

Division

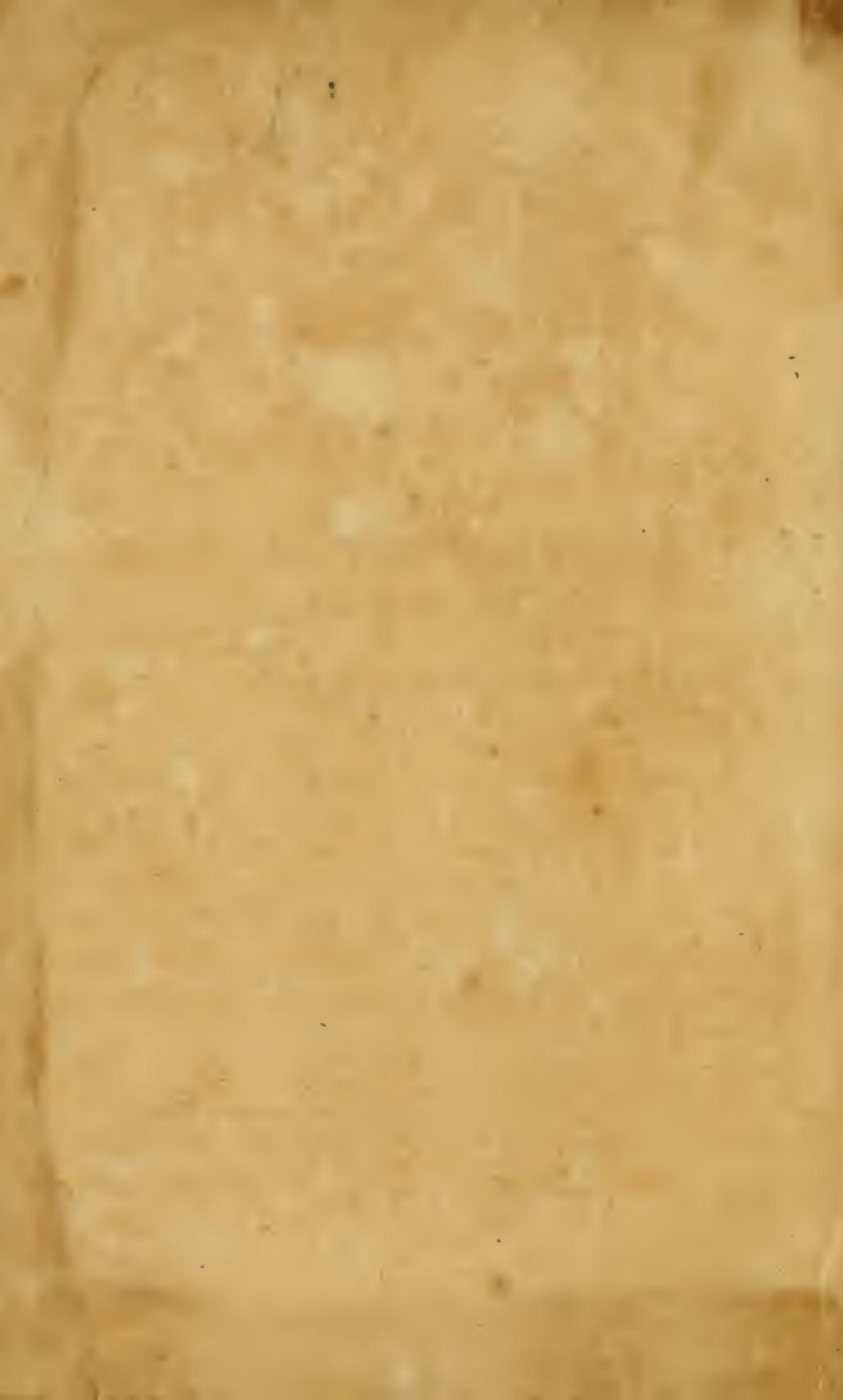
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Section

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Rich^d. Hall,
6754

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Mrs. Anne Dutton

LETTERS

ON

SPIRITUAL SUBJECTS,

AND

Divers Occasions,

Sent to the REVEREND

Mr. George Whitefield,

And others of his

Friends and Acquaintance.

To which is added,

A LETTER on the Being and Working of SIN, in the Soul of a *justify'd Man*, as consistent with his State of Justification in CHRIST, and Sanctification through HIM: With the Nature of his OBEDIENCE, and of his COMFORT, consider'd: As the one is *from GOD*, and the other *to HIM*; notwithstanding his Corruptions may be *great*, and his Graces *small* in his own Sight.

As also,

A LETTER on the DUTY and PRIVILEGE of a *Believer*, To live by FAITH, and to improve his Faith unto HOLINESS.

By ONE who has tasted that the LORD is GRACIOUS.

Wherefore comfort yourselves together, and edify one another, even as also ye do, 1 Thes. v. 11.

L O N D O N:

Printed by J. HART, in *Popping's-Court, Fleetstreet*: And Sold by J. LEWIS, in *Bartholomew-Close, near West-Smithfield*; and E. GARDNER, at *Milton's-Head, near Aldgate*. 1745.

[Price stich'd One Shilling and Three-pence]

1781

Received of the Honble East India Company

the sum of Five hundred and thirty seven Rupees

and five Annas for the purchase of

one hundred and thirty seven

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and five Annas per piece

for the use of the

L E T T E R S

O N

Spiritual Subjects, &c.

L E T T E R I.

To Mr. W ——— d.

Very dear and reverend Sir,

YOUR last sweet Letter was very favourable to my Taste. It brought GOD to my Soul. I feel much Heart-Union with you. I thank you for all the kind Expressions of your increasing Love. May the Lord reward you an Hundred-fold in this World, and in that to come! Oh what a blessed Instrument of much Good, has the Lord made you to my poor Soul!

My dearest Brother, you was on the *Mount*, when you wrote last. Don't wonder, if your wife and gracious Leader, should again bring you into the *Valley*. The Lord prepares us by *great Comforts*, for *great Trials*: And by *severe*

Trials, for strong Consolations. Which Way soever he deals with us, it is in infinite Love and Wisdom. — I rejoiced in your Joy; and that under the Apprehension of an approaching Trial, your Spirit flow'd sweetly into the Will of GOD: Not only with humble Submission, but with joyful Acquiescence. With Pleasure I saw, how the Love of GOD, drew your Soul to love Him; and I long'd to be Like-minded. When the Lord winds up the Love of his Children to an *high Pitch*, He delights to *try it*. And try us he will in our *Isaacs*, in that which is most near and dear to us. And if thus the Lord should *try you*, my dear Brother, give him *Leave* to do what *He pleaseth*. Call nothing *your own*, but GOD'S Great SELF! Have no *Will* but *His*; and then *your Will* cannot be *cross'd*. God call'd *Abraham* to offer up his Son, his only Son *Isaac*, whom he loved. He readily obey'd; and he was called, *The Friend of GOD*. And the Lord grant *you Grace*, to offer up all that HE calls for, in a Flame of Love to Him! And He will record your Kindness, what a *Friend* you was to Him: And bring it forth unto *Praise, and Honour, and Glory at Christ's Appearing!* — Into the Arms of JESUS, I commit you, and am with the dearest Love,

Reverend Sir,

Your humble Servant in the LORD,

L E T.

LETTER II.

To Mr. W ——— d.

Reverend and very dear Sir,

GLAD should I be of a Line from you, But dear, very dear are you to me for **JESU'S** Sake, whether you have Time to write to worthless me, or not. I hope our dear **LORD** will still give me a Place in your Heart, and that you will not forget me before **HIM**; if thro' your abundant Work, you must forget me in Letter. — I remember you at the Throne of Grace, and do all I can to hold up your Hands in your great **MASTER'S** Work. Much I rejoice with you, for the rich abundant Grace, which is constantly extended towards you. Oh my dear dear Brother, how good is your **MASTER CHRIST** unto *you*! How doth **HE** honour you with his Service, spirit you for it, and own you in it! I know you give **HIM** all the Glory. That you feel your Insufficiency, rejoice in **CHRIST'S** All-sufficiency, and go on in his Work, as able to do all Things thro' **CHRIST** strengthening you. — Greatly I rejoice in the Wonders of Love shewn you in *Wales, Gloucester, &c.* May *London* feel the happy Influence of boundless Grace, pour'd out through **CHRIST**, upon and by *you*, during this your present Stay in it more than ever! — Oh my dear Brother, *now* is your Salvation nearer than when you first believed. A little more Labour, a few more

Trials; and then comes on your eternal Rest, your incorruptible Crown! The Bosom of CHRIST awaits you. Yet a little while, and you shall see him HIM Face to Face! Without a Veil between, without an intervening Cloud, to the Days of ETERNITY! — Oh love and work for JESUS now, this little Moment of Time! Glad you will be to have *done much* for CHRIST in your Day, when the Night comes, and you can do *no more* for HIM. — Oh my Brother, I tell you of a *Night*, wherein you can do no more for CHRIST: Methinks I hear you say, ‘Then ’twill be DAY, eternal DAY, in which I shall serve HIM more than ever! I long for Immortality, to drop weak, sinful Flesh, that in perfect Praises, and ceaseless Songs, I may adore GOD and the LAMB for ever!’ True, my Brother, when the Night of Death approaches, then comes on the DAY of eternal Life: The DAY you have so long desir’d; wherein you shall know, love and serve the LORD *perfectly*, among the *flaming Glories* of the *upper World*, the Saints and Seraphs round the Throne! But then, you cannot serve CHRIST on *the Earth*. Wherefore prize your Time for *that Service now*. — A Thought of that Eternity of Glory which awaits me with my LORD, when the happy Prospect strikes my Eyes, sets my Soul on Fire, to *do something* for his Glory in the present Time. — And is it not thus with *you*, my Brother? Would you not
be

be glad to spend your *Life* in *Telling out the Glories of CHRIST*, whose *GLORY* can never be *told*! Are you not *willing* to woo and win a few more Souls to *CHRIST*, aye, many Thousands and Tens of Thousands, to be the Bride the *LAMB's Wife*, and your Companions in the heavenly World, before you leave this earthly Globe? — Oh why do I *ask*, I see you spend your *Life*, your *Strength*, your *All*, your *Body*, your *Soul* in this *blessed Work*! — Only then, dear Sir, permit me to *stir up your pure Mind by way of Remembrance*, and to say, *O dear Man of GOD*! Continue to make *full Proof* of your *Ministry*. That to the last *Moment* of your *Life*, for *you to live*, may be *CHRIST*: And then to *die*, will be your *Ineffable Gain*!

My Soul rejoiceth in the *LORD*, and with you magnifies *GOD* our *SAVIOUR*, for his late kind Visit to your dear Family, for that rich Distillation of the heavenly Dew, which has fallen upon them, in *Georgia's* desert Land. I doubt not, it is an Answer of your, and your Brethren's Prayers. And truly I can say, it is an Answer of mine. Many a Time have I intreated the *LORD* to visit them *Himself*, and make their Hearts glad, under the present Trial of *your* being detain'd from them, by the Work *HE* has assign'd you in *England* and *Wales*. And now, to my Joy, I see *HE* is come to dwell in the midst of them. Oh happy Family, where *GOD dwells*! *LORD* let thy *Reign* be

glorious *there!* Thy Subjects *increase!* Thy
 Servants supply'd with all *Good*, and defended
 from all *Evil!* *Amen, and Amen!* — Into the
 Arms of JESUS I commit you: and am,

Reverend Sir,

Yours most affectionately in HIM,

L E T T E R III.

To Mr. W ——— d.

Reverend and very dear Brother,

I Humbly thank you for your kind Present of
 the Books. Your Sermons have been made
 very sweet and precious to my Soul. I rejoice
 for the Grace bestow'd on you; for that abun-
 dant Growth which the Lord hath given you,
 and that brave Testimony which He hath ena-
 bled you to bear for the precious Truths of his
 glorious Gospel. — May the Blessing of Heaven
 rest upon you, and all your Labours for the
 Advancement of the Redeemer's Glory, and the
 Good of his dear Children! — I long to hear
 from you, and to know your State. — I doubt
 not our Lord is with you, and makes your Heart
 glad in Him and his Work.

I know you must have *Trials*, from within
 and without. Much Difficulty, will many
 Times be cast in the Way of your serving the
 dear

dear Lord Jesus. — But, my dear Brother, press thro' all. The Strength of Christ shall be made perfect in your Weakness; and *to him that overcometh*, our Lord will grant *to sit with Him in his Throne, even as he also overcame, and is set down with the Father in his Throne.* If we were not to meet with Difficulties, Discouragements and Oppositions, in the Course of our walking with GOD, and working for CHRIST; how could we be crown'd as Overcomers? — Let us therefore press forward, when our Hearts are weak, and our Burdens great, for thro' the Power of CHRIST resting upon us, we shall surmount all Difficulties, *Run and not be weary, walk and not faint, yea, go from Strength to Strength, until we appear before GOD in Zion.* — If now and then our dear Lord calls us to walk, to run with *Loads* upon our Backs; He will not *always* try us thus. — He will take *off* our Burdens, make us *leap for Joy*, and as *light of Foot as a wild Roe* in his Service. — For He is a GOD of boundless Compassions! *He knows our Frame, and remembers that we are Dust.* — Our dear Lord Jesus, was *tempted in all Points like unto us*, that He might be able to *succour them that are tempted.* That from his own Experience, as having been in the same Trials, He might have an Ability of Sympathy with us in all our Distresses; and that from an inward Fellow-feeling, an inexpressible Tenderness towards us, He might send us suitable, and

seasonable

seasonable Relief, in all the Times and Cases of our Need. We have a SAVIOUR, that is our *Brother*, that hath a Brother's *Heart* towards us. — This was the Will of our heavenly *Father*. He well knew, that we should be such *miserable Children*, that we should need Abundance of *Sympathy*; and therefore He gave his *Son*, his *own Son*, to take our *Nature*, to become our *Brother*, our *near Kinsman*; that so the infinite Bowels of the Son of GOD, clothed with the Compassions of our Nature, might become an inexhaustible, eternal *Flow*, of kindly Sympathy with us, and Salvation to us. And such was the infinite Love of GOD our Father, that HE gave his Son, not only to take our Nature, but to take it in all its sinless *Infirmities*, to be made in the *Likeness* of sinful Flesh! And such was the boundless Grace of the LORD our Redeemer, that he humbled himself, and became *like* unto his Brethren in all Things, Sin only excepted!

Our Lord *was* to be try'd, would be try'd, with all the Temptations which attend us in our present State. With the World, the Flesh, and the Devil, was our JESUS *tried*; yea, with the most severe Trials from his own God and Father, was he exercis'd. Our Lord, our Lover, for us was try'd with the *Weakness* of our Nature, and with the *Sinfulness* of it too. For tho' He had no Sin of his *own*, yet was He try'd with the Sins of *others*. He was infinitely
more

more try'd with the Being and Power, with the Guilt and Filth of Sin in *others*, than any of *us* are, with all these in *ourselves*: By reason of the spotless Purity, and infinite Holiness of his Person, when he condescended to dwell among us, in the midst of our Uncleanness. He was try'd with the Sins of his Brethren, and with the Sins of the World, with the Sins of Friends, and with the Sins of Enemies. And oh, *how* was our JESUS try'd with *Sin*, and all the woful *Effects* of it, when the LORD *laid upon him the Iniquity of us all!* when his own God and Father, *made him, who knew no Sin, to be Sin for us*, that we Sinners, might be *made the Righteousness of God in Him!* Oh *how near* did the Spotless LAMB of GOD, come unto us Sinners, when HE by Imputation, became all *that*, which *we* were by Perpetration! When He took all our Uncleanness upon him, and to *sanctify us with his own Blood, suffer'd without the Gate!* ——— Oh my dear Brother, our glorious Lover JESUS, was made so *like* unto us Sinners, in his Trial of *imputed Sin*, that HE well knows how to sympathize with us, in our Trial of *inherent Sin*: and from an Infinity of Bowels, will He succour us in it, and save us from it! Our merciful High Priest, well knows how to pity us, under all that Weakness, and Indisposedness for divine Service, which we at any time feel, by reason of Sin; and He can have Compassion according to the *Measure* of our Distress. ——— He well
knows

knows what it is to be tempted in all Respects by *Satan*, to be both flatter'd and reproach'd by the *World*, revil'd by *Professors*, slighted by *Countrymen*, despis'd by *Relations*, betray'd by *professed Friends*, oppos'd and disregarded by *real Ones*, yea, and to be try'd by GOD Himself! —

And having gone thro' *all* our Trials, He hath took away the *Curse* of them, *sanctify'd* them to us, is well prepar'd in all Respects to *succour* us, and *ever liveth to save us to the uttermost*.

Let us therefore hope in Him, wait for Him, and in the Way of our Duty, press forward to serve and glorify Him; being fully perswaded, that the Grace of CHRIST is sufficient for us. Sufficient to *strengthen* us for our Work, to *pity* our Weakness therein, to *pardon* the Sin that cleaves to us in it, to *accept* our imperfect Services, to *present* them in his own Perfections, a Sacrifice well-pleasing to his and our Father, to *bless* our weak Labours for the Good of his People here, and to *crown* them with endless Glory hereafter!

And oh the suitable, seasonable, sufficient Help, that our compassionate High Priest above, sends down to his labouring, sorrowing, suffering People below? Great is our *Help*, and full is our *Joy*, when kind *Succours* come from our dear Lord's Hand! And our Joy would be *full* indeed, if in all the Succour afforded by our Lord's *Hand*, we believ'd the infinite Grace of his *Heart*, and the kind *Offices of Love*, which
He

He performs for us, in his all-prevailing Advocacy, and Intercession with the Father; whence every Kind and Degree of our Help cometh!

Oh what a *compassionate* SAVIOUR, is our JESUS! Oh what a *gracious* MASTER do we serve! How *easy* is his Yoke, all overspread with his *infinite Love!* how *light* is his Burden, all-supported by his *Omnipotent Arm!* — Oh *who* would not love and serve the Prince of Grace; *who hath loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father!* To HIM be *Glory and Dominion, for ever and ever.* AMEN!

That the Grace of CHRIST may be with your Spirit, and his Hand with you in all the Work He calls you to; that your Stay in *England* may be a rich Blessing to Thousands; a Joy to your own Soul, and to all the Saints; and to the Glory of our renowned Prince EMANUEL: is the hearty Desire of,

Reverend Sir,

Your most Affectionate Humble Servant,

In our own LORD JESUS,

LET-

LETTER IV.

To Mr. W — d.

My very Dear and Reverend Brother,

MEthinks, it's an Age since I heard from you. Has my dear Brother quite forgot me? I confess, I am unworthy you should ever spend a Thought upon, or send a Line to me. Yet will I persuade myself you love me, for the Sake of my worthy Lord, and as a Fellow-Member with you, of that Body, of which HE is the Head. Our Communion here, is imperfect, interrupted, inconstant. In Heaven, it will be perfect, uninterrupted, and eternal. We shall soon see JESUS, and be both with him for ever. — Oh to do a little more *Work*, for HIM that liv'd and dy'd for us! And then, *come, Lord Jesus*, and take us into thy own Bosom! I doubt not, my dear Brother, you love your Master's Service as much as ever, and labour in it to your uttermost. Go on, sweet Soul! 'tis Heaven to work for CHRIST, as well as rest with Him. Oh, the ineffable Sweets of serving the LORD the LAMB! Well doth your dear Soul know, what a Heaven *this* is: And shortly you shall be taken up to your Heaven of Rest, in the immediate Vision of GOD and the LAMB for ever. But oh, the infinite Glories of that Feast, your LORD will make for you, when your Labours for him are finish'd! Oh, the inconceivable

conceivable Joys of *that Heaven* which awaits you! One Hour's Rest at GOD's *Right-Hand*, will infinitely reward all the Toil and Labour you have been at; in your *Way thither*. To deny one's self for CHRIST, to cross the Interest of sinful Self, and wear out natural Self for JESUS, hath a peculiar *Sweetness* in it, a *Joy which a Stranger intermeddles not with*. And if the *Cross* is so *sweet*, has such a *Sweetness* cast into it by our Lord's own Hand, what will the *Crown* be, when HE sets it upon our Heads! Oh! *worthy is the LAMB*, to be lov'd, ador'd, and served for ever. Such is the infinite Glory of his Person, the Excellency of his Work, and the Immensity of his Love to us; that had we *ten thousand Souls*, they would all be due to HIM, and well employ'd in *his* most glorious Service. And had we *ten thousand Lives* to praise EMANUEL in, they would all be but as a *Drop of Duty*, cast into the boundless, bottomless Ocean, of *his Love and Glory!* Oh how *happy*, how ineffably *happy*, are those blessed Souls, that love and serve JESUS here! And if the *Service* of CHRIST is so *sweet*, oh, what will the *Enjoyment* of him be! If now and then a *Glimpse* of our Lord's Love and Glory, is so *transporting*, while he shews himself thro' the Lattices; Oh, what Raptures shall we *feel*, when we shall see HIM as HE is, without a Vail between! — Oh! my Brother, JESUS, the Son of GOD, *loves you*. He lov'd you antiently, he loves you infinitely

finitely and unchangeably, and will love you eternally. He gave himself *for you*, he gives himself *to you*, and lives to *serve you* at his Father's Right-Hand. — Oh! give him yourself in Love, and all the Service you are capable of. I know you *do*, I know you *will*, and think all *too little*, far, far *too little*, for your *loving, lovely, worthy* LORD. But suffer me to say, *love* JESUS. Oh my Brother, little do you think how *kindly* he will take it, and how *much* he will make of it. Did you know how much your Service glads CHRIST's Heart *now*, your Soul would be refresh'd as with new Wine, and nimbly would you spring thro' your Work, as a Giant to run a Race. And think, my dear Brother, when CHRIST and you *meet*, and he recounts all your Services, what an inconceivable Joy it will be to hear him say, *I was an hungred, and you gave me Meat: Thirsty, and you gave me Drink: Naked, and you cloathed me: Sick and in Prison, and you ministred unto me.* — Come, you blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World! Then, dear Sir, as CHRIST's good and faithful Servant, he will bid you, *enter into the Joy of your Lord.* And what the Greatness of that Glory will be, is yet to be reveal'd. — Great Grace be with you and yours! I am,

Dear Sir,

Your most Affectionate humble Servant;

LETTER

LETTER, V.

To Mr. W — d.

My very dear, and reverend Brother,

THE acceptable Favour of your *last*, gave me much Pleasure; for which I give humble Thanks. Indeed I long'd to hear from you; but I knew your Work too well, to conceive any Offence given in that you wrote no sooner. I am exceeding unworthy of your Notice, and esteem it a peculiar Favour, that God puts it into your Heart ever to remember *me*. CHRIST takes it kindly, my dear Brother, that you now and then cast a Glance of Favour upon the least of his. He well knows, with what Difficulty you redeem Time for that Service. He knows, not only your *Love* to him and his, but the *Labour* of it also; and not only your *Works*, but the *Labour* you are at, to perform them. And none of your Labour of Love, even to the least Part of it, shall in any wise lose its Reward. CHRIST will lose nothing, none of your Service, but a full Reward shall be given you of the Prince of Love, according to his abundant Grace. — It much delights our dear Lord, to see us *love one another*. He sees with Pleasure, the Union and Communion of Saints, as the Fruit of his Blood. He dy'd to make us *one* with himself, and with each other. And if we are *Twain*, if we don't love

as Brethren, as united in the LAMB'S Blood, we don't walk as the *Redeem'd of the Lord*. Oh, the Glory of that Unity, we shall one Day enjoy, when we are made perfectly *one* with the innumerable Multitude of the *saved ones*, and *one* in the *Son*, and in the *Father*, by *one and the Self same Spirit*! No more Discord then among the Saints, no more seperate Interest, no more Diversity of Worship, nor Distance of Place. But all the vast Number of the whole Elect, gather'd together from the four Winds, brought up in the *Unity of the Faith, and the Knowledge of the Son of God, unto a perfect Man*; shall together in one august Assembly, in one living Temple, under one and the same Display of Divine Glory, with one Heart, Soul and Voice, worship one GOD, as their ALL IN ALL, unto Ages without End!

“ They all are *one*, in one they all *agree* :

“ ONE is their ALL, which makes all one to *be*.”

Lord, hasten that Glory-Day! It *comes*, it *comes*, my Brother! Don't you *see* the Day dawn? The Morning-Star appear? What labour you so hard for in CHRIST'S Gospel? Is it not *to make ready a People prepared for the Lord*? Is it not *to espouse many unto one Husband*? *whom you may present as a chaste Virgin unto Christ*? Oh glorious Work! And don't you *see* how the Bridegroom cometh? What Haste he makes? what mighty Steps he takes? — *Behold, he comes quickly*

quickly! Leaping on the Mountains, and skipping on the Hills! He sheweth himself thro' the Lattices: By and by we shall see his Face, and be blest with the full, and eternal Vision of his Glory!

Mean Time, Labour hard in the Lord's Work; do all you can, according to his Working, to get the Bride ready for the Marriage-Glory with her Royal Bridegroom. *Oh dear Man of God!* the Attendance you give to this Work, and the Diligence you shew in it, doth as it were forbid me to press you forward, to bid a winged Flame, *fly!* But CHRIST *flies*, and YOU *must fly*. The winged Flame of his Love, brings him sweetly, swiftly, gloriously to save his Bride! Enkindled then with this Fire of GOD, this Flame of JEHOVAH, fly after him; *the LORD is gone out before you;* wing the Way; run through Opposition; lick up the Waters of Affliction, and *always abound in the Work of the LORD;* forasmuch as you know, *that your Labour is not in vain in the LORD.* Amongst his Children, he has chosen you, that Multitudes by your Mouth should *hear the Word of the Gospel*, and *believe.* I know you say, *why me, LORD!* Indeed it is ALL of Grace. And, *behold how he loved you!* He lov'd you antiently, freely, richly, and will love you eternally!

The Wonders of God's Love, which daily open to your View, with a new amazing Glory, are no *new Things* unto GOD; but the *new Fruits*

of his *old Love*, or the *new Displays* of his *everlasting Thoughts of Grace towards you in CHRIST!* The GOD of all Grace, call'd a Council in HIMSELF before the World was, how he might lay out his Grace upon *you*, to the Glory of its exceeding Riches. And according to the Infinity of his Wisdom, he then resolv'd to be *thus* and *thus* gracious unto *you!* When therefore, you see GOD, even your Father, pouring out new Blessings upon you daily *thro' Christ*; Oh, trace the Streams unto the Fountain-Head, to that ALL of *spiritual Blessings*, wherewith he *blest you in Christ, before the Foundation of the World*, and, to that eternal, boundless *Love*, which is the *Source* of all your Blifs! For God's Dispensations of Grace in *Time* towards the Heirs of Salvation, are but the Transcript of his *eternal Decrees*, the opening, or unfolding of his manifold Wisdom and Grace, in the eternal Counsel of his Will concerning them. And *think*, my dear Brother, when the eternal, omniscient GOD, with one View beheld all the Creatures he resolv'd to make, in the Glass of his own Decrees; how *freely* he lov'd *you*, in that he chose *you* unto eternal Life, and to such eminent Service, while *thousands* were pass'd by! This was *Free-love* indeed! And behold, it is as *rich* as it's *free!* Oh, can you count up a thousandth Part of those *exceeding Riches of Grace*, which God's free Love has laid out upon you thro' *Jesus Christ!* Are not Love's Riches, *unsearchable!*

searchable! Oh how great is that Goodness which He has *laid out upon you!* And yet, behold, He has Goodness, an Immensity, and an Eternity of Goodness *laid up for you!* GOD'S LOVE, like HIMSELF, knows no Decay, Change or End! And this LOVE of God, this GOD of Love, thro' the once-bleeding LAMB, will be an exuberant, inexhaustible, and eternal SEA of Bliss unto *you!* Oh, *Love the LORD* therefore! You have nothing else to *do*, but to love Him. Love him in *doing*, love him in *suffering*. You *see* He loves *you* into, and thro' both; and every Way crowns you with Loving-kindness! How *goodly is your Heritage?* how *pleasant is your Place?* how *extensive is your Border?* how doth it pass on from one Place to another? from Privilege to Privilege? And oh, the Immensity of that *Love*, which drew the *Line* of it! Verily your Time-Lot, is exceeding large! and your eternal Lot, INEFFABLE!

