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Rich Hall,

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Register of the subjects
on
Divine Occasion:
Regarded and Elucidated
At One of Our Public Days of Prayer.

[Signature]

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LETTERS ON
Spiritual Subjects,
and
Divers Occasions;
sent to
Relations and Friends.

Mrs. Anne Dutton

By One who has tasted that the Lord is Gracious.

Vol. IV.

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

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LETTERS
ON
SPIRITUAL
AND
DIVINE
RELIGION
AND
PHILOSOPHY
LETTERS
ON
Spiritual Subjects, &c.

LETTER I.

To Mr. and Mrs. W—s.

My Dear and Honour'd Parents,

I

Rejoyce to hear of your Welfare. It must needs be
well with us, in every State, that are so nearly rela-
ted to, and so well secur'd in Christ. Infinite Love,
chose us in Him, before Time began; united us to
Him, unto our Life from Him, when the Lord passed by
us, saw us in our Blood, and said unto us, Live. Infinite
Love, acquainted us with our Misery, reveal'd the Remedy,
shew'd us our Danger, presented our Refuge, enabled us
to flee unto, into Christ: And then the Lord sliut us in,
By his great Word, his irreversible Oath, given for our Sal-
vation: That thenceforth, we might have strong Consolation.
— We are Heirs of Promise, my dear Parents: And there-
fore our Inheritance is secure. Oh were we to earn an In-
heritance in God, by the Works of our own Hands, by
our own Obedience to the Law; we must go without it for
ever. But an Inheritance by Promise, suits us. This great
Inheritance of the Lord, for our Portion, given us by free
Promise, and confirm'd to us in the Lamb's Blood; displays
the Glory of Sovereign Grace, and well agrees with our Po-
verty. An Inheritance given us by free, unchanging Promise.
mife, with the Ye, and Amen of God upon it in Christ: must needs be ours, and for ever sure to us, notwithstanding all our Unworthines. — But oh, what reason have we to lament, that we have behav'd no more, like Heirs of Promise! For myself, I mourn, I lament over all my unsuitable Behaviour, to that infinite Favour, which is cast upon me by the God of all Grace, in making me an Heir of Promise! Oh my Sins, since the Lord acquainted me here-with, deserve the hottest Hell! And yet, to the Glory of boundless Grace, my Inheritance is secure! The Mercies of God's everlasting Covenant, to me in Christ, are sure Mercies! Because they are free Mercies, unconditional Mercies: That don't stand upon my little, fickle Obedience; but, upon the immutable Grace, the unchanging Truth and Faithfulness of the great Jehovah! And the Greatness and Eternity of the Redeemer's Merit! — This comforts me greatly, humbles me deeply, and attracts me strongly, to love Him, that God of Love, who first loved, who will always love me. — But oh, what can I do for Him, who has done so much for me! Ah little, very little, if compar'd with the great Obligations I am under! Yea, nothing can I do for God, but what his free Love enables me to do. And then of his own, I give him. And in infinite Grace, he accepts my little Mite! But surely, if of his Stock, I had an Angel's Store; I would lay it out, to a Methusalah's Age, to endless Days, to glorify the God of Grace, of all Grace, who has made me an Heir of Promise! In Heaven, I shall love and serve him perfectly and eternally. And I long to do both increasingly, while on this Earth. Help me by your Prayers. — The Grace of Christ be with your Spirit. — I am, my honour'd Parents,

Your most dutifull Child,
My dear Brother in Christ,

Thank you for your Letter. I rejoice in what God hath done for your Soul. Truly, if the Lord had been minded to destroy you, he would not have shewed you these Things: Viz. The Plague of your own Heart; The Insufficiency of your own Righteousness; And the Excellency and Glory of Christ, as the only Saviour: Whence you desire to be found in him, washed in his Blood, cloth’d with his Righteousness, and saved in him with an everlasting Salvation; to the endless Glory of rich, free, sovereign Grace. These are such Things, that God reveals to none but those who are Vessels of Mercy: Whom he had afore prepared unto Glory. Christ is yours, and you are his; and neither Sin, Death nor Hell, shall ever separate you from his Love. He has begun your Salvation; and he will finish it. He hath given you precious Faith; and he will perfect it. And your very Desire to be found in Christ; is an Evidence of your Faith in him, and Love to him. It was foretold concerning Unbelievers, That when they see Christ, in the outward Revelation of him, there would be to them, no Beauty in him that they should desire him, Isa. liii. 2. And on the contrary, it is said of Believers, unto you that believe he is precious, or desirable, 1 Pet. ii. 7. Not one Soul, that desires Christ, shall ever die for Want of him. Not one Soul, that sees Christ to be Altogether Lovely, but stands in a Marriage-relation to him, in an indissoluble Union to the Lord of Life and Love. Not one Soul, that is made willing to be saved in God’s Way, by his Free Grace, thro’ the Lamb’s Love and Blood, Righteousness and Power; but shall be saved by him to the uttermost, from all Misery, unto all Glory. The Desire of the Soul going out after Christ, is its coming to him. And him that cometh unto me, faith our Lord, I will in no wise cast out, John vi. 37. No; Christ receives that Soul, unto the Glory of God: To save him from endless Misery, to ever-
everlasting Glory. And there is such an infinite Fulness of all Salvation-Blessings in Christ, for the most poor and miserable, wretched and naked Sinner, that comes to him, that he need fear no Want. There is Salvation-Help enough in Christ, to answer our extensive Destruction, in and of ourselves. To make us as free, from Sin, in its Guilt, Filth and Power, as holy to God, and as happy in him, as Adam was, before his Fall: Yea, to raise us to an higher Life and Glory. Our Lord is come, that we might have Life, and have it more abundantly. And all the Fulness of Christ, is made over, by the Word and Oath of a God that cannot lie, unto the most miserable, needy Sinner that comes unto him. — Come then, come again and again, with your every Day's Wants and Miseries, unto the Fulness, the Mercies of the great Saviour. And thence you shall receive, and Grace for Grace. The Arms of Christ, stand wide open to receive you. You will honour the Redeemer's Love, Blood and Fulness, his Power and Faithfulness, if you come to him daily, and cast yourself upon him, as a most miserable Sinner, for a full Supply of all your Wants. And I can tell you from his Word, and from my own Experience, that he will not send you empty away.

I am glad that you have such a Sense of Sin, that you can justify God, if he was to send you to Hell, and acknowledge his Righteousness therein; that you would love him, and speak well of his Goodness to others. Yea, that the very Thoughts of God's being glorify'd, if you was to be damned, afford you some Pleasure. These Things are an Evidence, of true Love to God in the Heart. Of that Love, which whoever hath it, shall never go down to Hell. Of that Love, which is a Preparation for Heaven, and the very Beginning of it in the Soul.

And as a Thought, that God would be more glorify'd in your Salvation, than in your Damnation, is more pleasant to you; Let this move you to come with Alacrity, unto Christ for Life. For in the Salvation of Sinners by Jesus Christ, all the Perfections and Glories of Jehovah, radiantly shine, and are harmoniously display'd. Here, in the Salvation of chief Sinners, thro' the crucify'd Saviour; Justice and Mercy are met together, Righteousness and Peace, do kis
This is the Way that infinite Wisdom has devised, that infinite Grace has provided, that the Lord himself hath chosen, for the most resplendent Display of his infinite Glory.

Like then, what God likes. Embrace his Son held out freely unto you in the Gospel. It will please the Father well, if you lay hold by Faith on the great Saviour, for yourself as a chief Sinner. This is a faithful Saying, and worthy of all Acceptation, that Jesus Christ came into the World, to save Sinners, Chief Sinners. Oh, accept of him. Take him for yourself. Christ is a free Gift. You may have him without Money, and without Price. The Father bids you, the Son bids you, the Spirit bids you receive him. And unto you, the Lord will give Power, Privilege, a Royal Grant, with efficacious Influence, to become a Son of God. An Heir of God, and a Joint-Heir with Christ! Come again and again to the Lord Jesus. Let this be your Life continually. "Unto whom coming (says the Apostle) as unto a living Stone, &c." Oh stand not gazing upon your Sins and Miseries, till you lose yourself in a Maze: But haste away to Christ, upon the first Sight of them. His Name is called Jesus: For he shall save his People from their Sins. Honour him then, in this his Office as a Saviour, by coming to him for all Salvation, for all Grace and Mercy, as being in yourself a miserable Sinner. And Christ will make you a glorious Saint, or sanctify you wholly, in Spirit, Soul and Body, and present you Faultless, before the Presence of his Father's Glory, with exceeding Joy.

Be not surprized at the Being and Working of Sin in you. The Canaanites dwelt in the Land, to learn Israel War. And by little and little, the Lord will drive them out from before us, until we be increased in Grace, to inherit the Glory prepared for us. — As to your Unbelief; distinguishing between a State of Unbelief, and the Workings of Unbelief, between total, and partial Unbelief. You are not in a State of Unbelief. But you, and every Believer, have Unbelief, remaining and working in the Soul where Faith dwells. And as Unbelief opposes, more or less, our Acts of Faith continually; we are call'd to fight the good Fight of Faith. And the more frequent our Acts of Faith on
on Christ are, the weaker will the Power of Unbelief grow in our Souls. It is no proud Presumption, but humble Faith, for a poor Sinner, to come repeatedly to the merciful Savour, and rest his weary Head in Christ's Bosom; believing, according to his Promise, that he will give him Rest, from all his Sins and Fears, and to the utmost of all his Desires, both of Grace and Glory.

It was not Satan, to deceive you, but the Spirit of God, to comfort you, that apply'd those Scriptures to your Heart, which were pleasant to your Soul. And these, and all the Promises of God, are yours in Christ. They are all yea, and Amen, unto you in him. And in looking for the Effects of the Promise, to know if it was from the Lord; seek the immediate Effects of it in your Heart; just when and while, the Word abides with Power on your Mind; And the remote Effects of it in your Life, just so far as the Promise influenceth your Heart. To look for immediate, inward Effects of the Word, when the Power of it is gone off the Mind; is like looking what o'Clock it is by the Dial, when the Sun don't shine on it.—Don't wonder, that you have a Heart, and a Heart; a Heart for God, and a Heart that departs from him. Since in your Soul, there are Two Natures: The new Man, and the old. Since in your corrupt Nature, there dwelleth no good Thing; and in your new Nature, tho' all Good dwells, yet is it weak, and imperfect. Grace is in its Infancy, and therefore at Times, overcome by the old Man, by the Power of Corruption in your Soul. But your little Grace, being Christ's Life in you; shall be maintain'd and increas'd from his Fulness, until all Sin and Death, is swallow'd up of perfect Holiness, Life and Joy for evermore. —Head-Knowledge of Gospel-Truths, is a Privilege. Pray for the Holy Ghost's Fire, to enkindle them in your Heart, and change your Soul into the Image of Christ by them.—I am glad that my printed Account of the Lord's gracious Dealings with me, has been blest to you, to encourage you, to hope in, and seek for, his rich, free, abundant Grace, to be display'd towards you. Your Heart shall live, that seeks God. I hope to think on you before the Lord; and shall be glad to correspond with you, if his Glory and your Joy may be promoted thereby. Com-
Committing you to the Care of Christ the great Shepherd; I am, Sir,

Yours affectionately in Him,

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LETTER III.
To Mrs. A. and Mrs. M. W—s.

Dearest Children,

I rejoiced to hear, that you were under any concern about your precious souls, and inclin’d to seek Jesus. An Interest in Christ, is the One Thing needful. If we have this, we shall be eternally happy; if we have it not; eternally miserable. The Wages of Sin is Death: But the Gift of God is eternal Life, through Jesus Christ our Lord. God hath given, and will give, to poor sinners, eternal Life: And this Life is in his Son. He that findeth Christ, findeth Life, and shall obtain Favour of the Lord. O my dear Children, we are all of us, born into this world, most miserable sinners. We are quite undone; we have destroy’d ourselves by sin. But for ever adored be God’s Free Grace! In Christ the Saviour, is our Help. It hath pleased the Lord, to lay Help, the Help of Sinners, upon one that is mighty. Upon the mighty Saviour, who is able and willing, to save to the Uttermost, even all that come unto God by him. There is all Fulness in Christ, to answer your every want. All the infinite Treasures, the inexhaustible stores of Grace and Life, are laid up in Christ; on purpose for the most poor and miserable, blind and naked, and Law condemned Sinners that come unto him. Do you see your Misery? Do you want Mercy? Is God’s free Mercy in Christ, desirable to you? Then are you, you as it were by Name, call’d by Jesus, to come unto him, and drink: To take your Fill freely, of all the Grace you want, to save you from all Misery, unto all Glory. He will not send you empty away. His Love, his Mercy, his Power, his Faithfulness, are all engag’d to save you. He will not, he cannot deny himself. He will in no wise cast out, any poor soul that comes unto him for Life.

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And
And do you begin to see any Beauty in Christ? Any Preciousness in his Blood? Any Glory in his Righteousness? Any Excellency in his Fullness? Then remember what he says for your Encouragement: I love them that love Me, and those that seek Me early shall find Me, Prov. viii. 17. Christ first loved you; or you had not been drawn by a Sight of his Beauty, to love him. He first desir’d to save you; or you had not been desirous to be saved by him. Christ was first willing to be married unto you; or you had not been made willing to have him, the Lord of Hosts, your Maker, your Redeemer, for your Husband. And if Christ is willing to embrace you as his own, in the Arms of his infinite Love; and you are willing to be folded up for ever in his sweet Embraces: What can hinder? Oh give up yourselves to Jesus, to be entirely his; and he will be entirely yours. And the Day of your espousals unto him, will be the Day of the Gladness of his Heart. Oh did you see but a thousandth Part of his infinite Worth, did you taste but a thousandth Part of his infinite Sweetness, your Souls would be sick of Love for him, the Chiefest among ten Thousand! For him, that fair, that incomparably fair, and altogether lovely One! Oh dear Children, Christ is a Well of Life, a Sea of Bliss, a Mass of Treasure, that is Bottomless, Boundless, Endless! In him, all Beauties, and Glories, all Delights, and Perfections, both created and uncreated; do jointly and for ever meet! Neither the Tongues of Men, nor of Angels, were they employ’d to an eternal Space, could tell you the one Half, no nor the ten Thousandth Part of his infinite Glory! Oh seek an intimate Acquaintance with Jesus! Nothing like this, to tell you what Jesus is. Christ is best known, by a real Enjoyment, a feeling Possession, and humble Adoration, of his great, his glorious, his blissful Self! Hereby your Souls will be filled with all the Fulness of God; changed into the same Image, from Glory to Glory, in this World; until you see Christ as he is, are made perfectly like him, and appear with him in the Glory of the World to come. — Grace be with you! I remain

Yours most affectionately,
My very Dear and much Honour’d Parents,

With Gladness I received your kind Letter. As it is your Desire, my dear and honour’d Father, That Christ may be magnified in your Body, whether it be by Life, or by Death: So I know it will be your Joy, if the Lord Jesus, will please in his infinite Grace, to say of any of your Offspring, I am glorify’d in them. The Hope of This, yea, the Joy of it, when my dear Lord is graciously pleas’d to hint it to my Spirit, concerning my unworthy Self, fills me with Heart-melting Wonder, Love and Thankfulness. And how greatly hath the Lord blest you, in others of your Offspring! What a Joy will it be to you at the last Day, to see us all rais’d up unto Life eternal, to inherit Glory with you! To say, like your Lord, concerning all your dear Children, for whom you have pour’d out so many Prayers and Tears, and whom so often you have kindly instructed and exhorted; Lord, here am I, and the Children which Thou hast given me! How will it rejoice your dear Soul, to see that none of us are lost; but all brought safe by God’s Free-Grace, to his eternal Glory! To see us all, each one in our own Place, as so many bright Jewels, clad with an amazing Splendor, and fixt by the King of Glory, in his Crown Royal, for ever and ever! Oh when we, by our Lord, are presented Faultless, before the Presence of the Father’s Glory, together with you; it will be with exceeding Joy! We shall each one rejoice in our own Salvation, with a Joy that far exceeds all present Thought; and have an additional Joy in the Salvation of each other.—And this Glory, my honour’d Parents, hastens upon us, and all the Chosen of God. This Mortal must put on Immortality. This earthy Tabernacle, must be dissolved. That so we may be clothed with that House, that Building of God, that ineffable Glory, prepar’d for us, Eternal in the Heavens. Oh my dear Parents, your dear Lord Jesus will be with you, in all your Pains and Afflictions, thro’ the Infirmities of an advanced Age. The Lord will make all your
Bed for you, when sick. And when Death comes, and no Creature can help you: Then, then will the Lord be your Helper. He will never leave you, nor forsake you: No, not in Death's Water. Jesus your High Priest will go before you, make a Way for you, and bring you safe over Jordan, into the promis'd Land. The Eternal God is your Refuge: And underneath you, in your last Trial, will be the everlasting Arms. These Almighty Arms, will keep your Spirits from sinking, when your Bodies must fall by the Stroke of Death. The soft Embraces of those sweet Arms, will refresh your Souls, and ease the bitterest Pains that your outward Man may feel. And not the least Pain, not the least Sickness you may endure, to bring down your mortal Frame; but will serve as a Foil, to set off that immortal Glory you shall enter upon; In Emanuel's Land, where the Inhabitant shall not say, I am sick. There I shall shortly meet you. — And let us remember, that Death comes to us as a Blessing. Death to us, will be an Entrance into Life. We shall never be free from Sin, perfectly holy, nor fully happy, we shall never be as we would, nor should be; till we see Jesus as He is.—I remember you before the Lord; and beg your Prayers for me: Who with a Heart brimful of Love and Duty, subscribe, my honour'd Parents,

Your most obedient Child,

LETTER V.

To Mr. F——o.

Dear Sir,

I hope that your dear Soul grows in Grace, and in the Knowledge of Christ. That you see more of your own Miseries and Wants, as a poor Sinner; and rejoice in the Mercies, Merits and Fulness of the glorious Saviour. Oh blessed be God, our dear Lord Jesus, is just such a Saviour as we need! His precious Blood, cleanseth us from all Sin: His glorious Righteousness, clothes our naked Souls: And
And his inexhaustible Fulness of Grace and Glory, will maintain and perfect our Graces, and give us the full Enjoyment of Glory, in and with him, unto Ages without End! Oh let us come daily to our dear Lord Jesus, and commit our Souls into his Hands, to be saved to the uttermost. He can, and will save us. He is in Office to save us, as our Prophet, Priest and King. And he has given us his great Word of Promise, That the Soul that cometh unto him, he will in no wise cast out. Our Lord saveth Sinners. He delights to save. He will not upbraid us with the Number, the Greatness, the Aggravation of our Sins. For, tho' we have done as evil Things as we could; yet he faith. Return again unto me. Oh dear Sir, This is the Voice of God our Saviour, of the Lord, the Lord God, Merciful and Gracious: Forgiving Iniquity, Transgression and Sin! And oh how abundant is he, in his Goodness and Truth, towards poor Sinners! Our dear Lord, is a Friend of Publicans and Sinners. A loving, tender Friend, an omnipotent, faithful Friend, the only, and everlastling Friend of Sinners. This Man, Christ, receiveth Sinners, and eateth with them. The Saviour receives Sinners, to save them from all their Sins. He receives them freely, fully, and perpetually, into his own All-gracious and Almighty Hands. To heal their Wounds, to bind up their Sorrows, to beautify their Souls, to keep them from Falling, and to present them Faultless before the Presence of His, and of his Father's Glory, with exceeding Joy! And oh how familiar doth the dear Saviour, delight to be with the Chief of Sinners, that see their Misery, and prostrate their Souls at his Feet, to find Mercy! He not only receives them to the Glory of God, to save them from endless Misery, unto eternal Glory, with all the infinite Grace, with the boundless Compassions of a God: But he rejoiceth over them, thus to do them Good, with his whole Heart, and with his whole Soul: He eateth with them; He makes a Feast for them, and feasts with them, saying, Eat, O Friends, drink, yea, drink abundantly, O Beloved. Thus kindly doth the great Saviour, invite the Chief of Sinners, to feed upon himself, as the sacrificed Lamp, to drink deep Draughts of his bottomless, boundless, endless Love, which is infinitely better than Wine: To receive.
receive all Salvation-Blessings in and with him, unto eternal Life by him, altho' to procure the same for us, he poured out his Soul unto Death! And oh the hearty Welcome, the kind Appellations that he gives us: Eat, O Friends, drink, yea, drink abundantly, O Beloved! As if he should say, 'You are heartily welcome to all Grace and Life, thro' my Love and Death: Come, take your Fill freely: You have all Salvation in me, with me, with all my Heart, with all my Soul. Joy and rejoice in and with me: I joy and rejoice with you, for all your Blifs.' — And lo, he doth not say, 'Come, you Enemies, that have pierced me to the Soul with your Sins; come take the Blessings of Life, procur'd for you by my Death: But, Eat, O Friends! I forgive all your Heart-Enmity against me, and all the woful Fruits of it in your Lives, wherein you have behav'd like Enemies to me. I am your Friend indeed: I dy'd for you when Enemies. I have reconcile'd you in, and will reconcile you to myself, by my Death, perfectly. And now, I call you no more Enemies, but Friends. I esteem you so really, I call you so cordially. An everlasting Friendship is begun, shall be perfected and maintained, between you and me. Little do you think, what a Friend's Heart, I have towards you: Nor how greatly as my Friends, I rejoice over you! Eat, O Friends! —Drink, yea, drink abundantly, O Beloved! I don't call you, The People of my Wrath, even you that are the Chief of Sinners, who come in at my Call, to feast upon my Flesh and Blood; but the Children of my Love. Come, drink abundantly: You have all freely. You can never drink my Love, my Life, the Well of your Salvation dry: Nor think, what an infinite Spring of Bliss, I, in my infinite Love, will be unto you, who are by me, so infinitely beloved!' — Thus heartily doth the Saviour welcome Sinners, Thus freely doth he receive them, and thus kindly address them! — And since our Lord, the Friend of Sinners, delights to be thus gracious to them, and familiar with them; let us then, encouraged by his Love, Blood and Fulness, approach his Presence freely, with all our Wants continually: To receive Mercy, and find Grace to help in every Time of Need. — Withing a Life of joyful Communion with
with God; a growing Conformity to Christ; a fruitful Life on Earth, to his Honour; and a weighty Crown of Glory with him in Heaven: I remain, Dear Sir,

Your very affectionate Friend and Servant,

In our Glorious Lord,

LETTER VI.

To Mrs. W——r.

My Dear Sister in Christ,

I hear, that you have been afflicted. I doubt not, you can say, That this Affliction has been good for you. It was sent, my dear Sister, as the Lord’s Messenger, to bring you a Token of your Father’s Love. It was sent to be managed by the Lord’s Hand, for the Trial of your Graces, and to meeten you for Glory. I hope you receiv’d it with Humility, Submission and Thankfulness. That you neither despis’d the Chastening of the Lord, nor faint’d when rebuked of him. Because of his infinite Love, shed abroad in your Heart by the Holy Ghost: Which, like strong Wine, supported your Spirit. It is good for us to endure Chastening. Behold, faith the Apostle James, we count them happy which endure. And, Blessed is the Man that endureth Temptation; for when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that love him. Oh my dear Sister, let us love and adore our GOD in every Thing. He loveth and blesseth us in all Things. In Bitters, in Sweets, in Comforts, in Crosses. All Things, wisely mixed, and graciously over-ruled, together work for God’s Glory, and our Advantage; both present and eternal. Oh happy, thrice happy, are the People whose God is the Lord! Happy are they in all Cases, happy at all Times. Because God their Happiness, is present with them, hath the Care of them, and will never leave them, nor forsake them. The Lord being our Shepherd, we shall not want: Feeding, Leading, Healing. Our Souls, our Bodies are his Care. As the Heaven is
is high above the Earth: So great is his Mercy toward them that fear him. As far as the East is from the West: So far hath he removed our Transgressions from us. Like as a Father pitieth his Children: So the Lord pitieth them that fear him. His Bowels yearn towards us, whenever he useth his Rod upon us. But when he sees that we need it; his Love will not let us want it. So great is his Grace! Nor will he let us be always under Chastisement. His Anger endureth for a Moment: But in his Favour there is Life. The Life of all our Joys, abides in his Love, as the Water of the Stream, abides in the Fountain, is derived from it, and maintained by it. Little Interruptions of his manifestative Favour, we must expect here; tho' there is not the least, in the infinite Love of his Heart. But Goodness and Mercy in their native Displays, in various, plenteous, lasting Streams, shall follow us all the Days of our Life, through Time; and wait us into the Ocean of Love, Life and Glory, where we shall have full Joys, to a long Eternity. —— I commit you to the tender Love and Care, of your dear Lord Jesus; and in him, my dear Sister, I am,

Yours very affectionately,

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LETTER VII.
To Mr. H——d.

