MEMOIR
OF
SOME PRINCIPAL CIRCUMSTANCES
IN THE
LIFE AND DEATH
OF THE
REVEREND AND LEARNED
Augustus Montague Toplady, B. A.
Late Vicar of Broad Hembury, Devon:

To which is added, written by himself, the
DYING BELIEVER'S ADDRESS to his SOUL,
AND
HIS OWN LAST WILL AND TESTAMENT.

I am persuaded, that neither Death, nor Life, nor Angels, nor
Principalities, nor Powers, nor Things present, nor Things to come, nor
Height, nor Depth, nor any other Creature, shall be able to separate us
from the Love of God, which is in Christ Jesus our Lord,
Rom. viii. 38, 39.
Vivo tibi, ac morior; spes mea, vita, salus. Melch. Ad.

LONDON:
Printed for J. Mathews, No. 18, in the Strand, 1778.
[Price SIX-PENCE.]
A MEMOIR, &c.

THE Memoirs of extraordinary Men have always been acceptable to the World; and much Instruction has been gathered from their Example. The Mind often feels a Force from Facts, when it cannot be reached by Theories; and receives that kind of Satisfaction from the Proof or Demonstration of a Truth, which no mere Principles, however just and correct, can possibly give it.

To the Christian World, for the same Reason, the Examples of the Heirs of Salvation have been still more peculiarly valuable. They find Doctrines of the highest and most lafting Importance confirmed and substantiated by Testimonies and Evidences, which are not more serious and reviving, than full and undeniable. Precious in the Sight of the Lord is the Death of his Saints; and precious likewise in the Sight of all his People. They have ocular Demonstration, that

A 2 Grace
Grace can and does rise superior to Nature; that the weak and feeble in themselves are strong in the Lord and in the Power of his Might; and that they are not only promised to be, but are, Conquerors and more than Conquerors through Him that loved them. These Facts, therefore, of God’s Presence with his People, in the most trying of all human Circumstances, cannot but be estimable in the Eyes of those Persons, who look beyond the Grave for their Portion, and whose Hopes can only be filled with Immortality. They are enabled to take Courage from the Christian Heroes gone before them, and, seeing the Faithfulness of God to his Promises in others, are emboldened for themselves to look forward with holy Joy upon that Period, when Mortality shall be swallowed up of Life, and when their Place upon Earth shall know them no more. Consequently, they may triumph in the glorious Evidence of a better Inheritance, and long for that perfect Consummation of Bliss, which they are hereafter to share, with the Spirits of just Men made perfect, and with the general Assembly of the First-born, which are written in Heaven.

For this Purpose of Comfort and Edification, the following Account of the late Reverend and Learned Mr. AUGUSTUS MONTAGUE TOLPADY is compiled. If the Reader from hence receive any good Hope through Grace, to pass through the Valley of the Shadow of Death and to fear no Evil,
Evil, as he passed; the End will be answered, for which this Memoir is penned, and for which alone it ought to be desired. The Doctrines, preached by this able Divine, were brought into his own Experience by the Grace of his Redeemer, and were his Joy and Triumph in the Article of Death: And if the same Effect is wrought upon the Hearts and Consciences of other Christians; through his Example; it would be the highest Accomplishment of his Wishes, as it would be a present Evidence to themselves of their hereafter rejoicing with him, where he is rejoicing, “in the Heaven of “Heavens, to all Eternity.” ’Tis this Demonstration of Experience, or the Proof of the Christian Doctrine upon Fact, that comforts and lifts up God’s People in their last Hours; for this (as a very gracious Man observed) “goes much farther than the Judgement, “and passes the Strength of mere natural Under-“standing; and hence we feel, we taste, we en-“joy; yea, the very Voice of Christ is heard in “the Soul, by which we know that we are his, “and that he is ours.” ’Tis the Shield of Faith alone, which repels the Terror of Death and quenches the fiery Darts of the Devil.

His Father was Richard Toplady, Esq; a Cap-“tain in the Army, and his Mother Catharine Bate, Sister to the late Rev. Julius Bate, and to the Rev. Mr. Bate, Rector of St. Paul’s, Deptford, by whom they were married, at the said Church,
on Dec. 31st, 1737. They had Issue one Son, Francis, who died in his Infancy, and afterwards Mr. Augustus Toplady, the Subject of our Memoir, who was born at Farnham, in Surrey, on Tuesday, November the 4th, 1740, and there baptized. His Godfathers were Augustus Middleton and Adolphus Montague, Esquires; in respect to whom, he bore the Christian Name of the one, and the Surname of the other. His Father died at the Siege of Carthagena, soon after his Birth. He received the Rudiments of his Education at Westminster School; but, it becoming necessary for his Mother to make a Journey to Ireland to pursue some Claims to an Estate in that Kingdom, he accompanied her thither, and was entered at Trinity College in Dublin, at which Seminary he took his Degree of Bachelors of Arts. Being awakened to the Knowledge of God and of his own Heart, he prosecuted his Studies for the Ministry of the Gospel, with the most indefatigable Ardor. He thought, and thought justly, that Men in the most sacred and important of all Professions should be qualified in every respect for their Function; and that Scientists in the clerical Office were, generally speaking, more inexecutable and more dangerous, than Empirics and Pretenders in the other Business of Life. As he abhorred the Popish Tenet, that "Ignorance is the Mother of Devotion," so his Work, as well as his Duty, was to be thoroughly furnished, and to avoid the Presumption
tion of teaching the Ignorant and those that are out of the Way, without having the Knowledge, as well as the Grace, indispensably requisite for that Purpose. He could not but believe, with some other great and good Men, that he must be very much unqualified to explain the Scriptures to others, without being acquainted himself with the Languages in which they were written, and with those other invaluable Books upon religious Subjects, which have been handed down, in the learned Tongues, through a long Succession of Ages. Of course, therefore, he was diligent in all human Attainments: And the Church will undoubtedly witness the Advantages she has received from this happy Conjunction of spiritual and natural Endowments. Thus prepared, by Grace in his Soul and Knowledge in his Understanding, which was naturally clear and strong, he received Orders on Trinity Sunday, the 6th of June, 1762; and, after some Time, was inducted into the Living of Broad Hembury in Devonshire. Here he pursued his Labors with increasing Affiduity, and composed most of those Writings, which will render Service to the Church, and do Honor to his Memory, while Truth and Learning shall be esteemed valuable among Men.

