

LETTER XXVIII.

Frogwell, June 23, 1807.

SIR,

IF I don't mistake, I promised to write to you. Many things having called for my attention, it was impossible for me, with convenience to my own concerns, to fulfil my promise. The time is now come, and I hope your Lord and mine will most graciously direct me, for without him we can do nothing. I conceive you are very prone to look within yourself, and seek in what you experience to find proof of your being a child of God. I doubt not of your being the Lord's, and of your being able to prove from what hath passed within you, by the grace and power of the Holy Ghost, you are born again, and are an heir of God, and joint heir with Christ Jesus, to all the grace and glory promised in the holy word. Yet I am not going to write to you about this, I would call off your attention from everything within you, to Christ without you. It is a very sad case the generality of the Lord's people are all for an inward salvation. All they know of Christ consists of what they feel, experience, and enjoy of him in themselves. Why, if Christ and his salvation does not go beyond and exceed all this, we can never be saved. For let even our faith be ever so much elevated and enlarged, to apprehend Christ even as he is revealed in the everlasting gospel, Jesus is, and will everlastingly exceed all we apprehend of Him. The natural sun exceeds our eye with which we behold it, and receive light from it. So Christ exceeds our faith, and all we can by it take in of him, from the sacred word. We should then learn not to make a gospel out of our own hearts, or from our own experience. No, but we should look into the revelation which God hath made of Christ in the everlasting gospel, and receive all our ideas concerning the Lord Jesus therefrom. When we do so we act right. Then we are in God's way. He makes this use of his Scriptures of truth. The Holy Ghost shines

by means of them on our minds, and reflects the knowledge of Christ contained in them in our hearts, whereby we are led to behold the glory of God in the face, or person of Jesus Christ. All the glory of God shines forth in Christ. He is the mirror in which all of God is revealed, and by whom all of God is manifested. The Father, the Son, and the Holy Ghost reveal themselves in their distinctive personalities, in their covenant transactions, in their everlasting love to the persons of the elect, in their acceptance of their persons in the Beloved, in the everlasting salvation provided for their souls and bodies, by an everlasting covenant ordered in all things and sure, in the person and mediation of the immaculate Lamb. He is set forth as God's salvation to the ends of the earth. And the secret of the Lord is with them that fear him. The Holy Ghost is the sacred agent, who makes known to the elect sons of men, the love of the Father, and the salvation of the Son. He reveals Christ to the mind. He sheds abroad the Father's love in the heart. He gives undeniable evidence of interest in the Saviour. Not by leading us into ourselves, to search for qualifications and graces, and feelings and experiences, inherent in us, but by taking of the things of Christ, and shewing the same to us. He gives us proper views of the person of Christ. He shews and proves to us from the word, that he is both God and man in one person. That as such he was every way equal to everything he undertook and engaged for, in the everlasting covenant. The Holy Spirit shews us how Christ became incarnate, and came into our world according to the transactions of the Holy Trinity. That he was the Surety of his people, that he lived for them, and brought in everlasting righteousness. That he substituted his person in their room and stead. That their sins met on him. That he bore them in his own body on the tree, where he sustained the curse and punishment due unto them. Thus he made an end of sins, finished the work of salvation, and saved all his people in himself with an everlasting salvation. The Holy Spirit shews us that Christ is for sinners; for all sort and kind of sinners; none are excluded. But Jesus saith, "Him that cometh unto me I will in nowise cast out." The Holy Spirit opens to view the love of Christ's heart, the bowels of his mercy, his endless compassion. The Holy Spirit gives us

spiritual conceptions how it suits our case. He takes of the righteousness and blood of Christ. He preaches to us the worth and efficacy thereof. He leads us to view the eternal perfection of it. He leads us to see how safe it is to be found in Christ. Thus shewing us that there is nothing in Christ against us, that all Christ is, and every thing in him suits us, he helps us to cast ourselves simply and wholly on Christ for life everlasting. Which having brought us to, he shews us, Christ and we are one. Which he proves to us, as he leads us into fellowship with Jesus, as he enables us to feed and feast upon Christ as the sacrifice for sin. Thus he gives us to find and prove Christ to be the tree of life, the bread of life, the crown of life, the balsam of life, the water of life, the fountain of life, the light of everlasting life, yea life everlasting : who lives in us, dwells in us, and proves in us and to us the truth of his own word, in which he declares, the water that I shall give him, *i. e.* a believer, shall be in him a well of water springing up into everlasting life. Pray, my good friend, what can be beyond this ! What can more clearly prove an evidence to any of us of our personal interest in Christ ! It is of the utmost importance for us to know we are in Christ. We can't know this by any other means than by the word and Spirit. If we are enlightened from the word and Spirit to know our union to the person, and interest in the salvation of Jesus, then this testimony always remains the same. And we grow into a sure and settled confidence of the truth hereof in our daily experience ; we can't live one single moment to the Lord but as we are kept looking to Jesus. We can't look to Jesus but by the inspiration of the Holy Ghost. We can't look to Jesus but we are enlightened. Every time we look to Jesus we have fresh evidence of his love to us, and of our interest in him. Yea, everything in us, the whole of the experience we have of ourselves, all serve to prove our need of continual looking unto Jesus, and all serve to put us on the continual exercise of faith on him. You don't doubt of having an eye in your head so long as you see with it. You can't doubt of being in Christ so long as you are thinking on and looking unto him. You may be ready to say, but I feel so much death and darkness, sin and misery, in myself at times, oh, you don't know what I feel. No, my friend, nor do you know what my