My very dear Brother, in our sweet Lord Jesus,

Gladly I embrace the first Moment’s Leisure to write to you. — Kindly I thank you for yours. I am glad the Lord puts it into your Heart to long to hear from me. I hope he designs to send some Refreshment to your dear Soul, by so weak, so vile a Worm. Oh my Brother, if our dear Lord would carve you a Portion from his own Table, and put it into my poor, empty, tottering Hand; how gladly, in his Strength would I run to bring it you! I feel that I love you in the Bowels of Jesus Christ; but it is He only can fill you. And fill you he will, brimful of Grace and Glory, in his own Time. If the Lord had been pleased to destroy you,
you, my Brother, he would not have shewed you these Things. He would not have shewed you the Depth of your Misery by Sin, the Insufficiency of your own Righteousness, and the Excellency of Christ; in his glorious Person, and all-sufficient Fulness, as a compleat Saviour: To raise your Estimation of Him, as the Chiefest among ten Thousand, and to put you upon the Search after him, as your Beloved. Christ was prepar'd on purpose for you, my Brother; and you are prepar'd for the Knowledge of Him. And what then shall hinder your Enjoyment of him, thro' Time and to Eternity? I am sure it is not the Greatness of your Sin, by Nature or Practice, that can do it, tho' of all Sinners, you was the very Chief. It is a faithful Saying, (you may venture your Soul, and eternal All upon it) That Jesus Christ came into the World to save Sinners, chief Sinners! And how worthy is this of all Acceptation! Will you accept it, my Brother? Will you as a most miserable Sinner, cast yourself down at the Saviour's Feet, and say, 'Lord I take Thee, as the Father's Gift to the Chief of Sinners: I lay hold on Thee, as held out to the Hand of my Faith, in the free Promise of the glorious Gospel, for the very vilest of all.' If you will have Christ, my Brother, you may, you shall. Oh never stand hesitating, whether the Saviour is for you! and whether your Sins will not shut you out from the Saviour's Arms! But stretch out the Hand of Faith, and take him as a free Gift to the Chief of Sinners. You can but be the Chief. As such then receive him, only receive him, and he is Yours for ever. Flee into the Saviour's open Arms, and say, 'Lord, I am such a miserable Sinner, that I shall sink into the lowest Hell, if thou dost not save me, if thou dost not open wide thy merciful Arms, and let me into thy Self, and all thy Grace. And I have heard what Wonders thy Love and Blood have wrought, in saving Manasseh, Paul and Magdalen. I have heard likewise, That thou art able to save to the uttermost, even all them that come unto God by Thee. Lord Jesus, save me! Glorify the Infinity of thy Grace, in my deep Unworthiness! The Immensity of thy Mercy, in forgiving my great, numberless, and aggravated Transgressions! And the Omnipotence of thy Power, in my utmost Weakness! Lord, shew what a Wonder
Wonder thou canst work in saving such a great Sinner, from all Misery, unto all Glory! And Heaven shall for ever ring with thy Praises. — Oh cast yourself down at Jesus Feet, all over-spread with the Leprosy of Sin, from Head to Foot, no Part clean, and say, "Lord, if thou wilt, thou canst make me clean." And the compassionate Saviour, will stretch out his Hand of Power and Grace, give you a saving Touch, and will say, with an all-efficacious Voice, "I Will: Be thou clean."

I make no doubt, my Brother, that you have already belief’d on the Lord Jesus, and that the Actings of your Faith towards him, have frequently been after this Manner. And as you have received Christ Jesus the Lord, so walk in Him. Your Comfort-Life depends on it. We pinch and starve our Souls, by staying at Home in Self-wretchedness; instead of going out daily, upon every Conviction of Want to the Christ of God, to possess that full and everlasting Salvation, provided and exhibited in him, for the Chief of Sinners. Oh my Brother, whenever you are afraid, whenever your Heart trembles because of your Sins, venture in to Christ instantly. Stand not to hold a Parley with Sin and Satan, whether you shall believe or not? But say as Esther, I will go in unto the King; — and if I perish, I perish. And Christ will hold out the Scepter of his Grace, for you to touch and live. Let your Acts of Faith on Jesus, be like Wave upon Wave, rowling apace after one another. Hasten, haste you into the Bosphom of Christ. Flee apace unto Him, your strong, your glorious City of Refuge, the only Hope set before you in the glorious Gospel. It is ill abiding without, to hear the Threats of Pursuers that seek your Life, and will have the Blood of all, that get not into Christ by Faith. And tho’ you have already believ’d in Jesus, and so your State is safe; yet if you forsake your Resting-place, and wander into the forbidden Grounds of doubting and Despair; the Pursuers will be after you, a dreadful Sound will be in your Ears, and your Life, to you, will seem to hang in Suspense. Wherefore get by Faith into Christ, your quiet, full, and glorious Habitation.

And whenever you come to Christ for Life, or look to Jesus for Salvation; believe that he will give you of the Fountain
Fountain of the Water of Life freely; and that you shall be saved, merely because He has said it, who is God, and cannot lie, deceive, change, or repent? So shall your joy be full, and your Holiness great. So shall your Soul be marvellously strengthened in your Conflict with the Powers of Darkness, if you thus march boldly on against them, under the Banner of the Saviour's Love.

Glad am I, to see you so sensible that you are a Sinner, a great Sinner. That you know a little of Christ, and pray for further Teachings. And that you esteem it a Favour above all Things, to have this Petition put up for you, 'God be merciful to such a Sinner?' Oh my dear Brother, be not dismayed because you are such a great Sinner. For your Jesus is a Great Saviour! He is mighty to save! It's well you know a little of Christ: For that Knowledge is saving. In that you have eternal Life! And tho' you know but a little of Christ, you are interested in his Great Self, and all his infinite Fullness! Christ, and all his Grace are yours! — What are your Sins then, tho' red, like Scarlet and Crimson? In the Virtue of his God-like Blood, they shall be white as Snow and Wool! What is the Guilt of Sin, before the Saviour's All-atoning Blood! What is its amazing Filth, before this cleansing Fountain! What is its mighty, turbulent Strength, before the Saviour's Sin-subduing Arm! Aye, and what is the Being of Sin, its rooted Fixation in our Nature, before the All-deestroying Power, and All-perfecting Grace of Christ! That will sanctify us wholly, Soul, Body and Spirit, and set us blameless and faultless, without Spot or Wrinkle, or any such Thing, perfect in Holiness, to its Height and Glory, before His, and his Father's Face for ever! Oh my Brother, Sin shall never be too hard for the Grace of Christ! Grace shall reign over Sin, until it is utterly destroy'd! Until all Mortality, Sin and all the Effects of it, respecting both our Souls and Bodies, shall be swallowed up of Life! — But my Brother, such is the infinite Fulness of the Lord our Saviour, that the greatest of mortal Saints, know but little of his Glory! The one Half, the ten thousandth Part, has never yet been told us! Yea, the Saviour's Fulness and Riches, are absolutely Unsearchable! A Mine of immense Treasure,
Treasure, a vast Sea of Glory, that can never be emptied, nor bottom'd, by Saints and Angels to the Days of Eternity!—And lo, the Mercy of God in Christ, is infinite! It is Jehovah's Mercy! It is Himself resolving to be merciful! And can you spend it, my Brother? Can you draw it dry, with your Thousands and Ten Thousands of Wants? No, no; the innumerable Multitude of saved Sinners, that have been, or shall be saved even to the World's End, can never sink the Godhead one Hair's Breadth! They may draw Water continually, drink, and drink their Fill, out of this Well of Salvation, and still it will be as Deep, as Deep, as All-overflowing as ever! Oh my Brother, put your Trust under the Shadow of Jehovah's Wings: And you shall see that his Mercy is upon you from Everlasting to Everlasting!—The Love of God our Father, the Grace of Christ, and the Comforts of the Holy Ghost be with you. Amen.

As enabled, I shall make mention of you before the Lord: And remember, dear Sir,

Yours most Affectionately in Jesus,

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LETTER VIII.

To Mr. L—s.

My dear Brother in Christ,

I Rejoice that God who commanded the Light to shine out of Darkness, hath shined in your Heart, to give you the Light of the Knowledge of the Glory of God in the Face of Jesus Christ. Out of Christ, God is a Consuming Fire; and we, Sinners, can no more stand before him than dry Stubble, before a devouring Flame. But in Christ, all the Glories of the Godhead shine, in the bright Form of Love! God is the God of Peace, to every poor Sinner that draws nigh to him thro' the Lamb's Blood. Fury is not in Him, unto such Souls. All the essential Perfections of Jehovah, are on their Side, engag'd by his infinite Love, to fulfil its glorious Design, in their compleat Salvation: The Glory of God
God therefore, may well be said to be in the Face, in the Person of Christ; for there it is fully, resplendently, and will be eternally display'd. And the Knowledge of the Glory of God, the God of all Grace, which casts its refulgent Rays thro' the sent Saviour, on the Chief of Sinners, when God shineth to give it in their Hearts, must needs be a Life-giving, an All-surpassing, a glorious, marvellous Light!—Oh my Brother, What Grace is it, that ever the least Beam of this Glory, should dart into our Souls! Should shine into our Hearts, out of that thick, that total Darkness, which Sin had cover'd us with! 'Tis Light of Life: Life out of Death, Life that will swallow up Death; and spread its Glories over all, unto the fair bright Day, of Light and Life, perfect and eternal! Oh how rich, free, and distinguishing is Jehovah's Grace unto us, that the Lord should thus arise upon us, unto Light of Life; while Thousands round about us, sit in Darkness and the Shadow of Death! We, as our Lord, must say, Even so Father, for so it seemed good in thy Sight.—I am glad you feel the sweet Influence of God's Heart-enlarging Love. Oh may we feel it more and more, until we are deliver'd from all Straitness, and brought into the full and glorious Liberty, reserved for the Sons of God!—Indeed my Brother, it is a very great Blessing, to see the Plague of our own Hearts; to have a quick and painful Sensation of the Being and Working of indwelling Sin, and earnest Longings, and inexpressible Gleanings wrought in our Souls, after a full and eternal Freedom from it. For not a Soul that doth experience these Things, but hath received the blessed Comforter, and felt his blessed Operations, is prepared for strong Consolation, and shall be a Partaker of present, and everlasting Salvation thro' Jesus Christ.

Little Crosses we must meet with, my Brother, from our Father's dear Children, our Shepherd's dear Sheep and Lambs. But what are these to that great Cross, which our Lord once bore for us! And what are the little Trials we meet with now and then from our Brethren, to those great Ones which our Lord meets with from us, and from all his own, scatter'd over the whole Earth, every Day, Hour and Moment! And what are our little Trials to our Great Lord, for whole
whose Sake we are call’d to bear them! Once more, What are our little Crosses, our light, momentary Afflictions, to that great Crown, that far more exceeding and eternal Weight of Glory, for which by them we shall be prepared! All our Sufferings, as well as our Faith and Joy, are Gifts of our Father’s Love. It is given us on the Behalf of Christ, not only to believe, but also to suffer for his Sake.—Then let us receive all our grieving Things from the Hand of God thankfully; and ask for Grace to endure them meekly and patiently, and to improve them wisely and faithfully. For not the least Evil we thus receive from God, endure from Men, and improve to the Glory of Christ, but shall be to our present and eternal Advantage.—Oh my Brother, if Christ bears with so much Unkindness from us daily, shan’t we bear with the little we now and then meet with from our Brethren? If our Lord forgives us ten thousand Talents, shall not we forgive our Brother an hundred Pence?——We have need to say, Lord, increase our Faith! If we had more Faith, we should have more Love to Christ and His; bear all Things for his fake and theirs; show forth his Meekness and Gentleness, Goodness and Kindness to all; Glorify Him in all, and receive Good by all, unto a rich Increase of Grace in this World, and great Glory in that which is to come.—The Grace of our Lord Jesus Christ be with your Spirit. In Him I am,

Ever Yours,

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L E T T E R IX.

To Mr. and Mrs. W——s.

Ever dear and honour’d Parents,

Oh what an unspeakable Privilege is it, that our Jesus never forgets us! His Eye is upon us, his Care is over us, and his Love is always in an infinite Flame towards us. Well he sees all our Griefs, and knows our Sorrows. Not with a regardless Eye, an unaffected Notice. But
feeing, he fees, and knowing, he feels, unto an inexpressible
Sympathy, and an infinite Resolve of Mercy, to bring us
full and glorious Deliverance, by his Wonder-working Arm.
Our dear compassionate Lord, makes every trying Case of
ours, as it were his own by Sympathy; and thence to us as
his, he shews the richest Mercy. And never shall we want
Mercy in the Stream, while Mercy in the Fountain endures.
So long as Christ abides, a merciful High Priest over the House
of God, while the Name of Jesus, our everlasting Father, is
Jehovah merciful, and the Mercy of his Heart endures, who
is the eternal I AM; the House of God, the Children of
Jesus, can never want the Mercies of his Hand, in that
Manner, Measure and Time, which infinite Wisdom sees
best.—No, my dear Parents, let us fear the Lord and
his Goodness; for there is no Want to them that fear Him.
Let us go on to hope and trust in him, and to wait for him;
and we shall not be ashamed. Early will the Lord satisfy
us with his Mercy, and supply all our Need according to his
own Riches in Glory.—Unto the Lord, the Lord God,
merciful and gracious,—I commit you, and requesting
your Prayers, I subscribe, my honoured Parents,
Your most Dutiful Child,

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LETTER X.
To Mr. P——ll.

My beloved Brother,

I Han’t Time to write as I would. But a Hint I wou’d fain
give you, as to what you wrote in your last to Mr. T——y.
You desir’d him ‘To thunder out the Law to you, if he
knew how.’—Oh dear Sir, What, so great a Sinner, as
you fee yourself to be; and want to lie at Sinai’s Mount?
Can you bear its fiery Flashes? Can you endure its roaring
Thunder? Don’t you remember the Terror which attended
the giving of the Law? How the People, when they saw
the Thunders and Lightnings, the Noise of the Trumpet, and
the
the Mountain smoking; removed, and stood afar off? And that so terrible was the Sight, that even Moses said, I exceedingly fear and quake? Oh, a Sinner, cannot meet God at Sinai, but must meet Death. Our God, is there a consuming Fire, and we as dry Stubble, that cannot stand before him. Oh my dear Friend, would you run into the Fire? Know you not, that the Flashes of God's fiery Indignation thro' the Curves of a broken Law, would consume you? That the Thunder-bolts of his flaming Wrath, would strike you dead?

Aye, you will say, I know, that my Heart cannot endure, nor my Hands be strong, if God was to deal with me, a miserable Sinner, according to his righteous Law. I don't want to abide for ever under the Terrors of the Law: But only to lie at the Foot of Sinai, to hear its Thunders, till I thoroughly know my Misery as a Sinner, and my Heart is turn'd against every Sin.

Oh dear Sir, The Terrors of the Law, will sooner make you run away from God, than turn your Heart from Sin; tho' they are useful to convince of Sin. Nothing but the Grace of the Gospel, can set the Heart against Sin, and win the Soul to God.

You say, Sir, You have never been under the Law?

It is a Mistake. You have heard what Things the Law faith, till your Mouth is stopped, you are become guilty before God; and acknowledge his Justice, if he was to send you down to Hell. Thus you have heard the Law in its Curves; and say, they are righteous. You have likewise heard it in its Requirements; and dare not meet it with your own imperfect Obedience, as your justifying Righteousness; but desire to be clothed with Christ's Obedience. Thus, by the Law, in the Hand of the Spirit, have you been prepared for the Gospel. And unto you that see and groan under your own Misery as a Sinner, unto you, I say, the Saviour is given, unto you, all the Grace of the Gospel belongs.—Come, dear Soul, come into the Wounds of the once-bleeding Lamb! Hear the Grace, the Peace, which they proclaim to you. These will give you the deepest Conviction of Sin's exceeding Sinfulness; will make it most hateful in your Sight; will strengthen your Soul to wage War against it;
it; and in the End will give you a complete Victory over it. — Great Grace be with you! I am, dear Sir,

Yours most Tenderly in Jesus.


LETTER XI.
To Mr. C—ns.

My dear Brother in Christ,

YOURS I receiv'd; I thank you for it. It brought glad Tidings to my poor Soul. Much I rejoice in your Salvation. And most humbly and thankfully, I adore that infinite Grace, which made my poor Labours, a Means of your Awakening, and Enlightning in the Knowledge of Christ; and of bringing you out of Darkness and Bondage, into the glorious Light, and joyful Liberty of the Sons of God. This is the Lord's Doing; and it is marvellous in my Eyes. Oh how richly hath my Lord rewarded my poor Labours! Your being brought to adore Free-Grace, and the Mystery of Electing Love hereby, to a comfortable Knowledge of your Interest in Christ, and to the Enjoyment of sweet Freedom in Him; is such a Reward of my Work, that is and will be the Matter of my Joy in God, and Thanksgivings to him, unto Ages without End! Oh Grace, Grace! My Labour has not been in vain in the Lord! Oh that I may always abound in his Work! May this, with every other of his Love-cords, bind me! The Lord knows, I have aim'd singly at his Glory, and the Good of Souls, in all my Attempts to lisp out the Grace of God in Christ. And therefore my Joy is full, when I hear of any Honour brought to his great Name, and any Advantage to precious Souls thereby. I think it well worth the while, to labour for my Lord, in his delightful Work, were it to a Methuselah's Age, to win one Soul to Jesus; to refresh and comfort any of his dear Sheep and Lambs. But oh, with how many rich, and royal Rewards, doth the Prince of Grace, crown the weak, and short Labours of his most vile, and unworthy
Worm, whom he delights to favour! Oh had I a thousand Hands, and a thousand Lives; Christ and His should have them all. The Lamb that has bought me with his Blood, is infinitely worthy, of ten thousand, thousand Times more Service, and Glory than I can give! And yet, in infinite condescending Grace, he accepts my little Mite!

Oh my dear Child, you have a Father, that loves you infinitely! That lov'd you eternally, before Time, or Sin enter'd! That lov'd, that loves you unchangeably! That gave Himself for you, in Love unknown, freely, when in his Fore-View, an Enemy; That has given you his Holy Spirit, that has forgiven all your Sins, that has lov'd you into Communion with him in the Life of Grace; and will love you as his own, thro' all Deaths and Dangers, to be for ever with him in the Life of Glory! — God the Father, Christ's Father, and your Father, lov'd and chose you of old, from the free, sovereign good Pleasure of his own Will. He gave you to Christ, to be redeemed by him, and saved to the uttermost. — God the Son, lov'd and bought you with his Blood, from Sin and Misery, to Grace and Glory. He has given you a Right of full Deliverance from the former, and of full Possession of the latter. — And God the Holy Ghost, has lov'd and quickned you, when dead in Sins, to a new Life, in and with Christ; and will maintain and increase it, until all Sin and Death, is swallowed up in the Victory of Life eternal. The Three-One God, loveth you. Embraceth you in the Arms of Everlasting Love; hath done, doth and will do, thro' Time, and to Eternity! None of all your Enemies, either within or without, shall ever pluck you out of your Saviour's Hands. Neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate you from the Love of God which is in Christ Jesus our Lord.— What have you then to do, my dear Child, but to commit the Keeping of your Soul, continually, in Well-doing, unto Him on whom you have believed? And to love the God of Love; in all holy Obedience, until, holy and without Blame, before God in Love, you appear with Christ in Glory!

I rejoice that you are join'd in Society with the Saints, got
got to your own Company, and live joyfully, under the bright
Shine of a Gospel-Ministry. Great Grace be with you! Great Glory awaits you! Live and walk as the Redeemed of
the Lord. As one that is called into Fellowship with Saints,
with Angels, with God himself, Father, Son, and Holy
Ghost! Oh may the great Delights of your present Feast on
heavenly Manna, continue and increase, until the superior
Glories, and ineffable Sweets of your everlasting Feast come
on! When you shall sit down at the Marriage-Supper of the
Lamb, never to rise up from Table more! Of which your
present Feast, is a sweet Foretaste, a most sure Earnest! —
Into the Arms of Christ I commit you, my little Child;
to be kept from the Evil of the World, sanctify’d thro’ the
Truth, and nourish’d up in Faith, unto eternal Life. Oh
may you be honour’d to know, to love and serve Christ,
much in this present World! And may you shine forth in
his Glory, as a bright Star for ever and ever, in the World
to come! So prays, my dear Brother,

Yours most affectionately, in our
Glorious Lord the Lamb,
had a Being. Aye, and ever since he brought me out of Egypt's Land. And well he foreknew how rebellious and ungrateful I should prove, and how treacherously I should deal with him. And yet he resolv'd to love me freely! Thus he has lov'd me hitherto; and thus he will love me even unto the End. And when he has lov'd me into perfect Likeness to him, into the Image of his own Love; then I will love him perfectly and for ever. Now I groan, I lament, it is the greatest Burden my Soul feels, that I love my God so little! That I have lov'd, that I do, that I can love him so little! Oh wretched me! Who shall deliver me from the Body of this Death! From this Heart-Enmity against God, which sadly works in my corrupt Nature! Thanks be to God thro' Jesus Christ! There my Victory is compleat, my Deliverance is wrought out; and thence to me, a full, a free, an everlasting Salvation shall come. Help me by your Prayers, for much of the Holy Spirit, that I may glorify my own God, the God of Love, in doing and suffering his whole Will, as becomes a dear Child of his, in this little Inch of Time which may remain to me.

For yourself, my dear Brother, abide in Christ by Faith daily; cleave unto him in Love continually; walk in every Path of Duty cheerfully; watch against Sin earnestly; and with All-prayer, pray without ceasing perpetually. That you lose not your Opportunities of glorifying God upon the Earth, and fall not into Temptations to his Dishonour. Both which will grieve you exceedingly, when your Time is almost gone, and blest Eternity is coming on. Oh how happy should we be, if we liv'd every Day, as if it was our last Day! And was as careful to improve all our Time for God, as we shall wish we had done, when Time with us shall be no more!—Wishing all Grace, unto all Glory: I remain, my dear Brother,

Yours most Affectionately,

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LETTER
My dear Brother in Christ,

Grace unto you, and Peace be multiplied, from God our Father, and from the Lord Jesus Christ.

Yours I receiv'd; I thank you for sending a Line to poor me. If the Lord will please to send you any Thing by me, I shall rejoice. There is not a Drop of Refreshment in any Creature, unless the Lord fills it. And if a Creature is ever so full in itself, and labours ever so much to communicate to others; not one Drop of Comfort can we receive thereby, unless the Lord gives it. Which should teach us, an entire Dependance upon God, for all the Supplies we want; and Ascription of Glory to him, when he extends his Grace unto us, which Way soever it flows.