He had, for some Years, occasionally visited and spent some Time in London; but, in the Year 1775, finding his Constitution much impaired by the moist Atmosphere of Devonshire, with
with which it never agreed, he removed to London entirely, after some unsuccessful Attempts to exchange his Living for another, of equivalent Value, in some of the middle Counties. Here, by the Solicitation of his numerous Friends, and from a Desire to be useful whatever the Divine Providence might lead him, he engaged the Chapel, belonging to the French Reformed, near Leicester Fields, where he preached twice in the Week, while his Health permitted, and afterwards occasionally, as much as, or rather more than, he was well able to do. In this Ministration, it pleased God to remove him, by a slow Consumption, from the Church militant on Earth, to the Church triumphant in Heaven, on Tuesday, the 11th of August, 1778. His Body was buried, agreeable to his own Desire, communicated to some Friends, in Tottenham Court Chapel on the Monday following; where, though his Wishes, like those of the famous St. Basil, were against all Parade and Observation, it was attended by a numerous Concours of People, many of whom seemed deeply sensible of the Loss of so able a Pillar in the Church of God.

It would be unnecessary in this Place to say any thing of his Writings. They speak for themselves, and shew the eminent Abilities and Learning, which through Grace were given him. A Catalogue of his Publications is subjoined; and there are some other Pieces, which, after the signing of

his
his last Will and Testament, he gave Leave to his Executor to dispose of, as he might think proper, and which probably may hereafter appear. It is right, however, to inform the Reader, that his intent Application to Study, which he frequently pursued through the Night to three and four o'Clock in the Morning, seems to have been the Means of inducing his Disorder, and of accelerating his End. From this severe Pursuit, so long as his Body was able to bear it, he could not be dissuaded.

He thought himself called upon to assert and maintain the Truths of the Gospel; and he was resolved to relinquish this Duty only with his Breath. To a Friend, who had expressed some Concern for his Health, upon Account of his close Applications, some Time before his Disorder was confirmed, he wrote the following Words:

"God give us to sink deeper and deeper into his Love, and to rise higher and higher into the Image of his Holiness! And thoroughly persuaded I am, that the more we are enabled to love and resemble Him, the more active we shall be, to promote his Glory, and to extend his Cause, with our Lips, our Pens, our Lives, our All. Be this our Business, and our Bliss, on Earth. In Heaven, we shall have nothing to do, but to see Him as He is, to participate his Glory, and to sing his Praise, in delightful, in never-ending Concert with Angels, with Saints"
"Saints who are got home before us, and with those of the Elect, whom we knew and loved below. I would not give Six-pence for a Friendship, which Time and Death are able to quench. Our Friendship is not of that evanish Species. I can, therefore, subscribe myself,

"Ever and for ever yours in Christ."

Here we see the great Spring and Motive of his Labors, and the Object which directed his Activity in his Master's Service. He had the desired Satisfaction to see his public Ministrations, both by Word and Writing, extensively blest: And there are many left behind him, who will doubtless be his Joy and Crown of rejoicing in the Day of the Lord Jesus. Like Luther, he was fies cœrârius, a very cutting Adversary to Error; and his Love to Truth was as strong and ardent, as his Abilities were quick and powerful to defend it, when attacked or opposed. Witness his own Expressions in a Letter to the Friend abovementioned, upon the Defection of some Persons from the Cause of Truth: "For my own Part (says he) I wish to live and die, with the Sword of the Spirit in my Hand; and, as Dr. Young expresses it, Never to put off my Armor, 'till I put on my Sbread. As far as my Situation will admit, I hope always to act up to this Maxim." The Character, given by an ancient Writer, of one of the Fathers*, who combating the

* Theoderet. de Jacob. Antioch, apud Cave in Hist. Lit.
Arian Heresy on its Appearance, that he was one of “the firmest and the first of the whole Band who contended for the Truth,” might, without Exaggeration, be applied to Mr. Toplady, in his Opposition to the reigning Heterodoxy of Arminius. Nor did he fail of his Wish: He had (as it were taken) Measure for his Shroud, before he laid down his Pen. His Style was nervous and masculine; his Language easy and flowing, without being florid or diffuse; and his Arguments close, clear, and pertinent. In a Word, he was to the Opposers of Truth a Boanerges; but to its Friends a Barnabas.

