

**GRACE TRIUMPHANT. A SACRED  
POEM, IN NINE DIALOGUES  
WHEREIN THE UTMOST POWER OF  
NATURE, REASON, VIRTUE AND  
THE LIBERTY OF THE HUMAN WILL**

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Grace Triumphant, a Sacred Poem, in Nine Dialogues Wherein the Utmost Power of Nature, Reason, Virtue and the Liberty of the Human Will by John Fellows

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**JOHN FELLOWS**

**GRACE TRIUMPHANT. A SACRED  
POEM, IN NINE DIALOGUES  
WHEREIN THE UTMOST POWER OF  
NATURE, REASON, VIRTUE AND  
THE LIBERTY OF THE HUMAN WILL**



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# GRACE TRIUMPHANT.

A SACRED

P O E M,

In Nine DIALOGUES,

Wherein the utmost Power of

NATURE, REASON, VIRTUE,

AND THE

LIBERTY of the HUMAN WILL,

To administer COMFORT to the awakened SINNER,  
are impartially weigh'd and consider'd;

AND

The Whole submitted to the serious and candid Perusal of the Reverend Dr. Nowel of Oxford: the Reverend Dr. Adams of Shrewsbury: and the Author of *Pietas Oxoniensis*.

By PHILANTHROPOS.

*For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*  
Isaiah, liv. 7, 8.

BIRMINGHAM:

PRINTED for the AUTHOR.  
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To the Rev. Mr. *John Ryland* of *Northampton*.

Reverend Sir,

**T**HE care, skill, and unwearied ardour with which you pursue that great, and important employment, the Education of Youth, induce you to attend to every method of instruction, and carefully to explore every way of access to the human Mind.

It is therefore the highest Reason, and most happy Discernment, that determines you, while you are pursuing the cultivation and improvement of those noble intelligent Powers of the Soul, the Reason, Understanding, and Judgment, not to neglect the Imagination and Fancy; those loose and lower faculties of the Mind: for well you know, that if these unsettled Rovers, are not provided for, they are sure to seek out for themselves, and will most certainly introduce such a profusion of all kinds of vanity, as will engage the whole attention of the Mind; and in the end, run away with the nobler intellectual Powers; while they utterly

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defeat

defeat the most judicious, and best contrived system of Education.

These vagrant Powers of the Mind, in their natural, wild, and uncultivated state, are deplorably subversive of every good, and advantageous pursuit; yet when they are well directed, and properly employed; are the foundation of every improvement, they are the very groundwork, and materials which form every fine accomplishment our nature is capable of acquiring.

Happy then, and most exquisitely adapted to the great purpose it pursues, is the management of that Tutor, who makes use of such forms of instruction as catch these wanton Wanderers unawares; insensibly enlist them in the service of science; and bring them in, as auxiliary Forces, in the cause of Virtue, and Religion.

These considerations determined me to humour my inclination so far, as to make you a present of this little Piece, in which the most interesting, and important of all subjects, The  
Work



**Work of God upon the Heart**, is attempted in such a manner, as not to be unpleasing to the imagination. And when I further consider that this subject is the darling of your soul, and nothing delights you so much, as to hear of the Triumphs of all-conquering Grace, and the Beauties, and Glories of our Incarnate God; I am not without hopes, that the subject will plead some excuse for the attempt, and you will approve the design, though you wish it had been executed by an abler pen.

I most sincerely deplore the loss which this undertaking has sustained by the death of the late Reverend, learned, and pious Mr. *Hervey*, who approved the plan, and had promised to revise and correct the work. At the same time I, with gratitude, recollect the favourable regard you had for it in its infant state, when you took the Manuscript with you on a visit to that Gentleman, and by your interest with him, procured the Enrichment of his Remarks, and Corrections so far as it was then finished, and his promise for the rest.

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I therefore am encouraged to hope, that your goodnes will excuse the liberty I take, of putting my little Volume into your hands: and I gladly lay hold on this opportunity of publishing to the World, the share I have in your friendship and esteem; of wishing you the most ample success in every branch of the two great Characters you so manifestly adorn; and testifying the Sense I have of the many Obligations you have laid upon,

Dear Sir,

Your most obedient

Humble Servant

PHILANTHROPOS.

## P R E F A C E.

**T**HE Author of the following Poem was once a strenuous advocate for the Dignity, and Purity of human Nature; and expected to obtain the Divine Favour, by a conformity to the rules of Natural Religion; but being brought under some long and very severe exercises of the mind, and being in a wonderful, and gracious manner brought to the knowledge of Christ, and the joys of his Salvation; he thinks it his duty to give some account of these things, and to bear his testimony to the glorious Truths of that Gospel, which once was his aversion; but now the delight, and joy of his Soul. As he delights in poetical productions, he hath attempted the subject in rhyme: and being advised to publish it by some persons of knowledge and experience in the ways of God; he sends it into the World, not wholly without hopes, that it may be made useful to persons of similar experiences with his own; and be a means of administering comfort to the dejected Soul. And if, in the hands of the Great Redeemer, it is condufive to so happy an end, he will neither repent the pains he hath taken in writing it, nor regard the censures that fall upon him from the proud and self-sufficient part of Mankind. The Reader will soon perceive, that the subject hath been treated of by abler hands, and in a more copious, judicious, and