I rejoice, That you have a painful Feeling of that Body of Sin which dwelleth in you, of your old, corrupt Nature, receiv'd from the old Adam. This is a Sensation, that none have, but those who are new Creatures in Christ. And as all your Hope of eternal Salvation, is fix'd alone, upon the rich, free, sovereign Grace of God in Christ; it is good Hope. A Hope that will not fail, of which you shall not be ashamed. That same Free-Grace, which wrought the Grace of Hope in your Soul, and which is the Object of your Hope, will maintain your Hope, and give you all hoped-for Blessings, freely, fully and eternally.

I am glad that you have a Desire to die for Christ, (if he calls you to it) and with his People, rather than to enjoy the Pleasures of Sin for a Season. This Desire of your Heart, your Lord will call your Kindness to him. And however weak it be, he will not break the bruised Reed, nor quench the smoky Flax: But bind up and strengthen your weak Grace, and nourish and increase it into a pure Flame.

And as to that Fear of Falling, of denying your Lord with Oaths and Curses, rather than die for him; that fruitless Fear which torments your Heart: It flows from the Workings of remaining Unbelief, from an Aptness to live upon your own Stock, upon that little Grace which is in you, rather
rather than upon those vast Stores, that immense Fulness of Grace which is in Christ.—Oh my dear Brother, What, afraid, that you shall not hold out, because you feel so little Strength in yourself? You have forgotten where your great Strength lieth. Not in yourself; but in the Lord! In the Lord Jehovah, in whom there is everlasting Strength. Even in Him, who as the Creator of the Ends of the Earth, fainteth not, neither is weary. Jehovah-Jesus, is your Strength. And can you spend those vast Treasures that are in Him? Can you draw the Well of Salvation dry, with your thousands, and ten thousands of Wants? Millions of needy Souls, with innumerable Wants, have been supply'd from thence; and still the Well of Life is as full as ever! Christ is as full for you, my Brother, as he was for the first needy Soul that ever came unto him. Oh come, poor, weak Thing, and lie down by Faith in the Bosom of your own Lord Jesus, in the Bosom of that infinite Fulness, that everlasting Strength which is in Him; and take an holy Eafe, from all anxious Thought and perplexing Fear, because of the little Strength which is in you! Can you by taking Thought, add one Cubit to your Stature? Why will you thus depart from the Lord your Rest, to launch forth into a Sea of Trouble? What, fear, because you have so little Strength? Alas! If you had as much Strength of inherent Grace, as Peter had, when he said, ‘Tho' I die with thee, I will not deny thee:' If you trusted to it, as he did; you would fail. If you had as much Strength as perfect Adam; it would not be sufficient to keep you. His Will was perfect; he might have stood, if he would; but being mutable, and standing upon his own Legs; down he fell. If you had as much Strength as the Angels had in Heaven, before they sinned and became black Devils; if you trusted to it, as they did, and would none of Christ; down you would fall. Why then will you stand mourning over your little Strength, since there is Strength enough in Christ, to make you stand? And all the Strength of the omnipotent Jehovah, in Him, is held forth in the free Promise, as a Bosom for your weak Soul to rest in? Come, Bow to the Saviour: He accounts it an Honour done to him, when a poor Sinner, in his utmost felt Weakness, says by Faith,
Faith, 'In the Lord have I Strength.' When he says so, by Way of Dependance upon his Fulness, and by Way of Persuasion, that he shall be supply'd from thence. Oh come, cast your Care upon Christ! In well-doing, commit the Keeping of your Soul unto him, as unto a faithful Creator; who will not for-sake the Work of his own Hands, nor suffer the weakest Soul, that rests on him to fail. No; The Youth shall faint, and young Men in Grace, that depend upon their inherent Strength, shall utterly fall. But weak Souls, even such that have no Might, that wait upon the Lord, shall renew their Strength. They shall mount up with Wings as Eagles, they shall run and not be weary, they shall walk and shall not faint, Isa. xl. 30, 31. Yield not then to perplexing Fear of Want, because you have but a few single Pocket-pence, but a little Grace, a little Strength in you; since all the Treasures of Grace and Strength, in our everlasting God, are yours in Christ, and to be communicated for your full Supply, in your every Time of Need. Oh my Brother, trust in the Lord, and be not afraid. For while Christ endures, the Soul that trusts in Him shall not fail. 'Because Christ lives, you shall live also.'

As to the Times, I think they look troublous. But our Lord has said, 'See that you be not troubled.' It appears to me, to be the Midnight-State of the Churches; and that by the late Out-pouring of the Spirit upon that dear Servant of Christ, Mr. Whitefield, and his Brethren, the Midnight-Cry is begun. Surely, The Bridegroom cometh. It is Time for the Virgins to arise from their carnal Security, to trim their Lamps, and go forth to meet Him. Some of us begin to awake, and look about us. Others are still fast asleep. But as the Cry grows louder, in the Ministry, and in tremendous Providences, all the Virgins shall be roused up, and go forth, with Zeal and Expectation, in all the Ways of his Appointment, to meet the Bridegroom. And to awaken the sleeping Saints, to some Purpose, I expect a fore Stroke upon the Churches. To be blest by the Holy Spirit, to the Living in Jerusalem, for their further Purity, and to prepare them for their future Glory. I think the Powers of Antichrist, making War with the Lamb, will prevail, to scatter the Power of the holy People, for a little Season. And that
that the Lord will hide the most of his in his secret Chambers, until the Indignation be overpast. That he will be with those, that may be call'd to witness for him and his Truth, even unto Death. And that then, the Lion of the Tribe of Juda, will arise, and deliver his People, and tear his Enemies in Pieces. That Sion shall rise and shine, and be the Praise of the whole Earth; and that Babel shall fall, never to rise more. The Church will be in the greatest Trouble, just before her brightest Glory. And if the Spirit of Persecution which appears in this Nation, should be the Beginning of an approaching Shower; let none of us that believe in Jesus, be distress'd for fear of the Storm. Since our Lord will be with us in it, and be unto us, An Hiding-place from the Wind, a Covert from the Tempest, as Rivers of Water in a dry Place, and as the Shadow of a great Rock in a weary Land. And, 'When these Things begin to come to pass, faith our Lord, lift up your Heads; for the Day of your Redemption draweth nigh.' — Salute, in my Name, all the Saints with you. May Great Grace be upon them all! And every one of us, be Followers of them who thro' Faith and Patience inherit the Promises! Pray for me. The Lord be with you! In Him, Sir, I am

Your affectionate Friend and Servant,

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LETTER XIV.

To Mr. J. P——ls.

Dear Joseph,

I Thank you for yours, I han't had Time to send you a Line till now, and am oblig'd to be short. Oh dear Child, you are straitned in me; but have an Infinity of Love and Grace, of Care and Tenderness, in the Heart of Christ towards you. The great Shepherd, loves all his Sheep and Lambs, even to the least and last, with an infinite Love. He watcheth over them with an infinite Care, and rejoiceth to do them Good, with an infinite Joy. Neither the Tongues of Men, nor of Angels, are able to set forth a Thousandth Part
Part of that Dearness, which the least of Christ’s stands in to Him. He loves the least of his Sheep, of his Brethren, of his Members, as Himself. — By Love unknown, he enclos’d them, in his Covenant Engagements with the Father, before Time had its Being, or the Mountains their Birth. — Love unchangeable, brought the Son of God out of the Bosome of the Father, to die for his Sheep in the Fulness of Time. Ah! what were we? Were we worth any thing? No, no; we were worthless, loveless, loathsome and abominable. Poor and miserable, wretched, blind and naked. Not Friends, but Enemies, posting on in a Course of Ungodliness, to eternal Ruin. Sin had entred, Wrath was denounced, and endless Death, just ready to swallow us up. But, oh stupendous Love! Knowledge-passing Love! The Son of God would die in our Room! Die we must, if Jesus had not given his Life, his Soul, in our Souls stead. The good Shepherd, saw the Wolf coming, just ready to devour us; and he did not fly, but laid down his Life for the Sheep. He endur’d that Death, which we must have suffer’d, had not He dy’d, that we might live. And this because we were his own, given him of the Father before the World was, and lov’d by him, with an infinite, unchangeable Love. — And from his Love, that was strong as Death, to die in our stead, and conquer Death for us; he resolv’d to bring us to Himself; unto Faith in him, and Obedience to him here; and unto Glory with him hereafter. And other Sheep I have, faith he to the Jews, which are not of this Fold; them also I must bring. His infinite Love and Faithfulness, laid him under this Necessity. And describing his Sheep, his called Sheep, and their Privilege, he says, My Sheep hear my Voice, and I know them, and they follow me. And I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand, John x. 27, 28.

And ban’t you heard Christ’s Voice? Hath he not gone after you, when running away from him, and caus’d you to hear a Voice behind you, saying, This is the Way, walk in it? Hath not that Language of Christ to you, been after this Manner, ‘Turn, O poor Sinner, I dy’d for such as thee. I am the Way to the Father; come unto me, and I will give thee Rest; walk in me, and I will give thee Life?’ Yea, hath
hath he not said unto you in particular, I have loved thee with an everlasting Love? And have you not felt an Almighty Power in the Voice of Christ, that sweetly drew your Soul to Him, and engaged you to follow after Him? If so, you are one of Christ’s Sheep; and he will give unto you eternal Life, and you shall never perish, neither shall any pluck you out of his Hand. Neither Men, Sin, nor Satan. — There’s an infinite Fulness of Life in Christ, who is your Life, to swallow up all that Deadness, under which you groan. Your good Shepherd, is come that you might have Life, and that you might have it more abundantly. Wherefore, seek him for it most earnestly.

And the Ordinances of Christ are his appointed Means, for the Conveyance of Life into the Souls of his dear Sheep and Lambs. There he leads them into green Pastures, and makes them lie down beside the still Waters, of Peace and Love, to their Refreshment, Strength and Joy. And therefore, to be without the Life-giving Presence of Christ, in his publick Worship; ought to be estem’d by us, as one of his Rebukes. As many as he loves, he rebukes and chastens; and sometimes chastens them in this Way; which calls them to the fresh Exercise of Humiliation and Repentance. — Wherefore rest not without the quickning Presence of Christ, in the Ministry of his glorious Gospel. But humble your Soul before him, and give him no Rest in private, until he is found of you in his publick Worship. Invite your Beloved to go with you. Tell him, you cannot live without him, that Ordinances, will be Wells without Water, Clouds without Rain, if he doth not fill them. Plead his Promises, and his wonted Grace to his Own; and pray him to remember you with the Favour that he beareth unto his People, and to visit you with his Salvation: That you may see the Good of his Chosen, rejoice in the Gladness of his Nation, and glory with his Inheritance. Jesus is a Lover; and in infinite Condescension to such Worms as we, the Objects of his Love, he delights in our Love; and to have us fond of his Presence. Oh could we not be contented without our Beloved; we should not be without him. — That the Grace of Christ may be with your Spirit, to set your Soul a longing for him, and seeking after him, until you find the quickning Presence
Prefence of the Lord your Life, unto your exceeding Joy, is the sincere Desire of
Your Friend that loves you in the Bowels of Christ.

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LETTER XV.
To Mr. and Mrs. G——n.

My dear Brother and Sister.

YOU dear Children of our Father's Love, you who are dear to me in the Lamb’s Love and Blood, why should we fall out in our Way to Heaven? If I had offended you in any Thing, I would freely ask you to forgive me; and as you have been angry with me, without Cause, I most freely forgive you, for Jesus’ sake, who hath forgiven us. Oh dear Children, why should we be Twain, since Jesus dy'd to make us one in himself? Why should we rob our Lord of the Joy of his Heart, in not loving one another, as he hath loved us? Christ loves us, notwithstanding all our Peevishness and Frowardness towards him; and so ought we to love one another. Methinks, dear Children, I could gladly wash your Feet. I feel a sweet, springing Love to you as the Lord's, and as nearly related unto me in him. And oh, what a joy would it be to me, to ease and comfort your burden'd Minds! To pour Oil and Wine into your wounded Spirits! To bind and strengthen your Arms! Oh dear Children, our gracious Father, will not cast us off, for all that we have done! Let us return unto him, whenever we have departed from him; for he is always the God of Peace to us, thro' the Lamb’s Blood. And as such, he will bruise Satan under our Feet shortly, and sanctify us throughout, in Spirit, Soul, and Body. We are under the Forgiveness of Sins. We are justified by Blood, and our Iniquities shall be subdu’d. God our Father, hath nothing against us, as we stand in Christ. He hath not beheld Iniquity in Jacob, neither hath he seen Perverseness in Israel. And shall we have any Thing against each other? See you not the Design of the Enemy, to separate us, for whom Jesus bled, and pray’d, that we might be
be one? Oh let our Heaven-born Souls, unite in one, more than ever! Let Satan get nothing by this his Attempt to bruise our Heel, but a greater Bruise of his own Head. Let him know, by our fresh Endearments to each other, that we are too closely knit by the Lamb's Blood, ever to be seperated.—So shall we walk before God our Father as his dear Children, unto all pleasing: So will our Lord have joy in us: And so shall our own, and other Souls, reap great Advantage.—Great Grace be with you! I am

Yours affectionately in the once Bleeding Lamb,

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L E T T E R X VI.

To L—s.

My dear Brother in Christ,

Long to hear how your Soul prospered. The Lord is good to me, infinitely, incessantly, and will be eternally good to poor, wretched, sinful me. The Lord is good to all, in the Bounties of his Providence; his common Goodness extends itself to all the Works of his Hands. But oh, the great Goodness, the special, the distinguishing Goodness of God, towards the House of Israel! We that have found Grace in the Sight of the Lord, we that believe in Jesus, are interested in all the Goodness of Jehovah's Nature, in all the Goodness of his everlasting Covenant, his new Covenant of Free-Grace, thro' the Son of his Love. And confirm'd it is, even an Immensity of Goodness, or rather, the Lord himself, the immense Ocean of Goodness, to us, for our Portion, by the Blood of the sacrificed Lamb. Oh, our God has made, has cut a Covenant, and passed between the Pieces; the divided Parts of our Lord's human Nature, when the Soul of our crucify'd Jesus, was separated from his sacred Body. All the Grace that was given to us by Grant, in God's everlasting Covenant with his Son, before the World was, is confirm'd unto us as Sinners, by the Lamb's Blood. It pleased the Lord to lay on Him, the Iniquity of us all, of all his Chosen; and to bruise him for our Sins, to wound
wound him for our Transgressions, to pierce him to the Soul, by the Sword of his Justice, until it was fully satisfied, complete Payment made, and eternal Redemption obtain’d for us. — And then, lo, our Covenant-God, thro’ the Peace-making Sacrifice of his Son, became the God of Peace unto us. And as such, brought again from the Dead, our Lord Jesus, that great Shepherd of the Sheep, thro’ the Blood of the everlasting Covenant. And exalted him to his own Right Hand, to save us influentially in our own Persons, as he had done it mystically in himself; to save us by Power, in the Application of Salvation, as he had done it by Price, in the Impetration, or working out of Redemption. — And this, of God’s being our own God, the God of Peace unto us in Christ, is as the Waters of Noah unto him. For as he hath sworn that the Waters of Noah should no more go over the Earth; even so hath he sworn thro’ a bleeding Jesus, that he will no more be wroth with us, nor rebuke us. — No, we that were chosen in Christ before the World began, we that were in him by Representation, when he dy’d a Sacrifice for us on the accursed Tree, and we that are now in him by Faith, that have run into the Saviour’s Name, as our strong Tower; we are for ever safe from God’s vindictive Wrath. There was Peace made between all the divine Perfections on our Account, for our Salvation, and Peace made for us, by the Blood of Christ’s Cross. And the Lamb that made it by his Death, maintains it by his Life, while he ever liveth, by his Advocacy and Intercession, to save us to the uttermost.

Who then shall break Friendship between God and us? Who, or what shall separate us from the Love of God which is in Christ Jesus our Lord? Who shall rob us of our Portion in Jehovah? Who, or what shall infringe, or lessen that Ocean of Goodness, which we have in his great Being, in his inviolable Covenant, in his sure Promises, which all have the Yea, the eternal Yea, and the fixed Amen of God upon them in Christ? Can Satan rob us of our Portion in God? No, the Lamb has destroy’d the Power of that roaring Lion. Can the World with all its Snares rob us of our Inheritance? No, Jesus has overcome it. Can Sin, that worst of Enemies, rob us of our God, our Christ, our Portion in Grace
Grace and Glory? No; it is finish'd, Transgression is made an End of, in our dear dying Lord; and by the Almighty Efficacy of his Death, it shall be subdu'd, and utterly destroy'd in us. Jesus, that was once dead, is now alive, and lives for Evermore. And because He lives, we shall live also. We that are dead with him, in a begun Measure, to the Pleasures of Sin, and the sensitive Delights of this World, we whose Souls pant after heavenly Enjoyments; we are well provided for, well secur'd, our Life is hid with Christ in God. While Christ abides, we are secure; while God endures, our Life cannot be lost. This Ocean-Fulness, will flow out upon us, in various, fresh, perpetual Streams of infinite Goodness, thro' Time; until we are wafted into God in Christ, our Sea of Goodness; to live amidst the Pleasures which are at his Right Hand, to a blest Eternity. — Oh my dear Brother, let us receive the strong Consolation by Faith, and improve it by Love, in all holy Obedience, to the Glory and Joy of our dear Lord, and to ours with him, when he appears. — The Grace of Christ be with your Spirit. Pray for

Yours most affectionately in Jesus,

LETTER XVII.

To Mr. S——s.

Dear Sir,

I greatly rejoice in the Wonders which God's Free-Grace hath wrought for poor Plymouth. The dear Mr. Whitefield, a little before his Departure from us, acquainted me in a Letter, that he had lik'd to have been murder'd in his Bed, at your Town. But oh how I rejoic'd to hear, afterward, that God over-ruled this Providence, to bring many Souls under the Sound, and under the Power too, of his blest Gospel, by that his dear Servant, who was so basely treat-ed! Who is a God like unto our God! How wonderful are his Ways, his Ways of Providence, his Ways of Grace, towards his own chosen People! Many of whom lay in a perishing Condition at poor Plymouth, cast out into the open Field
Field of this World, among dying Souls, polluted in their own Blood, most miserable, loathsome Objects; helpless of themselves, unpity’d, and without Help from others. But lo, the God of all Grace, passed by, and being rich in Mercy, for his great Love wherewith he loved them, even when dead in Sins, he said unto them, Live! Yea, when he saw them in their Blood, in all their Nature-Defilement, by original and actual Sin, he said unto them, Live! And their Time was the Time of Love! Of Love’s Manifestation, of Love’s Application, of Love’s Triumph over all their Enmity, to the endless Praise of its own Glory! Of its Heights, its Depths, its Lengths and Breadths, which are immeasurable and infinite! Every Way worthy of God! Oh then it was, that the God of all Grace, washed these his beloved Ones with Water, yea, he throughly washed away their Blood (their Guilt of Sin) from them. He justify’d them freely by his Grace, thro’ the Sin-cleansing Blood of the Slain Lamb. He anointed them with Oil, pour’d upon them his Holy Spirit. He deck’d them with Ornaments, beautify’d their Souls with every Grace. Yea, he sware unto them, and entered into a Covenant with them, and they became his.—Oh glorious Grace, of a Sin-pardoning God! Oh glorious Power, of a Sin-subduing Arm! Of an Almighty, All-conquering, Soul-wooing, Soul-winning, Soul-saving Lover! Plymouth would none of Christ. But Christ would have some Souls in Plymouth. And oh happy they, who were made willing in the Day of his Power!——And are you, my dear Brother, among that happy Number! Oh do all you can, to love and serve your Saviour! His Grace be with your Spirit. In Jesus our sweet Lord, I am, dear Sir,

Your affectionate Friend and Servant,

LETTER XVIII.
To Mrs. M——t.

My very dear Sister in Christ,

I hope you experience, that the Lord’s Goodness and Mercy, follow you hitherto. And after you still, the glorious
ous Flows thereof shall run, even all along thro’ the Wilderness, until you reach Canaan’s Land. That Land of Love, Life, Joy and Glory, into which your Forerunner, is for you entred. Jesus is gone up to his Father’s House, to prepare a Place for you. And soon will he come by Death, to receive your Spirit into his own Embraces; and again at Judgment, to redeem your Body from the Grave, and to receive your whole Person to himself; to see him as he is, to be perfectly like him, and to serve him incessantly, among the Saints and Seraphs which are round his Throne. — Oh my dear Sister, the Glory of that Day hastens, when we shall all be gather’d together unto Christ, and unto one another, in and with him. And so shall we be for ever with the Lord. Surely our dear Lord Jesus, comes quickly. He is on his Way: He is gathering in his Chosen, in many of the dark Places, of this, and other Lands. There is an Handful of Corn in the Earth, upon the Top of the Mountains; (where there is not much Likelihood that Corn should grow) a few despised Instruments, who are almost every where spoken against, whom God hath raised up, to preach the Gospel of his Son Jesus, with glorious Success. The Fruit thereof, shakes like Lebanon. And by and by, They of the City, shall flourish like the Grass of the Earth. The Churches, which now generally languish, under the Withdraw of the divine Presence, Power and Glory from amongst them; shall again be revived. Unto us among them, who fear the Lord’s Name, shall He the Sun of Righteousness arise, with Healing in his Wings. And we shall grow up, and go forth as Calves of the Stall. Well-fed, and fat, as living Sacrifices, Holiness unto the Lord. — Pray, my dear Sister, for the Peace of Jerusalem: For the Coming of our Lord’s Kingdom, for the bringing on of Latter-Day Glory. For the Prosperity of the Lord’s Work, which he is now about in the World; and for the Support and Success, of the poor, hunted, persecuted Labourers, which the Lord is pleas’d to make use of therein. And so will our Lord, the Bridegroom of the Church, call you one of his Friends; and the Church’s Glory shall come on, as an Answer to your Prayers. —— That our dear Lord Jesus, may support you and your dear Yoke-fellow, under all the Afflictions which you
you may be called to endure; that your Strength may be equal to your Day; that you may be enabled to glorify God in the Fires, and be prepared for endless Glory, by all your present Trials; is the earnest Desire of, my dear Sitter,

Yours for ever, most Affectionately,
In your Lord and mine,

LETTER XIX.
To Mr. F——o.

Dear Sir,

It is indeed a Miracle of Mercy, that we, Sinners, are out of Hell; who are in ourselves, such fit Fuel for ever-lasting Burnings! But oh, Jesus, our Sacrifice, has endur'd the Fire of divine Wrath, that we who look to him for Salvation, might be deliver'd from the Wrath to come. — I trust, my dear Friend, that you have seen such a Need of Christ, that you must perish for ever without him. And such an Excellency in him, that he is unto you, The Chiefest among ten Thousand! Don't you see such a Loveliness in Jesus, at Times, when you get a Glimpse of his Glory, that you can say with the Psalmist, Whom have I in Heaven, but Thee! and there is none upon Earth that I desire besides (or in Comparison with) Thee! If so; you are a Believer in Jesus. For, unto you therefore which believe, He is precious. And as a Believer in the Son of God, you have Christ for your Portion, and all Life in and with him. Your Beloved is yours, and you are his. He loves you as his own, he loves you as himself. He loves you freely, infinitely, unchangeably, and will love you eternally.