He had no Preferment in the Church besides the Vicarage of Broad Hembury, which, as his Mind could never brook the Idea of living ill with his Parish upon the Account of Tythes, did not amount, communibus annis, to Eighty Pounds a Year. For this Living he exchanged another, not far distant from it, which had been procured for him by his Friends in a Mode, which (though usual enough) his Conscience could not approve; and therefore, when he became acquainted with the Manner of their Diligence, which was not for some Time afterwards, he could not rest satisfied till he had parted with it. He did not seek Preferments; because he could not solicit them in the common Way. His own Account of his engaging in the pastoral Office, in the Introduction to that masterly Work, entitled “Historic Proof
of the doctrinal Calculation of the Church of England, is too remarkable to be omitted here; "I chiefly praise God (I say) for enabling me to esteem the Preaching of Christ greater Treasure, than all the Applause of Men, and all the Preferments of the Church. When I received Orders, I obtained Mercy to be faithful; and from that Moment, gave up what is called the World, so far as I conceived it to interfere with Faith and a good Conscience. The Opposition, which I have met with, in the Course of my ten Years Ministry, has been nothing, compared with what I expected would arise on an open, ready Attachment to the Truths of God." He could say with Archbishop Ussher, "Sunt vici novi carior; He had enough to carry him to Heaven, and but very little more. How rarely, in these Times, do we find either Principle or Conduct so truly exemplary!

But the View of this good Man's last Sickness and Death is principally intended here. He met the King of Terrors, disarmed of his Terrors through the Grace of his Saviour, and found him an Angel, a Messenger of Peace. He had long been visibly declining in his Health; but could only be prevailed upon to restrain from Preaching, for some Time before his Decease, by the express Injunction of his Physician, and the particular Intreaties of his Friends. Indeed, his Feebleness of Body, for some Months before his End
End, was such, that, when he attempted to speak in Public, he could scarce be heard for the few Minutes he was able to stand, and seemed almost like a Man lifted up to preach from the Grave.

As his outward Man wasted and decayed, his inward Man was refreshed and renewed Day by Day. Towards the Close of his mortal Life, the Consolations of God in him were neither small nor few. He looked, not only with Composure, but Delight, on the Grave; and groaned earnestly for his heavenly Habitation. He had constantly, to use Dr. Young's Expression,

One Eye on Death, and one full fix'd on Heav'n.

In this Respect, he most happily exemplified his own Observation, communicated upon the Death of a Friend. "I have long observed, (says he) "that such of God's People, as are least on the "Mount while they travel to Heaven, are highest "on it, and replenished with the richest Discove-"ries of Divine Love, in the closing Scene of "Life. When they come in actual View of that "River, which parts the Church below from the "Church above, the celestial City rises full in "Sight; the Sense of Interest in the Covenant "of Grace becomes clearer and brighter; the "Book of Life is opened to the Eye of Assur-"dance; the Holy Spirit more feelingly applies "the Blood of Sprinkling, and warms the Soul "with that Robe of Righteousness which Jesus "wrought. The once feeble Believer is made to "be
"be as David. The once trembling Hand is enabled to lay fast Hold on the Cross of Christ.
"The Sun goes down without a Cloud.—
"Weighty and beautiful are those Lines of Dr. Watts.

"Just such is the Christian—His Race he begins,
"Like the Sun, in a Mist, when he mourns for his Sins,
"And melts into Tears. Then he breaks out, and shines,
"And travels his heavenly Way.

"But, as he draws nearer to finish his Race,
"Like a fine setting Sun, he looks richer in Grace;
"And gives a sure Hope at the End of his Days,
"Of rising, in brighter Array."

To several of his Friends, who visited him in the last Stage of his Decline, he used many striking Expressions of the Comforts vouchsafed him, and of the sweet Earnests of Glory which he felt in his Soul. Some of these Friends committed to Paper several of his most remarkable Words, for their own Memory and for the Satisfaction of others.

In Conversation with a Gentleman of the Faculty, not long before his Death, he frequently disclaimed with Abhorrence the least Dependence on his own Righteousness, as any Cause of his Justification before God, and rejoiced greatly in the free, complete, and everlasting Salvation of God's Elect by Jesus Christ, through the Sanctification of the Holy Spirit. We cannot satisfy the Reader more than by giving this Friend's own
own Relation of his Intercourse and Conversation. "A remarkable Jealousy was apparent in his whole Conduct, for Fear of receiving any Part of that Honor, which is due to Christ alone. He desired to be nothing, and that Jesus might be all, and in all.—His Feelings were so very tender upon this Subject, that I once very undesignedly put him almost in an Agony, by remarking the great Loss, which the Church of Christ would sustain by his Death, at this particular Juncture.—The utmost Distress was immediately visible in his Countenance, and he exclaimed to this Purpose; What; by my Death? No! By my Death? No.—Jesus Christ is able, and will, by proper Instruments, defend his own Truths.—And with Regard to what little I have been enabled to do in this Way; not to me, not to me, but to his Name, and to that only, be the Glory.