feelings and perceptions of myself and inward sin are. Nor is it convenient you should. But the Holy Ghost, in one short sentence, declares the whole of it. For he says, "The heart knoweth its own bitterness." I must tell you, if what you see, feel, experience and know of yourself, diverts your mind from looking to Christ, it does not thus with me. I freely acknowledge my legal heart, and Satan too would it should. But I will not give place here to the devil. What I know of myself makes me cry out, I am vile, I abhor myself. But I draw near Christ with it. I cannot forbear, my necessity compels me, I must sink except I betake myself to him. He is all compassion. In him is plenteous redemption. His blood is everlastingly efficacious. It cleanseth from all sin. I rest my soul on him, feel and see what I may in myself. The devil frets, he rages, he looks me full in the face, he casts his fiery darts at me, they are full of poison, but I care not, I say to him, notwithstanding all, "Rejoice not against me, O mine enemy, when I fall I shall arise, when I sit in darkness, the Lord shall be a light unto me." My confidence in the Lord is not founded on any thing I am, feel, or enjoy in myself. It is built upon the person and work of Christ, as revealed in the everlasting gospel. God's revelation of Christ is the foundation of all my faith in him. I receive the Father's testimony of his Son, and believe the record which he hath given of him. And it is written, he that hath the Son hath life. What I am, or feel in myself, does by no means alter the truth of God, nor my faith either. Indeed it forces me to believe, because what I am in myself, always produces in me self-despair. I have no hope in myself. I have not the least expectation from myself. I never expect any; no, not the least alteration in the body of sin. Therefore I look off it wholly. I go off myself entirely. I renounce myself for ever. I am only confident in God, I have hope alone in him, as I believe in Christ. It is what I know and believe concerning Christ which carries me out of myself, and causes me to rest and centre wholly in him. The more I feel myself, the more I look to him. Because I am sinful, therefore I prize his blood. Because I am all emptiness, therefore I live upon his fulness. As I am nothing in myself, therefore I make him my all. Indeed, it is in this way the Holy Ghost carries on his work in the soul.

He shews us what we are, and he shews us what Christ is; and he teaches us to set the one against the other. It is a truly blessed life to live on Christ, and fetch all our motives for walking with God, and for fighting the good fight of faith from the love of Christ, and from what he hath done for us, and from what he is to us. The Lord help you to study Christ. The Lord help you to live in Christ. The Lord help you to cleave to Christ. The Lord help you to honour Christ continually. And the only way we can honour him this side heaven, is to cast all our care upon him, to put our every concern into his hand, to be careful for nothing; but in every thing by prayer and supplication to be continually making known our requests unto him. We are brought to know him, that we may live in communion with him, and thereby be as truly blessed and perfectly happy, as we can be this side heaven. The Holy Spirit is pleased to increase our knowledge of Jesus, in our daily walk with him, to the intent that we may have the greater confidence in him. And when we trust him as we ought, we attain to a great degree in the school of Christ; and learn not to be afraid to trust him with all our concerns, for our bodies and for our souls. None of us want so many things for this present time-state as we conceive. It is the blessing of the Lord maketh rich; his blessing on us is life everlasting. In his blessing all good is contained. A spiritual sense and relish of his goodness is heaven upon earth. Don't you look at any outward dispensations as though they made in the least against you. Don't you set up any standard to measure God's love. Losses, crosses, yea, those very things, which to an eye of sense are most trying, are the means our most blessed Lord God is pleased to ordain as real blessings to us. If he take away temporals, it is to bestow spiritual blessings; if he keep us under the cross, it is that we may be made conformable to himself; if he gives us but our daily bread, it is only to teach us our dependence on him for it. And pray, if we have daily bread, what do we want more? we don't want bread for to-morrow. We are not sure we shall want it. I am, for myself, fully persuaded it is better to be a poor man than a rich: yet I confess I am of good Bishop Beveridge's mind,—'None are poor who have all their wants supplied.' Then you and I are rich, for we have food and raiment, that is all we need; all beside is needless; therefore, having food and

raiment, let us learn therewith content. Let the Lord do with you and your business as seemeth good in his sight. Let him exercise us as he pleaseth; only let him teach us thereby the good pleasure of his will towards us, then we shall be great gainers. I hope you will find this seasonable, as I feel myself led on thus to write: I wish you to be as happy as you possibly can be out of heaven, and I am sure you will, if you live according to your rank, dignity, and privilege as a son of God, and an heir of all things. You have the Lord himself for your portion and inheritance, therefore you may well hope in him. It is often a complaint such and such are so rich, yet they live very mean: no one in Christ is more rich in him than you are, therefore live up to your riches; it highly becomes you. Act like yourself, put on the Lord Jesus Christ, walk abroad in the belief of your being clothed with his complete and everlasting righteousness. Come before your heavenly Father, in the full belief that he made Christ sin, that you might be made the righteousness of God in him. It will do you good, it will cheer your heart, it will invigorate your mind, it will be truly medicinal to your soul, it will invigorate all your spiritual faculties, you will find it to be the breastplate of righteousness, it will preserve the vital parts, it will be a perfect and sovereign restorative. You will find it very conducive to your spiritual health to be bathing every day in the red sea of Christ's blood. Take this word of Christ to yourself, and give him full credit for the truth contained in it. He saith, "Now ye are clean through the word which I have spoken unto you." After you have been exercising your mind on the eternal purity and infinite virtue and efficacy of the blood of the Lamb, taking up these words, "Now ye are clean," will be of great service, it will strengthen your faith, and help you the more fully to believe that the blood of Jesus Christ the Son of God cleanseth us from all sin. Take a view every day of your beloved Lord Jesus in the glass of the everlasting gospel: he shines forth therein. If he lets in a glimpse of his heavenly beauties and glory thereby on your mind, you will be eternally ravished and transported therewith, for he is altogether lovely. Look at his all-sufficiency, and bless yourself in him, as your head, your hope, your all. Never look off him, so long as you feel yourself a sinner in yourself. Never expect your fallen nature to be any otherwise

than exceeding sinful, then you will not be deceived; if you do, you will. For you will never experience any change in the old man in corrupt nature to your dying day. Our Lord saith, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" the flesh is all corrupt, there is no good in it, nor ever will. "I know," says Paul, "that in me, that is, in my flesh," by which he means his fallen nature, "dwelleth no good thing." The Lord give you to distinguish between the two distinct natures, which as a man in Christ, and as born again, you are the subject of; and the Lord lead you to look off both, and teach you to live on Christ and his finished salvation, so will you live to his glory, and your own comfort and joy of heart and soul. This will make you of a merry heart, and a cheerful countenance, and you will go on to heaven rejoicing with joy unspeakable, and full of glory. I believe you think it high time to close. My dear friend, I will and must, for I see I am almost at the bottom of my paper. The Lord Jesus bless you, and shine most graciously on you. Even so, Amen.