O *Man greatly beloved!* my Heart rejoiceth with you in all your Joy. I rejoice to *hear*, while you *see* such glorious Days of the Son of Man. Oh may you pass on from Glory to Glory, and still *see greater Things than these!* — And since you are so *highly favoured*, don't think it a strange Thing, to meet *Opposition* from every Quarter. If you are for CHRIST, you must have Earth and Hell *against* you. Never was any great Work done for God, but *it*, and its *Instruments* met with great *Opposition* :

Which only serv'd as a Foil, to illustrate the Glory of that Power, which bears down all before it. *In vain the Heathen rage, the Kings of the Earth, set themselves, and the Rulers take Counsel together against the LORD, and against his Anointed. For yet He has set his King upon his holy Hill of Zion.* Since the Strength of JESUS is yours; fear no adverse Power. None of the Powers of Darknes, are a *Match* for *Omnipotence*. The LORD is on your Side: Live in Him, and to Him; and fear not what Men, or Devils can do unto you. *The LORD on high is mightier than the Noise of many Waters, than the mighty Waves of the Sea.* — Since you have glorious *Consolations*, you must have *close Trials*. They are needful and advantageous. *The LORD maketh the Weight for the Winds, and weigheth the Waters by Measure.* You must have Trials to poize you. *A Thorn in the Flesh is given you, the Messenger of Satan to buffet you; lest you should be exalted above Measure.* But the Grace of CHRIST is *sufficient* for you, and his Power shall *rest* upon you. — Into his Arms I commit you. Forget me not before him. In HIM, dear Sir, I am

Your most affectionate,

Humble Servant,

L E T-

LETTER VI.

To Mr. W——d.

Reverend and very dear Sir,

YOUR last very kind Letter, I thankfully receiv'd, and embrace the first Opportunity to answer it. Your abundant Love express in your *last*, your Heart-union with me, and especially your Prayers for a Blessing upon my weak Endeavours, to lispe out the Praises of the *Strong JAH*, refresh'd and delighted me much. The Lord reward all your Kindness to worthless *me*, an *Hundred-fold!*—I have just now been reading the Letter with Pleasure. But when I came to that Clause, "*I think our dear Lord will employ you more and more:*" Being pressed with a Sense of my own Vileness, I had some Fears that He *would not*. But sweetly He spoke to my Heart in that Word, *I know the Thoughts which I think towards you, Thoughts of Peace, and not of Evil, to give you an expected End.* Which revived, humbled, and melted me. Oh my Brother, I wonder at the infinite Grace and Long-suffering of my God, that He should not *cast me off!* That He should have *Thoughts of Peace towards me still!* Indeed, my Brother, I have multiplied my Transgressions against Him. As Figures in *Arithmetick* increase the Number, so have I have multiply'd to Sin, *added Sin to Sin.* Oh *lamentable!* — But behold, my gracious GOD, the God of Peace, thro' the Blood of JESUS,

multiplies to pardon, *abundantly pardons!* *Grace and Peace, is multiplied* towards me daily: Extended like *a River*, a full, free, flowing River, that prevails over all my Sins!

I rejoice before God, for His astonishing Kindness towards you, continually. For the Light of his Countenance, and the Joy of his Salvation, with which your Soul is blest'd; and for the Wonders of his Love, in your abundant Usefulness. Oh how great, free, and distinguishing has God's Loving-kindness been unto you, my dear Brother! The Lord continue and increase it! and make you more and more humble, that you may give Him the Glory of all his Grace. — Sin, Satan, and the World will shoot at you, that you may fall. The Lord hold you up continually, by his Almighty Hand! And make you an *Iron Pillar*, and a *Brasen Wall*, that they which fight against you may never prevail! Your Enemies are very potent, and *your Strength, mere Weakness*; but the Grace of CHRIST is sufficient for you, *His Power shall rest upon you, and the Arms of your Hands be made strong, by the mighty God of Jacob.* Go on, dear Sir, in your Great MASTER's Work, in His great Strength, fearless of all your Adversaries, tho' ten Thousand should set themselves against you round about. For, *stronger is He that is in you, than he which is in them.* The LORD your GOD, will not fail you, nor forsake you.

Wherefore

Wherefore, *be strong, and of a good Courage.* — I bear you on my Heart before the Lord. He enables me to pray for you. And I believe, as you say, “That the Lord will hear, and “blefs me therein.” The LORD is with them that help you, and will blefs those that blefs you, and curse the Wicked that curse you. And severely rebuke his own Children, that oppose or flight you. Your Name is exceeding precious to your dear MASTER; none can *touch you* therein, but they *touch the Apple of his Eye*. He takes all the Affronts you meet with, as given to Himself. And from his infinite Love to your Person, and Zeal for your Honour, as a dear Servant of his, called to eminent Service, He will *plead your Cause*, and *execute Judgment for you*. I know your loving Soul, like your LORD, says, *Father, forgive them, for they know not what they do*. And so go on to shew the Meekness and Gentleness of Christ towards all Men, *committing yourself and Cause unto Him that judgeth righteously*: And the End will be glorious! —

And now, Sir, as your glorious MASTER is calling you from *us*, to proclaim his Gospel, and serve his Cause and People in *other* Parts of the World; I *must* for myself, and I think *may* for Thousands more say, we are grieved to *part with you*. And yet we cheerfully *resign you up* to the LORD and his Work. Praying his Presence may be with, and his Blessing upon you.

you. That He will make you a begetting, and a nursing Father unto Thousands, while absent from *us*; and in his good Time return you to his People *here*, as a greater Blessing than ever. O dear Man of GOD! *What great Things hath the LORD done for you*, since you visited us last! How richly has he crown'd you with Loving-kindness in these Lands! What a Reaping-time, what a glorious Harvest of Souls have you had in *England and Scotland*, who shall be your *Joy and Crown in the Day of the Lord Jesus!* Blessed be GOD, *who always causeth you to triumph in CHRIST!* And maketh manifest by you the Savour of his Knowledge in every Place! — Go then, thrice happy Soul! with the Lord, and for Him; visit *America*, visit *Georgia*, and see how your Brethren do. Go over the Places again where you have been preaching the Word, give the Brethren much Exhortation, and confirm the Souls of the Disciples, by telling them, that *through much Tribulation we must enter into the Kingdom.* Yea, Go in your great Lord's Name, *seek up his lost Sheep*, and bring them to his Fold. And tho' you should go forth *weeping*, in Labours, Sorrows and Trials of all Kinds, yet, *bearing precious Seed*, the immortal Seed of Christ's Gospel; you shall doubtless come again *rejoicing*, bringing your *Sheaves* with you. We shall wait and pray, dear Sir, for your happy Return to *England*, and hope to rejoice with you in the
glorious

glorious Fruits of your distant Labours. ———
 But with what *Joy* will you return to your
 Great MASTER, when the whole Course of
 your ministerial Service, and Sufferings are fi-
 nish'd! And what a glorious Number of
Sheaves will you have to rejoice in at our Lord's
 Appearing? What a Multitude of precious Souls,
 will you have the Honour in that Day, to *pre-
 sent as a chaste Virgin to CHRIST!* And
 how great, how exceeding great will be your
 Joy, while *you* with them, and *they* with you,
 together with the whole Number of GOD's
Elect, in one complete Body, one glorious
 Church, a meet Bride for the LORD the LAMB,
 shall by him as such, be *presented faultless before
 the Presence of his FATHER's Glory!* ———
 This glorious Day *hastens*. The intervening
 Time is *short*: And therefore we *weep*, as tho'
 we wept *not*. We meet and part *now*. But
then we shall meet, never to part *more!* ———
 At present, dear Sir, committing you into the
 Hands of CHRIST, I most heartily bid you
Farewel in the LORD! Pray for,

Reverend Sir,

Yours most Affectionately in our

Sweet JESUS,

LET-

LETTER VII.

To Mr. H——ll H——s, Mr. R——d, and
the rest of the Brethren that help with them and
labour in the Gospel of CHRIST, in Wales.

Much Honoured and Beloved Brethren,

PERmit the least of your Father's House, un-
known to you in the Flesh, to rejoice with
you in the Spirit, and to congratulate your Hap-
piness, in that Fulness of Work which the
Lord of the Harvest hath call'd you to, that
rich Assistance HE hath given you, and that
glorious Success with which HE crowns your La-
bours. Oh my Brethren, what a bright Dis-
play of glorious Grace is *this*, That GOD is
come down to dwell in poor *Wales*? That
KING JESUS erects his Throne *there*! And
that HE hath chosen *you* to be his Servants,
and each of *you* to your particular Employment,
in a Work that is surpassingly glorious! — *Some*
of you, my Brethren, I doubt not, have long
pray'd for these blessed Days of the RE-
DEEMER's Kingdom in *Wales*. And now
it comes with Power and great Glory, for *you*
his People that have *sought* HIM. Your
Prayer-hearing GOD, has made your *Wilder-*
ness like Eden, and your *Desart like the Garden*
of the LORD! Thus richly doth your hea-
venly Father reward *you openly*, that have pray'd
in *Secret* for these Days of the Son of Man! —

And

And perhaps there are *others* of you, my Brethren, that have been sweetly surpriz'd by unthought of, and unfought for Grace. The LORD has been found of *you* that fought him not. The Kingdom of GOD has come into your dear Souls, and unto and among your People, with an irresistible Power, an ineffable Sweetness, and an all-enlightning Glory, ere you were *aware*! — Which Way soever it be, my Brethren, whether you have *sought the LORD*, or *not*, in the Exuberance of his Grace, HE is *come*, HE is *come* to dwell in the midst of *you*! Wherefore, *Rejoice greatly* in your happy Lot. — We in *England* will join the Joy, and assist the Praise, together with all the Saints in every Place, unto whom these joyful Tidings, this blessed News shall come. *We*, my Brethren, are Partakers of *your Joy*, we join *your Hosanna's*; and with you pray, That the REDEEMER's Kingdom may rise and shine in *Wales*, and the Glories of his Reign fill the *whole Earth*! To which all the Friends of the Bridegroom will say, *Even so, come LORD JESUS, Amen, and Amen!*

My dear and honour'd Brethren, will you suffer one that is less than the least of all Saints, to point your Eye to the *Glories* of your KING, the *Glories* of his *Work*, and the *Glories* of his *Reward*? — CHRIST, my Brethren, your Royal MASTER CHRIST, hath all the *Glories* of the GODHEAD in Him! HE hath

hath all the Glories of a MEDIATOR and SAVIOUR of Sinners in Him! Oh what a *fit*, what an *able*, what a *glorious* SAVIOUR is your Prince EMANUEL! With regard to his great *Person*, in which both the Divine and Human Natures, are hypostatically united! With regard to his glorious *Offices*, as Prophet, Priest and King! With regard to his infinite *Fulness of the Spirit*, and all Grace and Glory! With regard to his *Authority*, as having the Broad Seal of Heaven! And with regard to the *Eternity of his Life*, to save Sinners to the uttermost! — How great then is your *Honour*, my Brethren, as call'd of GOD, to be *Ambassadors* to this *mighty Prince*! As sent with an *Ambassy of Peace* to poor rebellious Sinners, to pray them in CHRIST's stead to be *reconciled unto GOD*! How great are the Glories of this *Work*, which are put upon Mortal, sinful Worms! — And how great, my Brethren, are the Glories of your LORD's *Reward*, of that present Reward, which he makes your very *Work* to be, to your dear Souls! Of that Reward, which He gives you in the glorious *Success* of your happy Labours! And oh the *Fulness*, the Glory of that exceeding great Reward, which awaits you at CHRIST's *Appearing*! — Wherefore, my dear Brethren, go on with an holy Boldness, and heavenly Greatness of Spirit, to proclaim the Glories of your LORD before all; always abound in his glorious *Work*; and frequently look to his glorious *Reward*. That
 exceeding

exceeding great Reward of all your Labours, which the Prince of Love will confer upon you, of the freest Grace, both in this World, and in that to come. So shall your Hands be strong, and your Hearts rejoice in the LORD and his Work.

And tho' you must expect that the Powers of Darknes will be in a *Rage* against you, yet fear not : For your great MASTER, the Prince of Light, arising in his Glory, will put them all to *Flight*. CHRIST will maintain the *Field*. Cover your *Heads* in the Day of Battle. And *ride on* in the Victories of his *Love*, to save his People, and in the Triumphs of his *Power*, to destroy his Enemies.

And you his dear Servants, that are at *work* for your LORD now, shall ere long be call'd to enter into his *Rest*, to *sit down to Meat*, to *eat and drink with HIM*, at his *Table in his Kingdom*. And such are the Glories of that Feast, my Brethren, which your royal MASTER will make for you, when your Work is done, that *Eye hath not seen, nor Ear heard, nor have they entred into the Heart of Man*, of any spiritual Man, to conceive a *thousandth Part* of them ! CHRIST will make a *Feast* for you, my Brethren, according to his own Greatness, his State, his Majesty, as the LORD and KING of GLORY ! Think then, how *great*, how *glorious*, your *everlasting Feast*, your *eternal Rest* will be ! And like *nimble Flames*,
fir'd

fir'd with the *Love*, and fill'd with the *Strength* of J E S U S, *run thro' your present Labours*, rejoicing in *Hope of the Glory of G O D*. For to you, my Brethren, to you as *Overcomers*, as victorious Princes, thro' the L A M B's Love, Blood and Strength, will H E grant, to sit with H I M in his Throne, even as H E also overcame, and is set down with his F A T H E R in his Throne. A wonderful Grant, my Brethren! Oh, who would not love and serve the Prince of Grace, who thus loves, rewards, and exalts his Servants! The Poor from the Dust, and the Beggar from the Dunghil, to set them among Princes, to make them inherit the Throne of Glory. Yea, to sit with H I M the K I N G of G L O R Y, even in his Throne! — That great Grace may be upon you all, the Lord's Hand with you in your Work, many believe, and turn unto the Lord, and all Opposition shall fall before him; while C H R I S T glorifies himself in you, and you in H I M: is the hearty Prayer of, my dear and honoured Brethren,

Yours most Humbly and Affectionately,

In our own LORD J E S U S,

LETTER VIII.

To Mr. C——r.

Reverend and very dear Brother,

I Rejoice, that the Spirit of Grace and of Supplication, is pour'd down upon you, that you lament after the LORD, earnestly seek the Good of *Sion*, and the Advancement of the Redeemer's Kingdom, in the Increase of his willing Subjects in *Carolina*. *Blessed are they that so mourn: for they shall be comforted.* I am perswaded, that the Lord *will turn your Mourning into Joy, will comfort you, and make you rejoice from your Sorrow.* Yea, satisfy you with his great Goodness. Leave the Way and Time, wholly with GOD: Who will work in both Respects, as shall be most for his Glory. It is God's ordinary Way, to set his People a crying for those Mercies, which He designs to bestow upon them. And therefore prize the Spirit of Supplication which is given you, and improve it to the utmost. *Open your Mouth wide; for God will fill it:* Your Prayers shall be fully answer'd, to your Satisfaction and Admiration. *Jacob's God, hath not said unto the Seed of Jacob, seek ye ME in vain.* Expect an Answer of your Prayers, either immediate, or remote.

First, Immediate. Look for the Lord's Appearance with you. Perhaps He will surprize

C

you

you with his Kindness; and pour you out a Blessing, that there shall not be Room enough to receive it. It is G O D's Way to do for his People, *exceeding abundantly above all that we ask or think*. We ask for *Tens*; He gives us *Hundreds*. We ask according to our own *Littleness*, our narrow, shallow Apprehensions: Our G O D gives us according to his own infinite *Greatness*, and the deep, extensive Thoughts of his boundless, bottomless Love. Our G O D, gives like H I M S E L F; and according to the great, the innumerable Thoughts of his Heart, which have been ever of old. To make a *Shew*, a bright, a soul-affecting, and soul-attracting Display, of *the exceeding Riches of his Grace, in his Kindness towards us thro' Christ Jesus*. To work *Wonders*, to do *Marvels*; is G O D's Covenant with his People. He hath wrought Wonders of Love for *me*, my Brother, for *you*, for *all* that call upon his Name. And still He will shew us *greater Things than these*. Wait you therefore for your own G O D; you shall not be ashamed.—And if for his Glory, and your Good, He should try your Faith, by deferring, or not granting that immediate Answer of your Requests which you desire; then look for an Answer, which will be,

Secondly, Remote. If you should not see at present, the Glory of Christ's Kingdom with *you*, as your Soul desires; your Prayers shall bring on the Glory of the Church *elsewhere*, and upon

upon *your Part* of *Sion's* Wilderness, in the Lord's Time. Yet a little while, and GOD will have his universal Church glorious. All *Sion's* waste Places shall be comforted: *Her Wilderness shall be as Eden, and her Desert like the Garden of the LORD.* And the Prayers of the Saints for the Glory of the Church, in general, or particular, in their Prevalency with GOD, are cast into the general Treasury of the Church's Glory. And those Prayers for the Glory of *Sion* in her particular Apartments, which are not immediately and directly granted; shall be fully *answer'd* in the general Glory of the universal Church. When the Glory of the Church in some particular Places, and under some particular Dispensations, is reduc'd to so low an Ebb, that it seems to be almost quite *destroy'd*: Yet shall it *live*, as the Plant in its Seed, in those few that *seek* GOD, and again take Root, revive and flourish, in other Places, or in the same Places, under other Dispensations. GOD will have the Glory, the Excellency of *Sharon*, and the Verdure and Greenness of the Valley of *Achor* come unto his Church. "And *Sharon*, shall be a Fold of Flocks, and the Valley of *Achor* a Place for the Herds to lie down in, for his People that have *sought Him.*" Oh, in no wise, will the Lord forget, or neglect to hear the Prayers of his People. He may defer, or transpose his Answers. *Defer* his Answers to their Requests for the Glory of

Sion, in particular Places and Times ; or *transpose* his Answers unto other Places or Times ; or *cast* his Answers into the general Glory of the Church, at the Times of refreshing promis'd : But in no wise, shall *the Seed of Jacob*, for the Glory of *Sion*, seek their *G O D* in vain.

Let this then, my dear Brother, be the Confidence that we have in *HIM*, *That if we ask any Thing according to his Will*, (as we always do, when we pray for the Advancement of our Lord's Kingdom and Glory) *that we have the Petitions that we asked of Him*. That we have the Answers of our Requests for *Sion's* Glory, in the Grant, and shall have the Enjoyment of them, in that Way, Time and Measure, which shall be most for the Glory of *G O D*, the Good of his Church, and our own Joy. And accordingly, let us *go on*, to pour out our Hearts before the *L O R D*, and say with the Psalmist, for the Glory of *G O D*, and the Good of the Church, in general and particular, *Peace be within thy Walls ; and Prosperity within thy Palaces. For my Brethren and Companions Sakes, I will now say, Peace be within Thee. Because of the House of the L O R D our God, I will seek thy Good.*

I rejoice, dear Sir, that the Lord gives you such Bowels for Souls, and spirits you to preach the Gospel to the poor *Negroes*. May the *Hand of the Lord be with you, and many believe and turn unto the Lord!* May the Lord make
you

you a Father of many Children, who shall be your *Joy and Crown, in the Day of the Lord Jesus!* Oh my Brother, do your utmost in the Service of your *dear MASTER*. His Work is exceeding sweet; and his Reward, is and will be ineffably glorious! Little do you think, how kindly Jesus Christ will take every Word you say of, or for Him, to poor Sinners, to win them to his Obedience. Nor how much He will commend your Service, in gathering, and feeding his Household, when He comes to take *Account of his Servants*, and to give them *Rewards according to their Works*. I know my Brother, that *the Love of Christ*, his great, free, and unchangeable Love to you, *constrains you* to serve Him. And that your ministerial Work, is cast upon you, as a rich Donation of infinite Grace. Nevertheless, that same Grace, which chose you to eternal Life, and unto this Service, which assists you in, and accepts every Part of it; will richly reward all your Obedience, with immortal Glory! CHRIST doth *all*, in us and by us; worketh in us, both to will, and to do of his own good Pleasure, and succeeds our Labours with his own Hand. And then he says, *We have done this and that Piece of Service*. That *we* have fed his Hungry, cloth'd his Naked, minister'd to his sick and imprison'd Brethren, &c. And as the blessed of his Father, as his obedient Children, as his good and faithful Servants, will call us to in-

herit that Kingdom of Glory, which was prepared for us, by free, infinite Grace, from the Foundation of the World. Oh never was such a MASTER, as JESUS CHRIST! Never was such a LOVER, as the Son of GOD! Come my Brother, let us go on to *love* and *serve* Him. In his Strength, wash'd in his Blood, cloth'd with his Righteousness, accepted in his Perfections, and looking for his Glory, which shall be revealed in us; let us *go on*, in all holy Obedience continually, fearless of a thousand Difficulties which may be in our Way. We shall be *more than Conquerors thro' HIM that hath loved us.*

You will want to know, my Brother, how it is with me. — I rejoice to tell you, That I live under *great Grace*, tho' a *great Sinner*; and find my Lord's Strength, daily made perfect in my Weakness. I see and feel more of my own Emptiness and Vileness; and rejoice greatly in the All-cleansing Blood, and All-sufficient Fulness, of my own dear *Lord Jesus. CHRIST* loves *me* infinitely! I love HIM, tho' alas! but weakly. He pities and pardons me continually. He renews my Strength daily. And yet, Oh yet, He hath not *cast me off*, for *all that I have done*! In a Word, *my Beloved is mine, and I am His*: He dwells in and with *me* here; and shortly will make me perfectly like Him, and take me up to dwell with HIM for ever where He is. Oh pray, that I may
love,

love and serve Christ *more*; who am under such infinite Obligations! And praise Him on my Account. — *Great Grace be with you!* —
I am,

Dear Sir,

Yours for ever in JESUS,

LETTER IX.

To Mr. B——r.

Reverend and very dear Brother,

Grace unto you, and Peace be multiplied,

YOUR very kind Letters, I joyfully receiv'd. I bless *God* for them both, and return *you* a thousand Thanks. The kind Expressions of your Love to unworthy *me*, affect my Soul. I wonder that the Lord should give such a vile Sinner, so much Room in your Heart, and in the Hearts of his dear Children with you. But all is of *Grace*: And let Free-Grace have *all the Glory!* I assure you, my honour'd Brother, I accept your Love, with sweet Surprize. The *GOD* of Love reward *you* a *Hundred-fold!* I am very unworthy of Love from you, dear Sir, and the dear Saints with you; and much more to be honour'd by you. But if Christ's Father, and my Father, will cast Honour upon so despicable a Worm, in my feeble Attempts to serve Him, as a rich Do-

nation of infinite Grace; I cast my Crown down at his Feet, and say, *Salvation and Glory, and Honour and Blessing, be unto GOD, and to the LAMB for ever!*

And now, my dear Brother, you will think, if I lov'd you, why did I not answer your first Letter sooner? Allow me to say, dear Sir, my Soul loveth you, is knit to you in the Lord, and much I desir'd to send you a Line in Testimony hereof. But indeed my Brother, I have been prevented from Time to Time, and could get no Leisure until now. When I receiv'd your first Letter, &c. there were sent me divers Letters from *L—n*, which requir'd speedy Answers of some Length. This, with other Work, which my dear Lord successively call'd me to, prevented my *writing* unto you. I believe you will excuse me. Yea, and be induc'd to praise the Lord with me, if I tell you, That by one of my poor Letters, wrote upon Request to a young Man in *L—n*, who was in Darknes and Perplexity about the State of his Soul, the Lord brought him out into glorious Light, Liberty and Joy. So that he now tells me, " He feeds
 " no more on *Husks*, but on heavenly *Manna*,
 " and can't help declaring to all, what *great*
 " *Things* God hath done for his Soul!" He tells me likewise, " That the Reading of my Works,
 " (poor as they are) was a Means under God,
 " of awakening him to *adore Free-Grace*, and
 " the Mystery of *Electing Love*. Tho' at first
 (he

“ (he says) he was much confus’d about it,
 “ while carnal Reason, Self-Righteousness, and
 “ the Favour of the World were in Opposition
 “ to it. But now, (says he) all those thick
 “ Clouds are dispersed.” He enjoys sweet Free-
 dom in the Lord, is join’d in Society at the
 Tabernacle, lives joyfully under the bright Shine
 of a Gospel Ministry, and is become a glorious
 Soul. — Brother *L—s*, writing to me of him,
 says, “ Oh I have brave News to tell you. Glory
 “ be to our dear *Emanuel* for your Writings!
 “ For they have been the Means of awakening
 “ dear Brother *C—ns*. Indeed he is become a
 “ sweet Soul, a Champion for the LORD of
 “ Hosts; and walks sweetly with our SAVIOUR
 “ Day by Day.”—

Oh this was brave News indeed to my poor
 Soul! And the Lord sent it at a seasonable Time.
 When but the Night before, Satan had rais’d
 up one of our Lord’s Servants, to be his Instru-
 ment, to dissuade me from Writing for Christ.
 This wounded me at Heart, till recollecting
 myself, I knew it was the Enemy’s Voice, in
 that of my Friend’s, to hinder me in my Lord’s
 Service: Upon which I got fresh Strength. —
 And lo, the next Morning, my kind Lord, to
 comfort my poor Heart, sent me the above
 News! — Oh then, I had Reward enough, of
 all my weak Labour. I thought it well worth
 the while, to spend my whole Life in writing
 for Christ, were it to a *Methusalab’s* Age, to win
 one

one Soul to JESUS to adore Free-Grace in Him!

Another Instance of divine Kindness, I may add. Some Months ago, a dear young Woman told me, “ That in Reading my Letter to the “ *Negroes*, the Lord overcome her Soul with “ the Love of Christ to poor Sinners, gave her “ to see her Misery without Him, to mourn for “ all her past Neglect of Him, and to seek Him “ most earnestly: (She has now found Him) “ Altho’ before she was quite careless about at- “ tending upon the Worship of God, and with- “ out Concern for her poor Soul.”

These Things are the LORD’S *Doings*, and are *marvellous in my Eyes!* Oh that you, and all the Saints with you, would praise the LORD with me, for this his wondrous Kindness to the Chief of Sinners!—I should not have took up your Time, my dear Brother in telling these Stories, but to get my Lord some Glory; as I am confident you will rejoice with the *Bridegroom*, to see Him have the *Bride*; and with the least of his *Friends*, (that deserves not the Name) who, in boundless Grace, He has made of any Use, to win some of his *Enemies*.

