your very much obliged

And humble ſervant,

J. HERVEY.

LETTER VI.

MADAM,

I HUMBLY thank you for the kind concern you was pleaſed to expreſs for my health. I am not yet robuſt and ſtrong, ſo as to be fit for buſineſs, and therefore great is the goodneſs, tender is the care of Providence, in vouchſafing me a comfortable reſpite from it. The beginning of this week we were entertained with a curious concert of muſic at Mr. ORCHARD's. This made me reflect on the immenſe goodneſs of GOD,

and that rich beneficence which exerts itſelf in ſuch an infinite variety of ways. He it is and none other that cauſes all the delight we receive, all the pleaſure we enjoy, when the tuneful artiſt ſtrikes up and plays, and raviſhes our ſouls with the ſweetneſs of his notes. Let us not think ourſelves chiefly obliged to the mortal hand, or the brittle inſtrument, the ſounding ſtrings, the ſkill to touch them, and the harmony produced; even they all are the LORD'S: was he to withdraw himſelf, the harp would be ſilent, the ear locked up in deafneſs, and the right hand of the Muſician would forget its cunning. It is GOD, the all-

ſufficient and ever-bleſſed God, that is the ſole fountain of every thing pleaſing and delightful; it is he that charms in the nightingale's melody, that ſooths us in the murmuring of the gentle brook; it is he that alarms us with the noiſe of his thunder; it is he that meets us in the fragrance of the blooming ſpring, that breathes deliciouſly from all the odoriferous plants, and fills the air with a profuſion of ſweets; it is he that fills the lively red that bluſhes in the roſe; his is the virgin luſtre that whitens the ſnow; and the flaming ſplendor that burns glorioſly in the ſun is his. He gives our food its agreeable reliſh, and furniſhes it

with its nourifhing virtue: he gives foftnefs to our pillow, and makes our eyes to fleep, and our eye-lids to flumber. Indeed he gives delightfulnefs to all our delights, and comfortablenefs to all our comforts. O wonderful and diffufive loving kindnefs! It is ftrange that we are not continually admiring it, extolling and loving with all our fouls the moft amiable poffeffor of it. Would we frequently give our thoughts fuch a turn, and confider every pleafure we feel as a gift vouchfafed us by God, this would help very confiderably to fhed the love of God abroad in our hearts: We fhould by this means difcern fuch numberlefs

inſtances of his liberality, we ſhould ſee the oil of gladneſs ſwimming ſo ſweetly on all our enjoyments, as would almoſt conſtrain us to gratitude; we ſhould never be weary of ſerving him who is never weary of doing good to us: we ſhould gladly pay him the beſt of our ſervices who is inceſſantly pouring down the choiceſt of his bleſſings on us.

I am, MADAM,

With very great reſpect and gratitude,

Your moſt obliged

And humble ſervant,

J. HERVEY.

LETTER VII.

STOKE-ABBEY, DEC. 1ſt, 1738.

DEAR MISS,

I AM quite aſhamed to write now, and I ſhould not have ventured to write at all, had not good Mrs. ***** given me reaſon to hope you would kindly receive my letter: If you do kindly receive it, and not reject it with diſdain, I ſhall acknowledge it as an undeſerved favour. The laſt time I had the pleaſure of hearing from you was when I lived in HAMPSHIRE; your excellent let-

ter I brought along with me into DEVONSHIRE, and have both read it and gloried of it to ſome ladies in theſe parts. I heartily wiſh, MADAM, you may poſſeſs the pious ſpirit that breathed through your whole epiſtle, without any other change than that of a continual increaſe of it. Happy, greatly and ſupremely happy they, who give piety the firſt and earlieſt aſcendant over their hearts, who remember their CREATOR in the days of their youth, before the evil days come, in which they ſhall ſay, we have no pleaſure in them: before they contracted ſuch evil habits as will fetch from them this ſorrowful complaint: Oh! how

grievouſly difficult, how next to impoſſible is it to ſubdue them!——I read wonderful things of Mr. WHITEFIELD; how powerfully ſhould his proſperity and ſucceſs encourage us to devote ourſelves while we are yet young, to the ſtudy and purſuit of godlineſs! Has he loſt any thing by giving himſelf up to his SAVIOUR's ſervice in the prime of life? Has he not gained thereby the favour and good eſteem of men, the approbation and extraordinary bleſſing of GOD, and ſuch a peace of mind as paſſes all underſtanding? In caſe he had deferred the practice of holineſs, he had deferred the enjoyment of happineſs. It is

the moſt unwiſe choice, the unthriftieſt management, to put off religion, which is the medicine of life, and health of our ſouls, till old age. How ſhould we pity thoſe who are ſick, that think any time too ſoon to be made well! How ſhould we blame a miſerable creature, who had rather ſtay till to-morrow to be happy, when he has it in his power to be ſo to-day! I believe, Miſs POLLY, you have choſen the better part; you are perſuaded, that to live a life of holineſs is the beſt and happieſt thing in the world; that there is nothing fine but a holy, devout and heavenly mind, nothing deſirable but to excel in virtue, and to be con-