Be free then, very free, with your own Lord Jesus. Oh come to him daily, and tell him all your Griefs. Shew before him all your Trouble, and open every Sore, that pains and afflicts you. Your Jesus, is a Physician, that well knows how to heal all your Wounds, and bind up your Sorrows. For Skill, there is none like him; his Understanding is infinite! For Tenderness, he is all-surpassing; his Companions are bottomless, boundless, endless! And for Powers, he can do all.
all Things; he is the Lord Almighty! And you cannot please him better, than to commit yourself daily into his Hands, with all your Diseases, your Soul-sicknesses, for Him to heal and cure you. Oh dear Sir, he will rejoice, to take you into his Care, and to save you to the uttermost. He will rejoice over you, thus to do you Good, with his whole Heart, and with his whole Soul. Yea, he accounts it his Honour, that you honour him as the great Saviour, when you come to him as a miserable Sinner, for all the Grace and Salvation you want, for Time, and for Eternity. You can't want more, than he has to bestow, and will rejoice to give. Oh come to Jesus, with all the Wants you are sensible of; and when you want a Sense of your Misery, bring that Want with you also. The Fountain, Christ, is full and free. He will not send you empty away. Oh be frequent in your Acts of Faith upon Christ. Unto whom coming,— faith the Apostle. It is the great Work of a Believer, to come unto Christ continually, to receive of his Fulness, and Grace for Grace. Oh how blest are they, that abide in Christ by Faith! And how sad is our Case, when we depart from him, by an evil Heart of Unbelief! Oh it is sad walking in the World, without Christ! Without Nearness to him, and Fellowship with him! They that are far from him, shall perish; but it is good for us to draw near unto God. Let us watch and pray, that we may abide in Christ by Faith, and walk with him by Love.—And whenever we backslide from him, thro' our wicked, deceitful Hearts, the Snares of the World, and the Temptations of Satan; let us confess our Iniquity before the Lord, and instantly cry unto him, with the Psalmist, I have gone astray like a lost Sheep; seek thy Servant. And say unto our Souls, as he did, Return unto thy Rest, O my Soul; for the Lord hath dealt bountifully with thee.—Wishing Grace and Peace may be multiply'd unto you, thro' the Knowledge of God, and of Jesus our Lord: Unto his tender Love and Care, I commit you: And in Him, dear Sir, I am,

Your affectionate Friend and Servant,

LETTER
LETTER XX.
To Mr. H—s.

My very Dear and much Honour'd Brother,  
Grace unto You, and Peace be multiplied.

Humbly thank you for your dear Letters: They refresh'd my Bowels in the Lord. Your inward Affection to me, that Fellowship you have with me in the Truth, and that Willingness which is in your dear Heart, to suffer a Child to cry Hosanna to the Son of David! and especially, the Hints you gave of the coming of our Lord's Kingdom, did much comfort my Soul. — May the Lord reward all your Kindness to me, an hundred-fold into your own Bosom!

As to myself, my Brother, I am a poor Sinner, fav'd by God's Free-Grace, according to its own Riches! Oh what Wonders has God's Free-Grace wrought for me! How has he delighted to love me! But oh, my Unkindness to my kind Father, breaks my Heart! I am pained at my very Soul, to feel the Workings of Sin in my corrupt Nature. And even surprized to see such a Depth of Iniquity in my vile Heart, after so long an Acquaintance with Jesus, and such abundant Displays of Grace that I have been favour'd with. And under this, I am frequently tempted to think, "That God will cast me off as to Usefulness, and use such a vile Sinner no more unto any of his dear Children." And I am sure, that if he was not God, the Lord that changeth not; he would do it. And under the Views of my own Vileness, I also find an Aptness to sink into Dejection of Spirit. I find it exceeding difficult to take in, and keep up a due Sight and Sense of Sin, without sinking into an unbelieving Heaviness, at such Times when I am not sensibly under those full and overflowing Tides of Love and Grace, which bear down all before them. Oh this Sin of Sins, Unbelief! It is the Source from whence all Sin springs, and the Gulph into which all Sin flows! Satan stirs up the Corruptions of the Heart, all seated as it were in Unbelief, and tempts God's People to Sin: And by the Motions of other Sins, stirring, or yielded to, either more inwardly or outwardly, he tempts them to Unbelief. And this is the worst Sin of all. In as much as the Soul here-
by, so far as it prevails, casts the highest Dishonour upon the Grace of God, and the Fulness of Christ: as if there was not Enough in the infinite Grace of Jehovah, in the infinite Merit of Christ’s Blood and Righteousness, and in the infinite All-sufficiency of his Fulness, to answer the Souls Wants, and even infinitely to exceed them! Oh this Sin of Unbelief, this staying at Home in Self-wretchedness, instead of going out to Christ, and to God in him, so far as it prevails, is a tacit Rejecting of the Saviour, and of all the Grace exhibited in him, by the glorious Gospel, for the chief of Sinners! Happy should we be, if upon every Conviction of our own Emptiness and Vileness, we pass’d the next Moment out of ourselves, into Christ, and there clos’d with the glorious Remedy provided for our miserable, helpless Souls! Oh what a God-honouring, Soul-nourishing, and comforting Life is a Life of Faith on the Son of God! All Glory be to God’s Free Grace, this, in the main, is the Life which I now live in the Flesh! But, yet to my Grief, I feel the secret Workings of Unbelief in my Soul, and that I am tempted to it, upon the new Discoveries of my own Vileness. And under the Views hereof, I am further tempted, to cast off the Service of God, so far as it respects my making Mention of him unto others; after this Manner: “You see how vile you are; say no more for God, appear no further, keep Silence, unless you was better.”

But oh, my dear Lord, doth not leave me to the Power of these Temptations. In infinite Grace, he forgives all my Sins, and yet employs me in his Work! He appears again and again, to find me something to do for him, and frequently gives me to hear, that He does something by Me, vile Me! even when I have said, Time after Time, I am cast out of his Sight! Oh Free Love! He shews me the horrid Nature of Unbelief, and strengthens my Soul to believe on him, for his Honour and my Joy, in the Face of a thousand Difficulties and Discouragements. And by the sweet alluring Language of his Love, He draws on my Soul to serve him in the Liberty of his dear Children, and causes me to appear for him in the Work he calls me to, with an holy Boldness, in his own Strength and Worthiness; notwithstanding all that Vileness and Unworthiness which I see in myself, and that Satan objects against me.

Oh
Oh my Brother, I see, that the Whole of my Salvation, in all and every of its Parts, stands alone upon God's rich, free, sovereign Grace, reigning in glorious Triumph through a crucify'd Jesus! This Grace began my Salvation in Quickening me when dead in Sin! This Grace has maintained and increas'd my new Life hitherto, through a Thousand Deaths and Dangers! And this same Grace, will carry me safe through a World of Sin and Sorrow, into the World of Glory, in its own Everlasting Arms! Oh help me to bless and praise my God, for his great Grace unto Me!

I Rejoice much in our Lord's Kindness to You; in that he increaseth you with all the Increases of God. In that he strengthens you with all Might by his Spirit in your inward Man, makes you valiant for his Truth upon the Earth, laborious in his Service, and abundantly successful in your Labours. Go on, my dear Brother, in the Lord's Strength to serve him. Your Service is acceptable to your great Master, profitable to his dear Children, and delightful to your own Soul. Your Work is honourable and sweet, and your Reward will be Great and Glorious. Oh labour hard for Christ, according to his Working, in your little Inch of Time; an Eternity of Rest awaits you in his, and in his Father's Bosom! The Grace of our Lord Jesus Christ be with your Spirit. I forget you not before the Lord. Pray for, Dear Sir,

Yours Affectionately in our Glorious Head,

LETTER XXI.
To Mr. H——d.

My beloved Brother in Christ,

GLAD was I of the Line you sent me, which signify'd your Desire to hear from me. — My Time now allow'd me to write, is very short, and I am unacquainted with your present Frame. But in the general, I find you want Good. Let me therefore say unto you, as Eliphaz to Job, Acquaint now thyself with him (with God in Christ) and be at Peace: thereby Good shall come unto thee. Oh you tender Lamb of Christ's
Christ's Fold, your Shepherd's Heart is concern'd for you, his Bowels yearn towards you; and in boundless Compassion, with everlasting Kindness, will he gather you by the Strength of his Arm, and carry you safe in his Bosom, through a Land of Pits and Snares, and fiery flying Serpents, unto the Land of Rest; where Sorrow and Sighing shall flee away, and everlasting Joy shall be upon your Head! Your Weakness, Sickness and Diseases, shall never turn away the Heart of your Tender Shepherd from you! But having loved you with a free, infinite Love; his Love towards you, will draw out the Compassions of his Soul, so much the more, to help, relieve, and save you to the uttermost! The whole (says He) need not a Physician, but they that are Sick. Oh, Jesus Christ, has a special Regard to his sick Children, and takes a peculiar Delight in healing their Souls, and binding up their Wounds! If Christ lose one of his Sheep, if one of them be driven from his Fold and expos'd to imminent Danger; such are his infinite Bowels towards it, that he doth as it were Leave the Ninety and Nine, and goeth after that which is lost until he find it. And when he hath found it, he layeth it on his Shoulder, and bringeth it Home rejoicing. Oh my Brother, if such was your Case, that there was no Pity for you in any of the Creatures; you have Tenderness enough in Christ's Heart, a boundless endless Store, of Love-Grace, and Mercy, to relieve and solace you in all your Miseries! Come, try the Compassions of Jesus! The Godhead is in him! His Bowels are Infinite. His Mercies are Tender Mercies, that are easily touch'd with the Feeling of your Miseries! Tender, to sympathize with you in them, to relieve you under them, and to deliver you from them. Oh, Christ hath a tender Heart, and a tender Hand to bind up wounded Spirits! your Miseries can be but Finite; but the Compassions of Christ are Infinite! They know neither Bound, Change, nor End! but spread themselves in glorious Triumph over all! Oh come, cast your Soul, put your Trust under the Shadow of his Wings, until your Calamities are overpast! He will not Frown you away: but, open his Arms, his Bosom, and let you into all his Grace! And lo, The Father himself loveth you! It will please the Father well, to see you come unto him by Jesus Christ. He
delighteth in Mercy, in exercising Loving Kindness to the most miserable and unworthy. The Father’s Love is great, free, unchangeable and eternal! And through the crucify’d, risen, and ascended Saviour, he will display his Mercy, Love and Grace, in its exceeding Riches, unto Ages without End! God’s Design in saving Sinners by Jesus Christ, is to magnify his Mercy, to glorify his Grace, to commend his Love, and set it off in all its native Glories, before all intelligent Beings. And therefore, Where Sin has abounded, Grace doth much more abound. Oh the infinite Fulness of Grace! The Glory of this much more! Grace triumphs over Sins, over Miseries, over Wants innumerable, in the Salvation of Sinners unto Life eternal! It fills Valleys, covers Mountains, and like a mighty Deluge, prevails in its infinite Strength, and spreads its immense Glories over all!

* It rises, see, it drowns the Hills,
* ’T has neither Shore nor Bound;
* Now if we search to find our Sins,
* ‘Our Sins can ne’re be found!’

Oh the infinite All-prevailing of God’s free, rich, reigning Grace! Eternity will be little enough to adore its Wonders, and sing its Praises! Oh submit to this Grace, rejoice in this Grace, adore and praise this Grace, in Heart, Lip and Life, until Time’s Praisés are swallow’d up in blest Eternity’s louder Hallelujahs!

Unto the Love and Care of our Great Shepherd, I commit you. Pray for, my dear Brother,

Yours most Tenderly in Jesus.

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LETTER XXII.

To Mr. L—s.

My dear Brother in Christ,

Thank you for your kind Letter. I rejoice in the Lord’s Goodness to you and others, in applying his own Truths with Power to your Hearts, so weakly stammer’d out by a Babe. I rejoice in the Lord’s Kindness to me, in making
my weak Attempts to serve him and his People, acceptable to you. Not unto us, not unto us, O Lord, but unto thy Name be all the Glory!

Glad am I to hear, what Hast our Lord makes, that his glorious Kingdom comes, that he has begun to shake the Nations. Oh may the Shake be general, and the Desire of all Nations come! My dear Brother, we had need be ready. There is no Time for us to sleep now. The Bridegroom cometh! Oh let us arise, and trim our Lamps, lest he find us unprepared! Surely that great and wonderful Work which Christ is doing in the World at this Time, calls aloud upon us, Christians, to arise from our carnal Security, to put off the Deeds of Darkness, to put on the Armour of Light, and as Children of Light, to stand prepar’d for the Glory of the approaching Day. Even of that bright Day, when the Knowledge of the Lord, shall cover the Earth, as the Waters do the Sea! When Jew and Gentile shall be brought into one Fold, and one Lord shall be Shepherd over them! When the Lord shall be King over all the Earth, shall reign in Mount Zion, and before his Ancients, gloriously! Surely our Lord, in his Word, and by his Work says, I come quickly. Let us in Transports of Love and Joy say, Amen! Even so, come Lord Jesus!

I am glad my dear Brother, that you have Boldness thro’ the Goodness that is in Jesus, even in the Views of your Self-emptiness. It is Christian-like, Believer-like, to be nothing in ourselves, and All in Christ, who is our All! Oh it requires much of the Wisdom and Strength of Faith, to look well into our own Vileness and Emptiness, without unbelieving Dejection, and to feel and see ourselves full and glorious, by our Lord’s Beams and Streams, without Self-exaltation! Oh how apt are we to look upon ourselves in a separate View from Christ! To look on our Wants, in a separate View from his Fullness, and to look on our Supplies, in a separate View from the glorious Fountain from whence they proceed! And so on the one Hand, to sink into Discouragement; and on the other, to make Idols of our Lord’s fair Jewels! Oh we have unbelieving, Self-exalting, and in both, Christ-Excluding Hearts. The Voice of proud Unbelief, in all its various Workings is, None of Christ! None of Christ! And yet
yet the Grace of our Lord Jesus Christ is sufficient for us: To forgive our Sins, to subdue our Iniquities, and to give us humble Faith, the Voice whereof, with a louder Cry, is, None but Christ! None but Christ! He is All, and in All! The Lord, and our Lord! and unto him be all the Glory! and happy are the Souls whose Language is this! and happy they, when this is their Voice! Christ will say of them, in the Infinity of his Grace, from his own Beauties imputed and imparted, Thou art All-Fair, my Love, there is no Spot in Thee! And they again will reply, Thou art Fair my Beloved; Fairer than the Children of Men, Fairer than Angelic Glories, immensely Fair, and Altogether Lovely! How Blessed then are the Souls that believe in Jesus, and that have Communion with him by Faith! That have an Interest in Christ's Love and Fellowship with him therein! And that this, my dear Brother, may be your daily Privilege, is the hearty Desire of your

Friend and Servant in the Lord.

LETTER XXIII.
To Mr. L—s.

My very dear Brother,

THE Account you gave me in your last, of the Lord's Dealings with your Soul, did much endear you to me, through his Working. Oh my dear Brother, you and I, and all God's Chosen, are loved with the same Love. With the infinite, free, unchangeable, and eternal Love of God! This Love was fix'd upon us of old, before Time was, or Sin entered: Has found us out when afar off from God, and made us nigh by the Blood of Christ. It was because the Lord had loved us with an everlasting Love, that he drew us with Loving-kindness, unto Faith in Jesus. Oh the Sovereignty of Grace, that took you, and took me, while others were left, who in many Respects, were not so bad as we! Whoever is angry at distinguishing Grace, let us admire it, adore it, and shout its Praises, thro' Time and to Eternity. Let us cry, Grace, Grace, to the Whole of our Salvation by Jesus
Jesus Christ! Love, infinitely Free, took us up in our perishing Condition, and gave us the Life of Grace. And in its sweet, strong, everlasting Arms, it will carry us into the Life of Glory. And there, with uninterrupted Shine, it will cast upon us its bright Beams, unto Bliss and Joy, full and immense, to the Days of Eternity! — Rejoice then, my dear Brother, in Hope of the Glory of God. And, Come up from the Wilderness, leaning upon your Beloved. Who is Yesterday, To-day, and for ever the Same, in his boundless Love to you! In Him, I am Sir,

Your most affectionate Friend and Servant,

LETTER XXIV.
To Mr. H——d.

My dear and honour'd Brother,
Grace unto you and Peace be multiplied, from God our Father, and the Lord Jesus Christ.

Thus we that believe in Jesus, may well greet one another. Since Peace is made for us by the Blood of Christ's Cross, and shall be extended to us like a River. God our Father, is the God of Peace unto us in Christ. Oh my Brother, you and I, have done as evil Things as we could. And yet, all is Peace, between God and us still. Our Original Guilt in our first Father Adam, that horrid Mass of Enmity against God, which was thence derived into our wretched Nature, that entire and continual Rebellion against our Maker, which we were guilty of before he call'd us by his Grace, and those many great and aggravated Sins, which we have been guilty of since we were under forgiving Love; rise to such a Mass of Guilt, that it is an astonishing Wonder, that we are not made Vessels of Wrath for ever! We have deserv'd nothing less, than God's fiery Indignation, to be persecuted with his Storm, and cast into the tempestuous Sea of eternal Vengeance. — But oh, did Jesus step into our Place! Did He bear our Sin, endure our Hell, and drink up all that Wrath which was due to us, even to the last Drop, until he cry'd out, It is finished! — What Love was this in the Son of God! What Love was this in the Father,
ther, to give his Son to be thus abas'd and crush'd, wound-
ed and bruised to Death, even the Death of the Cross for us! For us Rebels! For us Enemies! For us that de-
serv'd to be Companions with Devils, in the Lake of Fire for ever! Oh, it is like God! A Love worthy of God! In which the infinite Glories of the Godhead shine, and will be radiantly display'd, to the endless Wonder and Praise of Men and Angels! It was you, my Brother, it was me, that Jehovah so loved! Can we found the Depths of Love's Ocean? Can we take the Breadths of this boundless Sea? We may dive into it, but can never Bottom it. We may swim in it, but can never pass over it. Infinite Love, is be-
neath us, above us, behind us, before us, in the Depths and Heights, the Breadths and Lengths of its own Infinity! And this Love, my Brother, dy'd in Blood, thro' the Death of Jesus, is a Sea of Life unto us! Here we have the free, the full, the eternal Forgiveness of all our Sins. A Robe of justifying Righteousness, more glorious far, than Angels wear. A Fulness of all Grace, to supply us, to enrich us, to delight us, a boundless, endless Store. And a Fulness of all Glory, of inconceivable Bliss, in the Right of it now, and shall have the Enjoyment of it e'er long, in the imme-
diate Vision of God and the Lamb for ever.

Sweet to me, dear Sir, this Morning, were the first and second Verses of the twenty third Psalm. My Heart was inclin'd to acquaint you with it. Ancient was the Father's Love, free, rich, distinguishing was his Grace, in giving us to Christ, as his sheep; and in commanding him to lay down his Life, and take it again for us, to save us to the utter-
most. And the boundless Love of Christ, his free, rich, so-
vereign Grace, in accepting us at the Father's Hand, as his Sheep, in taking the Charge of us as such, although him-
selv was to die in our stead, to redeem us from all Misery, unto all Glory; doth far surpass Knowledge. All the World are not Christ's Sheep. Why was you? Why was I? How is it that we should find such Grace in the Sight of the Lord? It can be resolv'd into nothing less, than the sove-
reign good Pleasure of his own Will. It can only be an-
swer'd by this great Resolve of his Heart: "I will be gra-
cious to whom I will be gracious, and will shew Mercy on whom
whom I will shew Mercy." Let us admire, let us adore it. Strange! that it shou’d be us, that the Lord resolv’d to be gracious to, and to shew Mercy upon! But so it is: The Lord is our Shepherd! — We shall not want. No, his own Life has been paid, to procure for us a full Supply. He leads us into green Pastures: that deserv’d to dwell in a barren Land, where no Salvation-Blessings spring. He maketh us to lie down beside the still Waters: that deserv’d not a Drop of Comfort, nothing but the Damned’s Fare; to be tormented in the Flames of Hell, without a Drop of Water to cool our Tongue. He makes us to lie down and rest by the still Waters; that have deserv’d to be all expos’d to the Waters of Trouble. Strange! that the glorious Lord, Father, Son and Spirit, should be unto us, that have done so wickedly, that have so much Wickedness in us, a River of Grace and Peace, of Love and Life, a glorious broad River with Streams; where no Enemy can come to destroy us: When from our God, there is no Peace to the Wicked! Oh my Brother, the God of Peace is our Portion, thro’ the Lamb’s Blood! Thus to us, the Legatees, the New Testament, with all its glorious Gifts and Bequeathments, stands confirmed.

Go then, you Son of Peace, you Heir of Peace, preach Peace by Jesus Christ, to them that are afar off, and to them that are nigh. Tell Saints of their peaceful State. Tell Sinners, there is Peace in Christ for the very Chief, that come in to him, the Lord our Peace. Preach the reconciling Word: And the God of Peace will slay the Enmity in the Hearts of his People thereby. — That the Peace of God which passeth all Understanding, may keep your Heart and Mind thro’ Christ Jesus; is the sincere Desire of, dear Sir,

Your Affectionate Friend and Servant,

In the Glorious Lamb.

LET-
Letter XXV.
To Mr. Cons.

My dear Brother in Christ,

I kindly thank you for your Letters. The first of which, brought me Tidings of great Joy, with Respect to the Coming of our Lord’s Kingdom, and especially in the Army. Oh may it rise and shine, till the whole Earth is filled with its Glory! In vain the Powers of Darkness, oppose the Lord of Light, the Lord our Light, the glorious Sun of Righteousness, who is rising upon his People, with Healing in his Wings. All opposite Power must stoop to the supreme Dominion of the glorious Lamb; when He takes unto himself his great Power, and reigneth; By the Sceptre of his Grace, to save his People, and by his Iron Rod, to dash in Pieces his Enemies. The Powers of Antichrist, will make War with the Lamb; but the Lamb shall overcome them. And however grieving the Approaches of Christ’s Kingdom may be to the Men of the World; “Let the Children of Zion be joyful in their King;” and say with united Voice, Come Lord Jesus, come quickly!

As to yourself, my dear Brother, I mourn, I rejoice with you, for your different Experiences of the Power of Sin, and of the Power of Grace. Well it is for you and me, that tho’ Sin works in us, and too often prevails as an Usurper; yet it hath not the Throne in our Hearts. Christ reigns there; and Sin shall not have Dominion over us. Because we are not under the Law, as a Covenant of Works; which condemns for Sin, which gives no Strength against it: But under Grace; which forgives our Sins, and subdues our Iniquities. —Howbeit, tho’ a Christian is, and ought to be passive to the Reign of Grace; he is call’d thereby, to be active in a Way of Duty; to maintain a strict Guard over his Thoughts, Words and Actions, to watch and pray always, lest he enter into Temptation. — And thus the Promise, “Sin shall not have Dominion over you; for you are not under the Law, but under Grace:” And the Exhortation, “Let not Sin therefore reign in your mortal Body, that you should obey it in the Lusts thereof;” do well agree. The Grace of God, doth
doth not set aside Duty; but calls for it. Carnal Security, is the Bane of Christianity. "Be sober, be vigilant, faith the Apostle Peter, for your Adversary the Devil, goeth about like a raving Lion, seeking whom he may devour." He will either put Souls upon working for Life; or having Life, to cease from working. To fear that their Sins will never be forgiven; or being pardon'd, to be fearless of Sin. He will put Believers, either upon doubting of the Truth of Grace in their Hearts; or having a Persuasion thereof, to be proud of it. He will either dissuade us from Duty, because of our Weakness; or put us upon attempting it, in our own Strength, &c. And our vile Hearts, always join with Satan. And both agree to draw us into Sin. We walk as it were, in the midst of Snares. And therefore we had need walk watchfully. We are never so weak, as when we think ourselves strong. So near to nothing, as when we think ourselves to be something. Nor in so much Danger of falling, as when we think we stand. For, "Pride goeth before Destruction; and a haughty Spirit before a Fall." Self, even gracious Self, admir'd, is made an Idol of; and trusted in, will deceive us. Every Idol must be abolished, that the Lord alone may be exalted.