Once more, let me add, all the wondrous Grace, which the Lord hath shewn to his vile and worthless Worm, in making me of Use to *any*, (I would humbly say by Way of Wonder at his Love, to *many*) of his dear called Children, to help their Faith and Joy! And then let me say, *Oh praise the LORD with me, and*
let

let us exalt his Name together! — Oh my dear Brother, I hint not these Things, as if I had done any thing for *Christ*, but to shew you what great Things he hath done for *me*. For my own Part, I lie down in my Shame, and Confusion covers me, at my Vileness and Unprofitableness, under such bright Displays of infinite Favour. And as enabled, cry, *Grace, Grace!*

I thank you, my dear Brother, that you, and the Saints with you, bless the Lord on my Account, and remember me in your Prayers. I thank you likewise, that you put me in Remembrance of the Lord's loving Kindness towards me. He blest it to raise my Wonder at infinite Grace, to excite my Praises, and to humble me for all my Insensibility and Unthankfulness. This Expression of yours, broke my Heart: "Indeed, my dear Sister, I must tell you, that I think, you ought to love your Lord *much*; having not only much *forgiven*, but also much *given* you." I could read no further, but fell down before the Lord, was melted into Tears of Love, Joy and Humiliation, ador'd his infinite Love to me, and bewail'd my little Love to *Him*. I told Him then, and oft since, what his dear Servant said to me. I acknowledg'd that I ought to love Him *much*, I lamented that I lov'd Him *little*, and pray'd Him to *baptize me with Fire*. Oh my Brother, if you knew what a vile, wretched, ungrateful Creature I am, and how little I love the *Lord*, for his great Love

to *me*, you would be astonished! No *Love*, but that which has the Fulness, the Strength, the Unchangeableness and Eternity of the GODHEAD in it, could bear with my Ingratitude and Provocations! But oh! *our* JEHOVAH, *can* love whom He *will*, be gracious unto whom He *will*, and have Mercy upon whom He *will*, tho' the very Chief of Sinners! All his Dealings with vile, ungrateful me, convince me more and more, of the infinite Greatness and Freedom of his Love. *Herein is Love, not that I loved GOD, but that HE loved me!* Not that I love GOD, but that HE loves *me!*

I dare not say, That the Love of God, doth not engage me to love Him. For from blessed Experience, I must say, *I love Him, because He first loved me.* But my Love to God, is so little, to what it ought to be, and to what I earnestly desire it should be, that it seems as nothing in my own Sight. I see such Heart-Enmity against GOD, and such woful Fruits of it in my poor Soul, that pains my Heart exceedingly. Oh! my Love to *Christ* is so weak, so inconstant a Flame, or rather, so small a Spark, so oft wrapp'd up in Ashes, that I should utterly sink and faint, under the Weight of my Ingratitude, if his free, infinite Love to *me*, his strong Love, to change me into his own Image, did not support and revive me.

And sometimes I am tempted, "To do no more for Christ, unless I lov'd Him more"

"That

“ That all the Labour of my Hands will be in vain, of no Account with the Lord Jesus, at the great Day, unless He had my Heart in it.”
 Yea, “ That all that I have done and said to excite others to love Christ, will rise up in Judgment against me, unless I lov’d Him more myself.”

But then my poor Soul is help’d to say,
 “ Well, my Lord forgives my little Love; and therefore I’ll love Him as I can.” “ If my Labour should be in vain at last, if my Lord should take no Notice of any Thing I ever aim’d to do for Him, when He comes to give Rewards unto his Servants according to their Works, because He hath so little of my Heart in the Labour of my Hands; yet if Christ may be glorify’d in me, and his Children comforted and strengthened in the present State; I’ll go on to serve Him and His to the utmost of my Power.” And tho’ all that I have ever said about Christ, should in some sort, rise up in Judgment against me, because I love Him no more; yet if thereby I may win other Souls to love Him, and bring Glory to Him, and Happiness to them, that Way; I’ll submit to my own Shame, and endure all Things for Christ and His.” Yea, I sometimes think, “ If I was
 “ to go to Hell at last, as I know, thro’ Grace,
 “ I shall not, I would do all I could, to serve
 “ Christ and his People now: Esteeming it my
 “ unspeakable Happiness, and Matter of my Joy
 “ and

“ and Thanksgiving, to glorify Christ, and serve
 “ his People.” — Oh how do I love the Glory
 of Christ, at Times! And how doth my Heart
 rejoice, if by any Means, I may comfort and
 strengthen his dear Children! If my Lord by
 me, will send them any Refreshment in this
 weary Wilderness!

But dear Sir, I know why I thus write to
 you. In the greatest Part of this Letter, I have
 been carried quite beyond my first Intention.
 Oh help me by your Prayers! Certain it is, that
 I love my lovely, loving Lord but *little*. Pray
 that my Love to *Him*, may be a pure, keen,
 solid, lasting Flame. That He would make me
 like his *Seraphims*, in flaming Love to Him,
 Zeal for his Service, and quick Dispatch of his
 Work. But oh, what do I ask? Can a Worm
 of the Earth, a Sin-burden'd Worm, serve the
 Son of God like the heavenly Host, those pure,
 those winged Flames in the Love and Service
 of JESUS? No! — *Angels fly: Worms creep*. But
 oh that my Love was sublimated! That in my
 little Measure, I might be made a Creature, *a-*
kin as it were to Angels! Oh methinks, if I
 had all the Love to Christ, that ever possess'd
 any *created Mind*, in my *little Soul*; I would
 pour it out upon GOD's Beloved, upon *my* Be-
 loved at JESUS' Feet, that ineffable *fair*, that
altogether lovely ONE! But oh my narrow
 Soul, my little Love to so great an Object! Oh
 my

my great Ingratitude to so glorious a Lover, as the Son of GOD, my dear LORD JESUS!

Nevertheless, my Brother, such is the boundless Love of CHRIST to me, that He will call me *his Love, his Dove, his undefiled!* He will say of me, *Thou hast Dove's Eyes. How fair is thy Love, my Sister, my Spouse! how much better is thy Love than Wine! and the Smell of thine Ointments than all Spices!* My JESUS, will not lose my *weak Service*, because of my *little Love*; but wash away its Impurity in his own Blood, perfume it with his much Incense, and present it in his own Perfections, unto his and my Father, HOLINESS TO THE LORD: And will find it unto Praise, and Honour, and Glory at his Appearing. He will not *so* notice my Want of Love, as to forget my weak Attempts to draw *others* to love Him; but call even *that, My Kindness*; and pardon all that was *lacking* in myself. Yea, wrap me up for ever in the Arms of his infinite Love, and crown me with endless Glory! — Oh my Brother, who would not *love* such a Bridegroom! Who would not *serve* such a Master, whatever Temptations one may have to the contrary! And lo, He will give us the Victory over *these*, and then crown us as Overcomers. Yea, heighten our Glory so much the *more*, than if we had met with *no Opposition*. Our Lord will say of us, in our abiding with Him in the Service He calls us to now, amidst all the Temptations

tations we meet with to the contrary, as of his Disciples of old, *Ye are they which have continued with Me in my Temptations: And I appoint unto you a Kingdom, as my Father hath appointed unto me.* — Oh this is the **LORD!** This is our **GOD!** *These are Parts of his Ways: But how little a Portion is heard of HIM!* — But to return.

The Whole of your Letter was sweet and favourable to my Taste, refresh'd my Bowels in the Lord, and strengthened my Hands in his Work. And with you, and the dear Family, I rejoice and give Thanks, for the late wonderful Appearances of the Lord, for and with you. And the more, as the same is an Answer of my poor Prayers. Much I was concern'd, when I heard, that dear Mr. *W* ——— *d* was prevented coming to you at the Time he intended. Not but I rejoiced for his Stay in *England*, where he is much wanted. But I was griev'd for *you*, knowing how much you long'd to see Him, and fearing his further Absence from you would discourage your Hearts. And earnestly I pray'd, that the Lord would visit you *Himself*, and make you glad with his Presence. And when I receiv'd the News of it, much I rejoiced.

Your last Letter, my dear Brother, is a Means of renewing my Joy, and further exciting my Thanks and Praise, to your God and mine, who has dealt so graciously with us both. I
thank

thank you for putting me in Mind of the great Goodness of our own God, in granting unto you the great Blessings, which I was perswaded He had in Store for you, (that you as his escaped Remnant, should yet take Root downward, and bear Fruit upward) and in answering my Desires therein. Doubtless our God, loseth much of his Glory, as a God hearing Prayer, for want of our particular Notice of the Petitions we put up to Him, and the Answers we receive from Him. And we also, much of that Encouragement to seek Him, and Confidence which we should otherwise have in Him.

Fear not, my dear Brother, your taking up too much of my Time, in reading, or answering your Letters from *Bethesda*. If the sovereign Lord of all, will please to indulge unworthy *me*, with such great Favours, and make any thing so poor a Worm may write, of Use to your dear Souls; I give *Him* the Glory, and rejoice over *you*, with exceeding great Joy. Oh how gladly would I be a Servant of you all, if the Lord would please so to honour me! *I live, if you stand fast in the Lord*. Sweet were your Words to me, and well might you say, "If our Redeemer has receiv'd this Gift, and bestow'd it on you freely for us, you are happy in using it for Him and us." — *Happy indeed*, my Brother. Oh *who am I, and what is my Father's House*, that the LORD should bring me *hitberto*? That he should make so

D

unworthy

unworthy a Worm, of any Use to his dear Family at *Bethesda*! Is this after the Manner of Men, O LORD God! According to thine own Heart, and for thy Word's Sake, hast Thou done all these great Things, to make thy Worm know them!— Indeed my Brother, I look upon every Part of my Work for Christ, as a Part of my Inheritance. I see with Joy, Wonder and Praise, my Border pass on from Letter, to Letter, from Answer to Answer, according to the Line of my great Inheritance, in my Time-State, which was cast for me, by infinite Wisdom and Grace, from Eternity.

Fear not *troubling me*, my dear Brother, with your *Complaints*, nor that any of the dear Children of God should do so. It is our Privilege, a Part of the Communion of Saints, to unbosom our Souls to each other, to bear each other's Burdens, to seek each other's Good, to rejoice with them that rejoice, and to mourn with them that mourn. The more *free* you are with me, the more *kindly* I take it, the more my Spirit runs into yours, and interests itself in your Concerns. God grant me a Bosom large enough, to embrace all his Children, and to receive all their Cases with the greatest Sympathy!

As for yourself, my dear Brother, JESUS has the Care both of you, and your Work. He bears your Name, your Person, and your Judgment, continually upon his Heart and Arm, before

before his and your Father. Doubt not of the Lord's having Work for you to do, of one Kind or other, in one Place or other, so long as He continues you in this World. Do the Work of the Day, and take no anxious Thought about what you shall do To-morrow. Your Master will shew you your Work, as your every Day's Employment comes up before Him. And lo, for all your Work, you have a Sufficiency of Strength, in the LORD, your great Magazine, your glorious Store-House, in whom *all Fulness dwells*. It is the Glory of the Gospel, that it is *The Ministration of the Spirit*; and of Gospel Ministers, That they are to *preach the Gospel with the Holy Ghost sent down from Heaven*. Wisdom and Strength, Boldness and Utterance, for every Thing you are to say or do for Christ, is provided for you, and shall be given you at the appointed Hour. When your Lord calls you to any Piece of Work for HIM; in his Strength, and cloth'd with his Majesty, go forth, fearless of the Faces of Men. He *will give you a Mouth and Wisdom, that your Adversaries shall not be able to gainsay, nor resist*. Oh, *no Mouth*, like that of *Christ's* giving! *No Wisdom*, like that of *his* bestowing! *No Strength*, like that immediately, and continually receiv'd from HIM! Oh 'tis *brave* saying and doing, walking and running for CHRIST, under *such Assistance*. — That we run not before the Lord sends us; we must wait till we see our Call

clear, before we attempt any Thing our Minds incline to, or are exercis'd about. — And that we be not negligent in following Him; as soon as we know the Lord's Mind about any Piece of Service, we must attempt it immediately, without conferring with Flesh and Blood.

As to your leaving *Bethesda* for a while, I would be very tender, dear Sir, of saying any Thing to dissuade you from it, if your Mind inclines thereto. Not knowing, but the Lord has Work for you to do elsewhere. And I know the Lord can raise up another, to feed and watch over his dear Sheep and Lambs, of which you have now the Charge. But I confess, whether from my Weakness, or not, the Thing seems grievous to me. Clear was your Call to *Bethesda*; wonderful the Lord's Loving-kindness, in giving such a dear Shepherd to his little Flock; great is the Work the Lord has enabled you to do for Him there, great the Assistance and Success afforded; and great the Privileges precious Souls have enjoy'd under your Ministry. Yea, great is the Delight your Lord has taken in your Service there; and great shall be your Crown of Glory, when HE appears. Great then should your Satisfaction be, that it is the Lord's Mind you should depart; before you leave his dear Flock, and so important a Trust which He has put into your Hands. — And if you *must* go: *The Lord go with you!* And may *the GOD of the Spirits of all Flesh, set a Man, fill'd*

fill'd with Wisdom and Grace, *over his Congregation at Bethesda.*

Dear Sir,

Ever Yours,

LETTER X.

To Mrs. B ——— r.

My dear and honour'd Sister in Christ,

I Kindly thank you for your Letter. The Account you give me of the Lord's gracious Dealings with your Soul, rejoiceth mine. I see you are CHRIST's own. And believe it, He will *love you unto the End*. His Love towards you, was from of Old, from everlasting. His manifested Love, when you knew him not, nor the Way of his Dealings with those on whom his Heart is fix'd, was a Light-giving, a Life-breathing, a Soul-attracting Discovery, made at the appointed Time. And since that Day of Power, everlasting Love has follow'd you, has highly favour'd you, with the Holy Spirit's Witness with your Spirit, that you are a Child of God; has restor'd your Soul, after Backslidings, and made your renewed Life, a Means to quicken others. — *Great and distinguishing Favours indeed!* And yet *these*, my dear Sister, are but the Beginnings of Love's

Displays towards you. To the End of Time, and to a never-ending Eternity, will the LORD your Lover, follow you, with bright and increasing Shines, of his infinite, free, everlasting Kindness. — Oh! If GOD *loves*; He will love like HIMSELF! If God loves as a SAVIOUR; He will *save* like GOD; — How full; how great, how glorious then, must your Salvation be; if therein the infinite Glory of JEHOVAH, as the God of Love, is for ever to shine! What Depths, will infinite Love save you from! What Heights, will it save you to! What Sins, will it not forgive! What Provocations, will it not pass by! What Iniquities, will it not subdue! What Enemies, will it not conquer! What Succours, will it not afford! What Supplies, will it not grant! What Victories will it not give! What Graces, will it *not* work! And what Glories, will it not bestow! — Oh my Sister, you are under *the Love of GOD!* Which as an infinite Sun, will cast upon you the resplendent Rays, of its immense and unchangeable Glory, thro' Time, and to Eternity!

And tho' in the present State you must meet with Vicissitudes, a thousand Variations of your Frames and Circumstances; yet all these are under *Love's Management*. When Clouds and Darkness cover you, they are but to commend, and set off *Love's Glory*, so much the more, in its Darkness-dissipating Shines. After dark Nights, you shall have bright Days. After a cold,

cold, barren Winter, you shall have a reviving Spring, and a warm and fruitful Summer. *Love's Eye* will look you out of Darkneſs, Sorrow and Death, into Light, Life, Joy and Glory. And by every of its renewed Shines, will further diſplay its unſearchable Riches, its bright and immense Glories!

And lo, my dear Siſter, *Love* has the Care of you, when Darkneſs covers you. Amidſt darkeſt Diſpenſations, blackeſt Apprehenſions, greateſt Deſertions, foreſt Temptations, ſtrongeſt Corruptions, and in all your moſt weak, cold, and contracted Frames, *Love* is at *work* for you; tho' then, in a great Meaſure imperceptibly to your Sight. By *theſe*, *Love* will humble, and empty you, in order to fill and exalt you. By *theſe* *Love* will ſhew you more of your exceeding Blackneſs, your Ill-deſervings, and Hell-deſervings; in order to raviſh your Heart with its own infinite Brightneſs, as a Sin-pardoning, Grace-giving, All-conquering, and All-enriching Flow, of Immenſely Free and Sovereign, unchangeable and everlaſting Favour! Thus *Love prepares you*, by Darkneſs, for Light; by Night, for Day; by Winter, for Summer.

And leſt you ſhould utterly loſe *Sight* of *Love's Glory*, and your Spirit *fail* for want of its native Diſplays, and ſenſible Operations; your Night, your Winter-Seasons, ſhall not be *too long*. Swift-wing'd *Love*, will *haſte*, to *look* your Darkneſs, into Day, your Winter, into

Summer, by its radiant Beams, its quickening Influences; to fill you with the Joy of *Sense*, after it hath try'd your *Faith*.

Thus, my dear Sister, shall you be car'd for and comforted, humbled and rais'd, and every Way sav'd by *infinite Love*, thro' a Succession of Days and Nights; until Night and Darkness, are swallow'd up in eternal DAY. Until Winter is *past and gone*, and an everlasting Spring, an eternal Summer *comes on*. When you shall live for ever, under the bright, immediate, uninterrupted *Shine* of *infinite Love*, darting out all its immense Glories upon you, unto Bliss and Joy, *Endless* and *Unknown!* Then lo, *Your Sun shall no more go down; but the LORD shall be your everlasting LIGHT, and your GOD your GLORY!*

Mean Time, my dear Sister, *see* what a Refuge you have in GOD! what a Covert under the Shadow of JEHOVAH's Wings; whereunto you may continually resort, in every Time of Trial and Distress! *Infinite Love*, will never wax weary, of keeping and defending you, of succouring and saving you. *Love* will pity and pardon, strengthen and comfort you; subdue your Iniquities, increase your Graces, prevent your Fears, and grant your Desires; and in a full and everlasting Salvation, will do for you *exceeding abundantly, above all that you can ask or think!* Oh come, rest your weary Soul in *Love's Bosom*. Cast yourself, with all your Heart-Griefs, Miseries,
and

and Wants, into *Love's Arms*. They stand wide open to receive and embrace you, and are well prepar'd, to ease, comfort, and save you to the uttermost. Cast all the Care of your Salvation upon the *GOD of Love*, who careth for you. And only be careful in every Path of Duty, to *love HIM*, who *first loved you*. Love Him as you *can*, my Sister. I know you are griev'd at your little Love. But the *GOD of Love*, forgives you, calls for your Heart, and will not despise the least Breathing of your Soul towards Him; but delight in it thro' his dear Son, in whom He accepts, both your Person and Obedience. He sees with infinite Pleasure, your mystical Completeness in Christ *now*; and that personal Completeness thro' Him, which you shall have *ere long*; which Glory you shall grow up to, thro' the Influences of his own Grace. And as a *Father*, you have his *Heart*. Therefore walk before him in *Love*, as his *dear Child*, unspeakably *dear* to Him in the *Beloved of his Soul*. Oh *kiss* and *embrace* your Father, like a fond Child. Infinite Love *permits it*, allows you a holy Familiarity with *GOD in CHRIST*. Oh stand not at a *Distance*, since you are made *so nigh!* You may have Access with *Boldness* thro' the Blood of *JESUS*, unto *His* and *your Father*. And when you can't vent the *Love* of your Heart in clasping about Him, in praising and adoring Him; Oh fall down at his Feet and mourn,
that

that you can love Him *no more*, and pray Him to *enkindle you with His Fire*. One Way or other, or rather both Ways, let the *Love* of your Soul, your *Soul in Love*, be cast as a small Drop, into the unfathomable Ocean of the *Love* of God, into the God of Love! *Unto whom be Glory thro' Jesus Christ, World without End. Amen.*

Indeed, my dear Sister, The Lord's breaking in upon your Spirit, and enlarging your Heart to bless Him, when He took away your Child; notwithstanding the contracted Frame you was in, the Depth of your Dejection, and the Strength of your Affection towards a dying Comfort; was a wonderful Appearance of GOD for you. From whence you may learn: The Freeness of his Love; the Greatness of his Care; the Omnipotence of his Power; and the infinite All-sufficiency of your *own* GOD, to give you in HIMSELF, a full and complete Happiness, tho' all Creatures and Things should be taken from you, and your own Heart and Flesh fail you. GOD, who was then *the Strength of your Heart*, is and will be *your Portion for ever*; your present and eternal ALL! Wherefore cleave unto Him, and live upon Him as *such*.—Into the sweet strong Arms of *everlasting Love*, I commit you: To be carried by *Grace*, into *Glory*. Where shortly I hope to meet you, and join with you, and the innumerable Multitude of Saints and Angels
round

round the Throne, in singing *Hallelujahs* unto
 GOD and the LAMB for ever. — Pray
 and give Thanks for me, who am

Yours Affectionately in our Sweet

LORD JESUS,

L E T T E R XI.

To Mr. H——m.

My Dear and Honoured Brother in Christ,

WHAT shall I say to my dear Brother,
 whom JESUS loves, whom I love? I'll put you in Mind of your *Blessedness*, declar'd by our Lord's own Mouth, *Matt. v. 3. Blessed are the Poor in Spirit: for theirs is the Kingdom of Heaven.* Oh my Brother, little do you think, how great that *Grace is*, which has made you *poor in Spirit*. An Infinity of Grace, in the Forgiveness of all your Sins, was laid as the Foundation of that great Work of God upon your Soul, in shewing you your own Poverty. Upon which all the exceeding Riches of JEHOVAH's Grace were to be expended, (display'd, not exhausted) in raising up the rich and stately Structure, of your endless Glory. If *Grace*, and Immensity of Grace, had not been prepar'd for *you* in Christ, before the World began; you had never been prepar'd for *it*, in the present

present Time. — And *how* prepar'd? Not by your own Goodness, but by a Discovery of your own Wretchedness. Of your exceeding Sinfulness; of the overspreading Pollution of your whole Nature. Of your exceeding Weakness; of your utter Insufficiency to do any Good, to do any Good towards your own Salvation, to make yourself righteous before, or accepted with God; or to subdue Sin, and sanctify your Nature.—Are you so *poor*, that in yourself, you neither *have* any Thing, nor can *do* any Thing, that is truly good? Are you nothing in yourself, but an Heap of Miseries, Weaknesses, and Wants? Do you *see* this to be your Case, and *groan* under it? — Oh *happy, thrice happy Soul!* your *Blessedness*, is beyond the Expression of an Angel's Tongue! *Yours is the Kingdom of Heaven!* The Kingdom of Grace here, and of Glory hereafter! Free, rich, reigning Grace, will do *all* for you, that can do *nothing* for yourself. *Grace* will forgive your innumerable Transgressions; will follow you, even to your Life's End, with fresh Applications, and renewed Manifestations of free, abundant Pardon. *Grace*, will subdue all your Iniquities, will bruise all your spiritual Enemies, under its mighty Feet, and cause you to set your Feet upon the Necks of them. *Grace* will break all your Bands and Fetters from off you, will deliver you from every Snare, restore your Soul, renew your Graces, increase your Comforts,

orts, supply your Wants, heal your Backslidings, and love you freely : Yea, love you into Light, Life, Liberty, Joy and Glory, perfect and eternal ! — You have Happiness *enough*, my Brother, a boundless, endless Store, in that you are *under the Reign of Grace*. *Grace*, will never quit its Throne, nor cast off its Subjects, nor wax weary of displaying its Glories, and casting Abroad its Riches upon them, with an holy Profuseness, according to the Liberality of a GOD ! of the GOD of *all Grace* ! And this from an Infinity, an Eternity of *Love towards them* ! Come, my Brother, lie down and rest by *Faith*, in the Bosom of that *Grace*, which reigns thro' *Righteousness* unto eternal *Life*, by *Jesus Christ our Lord*. For Thousands, and ten Thousands of Sins, of Provocations, of Weaknesses in you ; shall but make Room for the more abundant Displays of *reigning Grace*, in the Variety, and Immensity of its infinite Glories ! — That you may daily live, as a Subject of the *Kingdom of Grace*, under its Soul-overcoming, its Heart-changing, and Life-transforming Shines ; until you are blest with the *Kingdom of Glory* which awaits you ; is the hearty Desire of, Dear Sir,

*Your most Affectionate, tho' unworthy
 Servant, in our fairest, dearest,
 sweetest LORD JESUS,*

LETTER XII.

To Mr. P——m.

My dear and honour'd Brother in Christ,

UNT O you at this Time, I thought not of writing. But not knowing but you might be in an unbelieving Frame, a distemper'd Child; and looking upon you as a beloved Child, unspeakably *dear to Christ*; you was *dear to me*. Mine Heart was turned within me, and write I *must*. And our Lord's Dealings with *Thomas*, encourag'd me hereto.

What then shall I say to you, my dear Brother? I tell you, JESUS *loves you*. Has lov'd you anciently, loves you infinitely, and will love you eternally. He lov'd, and liv'd, lov'd, and dy'd, lov'd, and rose, lov'd, and ascended, loves, and sits in Heaven for you. To save you to the uttermost, to bring you up to sit with Him in Glory.

'Twas *this Love*, that laid hold on you, when dead in Sins, posting on to Destruction; and gave such a mighty Turn to your Mind, that set your Face *Sion-ward*, to seek, and follow hard after JESUS, a naked CHRIST, altho' in Nakedness, or thro' a thousand Difficulties that might be cast in your Way, to that Land where JESUS is. — Oh my Brother, if *Christ* had not first left all, *his great All*, for *you*, you had never been made willing to leave *your little All* for *him*. The *World*, would have held you,

as it doth Thousands, to their eternal Ruin ; if *Christ*, that left his Glory for you, had not drew your Heart off, from all the empty Shews of this World's Glories. *Sin* and *Satan*, would have held you fast, and forever have refus'd to let you go ; if *He* who knew no Sin, had not been made Sin for *you*, if *He* who is the Prince of Life, by his own Death for you, had not destroy'd the Destroyer, and deliver'd *you* from the Power of Darkness, from the Soul-killing Reign of Sin and Satan. Oh the infinite Grace, the Almighty Power that *set you free!* You was drawn with the *Cords of the Man Christ*, with the *Bands of his Love*, when you first began to love and seek JESUS. *Many are call'd* ; are left to make Excuses, go their Way, and Christ hears no more of them. But *you was drawn*. Christ would not, could not, be without *you*. And you, under the All-attracting Influence of his Love and Loveliness, could not, would not, be without *Him*. CHRIST, CHRIST, none but CHRIST ! a thousand Worlds, are nothing to *me*, without JESUS ! Thus your Soul ran on crying, seeking *Him*, who was then seeking *you*. And oh ! When CHRIST and you met, in the first Manifestations of *his Love*, and Expressions of *yours*, how sweet was that Meeting ! You met, never to part more. Of *twain*, you became *one*, inseparably, and eternally *one*. CHRIST gave himself to *you*, in an everlasting Covenant ; you gave yourself to *Him*,

Him, to be His forever. CHRIST took *you*, for better, for worse, to nourish and cherish you, to love you invariably, thro' ten thousand Variations in your Frames, and Behaviour towards *Him*: Yea, to love you into perfect and unchangeable Glory, and unto the endless Ages of Eternity! You took CHRIST, with his *Cross*, as well as his Crown; yea, esteem'd *that*, a Crown unto you; resolving thro' his Grace to follow him, thro' evil Report, and good Report, thro' Joys, and Sorrows; yea, tho' it should be, thro' *much Tribulation*; until you reach'd Glory with Him. A Fig for the World, then! CHRIST was All to *you*! and you all for *Him*! The Marriage was made between Christ and you. Your *beloved* was *yours*, and *you His*. And that was *enough*: You needed no more, to make your Joy full.