"Conversing upon the Subject of Election, he said; That God's everlasting Love to his chosen People; his eternal, particular, most free, and immutable Choice of them in Christ Jesus; was without the least Respect to any Work, or Works, of Righteousness, wrought, or to be wrought, or that ever should be wrought, in them or by them: For God's Election does not depend upon our Sanification, but our Sanification depends upon God's Election and Appointment of us to everlasting Life.—At another Time, he was
"was so affected with a Sense of God's everlast-
ing Love to his Soul, that he could not refrain
from bursting into Tears.—
"The more his bodily Strength was impaired,
the more vigorous, lively, and rejoicing, his
Mind seemed to be. From the whole Tenor
of his Conversation during our Interviews, he
appeared not merely placid and serene, but
he evidently possessed the fullest Assurance of
the most triumphant Faith. He repeatedly
told me, that he had not had the Shadow of a
Doubt, respecting his eternal Salvation, for
near two Years past. It is no Wonder, there-
fore, that he so earnestly longed to be dissolved
and to be with Christ. His Soul seemed to be
constantly panting Heaven-ward; and his De-
dires increased, the nearer his Dissolution ap-
proached.—A short Time before his Death, at
his Request, I felt his Pulse; and he desired
to know, what I thought of it. I told him, that
his Heart and Arteries evidently beat (almost
every Day) weaker and weaker. He replied
immediately, with the sweetest Smile upon his
Countenance, Why, that's a good Sign, that
my Death is fast approaching; and blessed be God,
I can add, that my Heart beats every Day
stronger and stronger for Glory.
"A few Days preceding his Dissolution, I
found him sitting up in his Arm-Chair, and
scarce able to move or speak. I addressed
im
him very softly, and asked, if his Consolations
continued to abound, as they had hitherto
done. He quickly replied; Oh, my dear Sir;
"it is impossible to describe how good God is to me.
"Since I have been sitting in this Chair this After-
noon (Glory be to his Name!) I have enjoyed
such a Season, such sweet Communion with God,
and such delightful Manifestations of his Pre-
sence with, and Love to my Soul, that it is im-
possible for Words, or any Language, to express
them. I have had Peace and Joy unutterable:
"And I fear not, but that God's Consolations and
Support will continue.—But he immediately re-
collected himself, and added, What have I
said? God may, to be sure, as a Sovereign,
hide his Face and his Smiles from me; however,
"I believe he will not; and if he should, yet still
will I trust in him: I know I am safe and se-
cure; for his Love and his Covenant are ever-
lasting."

To another Friend, who, in a Conversation
with him upon the Subject of his Principles, had
asked him, whether any Doubt remained upon his
Mind respecting the Truth of them; he an-
swered; Doubt, Sir, Doubt! Pray, use not that
Word, when speaking of me. I cannot endure the
Term; at least, while GOD continues to shine
upon my Soul, in the gracious Manner He does now:
Not (added he) but that I am sensible, that while,
in the Body, if left of Him, I am capable, through
the Power of Temptation, of calling into Question every Truth of the Gospel. But, that is so far from being the Case, that the Comforts and Manifestations of his Love are so abundant, as to render my State and Condition the most desirable in the World. I would not exchange my Condition with any one upon Earth. And, with respect to my Principles, these blessed Truths, which I have been enabled in my poor Measure to maintain, appear to me, more than ever, most gloriously indubitable. My own Existence is not, to my Apprehension, a greater Certainty.

The same Friend, calling upon him a Day or two before his Death, he said, with Hands clasped, and his Eyes lifted up and starting with Tears of the most evident Joy, O my dear Sir, I cannot tell you the Comforts I feel in my Soul: They are past Expression. The Consolations of GOD to such an unworthy Wretch are so abundant, that He leaves me nothing to pray for, but a Continuance of them. I enjoy a Heaven already in my Soul. My Prayers are all converted into Praise. Nevertheles, I do not forget, that I am still in the Body, and liable to all those distressing Fears, which are incident to Human Nature, when under Temptation and without any sensible Divine Support. But, so long as the Presence of GOD continues with me in the Degree I now enjoy it, I cannot but think, that such a desponding Frame is impossible. All this
this he spake with an Emphasis, the most ardent that can be conceived.

Speaking to another particular Friend upon the Subject of his "Dying Avowal," (a Paper which he published a little before his Death, respecting a Report which was said to have been raised of his recanting his Writings) he expressed himself thus; My dear Friend, those great and glorious Truths, which the Lord, in rich Mercy, has given me to believe, and which He has enabled me (though very feebly) to stand forth in the Defence of, are not (as those, who believe not or oppose them, say) dry Doctrines, or mere Speculative Points. No. But, being brought into practical and heart-felt Experience, they are the very Joy and Support of my Soul; and the Consolations, flowing from them, carry me far above the Things of Time and of Sense. Soon afterwards he added; So far as I know my own Heart, I have no Desire, but to be entirely passive; to live, to die, to be, to do, to suffer, whatever is GOD's blessed Will concerning me; being perfectly satisfied, that, as He ever has, so He ever will, do that which is best concerning me; and that He deals out, in Number, Weight and Measure, whatever will conduce most to his own Glory, and to the Good of his People.

Another of his Friends, mentioning likewise the Report that was spread Abroad of his recanting his former Principles; he said, with some Vehemence and Emotion, I recant my former Principles!
ciples! GOD forbid, that I should be so vile an Apostate. To which he presently added, with great apparent Humility, And yet that Apostate I should seem be, if I were left to myself.

To the same Friend, conversing upon the Subject of his Sickness, he said; Sickness is no Affliction, Pain no Curse, Death itself no Dissolution.

Mr. Topley had not learned the Doctrines of Grace in a human School; and it is no Wonder, therefore, that the Teacher, from whom he obtained them, neither suffered him to forget nor forego them. Writing, some Time since, to a Friend he had long esteemed, he used these Words, respecting his own Conversion: "I well remember, that, when I first began to discern something of the Aburdities and Impieties of Arminianism, my Mind was in a State of Sufferance, for many succeeding Months. Dr. Manten's Sermons, on the xvith of St. John, were the Means, through which my Arminian Prejudices received their primary Shock: A Blessing, for which an Eternity of Praise will be a poor Mite of Acknowledge next to that GOD, whose Spirit turned me from Darkness to Light. But it was a considerable Time (and not till after much Prayer, and much Reading on each Side of the Argument), e'er my Judgement was absolutely fixed. I shall, when in Heaven, remember the Year 1758,
"with Gratitude and Joy: as I, doubtless, shall the Year 1755, in which I was first awakened to feel my Need of Christ."