formed to the image of CHRIST, and to die poſſeſſed of as high degrees of piety as poſſible. In this perſuaſion go on and increaſe, and act more and more agreeably to it, only one thing let me remind you of, which is, that you ſtudy to be humble, for humility is a precious and ineſtimable jewel: ſeek it therefore and purchaſe it, at any rate; deſpiſe all human glory as a moſt wretched inſtance of human folly. Never deſire the admiration of men, who muſt die; yet a little while and they muſt go down into the duſt, and mingle with the earth we tread on, and then what good will applauſe do us? Let us endeavour to know

ourſelves, how corrupt our nature is, and how unholy our practice has been, how fooliſh and vain the imaginations of our hearts are; that our beſt and brighteſt actions are unclean before the infinitely pure God; and as for our ſins, they are exceeding ſinful: that even our prayers would be abominable, if not recommended by a bleeding, dying, and interceding Saviour. On ſuch truths as theſe let us often meditate, and if the Lord bleſs our meditations, they will fill us with a lowly, humble, and ſelf-abhorring ſpirit, than which nothing can recommend more effectually to infinite mercy; which, becauſe it is the

richeſt, nobleſt, and beſt of bleſſings, is moſt, earneſtly deſired for Miſs ****** by

Her faithful friend,

And humble ſervant,

J. HERVEY.

LETTER VIII.

BIDDEFORD, DEC. 30, 1738.

MADAM,

I AM under a double obligation to pay my reſpects to you at this time, and to wiſh you a happy new year, under an obligation of gratitude for your laſt obliging letter, and under a no leſs inviolable one, contracted by a promiſe. Give me leave then, worthy and honoured MADAM, with the greateſt ſincerity of deſire, to wiſh you many new years, every one happier, and every one holier, than the preceding. May every ad-

dition of years and months, yea of days and hours, bring you a freſh acceſſion of grace, and goodneſs, till you become a thorough new creature, and at length be fitted to paſs, by an eaſy tranſition, into the new JERUSALEM, there to ſing the ſong amongſt angels and bleſſed ſaints with infinite and unutterable delight, to endleſs and everlaſting ages. You ſee, MADAM, by the date, where I am at preſent; I propoſe to make ſome little ſtay in this place, to preach here to-morrow, and to viſit my friends the following week. May GOD vouchſafe to impart ſome ſpiritual gift to them by my mouth! As ſoon as I came to town (ſee how frail

and uncertain life is) I received the news of a moſt ſurpriſing and melancholy accident. A boat, with about ſixteen or ſeventeen paſſengers in it, was overſet, and every ſoul drowned. They were going to celebrate a wedding, and the intended bride and bridegroom were on board. Should not this frightful diſpenſation of Providence teach us to be ever in expectation of, and in a daily preparation for, our laſt and great change? Does not ſuch ſweeping calamity loudly call upon us, to have our loins girded about with holy circumſpection and watchfulneſs? To have our lights burning with unfeigned devotion and piety,

that we may be in continual readineſs to meet the everlaſting bridegroom? For if he ſhould come at an hour we look not for him, and find us unmeet for his holy preſence, dreadful and amazing! what would become of us! Theſe people thought as little of a haſty ſummons into the other world as we do; but yet ſuch a ſummons was iſſued out for them by that abſolute LORD, who killeth and maketh alive, and none aſketh him, What doſt thou? O what little reaſon have we to place any dependence upon things here below! Yea rather, what great reaſon have we to account it all as deceitfulneſs and empti-

neſs, a wretched ſcene of falſe and amuſing vanity! They promiſed themſelves the pleaſures and merriment of a wedding; but behold, in a moment, in the twinkling of an eye, they are hurried away to the Judge of quick and dead: no more to eat, drink and be merry, but to ſtand a trial for everlaſting life, or everlaſting death. The good cheer provided for the marriage is left behind, and they for whom it was provided are ſunk deep, and rotting in a watry grave; their own fleſh being now a feaſt for voracious fiſhes. Pardon me, MADAM, for detaining you ſo long on this unhappy accident. Give me leave before I con-

clude to breathe out a prayer for your good mother, who you ſay is about to breathe out her laſt. May the conſolation of GOD be ſtrong upon her while ſhe continues here, and may ſhe go hence with hopes full of immortality! May JESUS, the great ſhepherd of the ſheep, be her guide till death, her comfort and affiance in death, after death her recompence and exceeding great reward.

I am, MADAM,

Moſt ſincerely and gratefully,

Mr. *****'s

And your humble ſervant,

J. HERVEY.

FINIS.