But oh, what a Mercy is it to us, that when we fall, we are not alone! That there is One to help us up, our strong Lord Jesus, whose almighty Arm, upholdeth all that fall! Who limits our Falls, that tho' we fall partially, we fall not utterly! Who forgives our Sins, heals our Backslidings, and over-rules our Falls, to make us more watchful of our Steps! Oh it is well for us, that we are Christ's Care; that He hath a constant Hold of us; else we should fall into Perdition, we should fall, and rise no more. But everlasting Arms being underneath us, we are for ever secur'd from that Danger; and being round about us, they'll raise us when we slip: "When we fall, we shall arise; when we sit in Darkness, the Lord will be a Light unto us."—We never walk safely, but when we walk believingly; but when we walk in Christ by Faith, as we have receiv'd him. Oh when, thro' Unbelief, we begin to walk in ourselves, in the Strength of our received Grace; we soon get a Fall. When we begin to act, as if we thought we could do without Christ; our kind Lord, in
in Love to our Souls, will soo much convince us of the Need we have of Him. When we foolishly think, we have received Grace enough to enable us to walk as Saints; we shall soon find that we are poor Sinners. And good it is for us to be thus humbled; that we may learn practically, our own Misery and Poverty, and to go out of ourselves, and all Self-Dependance continually, to live in, and depend upon the All-Sufficiency of Christ. In whom alone, all our fresh Springs, for every Grace and Duty are; and from whom they must be continually derived unto us, or the Exercise of our Graces, and the Performance of our Duties will instantly fail.

I rejoice with you, my dear Brother, that tho’ you have had a humbling Proof of your own Vileness; you have a sweet Sense of forgiving Grace. That tho’ you have felt the Weight of Sin more than ever, you are sweetly supported under it, by glorious Views of your Compleatness in Christ, tho’ so incompleat in yourself. Oh, nothing gives the Soul, such sweet, solid Soul-Reft, as a View of our being dead to Sin in Christ, when we sadly feel that it is alive in us. Nothing kills Sin more, nor strengthens the Soul more against it. When we see a complete Victory over our spiritual Enemies, obtain’d for us, and secur’d to us by our conquering Lord; we shall fight valiantly under the Banner of his Love, against all the Powers of Darkness.—Wherefore, “Be strong, my Brother, in the Lord, and in the Power of his Might.” For He that has done all for you, will do all in you; and prepare you by all your Trials, for that Service He has design’d you for in this World, and for the Glory which is prepar’d for you in the World to come.—Unto the tender Care of Christ, the great Shepherd, I commit you: And am, dear Sir,

Yours most affectionately in HIM,

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LETTER XXVI.
To Mr. L——s.

My very dear Brother in Christ,

I Thank you for yours received. I compassionate you in your inward and outward Trials. Be of good Cheer: All Things
Things go well. All Things are yours, whether prosperous or afflictive. All Things work together for your Good; to ripen your Graces, and prepare you for your Crown.—

"Aye, you will say, how can that be, when I don't see that I grow in Grace thereby?—Know you not, my Brother, that our Lord works by Contraries? that he often works under-ground, out of our Sight? That a Child of God may grow sweetly in Grace, when he don't know it? That he may grow downward in Humility and Self-abasement, when he don't grow upward in Love and Joy? That when he don't feel the Power of Christ resting upon him, to his growing up into Him, by the Exercise of Summer-Graces; he may grow more in a deep Sense of his own Weakness and utter Infufficiency to do any good Thing, take deeper Root by Faith into the All-sufficiency of Christ, and by a humble and entire Dependance, cleave closer to Him than ever? And that Winter-Dispensations, prepare for Summer-Fruits? Blessed (says our Lord) are the Poor in Spirit; for theirs is the Kingdom of Heaven. God's free, sovereign Grace, reigning thro' the Redeemer's Righteousness, will do all for them, that see themselves worthy of Nothing; will enrich those, that see they want every Thing. It is good for us to be emptied of Self, and Self-Dependance; to see ourselves to be nothing but a Mass of Weakness and Vilenes. And the Means by which this is effected, thro' the over-ruling Power and Grace of God, are Times of Trial. Of the sensible Withdraw of divine Influences, of Temptations from Satan, of the Working of Corruptions, and of contrary Dispensations.—When by Reason of These, we cry out, Wo is me, I am undone! Then we shall be made. When thus oppressed and distressed; the Lord will undertake for us. There is Work for the Saviour, when thus we see ourselves to be poor Sinners. There is Room for Free-Grace to display its Glories, when within and without, we are surrounded with Miseries. And when in all Respects, we see ourselves to be Helpless; the Lord, the Almighty God, will be our Helper. We can't have too many Miseries, for a God of boundless Compassions to be touch'd with. Nor too many Wants, for a God of infinite Fulness to supply. And this God, in infinite Faithfulness, is our God, for ever and ever. For Ever, thro' Time;
Time; and for ever, to Eternity. And what can we want more? Is God in Christ ours? Let us be content with our Portion. We have enough in HIM: We have All. We cannot, we shall not want any good Thing. Whatever infinite Wisdom sees best for us; infinite Goodness will bestow upon us; and infinite Faithfulness secures to us. — Sweet my Brother, was this Expression of yours to me: "A God keeping Covenant, is a Saviour to some Purpose." Let me add, Unto all Intents and Purposes, relating to our present and eternal Salvation, from all Sin and Misery, unto all Grace and Glory. Oh my Brother, your Covenant-God, will give you Faith to trust in him. He that was the Author, will be the Finisher of your Faith. His Faithfulness stands engag'd, to maintain, increase, and perfect the Work of Faith with Power. Your Soul, your Body are the Lord's: The Redeemer's Right, and precious to him. And both, and all Things needful for both, are His Care.

Come then, lie down and rest in the Bosom of infinite Love, in the Bosom of God, your own God in Christ; who is and will be to you, The God of Love! Here all Things are provided for you, that you can possibly want. Pardon for your Guilt, Strength for your Weakness, Wisdom for your Folly, in a Word, all Fulness to supply your every Need. Commit your Soul, your Body, your Circumstance, into the Lord your Redeemer's Hands; and take an holy Eafe, from all anxious Care about either. Can you by taking such Thought, add to your Stature one Cubit? Will you rob your Lord of his Glory as your Leader, by drawing out Ways for him to lead you in? Oh commit yourself wholly unto his Conduct. Lose your own Wisdom as Folly, in his infinite Understanding. Believe now, that He leads you by a Right Way to a City of Habitation; you shall see it to be so e'er long. If now you are call'd to follow him in the Dark; He will shortly bring you forth to the Light, and you shall behold his Righteousness. In the Dispensation of the Fulness of Times, God will gather together in one all Things in Christ. All his Dealings, with all his People, into one bright Form, one great Design of boundless Love, in a glorious Order of infinite Wisdom: And as such present them unto their View; to their endless Joy, and to his eternal Praise.
Praise. — And mean Time, let us believe, when we can't see; adore, what we can't comprehend; and in Patience possess our Souls, thro' all that Distresses and Perplexity, which attends Nations, Churches, Families and Persons, in these evil Times, which precede our Lord's Coming. He has told us before-hand, that these Things must come to pass; and hidden us lift up our Heads, at the Beginning of Sorrows: Because the Day of our Redemption draweth nigh.

As to the Persecution that our Brethren meet with, the Lord will be with them in it, and over-rule it for the Furtherance of his Gospel, the Good of Souls, and for their present and eternal Joy. The more God's People are afflicted, the more they grow. The Enemies shall never get them rooted out of the Earth, so long as Christ sits enthron'd for them in Heaven. Howbeit, the Powers of Antichrist, will make War with the Lamb; and they shall accomplish to scatter the Power of the holy People, for a little Season. That the Judgments of our Lord the King of Saints, may appear to be true and righteous, when he ariseth to save all the Meek of the Earth, and to break in Pieces the Oppressor. The Lord of Hosts is with us, the God of Jacob is our Refuge. Selah. There is a River, the Streams whereof shall make glad the City of God. God is in the Midst of her, she shall not be moved: God shall help her, and that right early. Therefore we will not fear, tho' the Earth be removed, and tho' the Mountains be carried into the Midst of the Sea. Tho' the Waters thereof roar and be troubled, tho' the Mountains shake with the Swelling thereof. Selah. — Into the Heart and Arms of Christ, I commit you. Who loves you infinitely, cares for you continually, and will save you compleatly. His Grace be with your Spirit! Pray for me. I am, dear Sir,

Yours affectionately in the Slain Lamb,
LETTER XXVII.

To Mr. H—d.

Dear and Honour'd Brother,

Yours I receiv'd, and return you Thanks for it. I re-
joyce in the Lord's Loving-kindness to your Soul, and
that his Hand is with you in your Work. — May the Lord
continue these great Favours, and increase you with all the
Increases of God! Indeed my dear Brother, it is our Happ-
iness and Glory to feel much of God in our Hearts. It is
Christ within, inwardly enjoy'd, unto a growing Confor-
mity to him, that makes the Soul Happy. I am entirely of
your Mind, that "Religion don't consist in Disputes, but in
inward Sensation and Experience." And lamentable it is,
that in the Age wherein we live, there is so much resting in
Head-Knowledge, without Heart-Experience. And where the
Truth of Grace is in the Heart, that there is so much resting in
past Experiences, without an earnest Concern after Growth
in Grace, and an Increase in the Knowledge of Christ, or
a daily Fellowship with Christ in his Death and Resurrec-
tion, unto full Joy and increasing Holiness. Oh what holy,
happy Christian should we be, if we were earnestly con-
cern'd about a daily Knowing of the Truth as it is in Jesus,
in its Power and Efficacy on our Hearts, and reducing
the same to an answerable Practice in our Lives! That
Religion which consists only in Head-Knowledge, without
Heart-Influence, is little worth. — Nor is that Religion which
exalts inward Sensation, to a Neglect of outward Revelation,
much better. — For without Knowledge, (the Knowledge of
Gospel-Truths) the Heart cannot be good. We must first
know, to feel, and feel, to do, if what we do in Religion is
right, either as to the inward Actions of our Minds, or the
outward Actions of our Lives. — This is the Sum, my dear
Brother: The Lord Jesus Christ and his blessed Truths, re-
veal'd in the Gospel without us, must first be reveal'd by the
Holy Spirit within us, before we can feel the happy Influence
of God's Salvation in our Hearts: And so far as Christ and his
 Truths are reveal'd in us, so far we are oblig'd to abide
therein by Faith, to cleave thereto in Love, and to bear

H 2

Witnesses
Witness for the same, both in Word and Deed, in our Lives. — Has Christ and his Truths been reveal'd to your Mind, my dear Brother, by the Word and Spirit of God? Have you seen the Glory, and felt the Power hereof? Then are you call'd to hold fast that which you have received; that no Man take your Crown. — Disputes in Religion, for Dispute's Sake, for Humour's Sake, are no better than vain Jangling, idle Contention, a wretched Miss-pence of Time, a Neglect of the Power of Godliness, and a Means to promote Ungodliness and Irreligion. Disputes in Religion, to advance Error, and destroy the Truth, are abominable. But Disputes in Religion, for Truth's Sake, to advance the Truth against rising Error, are commendable and profitable. Such Kind of Disputes, maintain'd by the inspir'd Penmen, we have Instances of both in the Old and New Testament. To such Kind of Disputes, the Saints are exhorted, even to contend earnestly for the Faith which was once delivered unto the Saints, Jude 3. And the happy Fruit of such Disputes, is the Advancement of the Redeemer's Kingdom, and the Downfall of Satan's, the Establishment of Saints in the Doctrines of Christ, the Deliverance of their Souls from the Falshoods advance'd by the Father of Lies, and the Overthrow of Men of corrupt Minds. — Such is the infinite Wisdom and Grace of our dear Lord Jesus, as the Head and King of his Church, that he would not suffer Errors to appear, if he did not design to over-rule them for his own Glory and his People's Good. When the Prince of Darkness with his Train, make War with the Lamb by advancing Error, darkning, shak-ing Error; our Lord thereby, will more abundantly mani-fest and confirm his Truth, and the Faith of his People there-in: While then, in an especial Manner, he calls and spirits his Servants, his Witnesses, to lift up the Standard of Truth, against Error, and fight valiantly under Him their great Leader, who for this End came into the World, To bear Witness to the Truth. And lo, our Lord will honour those who are his Witnesses, his Warriors for Truth in the Earth, and crown them as Victors, with heavenly Glory. — An absolute Opposition to all Disputes in Religion, is an appa- rent Artifice of Satan. And the manifest Design of the Enemy herein is, to darken the Redeemer's Glory, by a Cloud
of Error, and have none to stand on Christ’s Side, on the Side of Truth, to fan the Air, and drive away the Smoke of the bottomless Pit.

Perhaps my dear Brother, you may wonder I speak thus; but I would guard your Mind from that Snare into which others have fallen. Brother R——s, and Brother O——y were, drawn off from appearing on the Side of Truth, by *No Dispute in Religion*, until they lost the Truth. — And a sad Account I have in a Letter lately receiv’d from a Friend at Ph——ia, ‘That the M——n Tenets spread very fast in that Place, that many Proselytes are made, and that hereupon Persons most sadly give up the Truths of Christ, and say, “They will have nothing to do with Doctrines, or Principles in Religion.”’ — May the God of Peace bruise Satan under your Feet, and after all your Sufferings by his Temptations, establish, strengthen, settle you! May He deliver you from every evil Work, and preserve you safe unto his Heavenly Kingdom! The Grace of Christ be with your Spirit! Into his Arms I commit you. Pray for,

Dear Sir,

Yours most affectionately in JESUS,

L E T T E R XXVIII.

To Mr. L——s.

My dear Brother L——s,

I Kindly thank you for your last. It much rejoic’d my Heart, to hear that your Hope in God and Expectation from Him was strengthen’d. And that the sovereign Lord of All, was pleas’d to make my last a Means to comfort your dear Soul. The Account you gave me, of the Lord’s making my poor Letters of such Use to you, melted me into Tears of Joy and Thankfulness. The Lord thereby enlarg’d my Heart to praise Him, and fill’d me with vast Desires to serve Him.

It is Christ’s Voice unto you, “Rejoice in the Lord al- way, and again I say, Rejoice.” God hath given you his Son, that unspeakable Gift! See that for this, to the glo- rious
rious Giver, your whole Life be Thanks! Oh my Brother, a heavy unthankful Frame, ill becomes those happy Souls, that have Christ for their Portion. God the Father lov'd you so, that He did not think the World, good enough to be your Lot. And therefore gave his Son; in whom all Fulness, even the Fulness of the Godhead dwells. Oh take up your wondrous Lot! And go thro' a World of Trials rejoicing. Christ is given you, and all Things with him freely. All Grace, all Glory, and all good Things. Life and Death, Comforts and Crosses, Things present and Things to come: "All are yours, and you are Christ's; and Christ is God's." Wherefore behave with a true Greatness of Spirit, as an Heir of All Things, an Heir of God, and a joint-Heir with Christ! Are your most grieving Things given you by infinite Love? And will you not accept of them humbly and thankfully? Your Troubles are all under the supreme Dispose of your all-wise and all-gracious God. And after you have been fully exercis'd thereby, they will yield unto you, the peaceable Fruit of Righteousness. Oh be in Love with every Thing that comes from the God of Love, to bring the Fruits of his Love to you here in Grace, and to prepare you for endless Glory.—Happy are you, that you seek Jesus: You shall find Him. "Your Heart shall live, that seeks God."—Be earnestly concern'd about Growth in Grace, but not anxiously concern'd. For all Anxiety and Perplexity spring from Unbelief. Faith, lays the Soul to Rest in the Bosom of God, in the Midst of Trouble. "The Righteous shall flourish like the Palm-Tree:" under pressing Weights. And when Pressures will not conduce to your Fruitfulness; the Lord your Lover, will take them off your Shoulders. All Things are in Love to you; in all give Thanks: And the Peace of God which passeth all Understanding, keep your Heart and Mind thro' Christ Jesus. In Him, dear Sir, I am

Yours most affectionately,

L E T
LETTER XXIX.
To Mr. C—ns.

My dear Brother in Christ,

Grace unto you, and Peace be multiplied. — I thank you for your last Letter. I have just now been reading it, and was melted into Tears of Joy, for the Grace that saved you; and made me, in my poor Writings, a Means of your Acquaintance with the Doctrines of Grace; and I am persuaded, with the Grace of those Doctrines. — Oh why did not the Lord let you go down in the broad Way to Destruction, when paffing on in that high Road? Because He had lov’d and chosen you of Old! Because He had not appointed you unto Wrath, but to obtain Salvation by Jesus Christ. — And when turn’d from a vicious Course, to a strict Life, and become a proud Pharisee, a Reasoner, a Disputer against that sovereign Grace, by which the Lord saves his Own; Why, oh why, did not the Lord let you go down to the Pit of Hell, with this Lie of your own Righteousness in your Right Hand? Why did He not resolve to punish you with everlasting Destruction, for your Enmity against, and Disobedience to the Gospel? Oh, not because you did not deserve it; but because He would be gracious! Because He would have Mercy upon you, merely from the sovereign good Pleasure of his own Will! Oh Sir, you was without God in the World, afar off from Him; an Enemy in your Mind by wicked Works; even by this wicked Work, of going about to establish your own Righteousness; and thereby refusing Submission to the Righteousness of God. You was a Stranger to Christ: Of you, a Builder, upon your own Doings for Life, was Jesus Christ, the chief Corner-stone, the Foundation which God has laid in Sion, disallow’d. Your Soul was brimful of Enmity against your Saviour. You said unto Him, Depart from me; I desire not the Knowledge of thy Ways. And would He not take you at your Word, and say, I’ll leave thee; thou shalt never have eternal Life by the Knowledge of Me? Would He not let you go, with a Thousand that fall at your Side, and Ten Thousand at your Right-Hand? Oh, No! But why, oh why? Was it because you was better than they? No, in no wise. But such was the Sovereignty, the Freemen, the Immensiy
memsity of Christ's Love to you, that He would not, could not, let you perish. You he had known, and lov'd of Old. He had liv'd and dy'd, serv'd and sweat, groan'd and bled for you, to bring you into his own Embraces. You was his by Right of Gift; the Father gave you to him before Time began. You was his by Right of Purchase; he bought you with his Blood, and gave his own Soul, in your Soul's Stead. And out of the Devil's Kingdom, out of the Jaws and Paws of the Devourer, he would have you. He resolv'd you should be his by Right of Conquest: To allure and overcome you, to allure and secure you to himself for ever. Oh my Brother, all the Passes and Avenues of your Heart, were barr'd and bolted against Christ. Satan, that strong One, arm'd with your Sins, and the Curse of the Law, kept the House, the Possession of your Heart; until a stronger than he came upon him, bound him, and spoil'd him of his Goods. Until the Lord your mighty Lover, in the omnipotent Strength of his own Grace, made his Royal Entrance into your Soul; brake the Gates of Brass, and cut the Bars of Iron in sunder, destroy'd your strong Enemy, and deliver'd you out of his cruel Hands. The Son hath made you free: And now you are free indeed! Free from the Guilt of Sin, and free from its reigning Power. Free from the Government of Satan, and the World's Jurisdiction. Free from the Law's Curse, the Hurt of natural, and the Danger of eternal Death. But what shall I say? A compleat Freedom from all your Enemies, and glorious Triumph over them, hath Jesus given you in himself, and will shortly give you thro' him. Your mystical Freedom from all Bondage and Slavery, and Right to all Glory, is complete in Christ. Himself hath made you free, perfectly free, in himself. And personal Freedom, every Way complete, in the free, the irreversible Grant of all Salvation, is given you by Faith in the Saviour's Name. And the joyful Beginnings of all this Bliss, you have in your own Soul. Which from its happy Dawn, thro' Almighty Love, shall advance space to the perfect Day, to the Meridian-Brightness of that Glory-Day, which awaits you. — Stand fast therefore in the Liberty wherewith Christ hath made you free; and be not entangled again with the Yoke of Bondage. Christ hath lov'd and bought, lov'd and rescu'd, lov'd and woo'd,
woo'd, and won you to himself. — And will you not now be
his? Oh, from henceforth, being deliver'd out of the Hands
of all your Enemies, serve him in Holiness and Righteousness
all the Days of your Life! Christ will never let go his
Love-Hold of you. Oh cleave you unto him, with full Pur-
pose of Heart: And follow the Lamb, even whithersoever he
goeth. Bear the Cross; you shall shortly wear the Crown.
Most sweet is the Cross of blessed Jesus; and ineffably great
that Crown of Glory, which he will shortly set upon your
Head, as an Overcomer. Labour to keep it in View by
Faith, to hearten you on, to run with Patience the Race
which is set before you, until you inherit the Promises. And
what that Glory will be, in its Perfection, Extension and
Greatness; is beyond the Description of an Angel's Tongue!
Oh, what will it be, to see Christ as he is! To be for-
ever with him! To live under the direct Line of his Love!
The all-enlightning, all-enkindling Rays of Love's flaming
Glory, to the innumerable Ages of a blest Eternity!—

"Millions of Years, my wondering Eyes,
"Shall o'er thy Beauties rove:
"And endless Ages, I'll adore
"The Glories of thy Love!"

That you as a tender Lamb of Christ's Fold, may be
guided and guarded by him the great Shepherd, and made to
lie down in the fat, green Pastures of Gospel-Grace, beside
the still, deep Waters of eternal Love; for your Refreshment
and Growth in this weary Wilderness; until he brings you
to the City which our God has prepar'd for you, and pre-
sents you faultless before the Presence of his Father's Glory,
with exceeding Joy: Is the sincere Desire of, my dear Brother,
Your most affectionate Friend and Servant,
In our sweet Jesus,

LETTER XXX.
To Mr. L.—s.

My very dear Brother,
I am glad the Lord made my last Letter of Use to you.
As you said it was close; I suppose you might misunder-

stand
fland some Expression therein. Perhaps this: "All Anxiety "“and Perplexity, spring from Unbelief." By this, my dear Brother, I did not intend total, but partial Unbelief. Nor to signify thereby, that the Anxiety which was in your Mind, was an Indication of your being in a State of Unbelief. There is much Unbelief remains in Believers, even in the strongest of them all. The Workings whereof, ought to be reduc'd to their proper Principle, from whence they flow. And to watch, and oppose the same, is an excellent Piece of the Wisdom of Faith. We should not doubt our being Believers, because Unbelief works in us; but rise up as such, in a holy Indignation against this great Sin. This easily-befetting Sin, that robs God of his Glory, as our great Saviour; and us of our Comfort in his great Salvation. Though, Thanks to the God of all Grace! it cannot rob us of our Interest in him, and his infinite Love and Care; nor separate us one Moment from his tender Regard: However frequently it may suggest to Sion's Children, that Sion's God hath forgotten and forsaken them.—Be of good Cheer, my Brother; Christ lives for you and in you; and you shall live in and with him, both in Grace and Glory.—Peace be unto you.—In the Bowels of Jesus Christ, I am, dear Sir,

Yours most tenderly,

LETTER XXXI.

To Mrs. C—pe.