And tho', my Brother, since then, you may have Cause to lament the Loss of *your first Love*; your Maker, your Husband, has not lost *his first*, his great, his infinite *Love to you*! He *knew that you would deal very treacherously*. And yet, in the Kindness, in the Faithfulness of a GOD, of JEHOVAH, He *betrothed you unto himself for ever*. He *rests* in his Love towards you. His whole Soul is at Rest, in his Love-Delights in *you*. And He will never seek another Object of his Complacency, instead of *you*, for all your Unkindness to *Him*. No, He
rests

rests undisturb'd, in his deep, still, immeasurable *Love* ! Saying, *Here will I dwell for ever*, (this Soul shall be the Object of my eternal Love) *for I have desired it*. — And lo, my Brother, He will be *silent*, because of his *Love*. He will not, in vindictive Wrath, make mention of your Sins, nor rebuke you for them ; but bury them all in the infinite Depths of his Grace, and the Merits of his Blood. The LORD your Husband, *bateth putting away*. He will not *cast you off*, for all that you have done. But by the fresh Displays of his infinite Love to you, will draw you into the fresh Exercise of Love to *Him*. Yea, increase the same, until you are made *perfect in Love*, a glorious Soul, all-enlarg'd, and meet for the Marriage-Glory with your Royal Bridegroom, in the heavenly World. Where, as one well saith, “ CHRIST shall
 “ enjoy his Bride, without any Reluctancy, or
 “ Unsuitableness in her ; and she enjoy her
 “ Bridegroom, without any Vail upon his Face.
 “ Love shall have its full Vent, on both Sides.
 “ The mutual Yerning of Bowels, shall be satisfi-
 “ d ; and the Voice of *Come*, from HIM
 “ above, and from her below, shall period it-
 “ self, in one eternal, inseperable *Meeting*.”
 Let me add, in Love-Enjoyment, in Glory-Communion of an endless Duration !

Mean Time, my Brother, CHRIST *remembers you*, (and oh, with what Delight !) *the Kindness of your Youth, the Love of your Espou-*
 E *sals,*

sals, when you went after HIM in the Wilderness, in a Land that was not sown. When, forsaking the Pleasures of Sense, you followed a naked Christ by Faith, in such thorny Ways, as no natural Man will walk in. And you that have borne the Cross, shall shortly wear the Crown. You have your Lord's Word for it, That you that have forsaken all, and followed Him; shall have an Hundred-fold in this World; and in the World to come, Life everlasting!

What say you now? Do you believe CHRIST's Love? If you doubt it; reach out the Hand of your Faith, and thrust it into his Side, pierc'd by your Sin of Unbelief. And put your Fingers into the Print of the Nails, the Wounds which your Sins did make in your crucified Lover, those indelible Characters of his Love! And be not Faithless, but believing. Let Faith and Love, clasp about your once dying, your now living SAVIOUR, and say with Thomas, My Lord, and my God! — *Wishing all Grace and Peace, may abound towards you, like a River; and requesting your Prayers and Thanksgivings for me; I remain,*

Dear Sir,

Yours, most Affectionately in JESUS,

LETTER XIII.

To Mrs. P——m.

My dear and honour'd Sister in the Lord,

I Thank you for your kind Letter. I love you in the Bowels of Christ. Glad should I be to serve your Faith, and help your Joy in the Lord. Great is the Grace shewn to *me*, and much I rejoyce over *you*, in that the Lord has been pleas'd to make any Thing of mine, of *Use* to your precious Soul. I sympathize with you in your Temptations, by which you have been hinder'd from Writing. Yet a little while, and our Communion will be free and full, uninterrupted and eternal. Shortly, we shall be with Christ; and no more troubled with Sin and Satan. — No more Discord, Disaffection, or Dis-esteem among Saints then. We shall be *made perfect in one*. In one Body, in one Love-Glory. We shall love and honour one another then, as Fellow-Members of Christ, our glorious Head. Yea, love and honour Christ, in each other. His Image being perfected in us, and his Glories cast upon us, we shall shine in each others Sight, to our mutual and eternal Endearment, like so many Suns in the Kingdom of our Father: And his infinite, all-surpassing Brightness, which casts our Lustre, be admir'd and ador'd, in and by all. — So perfect shall be the *Love-Unity* of all the Saints! So great the Glory of that *Oneness* among *themselves*,

which our Lord has pray'd for! Yea, we shall be *one* in the *Son*, and in the *Father*. There will be such a Love-Union and Communion, between GOD and us in CHRIST, such displaying, and enjoying of infinite Glories, such a Delight in the infinite JEHOVAH, to make *us* blessed, and in *us*, to bless and adore *Him* for ever; that will raise our Glory high, far above all our present Thought!

And to this Glory, my dear Sister, you are growing up, as a Child, and Heir of GOD, and a Joint-Heir with CHRIST; notwithstanding all your present Weakness, and exceeding Sinfulness. JESUS has the Care of your Growth. And *increase* you shall, *with all the Increases of GOD*, even by those very Things and Times, wherein you seem to *decrease*. *The LORD is your Shepherd: You shall not want: Feeding, healing, thriving.* He has laid down his Life for *These*; and his Power, Grace and Faithfulness, is engag'd to bestow them. The Care of our Growth, in a Way of Duty, is *ours*; in the Way of Privilege, GOD's. We have such a Shepherd, that loves and cares for us infinitely; and that one Way or other, will increase us continually. And to his all-wise, and all-gracious Conduct, we may, we ought, to commit ourselves joyfully.

The Heart, my dear Sister, yours and mine, our *old Heart*, is *deceitful above all Things, and desperately wicked*. We don't know a thousandth

andth Part of that Depth of Sin, of that Hell of Iniquity, which is in our corrupt Nature. None but the great JEHOVAH, hath search'd this vast Abyfs! And unto HIM, its amazing Depths, are all naked and bare. — And yet from a Depth of *Love* in *his Heart*, infinitely greater, he hath took up a sovereign Resolve, to be *gracious* unto us, vile Sinners, merely because he *will* be gracious. — And how wonderful is it, that to be gracious unto *us*, to pardon all our Heart, Lip, and Life-Wickedness, to pity us under it, and save us from it; God the Father, should lay it upon his *own Son*! Should make HIM *Sin for us, that we might be made the Righteousness of God in Him*!

Oh my Sister, God the Father, looks upon us in his *Son*, thro' his infinite Satisfaction, and glorious Perfections, as *All-fair*, and without a *Spot*; notwithstanding all the Spots and Deformities which are in *us*! *He hath remov'd our Iniquities as far from us, as the East is from the West*. Those distant Poles, may sooner meet, than our Sins be judicially charg'd upon us. *When the Iniquity of Israel is sought for, there shall be none, and the Sins of Judah, they shall not be found*: Because the Lord hath *pardon'd them*. As God looks upon us in his crucify'd *Son*, he hath not beheld Iniquity in Jacob; neither hath he seen *Perverseness* in Israel. Our Sins are cover'd with an infinite Satisfaction, and remov'd by an infinite Discharge. God, with the Eye

of his *Justice*, sees no Sin in *us*, as he beholds us in *Christ*; even while, with the Eye of his *Omniscience*, he sees us in *ourselves*, in all our amazing Vileness, as *chief Sinners*.—And having imputed our Sins unto *Christ*, and his Righteousness unto *us*, and freely pardon'd and justify'd us, thro' his active and passive Obedience; he will remove Sin out of our *Nature*. It shall be destroy'd in us personally, as it was destroy'd in *Christ* mystically. From the infinite Merit of *Christ's* Satisfaction, and the infinite Virtue of his Discharge; Sin shall be destroy'd by an infinite Power, from out of *us*, both Root and Branch. For,

As our Lord is made unto us *Righteousness*; so likewise, *Sanctification*. *Christ* has a pure Heart for *us*, to answer all the Impurity of *ours*, and make us such holy Creatures, representatively in *Himself*, as a Holy GOD can delight in. And as the inherent Purity of *Christ's Nature*, as the Man JESUS was personally, and immeasurably fill'd with the Holy Ghost, is made ours to represent us, so from his communicable Fullness of the Spirit of Grace, shall *our Natures* be made pure and clean. As we are perfectly holy in *Christ* representatively, we must be made so in our *own Persons* influentially. God the Father, hath predestinated us to be *conform'd unto the Image of his Son*. And the Lord the Holy Ghost, has begun, and will compleat this *good Work* in us, and bring us up shortly, in our

own Persons, to that Pattern-Glory, which we now have *in Christ*.

Mean Time, we must live by *Faith*; and reckon ourselves to be dead indeed unto Sin, and alive unto God, perfectly so, *in Christ Jesus our Lord*, mystically: That we may enter into the Rest of an assured Perswasion, that we shall be so personally. The *one* being the Foundation of the *other*, the Spring and Source of our desired Perfection.

Again, we may rest by *Faith*, in assured Hope of perfect personal Holiness thro' Christ, from that Omnipotence of *Power*, which has been already display'd, in the begun Work of Grace in our Souls, and which stands engag'd to perfect it. Alas! our *own Strength*, is much too weak, to mortify the least Sin, or to add to the least Grace in our poor Souls. But the *Almightiness of J E H O V A H*, the Omnipotence of an *infinite Arm*, is engag'd for us in both. — Let us then, my dear Sister, in the Way of our Duty, wait for Divine Influence. *In well-doing*, let us continually, *commit the Keeping of our Souls* into the Hands of our own G O D, *as unto a faithful Creator*. Who having created us anew in Christ Jesus; will maintain and perfect our new Life, until all Sin and Death, is swallowed up in *Victory*, and *we appear with Christ in Glory*.

And from that compleat Salvation, my dear Sister, which you now have *in Christ*, and shall

shortly have *thro' Him*; lay out yourself, your Time and all, to love and serve your SAVIOUR. Who so inexpressibly *lov'd*, doth and will *love you*! Who tho' he was *Lord of all*, emptied himself of all his Glory, took upon him the *Form of a Servant*, and served on Earth for you; to set you with *Him*, on his own *Throne* in Heaven! Oh, never was such a *Lover*, as our dear LORD JESUS! Never was such *Service*, as the *Lord of Glory*, perform'd for *us*! In Love *unknown*, he served for his *Bride*, spent his whole *Life*, yea, *dy'd* on the Cross, in *her Service*! Was made a *Curse*, to make *her blessed*! Endur'd *her Hell*, that *she might have his Heaven*! Took upon his Holy SELF, all *her Uncleanness*; that with his *own Blood*, he might wash her from all her Impurity, array her with his own Beauties, and marry a *vile Beggar* to himself, to inherit with HIM, the *Throne of immortal Glory*! — And shall we not *love him*? Shall we not say, in all holy Obedience, *Worthy is the LAMB that was slain, to receive Blessing, and Honour, and Glory, and Dominion; for ever and ever. Amen!* — *Great Grace be with you!* — With dear Love, I am,

Yours in CHRIST for ever,

LETTER

LETTER XIV.

To Mr. G——t.

*My very dear and honour'd Brother, in our
sweet JESUS,*

YOUR most acceptable Favours, I receiv'd. The Lord reward your Labour of Love an *hundred-fold*! I am most unworthy of the least Regard from any of the *King's Sons*. Free Grace, has put me among *the Children*. But surely I may, I must say, I am the *least and last*, the *vilest* and most *unworthy* of them all. If the *Grace* of the King our *Father*, was not infinite and unchangeable, immensely free and sovereign, he would not suffer vile *me*, to abide in his House, nor to be look'd at with an Eye of Favour, by any of the Princes of his Family. But oh, by *Grace unknown*! He washes away my Impurity, hides my Deformity, arrays me with his own Beauty, casts upon me some sparkling Rays of his own Brightness, and lets many of his *better Children* love me! And, oh surpassing Wonder! HIMSELF loves me; notwithstanding all that Unloveliness, and vile Ingratitude which his Holy Eye sees in me! Me, my Father *loves*, my elder Brother *loves*, my glorious Comforter *loves*; *me*, not my *Vileness*; but yet it's me, with a *nevertheless*, with a *notwithstanding* all my exceeding Sinfulness! Oh *Grace*, infinitely rich, free and superabounding! Oh *Love*, infinitely higher than the Heights of my Provocations!

Broader

Broader than the Breadth of my overspreading
 Pollutions! Deeper than the Depths of my Vileness
 and Ingratitude! Longer than Time! Long
 as Eternity, past and to come! Oh Sin-pardon-
 ing, Sin-subduing, Grace-giving, Glory-bestow-
 ing *Love!* Oh *Love*, that will love me into its
 own Image! Into as great a Purity and Holiness,
 as if *Sin* had never entred! Yea, into a higher
 Life and Glory, than perfect *Adam* was possess'd
 off! ' Oh free, infinite, eternal and unchange-
 ' able *Love*, in *thee* my little, vile, weak Soul
 ' *rests!* Work all thy Wonders for and upon
 ' me, until thou hast made me *perfect in Love*,
 ' a *glorious Piece* of thy *great Workmanship!*
 ' And then all my By-past *Blackness*, shall for
 ' ever commend, and set off thine infinite
 ' *Brightness*, serve to enhance thy *Glories*, and
 ' to exalt thy *Praises*, unto *Ages without End!*
 ' Then as a *Drop*, receiving all my Bliss from
 ' *thee*, into *thee* I'll flow, with all the Praise, the
 ' unfathomable Ocean of my endless Glory.

Most kindly I thank you, my dear Brother,
 for the Account you gave me in your Letter, of
 the Lord's *gracious Dealings with you*. I read
 it with Tears of Joy. I adore the Grace that
 has sav'd your dear Soul, that has pluck'd you,
 as a *Brand out of the Burning*, and snatch'd you
 as a *Prey*, out of the *Jaws* of the Devourer.
 Oh *Grace, Grace!* Take the Praise from us,
 and all the Saints and Angels, *World without*
End. Amen. Oh my Brother, you are *Love's*
Prey.

Prey. Infinite Love hath rescu'd you, from those infinite Depths of Woe, you was just upon the Brink of. And which *Way* did Love do it? It did it by Covenant-Engagements from *Everlasting*, and by Covenant-Performances in the *Fulness of Time*. It did it by *Price*, in order to do it by *Power*.

Think, Oh think, what *Love* it was in the *Father*, to lay all your Iniquity upon his *own Son*! To resolve from *Everlasting*, Not to impute your Trespasses unto *you*, but unto *HIM*!—What *Love* was it in the *Son*, to take *your Load*, (that would have sunk *you* into eternal Perdition) upon *his Back*! Your vast Debt upon Himself, and engage as your *Surety*, to pay it to the very last Mite!—And what *Love* was it in the *Holy Spirit*, to become the *Uction*, the *Anointing*, to qualify the Man *JESUS*, with all Gifts and Graces, for his Work of *Saving you*! And thus to *resolve*, To fit Him for it, and carry Him thro' it, for *you*, before the World began! Yea, and in Consequence hereof, to engage to become your Sanctifier, Indweller and Comforter: Notwithstanding He foresaw all your Vileness and Ingratitude, even after his begun Work upon you, and gracious Abode in you!—Oh don't you shrink to *Nothing* as it were, under a Sense of your own Littleness and Vileness, before the Majesty of *infinite Love*: While you see yourself thus taken up into the Thoughts of the *Three-one God*, before the Mountains had a Birth,

Birth, or the World's Foundation was laid! Oh what was *you*, what was *I*, little, vile, despicable *Worms*, that *we* should be thought on in great Grace, by the Great JEHOVAH, before 'Time began! Aye, God-provoking, Hell-deserving *Wretches*, that *we* should be *so* loved! *We* that were Enemies, Rebels, Traitors. Surely we may say, with amazing delightful Wonder, *Herein is Love, not that we loved GOD, but that He loved us!*

'Think again, What *Love* it was in the *Father*, actually to give his Son for *you*, in the *Fulness of Time!* To charge all your Sins upon *Him*, and wound the Darling of his Soul for *you!* Oh, when it came to the Trial, God the Father so loved *you*, that He withheld not his *only Son*, but deliver'd Him up to Death for *you!* *It pleased the Lord to bruise Him, to put Him to Grief, to lay the Chastisement of your Sin, that procur'd your Peace, upon Him: That with his Stripes you might be healed!* — What *Love* was it in the *Son*, actually to take upon his Innocent, Holy SELF, all your Guilt and Uncleanness, to stand charg'd with all your Crimes, to drink the Cup of Wrath, that amazing Cup of Indignation, and give up his Life a *Sacrifice*, in *your Soul's stead!* That when it came to the Trial, that *He* must die, or *you* perish, when He began to *feel* that dreadful Shower of Divine Vengeance to be poured down upon Him, which made his Soul *exceeding Sorrowful, even unto Death*; that *then* He should not turn back,
nor

nor repent what He had engag'd to do, but with infinite Resolution, *endure the Cross, and despise the Shame* for you! When no less a Price than his *own Life*, who was an infinite Person, could be *your Redemption!* — And what *Love* was it in the *eternal Spirit*, to *strengthen* the Man JESUS, to offer up Himself a Sacrifice for you! To set the *Joy* of his Father's Glory in your Salvation, *before Him*, for which He endur'd the Cross, and obtain'd for you eternal Redemption! Oh what *Love* was it in the *Three-one GOD*, thus to redeem you by *Price*, in order to redeem you by *Power!*

And when that Day of Power came on, wherein you was to be rescu'd as a *Prey*, out of the *Teeth* of the devouring Lion; Oh what a miserable Case did Love find you in! What a willing Slave to Sin and Satan? What a Heart-Enemy to God? What a loathsom Creature was you *then*, in the Eyes of infinite Purity? And yet, with what an out-stretched Arm, did infinite Love *save you!* How were the Flood-gates of infinite Mercy *pull'd up*, the Sluices of infinite Grace *open'd*, thro' the Wounds of your dear Redeemer: And like an All-overflowing *Flood*, or rather a boundless *Ocean*, swallow'd up all your Mountainous *Sins* in its unfathomable *Depths!* And sav'd your *Soul* unto Joy and Bliss, in the Right and Title, First-Fruits and Earnest, of immeasurable *Heights!* Surely, my dear Brother, you may well say of your Redemption, both by Price
and

and Power, “ *I am Love’s Prey. Infinite Love hath bought, hath rescu’d me, from endless Misery and Death, unto eternal Life and Glory!*”

And tho’ your Redemption by *Power*, is at present but partial and initial; it shall shortly be compleat and total. Because that same infinite Love which began it, is engag’d to finish it. *Being confident* (says the Apostle) *of this very Thing, that He which hath begun a good Work in you, will perform it until the Day of Jesus Christ*, Phil. i. 2. From this Word, *perform it*, we may learn, That when Christ by his Spirit *apprehends us* in Grace, it is to *perfect us* in Glory. To make us as perfect as we shall be at the Day of Christ. When our Souls shall be perfectly conformed to his Image, to the Glories of his Soul, and our Bodies fashion’d like unto his glorious Body. *Grace*, and *Glory*, are but two different *Parts* of the same *good Work*, as comprehensively taken. *Grace*, is *Glory begun*; And *Glory*, is *Grace made perfect*. And therefore He that hath wrought the Work of Grace in us, is said to have *begun* the good Work; and in maintaining and raising it into Glory, to *perform it*. And that same Almighty He, who began our new Life, will perform the begun Work of his Hands, and perfect the Design of his Heart concerning us; from that same Infinity of Love, Power and Faithfulness, in which it was begun. And for this we are call’d to live by *Faith*.

Hence

Hence then, my dear Brother, in the Way of your *Duty*, in all appointed Means for the Mortification of Sin, and Growth of Grace, wait you continually for *Divine Influence*. And especially live by Faith on Christ, for every *Day's Supply* of all Grace. Commit your weak Soul daily, into the Hands of your Almighty SAVIOUR, to be kept from all Evil, and strengthened unto every good Work, to the Exercise of all Grace, and the Denial of all Ungodliness. And thus by Faith, lie down and *rest*, in the Bosom of infinite Love, Power and Faithfulness; and take an holy *Ease*, from all anxious Cares and perplexing Fears, about your Growth in *Sanctification*. For the God of *Peace will sanctify you wholly, in Spirit, Soul and Body. Faithful is HE that hath called you; who also will do it.*

I should now, my dear Brother, attempt an Answer to your last kind Letter. But have left myself but little Room, and by the few last Hints above, have glanc'd at some Parts of it. I rejoice that the Manifestation of God's *free Love*, sets your Heart against *Sin*, and engageth you to *strive against it*. In which good Work, I pray you to continue unto the End. Our Lord will have us strive against Sin in a *Way of Duty*: And when we see our own *Weakness*, will therein make *his Strength perfect*, and crown our Endeavours in a *Way of Mercy*.—*Natural Violence*, is not God's *Way* of mortifying Sin. This is to be done, only thro' the

Spirit

Spirit of Christ, and Faith in the Redeemer's Blood. Yea, let me say, It is the Redeemer's *Arm alone*, that can and will do this Work for us *Efficiently*; tho' under his Influence, He calls us to attempt it *Instrumentally*. And, *He that believeth, shall not make haste*: To leave the Path of Duty appointed for him to walk in, nor to step out into By-paths of his own Invention; but shall quietly wait for God's Salvation. It glorifies our Lord, He accounts it a *Bowing*, a *Submitting* to Him, an *Exalting* of Him as the great SAVIOUR; to say in Faith, under the deepest Feeling of our own Weakness, unto assured Confidence and Soul-Rest, *In the LORD have I Strength*: And to glory in Him thereupon. — And tho' my dear Brother, you are sometimes *foiled*; Thro' Christ's Conquest for, and in you, you shall be *more than a Conqueror*. Tho' a Troop should overcome you, you shall overcome at the last. In *Patience* then possess your Soul; Give not out the Fight, but *endure Hardness as a good Soldier of Jesus Christ*.

And to encourage you hereto, consider, God, your own God, is always the *God of Peace*, unto you in CHRIST. He *forgives your Iniquities, and will remember your Sins no more*. His Heart is in an infinite Flame of Love towards you, when yours is the coldest towards Him. Yea, let me say, He looks upon you under all your Diseases, with an infinite *Pity*; and from his infinite Grace, will *beal all your Backslidings*,

Backslidings, and love you freely. Wherefore return unto Him continually, confess your Iniquity, believe his Grace, and set about your Work, of *perfecting Holiness*, chearfully. God the Father is well pleased with you *in Christ*: He views you *compleat* in his spotless Son, even now, lacking *nothing*. And with infinite Delight, *rests in his Love, rejoicing over you with Singing*. In Christ then, by *Faith*, view yourself a *spotless Beauty*, an Object of God's *Complacency*. There's no Deadness, Forgetfulness of God, or Indifferency towards Him, appears in you, as you stand *in Christ*. You are every Way such a One, as you stand in CHRIST, even in respect of *Sanctification*, as GOD can *delight in*. You are *dead to Sin, and alive unto GOD*, perfectly so, in CHRIST. And the more you view this by Faith, the greater Freedom of Access will you have to God, thro' his holy Son, the more Strength against Sin, and Encouragement to personal Holiness. — You ask me, my dear Brother,

“ How a Soul, after sweet Manifestations of
 “ God's Love, can account for its, not only
 “ losing the *Sense* of them, but also its falling
 “ into a *light and forgetful Frame of Mind*,
 “ concerning God's manifesting Himself unto
 “ it?” I answer:

First. Our sweet *Sensation of divine Love*, that which is more immediate and efficacious, depends upon the immediate *Shine of it* on the

Soul; and is lost by *intervening Clouds*, when glorious Love, is veiled from our Sight, and its bright, warming Beams, which had wont to be cast upon us, are *intercepted*. Just as our pleasant *Feeling* of the Heat of the *Sun*, depends upon its immediate *Shine*; and is lost when its warming Rays are *withdrawn*.

Secondly. Our falling into a light and forgetful Frame, concerning God's manifesting Himself unto us; proceeds from our Mind's being *diverted* unto other Objects, which engross our Attention, or snatch away our Thoughts from those divine Manifestations, on which they were once intensely fix'd.

Our losing our sweet Sensation of divine Love, thro' the Withdraw of its Shine; may be accounted for, either,

1. From the *sovereign Pleasure of Jehovah*: Who in infinite Wisdom, for his own Glory and our Good, oft sees it meet to hide his Face from his dearest Favourites. And, *If He hideth Himself, who can behold Him?* Or,

2. From our *provoking the Lord*, to withdraw from us: *Our Sins having hid his Face, and seperated between us and our God*. And,

Our falling into a light, and forgetful Frame, concerning the Lord's manifesting of Himself unto us, thro' our Mind's being diverted to other Objects, which engross our Attention; may be accounted for,

1. From our *exceeding Sinfulness*, our natural

ral Bent to backslide from God, to forsake the LORD our Husband, and go after other Lovers. And,

2. From the many *Temptations and Snares* which are laid for our taking, by the Enemy of Souls, thro' the various Occurrences of this present Life: By which we, sinfully *yielding*, are drawn off from *God*, and lose the quick Remembrance of *Him*, e'er we are aware; yea, are lost as in a Wood, among Creature-Vanities and Vexations.

And sad, my dear Brother, lamentable it is, when this is our Case. And yet too too often, is this the Case with God's own People. *Can a Maid forget her Ornaments, (saith the Lord) or a Bride her Attire? Yet my People have forgotten ME Days without Number, Jer. ii. 23.* Oh horrid Ingratitude! What, *God's People*, whom He chose to be his peculiar Treasure, whom He redeem'd with an out-stretched Arm: *forget HIM*, their Ornament, their Glory, and his manifesting Himself to them as such in infinite Love! And that, *Days without Number!* Oh foolish People and unwise, thus evilly to requite the LORD for his great Goodness, his distinguishing, boundless Grace! — And will He yet say of them, *They are my People?* Oh Heart-melting, Soul-humbling, All-attracting Love! Oh inseparable Love! What, will not the Lord cast off his People, for all that they have done? Oh, no, He will not, for his great Name's Sake:

Because it pleased the LORD to *make them his People*. And will He still *love* such an adulterous Bride? Oh, *yes*, He will: Because his Love is infinitely great, free and unchangeable! *The Love of the LORD!* — And by his All-overcoming Love, will He bring her again into conjugal Love and Duty to Himself. And tho' He should *chastise*, it shall be in *Mercy*: It shall *spring* from Love, and *end* in Love. *She went after her Lovers, and forgot ME, saith the LORD. Therefore behold I will allure her, and bring her into the Wilderness, and speak comfortably to her. And I will give her her Vineyards from thence, and the Valley of Achor for a Door of Hope, and she shall sing there, as in the Days of her Youth, and as in the Day when she came up out of the Land of Egypt. And it shall come to pass at that Day, saith the LORD, that thou shalt call me Ishi: — (my Husband) And I will betroth thee unto Me for ever, Hos. ii. 13, &c.* Oh infinite, eternal Love! How *mighty* is its Efficacy on the *Soul*, when shed abroad in the Heart by the *Holy Ghost*! This is *our God*! my Brother. This is *his Love*! Which will save you, will save Me, and all his *Chosen*, from the deepest Misery, to the highest Glory! —

In the Heart and Arms of your *own God*, the God of *Love*, I leave you. Wishing abundant Life and Liberty, from the Lord your Life, who was *bound*, to set you *free*: And a joyful

joyful taking up of *his sweet Cross*, who endur'd a *bitter Cross for you*, until you are *crown'd in Glory with Him*: I remain, Dear Sir, with great Affection,

Yours in CHRIST for ever,

L E T T E R X V .

To Mrs. R——r.

My dear and honour'd Sister in the Lord,

I Thank you for your Letter. I am glad you got the Victory over Self and Satan, to write to one of your Fellow-Members in the Body of Christ. Your thinking of *me* above what is meet, hindred that free Communion which ought to be between Members of the same Body. *We are nothing*; CHRIST is *All*, and *in all*. He is our Head, we are his Members; He is our Father, and we are his Children. Let us love, and converse familiarly with each other, as such.