All his Conversations, as he approached nearer and nearer to his Decease, seemed more and more happy and heavenly. He frequently called himself the happiest Man in the World. O! (says he) how this Soul of mine longs to be gone! Like a Bird imprisoned in a Cage, it longs to take its Flight. O that I had Wings like a Dove, then would I flee away to the Realms of Bliss, and be at Rest for ever! O that some Guardian Angel might be commissioned; for I long to be absent from this Body, and to be with my Lord for ever. Being asked by a Friend, if he always enjoyed such Manifestations, he answered; I cannot say, there are no Intermittences; for, if there were not, my Consolations would be more and greater than I could possibly bear; but, when they abate, they leave such an abiding Sense of GOD's Goodness, and of the Certainty of my being fixed upon the eternal Rock Christ Jesus, that my Soul is still filled with Peace and Joy.

At another Time, and indeed for many Days together, he cried out, O what a Day of Sunshine has this been to me! I have not Words to express it. It is unutterable. O, my Friends, how good is GOD! Almost without Interruption, his Presence has been with me. And then, repeating several Passages of Scripture, he added, What a great
great Thing it is to rejoice in Death! Speaking of Christ's Thaid, His Love is unutterable! He was happy in declaring, that the viiiith Chapter of the Epistle to the Romans, from the 33d to the End of the six following Verses, were the Joy and Comfort of his Soul. Upon that Portion of Scripture he often descanted with great Delight, and would be frequently ejaculating, Lord Jesus! why tarriest Thou so long! He sometimes said, I find as the Bottles of Heaven empty, they are filled again; meaning, probably, the continual Comforts of Grace, which he abundantly enjoyed.

When he drew near his End, he said, waking from a Slumber; O what Delights! Who can fathom the Joys of the third Heaven? And, a little before his Departure, he was blessing and praising God for continuing to him his Understanding in Clearness; but (added he in a Rapture) for what is most of all, his abiding Presence, and the shining of his Love upon my Soul. The Sky (says he) is clear; there is no Cloud: Come, Lord Jesus, come quickly!

Within the Hour of his Death, he called his Friends and his Servant, and asked them, If they could give him up: Upon their answering in the Affirmative, since it pleased the Lord to be so gracious to him, he replied; O what a Blessing it is, you are made willing to give me up into the Hands of my dear Redeemer, and to part with me:
It will not be long before GOD takes me; for no mortal Man can live, (bursting, while he said it, into Tears of Joy) after the Glories, which GOD has manifested to my Soul. Soon after this he closed his Eyes, and found (as Milton finely expresses it)

———A Death like Sleep,
A gentle Wafting to immortal Life.

Thus departed from this present evil World the Reverend Mr. TOPLADY, and, now delivered from Sin and Sorrow, is doubtless employed in Thanksgivings, where the Wicked cease from Troubling, and where the Weary are at Rest. May those, who read this Account of him, be also prepared for the Lord's Appearing, that they, together with him and Myriads of blessed Spirits gone before him, may inherit the Promises!

As a controversial Writer, he could not fail of making many Enemies, whose Errors he had freely attacked, and who may therefore be disposed to consider him, not in the most candid View. But the Time is at Hand, when both they who revile, and they who are reviled, must all appear before the Judgement-Seat of Christ: Let no Man, therefore, judge before the Time, until the Lord come, who will make manifest the Counsels of the Hearts. Real Christians, respecting their Spiritual Life, have but one Object to view, which is Jehovah their Redeemer; and but one Rule
to follow, which is his ever-blessed Word. And with respect to each other, Luther's favorite Saying may be received for a Maxim; "That Charity beareth all Things, and yieldeth all Things; but Faith, Nothing." In Heaven, all the Faithful have but one Heart and Soul, whatever Differences or Denominations they may have borne below. In the mean Time, happy are they, who can so bear and forbear, as not to give up the Truth, which is to be sacrificed to no Man; and yet can so assert it, when called upon by Divine Providence, as neither to court nor to fear the Faces of any.

The following Soliloquy, written some Years ago by Mr. Teplady upon the Death of a valued Friend, has been thought so apposite to himself in his own dying Hour, that it is presented, without any farther Apology. It will probably be perceived by most Readers, that the Author had in View the memorable Verses of the dying Emperor Adrian: But the dark desponding Thought of the Heavens, and the illustrious Hope of the Christian, afford a Comparison, most gloriously advantageous on the Side of the Gospel *.

* Adrian to his Soul on his Death-bed:

Animula vagula, blandula,
Hospes, comisique corporis,
Quae nunc abibis in loca
Palidula, rigida, nuda,
Nec ut jocos, datis jocos!

Mr.
THE DYING BELIEVER TO HIS SOUL.

Deathless Principle, arise:

Soar, thou Native of the Skies.
Pearl of Price, by Jesus bought,
To his glorious Likeness wrought,

Go,

Mr. Pope has given this Translation:

Ah! fleeting Spirit! wand'ring Fire,
That long hast warm'd my tender Breast,
Must thou no more this Frame inspire?
No more a pleasing cheerful Guest?
Whither, ah whither art thou flying?
To what dark undiscover'd Shore?
Thou seem'dst all trembling, shiv'ring, dying;
And Wit and Humour are no more.

The excellent Musculus, one of the German Reformers, wrote also a Soliloquy of this kind, not long before his Death; the Intention of which, as it is truly evangelical, may not be unacceptable to the Christian Reader.