Your's in him,

S. E. P.

TO HER MOST FAITHFUL MAJESTY, MARIA FRANCES ISABELLA,
QUEEN OF PORTUGAL.

Truro, Nov. 5, 1792.

MADAM,

MAY it please your highness to permit an humble inferior to address your majesty with all that possible reverence and love, with the most cordial esteem of your majesty's most sacred person, as a crowned head, which is your due, and belongs to you.

I am a subject, native, and inhabitant of Great Britain, where I first drew my breath, and in which kingdom I have remained from the moment of my birth to the present time.

Upon the return of Doctor Willis from your majesty, hearing by that common vehicle of intelligence, the public newspapers, of your majesty's distressed situation of mind, I found myself drawn out to pity your case, and the Lord God

laid your majesty on my heart, and I prayed "the Lord Jesus Christ," who is "God over all, God blessed for ever," that, if consistent with his most holy will, it might be his most holy and blessed pleasure to give you "the knowledge of salvation by the remission of your sins."

I know by blessed experience, that Jesus Christ is able to do exceeding abundant, above all that we think or ask. That he is able to save you with his great salvation: to cleanse you in his most precious blood from all your sins; to heal effectually all the wounds which sin hath made in your soul; to make you everlastingly righteous; to admit you to heaven; and to glorify himself in pardoning your iniquities, transgressions, and sins.

Your majesty is but a sinner, and Christ came into the world to save such.

If you have sinned to the uttermost of your will and power, Christ is able to save to the uttermost of his own power, grace, and mercy. Nor is there any thing, nor aggravation, nor circumstance belonging to your sins, can hinder Christ from putting forth his power, and saving you in himself, with an everlasting salvation, if it be his holy will.

It is the sorrows, agonies, pains, sufferings, wounds, blood, and death of the Lord Jesus Christ which contains relief for a guilty conscience,—for a distressed mind. It is the blood of Christ alone can "cleanse from all sin." And the sufferings, blood-shedding, obedience, and death of Christ is more effectual to cleanse, save, heal, purify, and sanctify our souls, than sin is to defile and damn.

I will relate to your majesty the substance of what I have experienced in my own personal and peculiar case.

There was a time when all my sins stared me in the face, and the guilt and pollution of them seized upon my conscience, and I was arrested by the holy law, which charged home sin upon my conscience and denounced an eternal curse upon my person and state, if I died out of Christ. At which time I knew nothing to any good purpose of Christ, of his end and design in becoming incarnate. Of his perfect finished work of salvation, completed by him in his own person on the cross. I felt myself ruined and undone, and in, and of myself, eternally and everlastingly lost. I saw I must perish everlastingly if I died in this my present state, in these my present cases and circumstances. But how I might be

delivered, or who could deliver me, I knew not. In this case I have been afraid of falling asleep at night, for fear I should awake in hell. So that my whole soul's distress hath been like the distress your royal mind is now, as I conceive, in. And the report of it brought to my remembrance afresh the great deliverer, Christ Jesus, and his most wondrous grace towards me, who am in myself, and of myself, as unworthy of his gracious presence, as 'the very damned in hell.'

But to return. While my case was, as I have been describing, it pleased the Lord in his own good time to let this word drop upon my mind, "He will have mercy on whom he will have mercy, and whom he will he hardeneth;" which words gave me sensible relief. As I had plainly seen, I must inevitably perish if the Lord God dealt with me upon the footing of any thing in me, or done by me, either good or bad. And my relief arose from some divine perception, that if the Lord could or would save me, irrespective of any good or evil in myself which I had been subject of, or the committer of, I might then, and only then, be saved.

At this time I knew not God's method of salvation; but the bare possibility and conception of God's being able to pardon my sins, and deliver my soul "from the wrath to come," was what yielded support, in a measure, to me.

In the Lord's good time, it was his holy pleasure to reveal Christ to me, and in me, as "the hope of glory."

And now I can rest my soul, and the whole of my hope for life and salvation, upon the life and death of Christ. And I have found, and still do find, that there is nothing in the heart of Christ Jesus but love. Nothing in his bowels but mercy. That his work is salvation, and that he is willing and able to save, to the uttermost, all that come unto God by him, seeing he ever liveth to make intercession for them. He hath, he doth, and he will go on to save some whose cases have been worse than many who are for ever eternally undone.

Manasseh, king of Judah, who shed blood very much till he had filled Jerusalem from one end to another, beside his sin, wherewith he made Israel to sin in so doing, and in doing that which was not right in the sight of the Lord. Yet Jesus Christ shewed him mercy;—he washed him from all his crimes in the fountain of his most precious blood, and Manasseh is now in heaven.

Nebuchadnezzar, another royal personage, who caused

three of God's saints to be cast into "a burning fiery furnace," because they would not worship the image which he had set up; and was afterwards deprived of the use of his mental faculties: yet the Lord visited him with his pardoning mercy; and he is now before the throne of Christ in heaven, as a monument of sovereign and invincible grace. Yea, some of the very murderers of Christ were saved, pardoned, and forgiven by him.