I rejoice in the Wonders of God's Love towards you, and praise Him on your Account. Oh my Sister, you and I, tho' far distant in Place, and born in divers Nations, are of that Number, who were gathered into *one in Christ*, by God's *electing Love*. That were chosen in Him and given to Him, as his Body, as his Bride and Spouse, before the Foundation of the World. We are

of that *Church*, that Universal Church of God's Chosen, which Christ *loved*, and gave Himself for : *That He might sanctify and cleanse it, by the Washing of Water, by the Word, That He might present it to Himself a glorious Church, not having Spot or Wrinkle, or any such Thing; but that it should be Holy, and without Blemish.*

Hence it was, my dear Sister, from our being gather'd into Christ by Election, from our being gather'd into one in Him, by Redemption; that we are gather'd into Christ by efficacious Grace, in special Vocation. That *we*, who were once *afar off*, are made *nigh by the Blood of Christ*, and are *no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God*. Oh how high are our Privileges! How great were the Miseries we are saved *from*! How great are the Glories we are saved *to*! That we have at present in Grant, First-fruits and Earnest; and shall have ere-long, in full Possession! Oh the Glory of that *City*, which our God hath *prepared for us*! *There shall in no wise enter into it any Thing that defileth, nor that worketh Abomination*. Its Inhabitants shall be all Holy. *The City hath no need of the Sun, nor of the Moon to shine in it: for the Glory of GOD shall lighten it, and the LAMB shall be the Light thereof*. What do you think of it, my Sister? Little do you think, what great Glories, your own God
has

prepar'd for you. They are *so great*, that his own *Greatness*, and *Goodness* as GOD, and as your GOD, is for ever to shine forth therein! The Grace by which you are saved, is *great Grace*. And *great* is the *Glory*, which this Grace will bestow. *It doth not yet appear what you shall be. But when CHRIST who is your Life shall appear, you also shall appear with Him in Glory.* So great, that *Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man* to conceive a *Thousandth Part* of its *Brightness!* GOD set his Heart upon you of Old, and for his *great Love* wherewith He loved you, even when *dead in Sins*, in his *rich Mercy*, forgave you all *Trespases*; and *quickened you together with CHRIST*, both *mystically* and *influentially*: *That in the Ages to come, to the endless Ages of Eternity, He might shew the exceeding Riches of his Grace, in Kindness towards you thro' Christ Jesus.* Think, oh you *Heir of GOD*, you *Joint-Heir with CHRIST*, of your *great, your glorious Inheritance!* — You rejoice in the *Earnest* of it. Well you may: It is *GOD's Earnest*, a Part given you of the *Whole*. Remember likewise, that the *whole* of your *Inheritance*, is given you in the *Right* of it, by an *absolute irreversibile Grant*. You have *eternal Life* in its *Greatness*, *Fulness* and *Glory*, in the *Right* of it, as a *Believer* in the *Son of GOD*. And you have the *begun Possession* of it, by the *Holy Spirit* as an

Earnest. Free-Grace, has made you a *Child*, an *Heir of GOD thro' CHRIST*. You are brought into a Family, where *Grace reigns to eternal Life*. No more to *go out*, to *lose* your Sonship, and become a *Servant*, a *Stranger*, a *Foreigner*; but to *abide in the House forever*, among the free Children by Grace, and Heirs of immortal Glory.

Good, my dear Sister, has it been for you, that you have been *afflicted*. Your Afflictions were to bring you to the *House of Mercy*, where *special Mercy* was to be shewn to your *precious Soul*. Oh it was free Mercy, rich, everlasting Mercy, that convinc'd you of your own Misery by Sin, and Desert of eternal Vengeance. That shew'd you the Ransom of God's finding, and deliver'd your Soul from going down to the Pit. Glorious was the *Exchange* indeed, when you *lost your Husband*, a Creature, a dying Worm of the Earth; that the LORD of Hosts, your Maker, your Redeemer should *become your Husband*. That when you *lost your Son*; the Son of GOD should be *given you*. That when you *lost your earthly Inheritance*; the heavenly Inheritance should be *bestow'd*. Never, never will you be able to tell out the *Glories* of this Exchange! You must for ever delightfully enjoy, but can never fully express them. It's a Task too great for an *Angel's Tongue*, to count up those vast Treasures of Grace and Glory, which you have in GOD! His own *Immensity*, is known to
none

none but HIMSELF. And all the immense Glories of JEHOVAH, in the Gift of himself unto you in Christ, as your GOD and Portion, are made over to *you*, for your Bliss and Enjoyment; to make you happy, to the utmost of your Creature-Capacity! Infinite Love, made *All* in GOD, *yours*; laid up all the Treasures of Grace and Glory, for you in CHRIST, according to the Infinity of JEHOVAH's Wisdom! And from thence they shall be handed down unto you continually, thro' Time, and to Eternity. Infinite Love, my dear Sister, the Streams of rich, free Grace, thro' a crucify'd JESUS, will follow you all along thro' the Wilderness, until you reach *Canaan's Land*; when you shall be swallow'd up in Love's Ocean, and live amidst the *Pleasures*, the full Joys, which are at GOD's *Right Hand for evermore*.

I rejoyce, my dear Sister, that you have had precious Experience of the streaming Love of GOD towards you; that it has follow'd you, even into those Depths of Distress, which you had brought upon yourself by Sin. That the LORD your Lover, who will *never, never leave, nor forsake you, forgave your Iniquity, heal'd your Backslidings, and lov'd you freely*. And that from hence, your Heart was directed into the *Love of GOD*, in its Sovereignty, Independency, Unchangeableness and Eternity. The *Faith hereof*, is a mighty Bulwark against *Fears*, a glorious Cordial against *Faintings*, a sweet Allurement,

lurement, and strengthening Encouragement to follow the L A M B, *even whithersoever he goeth.* — And if the Lord calls you, my dear Sister, to follow hard after him in the Dark, and enables you then to *trust in him*, and to *stay yourself upon your own GOD*; much will this be for the Glory of his great Name, for your present Advantage, and for the Enhancement of your future Crown. Here we must live by *Faith*: Hereafter, we shall live by *Sight*! — I commit you as a tender Lamb of CHRIST's Fold, to the Love and Care of your great Shepherd; who loves you infinitely, and will save you fully and eternally. May *his Grace be with your Spirit*! And you *increase with all the Increases of GOD*! — So prays, my dear Sister,

Your most Affectionate Friend,

who would gladly be your Servant,

for JESUS' Sake,

LETTER

LETTER XVI.

Feb. 28, 1743.

To the dear Family at *Bethesda*; assembled by the Father of Mercies, to be his Care, his Delight, his Habitation,

Grace and Peace be multiplied.

Honour'd Brethren,

I Thank you for your kind Acceptance of the feeble Lines I sent you, and for your kind Answer by that dear Servant of Christ, and your Minister, Mr. B——r. I rejoyce and glory with you, for the great Goodness of God, towards you, the Beloved of his Soul, in the late glorious *Visitations* with which you have been favour'd.

You have seen, my dear Brethren, the Wonders of God's Love and Power, in your Deliverance from *cruel Enemies*, that fought your Lives.* — Oh, why did he not give you up into the Hands of them that hated you? Who said in their Hearts as proud *Pharoah*, *I will pursue, I will overtake, I will divide the Spoil: My Lust*

* The *Spaniards* who invaded *Georgia*, in the Year 1742, and design'd to cut off the Family at *Bethesda*, Root and Branch. But God defeated the proud Enemy, who came in with 5000, by a *few* of the *English* Forces, who were in all, but 900. Of the *Spaniards*, there were 200 slain and taken; and but *five* of the *English*. The Particulars of the Invasion and Deliverance, were so wonderful, that it is said, "The like is hardly to be parallel'd in late History."

shall be satisfy'd upon them, I will draw my Sword, my Hand shall destroy them. Oh ye Children of the living God, why did not your heavenly Father give you up? Was it because you were such obedient Children, that had not provok'd the Eyes of his Glory? Were there not Thousands of Provocations in the holiest of you all? I know you will say, "Not for our Goodness, did our GOD deliver us." No, my Brethren, he wrought for his Name's Sake. In the Infinity of his Love, he said concerning you, *How shall I give thee up, Ephraim? how shall I deliver thee, (into the Enemy's Hands) Israel? How shall I make thee as Admah? Shall I set thee as Zeboim? (As the People of my Wrath) Mine Heart is turned within me, my Repentings are kindled together. I will not execute the Fierceness of mine Anger, I will not return to destroy Ephraim; for I am GOD, and not Man, the Holy One in the midst of thee, and I will not enter into the City.* No, my Brethren, the LORD your own God, did not enter in amongst you, as a Destroyer, with his sore Judgments; but according to his Promise, became a *Wall of Fire round about you, to defend you, and destroy your Enemies: And HE has since appear'd, as the Glory in the midst of you.* Oh my Brethren, *the Right Hand of the LORD, is become glorious in Power; the Right Hand of the LORD, hath dashed in Pieces the Enemy.* And you to your *Bethesda*, the Father of Mercies brought in Safety,

Safety, after your Flight for Fear of the Enemy. Where, secure and joyful, under the Shadow of his Wings, you have abode ever since.

And lo, my Brethren, not only did the Lord do you *Good*, but he *rejoyced* over you herein, with his whole Heart, and with his whole Soul. And as a Testimony hereof, he call'd *you* to rejoyce with *him*. The great Master of the Family, return'd *with you*, return'd *to you with Mercies*. He made a *Feast* for his dear Servants, his Children, his Bride and Spouse, that he and you might mutually *rejoyce together*.

And may I not say, That this was an *Emblem*, a faint Resemblance, of that glorious *Feast*, which the LORD of Hosts will make for his People, after all their Dangers, Difficulties, and Travels in the Wilderness are over; and he brings them home to his House, his Palace Royal in *Heaven*? Oh the ineffable Glories of *that Feast*! The Joys, the Triumphs of *that Day*, when all the *Enemies* of God's People, are wholly and for ever overcome! When the *Children* of his eternal Love, thro' a thousand Deaths and Dangers, are brought safe into their *Father's Arms*! When the *Bride*, the *Lamb's Wife*, the Purchase of his precious Blood, the Conquest of his Love-Power, array'd with her Bridegroom's *Glories*, and made the *Perfection of Beauty*, shall be brought by *him*, into his immediate Embraces, and presented to *himself*, and before the Presence of his *Father's Glory*! Oh, it will be
with

with *exceeding Joy!* Exceeding far, all our present Conception, or Expression. The whole Court will ring for Joy. GOD, the Father, Son and Spirit, will rejoyce over *us*, and in our Salvation, with *singing*. And *we* the saved Ones, shall rejoyce in saving Love, and in the GOD of our Salvation, each one for ourselves distinctly, and jointly with, and for each other, shout forth *Hallelujahs*. While Myriads of wondring *Angels* on every Side, assist the Joy, and join the Praise with their loud *Amens*. Oh my Brethren, what a joyful, what a glorious Feast will the *Marriage-supper* of the LAMB be! How will the bright Sun of *eternal Love*, cast upon us its direct and immediate Rays! How will the *Glory of GOD and of the LAMB*, shine round about us, into us, and thro' us on every Side! What rich Dainties, what Delicates of Love's preparing, what mingled Wine, what Royal Wine in Abundance, reserv'd for *that Day*, shall then be brought out, and set before us: When our Lord makes us *sit down to Meat, to eat and drink with him at his Table in his Kingdom!* And, oh, astonishing Love! HIMSELF the King of Glory, will *serve us!* Will carve all our Portions with his *own Hand*, and put the Cup of Consolation into *ours*; that sweet, that exhilarating Cup of Joy and Life, procur'd and prepar'd for *us*, by *his* once drinking the bitter Cup in our Stead, the Cup of Sorrow and Death! Then we shall sit
down

down to Meat, never to rise up from Table more! Oh my Friends, little do you think, how *welcome* the King of Glory will make you, when he sets you as so many Princes around his Royal Board! Oh then, he will open all his *Heart* to you, and tell you such Stories of *Love*, as you never before heard! Then, he'll shew you all the *Way he led you thro' the Wilderness*, in all it's various Windings and Turnings, that it was all *right*. Then, in infinite Grace, he will recount all your *Services*, and say so *much* of all that you have thought, said or done for H I M, that you cannot *think*. The Greatness of his Love herein, was much of it to be let out upon your Spirits here, is *such*, that it would dissolve your earthly Tabernacles, and make the Frame of Nature fly in Pieces. But when the King of Glory, sets you at his *Love-Board*, you shall be *strong* to bear *Love's Weight*, its fresh and constant *Flows*, without staggering, or reeling at its *infinite Greatness*! Never was such *Table-Conference*, as shall be between CHRIST and you, *then*. Oh my Brethren, you shall *all lean on JESUS' Breast at Supper-Time*, at this his *Love Feast*, of endless Duration! You shall see your Lord as HE is, without a Vail upon his Face, be made perfectly like him, and folded up in his sweet Embraces, to the *Days of Eternity*! GOD shall wipe all Tears from your Eyes: And there shall be no more Death, (in Soul, nor Body; no more Distance from GOD,

no

no more Inactivity, or Dulness in his Service) *neither Sorrow, nor Crying, neither shall there be any more Pain : For these, as former Things, shall be wholly pass'd away.*

What then shall I say to you, oh you *Children*, you *Heirs of GOD*, that will shortly be the *Peers of Heaven*? Will you not *love the LORD the LAMB*; who *hath loved you, and washed you from your Sins in his own Blood, and made you Kings and Priests unto GOD and his Father*? Will you not *all*, jointly, and particularly, in all the Service he calls you to, pour out your Souls in *Love*, into the Bosom of your *Beloved*? For the Honour of *HIM*, who endur'd the *Cross*, to *crown you*? Come my Brethren and Sisters, the *LORD the LAMB*, forgives all the Imperfection of your *Obedience*, buries your *Sins* in the Depths of the Sea, records all your *Services*, and will bring them forth before Men and Angels, *unto Praise, Honour, and Glory at his appearing*. Wherefore *gird up the Loyns of your Minds, be sober and hope to the End, for the Grace that is to be brought unto you at the Revelation of Jesus Christ*. In every Thing give Thanks; *Rejoyce evermore; Pray without ceasing. Be strong, and work*; for the *LORD* is, and will be *with you*. — Excuse this long Digression. May the Lord make it of some Use!

Again, my dear Brethren, being return'd to *Bethesda*, your *GOD*, not only rejoyc'd your
Hearts

Hearts with his Love, who before were gather'd unto *Christ*; but also gather'd *other Souls*, unto HIM, the Sent SAVIOUR; to your, and their Glory and Joy. — May the Lord still bless, and increase you, even into a *Multitude*; like as He did his People in *Egypt*!

And now my honour'd Brethren, since the LORD has appear'd so signally for and amongst you; I beseech you to *walk worthy of HIM*, as your *own GOD*. To trust in Him, if He should seem to slay you. To submit to his holy Will, if he should cover you with Clouds and Darknes, as a Family, or as particular Persons. To adore and bless Him, in and for all his Dealings with you. And to wait and pray for his promis'd Grace, when He will *again bring you forth to the Light, and you shall behold his Righteousness*. His Faithfulness to his Covenant-Engagements, to be, to appear to be, *your GOD*; and in owning you for *his People*, and dwelling with you as such, by the visible Tokens of his Presence. — You remember, my dear Friends, that before your late *bright Days*, it was a Time of *Darkness* with you. That then you waited for your GOD; and He did not disappoint your Expectations, but appeared amongst you in his Glory, to your great Joy, and sweet Surprize. And now He has given you such a Lump of *Sense*, to help your *Faith*; will you not believe in the *Dark*, if the Lord should

call you to it? Let me say, The LORD *expects* you should trust Him *now*. Oh my Brethren, your GOD is not *gone*, when you lose the *Sight* and *Feeling* of his Presence. He dwells in the midst of you, as the LORD *your God*, as *mighty to save*, resting in his unchangeable Love towards you, and waiting for the fit Season to deliver you; even when He clothes Himself with such *thick Darkness*, that you cannot *see Him*, nor your Prayers pass *thro' it*, to your Perception. And if you *love the Lord*, if you would *honour Him* at such Seasons; Oh, *believe*. Believe Him to be your *own GOD*, that will work all Things together for his Glory, and your Good. Lie at *Anchor* in the Bosom of infinite Love and Faithfulness, when *roughest Tempests* beat upon you. *Cry unto the LORD in your Trouble*, and He will bring you out of your *Distresses*. He will make the Storm a *Calm*; and bring you to your *desired Haven*. And then you shall praise Him for *his great Goodness*, and for *his wonderful Works* towards you.

And are there any of you that *groan* under your Unbelief, Impatience, Unthankfulness, and unsuitable Returns to the Lord, for his great Goodness? Oh my Brethren, your Heavenly Father forgives you, is the GOD of Peace towards you, and from an Infinity of Love and Bowels, pities you under all your Weaknesses, Temptations and Distresses. He will turn again, He will have *Compassion upon you*: He will sub-

due your Iniquities : And HE will cast all your Sins into the Depths of the Sea. — And be not discourag'd my dear dear Brethren, at any of your Trials : All shall be well. All shall end in GOD's Glory, and turn to your Salvation. And fear not, if the Lord should lead you, even you that have believ'd thro' Grace, in Paths that you have not known. For lo, HE is with you, and will make Darkness Light before you, and crooked Things straight. These Things will He do unto you, and not forsake you.

And now my dear little Children, you tender Lambs of Christ's Fold, that have lately been gather'd by your great Shepherd's Arm ; what shall I say to you ? I'll tell you of your Father's Love. Little Children, your Sins are forgiven you for Christ's Name's Sake. You are pass'd from Death to Life, and shall not come into Condemnation. God has made an everlasting Covenant with you in Christ, That He will not turn away from doing you good. He hath promised to be unto you a Father, and that you shall be his Sons and Daughters. Oh my little Children, you are born, new born, To an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you. And lo, you are kept, and shall be, by the Power of God thro' Faith unto Salvation. The Lord that hath call'd you by Grace, will bring you into Glory. None of your Soul-Enemies shall destroy you, shall ever pluck you out of JESUS' Hands.

You are not, shall not be left alone, in your own Strength, which is but Weakness, to grapple with Corruption and Temptation, and to get to Heaven as you can. No, you *tender Lambs*, JESUS your *Shepherd* hath an *Arm* to gather you from all your Wandrings, to support and comfort you under all your Faintings, and to defend you from all your Enemies. *He will gather you with his Arm, and carry you in his Bosom*; will feed, guide and keep you all along thro' this Wilderness, until he has brought you to the Heavenly *Canaan*, that Land of Rest which your Souls desire. — And tho' you shou'd lose your *Comforts*, my dear Children, those Joys of God's Favour, which at first fill'd your Hearts; don't think you have, or shall lose your *God*; or your Interest in your Dear *Lord Jesus*. No, my little Children, Whom the *Lord loveth*, He loveth unto the *End*, for ever. He that at first manifested his Love to you, will always abide the *Same*, the very Same in his infinite Grace to you, as He *said unto you at the Beginning*. The LORD loves you *freely*; not for your Goodness, but because He *will* love you. He foresaw all your Sins, and Unkindnesses to Him; and if He had not had Love enough in his Heart, to pardon and pass by *all*; He would never have *told you of his Love*: He would not have begun to love you, if He had not design'd to love you unto the End. And God's Love will not only pardon

don all your Sins, but also subdue, and destroy them for you. *By little and little*, He will drive out all your spiritual Enemies from before you, until *you* be increased in Grace, and made perfect in Holiness. For which End the Holy Spirit of God, is given to *dwell in you, and abide with you for ever*. And remember, CHRIST is your *Righteousness* before GOD. He washes away all your Sins in his own Blood, and clothes your naked Souls with his Obedience. Which is a glorious Robe, without a Spot; and it covers you all over, from Head to Foot, and makes you appear exceeding beautiful in the Sight of God. God loves you *in Christ*; and delights to see you draw nigh to Him as a *Father*, thro' his *Dear Son*. You are *imperfect* in yourselves; but *complete* in Christ. You have a *Thousand Wants*; but Christ has *all Fulness*, treasur'd up in Him for you, to be given you in every Time of Need. — Wherefore, Oh you *new-born Babes*, who *have tasted that the Lord is gracious*, desire the *sincere Milk of the Word*, that you may grow thereby. Pray, read, hear, and meditate on the Word of God. Lay the Mouth of your Faith to the Free Promises, those Breasts of Consolation. For God has declar'd, You shall milk out, and be delighted with the *Abundance of that Glory*, which He has prepared for you. And so shall you, *little Children*, increase in Grace, until Grace is made perfect in Glory. *Commit the Keeping of your Souls to JE-*

SUS. And HE'll *preserve you safe unto his Heavenly Kingdom. His Grace be with your Spirits! Amen.*

And shall I not say a Word to *you* of the dear Family; who are yet *unconverted*? My Bowels yern towards *you*. Oh poor Souls! you must *perish*, if you are not *born again*. If you flee not by Faith to Christ; the Deluge of God's Wrath, will certainly destroy you. Oh you perishing Sinners, What think you of our JESUS? *He is able to save you to the uttermost*. Will you not *seek Him while He may be found*? Are you willing to *perish* out of *Bethesda*, where so many Souls find *Mercy*? Oh cry unto the Lord Day and Night, and give Him no Rest until *you* are among that happy Number. Our GOD, *keepeth Mercy for Thousands!* And who knows but it may be for *you*? God has call'd many of late among you, out of Darkness into his marvellous Light; has Ark'd them in CHRIST, before the Waters of his Indignation come down upon the ungodly World. And lo, in our JESUS, there is *yet Room* for Thousands! And *you* are call'd to *come in*. Oh may God's compelling Power reach your *Hearts!* And then you'll come *freely*. Who knows, perhaps some, or all of *you*, may be the *next* that Jesus Christ may save at *Bethesda*. Therefore pray, and wait for his Salvation. And the Lord *prevent* secure Souls, and *satisfy* longing Souls, *early with his Mercy!* That for
your

your Conversion, Bethesda may be again a House of Joy, a House of Glory.

I return now, to take Leave of *you*, my dear Brethren and Sisters, who already *believe in JESUS*, and have *Life thro' his Name*. And unto *you* let me say, *Be perfect*, (Labour after a growing Conformity to Christ, in Heart, Lip and Life) *be of good Comfort, be of one Mind, live in Peace; and the GOD of Love and Peace shall be with you.* — The Lord hath done great Things in *England and Scotland* by your dear Mr. *W——d*. And still he has much Work to do *here*. All Grace abounds towards him. “Tho’ set in the Front of the Battle, he tells me, he is still more than a Conqueror thro’ *Emanuel’s Love*.” When his Master gives him Leave, he’ll come to you again. In Patience possess your Souls, and believe it will be in the best Time. — *Great Grace be with, and upon you all!* — Pray, and give Thanks for me, who am,

*Yours most Affectionately in our
In our dear LORD the LAMB,*

L E T T E R XVII.

To Mr. *W——d*.

Reverend and very dear Sir,

MOST humbly I thank you for your kind Letter from *Biddiford*. It refresh’d my Spirit. The Lord reward all your

great Kindness to little *me*, every Way like his Great SELF! — I rejoyce to hear, that the *Lord's Hand* was with you in your *Work*, even to the last of your Stay in *England*. From the Beginning of your last Visit to these Lands, even to the End of your Stay with us, hath the Lord in a singular Manner own'd and blest you. — I rejoyce and give Thanks, for that marvellous Deliverance which God wrought for you, when your Life was in such imminent Danger; and that the cruel Assault was over-rul'd for the Furtherance of the Gospel. Your *Life*, my dear Brother, is in the *Lord's Hand*; and none of your Enemies shall take it from you, before the *Lord's Time*, to love your Spirit Home into his own Bosom. You count not your *Life* dear unto *yourself*, that you may finish your Course with Joy, to testify to all, the Gospel of the Grace of God. But precious is your Life in the Sight of the LORD. And so will your *Death* be, if JESUS should call you to die a *Martyr*, and be sacrificed for his Truth and Cause; to serve the Faith of Saints, and in Love to poor Sinners. — Oh my honour'd Brother, faint not at your *Tribulations for us*, they are *your*, they are *our* Glory. But rejoyce to be a *Partaker of the Afflictions of the Gospel*, according to the *Power of God*. Of which you have had such abundant Experience, in seasonable Succours, Supports, and Assistances, in all your Times of Need hitherto. And still, oh still, *the Grace of*

CHRIST

CHRIST is sufficient for you, and his Power shall rest upon you. Afflictions, and the Gospel, are inseparable. Not a Soul that knows, and bears Witness to the Gospel, in the Life and Spirit of it, but must endure Afflictions, in a Degree proportionable to his Appearance for Christ, and Labours in his Gospel. Opposition from the prophane World, from carnal Professors, aye, and from Believers themselves, under one Prejudice or other, cast into their Minds by the Prince of Darknes, must the Witnesses of CHRIST, his Gospel-Labourers meet with. — But so great is the *Grace* of the Gospel, to support us, that the *Afflictions* of the Gospel will not sink us. So great is our *Reward* in the *Work* of the Gospel, in the happy *Fruit* thereof, to our Lord's Honour in the Salvation of precious Souls, and in that *Crown of Righteousness* which awaits the Labourers in Christ's Gospel, at his appearing; that we may well reckon with the Apostle, that the *Sufferings of this present Time, are not worthy to be compared with the Glory which shall be reveal'd in us.* Sweet was this Word to me, with respect to you, “ With Persecutions.” Your *Persecutions*, my Brother, are Part of your *Reward*, of that Reward which our Lord gives you, in forsaking *all*, to serve *him* and *his*. They are your *Glory now*, and resplendently will appear to be so, in the *Day of CHRIST.* — Labour, and suffer then, O dear Man of GOD, for the dear LAMB, who
has

has lov'd, and bought you with his Blood; and like him, your great Pattern, *for the Joy that is set before you, endure the Cross*, until you are *crown'd in Glory with him*. — That *all Grace* may abound *towards you*, and *by you* to Thousands of Souls in *America*; that you may ride in *Triumph* as it were, to your *dear Family*, and see their *Faces* as the Face of GOD, and mutually tell of the *Wonders* his Love hath wrought for you, to the *Glory of God by Christ*, and to your *exceeding Joy thro' him*; is the earnest Desire of the *least of Christ's*, who with a Heart brimful of Love to you for JESUS' Sake, subscribes,

Reverend Sir,

Your most Affectionate

Humble Servant,

—————.

A

L E T T E R

O N T H E

BEING and WORKING

O F

S I N,

In the Soul of a *justified Man*, as consistent with his *State* of Justification in CHRIST, and Sanctification through HIM:

WITH THE

NATURE of his OBEDIENCE, and of his COMFORT, consider'd: As the one is *from* GOD, and the other *to* HIM; notwithstanding his Corruptions may be *great*, and his Graces *small* in his own Sight.

L E T T E R

ON THE

BEING AND WORKING

OF

S I N

In the soul of a sinner, as con-
sistent with the laws of justification
in CHRIST, and Satisfaction
thereof.

WITH THE

Nature of his Ordinance, and of his
Character, and the manner of his
Application to HIM; together
with the manner in which he
may be applied to HIM, and
the manner in which he may be
applied to HIM, in his own sight.

 EPISTLE to the READER.

Christian READER,

AS our dear SAVIOUR has blessed the following LETTER to my Soul, to whom it was first sent; and as the pious and useful Author (not doubting but it will be bless'd to others also) has been directed to publish it: I humbly beg Leave to recommend it: As it may be a Means of establishing them in our SAVIOUR's free, and unchangeable Love to Sinners.—And that it may be render'd profitable, may the Lord Jesus sprinkle it with his own Blood, and say to it, Go and prosper exceedingly.