Nil superest vitae, frigus propectia captat:
Sed tu, Christe, mibi vita sint sui ades.
Quid trepidus. Anima? ad sedes abisura quietis,
En tibi ductor adest Angelus ille tuus.

Lingue demum hanc miseram, nunc in sua sata ruentem,
Quam tibi fides Dexteras restituet.
Peccasti? seor: sed Christus credentibus in se
Peccata expurgat sanguine cuncta suo.

Horribilis mori es? fater: sed proxima vita es,
Ad quam te Christi gratia certa vocat.
Præsto es de Satanâ, peccato, et morte triumphans

Christus: ad Hunc igniur leta alacrisque migra.

D The
Go, to shine before his Throne;
Deck his Mediatorial Crown:
Go, his Triumphs to adorn;
Made for GOD, to GOD return.

The following Translation may be excused, if it fail of the Spirit of the Original.

My fainting Life is nearly gone;
My Frame is chill'd with dying Cold:
But Jesus, Thou, my better Life,
Can't neither sicken nor be old.

Why tremblest, then, my parting Soul?
To Nations of eternal Rest
That Angel waits to guide thy Way,
And blest thee there among the Blest.

Quit then, O quit, this wretched House,
Nor, at its Ruin, once repine:
God can shall build it up again.
And bid it with new Lustre shine.

But, art thou all defiled with Sins?
Fear not, my Soul, thou never shall fall;
Believe his faithful Word, and know.
The Blood of Christ can cleanse them all.

Can Death a thousand Horrors shew?
True Soul, but what is Death to thee?
Lose not at hand, the promised Life,
And, like its Giver, free and rare.

Lo! Christ, O'er Satan, Sin, and Death,
Votser in Triumph his on high:
Fly, happy Soul, with eager Wings;
Away to Jesus radiant, fly!
Lo, He beckons from on high!
Fearless to his Presence fly:
Thine the Merit of his Blood;
Thine the Righteousness of GOD.

Angels, joyful to attend,
Hov'ring, round thy Pillow bend;
Wait to catch the Signal giv'n,
And escort thee quick to Heav'n.

Is thy earthly House distress'd?
Willing to retain her Guest?
'Tis not Thou, but She, must die:
Fly, celestial Tenant, fly.

Burst thy Shackles, drop thy Clay,
Sweetly breathe thyself away:
Singing, to thy Crown remove;
Swift of Wing, and fit'd with Love;

Shudder not to pass the Stream:
Venture all thy Care on Him;
Him, whose dying Love and Pow'r
Still'd its Tossing, hush'd its Roar.
Safe is the expanded Wave;
Gentle, as a Summer's Eve:
Not one Object of his Care
Ever suffer'd Shipwreck there.
See the Haven full in View!
Love divine shall bear thee through.
Trust to that propitious Gale:
Weigh thy Anchor, spread thy Sail.

D 2 Saints,
Saints, in Glory perfect made,

Wait thy Passage through the Shade:
Ardent for thy coming o'er,
See, they throng the blissful Shore.
Mourn, their Transports to improve:
Join the longing Choir above:
Swiftly to their Wish be join'd:
Kindle higher Joy in Heav'n.

—Such the Prospects that arise,
To the dying Christian's Eyes!
Such the glorious Vista, Faith
Opens through the Shades of Death!
THE LAST

WILL AND TESTAMENT

OF THE REVEREND

Augustus Montague Toplady, B. A.