His first words on the cross were, "Father, forgive them for they know not what they do." So that your majesty may clearly see that sin is no bar to the manifestation of God's pardoning mercy. But where sin hath abounded, there the Lord God hath been pleased to make his grace manifest, that it hath been, and still is, the good pleasure of his will that his grace should superabound.

It is an eternal truth upon which you may with the utmost safety venture your soul, and trust your eternal all upon; that Christ Jesus came into the world to save sinners, even the chiefest of them. And you may rest your soul upon this, that Christ's blood, being the blood of Jesus Christ, the Son of God, it hath, it doth, and will for ever cleanse from all sin, all and every individual who are brought to trust in it, for their cleansing from all their sins, and make them more pure in the sight of God than all the angels in heaven.

May the Lord Jesus Christ shine upon your royal mind, and cheer your disconsolate soul with a blessed view of his willingness and ability to save you from all your guilt, sin, pollution and misery.

May he give you by faith to know and find salvation in his name, person, righteousness, and intercession.

May you be enabled to look wholly off yourself, sins, miseries, and wants, to himself, "The Lamb of God, who hath taken away the sins of the world."

I commit your case and the success of the letter to him alone. And shall not fail of crying mightily to Christ Jesus on your behalf,

And am your Majesty's real friend and servant,

And a suppliant on your behalf at the throne of grace,

S. E. P.

Boskenna, May 14, 1795.

To the honour of the most high and mighty Prince of Peace, whose name alone is excellent, and his praise and glory above the earth and heavens, our most precious Lord Jesus Christ, who in his distinctive personality, by divine essential union with the Godhead, is co-equal and co-eternal with the Father, and the Holy Ghost, "God over all, blessed for ever, amen." And also to the praise of the glory of his grace, who undertook in obedience to the will, and at the call of his divine Father, notified in the eternal council, and in the everlasting covenant, the salvation of his people. As a testimony for him and his faithfulness, and out of gratitude to him who is the conqueror of death, who hath abolished it, and also destroyed it; and him that had the power of it, that is, the devil. I preserve the following fragment as a simple acknowledgment of his mercy whose name is exalted above all blessing and praise. 'I who am less than the least of all saints, the chief of sinners,' and the meanest and most inconsiderable who ever ministered in holy things:

I, Samuel Eyles Pierce, most freely and fully ascribe my whole salvation to the Holy and Immaculate Lamb, whose "blood cleanseth from all sin."

Though I acknowledge it to be among the deep things of God, yet I have ever esteemed it, since my knowledge of it, and since my mind has been opened to conceive aright of it, from the word and by the Spirit's inward teaching, that it is of vast importance to the souls of God's believing people to have clear, scriptural, spiritual, and divine knowledge and acquaintance with the doctrine of the essential, co-eternal Three, who exist in the self-existing incomprehensible essence; of their distinct personalities, of their everlasting love, complacency, delight, and joy in the elect; of their acts of grace in the ancient council and federal transactions which obtained betwixt them before all time, when all was boundless eternity.

It is from the knowledge we receive concerning these high and glorious mysteries, as we learn them from the word, and are taught them by the Holy Spirit of God, that our faith and hope in God is encouraged and maintained.

I most freely and readily acknowledge that many who are the children of the most High do not derive their spiritual supports, though the real people of God, in a way of believing, from the covenant engagements of the holy Three, who bear record in heaven. Yet having myself drank and been refreshed with those springs of divine clemency, and strengthened and sustained by views of the everlasting covenant, as the ancient, original, and eternal source thereof, I must say for myself, that viewing the death of Immanuel, appointed by the decree of the Trinity as the atonement for sin, and as receiving its validity from the covenant of the essential Three in Jehovah; it has been a means of increasing my value and esteem of Christ's sacrifice. And I have been brought by the Holy Spirit's teachings to rest my whole hope of salvation thereon. And to his grace I would ascribe it, through his gracious influences, I am kept still looking to, and trusting in the person, righteousness and blood of Jesus for present cleansing, healing, peace, pardon for and from all my sin before the Lord. I trust before the living God now at this present time, and hope to be found, let death arrest me when or as it may, in the most precious bloodshedding of the Lamb of God for everlasting purity, health, and salvation; from every malady and stain introduced into my whole nature; throughout my whole person, soul and body, by sin; because God the Father hath expressly and fully declared, that "the blood of Jesus Christ his Son cleanseth from all sin."

This is a simple, free, honest acknowledgement of the whole substance of my knowledge and experience of the truth and power of the gospel in my own understanding, heart, and conscience.

And I subscribe my name to it afresh on this second day of April, 1801.

SAMUEL EYLES PIERCE.

And I subscribe my name afresh unto it, this eleventh day of October, 1810.

SAMUEL EYLES PIERCE.

LETTERS

ON SPIRITUAL SUBJECTS.

(Originally published as Vol. 2.)

LETTER I.

July 6, 1780.

VERY DEAR SIR,

I HOPE this will find you, through the grace of the eternal Spirit, rejoicing in God our Saviour, and adoring the infinite grace, love, and mercy of the Father manifested in the redemption of the elect by our Lord Jesus Christ. It makes for the glory of God, and increases our spiritual happiness to be acquainted with the great and glorious truths of the everlasting gospel, and to view the original cause of God's bestowing upon us, who have been awakened by his Spirit, and called with an holy calling, those great and inexpressible benefits which the sacred Scriptures speak of. Before I proceed, give me leave to observe, that as all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, so these sacred pages ought to be diligently perused and searched; the Holy Spirit, the divine Author of them, prayed unto; that by his divine light and unction, we may know all those things in which God's glory is concerned, and our salvation pointed out, as the effect of pure, free, and sovereign grace. God from everlasting was pleased to choose an innumerable company of men and women in Christ Jesus. The cause of this choice was founded in the sovereign good pleasure of God's will, and his everlasting love towards them. Election pre-supposes love, and is the