I also take Liberty to acquaint you, my Christian Friend, and Fellow-Sinner, (to the Glory of God our Saviour) that the Lord was pleas'd at first to open my Eyes; in reading the Writings of the Author. The only Thing that seem'd to induce me to read them, was, their being wrote by a Woman: Which made me have them in some Esteem, tho' ignorant of what they contain'd. But at length, the LORD made them a great Blessing to me, and I gladly embrac'd every Opportunity of perusing the same. And thro' them was convinc'd of these great Truths: “ That I was saved freely by Grace,
“ thro'

“ thro’ Faith.” And, “ That the Righteous-
 “ ness of Christ, was imputed to all that believe
 “ in his Name: &c.” — That they may have
 (through the eternal Spirit) a still greater
 Blessing attending them; and if they contain
 any Thing contrary to his Mind and Will, may
 be blot it out; and whatever is agreeable, may
 be seal it with his Blood upon the Reader’s
 Heart!

So prays the Vilest, but one of the LORD’s
 Redeem’d, and your very happy Brother in the
 Knowledge of the LAMB’s Death and Smart,

WILLIAM COLLINS.

THE
BEING and WORKING
OF
S I N,

In the Soul of a *justify'd Man*, consistent with his *State* of Justification in CHRIST, and Sanctification thro' HIM, &c.

Dear Sir,

THROUGH the Goodness of GOD, I had the Privilege and Pleasure of receiving from my dear Friend, Mr. *H—t*, a Letter of yours wrote to him; wherein you gave some Account of your Experience, and desir'd his Thoughts about the *State of your Soul*: Which he desired me to *answer*. And gladly, dear Sir, I embrace the first Moment's Leisure for this Service. May our dear Lord, by me, the Chief of Sinners, send you an Answer of Peace!

Glad am I, dear Sir, that you have a painful
“ *Sense*, of your miserable Condition by Nature,
“ and

“ and that you are fully *sensible*, that none but
 “ CHRIST, the great Physician of Souls,
 “ can bring you Health and Cure.” A Sense
 of *these Things*, Sir, are peculiar to those that
 are *New-born*. It is the New Creature’s *Sensa-*
tion of what is contrary to it, under which it
 groans, and of what is agreeable, for which it
 longs. You may read your own Experience in
 that of the Apostle *Paul’s*, Rom. vii. from ver.
 15. to the End; and take the Lord’s own
 Word for it, as to your *State*, that you are a
 Man *in Christ*, and that there is *no Condemnation*
 to you, tho’ there is so much *Sin* in you, seen,
 felt, and groan’d under by you, *chap. iii. 1.*

In answering your Letter, Sir, I shall con-
 sider, 1. Your Complaints of the Being and
 Working of Sin. 2. Your Desire after filial
 Obedience. 3. Your Comfort in CHRIST.
 4. Your Fear that it is not right. And 5. Con-
 clude with a Word of Advice. I begin with,

1. Your *Complaints* of the Being and Work-
 ing of *Sin*. And as to your being “ Vile, Sir,
 “ full of Evil, dead to every good Word and
 “ Work, serving God with your Mouth, while
 “ your Heart is far from him, and in a Word,
 “ vile as the Devil himself :” All this is very con-
 sistent with the *Justification* of your Person,
 thro’ the Blood and Righteousness of Christ, and
 with the *Sanctification* of your Nature, by his
 Holy Spirit, or your being a renew’d Man, in
 all the Powers and Faculties of your Soul, unto
 Influence

Influence extending to all the Members of your Body, and to the Whole of your Conversation.

— If you ask, *how?* I answer :

The opening to you the Plague of your own Heart, is from a special Work of the Holy Spirit of God upon your Soul, in quickning you influentially through Christ, upon the Bottom of your being quickned in and with him mystically. It is from your being cut off from your old Stock, the first *Adam*, and grafted into *Christ*, the second *Adam*, that this Life, of Sensation of your own Death, springs into your Soul. It is from the New-Creation Work of God upon your Soul, from his *commanding the Light to shine into your Heart*, from his making you a new Creature in *Christ*, that you discover your own Darkness, as an old Creature in and from *Adam*. — And the Discovery of your own Misery and Wretchedness, from the overspreading of that unfathomable Depth of Sin, that Hell of Iniquity, which is in your vile Heart, is the LORD's killing you *sensibly*, in order to make you *sensibly* alive. It is God's bringing the *Commandment* home to your Soul, in its Spirituality, that you *thro' the Law, might die to the Law*, or die to all Hopes of Life by your own Obedience. In a Word, it is God's making you *sick, Heart-sick*, his giving you a deep, felt *Sense* of your Sicknes, of your deadly Disease, that you might see your *Need* of the great *Physician*, and look to HIM for healing. — And by the same

Grace that shews you your Misery, you have a Discovery of the Remedy. Such a Discovery of the Excellency and Suitableness of CHRIST, as an All-sufficient SAVIOUR, that strongly attracts your Heart after him, and sweetly allures you to put your Trust in a crucify'd JESUS, to look to, and depend upon his Obedience alone, for all your Righteousness before, and Acceptance with God. — And as a guilty Sinner's trusting in the crucify'd SAVIOUR, looking to, and depending upon the *Obedience* of that ONE, by whom all the *many* that shall be saved, are and shall be made *righteous*, for his own Justification and Life in particular; is *believing*: So God *imputes* the Righteousness of his Son, unto all the Ends of Grace, unto *that Soul*. For, *by him all that believe are justified from all Things, from which they could not be justified by the Law of Moses*, Acts xiii. 39. — And this Justification, is *Justification of Life*. The justify'd Soul, is not only deliver'd from all the *Curses* of God's Law, from all Wrath and Death in the Law's Sentence; but hath also a Right given him to all the *Blessings*, both of the Law and Gospel; to all Blessings, of Nature, Grace and Glory. And *receiving Abundance of Grace, thro' the Gift of Righteousness, shall reign in Life by Christ Jesus*; notwithstanding all that Sin and Death which works in him, and is painfully felt

felt by him. — And as God in justifying a Sinner thro' his dear Son, doth not consider him in himself as *righteous*, but as *ungodly*; and as the Soul that believes on Christ for Justification, in that Act of Faith, doth not look on his own *Righteousness*, but upon his *Ungodliness*, to be justify'd and sav'd from it; and as the whole of God's Salvation, in the *Right* of it by his free Promise, belongs to that Soul, notwithstanding its *Ungodliness*: So, dear Sir, the *Justification* of your Person, thro' the Blood and Righteousness of CHRIST, is and may be very consistent with that Abundance of *Sin*, with those Aboundings of *Iniquity*, which you see and feel in your corrupt Heart.

Again, dear Sir, the *Sanctification* of your Nature, by the Holy Spirit, or your being a renewed Man, in all the Powers and Faculties of your Soul, unto Influence extending to all the Members of your Body, and to the whole of your Conversation; is and may be very consistent with your most grievous *Complaints* of the Being and Working of *Sin*, in Heart, Lip and Life. Because, the sanctifying Work of the Spirit, tho' it is *perfect* with respect to *Parts*, as every Part and Power of the Soul is *sanctify'd*; is yet *imperfect* with respect to Degrees, there being no Part or Power of the Soul, that is sanctify'd *throughout*. And so, tho' all the Members of the Body of a sanctified Man, are yielded as *Instruments of Righteousness unto Holiness*, just so far,

far, and so long as they are under the sanctifying Influences of the Holy Ghost; yet as the Being of *Sin*, remains in the Soul that acts those Members, so when *that* prevails, the Members of a holy Man's Body, may be sadly abus'd to be *Servants unto Iniquity*. And thus, tho' a sanctify'd Man, is *holy in all Manner of Conversation*, as Holiness is the general Scope of his Actions; yet thro' the Prevalency of indwelling *Sin*, he may at Times be hurried away, and carry'd Captive as it were, into some particular Actions that are *sinful*. And most certain it is, the best Actions of the holiest of Men, are woefully *mix'd* with Sin; so that all the Saints while in this mortal State, are very far from Perfection in Holiness. And yet, as all the Powers of their Souls are in Part *sanctify'd*; as all the Members of their Bodies, so far as under the Influence of Grace, are yielded unto *God*; and as the whole of their Conversation, in their general Course, is *Holiness to the LORD*: So they are, and may be properly said to be *Holy Men*, and so the Lord Himself styles them in his Word, notwithstanding all that Unholiness which remains in them, in Heart, Lip and Life. — Hence the Saints, who are said to be *the Temples of the living God*, in whom God *dwells* and *walks*, and to whom he is and will be a *Father* in Christ, are exhorted to *cleanse themselves from all Filthiness of the Flesh and Spirit*, and thus to go on, *perfecting Holiness in the Fear of God*,

2 Cor. vi. 16, — 18. and vii. 1. — See then, dear Sir, how consistent all your grievous Complaints of *Sin* are, with the Safety and Blessedness of your *State*, as justify'd, and sanctify'd in and thro' CHRIST. — Again, The Happiness of your *State*, Sir, doth further appear, from,

II. Your *Desire after filial Obedience*: “ To serve the Lord, not out of *Fear*, thro' a Dread of Punishment; but out of *Love*, from his infinite Love and Grace to Hell-deserving Sinners.” This, dear Sir, is an Evidence, that the Love of Christ strikes your Heart, and forms its own Image there. *The Desire of a Man is his Kindness*, Prov. xix. 22. And that same *Grace*, which has wrought this Desire in your Heart, and maintains it in all your Services, will call your Obedience, the Obedience of *Love*: However weak it be. *The Spirit of Adoption*, is at the Bottom of this *Desire*; and the Disposition of a *Child*, is manifested thereby. Which is proper to a Man that is *in Christ*, a *New Creature*. See how the Apostle describes such, by giving an Account of his own Experience, and that of all the Saints in this Regard, 2 Cor. v. 14, 15. *For the Love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And that He died for all, that they which live, (that are made spiritually alive, justify'd and sanctify'd thro' the Death and Resurrection of Christ) should not henceforth live*

unto themselves, but unto Him which died for them, and rose again. There is not a Person in the World, that is constrain'd by the Love of Christ, to serve him; but hath had the Love of God shed Abroad in his Heart by the Holy Ghost; but hath had a Principle of Love to Christ, wrought in his Soul, by the transforming Influence of his first Love; but hath the Spirit of Sanctification dwelling in him, to prepare him as a Vessel of Mercy for future Glory. This is the grand Difference, between a *justify'd*; and an *unjustify'd Man*, between a *regenerate*, and an *unregenerate Soul*: The *one*, doth all he doth in Religion, from a predominant Principle of *Self-Love*, under the Influence of *slavish Fear*; the *other*, doth all, from a predominant Principle of *Love to Christ*, under the Influence of *Child-like Freedom*. — Hence those that are spiritually alive, are said to be *dead to the Law*, (to their own Obedience for Life) *by the Body of Christ*; (who fulfill'd the Law's Precept, endur'd its Penalty, took up their full Discharge, and was publickly justify'd in their Name and Room) *that they should be married unto Him, as raised from the Dead*, that they might bring forth Fruit unto God, Rom. vii. 4. And thus also, they are said to be, *no more Servants, but Sons, and Heirs of God through Christ*, Gal. iv. 7. And to be *Free-Children*, not of the Covenant of Works, but of the Covenant of Grace, Ver. 31.

And tho' dear Sir, you complain of base
Selfishness

Selfishness in your Observance of religious Duties ; as “ a Desire after the Praise of Men, and a “ Fondness to be thought religious by others :” Yet is not *Self*, the sole Motive, whence your religious Performances spring. This is inconsistent with your *Desire after Child-like Obedience*, of serving God out of *Love* to Him. And therefore you *err*, in saying, *Self*, is the sole Motive of your Obedience, and in calling contrary Thoughts, *Self-Flattery*. For, blessed be God, there is good Ground for that great *Unwillingness*, which you find in your Heart at Times, to think that *Self*, is the sole Motive of your acting according to your Duty. — For tho’ there is much of the Pharisee in the *Christian*, yet is not the Christian a *Pharisee* in Religion ; tho’ there is much of Hypocrisy in the truly *gracious Soul*, yet is not the gracious Soul a *Hypocrite* ; tho’ there is much of *Selfishness*, in a Man that *loves God above all*, yet is not *Self*, the predominant Principle of such a Man’s Actions in Religion. — You say, Sir, “ The Glory of “ God, hath the *least Room* in your Heart.” And what if I should say, it hath the *greatest Room* there ? And what if both should be *true*, at different Times, and in different Senses ? The Glory of God, hath the least Room in your Heart, consider’d as *corrupt*, and when *Corruption* prevails. And yet, the Glory of God, hath the greatest Room in your Heart, consider’d as *sanctify’d*, and when the

New-Creature Life in your Soul, hath Liberty to act according to its own Nature.

Be intreated then, to view yourself in a *complex* Consideration; as having *two Natures* in your Soul, *Sin* and *Grace*; which are directly contrary to, and alternately prevail against each other. — Consider likewise, that the Life of Grace in your Soul, hath not Liberty to act *singly* and *purely*; by reason of that Body of Death, which you always bear about with you, by reason of indwelling Sin, which cleaves to, and blends itself with your most religious Actions; So that your best *Righteousnesses* are as *filthy Rags*. — And again, consider, That as a New Creature in Christ, the *New-Life* in your Soul, is the *reigning Principle*, from whence all your religious Performances *spring*: And that according to this *holy Principle*, your religious Actions are denominated *Holy*; notwithstanding all that Uncleaness, which continually adheres to them, from that Sea of Sin, that overflowing Fountain of Corruption, which still abides and works in your Soul, — So that, tho' base *Selfishness* cleaves to your holy Actions, in a greater or lesser Degree, more discernibly, or indiscernibly; yet are you not a *self-seeking Hypocrite*, nor is *Self*, but the *Glory of God*, the Principle of your religious Performances.

For I humbly think, that those selfish Thoughts, which croud in upon the Minds of God's Children, when they are about to do any Thing for God, do rather follow *after*, than go
before

before a religious Person, in his religious Performances. According to *Rom. vii. 21.* *I find then a Law, that when I would do Good, Evil is present with me. When I would do Good: There's Grace in the Soul, aiming at the Glory of God. Evil is present with me: There's Sin, aiming at Self-Gratifications; that follows hard upon the Heels of Grace, and as it were comes up with it, either to hinder a religious Action, or to spoil it, by endeavouring to direct it to a wrong End. For I delight in the Law of God, says the Apostle, after the inward Man, Ver. 22. There's the New Nature in the Soul, the main Spring of a New Creature's Actions. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members, Ver. 23. There's the old, corrupt Nature, that dwells in the same Soul; the Power of Sin, that working in the several Members of that Body of Death, makes War against the Power of Grace in the Heart; and too often prevails, to bring the Man, as a New Creature, into Captivity to the Law of Sin, which is in his old, corrupt Nature. And when this is the Case, either more inwardly or outwardly, if it is but for a Moment, the renewed Soul groans, and bewails its Misery, with an *O wretched Man that I am, who shall deliver me from the Body of this Death!* Ver. 24. Until, turning its Eye unto *God its Saviour*, it spies sufficient Help, and full Redemption prepar'd for it;*

it; and again proceeds in its Course of Obedience to God, from a native Love to, and Delight in his Law. And happy is that Man, who blest with spiritual Wisdom, can form a right Judgment of his own Experience in these Regards: And distinguishing *himself*, from *himself*, himself as *corrupt*, from himself as *sanctify'd*, draws up that just Conclusion concerning himself in both Respects, as the Apostle doth: *So then with the Mind* (the new Nature) *I myself serve the Law of God; but with the Flesh* (the old Nature) *the Law of Sin*, Ver. 25.

But whether vile, selfish Thoughts, press in upon the Mind of one that loves God supremely, *before* he engageth in any religious Duty, or *after* he is engag'd therein; they are equally *hateful* to a godly Man, to the new Nature in his Soul, which denies, and opposeth them as Parts of Ungodliness, and presseth forward in holy Obedience, with a Desire after the Glory of God in all. Whence it is evident, that the Principle of Grace in a regenerate Man, is the *leading Principle* of his religious Actions.

Now then, dear Sir, let me ask you, whenever base, selfish Thoughts present themselves to your Mind, tho' at first they may have some pleasing Influence upon the *corrupt Part* of the Will; yet as soon as you have the Liberty of Reflection, and the Will as an *entire Faculty*, hath Freedom to act: Do you *like*, or *dislike* them? Do you *allow*, or *disallow* them? Are they

they your *Desire*, or your *Grief*? — If the *Lat-ter*; be assur'd, that there is a true Principle of *Love to God*, wrought in your Soul, that supremely aims at *his Glory* in your religious Performances. And that these vile Thoughts, are the *War* that Sin makes against Grace, which hath the *Throne* in your Heart, the *Opposition* that you meet with from your Lord's Enemies, while your labouring Spirit, with its Weights upon its Back, strives to get forward in the Service of HIM *whom your Soul loveth*.

And lo, as selfish Thoughts are your Weaknesses, your Diseases, your Heart-griefs; your heavenly Father will not look upon you under *These*, with a wrathful Eye. He will not lay these your Iniquities unto your Charge, but in infinite Love to your Soul, He will *cast all your Sins behind his Back*. And in boundless Compassion, will He pity your diseased Soul, *as a Father pitieth his Children*, and *spare you, as a Man spareth his Son that serveth him*. For, *Who is a God like unto him that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage?* Wherefore go on to serve Him with Chearfulness; for *He will subdue your Iniquities, and cast all your Sins into the Depths of the Sea*. And such is the infinite Grace of our glorious Master, CHRIST, that He will call *that, Service*, which by Reason of its *Imperfection*, deserves not the Name. And our Love therein, *Fair*, notwithstanding all the Spots

Spots and Blemishes with which it is attended. Our Dear Lord, from the Infinity of his Love, well knows how to *cleanse* both our Persons and Services in his own Blood, to *array us* with his own Beauties, and then to call us *All-fair*. Yea, *Hephzi-bah*, the LORD's *Delight*! —I come now, Sir, to consider,

III. Your "*Comfort in CHRIST*: Which you have at Times, and want to know from what *Spirit* it proceeds." And I am bold to say, That your glorious Comfort, proceeds from the *Holy Ghost*, the glorious Comforter, who dwells in your Heaven-born Soul. It is HE, who undertook the Whole of your Salvation, in the Application-part of it, that has shewn you your own Misery by Sin, that shews you the Glory of CHRIST, the great SAVIOUR, and gives you gracious Hints, "That HE will have Compassion on you, and lead you out of the Vale of Sin, into the Light of glorious Grace." From whence the Language of your Soul is, *I know that my Redeemer liveth, &c.* No *Spirit*, dear Sir, but the Spirit of CHRIST, gives such Comfort to any *one Soul*. And you may know that this your Comfort is from the Divine Spirit, both from the Matter and Effect of it.

I. From the *Matter* of it, which is CHRIST, reveal'd in your Soul, as an All-sufficient SAVIOUR. This is the Work, the peculiar Work of the Holy Ghost the Comforter, as
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sent from the ascended SAVIOUR, into the Hearts of the saved ones. For which see *Job*. xvi. 14. HE shall *shall glorify* ME: (saith our Lord) *for He shall receive of mine, and shall shew it unto you.* That Spirit that *glorifies* CHRIST, that shews the SAVIOUR'S Glories to a Sin-benighted Soul; is no other than the *Spirit of* CHRIST, the Holy Ghost, the promised Comforter. The Person of the *Comforter* is known, by the promis'd *Comfort* which He affords. — Again, dear Sir, This may be known,

2. From the *Effect* of it: Which is *Faith*, produc'd in your Heart: Whence you are enabled to say, *I know that my Redeemer liveth, &c.* Which includes in it, 1. A *Knowledge* of your own Captivity to Sin. 2. A *Conviction* of your own Inability to deliver yourself from your sore Bondage. 3. A *Discovery* of an All-sufficient Help, a Redeemer of God's providing, for lost Sinners. 4. A *Looking* unto Him alone, for your full Redemption. And 5. Some Degree of *Persuasion* of Interest in Him: That He is your *God*, your *near Kinsman*, who assuredly will perform the Kinsman's *Part*, in redeeming you from all Misery, unto all Glory. — And this is true, living *Faith*, the *Faith of God's Elect*, which is wrought in none but those, who shall be saved in the LORD, with an everlasting *Salvation*. Thus the Old Testament Saints, who all died in *Faith*, not having received the *Promises*,

Promises, (in their Fulfilment by the Incarnation of our Saviour; as you now, have not receiv'd the Fulfilment of the Promises, of your complete Redemption thro' Him) *saw them afar off, and were persuaded of them, and embraced them*, Heb. xi. 13. *Faith* then, being the Effect of your Consolation; be assur'd, dear Sir, that your Comfort proceeds from the *Spirit of God*. That Spirit, that works Faith in CHRIST, by his comforting Operations on the Soul; is indeed the *Spirit of CHRIST*. Hence the Holy Spirit is stil'd, *The Spirit of Faith*, 2 Cor. iv. 13. *We having the same Spirit of Faith*. And He is so,

1. As He works a *Principle* of Faith.
2. As He presents the *Object* of Faith.
- And 3. As He enables the Soul to *act* Faith.

And thus, Faith is said to be a *Fruit of the Spirit*, Gal. v. 22. A Principle of Faith, an Eye to see CHRIST, the Spirit of Faith hath wrought in your Soul: The Object of Faith, when He comforts you, He presents to the Eye of Faith: And by his own Strength, and in his own Light, while resting on, and shining into your Soul, He enables you to put forth Acts of Faith.— Thus, *Faith* being the Effect of your Comfort; it is an undeniable Evidence, that the Holy Ghost, the Comforter, is the *Author* of it.

Well, dear Sir, may you style your Comfort, "*Glorious Comfort*." For while you are favour'd with it, you *rejoice with Joy unspeakable, and full of Glory*. Heaven, as it were comes down

to meet you, and you have a sweet Foretaste of the Fruits of that good Land. Which is an assuring Pledge, that you shall one Day enjoy the Glories of that *Kingdom*, which was *prepared for you from the Foundation of the World*. Hence the Holy Spirit, the Comforter, in his comforting Operations, (which transport the Soul, as it were, from Earth to Heaven, and set it a longing for immortal Glory) is said to be an *Earnest*, 2 Cor. v. 5. And the Saints in the Enjoyment thereof, are said to have the *First-Fruits* of the Spirit, Rom. viii. 23.

And wonder not, dear Sir, That this your transporting Comfort, is but “*Momentary, transitory, visionary*; that it no sooner almost *affects* you, than it *leaves* you.” For *such* are the Comforts of the Holy Ghost, which the Saints enjoy, while in this World.—*Visionary*, indeed they are, that is, to *Faith*: Because Faith receives, those glorious Glances, which the Holy Spirit presents. Whence it is said to be *The Evidence of Things not seen*, by an Eye of Sense, Heb. xi. 1.—*Momentary*, and *transitory* likewise, the Comforts of the Holy Spirit are, which He affords his People in the present State. Else the Condition of the Saints while in the Body, could not so fitly be styl’d, a State of *Absence from the Lord*, and they said to *walk by Faith, not by Sight*, 2 Cor. v. 6, 7. When the Holy Ghost shines in upon our Souls with a Ray of glorious Comfort, and we are taken to
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the Mount of Vision, and blest with the transporting Glances of the Glory of CHRIST; it fares with us, as with the Disciples when in the Mount, while they were saying, *Lord, it is good for us to be here:—Let us make Tabernacles,—a Cloud overshadow'd them*, Mat. xvii. 4, 5. And as it was with the *Disciples*, even so it fares with *us*: When they were going to *Emmaus*, and *Jesus drew near, and made their Hearts burn within them, while He talked with them by the Way, and opened to them the Scriptures*; no sooner almost were *their Eyes opened, that they knew Him*; but *He vanished out of their Sight*, Luke xxiv. 31.—Indeed the Lord is a Sovereign, and acts as such in comforting his People. While his comforting Influences upon some Souls, are of a shorter, and upon others, of a longer Duration; and so likewise are experienc'd by the same Soul, at different Times. But extraordinary Comforts, do not ordinarily last long; either as to the present Vision of the Glories presented to our View, or to that Degree of Influence, with which the glorious Prospects were attended. Though there ever after, remains a precious Remembrance of the infinite Glories we have seen, and at Times, a precious Savour of the ineffable Sweetness we have tasted; unto an answerable Degree of Influence, which extends to the Whole of our Conversation.

But, however *short*, the comforting Influences of the Holy Ghost may be, if they last but for
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a *Moment*, as to their immediate Emanations on the Soul; the Comfort convey'd thereby, is *everlasting*. Not in the *Subject*, in us, whose Frames vary; but in the *Object*, in the God of all Consolation, who is unchangeably the same, and whose infinite Glories are then presented to our View. The Holy Ghost, in those Moments of Discovery, shews us Things as they *are*. Where our Help lies, tho' we have destroy'd ourselves; and that Sufficiency of Help which is provided for us, and which will bring all Salvation to us. And thus, *our Lord Jesus Christ himself, and God even our Father, which hath loved us*, are said to have given us *everlasting Consolation, and good Hope thro' Grace*. Whence the Apostle pray'd for the *Thessalonians*, that their *Hearts might be comforted*, (further comforted, under renewed Influences) and so they *stablished in every good Word and Work*, 2 Thes. ii. 16, 17.

And tho' the Moments of our Comfort may be but *short*; they are exceeding *sweet*. One *Moment's* Enjoyment of CHRIST, and of GOD in him, is far preferable, to an *Age* spent in Creature-Delights! Hence the Psalmist *David* cries out, speaking the Language of the Saints, and their different Experience from that of Sensualists, LORD, *lift thou up the Light of thy Countenance upon us*. THOU *hast put Gladness in my Heart, more than in the Time when their Corn, and their Wine increased*, Psal.

iv. 6, 7. And, *Whom* (says Asaph) *have I in Heaven but THEE? and there is none upon Earth that I desire besides THEE*, Psal. lxxiii. 25.

Again, though the comforting Influences of the Holy Ghost, are but as it were for a *Moment*; yet are those happy Moments frequently *repeated* to the dear Favourites of Heaven, in whom the Lord the Comforter dwells, and whose Consolation, he hath engaged to maintain. If our Lord withdraws from us, as to his comforting Presence by the blessed Spirit, he will not leave us always, nor long without Comfort. *He will see us again, and our Hearts shall rejoyce, and our Joy, no Man shall take from us*, John xvi. 16,—22. The Holy Ghost, in his comforting Operations, is that *River*, that full, free, flowing River of Life, *the Streams whereof, shall make glad the City of GOD*, and every Citizen of Mount Sion, Psal. xlvi. 4. *Whosoever drinketh of the Water that I shall give him, saith our Lord, shall never thirst; but the Water that I shall give him, (the Holy Ghost, in his sanctifying and comforting Influences) shall be in him a Well of Water, springing up into everlasting Life*, John iv. 14. — Oh dear Sir, your Consolation shall never fail; because the Comforter shall never be taken away from you. *He that dwells in you, shall abide with you for ever*. And renew and increase your Consolation here; until it rises hereafter, to be a *River to swim in*: Un-

til you are blest with the full and immediate Vision of your own GOD in CHRIST, in whose *Presence is Fulness of Joy*, and at whose *Right Hand, there are Pleasures for evermore!* — In the next Place, Sir, I am to consider,

IV. Your *Fear* that your Comfort is not *right*: “ Because it leaves you to a *Heart* corrupt and abominable; that there is no Amendment in your *Heart*, that *that* is the *same* as it always was, if any Difference, *worse*; tho’ a formal Amendment be produced in your *Life*.” From hence, Sir, you are at a *Loss*, whence your Comfort proceeds, and fear it is not from the *Spirit of God*, but from *Satan*, transforming himself into an Angel of Light, to deceive your Soul. “ Because your Comfort, doth not produce those *Graces* in your *Heart*, which are mentioned in the *Word of God*, as *Fruits of the Spirit*.” — Your Comfort, dear Sir, I am well satisfy’d, is from the *Spirit of God*. For no such Comfort can *Satan* give, that makes the Redeemer *precious*, tho’ it were but for *one Moment*, to any *one Soul*. Your Comfort arises from gracious Hints, that the SAVIOUR will have Compassion on you, and save you from *Sin*; not only in its Guilt, but also in its Filth, Power and Being. Which is an Evidence, that a *holy Nature* is wrought in your Soul, which groans under your own Sinfulness, and thirsts after Holiness: And likewise, that your Comfort is from

God; because God's Salvation, in all its Parts, comforts you. Such Comfort, can no unregenerate Soul *receive*, nor Satan *give*. It comes down from God our Father, thro' Jesus Christ, by the Spirit of Grace into your Soul. — And no reason have you to fear, that it is not from God, because you don't find your Heart to be *amended* thereby, but that it is rather *worse*. For it is *Light*, that discovers *Darkness*. It is *God's Light*, shining into your Heart, that shews you the Blackness and Vileness of your *own Nature*. Hence you think your Heart to be *worse*, because you see *greater, and greater Abominations*, in that All-Fulness of Sin, that unsearchable Depth of Iniquity which lurks there. — But to answer this Part of your Letter, more distinctly, and shew you in what Sense, your Heart *is* made better by your Comfort, and in what *not*; I must have Recourse to the Distinction which I have already made.

