of heart, speech, and action: and the foregoing amiable virtues all ending in a marvellous peace, unmoveable calmness, and resignation, in the sensible approaches of death: I say, if all these things are the fruits of enthusiasm, why should not enthusiasm

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be thought a defirable and excellent thing?

And whereas there are many who are not professed opposers of what is called experimental religion, who yet doubt of the reality of it, from the bad lives of fome professors; and are ready to determine that there is nothing in all the talk about being born again, brought to Christ, &c. because many that pretend to these things manifest no abiding alteration in their disposition and behaviour; are as careless, carnal, or covetous as ever; yea, some much worse than ever; it is acknowledged, that this is the case with fome; but by the preceding account they may fee it is not so with all. There are some indisputable instances of such a change, a " renovation of the spirit of the mind," and a "walking in newness of life." In the foregoing instance particularly, they may fee the abiding influence of fuch a work of conversion; the fruits of such experience through a course of years; under a great variety of circumstances, and the blessed event of it in life and death.

III. Is there not much in the preceding memoirs to teach, and excite to duty, us who are called to the work of the ministry? What a deep sense had he of the greatness and importance of that work, and with what weight did it lie on his mind! how sensible was he of his own insufficiency for this work; and how great was his dependence on God's sufficiency! how solicitous, that he might be fitted for it! and to this end, how much time did he spend in prayer and fasting, as well as reading and meditation; giving himself to these things! how did he dedicate his whole life, all his powers and talents to God; and forsake and renounce the world, with all its pleasing and ensuring enjoyments, that he might be wholly at liberty, to serve Christ in this work; and to