effect of it, and the elect are ever represented in the sacred pages as the beloved of the Lord, as the objects of his eternal delight and complacency. God was pleased in the riches of his everlasting love and grace, to choose the elect in his eternal Son. God the Father chose and predestinated his co-equal and co-eternal Son, to be the great Head of his body the church, and the elect were chosen in Christ as members in him their Head, and as the elect were thus chosen in Christ—"chosen in him," says the apostle, Ephesians, chap. i. ver. 4, "before the foundation of the world"—so the Lord Jesus gave them a representative existence from all eternity, and God, as the Father of his people, blessed them in Christ before the world began, with all spiritual blessings; he gave us grace and life in the promise of it, to Christ, and in him, before the world began, 2 Tim. chap. i. ver. 9. And the elect became by God the Father's eternal choice of them in his Son, eternally related to the person of the Son of God, who was set up as the great head and representative of his people from everlasting, and they were the daily delights of Christ before time began. And as God foresaw the fall, so to the glorifying and manifesting all his divine perfections in the salvation of his people, it pleased the eternal persons in the Deity, Father, Son, and Spirit, to enter into council and covenant, wherein each person undertook a distinct part in the economy of man's salvation. It was the good pleasure of the Father, in concert with his eternal Son and Spirit, to call his Son forth, and to engage him as the Surety of his people. And blessings on the adorable Son of God, he was pleased in the council of peace to draw near unto his Father in the behalf of his people, and voluntarily to become their bondsman, and as their Surety engaged to take hold of their nature, to assume it into a personal union with his own divine person, and to become God and man in the person of one Christ; and by his thus assuming our nature, and becoming our Surety, and engaging to fulfil the holy law, and bear the sins of his people in his own body on the tree, and by making his soul an offering for sin, the Father promised that he should see his seed, the travail of his soul, and that the pleasure of the Lord should prosper in his hand. The Holy Spirit likewise took his part in this covenant, and not at present to wade deeply into this glorious discovery of

divine love and grace; I will only give you one single scripture in which the distinct work of the eternal Trinity towards and upon the saints, is pointed out; it is this: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Here election is ascribed to the Father, not to the exclusion of the other two divine persons, but the apostle is here noting the order of working among the three divine persons in the affair of man's salvation. Election is here ascribed to the Father, redemption to the Son, and sanctification to the Spirit. In the everlasting covenant, Jesus Christ undertook to put away the sins of his people by the sacrifice of himself. And what was agreed upon before all time, was carried into execution when the word was made flesh, and fulfilled the law and made it everlastingly honourable. The eternal word became incarnate, and he whom Isaiah saw in a vision worshipped by all the hosts of heaven, was pleased to leave the bosom of his Father, and though in the form of God and equal with God, to take upon him the form of a servant, and submitted for the sake of his dear people, and as their Surety to become a debtor to do and fulfil the whole law. Blessed be the eternal Son of God, he substituted himself in the very room and stead of elect sinners; the holy law of his Father which they had broken, and which could not be satisfied without unsinning obedience he fulfilled perfectly, and brought in by his divine obedience an everlasting righteousness; and God the Father, agreeable to his covenant engagements with his Son, took off all the sins, iniquities and transgressions of the elect from them and laid it upon the body of the God-man: "The Lord hath laid upon him," says the prophet, "the iniquity of us all." Jesus was enwrapped about with the sins of his people; was clothed with them; and he that knew no sin was made sin for his people, that they might be made the righteousness of God in him. It is beautifully expressed in these words, 'The Father's co-eternal Son bore all my sins upon the tree.' He bore all, every one, and the whole of the sins of his people; both their original and actual crimes were laid upon him, and the curse, the shame, death, hell, and wrath due to all these crimes, were by the Father's justice inflicted upon him. What the sufferings of the God-man were in the

garden and upon the cross, when he sweat as it were great drops of blood, and uttered that amazing cry, "My God, my God, why hast thou forsaken me?" will never be conceived nor guessed at, no, not by the damned in hell. My very dear Sir, it is my prayer on your behalf that the Holy Ghost may lead you into great, and deep, and soul-saving discoveries of the free, full, complete, and finished salvation of the Lord Jesus Christ. Here, if you would please God, do the Father's will, glorify your heavenly Father, and promote God's own cause and interest upon earth, here then is your object! God's great love and free grace, manifested in the life and death of Jesus. Would you love God above all things? you must fetch all your motives from the cross of Jesus. Would you enjoy peace with God? you cannot but by faith in the bloodshedding of the Lamb. Would you be useful to your fellow-sinners? then it must be by declaring how the heart of Jesus burns with love towards poor miserable sinners to whom the Spirit has been pleased to shew them their need of a Saviour. Give me leave to give you a short sketch of those great things which the Scripture says of Christ's blood, and may the Holy Ghost give you and me to experience more and more of its efficacy. We are said to be washed by his blood, purged by his blood, justified by his blood, saved, reconciled; and by it Jesus has made everlasting peace. We are washed thereby from all the guilt and filth of our sins before the Lord. Jesus pleads this blood for us in the holy place. Our consciences being sprinkled by the Holy Ghost therewith, enjoy peace with God; and by faith therein we draw near with boldness to God as our reconciled Father in Christ Jesus, and are admitted into the holiest of all. Don't look off from Jesus and pore upon yourself; Christ is a Saviour, and the misery and great evil of our day is not making use of Jesus as a Saviour. Through pride, self-righteousness and ignorance, people are striving to be holy, and to get their corruptions mortified before they come to Christ for salvation. A wretched mistake. What says 'The Drop of Honey?' 'There must be union with Christ, or there can be no communion with him; without it, all that we do is accursed.' Excellent Mr. Hart says, 'That the blood of the Redeemer applied to the soul is the one thing needful. The self-righteousness and legal holiness rather keep the soul from than

draw it to Christ. That God's design is to glorify his Son, and to debase the excellency of every creature. That no righteousness beside the righteousness of Jesus Christ is of any avail towards acceptance. That to be a moral man, a zealous man, a devout man, is very short of being a Christian. That the eye of faith looks more to the blood of Jesus than to the soul's victories over corruption. That the sprinkling of the blood of a crucified Saviour on the conscience by the Holy Ghost sanctifies a man.' These are golden sayings. May the Lord give us daily to experience the truth of them. I would most earnestly request it of you as a favour to read over 'The Drop of Honey,' and weigh and ponder it well. It contains the very elixir of the gospel. If the Lord the Spirit shall be pleased to enable us to make that use of the blood of Christ which he there directs and advises us to, we shall find great occasion to glorify God.