Know then, dear Sir, that you are to distinguish *yourself*, from *yourself*, yourself as *corrupt*, from yourself as *sanctify'd*. And so, you have in you, both a *new Heart*, and an *old*: Grace and Sin, both dwell together in the *same Soul*, yea, in the *same Faculties*. Your *old Heart*, the Corruption of Nature, is not to be *mended*, or made better by your Comforts, but to be *destroy'd*. According to *Rom. vi. 6. Knowing this, that our old Man is crucify'd with him, that the Body of Sin might be destroy'd, that henceforth*

we

we should not serve Sin. And the Body of Sin is not destroy'd at *once*, but by *Degrees*. By *little and little* will the LORD our God, drive out these Enemies, our Corruptions, from before us; until we be increased, under the renew'd Comforts of the Holy Ghost, to inherit the promis'd Glory. And the *Discovery* of Sin, such a Discovery thereof, that makes it loathsome to the Soul, and puts it upon looking to Christ for Deliverance, and breathing after the same; is no small Part of the *Destruction* of Sin. It is the Destruction of its *Reign*; and an Evidence, that Grace hath the *Throne* in the Heart. And where the Reign of Sin is destroy'd in the *Heart*, it shall not reign in the *Life*. However turbulent and troublesome it may be at Times, either in Heart or Life; it is an Usurper upon the New-born Soul, and is not yielded to by it, as such, as its approved, rightful Sovereign. But *subdu'd* and *destroy'd* it shall be, by auxiliary Supplies of Grace and Strength, out of Christ's Fulness, as the King and Saviour of the New-born Soul. — And as for your *new Heart*, your Soul as renew'd, that shall be made *better*, by the glorious Consolation which is given you. The Exercise and Increase of every Grace, being the direct Tendency, and blessed Effect, of all the Comforts of the Holy Ghost. — To this you'll reply :

Aye, but this is that which stumbles me, and is the Cause of my Fear : I do not find that my

Graces are increased by my *Comfort*. — To this, let me say,

If you would see the *Fruit* of your *Comfort*, in the *Increase* of your *Graces*; look for it just *when* you are comforted, and so *long* as your *Consolation* abides. To look for *Fruits* of *Comfort*, immediate inward *Fruits*, when comforting *Influences* are *withdrawn*; is just like looking for the bright *Beams* of the *Sun*, when it don't shine, but is vail'd with a *Cloud*: Or, like looking for *Summer-Fruits*, in the *Winter Season*. — How is it then with you, dear *Sir*, in those happy *Moments*, when glorious *Comfort* breaks in upon your *Heart*? Don't you *then* find, *Faith* and *Love*, *Hope* and *Joy*, *Humility* and *Self-Denial*, *Zeal* for *God's Glory*, and *Gospel-Repentance*, some or all of these *Graces*, at one *Time* or other, to be upon the *Flow*, just when the *Consolations* of *God* *flow in* to your *Spirit*, and while they *abide* with your *Soul*? Is not *CHRIST* precious to you at *such Seasons*? Is not *Sin* loathsome and grievous? Are you not *then* willing to take up your *Cross*, and *follow the Lamb*, *whithersoever he goeth*? And don't you *then* long to *glorify God* upon the *Earth*? If so, your *glorious Comfort*, hath *glorious Fruits*. — And from these immediate *Fruits* thereof in your *Heart*, there are more remote *Fruits* of it in your *Life*, in a *Gospel-Conversation*. Which you unfitly call, “*A formal Amendment of Life*.” Because you see the *Corruptions* of your *Heart*, to be as *great* as ever, and the

Graces

Graces of your Soul, appear so *small* in your own Sight. — But be of good Cheer, Sir, your Comfort is from GOD, and is attended with those blessed *Fruits*, which in the Divine Word, are said to be *Fruits of the Spirit*. And under further and greater Consolations, you shall see further and greater Fruits unto Holiness. Your *old Heart*, your Iniquities, shall be *subdu'd*, and your *new Heart*, your Graces, shall be *strengthened*. Because CHRIST *lives*, you shall *live also*, Joh. xiv. 19. — In the last Place, Sir, I shall,

V. Conclude with a Word of *Advice*. And briefly, let me say, *Make CHRIST your ALL. Look to HIM for all. And wait upon HIM, till all Salvation is brought unto you.*

1. *Make CHRIST your ALL.* That is, *esteem* Christ to be, all that God the Father has *made him unto you*. *Wisdom*, to direct you; *Righteousness*, to justify you; *Sanctification*, to make you holy; and *Redemption*, to deliver you from all Bondage, and to bring you into the full and glorious Liberty of the Sons of God. — You see, my dear Brother, how *imperfect* you are in *yourself*. But your JESUS, is *all Perfection* unto you. You are all Wants; but CHRIST is all Fulness. And you are *complete in HIM: Lacking Nothing*. Even now; tho' *so incomplete* in yourself.—And therefore,

2. *Look to CHRIST for all.* For HE is your All to GOD, and your All to you. Your all to GOD. In that He continually presents your Person and Services, before the Father,

without a Spot: *Holy, unblameable, and un-reproveable in his Sight, unto all pleasing.* Or, renders you an Object of *God's Delight*; as wash'd in his Blood, cloth'd with his Righteousness, and adorn'd with his Perfections. And so *your Beauty is perfect, thro' his Comeliness which he hath put upon you.* — And the more you view your Compleatness in Christ *mystically*, the more will your *personal* Holiness increase. The more you look upon yourself to be dead indeed unto Sin, *mystically* in Christ, the more will you die to *Sin personally*. The more you reckon yourself to be alive unto God, *in Christ*, to be *presented so*, in the Fulness of *his Life*; the more spiritual Life will you feel *in your own Soul*. And the more you view the *Iniquity of your Holy Things*, continually borne away by your *great High Priest above*, and they presented in his shining Perfections, HOLINESS TO THE LORD, the more holy will your *Services be*. For a glorious *Influence*, from the Death of Christ, beheld by Faith, flows into the Soul, for the Mortification of Sin: From the Life of Christ, to increase Life in us: And from the Acceptance of our Services in Christ's Perfections, to make our religious Performances, more perfect. — Look then to CHRIST for *all*, for all your Compleatness, as HE is your All to GOD, *representatively*.

Again, Look to CHRIST for all, as HE is your All to *You, influentially*. For in your
JESUS,

JESUS, there is *all Fulness*; not only for Representation, but also for Communication. Oh dear Sir, CHRIST, that has *begun* to destroy Sin in your Soul, that has given it its Death's Wound, will never *leave*, till He has *quite* subdu'd it under your Feet, and destroy'd the very Being of it out of your Nature. JESUS, that has *begun* to make you *alive to God*, that has begun this good Work in you, will continually flow out upon your Soul, with *fresh* quickening Influences, until all that Death which now works in you, shall be swallowed up of *perfect Life*, and *immortal Glory*. The LAMB that hath bought you with his Blood, and conquer'd you by his Power, that hath given you a Heart, a Desire to serve Him; will enable you to serve Him more and better, until that which is in *Part* shall be done away, by the Coming of that which is *Perfect*. And then you shall *see his Face*, *his Name shall be in your Forehead*, and under the everlasting *Flows* of reigning Grace, you shall serve Him *perfectly* and *eternally*, among the Saints and Seraphs that are round his Throne. — And therefore,

3. *Wait upon HIM*, till *all Salvation* is brought unto you. All Salvation is laid up in CHRIST *for you*, and shall by Him, most assuredly be brought *unto you*. Wait upon Him, then, dear Sir, *Wait, I say, upon the LORD: And He shall strengthen your Heart, and save you*

to the uttermost. — Wait upon him in the Use of all the *Means* of Grace; and so shall the *Grace* of the Means flow down upon your Soul. The more diligent you are in all Respects, in *seeking the LORD*; the more abundantly shall you *find Him*, as the God of all Salvation unto you. For, *He hath not said unto the Seed of Jacob, seek ye ME in vain.* The most *diligent Christians*, have the most *thriving Souls*. Because God's Free-Grace, which bringeth Salvation, *calls* for our Diligence, and delights to *crown it*.

Abide in CHRIST by Faith, and come unto Him daily, as an empty, helpless Creature in yourself, to receive Supplies of Grace, out of his Fulness. And upon every new Discovery of *Want*, sit not down in *wretched Self*, mourning and discourag'd; but instantly attempt your Duty, to go out of yourself to CHRIST, by a fresh Act of *Faith*, for all the *Supply* you need. When Water in the Stream, Grace in *you*, fails; the Fountain, CHRIST, is always full and free. One great Reason, why we have so *little Grace* in us, is, Because we abide so *much at Home*, in *ourselves*, seeking to live upon our own Stock; instead of going out to CHRIST, to live in, and receive from, *His* inexhaustible Fulness, continually. The greatest Strength of inherent Grace, is not sufficient to uphold the Soul one Moment, without renewed Influences from CHRIST. *The Youth*, young Men that
that

that are strong in Grace, that live upon their inherent Stock, *shall faint, yea, shall utterly fall. But they that wait on the LORD, shall renew their Strength*: Tho' the weakest Souls, *they shall mount up with Wings as Eagles, they shall run and not be weary, they shall walk and not faint. Because the everlasting God, the LORD, the Creator of the Ends of the Earth, who fainteth not, neither is weary, giveth Power to the Faint, and to them that have no Might, HE increaseth Strength, Isa. xl. 29, &c.*

And abiding in CHRIST by Faith, go on to serve Him in *Love*, having Respect unto all his Commandments. — *Keep your Heart with all Diligence. Watch your Thoughts*, that they run not out from GOD, to needless Things; and sinful Objects. And whenever they attempt it, in the Name and Strength of the LORD, call them back instantly, that at his Requirement, you may give him your *Heart*. — Maintain a due Care of your *Words*, that no corrupt Communication proceed out of your Mouth, but such that is good to the Use of edifying. — And in the whole of your *Conversation*, make it your Business continually, under the Teachings of Divine Grace, to *deny Ungodliness and worldly Lusts*, (to deny them in their first Rise in your Heart, in order to a Denial of them in your Life) and to live *soberly, righteously and godly in this present World*. — Delight in the precious *Word of God*; read, hear, and meditate thereon.

on. — Be as frequent as may be in *Prayer*, if you can spend but a few Minutes at a Time; and labour to keep your Heart *always* in a praying Frame. — Let the *Saints, the Excellent of the Earth*, be your Companions. — *Redeem the Time*, it is very precious: And labour to improve it all, some Way or other, for the Glory of God, and your own, and others Advantage. — And whenever your Hands and Feet are *defiled*, (as Defilement will continually cleave to your Works and Walk) *wash by Faith*, in the *Fountain set open for Sin, and for Uncleanness, in the Blood of Christ, that cleanseth from all Sin*. That so, having your *Conscience purged from dead Works*, you may go on to *serve the living God, perfecting Holiness in his Fear*. — Labour to do as much, as if you was to be *saved* by your *Doing*. — And when you have done *all*, say you are an *unprofitable Servant*; and expect all your *Salvation* to be, as indeed it is, of pure, free, infinite *Grace*. Lay all your *Obedience* joyfully *down*, at the Feet of CHRIST, who obey'd and dy'd for you: And desire to be found in HIM, and *his Righteousness* alone, for all your *Acceptance* with GOD, both here and hereafter. — Thus, *make CHRIST your ALL*; *look to HIM for All*; and wait upon HIM continually, by *Faith* and *Love*, in *Hope of his Salvation*: And HE the great SAVIOUR, will bring *all Salvation* unto you; for Soul and Body, for Time and for Eternity.

You

You seem to be at a *Loss*, Sir, by what you add towards the Close of your Letter, “Whether your want of Amendment of Heart, is for want of a *right* Application of your Comfort.” And to this, I would just give a Hint or two. In the Application of Christ, and the Joys of his Salvation to us, there is to be consider’d, both, the Work of the *Holy Spirit*; and our *Acts of Faith*.

1. *The Work of the Holy Spirit*: Or, his revealing Christ and his Salvation to our Souls, unto some Degree of Assurance of Interest, and a proportionable Measure of sanctifying Influence. And in *this*, there can be *nothing amiss*. The Holy Ghost, always applies *right*. But as the Work of Sanctification, in the Mortification of Sin, and quickning us to live unto God, is to be carry’d on by *Degrees*; we must not expect it at *once*, upon our first Comforts; but to advance continually with our renewed Consolations, under gracious Influences of the Holy Ghost the Comforter. — Again, In the Application of Christ, and the Joys of his Salvation to us, there is to be consider’d,

2. *Our Acts of Faith*: Or, our receiving by Faith, what the Holy Ghost reveals, and improving the same, unto the Mortification of Sin, and quickning us to Holiness. And in *this*, our Obedience of Faith, there is *much amiss*. Not that Faith, so far as it *applies*, doth not apply *right*. But there is much *lacking in our Faith*.

Faith. We are *slow of Heart to believe*, to receive the Consolations, which the Holy Ghost gives, according to the Measure of the Spirit's Revelation. We either put them away from us, and *refuse to be comforted*; or suffer our Comforts to be wrested out of our Hands by Satan and Unbelief, as if they did not belong to *us*, by Reason of our great Sinfulness. And so our Love to God, and Zeal for his Glory, our Hatred of Evil, and Strength to oppose it, are *weakened*. For we *love God, because he first loved us*; and just so far as we *believe his Love*. *And this is the Victory that overcometh the World*, and all our spiritual Enemies, *even our Faith*, 1 John v. 4.

If then, dear Sir, you would apply Christ, and the Joys of his Salvation *aright*; come to the SAVIOUR daily, as a *poor Sinner*, with all your Miseries and Wants. Come upon the Gospel-Call, which is, to *whosoever will*. And being come, *take the Water of Life*, receive CHRIST and all his Grace, *freely*. As exhibited to your Faith, by the Word and Spirit of God: Without staying for a Sight of your own Goodness, before you *believe* the Grace of the Gospel is for *you*. And so will your Sanctification *increase* continually. For as the Salvation of GOD in CHRIST, is for *Sinners*; and in all its Parts, is of one pure Piece, of free, infinite, sovereign *Grace*: So the more we believe it as *such*, the more we receive the strong Consolation, which a GOD that cannot lie, hath given

given us, even to every poor Sinner that flees to CHRIST for Refuge; the more shall we increase in *Holiness*, the greater *Saints* shall we be. —

And now, dear Sir, that the Grace of CHRIST may be with your Spirit; that you may increase with all the Increases of GOD; that the Lord may direct your Heart into the Love of GOD, and into the patient Waiting for CHRIST: Until *all Salvation* is brought unto you, from all Misery, unto all Glory; is the hearty Prayer of,

Dear Sir,

Your Friend that loves you

In the Bowels of JESUS CHRIST,

A
L E T T E R
O N T H E

DUTY and PRIVILEGE of a
Believer, to live by FAITH,
and to improve his Faith,
unto HOLINESS.

To the Society at the Tabernacle, in London, a Friend and Servant of theirs, wisheth Grace and Peace, from God our Father, and from the Lord Jesus Christ.

My dear and honour'd Brethren,

I Rejoice to hear, that some of your dear Souls, begin to taste the ineffable Sweetness of a Life of Faith on the Son of God, even when you have not the Delights of spiritual Sense. That, my dear Brethren, is most properly

perly a Life of *Faith*, which is not founded on spiritual *Sense*. That Persuasion of Interest in Christ and all his Fulness, which is not built upon gracious Frames and inward Feelings; but upon the Promises and Declarations of Grace made to Believers in the Book of God, upon the Word and Oath of a God that cannot lie; is Faith *indeed*, or that which by Way of Eminence, may be styl'd *Faith*. Permit me then, my dear Brethren, to give you a Hint,

I. That it is the Duty and Privilege of a Believer, to live by Faith. And,

II. To improve his Faith unto Holiness.

First, That it is the Duty and Privilege of a Believer to live by Faith, is evident; in that *this is God's Commandment, that we should believe on the Name of his Son Jesus Christ*; 1 Joh. iii. 23. That we should believe his infinite All-sufficiency, his Ability and Willingness to *save*; his being call'd of *God* to this Work, to save Sinners to the uttermost; and his infinite Faithfulness to God that appointed him, and to his own Promise, to give *Rest*, present and eternal Rest, eternal Life and Salvation, to every weary, heavy-laden Soul, that believes on him, or comes unto him at his Call, *Matt. xi. 28*. It is our Duty, not only to *believe on the Son of God*, or to come to him as poor perishing Sinners in ourselves, *for eternal Life*; but also to be persuaded, that *believing*, we have *Life thro' his Name*, or eternal Life in him, according to *his*,

and his *Father's Promise*. And to hold fast this our Confidence, notwithstanding all our Vileness and Unworthiness. We ought to believe, that we have eternal Life *in Christ*, in the Right of it, by the full, free and irreversibile Grant of a GOD that cannot lie; amidst all the Variations of our own Frames: And that we shall have the complete Enjoyment of it *thro' Christ*, even when we see or feel but little of its glorious Beginnings in *ourselves*. That having believed on Christ *for it*, we *have it* in him, and shall *enjoy it thro' him*. And to doubt it, because of our own Sinfulness and Unworthiness; casts a very great Dishonour upon the infinite Grace and Faithfulness of GOD. For, *He that believeth not God, hath made him a Liar, because he believeth not the Record that God gave of his Son. And this is the Record, that God hath given to us eternal Life: And this Life is in his Son,* 1 John v. 10, 11. Oh the horrid Nature of *Unbelief*, of this *easily besetting Sin*! How often doth *it*, and *we* thereby, give the *Lye* to a GOD of infinite *Faithfulness*! *He that hath the Son, saith the Apostle, hath Life; and he that hath not the Son of God, hath not Life. These Things have I written unto you that believe on the Son of God; that ye may know ye have eternal Life, and that ye may believe on the Name of the Son of God,* Ver. 12, 13. The Apostle's Scope in these Verses is, 1. To shew that Difference of *State*, which is between a *Believer*,
and

and an *Unbeliever*. A Believer hath the *Son*; an *Unbeliever* hath *not* the *Son*. A Believer hath *Life* in the *Son*; an *Unbeliever*, not having the *Son*, hath *not* *Life*. And 2. To excite Believers to their *Duty*, of believing their *Interest* in *Christ*, and their *Right* to eternal *Life* in him. *These Things have I written unto you that believe on the Son of God, that ye may know (or have a full Assurance) that ye have eternal Life, and that ye may believe on the Son of God.* Or hold fast this your *Confidence*, amidst a thousand *Discouragements*, from within and without. — Thus it appears to be the *Duty* of a Believer to live by *Faith*, or steadily to believe his *Interest* in *Christ*, his *Right* to eternal *Life*, and that he shall have the full *Enjoyment* of it thro' him; even when he hath not *spiritual Sense*, or a joyful *Feeling* of the *Increase* of *spiritual Life* in himself. And as it is his *Duty*; so his *Privilege*. For, while a Believer lives by *Faith*, and so far as he is in the *Exercise* thereof, his *Soul* hath *Rest*, and is fill'd with *Peace and Joy*. Thus, *Heb. iv. 3. For we that have believed, do enter into Rest.* And *1 Pet. i. 8, 9. Whom having not seen, ye love; in whom, tho' now ye see him not, yet believing, ye rejoyce with Joy unspeakable, and full of Glory. Receiving (by a full Persuasion in yourselves, from the Witness of God in his Word) the End of your Faith, the Salvation of your Souls.* Oh the *Rest*, the *Peace* and *Joy*, that fill the *Soul* is the

Exercise of *Faith*! *Unbelief*, my dear Brethren, so far as we yield to it for want of *Sight*; not only dishonours GOD, but straightway brings us into Darknes, Weaknes and Bondage. But *Faith*, pure Faith, on *Things not seen*, gives Light in Darknes, Strength in Weaknes, and Liberty in Confinement.

To beget all spiritual *Faith*, there must be a spiritual *Evidence* given. The Object of Faith, must be presented to the Eye of Faith, in such a Manner as is suited to draw out the Act of Faith, to receive its Object: Either, 1. Singly and purely, according to its own Nature, which is to credit *Things not seen*. Or, 2. In a mix'd Way, as the same Things are clothed with sensible *Effects*, perceptible to *Sight*.

We have both *these* exemplify'd in the *Resurrection* of Christ, and in his *Appearance* to his Disciples. In the Word which our Lord gave to them before his Death, *that the Son of Man must be kill'd, and after three Days be raised again from the Dead*, Mat. xvi. 21. In the same Word which his *Angel* put the Women in Mind of that sought him at the *Sepulchre*, and at our Lord's Command bid them, *go tell his Disciples, that he was risen, went before them into Galilee, and that there they should see him as he said unto them*, Mar. xvi. 5, &c. And in the same Message, which *Jesus* himself sent the Women with to his *Brethren*, Matt. xxviii. 10. — Which was *Evidence* sufficient for them to have *believed* his

his Resurrection upon. Whence, as they did not; our Lord upbraided them with their *Unbelief and Hardness of Heart*, Mark xvi. 14. Luke xxiv. 25. — They wanted *Sense* to help their *Faith*. To see a risen Jesus, before they believ'd his Resurrection. Our Lord indulg'd them; He appear'd to them, and shew'd them his *Hands and his Side*, John xx. 19, 20. *But Thomas was not with them when Jesus came. And when the other Disciples told him they had seen the Lord*; he resolutely said in Unbelief, *Except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe*, Ver. 24, 25. Jesus therefore, when he appear'd again to his *Disciples*, Thomas being with them; as soon as he had saluted them all with *Peace be unto you*: He instantly, in boundless Compassion and infinite Condescension, thus address'd his unbelieving *Thomas*: *Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side; and be not Faithless, but believing*. Upon which, *Thomas* in the Language of Faith cry'd out, *My Lord, and my God*. A Flood of joyful *Sense*, being let in upon his Soul; it set *Faith* upon the Flow: Out it went unto its *Object*, claim'd its *Interest*: *My Lord, and my God!* Then said Jesus to his believing *Thomas*, *Because thou hast seen me, thou hast believ'd*:

Blessed are they that have not seen, and yet have believed, Ver. 26, &c.

Our Lord here, states the Difference, between believing *without*, and *upon* Sight, and pronounceth a peculiar Blessedness upon the *latter*, or declares those to be eminently *blessed*, who had *believed*, and had *not seen*. — By which perhaps our Lord might respect the Faith of those *Women*, who *believed* his Resurrection upon the Credit of his own *Word* given them before his Death, which they *remembered* when put in Mind of it by the Angels at the *Sepulchre*, who declar'd to them that *he was risen, as he said unto them*, Luke xxiv. 6, 7, 8. Upon which they return'd to *bring his Disciples Word*. And that they *believed* his Resurrection, is evident, in that *they departed quickly from the Sepulchre, with Fear*, (or Reverence) of this wondrous Work of God) *and great Joy*, Matt. xxviii. 8. Their *great Joy*, sprang from that *full Persuasion* which they had upon the Credit of the Lord's *Word*, that he was *risen*. They remembered his *Word*, when put in Mind of it by the Angels, and believ'd the *Fulfilment* thereof, which they acquainted them with. And hence with great Joy, they ran to *tell his Disciples*; even before they had *seen Jesus himself*. For, *As they went, Jesus met them, saying, All Hail. And they came and held him by the Feet, and worship'd him: Then said Jesus unto them,*
Be

Be not afraid: Go tell my Brethren, that they go into Galilee, and there shall they see me, Ver. 9, 10. — But when they told his Disciples all these Things, (what Jesus had said to them about his Resurrection before his Death; what the Angels had told them as to the Fulfilment thereof; and that Jesus himself had sent them to acquaint them herewith, and that they should shortly see him) their Words seemed to them as idle Tales, and they believed them not, Luk. xxiv.

11. — Thus the *Disciples* would see Jesus, before they believed his Resurrection. And when he appear'd unto them, said, *Peace be unto you: And shew'd them his Hands and his Side: Then were the Disciples glad when they saw the Lord, John xx. 19, 20.* When these Disciples saw their risen Lord, their *Faith* in his Resurrection according to his Word, sprang: As did the *Faith* of poor *Thomas*, when the Lord appear'd unto him. — But the *Women*, believed his Resurrection according to his Word, before they had seen the risen SAVIOUR. The one believ'd *without*, the other *upon* Sight. — And unto this our Lord might have Respect, when he said to *Thomas*, *Because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed.* As well as to the *Faith* of the Old Testament Saints, who saw the *Promises afar off*, were persuaded of them and embraced them; and died in the *Faith* of them, altho' they had not receiv'd the Fulfilment of

them, or *seen* the Truth of God's *Word*, clothed with visible *Effects*.

And there is, as hath been hinted, a peculiar *Blessedness* in believing without Sight. In that,
 1. It gives more *Glory* unto *God*, for the Soul to credit his naked *Word*, before it sees it array'd in answerable *Effects*. To believe what God hath said, merely because HE hath spoken it, and thence to expect the Performance thereof, in the Face of a thousand Difficulties; brings much *Glory* to *God*. And 2. To believe without Sight, gives *Rest* and *Joy* to the *Soul*, in a stable Promise, an All-producing Word, before the blessed *Effects* of it, spring to the Joy of Sense; and frees the Soul from that *Perplexity*, which otherwise fills the Mind, between the giving and fulfilling of a Promise, when there are Deaths pass over it. Thus of *Abraham* it is said, *And being not weak in Faith, he consider'd not his own Body now dead, when he was about an hundred Years old, nor yet the Deadness of Sarah's Womb. He staggered not at the Promise of God thro' Unbelief; but was strong in Faith, giving Glory to God. And being fully persuaded, that what he had promised, he was able also to perform*, Rom. iv. 19, 20, 21. And, *We that have believ'd*, saith the Apostle, *do enter into Rest*, Heb. iv. 3. Into the present Rest of Faith, in Assurance of future *Glory*; before we enter into the Rest of Vision, in the Enjoyment thereof.