My very dear Sister in the Lord,

I sympathize with you in your long Affliction; be of good Cheer: It is the Fruit of your Father's Love. It springs from Love, it shall be managed by Love, and it shall end in Love to your dear Soul. Your sweet Lord Jesus will be with you, now you are passing through the Waters of Affliction; and the Rivers shall not overflow you. Surely in the Floods of great Waters, your Sins shall not come nigh you, in the Imputation of their Guilt, nor in their deserved Punishment. Upon Christ, your Surety, God the Father laid all your Iniquity; and your dying Lord, by giving himself a Sacrifice in your stead, hath forever made an End of your Sin.
Sin. Even yours, who have fled for Refuge as a perishing Sinner, to the once-bleeding Saviour, to lay hold on him, that glorious Hope set before you in the Gospel. Christ, your Passover, was sacrificed for you. And God, even your Father, beheld the bleeding Lamb, was satisfy'd for your Sins, and hath removed them as far from you, as the East is from the West; and is and will be unto you, the God of Peace. All is Peace, my dear Sister, between God and you in Christ. There is no Wrath in your present Cup of Affliction; nor shall the Wrath to come ever touch you. Christ is an Hiding-place to you, from that Wind, a secure Covert from that Tempest. And as Rivers of Water, will your Jesus be unto you in a dry Place; in your Passage thro' this Wilderness, this Vale of Tears.—Go fearless then, with your own Lord Jesus, through all the Afflictions of Life; yea, thro' Death itself, when he calls you to pass thro' that dark Valley, to the Mount of eternal Life and Glory. For lo, the eternal God is your Refuge; and underneath are the everlasting Arms! Since God the Saviour is your Refuge, my Sister, you shall be well defended. Since his everlasting Arms are underneath you, they'll support you well. They'll bear you up under pressing Griefs, and raise you to Joys and Glories, where Sorrows and Miseries cannot come.—I rejoice to hear, that you are resolved to rest on Christ. And well you may, my dear Sister, rest all your Weight as a poor Sinner, upon Christ the great Saviour, as the Building rests upon the Foundation: For the Rock of Ages, can never sink beneath you. It is safe venturing into Eternity, upon Christ, that sure Foundation which God hath laid in Sion. It is as impossible, that any one Soul should perish, that rests on Jesus, as that God himself should be unfaithful; who hath said, That he that believeth on Christ, shall not be ashamed.—Glad should I be, my dear Sister, if the Lord would please to rebuke your Illness, and to restore you to us again. But if the Time is come, for you to be taken up to the blest Assembly above, your Happiness will be ineffably greater. To be with Christ, blest with the immediate Vision of his Face, and a full Conformity to his Image, is far, far better! Glory, Glory dwelleth in Emanuel's Land! We that are left behind, shall soon follow you, and with all the Lord's Redeemed,
shall join in Hallelujahs unto God and the Lamb forever and ever.—Into the Arms of Jesus I commit you; who will never, never leave you, nor forsake you: Who will not fail you, when Friends, and earthly Comforts cannot help you. No, nor when your own Heart and Flesh fail neither. When all Cisterns of Creature-Comforts are dry, and can’t afford you one Drop in your greatest Need; then will the Lord be unto you, a Fountain of Life and Joy; the Strength of your Heart, and your Portion forever!—In him, my dear Sister, I am

Yours most Affectionately,

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**LETTER XXXII.**

**To Mr. W——rd.**

My very dear Brother in Christ,

I Thank you for your Letter, the Lord made it a Blessing to me, a Means to excite my Joy in him and Thanksgiving to him, to humble me before him, and to strengthen my Hands in his Work. Indeed the Lord hath done, and doth great Things for me, to shew his great Grace to the Chief of Sinners: And unto him be great and eternal Glory!

I sympathize with you, my dear Brother, in your present Temptations; altho’ I have not been try’d in those Particulars. Having felt the Power and Pain of Temptations in other Respects, I can compassionate you, under your particular Exercisés. The same Afflictions which every Child of God meets with, as to his particular Temptations, are accomplish’d in some or other of his Brethren which are in the World. And though every particular Temptation is not felt by every particular Saint; yet Temptations of all Kinds are cast among the Members of Christ as a collective Body: Whence all the Members from their own particular Experience, have a kindly Sympathy with each other in their particular Trials: And a Collection, an All of Temptations, was painfully felt by Christ, the dear Head of the Church; to fit him for a most intense Sympathy with every of his particular Members, in every of their particular Temptations; himself having felt the same: Whence, from a Sea of flowing
ing Compassions, an Infinity of yerning Bowels in his Heart, he affords them suitable Succour in every Time of Need. He was tempted in all Points like as we are. And in that he himself hath thus, suffered, being tempted, he is able thus to succour them that are tempted.—Be of good Cheer, my dear Brother, your compassionate Jesus, feels your Sorrows, and makes them his own by Sympathy; will support you under, do you good by, and deliver you from your present Distresses. —Flee to Christ, your Hiding-place from the Wind of Temptation; tell him how hard it blows upon you: And in infinite Grace, he will open his Bosom for your Relief, convert you in himself from the Storm, and cause you to take deeper Root through these Shakings, by which Satan would tear you up from your Standing in Christ, and in the Truth as it is in Jesus. Venture not to fight with Satan in your own Strength, nor with your own Weapons: But flee to the Lord your Strength, your very present Help in Trouble, and ask for Weapons out of his Armoury. And thus, commit the Keeping of your Soul to Jesus; and your Temptations shall end well; for the Glory of your Lord, the Captain of your Salvation, and for the special Advantage of your saved Soul. Flee as a feeble Creature in yourself, to the Lord the Rock of Ages, in whom is everlasting Strength: And as an Inhabitant of the Rock, you shall, yea, you may even now, sing a Triumph over all your Enemies, and say, O my Soul, thou hast trodden down Strength: I am more than a Conqueror through him that hath loved me.—Have you heard Christ's Voice, my Brother, and been drawn by his Grace and Power to follow him, to cleave to him, to commit yourself to him as a perishing Sinner, to be saved by him with a free, a full, an everlasting Salvation? Be well persuaded, from the Assurance given you by his sacred Word, that he gives unto you eternal Life, that you shall never perish, and that none shall pluck you out of his Hand, John x. 28. Strive they may, strive they will, even all the Powers of Darkness within and without you. But alas! for them, all Hail to you! They come too late to destroy you. The precious Hands of Jesus, the strong Hands of his omnipotent Grace and Covenant-Faithfulness, in which you are inclos'd, do well secure you from the most cruel Efforts of your strongest Enemies.

Think
Think it not strange, my Brother, that such Winds of false Doctrine are suffer’d to blow upon the People of God at this Time, and such fierce Winds of Temptation to assail them thereby. For whenever our Lord hath done, or is about to do great Things for his Church, or for particular Souls, by the Holy Ghost, the Spirit of Truth; the Enemy Satan, the Spirit of Error, hath always done, and will do his utmost, to reproach and oppose the Work of the Lord, the Friend of Sinners. But not a Soul shall be shaken off from the Foundation Christ, that was ever built upon him; nor a Man fall from the Doctrines of Jesus, that independent on his own Wisdom and Strength, commits himself to the great Prophet and Head of the Church, and humbly waits upon the Lord for his Teachings to be given him, and his Power to rest upon him.

It is no new Thing, dear Sir, that those Persons you hint at, strive to draw us off from the Truth that we have heard and learned as it is in Jesus; by suggesting, "That it is but Notion, that we have received it by Education, from Men, &c. and are too full of our own Wisdom, as they call it."—For this has all along been the Way of those who would advance Errors, thus to endeavour to loosen Persons from the Truth, from the Doctrines of Christ, which they have been taught and receiv’d, and to make them become plain, simple Souls, like a blank Piece of Paper; that so they might be the more fit for them to write, or impress what Errors they please upon them. This is a great Part of the Subtily of the old Serpent, and one of the cunning Sleights of erroneous Persons, whereby they lie in wait to deceive unwary, simple Souls.—A Privilege very great it is when the Children of God are filled with all Knowledge, and spiritual Understanding, when the Word of Christ dwells in them richly, and they are enabled to hold fast the Things, the Doctrines of Faith, which they have been taught. For such blessed Souls, not being Children, but Men in Understanding, are not easily tossed to and fro, with every Wind of Doctrine, rais’d by Satan, and cast thro’ Men of corrupt Minds. They are not Reeds shaken with the Wind; but in the Strength of Christ, fix’d upon him the immoveable Rock, held in his Hand, girt about with his Omnipotence, they stand like so many Pillars,
Pillars, with his precious Truths inscrib'd upon them, to bear a publick Testimony for the same before all. And from these, the Enemies flee, upon these they despair getting Advantage. It is the simple Souls, that believe every Word, that become an easy Prey to Seducers: It is those they seek for; it is such they labour to bring all to be, wherever they come.—But blessed be God, he hath had a Remnant, and will have in every Age of the Church, who fill'd with the Spirit of Truth, shall successfully oppose the Spirit of Error, and all the Instruments of advancing the same, under all the various Forms of its Appearance. And blessed are those happy Souls, who are honour'd of God to be the Lamb's Witnesses, to hold forth his glorious Truths, against the black Falshoods of the roaring Lion. Who seeks thereby to eclipse the Light of Emanuel's Kingdom, and make it a Throne of Darkness, like his own. To rob Sion's King of the Glory of his Crown; and his happy Subjects of their Obedience of Faith here, and so of their Crown of Glory with him hereafter. Altho' the unhappy Instruments made use of by the Prince of Darkness, may be ignorant of the Depths of Satan, of his Designs therein.

And tho', my dear Brother, some of the Lamb's Witnesses, may as it were for a Moment, endure the Torture of some shaking Thoughts, some Hellish Suggestions, shot into their Minds with an impelling Force; yet using that Piece of their Armour, All-Prayer, and holding up Christ, the Shield of Faith, on every Side, they shall therewith be able to quench the fiery Darts of the Wicked. And their tried Faith, which stands it out against the most furious Assaults; shall be found unto Praise, and Honour, and Glory at the Appearing of Jesus Christ. And over-rule'd their Trials shall be, to fit them more for their Work, of Witness-bearing for Jesus, in the present State. Out of Weakness, they shall be made strong, wax valiant in Fight, turn to Flight the Armies of the Aliens, and be crown'd at last as Overcomers.

Whatever, my dear Brother, the poor blind Heathens might advance, in their Study of natural Philosophy, "That the greatest Attainment of Mortals was, To contemplate on Things, and leave them in Suspense, as being certain of Nothing."—It is far otherwise with discerning Christians, in their Knowledge of Christ, and Study of Divinity: The Book
Book of God, teacheth those who are blest with the glorious Light of it, quite another Lesson. — Here, in God's blessed Book, we have a most certain Account of the Things of Nature: Of their Original, Use, and End. That they deriv'd their Being from the great Creator's Word; that they are for his Glory, and as upheld by his Hand, subserve his Designs; and that they shall be dissolved at the Time appointed.—And in the Book of God, the Things of Religion, both natural and reveal'd, are display'd with the greatest Certainty and the brightest Glory.—Here the Being and Perfections of God, with the Worship due to him by his rational Creatures, as Things of the greatest Certainty, do shine most conspicuously. — And here also, the Revelation of God in Christ, and the Obedience due to him by Christians, are display'd with infallible Certainty, and shine with a peculiar and all-transcendent Glory. The Things of God, as the greatest Realities, dart upon us thro' his written Word, with an all-convincing and infinite Brightness. Here, in the blessed Gospel, the Glory of God in the Face of Jesus Christ, shines radiantly. The Glory of his Essence, of his Attributes, of his Persons, of his Counsels, of his Acts and Works of Grace, of his Means and Ends, in the Salvation of his People from all Sin and Misery, unto all Holiness and Glory: With the great and ineffable Things which God hath prepar'd for those that wait for him, both in the present and future World; and also, the sweet and strong Obligations to Duty and Gratitude which saved Souls are laid under, by the Love, Grace and Mercy of God their Saviour: As their present Privilege, and in order to their future Crown: All these, my Brother, as the greatest Realities, as infallible Certainties, from divine Authority, with an infinite Glory and Soul-transforming Energy, are presented unto us in the Glass of the Gospel.

And to suit a divine and supernatural Revelation, a special and divine Faith, or a Faith of the Operation of God, is given. Which is every Way fitted as a spiritual Eye, to converse with spiritual Objects, and is the Soul's supernatural Capacity, to take in supernatural Glories, as infallible Certainties, in all the bright Forms of their Appearance,
as they stand forth to be beheld in the divine Revelation, while a divine Light, by the Spirit of the Lord irradiates it.

Hence, Faith is said to be the Substance of Things hoped for, the Evidence of Things not seen, Heb. xi. 1. The Things hoped for, the Things not seen, are the Things, the invisible Glories, the infallible Certainties of a divine and supernatural Revelation. And these a supernatural and divine Faith, beholds and receives, according to their Presentation in the Gospel, as most substantial: Or, Faith gives a Substance to those Things in the Mind, which are declar'd in the Gospel to be the greatest Realities. It doth as it were give Being to the Things hoped for, in the Soul, which are declar'd by the Word of God, to have the most solid and permanent Being in themselves. Faith makes them Substance, not Shadow, a mere Phantasm, or Appearance. And Faith is the Evidence of Things not seen: Of Things declar'd by the Word of God, which are not otherwise to be known; of Things hidden from the Heathen World, and from natural Men, in the nominal Christian World too; of Things past, present, or to come, that have not a present Appearance in themselves, or to the View of Sense; but had, have, or shall have a real Existence, according to the Declarations made concerning them in the Book of God. Faith sees Things as they are there presented, and faith as God faith. Such and such Things have been, are, or shall be, faith God: Such and such Things have been, are, or shall be, says Faith: I see the Things which God hath spoken, they stand forth to my View, in their own Self-evident Light. Thus Faith is the Evidence of Things to the Mind, which are not at present seen, either by natural or spiritual Sense.—And as great an Evidence Faith is to the Mind, not to say a greater, of Things not seen, as the Eye is to the Body, of Things perceptible to it, when present before it. When a Man by the Eye of his Body, sees the Sun in its own Light; he hath thereby the most demonstrative Evidence that there is a Sun, and that it shines, and needs not another to acquaint him therewith. So when a Man by the Eye of Faith, sees Christ the Sun of Righteousness in his own Light, in the Light of his Word and Spirit; he hath the greatest Demonstration in himself, that there is such a Person as the Christ of God, the only begotten of the Father, full of Grace and
and Truth, when he thus beholds his Glory; and needs not, under this Consideration, that another inform him thereof, but can join with the Apostles and primitive Saints, and say, We see, (I see) Jesus. And thus the Things of Christ, the Truths, the Doctrines of Jesus, are beheld in the same Light. In the Light of Christ by his Holy Spirit, cast upon the Soul thro' the written Word, they are view'd, receiv'd, and evidenc'd to by Faith; as Things of the greatest Reality, of infallible Certainty, and of infinite Glory.

Now then, my dear Brother, to close up all briefly: Hath not the Gospel of Christ come unto you, not in Word only, but in Power, and in the Holy Ghost, and in much Assurance? Hath not the Person of Christ, in all his Glory and Fulness, as the only and all-sufficient Saviour, been reveal'd in, and made exceeding precious to you, as a perishing Sinner? And han't you felt an Heart-alluring, a Soul-overcoming Power attend the Moments of Discovery, by which you was sweetly and strongly drawn, to give up yourself entirely unto Christ, and to take him, and God in him, for your present and eternal ALL? And han't the Truths, the Doctrines of Jesus, been known, felt and tasted by you, in their Glory, Power, and Sweetness? Han't the Things of Christ, declar'd in the written Word, been reveal'd in you by the Spirit, and receiv'd and enjoy'd by Faith, with ineffable Delight, as Things of the greatest Reality? And have not the Things not seen, the Things hoped for, the Glories reserved for you in Heaven, been realiz'd and evidenc'd unto you? Han't they been made to you, Substance, and not Shadow, Entity, and not Fancy? Yea, han't you had a sweet Foretaste of that everlasting Feast which awaits you; by which its Reality, and Part of its ineffable Glory, have been initially known by you? And have you not receiv'd a most sure Earnest of your Inheritance in Light; a Part of the Whole, whereby the Whole hath been initially possess'd by you, and forever ascertained unto you? I am persuaded, my Brother, that you can give a positive Answer to these Queries; and that the Torture your Soul feels by the Rack of Temptations, upon which you are at present stretch'd, proceeds from your Interest in the Things of Christ, and your Union to Him, as your Life, your Bliss, your All in All. You would easily part with what was not dear
dear to you, and give up that you cou'd live without. But in these plundering, racking Temptations, the Enemy would rob you of your Substance, and rend away your Life, which puts your Soul to Pain. But be of good Cheer; he is come too late to gain his Ends. You have said, can, and shall say, with Peter, when ask'd if he and the rest of the twelve Disciples would go away from Christ? Lord unto whom shall we (shall I) go? Thou hast the Words of eternal Life. And tho' for a while, the Tempter may be suffer'd to stretch you as it were to the Utmost: Yet he shall not be able to separate you from Christ, from the Love of God, nor from any of its glorious Fruits, prepar'd for, and secur'd unto you in him. The Bands, the Ties, the Ligaments by which you are fastned to your Head and Saviour, can never be broken. And, after you have suffer'd awhile, the God of all Grace, the God of Peace, will bruise Satan under your Feet, and perfect, establish, strengthen and settle you.—That this Thorn in the Flesh, this Messenger of Satan sent to buffet you, may be speedily remov'd and call'd off from you; and till then, that the Grace of Christ may be sufficient for you, and his Strength made perfect in your Weakness: So prays, my dear Brother,

Yours most tenderly in the Lamb's Bowels,

LETTER XXXIII.
To Mr. P——ll.

My Dear Brother in Christ,

SINCE as a poor Sinner, you would always be looking to, and loving of the Saviour: Will you not love him as your King, as well as your Priest and Prophet? Will not my dear Brother love the Law of Christ? You well know that our loving Lord hath said, *If ye love Me, keep my Commandments.* And the Words which he spake, he tells us, were not *His* (that is, not Originally, or only) *but the Father's which sent him.* The Law of Moses, the moral Law, as a Covenant of Works, did indeed bring into Bondage. But since Christ was made under it, and fulfill'd it for us, and
and has given it to us as the Rule of our Obedience; it is become The perfect Law of Liberty: And is of great, and perpetual Use to Believers: To shew us what is Duty, and what is Sin, to oblige us to the one, and to deter us from the other. The moral Law in the Hand of Christ, as given from the King of Saints to be a Rule of Life, to square our Actions by; is so far from bringing Believers into Bondage; that the more our Hearts and Lives are conform'd thereto, the more abundant, the more glorious is our Liberty, as the Sons of God. The Law to its Perfection, was in Christ's Heart: The Law to its Perfection, was in his Obedience. And the more we are conformed unto Christ, the more conformable shall we be in Heart and Life to the Law of God. And when made perfect in Holiness, we shall be perfectly conformed unto God's holy Law. And to a blest Eternity, shall love the Lord our God with all our Hearts, Soul and Strength, and our Neighbour as ourselves: Which is the Sum and Substance of the Law's Requirement. So long as the Relation subsists between the Creator and his Creatures of the Rational Kind, between the Lord and his People, between the Saviour and the saved Ones; I am persuaded, that the moral Law will abide, and be delightfully obey'd, by perfect Saints and Angels, in Bliss unknown, unto End.

The Bible, my dear Brother, that blessed Book, is indeed the Book of Books, and ought to be our chief Study. But let us not reject other Books, or neglect the reading of those wrote by Men, taught of God, and mighty in the Scriptures. We can't do this, without doing that which is forbidden in God's Book: viz. Without quenching of the Spirit, and despising Prophecyings. We can't neglect the reading of such Books of human Composure, which the Lord affords his People in this Day of glorious Light; without slighting of those Gifts, which the ascended Saviour gives unto his Church, for the Edification of his Body, and neglecting the Means which the Lord affords us, of understanding his Mind in his own unerring Book. I look upon it to be one of Satan's Devices, to draw Men off from reading of Human Writings, by the specious Pretence of preferring the sacred Writings above all: That thereby, the Truths reveal'd, and the
the Errors discover'd in the Holy Scriptures, might not be so fully known, as they are when the Scriptures are expounded, and consistently open'd, by Men that are gifted of the Lord to be Teachers of his People. And therefore, as it concerns Christ's Honour, and our own Edification, it is the Wisdom of Saints, not to be ignorant of this Device, nor caught in this Snare which is laid for their Taking. — That the Holy Ghost the Comforter, may guide you into all Truth, and give you Fellowship with the same, unto your present Joy, and future Glory: is the sincere Desire of, dear Sir,

Your affectionate Friend and
Servant in the Lord,

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LETTER XXXIV.

To Mr. L——s.

My dear Brother in our precious Lord,

YOURS I receiv'd, in which I perceive the kind Dealings of the Prince of Grace with you. In that having lov'd and bought you with his Blood, he resolves to have all your Heart. And therefore takes, and tares away your Idols from you.—Oh, my dear Brother, What Matter of Lamentation is it, that ever our wretched Hearts should fly away from Christ, that incomparably fair, that altogether lovely one! Whose Love, as well as Loveliness, is immensly great, and far surpaffeth Knowledge! So great a Lover, as the Lord our Maker! And so great a Love, as to give his Life for Creatures, for Sinners, for Enemies, for such Wretches, who were brimful of Enmity against him: To espouse them to himself, and make them happy in, and glorious with him for ever! Oh what Love, what Duty, should such a Lover, and such a Love command from us, the Beloved of the Lord! How great is that Debt of Love and Loyalty, which the Lord's Redeemed, owe to the Lord-Redeemer! —And yet, Hear O Heavens, and be astonished O Earth! We, even we who are married unto the Lord, and have been ineffably happy in the Enjoyment of his Love; are bent to backslide from him, and to go after other Lovers! — Melt, Oh our hard Hearts! Be ashamed and confounded, Oh
Oh our ungrateful Souls! And turn ye to the Lord with Weeping, and with Supplication; for still he will be gracious! Oh my dear Brother, our Lord knew that we would deal very treacherously; he knew beforehand, how rebellious and ungrateful we should prove: And yet he resolv'd to die for us; tho' he foresaw, that we should little regard his dying Love! — 'Oh unheard-of Lover! Oh Love unknown! Woo us, win us to thyself! And change us into thy Love-Image! Lord, we can't bear to be thus ungrateful; full! And yet, alas! Lord, we can! Help ourselves, we cannot: Our Help is in Thee! Love us into Love, and Thine we will be for Ever!'

Oh my Brother, The Love of Christ suits us. It is the Love of the Lord! Which is Free without Motives! Great, without Measure! Constant, without Change! Lasting without End! A Sin-pardoning, a Sin-subduing, an All-conquering, a Grace-giving, a Glory-bestowing Love! That will live and triumph in all its immense Glories, in our full Salvation and perfect Bliss, unto Ages without End! — Our Dear Lord, did not set his Love upon us, to leave us in our Unloveliness. No; Christ loved the Church, and gave himself for it: That he might sanctify and cleanse it with 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, Eph. v. 25, 26, 27. The Lord our Lover, did not set his Love upon us and chuse us, because in his Foreview, we were, or would be holy, of and from ourselves; but that we should be so, in and from Him. And well able is the Love of Christ, to go on with this glorious Design of his Heart, to sanctify us throughout, or to make us glorious in Holiness; because it is strong Love! Strong, infinitely strong, to pass by innumerable Provocations! And to overcome all Opposition! Oh my Brother, the whole Weight of our Sanctification, rests upon Christ's Love, his Covenant-engaged Love! This solid Basis, bears the Building. And this glorious Power, will bring forth the Top-Stone. — Well, as you said, may we take Courage, that trust in Jesus; since He has done all for us, and will do all in us. — Let us stand to our Arms, and in the Name of the Lord, set up our Ban-
Banners against the Powers of Darkness. Our Captain will beat down our Foes before us; and crush all his and our Enemies, under his and our Feet. That mighty Love, which has made Sin a Burden to us; will free us from the Burden of Sin. — And let us tell other Souls, for their Encouragement, That the Saviour can love Sinners, and that there is not a Soul in the World, that casts itself upon the Saviour’s Love, for all Salvation; but shall, in boundless, Love, be saved by Him to the uttermost! From the deepest Misery to the highest Glory, from the utmost of its Fears, and to the utmost of its Desires! Yea, unto such Heights of Glory, which Eye hath not seen, nor Heart conceiv’d! — Be strong, my Brother, be strong and fear not. Jesus loves you: And that’s enough. The whole of our Salvation and Happiness is in it. You need not go out of the Love of Christ, from the Bosom of your Beloved, for one Moment’s Deliverance from Misery, nor for one Moment’s Enjoyment of Felicity. You have All in Him who is your ALL! Wherefore see that you live upon him as such. Delight yourself in the Lord: And He shall give you the Desires of your Heart. And let every Soul, espoused to Christ, say, "Why should my foolish Passions rove! "Where can such Sweetness be, “As I have tasted in thy Love? “As I have found in Thee!"