IN THE NAME OF GOD AMEN. I Augustus Montague Toplady, Clerk, Bacheelor of Arts, and Vicar of the Parish and Parish-Church of Broad Hembury in the County of Devon and Diocese of Exeter; being mindful of my Mortality (though, at present, in a competent State of bodily Health, and of perfect Mind and Memory) do make and declare this my last Will and Testament (all written with my own Hand, and consisting of three folio Pages), this twenty eighth Day of February, in the Year of our Lord, One Thousand Seven Hundred, and seventy Eight, in manner and form following: That is to say. FIRST:
First: I most humbly commit my Soul to the Hands of Almighty God; whom I know, and have long experienced, to be my ever-gracious and infinitely merciful Father. Nor have I the least doubt of my Election, Justification, and Eternal Happiness, through the Riches of his everlasting and unchangeable Kindness to me in Christ Jesus his co-equal Son; my only, my assured, and my all-sufficient Savior: Washed in whose propitiatory Blood and clothed with whose imputed Righteousness, I trust to stand perfect and sinless and complete, and so verily believe that I most certainly shall stand, in the Hour of Death, and in the Kingdom of Heaven, and at the last Judgement, and in the ultimate State of endless Glory. Neither can I write this my last Will without rendering the deepest, the most solemn, and the most ardent Thanks, to the adorable Trinity in Unity, for their eternal, unmerited, irreversible, and inexhaustible Love to me a Sinner. I bless God the Father, for having written, from everlasting, my unworthy Name in the Book of Life; even for appointing me to obtain Salvation, through Jesus Christ my Lord. I adore God the Son, for his having vouchsafed to redeem me by his own most precious Death; and for having obeyed the whole Law, for my Justification. I admire and revere the gracious Benignity of God the Holy Ghost, who converted me, to the saving Knowledge of Christ, more than two and twenty
twenty Years ago, and whose enlightening, supporting, comforting, and sanctifying Agency is, and (I doubt not) will be, my Strength and my Song, in the House of my earthly Pilgrimage. Secondly: As to my Body, I will and desire it may be interred in my Chancel, within the Parish-Church of Broad Hembury, aforesaid, if I should be in Devonshire, or near to that County at the Time of my Death. But, in case I dye at, or in the Neighbourhood of, London; or at any other considerable Distance from Devonshire; let the Place of my Interment be, wherefoever my Executor (herein after named) shall chuse and appoint; unless, in Writing or by Word of Mouth, I should hereafter signify any particular Spot for my Place of Burial. Thirdly: Let me be buried where I may, my express Will and Desire is, that my Grave be dug to the Depth of nine Feet, at the very least, from the Surface of the Ground; or (which would be still more agreeable to my Will and Desire) to the Depth of twelve Feet, if the Nature of the Soil should admit of it. I earnestly request my Executor to see to the Performance of this Article, with particular Care and Exactness. Fourthly: My express Will is, that my Funeral Expences may not, if possible, exceed the Sum of twenty Pounds, Sterling. Let no Company be invited to my Burial. Let no Rings, Scarves, Hat-Bands, or Mourning of any Kind, be distributed. Let
Let no Funeral Sermon be preached. Let no Monument be erected*. FIFTHLY; Whatsoever worldly Substance and Effects I shall die possessed of; and whatsoever worldly Substance and Effects I may be entitled to, before, at, or after, the Time of my Death; whether Money, Plate, China, Books, Coins and Medals, Paintings, Linen, Cloaths, Furniture, and all other Effects, of whatsoever Kind, and to what Amount never, whether in Town or Country, at Home or Abroad; together with all Arrears, and Dues, of every sort, I do, hereby, give and bequeath the whole and every of them (excepting only such single Sum, as shall be herein afterwards distinctly named and otherways disposed of) to my valuable and valued Friend Mr. William Huppy, China and Glass-Dealer of Coventry-Street, in the County of Middlesex, and Parish of St. James, in the Liberty of Westminster, and who [viz. the said Mr. William Huppy] when not resident in Town, is likewise of Kentingley-Gore, in the said County of Middlesex, and Parish of St. Margaret, Westminster. And I do hereby nominate, constitute, and appoint Him, the said Mr. William Huppy, the whole and sole Executor of this my last Will and Testament, and my whole and sole Residuary Legatee. SIXTHLY: My Will is, that my Effects, so left and bequeathed

* Some Part of this was altered by his own verbal Direction.
queathed, as aforesaid, to the aforesaid William Hussy, shall be, and hereby are, charged with the Payment of the clear and neat Sum of one hundred and five Pounds, good and lawful Money of Great Britain, to Elizabeth Sterling, now or late of Snow's-Fields; in or near the Borough of Southwark, in the County of Surry, Spinster. Which said Sum of one hundred and five Pounds lawful Money of Great Britain, as aforesaid, I will and desire may be paid, clear and free of all Deduction whatever, to the said Elizabeth Sterling by my before named Executor Mr. William Hussy, within three Months, at farthest, after my Decease; for and in Consideration of the long and faithful Services, rendered by her, the said Elizabeth Sterling, to my late dear and honor'd Mother of ever-loved and revered Memory. SEVENTHLY: Let all my Manuscripts of what Kind soever (I mean, all Manuscripts of and in my own Hand writing,) be consumed by Fire, within one Week after my Interment*. EIGHTHLY: Whereas it may seem mysterious, that I leave and bequeath no Testamentary Memorial of my Regard to any of my own Relations, whether by Blood or by Alliance, and whether related to me by my Father's Side, or by my Mother's, it may be proper just to hint my Reasons. In the first Place, I am

* This was revoked by his own Desire, and left to the Discretion of his Executor.
greatly mistaken, if all my own Relations be not superior to me, in point of worldly Circumstances. And, secondly, as my said Relations are rather numerous, I deem myself more than justified in passing them all by, and in not singling out one, or a few, in Preference to the rest; especially seeing my good Wishes are impartially divided among them All. Ninthly: With respect to many most valued and honor'd Persons, whose Intimacy and Friendship have so highly contributed to the Happiness of my Life, though not related to me by any family Tye; These I likewise, omit, as Legates: First, Because they are, in general, abundantly richer than myself; and, Secondly, because they too are so extremely numerous, both in Town and Country, that it is absolutely out of my Power to bequeath, to each and every one of them, a substantial or very valuable Memento of the respectfull Love which I bear to them in Christ our common Saviour; and to distinguish only some of them by Legacys, might carry an Implication of Ingratitude to the rest.—In Testimony of all which Premisses, (and at the same Time, utterly revoking, cancelling, annulling, and rescinding every and all other Will or Wills, by me heretofore made) I hereunto set my Hand and Seal, the Day and Year first above written, viz. Saturday, the twenty-eighth Day of February; and in the Year of our Lord, One Thousand Seven Hundred and Seventy-eight; and of
of the Reign of his Majesty, King George the Third, the eighteenth Year.

AUGUSTUS MONTAGUE TOPLADY.

(L. S.)

Signed, Declared, and Published, as and for the last Will and Testament of Him, the said Augustus Montague Toplady, in the Presence of us, who subscribe our Names in the Testator's Presence, and at his Request.

JOHN BERNARD JUNTHER,
THOMAS WILKS.

N. B. It seems proper to inform the Public, that Mr. Toplady died possessed of no Estate, either real or personal, more than what is expressed in the above Will, and that his Executor has received no Emolument whatever hitherto, and can receive none, but what may arise from the Sale of his Books, Medals, and Furniture.
Catalogue of the Rev. Mr. Toplady's Publications.

1. The Church of England vindicated from the Charge of Arminianism; and the Case of Arminian Subscription particularly considered; in a Letter to the Rev. Dr. Nowell, 1769.