I am, dear sir, your's in Christ Jesus,

S. E. P.

LETTER II.

Maidstone, August 12, 1780.

DEAR SIR,

I MOST sincerely beg pardon for not writing to you before, but when I received your kind epistle I was quite ill, and have been quite bad and ailing ever since, owing to an inward fever and the very great heat of the weather. I hope God the eternal Spirit has been graciously pleased to lead your mind to consider the need and necessity that awakened sinners have to live by faith on the Son of God. The Lord shews us our sin (perhaps that particular sin we are most inclined unto) and from thence discovers unto us the root and fountain from whence it proceeds, and by making us acquainted with our total depravity, he shews the necessity of Jesus and his grace; and he brings us by degrees to loathe ourselves in

our own sight for all our sins and for all our abominations, and he leads us to see the need we stand in of pardoning, justifying, and sanctifying mercy, and puts us upon seeking unto the Lord for that knowledge of Jesus Christ which is eternal life. There is in us a natural propensity to rest upon something short of Christ. Many make the convictions of natural conscience, and their following and living up to the light and principles of nature, the foundation of their hopes of salvation, and others make a Christ of their good desires and endeavours, but very few take up with the real Christ, the only begotten Son of God. I would most earnestly entreat you to peruse the holy Scriptures and examine their contents, and you will by them find that God has manifested his love towards poor sinners by giving Jesus to live in their nature, to stand up in their law-place, room, and stead, to act for them and to suffer for them, and that Jesus Christ, God-man, has by his perfect obedience to the law brought in everlasting righteousness, and hath put away sin by the sacrifice of himself, and that the Father does freely accept, freely pardon, and fully and eternally justify every sinner that comes to him, casting his soul upon the finished salvation of his dear Son. I doubt not but you will say, all this I steadfastly believe; but yet I am continually subject to doubts concerning my interest in Christ's salvation. But what is the cause of your doubts? search and see. Perhaps you are looking more to establish confidence in God by something you expect to find in yourself. Let me anticipate your case; your thoughts are, If I saw and found such and such sins and corruptions more and more subdued, and felt more drawings of heart towards the Lord, and found myself more refreshed in the ordinances, and were able to pray more fervently, to live more holy, and do more service for the Lord, I should then have a greater and better foundation for believing in Christ than I have at present. This is confounding faith and its fruits. Jesus Christ is proposed in the word as the object of faith, and is therein revealed as the Son of God, becoming by the assumption of our nature into union with his person, the Son of Man, who has fulfilled the whole law for the justification of his people, and has borne all and every sort and kind of sin for his people, and has obtained for them an everlasting pardon. Now in order to come to Jesus, we are always seek-

ing for repentance and faith and holiness in ourselves, and if we think we have such and such marks in ourselves, we think we may then apply Christ to ourselves; whereas Christ died for the ungodly, and we must come to Christ, not as so and so qualified, but we must come to Jesus as sinners to a Saviour, to be clothed in his righteousness, cleansed in his blood, and made partakers of his Holy Spirit; and when we have received the gift of precious faith in the infinitely and inestimably precious Jesus, which faith is our evidence of union and interest in his blood and righteousness; we shall be led by the teachings of the Holy Spirit to live, not upon our faith or its actings, or upon any of our graces, but upon Christ's fulness, from whence our faith will derive a rich supply of light, life, grace, holiness, comfort, and happiness from Jesus, which will enable us to live to his glory and to his praise. It would do you good to consider the office which the Holy Ghost is engaged in, in the economy of salvation, which is to reveal, testify, and glorify the Lord Jesus in the understandings, hearts, and consciences of believers, by taking of the things of Christ and making them known unto us, and the Holy Spirit never lays any stumbling block in our ways, nor discourages our hearts from believing in Christ, but it is his work to bring us to believe on the Son of God, and to lead us out of ourselves to live wholly upon the Son of God. The more the Lord the Spirit enlightens your understanding into the knowledge of the Scriptures, the more you will discover salvation to be all of grace and in Christ. Many say it is of grace, but if you examine the bottom of their notion of grace, it is their being better than others, it is not the grace which is in the heart of God, but what grace they find in themselves that they are most taken with. I would beg leave to transcribe a note which Doctor Gill has made in his edition of Doctor Crisp's Sermon, page 25, where the doctor says, speaking of of believers, that God doth not punish them for sin, 'The reason is, because the whole punishment due to his sins has been borne by Christ, his Surety for him; and to inflict punishment twice for the same sins, once upon the Surety, and again upon the believer, is contrary to the justice of God, as well as derogatory to the satisfaction of Christ; for either he has borne the whole punishment or only a part; if the whole, which is the truth, then none can be laid upon

the believer ; but if only a part, Christ's satisfaction is not complete, and then the believer must be a co-bearer and co-saviour with Christ as the doctor observes ; neither of which ought to be said.' You see the great and good Doctor Gill viewed this to be the truth of God, as his excellent note testifies. It is well to set every thing in divinity in its right place, and to consider distinctly the ground of faith which is the word of God, the object of faith which is the Lord Jesus Christ, and to distinguish between faith and its fruits.

I remain your's in the Lord,

S. E. P.

LETTER III.

September, 13, 1780.