Great Grace be with you! — Pray for me. — That you more and more, May be able to comprehend with all Saints, what is the Breadth and Length, and Depth and Height: And to know the Love of Christ, which passeth Knowledge, that you may be filled with all the Fulness of God! is the earnest Desire of, dear Sir,

Your most affectionate Friend and Servant,
In our Fairest, Dearest, Sweetest Lord Jesus,
Apprehensions, about the Time when the Power of God first wrought on your Heart. Several of God's dear Children, begin to date their Conversion later, than the real Date of it is. This proceeds from an Apprehension, that the Soul's Conversion to God, begins at the Time when divine Consolations first overflow the Heart, and give the Soul Assurance of its Interest in the Lord Jesus. This being so sensibly sweet to the Soul, is remarked by it, for the Day of God's Power. And so indeed it may and ought, in regard of its being the more full and sensible Display of it; and the Time when the Soul is more fully and sensibly brought out of Darkness, into God's marvellous Light. But when this is so fix'd, for the Day of God's Power upon the Soul, as to overlook all the Operations thereof that went before, as preparatory to this; we have not so full an Apprehension of the Lord's Work upon us, nor give him the full Glory of his saving Operations, as we should.

You say, my dear Brother, "That some Time after you " was convince'd of the Doctrines of the Gospel, you did not " know God, experimentally." And yet tell me, a little lower, "That in the whole Course of this Exercise (where-" in you was convince'd of, and disputed for the Doctrines " of Grace) you plainly saw your Fall from God by Nature;" or were convince'd of your lost miserable State. This, my Bro-" ther, was a glorious Effect of God's saving Power, working upon your Heart.—In your former Letter, you told me, " That " God had awakened you to adore Free-Grace, and the " Mystery of electing Love; &c."

Now be pleas'd to consider, there is a vast Difference, between a Conviction of the Doctrine of Grace in the Head, and an adoring the Grace of that Doctrine in the Heart. The first usually goes before, and there seems to be a Necessity that it should, in order to the other. For the Understanding must first know the Truth, before the Will can embrace it.—A Speculative Knowledge of the Truth, that goes no further than a mere outward Notion of it; may be found in a natural Man. This Knowledge of the Truth, is a cold, unaffectioning, and unattracting Knowledge; that leaves the Will and Affections just where it found them. A natural Man, indeed, may have some natural Pleasure, in getting some
some new Notions of Truth; but no Soul-Attraction to the Things known, doth he experience thereby.—And however natural Notions of Gospel-Truths, may be subservient to a spiritual Knowledge of them; yet is a spiritual Discriminent of the Things contain’d in those Notions, very different from a bare speculative Knowledge of them. In that, in the one, a mere empty Notion of the Truth, floats in the Head; which effects only an outward Adherence to it. But in the other, the Glory of Truth shines into the Mind; which produces a sweet and strict Adherence thereto, by all the inward Powers of the Soul. The Understanding discerns the Truth, in its Beauty, Glory and Excellency; the Judgment approves it; and the Will and Affections, embrace, and clap about it. In a Word, the whole Soul, unites with the Truth, and is chang’d into the Image of it. And this you may see from two Texts. That the Truth shines into the Mind, in order to a spiritual Understanding thereof, see,

2 Cor. iv. 6. For God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ. Oh, when the least Beam of Light, the least Ray of any Gospel-Truth in particular, or of the Truth of the Gospel, the Way of Salvation by Jesus Christ, in general, shines in upon the Mind, with such a ravishing Beauty, and majestic Glory, that draws the Heart to love it, and makes the Soul bow down before it: This is asaving Illumination, a new Creation Light, set up in the Soul of a Vessel of Mercy, which is the very Beginning of its future Glory. It is God’s commanding the Light, the Light of Life, spiritual and eternal, to shine out of spiritual Darkness; as in the first Creation, he commanded the Light natural, to shine out of natural Darkness: Or, it is God’s shining into our Hearts, by a new creating Efficacy, to give the Light, not only of the Knowledge of God, but of the Glory of God, in the Face of Jesus Christ. Which Word imports, The ravishing Beauty, and All-attracting Efficacy of Gospel-Grace, darting in upon the Mind by a supernatural Revelation, which unite the Soul to the Things beheld, to the Objects revealed. This internal Revelation of Gospel-Truth, unites the Soul to the Things, the Objects reveal’d, in regard of Approbation; and sets it
all in Motion, in regard of Desire, after the full Enjoyment of them, the nearest Coalition with, and most complacent Rest in them. And therefore, upon this Hearing, and Learning of the Father, the Soul cometh unto Christ. As,

John vi. 45. It is written in the Prophets, and they shall be all taught of God. Every Man therefore that hath heard and learned of the Father, cometh unto me. This Hearing, and Learning of the Father, is the same with his shining into our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ. And from this saving Illumination, the Soul feels a sweet and strong Attraction; by which, being drawn with Cords of Love, it cometh unto Christ. First, in its Desires after him, as beheld, altogether lovely! Before it comes to him in the Assurance of Faith, to take up its Rest in him, and say, My Lord, and my God! The first of these, is true, saving Faith, as well as the latter. They are but different Degrees of the same precious Faith, which cleaves to, and clasps about the precious Saviour. The first may be, where the latter is not, or is in a great Measure wanting. — And the latter being more sweet and joyous, a more sensible Experience of divine Power on the Heart, and a more full Exercise of Faith on Christ; God's dear Children, do frequently date their Conversion from the latter, and too much overlook the former. — But wherever the Truths of the Gospel are known, and those in particular, which more immediately concern the Salvation of the Soul; and so known, in their Beauty and Excellency, as to knit and unite the Heart to them; or to draw out the Soul into Desires after, and Adoration of the Glories beheld, God in Christ, as the God of Grace and Peace, thro' a bleeding Jesus: That Man, is a regenerate Man, a converted Man; altho' he hadn't arriv'd to such a Degree of Faith on the Son of God, as to say, Who loved me, and gave himself for me. For the Desires of the Soul, cleaving to God in Christ, as the God of all Grace; are an Evidence, that the Soul is turned from Sin and Satan, from Self and the Law; or brought out of the State of Nature's Darkness, into the marvellous Light of Gospel Grace; In which alone, Salvation by Jesus Christ, is discern'd, approved, and adher'd to.

Now then, my dear Brother, consider, when you was convince'd
convinc'd of the Doctrine of Original Sin, and Man's Insufficiency; did your Convictions thereof, reach no further than a bare empty Notion of these Truths, which floated in your Head, with respect to Men in general? Or did they reach yourself, and shew you that this was your own Case in particular? However the Beginning of your Convictions might reach your Head only; I believe they reach'd your Heart in the latter End of them. Else you could not say, 'That in the whole Course of this your Exercise, you plainly saw your Fall, (your own Fall) from God by Nature.'—And when you was convinc'd of your own Misery by Sin, and Insufficiency to help yourself; you may observe, That you was remov'd from Nature's Bottom, from Self-dependance, and doing for Life. And when this is the Case with any Soul, if another Foundation was not laid for it to rest on, it would utterly sink.

Again, consider, when you was convinc'd of imputed Righteousness; was your Conviction hereof a mere empty Notion in your Head, that there was such a Thing, such a Provision of Grace made for the Salvation of some? Or did it reach yourself in particular, and shew you, that you must be fav'd in this Way, if ever you was fav'd at all? How did your Heart behave toward the Righteousness of Christ, when you was doctrinally convinc'd of it? Did you ever see any Beauty, Excellency and Glory in it? Did your Heart ever fall down before the Majesty of it; and desire for yourself, that you might be found in Christ, and in his Righteousness alone, not having on your own Righteousness! If so, the Conviction which you then had of imputed Righteousness, was saving: Or, a glorious Effect of the almighty Power of divine Grace, working upon your Soul, for your everlasting Salvation: Altho' you might not have a comfortable Knowledge, that the Righteousness of Christ was yours, until some Time afterward. Until the Time you date your Conversion from, when you could willingly have departed to be with Christ: Which must proceed from a comfortable Persuasion of your Interest in him.

But whether your Apprehensions about the Time of the Lord's first working upon your Heart, may be clear and distinct, or not: This may be Matter of Joy to you, that you can...
say, with the Man whose Eyes Christ had opened, *One Thing I know, that whereas I was blind, now I see,* John ix. 25.—And that your dear Soul continually may grow in Grace, and in the Knowledge of Christ, until that which is in Part is done away, and that which is perfect shall come: When you shall know, even as you are known; is the earnest Desire of, dear Sir,

*Your tender Friend, in the Bowels of Jesus Christ,*

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**LETTER XXXVI.**

**To Mr. L—s.**

*Dear Brother,*

I Thank you for your last kind Letter. I embrace the first Opportunity to answer it. I sympathize with you in the Bowels of Jesus Christ. Be of good Cheer, my Brother. For tho' you are under a Cloud; the Sun will break out upon you again. And mean Time, your Jesus is still the same, in his Person, Love and Fulness; the same for you as ever. The Changes which pass over you, make no Alteration in Him. He is in *one Mind*, to love you for ever, and save you to the uttermost; and none can *turn him*: None of all your Enemies within, nor without you. Your Jesus, in all his Dispensations towards you, is always loving and saving you. He is always doing you Good, even by the greatest Evils that pass over you. Wherefore, rest by Faith in his Love, Wisdom, Power and Faithfulness. Commit yourself, and all your Concerns to your dear Lord Jesus, that cares for you as his own: And all Things shall end well. Christ is All for you to God, the Whole of your Acceptance with the Father, when your inherent Grace and Holiness are at the greatest Height. And when these are at the lowest Ebb; Christ's Acceptableness to God, and yours in Him, abates not a Whit. The Acceptance of your Person, in the great Person and Obedience of God's Beloved, is an unchangeable, everlasting Acceptance: That neither rises, nor falls, with the Variation of your Frames. You are *complete in Christ*: Nothing is wanting there, to make
make you a perfect Beauty in the Eye of God; even now, tho' you are so imperfect in yourself. And Christ is about the Work of perfecting you, in your own Soul. From his perfect Beauty imputed, a Perfection of Beauty shall be imparted. Your Jesus, is made of God unto you, not only Righteousness, but Sanctification: The communicative Fountain of it: That will fill all the Cavities of your Heart, all the Powers and Faculties of your Soul, your whole Nature, brimful, running-over full, for evermore! — And when our dear Lord is about to fill us, to add new Measures, and bless us with greater Increases of Holiness, He always empties us; shews our great Emptiness and Want. And then, with his own infinite Fulness, He flows out upon us, in rich Supplies, unto Joy and Bliss, that Strangers intermeddle not with! — And so wonderfully doth our Lord Work, that he makes us holy, even by that Withdraw of the sensible Influence of his Holy Spirit, which is the greatest Burden that our Souls feel. That is, He over-rules every Kind and Degree of Withdraw of Influence, with whatever of Weakness and Evil we see and feel in ourselves at such Seasons, to make us more holy, and stronger in Grace, when He returns again with the quickning, strengthening, sanctifying Influences of his blessed Spirit! He that hath begun the good Work in us, will perform it: And in infinite Wisdom, carries it on by Contraries. By a Variety of Frames, a Variety of Experience is given us; and a Variety of Grace, or the various Displays of Grace, according to the manifold Wisdom of God, shall be usher'd in upon us. All Things are under a Blessing to us. Let us therefore love and bless God in all. Let us watch against Sin, and especially that great, that Flood-gate Sin, that lets in all other upon us, Unbelief. Let us follow after Holiness, dread Distance from God, and a selfish, careless, lifeless Spirit in Religion. Let us be diligent and conscientious in Duty, and in the Path Way thereof, believing on Christ daily, for fresh Supplies of Grace, let us follow on to know the Lord: And we shall know Him. — Great Grace be with you! Pray for,

Yours affectionately in Christ,

LETTER
LETTER XXXVII.

To Mr. C—ns.

My very dear Brother in Christ,

YOURS, I gladly receiv'd, and thankfully acknowledge. Your Letter, thro' the Lord's Working, gave me much Satisfaction and Pleasure. I rejoice that my last was made sweet to your Soul, and convincing to your Mind, with respect to the Lord's saving Operations on your Heart, being somewhat earlier than you thought of. For which we both, will join in Thanksgiving, now and for evermore.

I don't wonder, my dear Brother, considering your Circumstances especially, that you did not so particularly notice the Manner and Time of those first gracious Operations which you happily felt. The Lord the Holy Ghost, in his saving Work of Grace on the Heart, in producing, maintaining and increasing the new Life, often works, as it were under Ground, out of our Sight. It is one Thing to feel special, gracious Operations; and another, to know that they are saving, and what Part of the Spirit's Work to refer them to. Thouands of his blessed Operations, we soon let slip, and forget what he hath wrought for us. And those we remem-
ber best, Alas! by reason of Weakness, we see not a Thou-
sandth Part of their Glory! We view the Holy Ghost's Work on our Hearts now, as it were in scatter'd Parcels, here one Piece; and there another, and see but little of the Order, Beauty, Variety and Glory of his harmonious Operations. But when the Whole of his Work upon us in Grace, in order to our Meetness for Glory, is finish'd, and we brought into the Land of Rest; we shall with inconceivable Joy re-
member, all the Way which the Lord led us thro' the Wilder-
ness. We shall see, as it were with one View, the Whole of his great Work upon us and for us, in the State and Majesty of a God! In which he all along wrought, thro' ten Thousand Difficulties and Contrarieties in his Way: And then shall give him the full Glory of all his Grace. According to the utmost Measure of our Creature Capacity; tho' infinite Love, in its deserved Glory, adequate to the Displays
Displays thereof, will for ever remain in its own exalted Sphere, far above all our Blessing and Praise!

When God had reveal'd Christ in you, my dear Brother, He brought you a Cross to bear. And much I rejoice, that he enabled you to take it up. 'Tho' to follow your Lord, was to be slighted, fet at nought, and deserted by all; even by the strict, Pharisaical Part of Mankind, as well as by the profane World. Oh my Brother, the Cross of Christ, few will bear it. How many are there, that are under good Impressions at Times, and have some mind to Christ, at leaft, to eternal Life, that lose their Souls, because they will not, cannot take up the Cross! To follow Christ fully, is to lose the Favour of the World wholly. To part with every Thing that is desirable to a carnal Heart: As, Riches, Honours, sinful Pleasures, Self-Righteousness, fleshly Wisdom, worldly Worship, Friends, Relations, yea, even one's own Life, (if call'd to it) to hate and despise even that, in Comparison of Christ. And who, oh who will do this! What, part with all! Be stript quite naked, and naked follow a naked Christ, in the Face of Scoffs and Scorns, Cruelty and Rage, from Men and Devils! Oh, who can, who will do this! None but those happy Souls, who are blest with an internal Revelation of the Saviour's Glory, and a Heart-Attraction unto him thereby. Oh none but they, that see the Pearl of great Price, to be of ineffable Worth, will part with all, to secure that Pearl. None but they, who see the Person, Love, and Glory of Christ, to be infinitely more Worth than Thousands of Worlds! Will part with this one silly World for Him. And they were there Millions of Worlds, more glorious far, would part with all, for one Jesus, and run on crying, (as that dear Martyr in the Flames) 'None but Christ! None but Christ!' Oh, none but Christ, can satisfy a Soul that is born from Above. And with the blest Enjoyment of Him, in whom all the Fulness of the Godhead dwells, shall every such Soul, be fully and eternally satisfied.

See you not then, my Brother, the rich, free, distinguishing Grace of God, in revealing his Son in you, and in attracting your Heart after him by the Cords of his Love, in
the Day of his Power; so that you forsook all, for one Christ! Oh happy, happy, thrice happy Soul! All hail! Christ is yours, and you are his! You have Happiness, Joy and Security enough. A Bundle of Blifs, a Mafs of Treasure, a Sea of Delights; enough to fill every Corner of your Soul, was it ten thousand thousand Times more capacious than it is, brimful, running-over full, of Joy and Glory, thro' Time and to Eternity, in your one Lord Jesus! Oh possess your Portion. Live upon your Heritage. It is wondrous Great! Behave as an Heir of God! And let this little, dirty World, which Mr. Rutherford calls, "The Clay-Portion of Baftrards," be under your Feet.—And still, my dear Brother, delight to deny yourself in all Respects for Christ; and taking up your Lord's Cross, follow hard after him daily. His infinite Love and Power, will make it sweet and easy. And oh the Crown, the immortal Crown of Glory, that awaits Cross-bearers! If any Man serves me, says our Lord, let him follow me; (let him deny himself, and take up his Cross and come after me) and where I am, there shall also my Servant be: If any Man serve me, him will my Father honour. By and by, you shall see Christ as he is, and be for ever with the Lord: Where Crosses shall be no more, but Joy and Glory in endless Store! And oh, my dear Brother, the Smart of all you ever endur'd for Christ, will not only then be over; but the Remembrance of every Cross you endur'd, will yield you an eternal Pleasure, in as much as thereby, you glorify'd your Lord on the Earth: Which will enhance your Joy, when glorify'd with him in Heaven. And oh, the beauteous, the fair Colours of Glory, which our Lord will lay upon his Followers there, the Stones of his holy Temple, who have been carv'd and meetned by the Cross for it here. Those, my Brother, are the most holy, happy Christians, the most God-honouring Souls, and the richest Heirs of endless Glory, that do and suffer most for Christ in the present State. And especially the Sufferers: For, Blessed is the Man that endureth Temptation: for when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that love him. Wherefore, be in Love with the Cross of Christ; and ask for Wisdom and Grace, to bear it after him continually, in the same Spirit, shewing forth
forth all those Graces, which so gloriously shone, in the meek and lowly Son of God! And unto you, who thus continue with him in his Temptations, will he appoint a Kingdom. Unto you, as an Overcomer, will he grant to sit with him in his Throne; even as he also overcame, and is set down with his Father in his Throne.

A glorious Privilege, indeed it is, my Brother, that thou have so much Sin in you, it doth not reign over you. The Reign of Grace has destroy’d the Dominion of Sin, will still subdue its Power, and utterly extirpate its Being, in the Lord’s Way and Time. Wherefore, go on to look to Jesus, as once made Sin for you. Who has overcome Sin in himself, and will overcome it in you. And reckon yourself continually, to be dead indeed unto Sin, and alive unto God in Christ Jesus. For a glorious Influence you will derive from thence, to mortify Sin, and quicken Grace in you.

—I forget you not before the Lord. Continue to remember me. I esteem it a Privilege. The Lord will hear you. I and others will fare the better for it: And you in no wise shall lose your Reward.—My dear Love to the Brethren. May a Spirit of Love, Humility and Meekness reign amongst them: And those that minister unto them of the Word of Life, be esteem’d very highly by them in Love, for their Work Sake!—I commit the keeping of your Soul to the great Shepherd. May he deliver you from every evil Work, and preserve you safe unto his heavenly Kingdom! The Lord make you a burning and a shining Light in this dark World! And grant you an exalted Sphere, among the starry Glories of the first Resurrection!—Most heartily I bid you farewell in the Lord! And am, dear Sir,

Yours most affectionately,

In our dear Jesus,

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LETTER XXXVIII.
To Mr. W——rd.

My dear Brother in Christ,

YOUR last kind Letter I receiv’d, and return you hearty Thanks.—I rejoice for the great Things which the
Lord hath done for your Soul. In revealing his dear Son in you, and in giving you Freedom of Access to the Father, thro' him, by the Holy Spirit; of Entrance into the holiest, by the Blood of Jesus. Christ, indeed, a crucified Jesus, is the only Way to the Father. Oh this new, this living Way, thro' the Vail of his Flesh! It is thro' this rent Vail of his human Nature, thro' his Soul and Body being rent asunder for us on the Cross, that we have Access to God. Unto God as the God of Peace, as the God of all Grace, as the God and Father of Christ, and our God and Father in and thro' him. Oh this Way of Access, thro' a dying Saviour, suits a Sinner well. It is a Way of Life to us. And blessed for ever be the Lord our God, it is a consecrated Way. A Way that is consecrated for us, sanctify'd, or set apart for us to walk in. It is an High-way, an holy Way, yea, the Way of Holiness; that is holy to God, that is holy for us, that makes all holy, thro' the vilest of Sinners in themselves, that walk in it by Faith. It makes us holy representatively; it makes us holy influentially.—Go on, my dear Brother, to walk in this Way. God the Father, likes a Sinner well, that comes unto him, thro' the active and passive Obedience of his Law-fulfilling, and once-bleeding Son. He fees no Spot in that Man; but beholds him all-fair; wash'd from all Sin in the Redeemer's Blood, and richly array'd with the glorious Robe of his perfect Righteousness. And in infinite condescending Grace, he says unto him, Come near now, and kiss me, my Son. God the Father permits a Sinner, yea, calls him, to be familiar with him thro' the Saviour. He owns him for his Son, smells the Smell of his Raiment, drest in the Garments of his elder Brother, blesteth him, and faith, Seec, the Smell of my Son, is as the Smell of a Field which the Lord hath blessed.—Thus the Chief of Sinners, that come unto God by Christ, are welcome'd into his Presence, pleasing to him, and blessed by him, with all spiritual and temporal Blessings, in Measure, Manner and Time, (as to their Communication thro' Christ, upon the Bottom of their eternal Preparation for us, and Blessowment upon us in him) according to the Infinity of Jehovah's Grace: Wherein he hath abounded towards us in all Wisdom and Prudence.

And tho', my dear Brother, you and others are cast out of
of Mr. W——y's Society, for saying, "That Christ loves you, and will love you to the End." And, "That all your Perfection is in Christ, and in him alone." Be not grieved at it; since Christ admits you into more intimate Fellowship with Him, than many of your Brethren are favour'd with. Yea, so far as you suffer for the Truth here-in, for your Witness-bearing for Christ; Rejoyce, and be exceeding glad: For great is your Reward in Heaven. — And as thro' remaining Darkness, there are now unhappy Differences among the Saints; Rejoyce in Hope of that happy Day, when we shall all see Eye to Eye. When we shall all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ. And Know, as we are Known.

A glorious Truth, and an unspeakable Privilege it is, That Christ loves his Own, and will love them unto the End. And blessed, O blessed is that Man, who is favour'd with the Witness of the Holy Spirit, as to his own Interest in the Saviour's Love! In his free, unchangeable and everlasting Love! Oh what a comfortless Doctrine is that, Of Falling from Grace! Of Losing our Interest in the Love of Jesus! Oh was there a Possibility of this; what solid Peace, what strong Consolation could any Soul have, that sees his own Vilenefs and Weakness? His Iniquity, and Inability to keep Himself from falling?