2. The Doctrine of absolute Predestination stated and asserted; with a Preliminary Discourse on the Divine Attributes: Translated in great Measure, from the Latin of Jerom Zanchius; with some Account of his Life prefixed, 1769.

3. A Letter to the Rev. Mr. John Wesley, relative to his pretended Abridgment of Zanchius on Predestination, 1770. 2d Edit. 1771.


5. Jesus seen of Angels; and God's Mindfulness of Man: Three Sermons, preached at Broad Hembury, Devon, Dec. 25, 1770.

6. Free Thoughts on the projected Application to Parliament for the Abolition of Ecclesiastical Subscriptions, 1771.


8. Cle-


10. Free-Will and Merit fairly examined; or Men not their own Saviors: A Sermon, preached at Blackfriars, May 25, 1774.

11. Good News from Heaven; or, the Gospel a Joyful Sound: A Sermon, preached at the Lock Chapel, June 19, 1774.

12. The Scheme of Christian and Philosophical Necessity asserted, in Answer to Mr. John Welley’s Tract on that Subject, 1775.


FINISS.
Books Printed for J. Matthews.

The following twelve pieces written by the Rev. Augustus Toplady, B. A.

1. Historic Proof, 2 vols. 8vo. in Boards. 10s.
2. More Work for John Wesley. 1s. 6d.
3. A Letter to Mr. John Wesley. 6d.
4. Free Thoughts on the Application to Parliament for the Abolition of Ecclesiastical Subscriptions. 6d.
5. Clerical Subscription no Grievance, a Sermon. 6d.
6. Free-will and Merit fairly examined, or Men not their own Savior's. 5d.
7. Good News from Heaven, or, The Gospel a joyful Sound. 6d.
9. Moral and Political Moderation, a Fast Sermon. 6d.
10. Joy in Heaven, and the Creed of Devils, two Sermons. 1s.

Just Published.

3. Horae Solitariae: Or, Essays upon some remarkable Names and Titles of Jesus Christ, occurring in the Old Testament, and declarative of his essential Divinity and gracious Offices in the Redemption of Man: To which is prefixed, an Historical Introduction concerning the Doctrine of the Trinity, as it appeared in the World, principally, before the Christian Æra. For the Rev. Mr. Toplady's Recommendation of this Work, see the Gospel Magazine for 1777.
5. A Collection of Poems upon divine and moral Subjects, selected from various Authors, by W. Giles. Price bound 3s. 6d.


10. A Practical Discourse of God's Sovereignty, by Elisha Coles, recommended by the Rev. Wm. Romainc, A. M. Price fewed 2s. bound 2s. 6d.


12. The second Edition of the Divine Message; or, the most important Truths of Revelation represented in a Sermon upon Judges iii. 20. designed as an Antidote to the dangerous and spreading Evils of Infidelity, Arianism and Immorality, by the Rev. Mr. Cha. de Coetlogon, A. M. of Pembroke-Hall, Cambridge. 1s.


15. Youth's Monitor: a Funeral Sermon, occasioned by the Decease of Mr. John Parsons, preached on Sunday, Aug. 17, 1777, at St. Sepulchre's Church, by the Rev. C. De Coetlogon, A. M. Price 6d.

16. A Treatise on the Extent of the Death of Christ, being an Abridgment of Dr. Owen's Death of Death in the Death of Christ, with a recommendatory Preface by the Rev. Mr. Charles De Coetlogon, A. M. 1s.

17. Some Account of the State of Religion in London: in four Letters to a Friend in the Country; in which are drawn many striking Characters, of real and nominal Christians, shewing the happy Issue of the former, and the awful Declensions and Falls of the latter. Designed to shew the Professors of the Gospel the Greatness of their Privileges, and to excite them to a correspondent Conduct, as the only Means of securing the Continuance of them. 1s. 6d.


20. A short and candid Address to the Religious Society called Baptists in general, and to those of that Denomination at Reading, Berks, in particular, 6d.

21. Jesus Triumphant in the Conversion and Death of Anno Catherine Meeks, executed at Rotterdam in Holland, with a brief Account of her Life. Price 6d.

22. A brief Account of the Lord's gracious Dealings with Mr. ---, who departed this Life in exchange for a Life of her Age, Price 1s.

23. A new Edition enlarged, of A Lark at Enthusiasm; in I. A Treatise between two Ladies, chiefly relative to a certain Man, founded on real Facts, 6d. To which is added II. A Dialogue between four very good old Ladies upon an admirable Game at Quadrille.

24. The 42d Edition (on a fine writing Paper and small Size) of a Choice Map of Honey from the Rock Christ: Or Word of Advice to all Saints and Sinners, Price 3d. or one Guineas per Hundred.

25. A Present for your Neighbour; or the right Knowledge of God, and of ourselves: Opened in a plain, practical, and experimental Manner, by Richard Hill, Bp; Price 3d. or 20s. per Hundred.


27. On Aug. 1, 1778, was published, A new Work, for the Propagation of the Christian Knowledge, (Price 6d. to be continued Monthly), The Evangelical Magazine; or, the Christian Library. By a Society of Ministers and others. Proposals and Plan for which may be seen at J. Mathew's, as above.

* * * Where may be had all Sorts of Books, of evangelical and experimental Divinity; Bibles and Common Prayers, of all Kinds and Sizes. Likewise a great Variety of Hymn Books, by Meff. Whitefield, M. &c., Toplady, and Peckwell, in different neat and elegant Bindings; with Stationary Writing Felt Pen.