DEAR SIR,

IGNORANCE of the true and proper person of the Lord Jesus Christ, and of his perfect work, glorious offices, infinite fulness, and the way and manner whereby he maketh his salvation known to the hearts and consciences of his dear people, is the great and grand cause of that lukewarmness and supineness which is so visible among professors in the present day. I would recommend it to you, as you think you are called to preach, to search the Scriptures, (for every doctrine you advance, if not found there, will be but as hay and stubble, though it may be laid upon the foundation) it is they which contain the words of eternal life. And the foundation truths which are as the architectural pillars which support the whole fabric of the everlasting gospel, and without which, though it may bear the name, yet it will be found in the day of God, not the gospel of his Son, are, first, the doctrine of the ever blessed Trinity. Secondly, the divine and proper Sonship of the Son of God. Thirdly, the covenant of grace in which the divine persons engaged for the salvation the elect. Fourthly, the work of Jesus as the Redeemer ; his surety-ship engagements ought to be stated, his assumption of our nature into a personal union with his divine person, his meritorious obedience as the great law-fulfiller for his people, and his atoning sacrifice in its nature, end, and design,

with its glorious effects and fruits; his ascension and priesthood in heaven, together with his second coming, and the mighty operation of his Spirit upon the hearts of his people in their conversion is largely to be insisted on. In the first place, the doctrine of the ever-blessed Trinity is of that moment and consequence that, as Doctor Gill justly observes, it entwines itself into the whole of the believer's faith, practice, and experience, so that there is no doing without it, and for your further consideration on this capital truth, take notice of those plural expressions, Genesis i. 26; Genesis xi. 7; Isaiah xli. 22; Canticles i. 11; John xiv. 23. View these following Scriptures as pointing out a distinction of the divine persons, Isaiah 6, you have a thrice holy by the seraphim, and yet Jesus the Son of God was one of those divine persons, as you may see, John xii. 41. And the eternal Spirit was one of those divine persons,—it was he sent the prophet, saying, "Go unto this people;" and you may see how the apostle Paul applies it in the 28th of the Acts, verses 25 and 26; see Isaiah xlviii. 16; lxi. 1; Jeremiah xxiii. 6; Hosea i. 7; Zachariah ii. 10, 11; Matthew xi. 27. For a proof of the eternal generation of the Son of God, see Psalm ii. 7; Proverbs viii.; Micah v. 2. See his distinct personality pointed out in John i. 1. Here him asserting this truth, John v. 17. And remember how all the divine persons manifested themselves at Christ's baptism. The Father's voice was heard, saying, "This is my beloved Son;" the Son of God was seen clothed with our nature, and the Holy Ghost, descended in the form of a dove and lighted upon him. And baptism is administered in the name of the eternal Trinity.

Meditate on this, and labour to find out the truth as it is in Jesus. In order to profit you, I would just present you with the following sketch of the glories of the Lord Jesus Christ, as drawn by the pen of the apostle Paul. Read the first chapter of his epistle to the Hebrews, and there you will meet with a glorious account of the person, work, and offices of the eternal Son of God. As the Son of God he is described as the maker of the world, as the preserver of the world, as the eternal and only begotten Son of God, he is represented as fit for the work of mediation between his eternal Father and his people, and his person as the Son of God by eternal and

inexplicable and inexpressible generation, is the foundation of his fitness for the work of his bringing many sons and daughters unto glory. He is described as the brightness of his Father's glory. As the express image of his person. Here is his distinct personality;—"he is the image of the invisible God." As second person in the Deity, he is distinct from the Father and the Spirit; and yet one in the divine essence equal with the Father and the Spirit, being God of God, and the only true and very God, who is Jehovah. "I even I, am Jehovah, and besides me there is no Saviour." He is here set out as prophet, priest, and king; and what adds lustre to all these offices is, that it is no less a person who is the prophet, priest, and king of the church, but the very and eternal Son of God. Hear the Father's testimony of him:—"Thy throne, O God, is for ever and ever. Here the Father calls him God. Again,—“Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thine hands.” Who can wish for stronger proofs of his personality. The human nature did not exist from eternity; no, nor says the learned Doctor Gill, 'nor the human soul of Christ neither, for the human nature of Christ was in all points made like unto his brethren, but Christ as a divine person existed in the unity of the divine essence from eternity, being the eternal and self-existent God.' And what matter of wonder, praise, and astonishment is it that the Son of God should from eternity undertake the cause of his elect and chosen ones, bear the relation of Head to them before all worlds, receive grants of grace, and the promise of eternal life for the elect before the world began, and in the fulness of time humbled himself to become man, and lived and died in human nature for the salvation of his people. It is to me really astonishing how serious godly people can be contented without praying to the divine Spirit for a right understanding of what they read in the Bible concerning Jesus. Can a person love Christ, and yet know nothing of his person? This I find the Son of God says himself, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Now let us come to experience. In what does real experience consist? In communion and fellowship with God, Father, Son and Spirit. By what means does the

Lord reveal himself in his grace and mercy to the hearts of his people? It is by the Holy Spirit's enlightening the eyes of the understanding, and revealing the Lord Jesus in his person and work, and by enabling the soul to believe on Jesus, he sheds abroad the Father's love in the heart. Observe the first chapter of Ephesians, and there you will read how each of the divine persons manifest themselves unto the elect. The Father in electing, predestinating, and blessing them in Christ before the world began. The Son works out for them redemption, and the Holy Spirit becomes their earnest and the sealer of them up to the day of eternal redemption. And at the 17th verse you have a prayer of the apostles, directed to and addressed to God the Father, and the great request is, that the Holy Spirit may be given to them as a Spirit of wisdom and revelation in the knowledge of Christ. Read the 13th chapter of the 2nd of Corinthians, last verse, and there all the three persons are mentioned; grace, mercy, and peace is invoked from each in the 1st of the Revelations, and direct application is made to Christ in the 2nd of the Thessalonians, 2nd chapter, 16th verse. It is a very safe and scriptural way to pray distinctly to each divine person, and to give each their proper praise and glory for the part they bear in the covenant of grace towards us.