Indeed we are bid to keep ourselves in the Love of God, Jude 21. But the Love of God here, respects his manifestative Favour, and not the Love of his Heart. Which stands immutably the same in Himself, upon the sovereign good Pleasure of his own Will, to love us, and is quite independent upon our Goodness.—And in this Love we are bid to keep ourselves. Not efficiently; That is God's Work. And so we are kept by the Power of God, thro' Faith unto Salvation. But instrumentally; As our Duty is hereby enjoin'd, of being diligent in the Use of all those appointed Means, thro' which the Lord is pleas'd to bless us with the fresh Displays of his everlasting Kindness. — And if we are negligent in the Use of Means, if we walk not in his Statutes, and keep not his Commandments; our Father will rebuke us with the Hidings of his Face, with the Eclipses of his infinite Fa-vour.
vour. Nevertheless his Loving-kindness, He will not take away: His Heart-Love, his Covenant-Love, He will not infringe. No, the Love of his Heart, fixt on us in Christ, the Re-

solve of his Will, to be gracious to us thro’ him, and his Covenant with us in him, stand fast unto all Generations. And blessed is the Soul, that stands fast in the Faith of that Love, which stands firmer than the solid Mountains, and the lasting Hills. That was from Everlafting in Commencement, and is to Everlafting, in Duration, without the least Change, or Shadow of Turning.

And as to absolute Perfection, it is a most certain Truth, That there is none in ourselves. All our Perfection, in this Regard, is in Christ, and in him alone. And a most comfortable, glorious Thing it is, to view our Perfection in our perfect Head, in him, in whom we are complete, absolutely so, lacking Nothing. And a glorious Influence hath such believing Views of our Compleatness in Christ, to make us personally, inherently, and increasingly Holy.

There is no Danger of afferting our absolute Perfection in Christ, and in him alone; so long as a real, tho’ partial Perfection in us, is afferted together with it. That is, so long as the new Man, or new Nature in the Soul, is acknowledg’d, which is perfect as to Parts, tho’ yet imperfect as to Degrees; and the Necessity of the Truth and Increase of inherent and personal Holiness, in Heart, Lip and Life, is afferted.

Our absolute Perfection in Christ, our complete Holiness in him; is God’s Foundation, upon which he builds our inherent and personal Holiness; upon which he begins, increaseth, and will perfect Holiness in us. And it ought to be our Foundation, upon which our Faith rests, and upon which it works, in all its Labour after an Advance of personal Holiness in Heart and Life.

In believing Views then, of our Completeness in Christ, of that Perfection which we now have in Him, and shall shortly have thro’ him; let us labour to be like him, to grow up more and more into Conformity to him, as Members of such a holy Head, as Branches of such a holy Root. — So shall our Faith be strong, our Joy full, and our Holiness genuine and increasing. Or, rise apace, towards the Glory of
of that perfect Day, when Holy and without Blame before God in Love, we as his chosen, his redeemed, his sanctified Ones, shall be, To the Praise of the Glory of his Grace, in Christ, thro' the endless Ages of a blest Eternity! — Wishing all Joy and Peace in Believing; and that The God of Peace may sanctify you wholly, in Spirit, Soul and Body, working in you that which is well pleasing in his Sight thro' Christ Jesus: In him, I am, dear Sir,

Your Affectionate Friend and
Humble Servant,

LETTER XXXIX.
To Mrs. L——n.

My dear Friend,

YOU told me your Concern, lest you should perish, by reason of your Ignorance. Glad am I, that the Lord hath shown you your Malady, your Disease, your Soul-sickness, which threatens your eternal Death. Now you are sick, you have need of the Physician. Now you see your Sickness as a Sinner, the Saviour will be desired by you. It is the Depth of Soul-Misery, to be insensible of it. The Strength of our Spiritual Disease, to think that we are Whole, and that nothing ails us. — Oh the dreadful Misery of Thousands round about us, who are at Ease, and think all will be well with them at last, tho' they are just ready to die in their Sins, and to perish for ever! They are as it were, at the Edge of a Whirlpool, just ready to be swallowed up in endless Perdition; and yet, alas, they know it not! They are unconcern'd; and wonder to see others so much concern'd about their Souls; and think their earnest Concern for Salvation, is but Folly and Madness. Oh these are they that are Whole in their own Conceit, and have no sensible Need of the Physician. These are they, that see no Beauty in the Christ of God, in the Saviour of Sinners, that they should desire him. They hope to be fav'd from Hell at last; but as for Salvation from Sin, and all the woful Effects of it in their Souls, they are altogether unconcerned. And thus being insensible of their Misery by Sin, they neglect the Remedy,
Remedy, Christ, and his great Salvation. And abiding in this State, they must perish eternally. But when God designs Mercy for miserable Sinners, he quickens them to a Sense of their Misery, and thereby prepares them to receive Mercy.

Hark then, my dear Friend, are you sensible of your Misery? Are you sick, Sin-sick? The Physician is provided on Purpose for you. The Saviour has Mercy in Store for you. You shall not die. There is Balm in Gilead, there is a Physician there. There is Healing for you in the Blood of Christ, there is an Healer in God's Covenant, a Saviour provided, and a great One, that every Way suits your Case. And since you need him, come to him. Oh come, and you shall be welcome. Come, tell the Lord Jesus, that you are an ignorant Creature. He can have Compassion on the Ignorant, and on them that are out of the Way. He will not upbraid you with your Ignorance, but pity and compassionate your Soul under it. He has Wisdom enough in himself to teach you, to make you wise unto Salvation. All the Treasures of Wisdom and Knowledge are in him. And he is made of God unto us Wisdom. As all the Perfections of Wisdom and Knowledge meet in him; so they are treasur'd up in him for us; to be communicated to such foolish Sinners as we. He is a Saviour in Office; it is his Office to teach the Ignorant. God the Father has appointed him to save Sinners, from their Soul-deestroying Ignorance. And, Good and upright is the Lord: Therefore will he teach Sinners in the Way, Psal. xxv. 8.

Oh, the Lord the Saviour is good, infinitely good! Good, to compassionate Sinners in their utmost Folly, according to the Measure of their Distresses. As he is infinite in Wisdom, and fully knows the Case of every miserable Sinner that comes unto him; so he is a most merciful High-Priest, that is inwardly touched with a Feeling of all our Griefs. By an inexpressible Sympathy with us, he doth as it were, make them his own. His Heart is made of Tenderness. A boundless Sea of Compassions meet in it; into which, he takes the Case of every miserable Sinner that comes unto him. And can he then send them away empty? No; he cannot thus deny himself, in his infinite Goodness. And therefore, because he is good, because he delighteth in Goodness, in free,
unmerited Goodness, in boundless, unlimited Goodness, in exercising Loving-kindness; he will relieve us, notwithstanding our Poverty, and to the utmost of our Wants, according to his own unfearchable Riches, and immense Fulness.

And as the Lord the Saviour is infinitely good; so he is infinitely faithful to him that appointed him, to God the Father, who call'd him to be our Saviour, and to his own Engagements to save us, even every poor Soul, that comes unto God by him.—Come then, my dear Friend, come to Jesus Christ, and shew before him all your Trouble. Put your Case, commit your Soul into his Hands; and he will undertake for you. He will not, from his infinite Goodness, from his infinite Faithfulness, yea, let me say with Reverence, he cannot deny your Request: He will save you to the Uttermost. The Saviour is God, and cannot lie, nor repent. The Word is gone out of his Mouth, in infinite Goodness, in infinite Faithfulness: That he will in no wise cast out, any poor, miserable Soul, that cometh unto him, John vi. 37. It is not possible that you should perish, if you come to Jesus. He will receive you to the Glory of God: To save you from endless Misery, to eternal Glory. Question not his infinite Goodness, doubt not his infinite Faithfulness: They are like the great Mountains, yea, firmer than the lasting Hills. For the Mountains shall depart, and the Hills be removed: But the Kindness of Christ's Heart to Sinners, shall never be removed. His Grace, cannot change. His Compassions, never fail. Heaven and Earth shall pass away: But the Faithfulness of Christ to his Engagements, to his Word of Promise given to save Sinners, and every one that comes unto him, can never fail. Not a Jot, nor Tittle of his Word, concerning their Salvation, shall pass away, until all be fulfilled.

And because the Lord the Saviour is thus good and upright, merciful and true; therefore will he teach Sinners in the Way. Oh, they are Sinners, chief Sinners, unworthy, God-provoking, Hell-deserving Sinners, that the Lord the Saviour delights to save, and is in Office to save to the Uttermost! He will teach these in the Way, in The Way of Life, which is above to the Wise, to depart from Hell beneath. He will teach Sinners, even the most ignorant, and make the Way
Way of Life so plain before them, That a way-faring Man, a poor Soul that desires to go from Earth to Heaven, tho' a Fool, shall not err therein. And this because, He is given to be a Light to them that fit in Darkness; to guide our Feet into the Way of Peace. And has promis'd, to bring the Blind by a Way which they knew not, to lead them in Paths which they have not known: To make Darkness Light before them, and crooked Things straight. And to do these Things unto them, and not forsake them, Isa. xlii. 16.

See then, my dear Friend, what Encouragement you have to come to CHRIST. Oh stay not a Moment longer, doubting whether he will receive you, but come and see. Oh venture in to CHRIST: Say, as Queen Esther, I will go in unto the King!—And if I perish, I perish: And see if you find not Grace in the Eyes of the Lord. The Saviour will hold out the Sceptre of his princely Grace, his promis'd Mercy, for you to touch and live. Cast yourself down at his Feet in all your Uncleanliness, and say as that poor Leper, Lord, if thou wilt, thou canst make me clean. And Jesus, moved with Compassion, will say unto you, as he did unto him, I will; be thou clean. CHRIST can save you with a Word. He can speak all Salvation to you, by Way of Grant, in an Instant. Even all that you want for Soul and Body, for Time and for Eternity. And his great Word, of free unchanging Promisef, will bring all Salvation to you, thro' Thousands of Improbabilities, over Mountains of Opposition, thro' Seas of Difficulty, with glorious Triumph, to his endless Praise. And tho' he should seem to hide himself from you, and be silent for a while; yet go not from him, follow him with your earnest Cries, until he gives you an Answer of Peace. When he designs Mercy for Souls, he often tries their Faith and Patience. Because he loves to display his Almighty Power in supporting us, under greatest Pressures; to see us follow hard after him, when he seems to go from us; to commend his infinite Grace, in bringing Salvation to us in the fittest Season; and thereby to endear himself, and his loving Love exceedingly to our Souls. Oh, in the Mount, the Lord will be seen! Our Extremity, is his Opportunity. Remember our Lord's Carriage to the Woman of Canaan. And if he should so try you; let his seeming Denial of your
your Request, put you upon pleading with him more earnestly. Till he say unto you, as unto her, O Woman, great is thy Faith: Be it unto thee, even as thou wilt.—The Grace of Christ be with your Spirit! So pr.

Your affectionate Friend,

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LETTER XL.
To Mrs. M——s.

My very dear Sister in Christ, it pleaseth the Lord to exercise me with much bodily Weakness. But blessed be his Name, he gives me sweet Submission to his Will, and Acquiescence with his good Pleasure. I long for nothing so much, as to believe in, love and adore my God in every Thing. Verily, he hath done, he doth and will do, all Things well. As is most conducive to his own Glory, our present Happiness, and eternal Bliss.——We are very apt to make Mistakes: Which is the Cause of much of our Heaviness under trying Providences.

We are apt to think, that this and the other Thing, would be for God's Glory, which we desire for that End. But our great Lord, who is great in Might, whose Understanding is infinite, doth perfectly see, that that Thing which he denies us of, or at that Time, in which he is not pleas'd to bestow it; would not be most for his Honour.—Oh my dear Sister, if we love above all Things, God's Honour; let us lay out in our projecting Minds, this and that, which he hath promised, according to the Rule of his Word; and let us bring the Things we wish for, in earnest Prayer before him: Let us seek, yea, wrestle with him for the Performance of all his promised Goodness, of the good Word which he hath spoken, concerning his Church in general or particular, relating to ourselves or others, about which our Desires are engag'd. And let us leave the Manner and Time of the Lord's bestowing the Things we request, entirely to him: Who is wonderful in Council, and excellent in Working. For there shall not fail ought of all the good Things which the Lord hath spoken. Nor will he fail to satisfy us with his infinite Goodness, as shall be most for the Glory of his great Name.
Name. And let us give him Leave to be Judge of himself; and humbly bow unto his good Pleasure, and joyfully flow into his all-wise Dispose.

Again, we are apt to think, that this and that Thing would be most for our Happiness; and to desire it for that End. But the Lord, who loves us infinitely, who is infinitely wise, doth well know, that those Things we seek, which he denies, or at those Times we wish, in which he gives them not, would not augment our Bliss, but lessen it. Well our heavenly Father knows what we have need of; and that which is good he will give; and that which would do us Hurt, or at that Time, in which it would not be best for us, he will deny us of; however hardly we may take it.—Yet will he in no wise deny us any of the Petitions we ask of him in the Name of Jesus, according to his revealed Will in his Word, for his Glory and our Happiness; but grant them all, as a God bearing Prayer, either in the Things we ask, or in those that are better; at the Times we request them in, or at Seasons that are more fit, in which they shall appear most serviceable, beautiful and glorious.

Let us beware then, that we yield not to unbelieving Heaviness in trying Seasons; and cheerfully let us wait in Faith, for most gracious Answers to all our Prayers, from Jacob’s God, who hath not said to the Seed of Jacob, Seek ye Me in vain. Let us go on to seek him, that we may glorify him; and our Hearts shall live, that seek God. Great shall be his Glory, in our Salvation; and our Happiness, in his Honour. The Lord hath made all Things for himself; and is glorified in all his Dispositions, both of Grace and Providence; and most glorified in those Ways and Times, in which he is pleas’d to work; and let us glorify him in all. We are happy in God, and in his good Pleasure; in his all-wise, all-gracious, and sovereign Dispose of all Things concerning us. And for his Glory, and our Happiness it is, to esteem Things as they are; and in every Thing to give Thanks: For this is the Will of God in Christ Jesus concerning us.—With all Supports, under all Pressures, all Consolations, under all Dejections, all gracious Supplies, under all Trials, and all Assistance, for all active Service; that the Name of our Lord may be glorified in you, and you in him,
acc^dmg to the Grace of God, and of our Lord Jesus Christ: In him, my dear Sister, I am
Yours very affectionately

LETTER XLI.
To Mr. P—ll.

Dear Sir,

I Should have been glad of a Line from you before this Time, and hope to hear from you soon. I trust, Jesus hears from you often, and that there is sweet Communion maintain'd between him and you. Oh dear Sir, he loves you infinitely! His whole Heart, is fix'd upon you in Love. He is in one Mind, to love you freely, fully, unchangeably and eternally; and who can turn him? None of all your Enemies, within or without, shall ever separate you from the Love of Christ. He did not set his Love upon you, nor chuse you, because you was better than others by Nature; nor yet for your foreseen Goodness, after your Conversion by Grace. Ah no. He knew that we were obstinate, that our Neck was an Iron Sinew, and our Brow, Brains; and that we were call'd Transgressors from the Womb, both in Nature and Grace. And yet, he could, he would love us; merely from the infinite Grace of his own Heart, and the sovereign good Pleasure of his Will. Oh how sad would be our Case, if the Love of Christ's Heart, in the least depended upon our Goodness! Alas, the Goodness of our Frames, is too oft like the Morning-Dew, that quickly passeth away. And we, wretched we, behave towards our kind Lord, as if we were not his special Favourites. We forget God our Saviour, and lightly esteem the Rock of our Salvation. Oh Soul-humbling, Heart-breaking Consideration! and especially, if we consider, that the LORD our Lover, will not forget us, nor cast us out of his Esteem, nor off from his kind Regard, for all that we have done! Oh, who is like unto our God? A God that pardonneth Iniquity, that passeth by the Transgression of the Remnant of his Heritage, that retaineth not his Anger for ever: Because he delighteth in Mercy!—And how should the bright Shine of God's all-overcoming Love, melt down our hard Hearts, into a swift Flow of Love and Gratitude to him? And how doth it, when the Energy of infinite
infinite Grace, of free, rich, distinguishing and eternal Grace, reacheth the Heart of a vile Sinner, of a backsliding Believer, in the great Power of God! Oh it is well for us that we are under Grace. Grace, that forgives our Iniquities, that heals our Diseases! That redeems our Life from Destruction, and crowns us with Loving-kindness and tender Mercies! That satisfies our Mouth with good Things, so that our Youth is renewed like the Eagles! That maintains and increaseth our Life spiritual, unto Iife eternal!—Unto this Grace I commit you, and am, my dear Brother,

Your very affectionate Friend and Servant,
In our altogether Lovely and Everloving Jesus.

LE T T E R XLII.

To Mr. L—s.

My dear Brother in our sweet Lord Jesus,

Most kindly I thank you for your Letter. Want of Time, not of Love, is the Cause why you hear no oftener from me. I have pray'd our Dear Lord to speak to you, when I could not. Oh none can speak like Him! Christ has the Tongue of the Learned, and well knows how to speak a Word in Season to him that is weary. Oh, None can speak so seasonably, so suitably to every weary Soul, in every Kind and Degree of their Weariness, as the anointed Saviour! our All-Wise, and All-Gracious Lord! Grace is pour'd into his Lips. And from his Mouth such gracious Words proceed, that all hear him Witness, with Wonder, Love and Joy, that hear his glorious Voice! Oh, never Man spake like this Man! His Lips are like Lillies, dropping sweet-smelling Myrrh! Oh the ineffable Sweetness, the refreshing Fragrancy, the Soul-quickning Energy of our Lord's Voice! With a Word of his Mouth, He ushers in Light, Life, Liberty, and Glory upon us at once! Such a Fulness of Bliss, that none can conceive, but the Souls that enjoy it! And by Them it is inexpressible! Unpeakably blessed then, must be those happy Souls, that hear, that know, our Beloved's Voice! For unto all the many Thousands espoused to him, scatter'd over the Face of the whole Earth, he speaks particularly and individually,
vidually, in the Love, Grace, and Power of a God! In the Majesty of JEHOVAH! And as the Lord their God! And thus He commands Deliverances for Jacob, Supports, Joys, Salvations, with an All-endearing, and All-efficacious Voice. As in the old Creation, He said, Let there be Light: and there was Light. — Evident then it is, that never Man spake like the Man Christ! — No Man can speak to the Case of any weary Soul, unless Christ puts a Word into his Mouth for that Person. And when Men have spoke to the Case, they cannot speak to the Heart, unless Christ takes the Words from their Mouth, and conveys them into the inmost Soul, by his own Almighty Breath. By the Word of the Lord, the Heavens of old were made and garnished: And by the Word of the Lord, are New-born Souls form'd and polish'd, until Grace is brightened into Glory. Heart-work, doth all belong to the Saviour-God, whatever Instruments he is pleas'd to work by. Not a Beam of Light, Love and Glory, can penetrate our Souls, under the most bright and powerful Discourse, unless Christ the true Light, shineth into our Hearts therein, and speaks unto us thereby. All our Times of Refreshing, come from the Presence of the Lord. It is Christ that declares his Father's Name unto us, either more mediatly, or immediately, whenever the Love of God is shed abroad in our Hearts, and our Souls are changed into the same Image, from Glory to Glory. — What Thanks then should we give unto God for Christ! for this his Unspeakable Gift! and for that spiritual Life, Joy and Glory, which our Lord is pleas'd to communicate to us, by his most Gracious and Efficacious Voice, which Way ever he gives us to hear it! — I rejoice with You, and the rest of the Brethren, for that Feast you had at the Tabernacle, on your Letter-Day. It was the Love and Glory of our Lord, in himself and Works, which breaking out upon you, enlightned, and enkindled your dear Souls; and made them like an ascending Flame, in Prayer and Praise; which was most joyful unto you, and acceptable to God, thro' Jesus Christ. — Indeed my Brother, you then enjoy'd a Taste of Heaven's Bliss, the First-fruits of that Glory which awaits you! And if a Taste be so sweet, what will the rich, the eternal Feast be! If the News of your Lord's being on
his Way, and of his gathering of the People unto HIM, was so delightful to your Souls; Oh what ineffable Joy, will fill your Hearts, when you shall see him Face to Face! When he comes in the Clouds, with ten Thousands of his Saints, in his own, and in his Father's Glory, and in the Glory of his holy Angels! When all the LAMB's Redeemed, shall be gather'd together unto HIM, caught up to meet him in the Air, to enter into his Joy and Glory, and to sing his Praises: And so shall be for ever with the Lord! Even so come Lord Jesus! Come quickly! — In HIM, my dear Brother, I am Yours Affectionately,
The Love of his Heart towards us, is immense and unchangeable; His Care of us, perpetual; his Wisdom to restore us, is infinite; and his Power to save us to the uttermost, is Almighty. And into his All-wise, All-gracious, and Almighty Hands, let us Commit the Keeping of our Souls, thro' Time, the Meeting of them for Eternity, and the Raising of our Bodies unto endless Glory. For, Of all that the Father hath given him, he will lose nothing but raise it up at the last Day. And, Present us Faultless before the Presence of his, and his Father's Glory, with exceeding Joy. And so shall we be forever with the Lord! —

With kind Service to Self and Spouse, I remain, dear Sir,

Your affectionate and obliged Friend and Servant,

In Jesus our Lord, our Life, our All,

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LETTER XLIV.

To Mr. M——s.

My dear Brother in Christ,

I trust, you and your dear Yokefellow, have abundant Experience of the Lord's Goodness, since I saw you. Our dear Lord hath brought us far on our Way thro' the Wilderness, towards Canaan's Land. Yet a little while, and we shall see Jesus. See him as he is, be made perfectly like him, and live in his immediate Presence, under the bright, enkindling Beams of his Love and Glory, to an endless Eternity. My dear Children, you are the Lord's; his Heart is fix'd on you, his Care is over you, and all his Perfections are engag'd for you. All the Fulness of God, is yours in Love. Then, be sure, you can want nothing. God, your own God in Christ, will see to it, that you shall not want any good Thing. Live by Faith, upon your Portion in God, upon God your Portion. You can never spend it. Draw Water with Joy out of this Well of Salvation: You can never draw it dry, nor sink it an Hair's Breadth. Make God your All. He is so: Believe him to be so. And, put Him for a Well, while passing thro' the Valley of Baca, this Vale of Tears. And blessed, blessed shall you be. For lo, This Well of living Water, in a thousand various Streams, will spring up, and run over, for your full and continual Supply, while you, rejoicing, sing unto it.

I am
I am weak in Body; but my kind Lord, stayeth his rough Wind in the Day of his East-Wind: Sets Bounds to my Affliction, and says, Hitherto shalt thou come, and no further. Oh I find the God of Jacob, to be unto me, a very present Help in Trouble. He empties me from Vessell to Vessell, to refine me the more. He drives me by Afflictions, he draws me by Mercies, from every Thing below himself, to live upon Him, as my present and eternal All! And a glorious, Soul-satisfying All, is my God to me. Praise him on my Account; and lift up a Cry for your Friend that loves you.—

Now, The God of Peace, fill you with all Joy and Peace in Believing! So prays, my dear Brother and Sifter,

Yours in the LORD, our Love, our Life,

Our All in All,

LETTER XLV.
To Mr. W——s.

My very dear Brother,

We live in a World of Snares: The Lord, who hath fav’d our Souls from Death, kept our Feet from falling! It is well that we are Christ’s Care: Else we should fall, and rise no more. But, all Glory to the God of all Grace, we that have believed in Jesus, are forever secur’d from final Apostacy! — Yet much lies upon us, in Point of Duty, to watch daily, that we backslide not from our God. That we are not content with Distance from him, and want of Communion with him; That we live not to his Dishonour, but actually in all Things to his Glory: Yea, that we increase in Faith and Love, and go on, 'perfecting Holiness in the Fear of God.'—And blessed be his great Name, that whenever we fail, there is the Fountain of Christ’s most precious Blood, to wash in; and an inexhaustible Fulness of Grace in him, to supply all our Wants, until Grace is ripened into Glory. — The God of Love and Peace be with you! I am, my dear Brother,

Yours most affectionately,