This

This then, my dear Brethren, shews us the *Excellency* of a Life of pure Faith, of believing without Sight, when we have not gracious Frames and inward Feelings, or the Prop of spiritual Sense to assist our Faith. — Unto every one who hath seen his Misery by Sin, and his Danger of God's eternal Wrath, if he abides in a State of *Unbelief*; who hath had a Discovery of Christ the great SAVIOUR, the only Refuge which God hath provided for poor Sinners, and has been enabled to flee unto Him by *Faith*: Unto that Soul, God hath given an everlasting Security, That he *shall not perish, but have everlasting Life*. The Soul that at the Gospel-Call, has run into Christ by Faith, as an *Hiding-place from the Wind, and a Covert from the Storm*, is eternally secur'd in Him, from endless Misery, unto endless Glory. Unto every and all of those, who have *fled to Christ for Refuge, to lay hold on this Hope set before them*, the LORD hath given his *Word and Oath*, that by these *two immutable Things, in which it was impossible for GOD to lie, these Heirs of Promise might have a strong Consolation*, Heb. vi. 17, 18. Oh my Brethren, when the SAVIOUR receiv'd you as perishing Sinners, to save you to the uttermost; God gave you his *Word of Promise*, his great unchanging *Word*, as it stands in his *Book*, for your Salvation. Yea, did he not apply some Promise or other to your *Hearts*, and persuade you thereby, of your ever-

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lasting Security in JESUS? — And tho' that Life and Power, that Savour and Sweetness, which attended the Moments of Application, may be worn off your Spirits; yet those Grants and Bequeathments made by the Promise, as it stands in God's *Book*, and when apply'd unto you, are invariably the same. The *Promise*, yea, *all the Promises of God to you, are Yea, and Amen in Christ*, 2 Cor. i. 20. A constant *Yea*, a fixed *Amen*. *The Gifts and Calling of God are without Repentance*, Rom. xi. 29. Remember, that *all the Promises of God to you, are made in Christ*: In Him who is your ALL. Whom God hath made unto you, *Wisdom and Righteousness, and Sanctification, and Redemption*, 1 Cor. i. 30. They are made in the unchangeable JESUS, who hath for you an unchangeable *Fulness*: By Virtue of which you are and shall be rendred for ever, the Objects of God's Delight. They are made by the LORD *Jehovah*, who *changeth not*. They are made for your *Security*; they are made for your *Consolation*. And that your Security might be *double*, and your Consolation *strong*; to God's unchanging Word, he hath added his inviolable *Oath*. And, because he could swear by no *greater*, he hath sworn by *himself*: *That in Blessing he will bless you*. In which is included, the Forgiveness of all your Sins; the Justification of your Persons; the wondrous Privilege of your becoming the Sons of God; your Right to Grace and
 Glory,

Glory, and to all good Things ; the Sanctification of your Natures, by the Word and Spirit, thro' all the Changes which pass over you ; and the complete Glory of your whole Persons, or your being rais'd up in Conformity to Christ, unto the Enjoyment of eternal Life with Him. What a wondrous ALL of Blessings then, is compris'd in the Word and Oath of GOD, which are given unto you in CHRIST ! The *Promise* is the Expression of God's *Mind*, of the *Thoughts of his Heart* towards you in his dear Son ; which *stand fast unto all Generations*. And the LORD having given you his great *Word* ; the infinite Truth and Faithfulness of *Jehovah*, are engag'd to make it good. And as in infinite Condescension and amazing Goodness, the LORD hath added his solemn *Oath* to his great Word ; how strongly hath He *bound himself to save you* ? A Word so *great*, cannot be *broken*. An Oath so *solemn*, cannot be *violated*. And so great a BEING, so strongly engag'd, will not, *cannot lie*. It is *impossible* that he should, both with regard to his immutable Nature, and to his solemn Engagements. The *Promise*, the Word that is gone out of his Mouth, stands for ever fast upon the solid Basis of the great unchanging *Purpose* of his Heart. And the Oath of GOD, stands in *Himself*, as firm *as Himself*. For the LORD ; in swearing by HIMSELF, by all that is in HIM, hath engag'd all his infinite Perfections to perform it, to
save

save his People to the uttermost. And both the Word and Oath of GOD, being given us, not only for our Security, but also for our Consolation, and for this End in Particular, as is specify'd, That we who have fled for Refuge to lay hold on the Hope set before us, might have a *strong Consolation*: How great is our *Unbelief*, when we receive not so great a *Witness*? And how great is our *Folly*, when we refuse to be comforted with so great a *Consolation*, as the Great JEHOVAH hath given us?

The Word and Oath of GOD, given to *Believers in CHRIST*, being the solid everlasting *Ground of Faith*; Here Faith should *rest*, when it han't the Prop of spiritual *Sense* to lean on. — Most kindly our Lord at first, indulges his weak Children, applies his *Promises* with glorious Power to their Hearts, and clothes them with such great and sensible *Effects* upon the Soul, that bear down *Unbelief*, and draw out *Faith*, to claim its Interest in the Promise, in the promis'd SAVIOUR, and in his Salvation. And the New-born Babe in Christ, finding itself by the Promise, to be brought forth as it were into a new World; from Darknes and Death, Weakness and Bondage, Sin and Sorrow, into Light and Life, Liberty and Strength, Joy and Holiness; is apt to think, that these blessed and sensible Effects of the Promise, will always *abide* upon its Heart. — But the Lord designs to learn his Child to walk by *Faith*, when it han't the

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Supports of *spiritual Sense* to bear it up. And for this Reason among others, withdraws his Sun-like Face, and calls the Soul when it *walks in Darkness*, and hath *no Light* of Sense to go by, to *trust in the LORD, and to stay himself upon his God*. — But oh, the Soul being inured to a *Prop*, knows not how at first to go *alone*. Sense being *gone*, its Faith begins to *fail*. Because the Soul believ'd the *Promise*, as to its own Interest in it, rather upon those gracious *Effects* of it, which it once saw and felt in *itself*, than upon the infinite Grace, the Almighty Power, and unchangeable Truth and Faithfulness of GOD the Promiser. It is true, the Faith of a Believer, ultimately centers in *these*, and the Soul don't know at first, that it leans too much to *Sense*, and goes thro' *gracious Effects*, to take up the *Promise of Grace*. But it is manifest that it doth; in that when the Promise is as it were *stripp'd* of present sensible Effects on the Heart, the Soul finds it a hard Task, to believe a *naked Promise*, to trust in a *naked Word*, merely upon the Credit of the *Promiser*. Without are *Fightings*, and *within are Fears*. Satan, by his Temptations, with all his Power, opposes the Soul's believing without Sight. An unbelieving Heart, raises a thousand Objections; and the Soul stands trembling, and knows not how to set one Foot forward by Faith, when Sense is gone.—And utterly would it *cast away its Confidence*, if *everlasting Arms* were not *underneath*,

derneath, to support the Soul, and strengthen it for Acts of Faith without Sight; to *trust in the LORD*, even when he seems to *slay it*, and to *hope in his Word*, even *against Hope*, or in the Face of a thousand Difficulties and Discouragements. — And then, the Soul having found a solid Basis to rest on, an Anchor-hold in Storms, and being enabled by Faith to honour GOD; God will honour *Faith*, and break forth again upon the Soul with further Shines of his infinite Kindness, thro' the fresh Application of the Promises, to comfort and strengthen the Soul after its Conflict. — And thus the LORD teacheth his Children to trust in Him, when He hides Himself from the House of *Jacob*, and to stay upon their God, when they walk in the Dark; and also, to look and long for the Light of his Countenance, to turn Night into Day, and Winter into Summer. And thus to walk on with God in the Faith of his promis'd Grace, thro' various Changes inward and outward, in the present Time, until the unchangeable State of their promis'd Glory, their eternal Glory comes.

Are there any of you then, my Brethren, that have not yet been taught a Life of *pure Faith*, of trusting in, and resting on the Promise of God's Grace, when you don't see the gracious Effects thereof in your own Hearts? What shall I say to *you*? Oh dear Souls, you forget the glorious Person in whom the Promise

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was made, and thro' whom it is to be fulfill'd unto you. Hath God promised you eternal Life, as *Believers in Christ*? Is this the Voice of his Promise, as it stands in his *Book*? Was this its Voice when apply'd by the Spirit unto your *Hearts*? Oh consider, it was made in CHRIST; in him *who of God is made unto you, Wisdom, and Righteousness, and Sanctification, and Redemption*. — What, doubt the *Promise*, because you see your own *Folly*? Oh remember, CHRIST is *your Wisdom*. Made so of GOD, by Constitution, by Appointment. Your Wisdom, to *represent you wise*, without the least Spot of Folly before God. Your Wisdom, to be communicated, to make you *wise inherently*, unto increasing Degrees, until a Perfection of Wisdom be given you. — What, afraid the Promise don't belong to *you*, because of your *Unrighteousness*? Oh consider, CHRIST is *your Righteousness*. His complete Obedience is imputed to *you*, and you accounted by God, and *presented to Him*, completely righteous therein. — What, refuse to be comforted by the *Promise*, because of your *Unholiness*, because of your remaining Corruptions, and the Imperfection of your Graces? CHRIST is *your Sanctification*. In his perfect personal Holiness, as your Head, you as Members of his Body, as Branches in him your holy Root, are *presented completely holy unto God*. And in him your Treasury, your Store-House of all Grace and Glory, you have a

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Fulness to be *communicated*, in further Measures, unto higher Degrees, until you are fully wrought up into a complete Conformity to *Christ*, to God's *First-born*, your glorious Pattern and Exemplar. — What, think you are not the Lord's *Free-Men*, according to *Promise*, because you are still in some Degree, *bound* by Sin and Satan, overcome by these Enemies, and brought into *Captivity*; and thereby, into *Bondage-Frames*? Oh see, CHRIST is *your Redemption*? In him your Redemption is complete. As you stand before God in a risen JESUS, *Sin* hath no more Dominion over you; *Satan's Power* is quite destroy'd; and the *Law* is perfectly fulfill'd. *In Christ*, you are *Free-Men indeed*: Completely redeem'd from all Slavery, into full and glorious Liberty. In him the Work is completely and for ever done. And by Virtue of that complete Redemption by *Price*, which you now have *in Christ*; you shall ere-long be completely redeem'd by *Power*, in all Respects, in your *own Persons*, from all Misery, unto all Glory. — Oh doubt not your Interest in the *Promises of GOD*, because of your own *Wants and Emptiness*; since they are made unto you in CHRIST, who is *All Fulness*, and your ALL. *And ye* (saith the Holy Ghost) *are compleat in Him*, Col. ii. 20. Not ye shall be, tho' that is a Truth contain'd in other Texts; but ye are complete in Him. Your Completeness in Christ, my Brethren, is so full, so unchangeably

changeably perfect, that nothing can be taken from it, nor added to it. It rises not with your holy Frames, nor sinks when they fall. God hath given you a complete Head, a full Completeness in him, and an everlasting Acceptance in the *Beloved*. In HIM, you are every Way such as GOD can delight in. And all the Promises being made unto you *in Christ*, in Him your perfect, your acceptable *Head*; there are none of your personal Imperfections, that can, or shall, hinder the Performance thereof unto you, *through Him*. And as the Promise is the Expression of God's *Heart*, of the sovereign Resolve of his *Will*, to be gracious unto you in and thro' his dear Son; It stands in the infinite, immutable Grace of J E H O V A H's *Nature*, quite independent on *your Goodness*, and can never fail, so long as GOD endures. Oh my Brethren, you *little Things*, What, doubt the *Love of God*, and the *Promise* of his Grace, because you see no *Worthiness*, no *Loveliness* in yourselves? Little do you think, How *freely*, how *greatly* GOD loves you! He loves you like his *Great SELF*! yea, the *Love of God* to you, is HIMSELF loving you! And can you *measure* the Heighth, the Depth, the Breadths and Lengths of infinite *Love*? No; it *passeth Knowledge*! is far beyond the *Search* of finite Understanding! None but GOD himself, perfectly *knows* the infinite Glories,

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the Freeness, the Sovereignty, the Strength, the Greatness, the vast Infinity and Eternity of his *Love* unto you. All the Fulness of GOD, is compris'd in his *Love*. The Promise stands in infinite *Love*, as well as in an infinite *Person*, infinitely *beloved*; and from thence, thro' *Christ*, shall have a glorious Fulfilment, to the most unlovely, unworthy, poor, and needy *Souls*, that hang upon the Promise of Grace held forth to Sinners, in the Word of the Gospel. Oh my Brethren, *The LORD your GOD* (thro' the once-bleeding, now risen, interceding, and reigning *LAMB*) *in the Midst of you is mighty; He will save, he will rejoice over you with Joy: He will rest in his Love, he will joy over you with Singing*, Zeph. iii. 17. Doth GOD *rest*, complacently and continually rest in his *Love* towards you in *CHRIST*: And will not you *rest in it*? Is it the infinite Resolve of GOD's *Heart*, to save you thro' *CHRIST*: And will you not *believe it*? Will GOD *rejoice over you*, to do you Good with his whole *Heart*, and with his whole *Soul*, and joy over you therein with *Singing*: And shall not *your Hearts and Souls*, *sing and rejoice*, in and with *Him*? Oh hearken to your Lord's Voice, even you who are the weakest Lambs of Christ's Fold: For unto you he saith, *Rejoice in the Lord alway: And again I say, Rejoice*, Phil. iv. 4.—And hence, my Brethren,
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While you live and walk by Faith, I would give a Hint,

Secondly, That it is the Duty and Privilege of a *Believer*, to improve his Faith, unto *Holiness*. *Abide in me*, saith our Lord, *and I in you. As the Branch cannot bear Fruit of itself, except it abide in the Vine: No more can ye, except ye abide in me. I am the Vine, ye are the Branches: He that abideth in me, and I in Him, the same bringeth forth much Fruit: for without me, ye can do nothing, John xv. 4, 5.* Believing our Interest in J E S U S, it is our Duty, to go out of our empty needy Selves, unto the Fulness of Christ by Faith, to derive Life and Strength from Him continually, to maintain and increase our Graces, and to enable us for all holy Duties. And the more we improve our Faith of Interest in Christ, to abide in Him as our Root of Influence; the more Sap and Nourishment shall we derive from Him, to enable us to bring forth Fruit unto God. The more will our dear Lord, and His, and our Father, be glorify'd in us, if we bear much Fruit. And the greater our Obedience of Faith and Love is; the greater will be our Lord's Joy in us, as obedient Children to Him, as fruitful Branches in Him; and the more abundant will be our own Joy. As, Ver. 8,—11. *Herein is my Father glorified, that ye bear much Fruit, so shall ye be my Disciples.*

ciples. These Things have I spoken unto you, that my Joy might remain in you, and that your Joy might be full. Those are fruitful Christians, glorious Souls, who improve their Faith of Interest in Christ, unto abiding in Him, and deriving from Him continually; in Order to their walking with Him closely, in the white Garments of a Gospel-Conversation, or in all Manner of holy Conversation and Godliness. Faith and Holiness, are closely connected in the Gospel of Christ. And having an High Priest over the House of God: Says the Apostle, Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water. Let us hold fast the Profession of our Faith without wavering, (for He is faithful that hath promised) And let us consider one another to provoke unto Love, and to good Works, Heb. x. 21, 22, 23. And thus he addresseth the Saints, 2 Cor. vii. 1. Having therefore these Promises, (dearly beloved) let us cleanse ourselves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God. The Lord that was the Author, will be the Finisher of our Faith: And yet we are exhorted to hold fast our Confidence. The God of Peace will sanctify us wholly: And yet we are exhorted to Cleanse ourselves, and to perfect Holiness in his Fear. Which shews us, That the same Work, which is God's efficiently,

is ours *instrumentally*: Or, that God will do it for us, in the Use of those *Means* which He hath appointed. And as *holding fast the Profession of our Faith without Wavering*, we are exhorted to *provoke one another unto Love, and to good Works*: And as *having these Promises*, we are exhorted to *Cleanse ourselves, &c.* It shews us, That *Faith* and full *Assurance* of Faith, hath a glorious *Influence* into *Holiness*, and is a strong *Motive* thereunto. And therefore the Apostle *John*, when he says, in the full Assurance of Faith, *Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know, that when He shall appear, we shall be like Him; for we shall see Him as He is,* 1 John iii. 2. He adds, *And every Man that hath this Hope in him, purifieth himself, even as He is pure,* Ver. 3. And, *He that saith he abideth in Him, ought himself also so to walk, even as He also walked,* Chap. ii. 6. — Thus it appears to be the *Duty* of a Believer, to improve his Faith, unto *Holiness*. As we ought to take up our *Faith* of Interest in Christ and his Salvation, first and principally, upon the Credit of the free and faithful *Promise* of a GOD that cannot *lie*, made in his Book, and apply'd to the Heart of every one that believeth in JESUS; and to hold this fast in the Face of a thousand Discouragements from the Strength of remaining Corruptions, and the Weakness

of our Graces : So likewise, for the *Glory of God*, we ought to improve Faith, unto *Holiness*. And as this is our Duty ; so our *Privilege*. For our own *Comfort* too, ought we thus to put *Faith out to Use*. Inasmuch as when *Faith* at God's Command, goes out directly to its *Object* ; *Sense* by his Appointment, comes in, in an orderly Way, to corroborate and strengthen *Faith's Testimony*. And therefore saith this Apostle *John*, *And hereby we do know that we know him, if we keep his Commandments*, 1 John ii. 3. And thus the Apostle *Paul*, *And we desire that every one of you do shew the same Diligence, unto the full Assurance of Hope unto the End*, Heb. vi. 11. And as, my Brethren, our Growth in Grace, and in the Knowledge of Christ, will be proportionable to our Diligence in the Use of Means ; as God's manifestative Glory and our present Comfort are greatly concern'd herein ; So likewise is our future *Crown of Righteousness*, that Reward of good Works, which of the freest Grace, awaits Believers at Christ's Appearing. As 1 Cor. iii. 13, 14. And thus the Apostle *Peter* exhorts the Saints, unto whom *are given exceeding great and precious Promises, that by these they might be Partakers of the Divine Nature, having escaped the Pollution which is in the World through Lust : Giving all Diligence, add to*
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your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, brotherly Kindness; and to brotherly Kindness, Charity. For (saith he) if these Things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the Knowledge of our Lord Jesus Christ. But he that lacketh these Things, is blind, and cannot see far off, and hath forgotten that he was purged from his old Sins. (The Believer, that don't give all Diligence, to add to his Faith, Holiness; weakens his Confidence in the Forgiveness of Sins, and raises Mists of Darknes, to obscure the Glory thereof from his View) Wherefore the rather, Brethren, give Diligence to make your Calling and Election sure: (To make it stand forth to be seen in the Fruits of it, to the Glory of God, as it were unshaken before all; that by contrary walking, your Interest in electing and calling Grace may not seem to totter, or fall, to the View of others, nor yet appear uncertain in your own Sight) For if ye do these Things, saith the Apostle, ye shall never fall. (From your own Stedfastness in Faith and Holiness, while another outruns you, and takes your Crown) For so an Entrance shall be ministred unto you abundantly (as rich Heirs of Glory, filled with the Fruits of

Righteousness) *into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 4, &c.* ———

Unto you then, my dear Brethren, who are enabled to *live by Faith*, when you have not spiritual *Sense*, gracious Frames, and joyful inward Feelings to rest on; unto you let me say, As you are blest with the Faith of your Completeness *in Christ*; Follow on to know HIM, the Fellowship of his Sufferings, and the Power of his Resurrection more and more in your own Souls daily. You are now complete *in Christ*. You are shortly to be so thro' Him, in your own Persons. Oh, Abiding in Christ by *Faith*, hasten on, in the Use of all the Means of Grace, unto that *Day's Glory!* I know that the Love of Christ, and of God in Him, will *constrain you*; that Assurance of Faith, hath a glorious Influence into all holy Practice. But yet, my Brethren, the Lord sees we need, and we ought to suffer, *The Word of Exhortation*. For as Satan tempts us to *Unbelief*, from our Incompleteness in *ourselves*, while we look for spiritual *Sense* to assist our *Faith*, for personal Holiness, to help us to believe the Promises, or first and primarily to take up our Faith of Interest in them from thence: So when we are blest with the Faith of our Completeness *in Christ*, when the glorious Influence which attends the

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the Moments of Discovery, is worn off our Spirits; Satan may tempt us to *carnal Security*. And our own slothful Hearts, may insensibly sink into *spiritual Laziness*, and a Neglect of that vigorous Pursuit after *personal Holiness*, which is call'd for of those who believe their *Completeness* in JESUS. As on the one Hand, being tempted, we adhere too much to *Sense*, before we will *believe*: So on the other Hand, it is possible that we may be tempted, when we begin to *go by Faith*, to have too great a *Disregard* of spiritual Sense. — I speak not thus, my honour'd Brethren, as if I knew, or thought, that this was the Case with any of *you*. But I only give a Hint, that in this Respect, as well as in others, we *all* ought to beware of *Satan's Devices*; who at all Times, and by all Ways, seeks to hinder our Faith and Holiness. And also to keep up an holy *Watch* over our own *wicked Hearts*, which are naturally bent to Backsliding from God. Let us *first* be concern'd about our Duty, and to enjoy our Privilege, of *Believing without Sight*, of Believing our Interest in Christ, and his Salvation, merely upon the Credit of the free Promise of the faithful and unchanging God, amidst a thousand Changes in ourselves: And *next*, let us most earnestly labour after *Sense*, or the sensible Enjoyment of God, and an entire Dedication to Him.

Him. If we duly regard the *former*, we can't be too much in earnest about the *latter*. Sense is an unspeakable Privilege, when it is *added* to Faith. When Sense is kept in a due Subordination to Faith, and follows it in its appointed Order; it is like adding another Sail to a Ship, to make its Motion more swift. Let Faith be the main *Top-sail*; and Sense as a *lower Sail*, will be of vast Advantage. When Faith and Sense are *join'd*, or Faith and all the other Graces are in *Exercise*, in the Duties and Beauties of Holiness; when all Sails are *up*, when all Sails are *fill'd* with the glorious Gales of the *Holy Ghost*; That Soul hath *full Assurance*, or in *full Sail of Faith*, runs sweetly and swiftly, as it were directly before the Heavenly Wind, unto its desired Haven of *eternal Glory*. Those are glorious Christians, who in an unshaken Faith of their Interest in Christ, and in God thro' Him, are *Men*: And yet in their Desires after Communion with God in Love, or a frequent *tasting that the Lord is gracious*, to influence their Souls into all gracious Practice, are like *new-born Babes*. Oh my Brethren, our Lord, our God, is a *Lover*: And He takes an infinite Pleasure in his *People's Love*. In our loving of *Him*, who first loved *us*. Our loving Lord, delights to have us like *fond Children*, that want always to hang on the *Breast*, and be dandled on the *Knee*, and that can't endure their Parent's

rent's *Absence*. Highly our Lord commend-
 ed the Church at *Ephesus* for her Obedience,
Rev. ii. 2, 3. Nevertheless, saith he, I have
somewhat against thee, because thou hast left
thy first Love, Ver. 4. We should have more
 of our Lord's Presence, if we could not be
 contented without it, if we did not let Trifles
 and Creature-Vanities run away with our Hearts.
Therefore (saith the Prophet) Thou hast for-
saken thy People, the House of Jacob, because
they be replenished from the East, — and they
please themselves in the Children of Strangers,
Isa. ii. 6. It was well said by a dear Servant of
 Christ, "*Faith carries it above all the Graces,*
 " in Point of *Justification*: But *Love* above all,
 " in Point of *Christ's Manifestation of Himself.*
 " Christ knows what it is to *love*; and no Soul
 " shall die for the *Love of Him.*" *Fond Souls,*
 that love the Enjoyment of Christ, and are ear-
 nest to shew their Love to Him in keeping his
 Commandments; shall be eminently blessed with
his, and with his *Father's Presence.* Accord-
 ing to his Promise, *John xiv. 21, 23. He that*
bath my Commandments, and keepeth them, He
it is that loveth me: And he that loveth me,
shall be loved of my Father, and I will love him,
and will manifest myself unto him. — And
we will come unto him, and make our Abode
with him. — Come then, my Brethren, you
 that are blest with the Views of your *Complete-*
ness

ness in Christ, and with the Faith of Interest in God's eternal and unchangeable *Love thro' him*; with this strong *Wine* of the Gospel, refresh'd as *Giants*, rejoice to run the *Race* that is set before you, in all holy Obedience. Oh, none have such Furniture for Holiness, and are under such high Obligations to this glorious Liberty, as those Christians, who are blest with the Faith of Assurance, with the Views of their unchangeable Completeness in Christ, amidst all the Variations of their own Frames. Come, my Brethren, look to CHRIST, your glorious *Pattern*: See you not, how perfectly *dead you are to Sin, and alive unto God in Christ?* Rom. vi. 11. See you not the complete Glory of the second *Adam*, and your Completeness in Him? Oh remember, that as is the *Head*, so must be the *Members*. As is the *Heavenly Man*, so must those be that are *Heavenly*. Such they are in a begun Measure; such they shall be in the highest Perfection, 1 Cor. xv. 48. Are you *dead to Sin in Christ?* Oh, *Let not Sin live and reign in your mortal Body, that you should obey it in the Lusts thereof*, Rom. vi. 12. Are you *alive unto God in Christ?* Oh rest not in *dead lifeless Frames*; but seek renewed *Quicknings*, from Christ your living Head, from Him the second *Adam*, who is to you, a *quickning Spirit*, 1 Cor. xv. 45. Is your *Fruit unto God*, found in Christ, your *green Fir-Tree?* Oh rest not

not in a *barren, fruitless Condition* in your *own Souls*; but in the Use of all appointed Means, seek for fresh divine Influences, that you may have your *Fruit unto Holiness*; the *End* whereof will be *Everlasting Life*, Rom. vi. 22. Are you made *nigh* unto God *in Christ*, admitted into the highest Favour and Fellowship? Oh endure not *Distance* from God in your *own Souls*; you are called into *Fellowship with the Father, and with his Son Jesus Christ*: Draw *nigh to God, and He will draw nigh to you*, Jam. iv. 8. — Oh my Brethren, May we not blame *ourselves* for our own Deadness, Unfruitfulness, and Distance from God? Hath HE ever *said to the Seed of Jacob, seek ye ME in vain*? Do we not rather *lie down* upon a Bed of Sloth, when our *Beloved* withdraws himself; then *arise* to seek Him in the Use of *Means*, till the *Grace* of the Means flows down upon us, and quickens us to a holy Earnestness, and Restlessness of Spirit, until we *find him whom our Souls love*? In a Word, my Brethren, Are we *complete in Christ*? Do we *believe it*, and so enter into *Rest by Faith*? Never let us *rest from Duty*, till in conformity to him, we are *compleat in ourselves*. Let us not think, *That we have already attained, or that we are already perfect*: but let us *follow after, if that we may apprehend that* (perfect Holiness and Glory) *for which also we are apprehended*
of

Christ Jesus, Phil. iii. 12. — And now, my dear Brethren, That the God of Peace, may fill you all, with all Joy and Peace in Believing; sanctify you wholly in Spirit, Soul and Body: And preserve you blameless unto the Coming of our Lord Jesus Christ: Is the hearty Desire of,

My Honour'd Brethren,

Your most Affectionate Friend

And humble Servant,

In our glorious LORD,

The once Slain, now

Reigning LAMB,

F I N I S.

E R R A T A.

PAGE 30, Line 1, for *a* MEDIATOR, read *the* MEDIATOR.
 p. 32, l. 19, blot out *shall*. p. 46, l. 28, for *ineffable*, r. *ineffably*. p. 59, l. 24, for *and*, r. *an*. p. 60, l. 7, for *Good*, r. *Thing*. p. 74, l. 10, for *off*, r. *of*. p. 103, l. 23, blot out *in our*. p. 125, l. 24, for *God*, r. *Goel*. p. 140, l. 17, for *Doing*, r. *Doings*. p. 147, l. 31, for *is*, r. *in*.