I am your's in Jesus,

S. E. P.

LETTER IV.

Maidstone, Oct. 18, 1780.

DEAR SIR,

HAVING this opportunity I embrace it of writing to you, in order to put you in remembrance of the grace of God. I hope the Lord, the Spirit, is daily enlightening your understanding into a knowledge of Jesus, and influencing your heart with a sense of the Father's love in him. We cannot call Jesus

Lord but by the Holy Ghost, and all religion without union and communion with the Son of God, is a shadow without any substance. It is the knowledge of his person and free and full salvation, with a believing view of our personal interest therein, that leads us to glorify the Lord Christ, to esteem him as altogether lovely, and inclines us to put our whole trust and confidence in his word and work. Give me leave to give you some precious sayings of Doctor Goodwin's, which, if well pondered and digested, will by God's blessing do your soul good. 'Let us desire of God above all things to guide our hearts aright in the way of believing, for it is a secret hidden track, and being a way clean out of a man's self, a path which pure nature never trod, it must needs be hard to find. Many seek righteousness, but not in a way of faith. And even those who pretend to faith, and go that way to heaven, do yet bewilder themselves and go out of the way ere they are aware. And indeed this way of faith is a way that few find. As our life is hid with Christ in God, so the way to come to it is hid, the Holy Spirit must take us by the hand and lead us in unto God and Christ. When we are in a state of salvation, faith doth all: for whereas all graces else would soon be overcome and cast out again by lusts, faith is able to keep it standing. When a man's headpiece is cracked, his shield will hold, and he will safely lie under it when all weapons else are taken from him. Let lusts, devil, hell, do what they will, the believer is secure if lusts rage, whereas other graces left to themselves would say, who shall deliver us? Faith raiseth up itself; I thank my God through Jesus Christ. Let Satan roar and cast in fiery darts, faith quencheth them. We resist him, saith Peter, steadfast in the faith. Let God frown upon us and terrify us and do what he will, faith can look upon him and trust him. Job xiii. 15. Thus faith fights it out against all opposition. When a man comes to die, it is faith that resigns and delivers a man's soul into Christ's hands, and salvation is therefore called the end of our faith. Faith only honours and magnifies Christ, and is created on purpose to do it. A few thoughts of faith glorify God more than a thousand acts of obedience. Faith makes things it believes real and present, and to subsist in the heart, and so causeth us to have real communion and fellowship with the person of Christ daily, inasmuch as

Christ is said to dwell in our hearts by faith. Faith makes Christ present. Take faith in the general nature of it. God hath appointed this grace to be the universal receiver of all the revelation of his glory which he dispenseth to the world. Look what the eye and light is to this whole creation, that is, the light of the Spirit and faith in the heart of a believer to all those glorious things which God hath revealed in the gospel. As the eye is a mighty large sense of a most large comprehension; you can see it run up to heaven presently, it can go from east to west and take in half the heavens at once; so faith is in the soul, it doth draw in God and all his beams, draws in Christ and all his glory through a narrow cranny. Faith doth not only take in the things of God, but it makes them all present. Faith makes all God's degrees from everlasting, and the day of judgment, and life to come present to the soul; it makes Christ hanging on the cross present. Take heed of resting in duties; Christ's active obedience would not have saved you, if he had not also been made a curse; and therefore do you think your dunghill performances, as Paul calls it, will save you? You thereby dishonour Christ as much as the Jews that crucified him; you bid him come off the cross, he need not hang there, for you can pray it out, and you can fast sin out of yourselves. Rest on Christ alone, especially as crucified: as they preached, so are we to believe. It is the serpent as lifted up that is the object of faith, so Christ as crucified is to be eyed by us. Labour for assurance, to see by faith yourselves one with Christ in all that he did for you, to be able to view yourselves in him when he died, that as by faith you believe you were in Adam when he was in the garden and ate the forbidden fruit, so that you were in Christ when he fulfilled the law and hung on the cross; therefore, (Rom. viii. 4) the law is said to be fulfilled in us, though not by us, yet in us, because we were in Christ when he fulfilled it, and so it is as if we had done it. Endeavour therefore to apprehend that Christ had not only an eye to thee and thy person and thy sins when he hung on the cross, but that he then stood in thy stead and as thy proxy. This is that which will bring in the comfort: though casting a man's self upon Christ for salvation through his death, is that faith which saves which is called coming to Christ, yet more is required.—

Romans vi. Reckon yourselves dead with Christ, that is, to have died when he died. Faith will help a man to put himself into Christ hanging on the cross, and that is to reckon a man's self as then dying with him, and then you may see all your sins done away, purged away then, and yourselves perfected for ever, that your sins shall arise no more. And to see this all the world cannot help you, it must be the Spirit that knew Christ's mind then: only in the meantime you may go blindfold as it were, and cast anchor in the dark, and refer the casting of the state to what Christ did then for thee, that if he bare not thy sins then, thou canst not be saved; desiring God (blindfold) to pardon thee by virtue of what Christ did then say, Lord, I refer myself to thy heart from everlasting, and to Christ's heart when he hung on the cross, and let that cast my condition. And be bold to plead Christ's death blindfold, by way of questioning with God, say,—Lord, did not Christ bear these very sins that affright me so on the cross? Did not he condemn them there and cast them in their suit? Why do they accuse me now? Say, Lord, didst thou not give my name to Christ in that bill among the rest? Was not I written in his heart and thine? Didst not thou eye my person and sins in his soul as satisfied for by him? If so, Lord pardon them, lift the guilt off from me by virtue of his bearing them. It is lawful to ask such questions, 1 Peter iii. 21, it is called the interrogating the challenge made of God's favour by a good conscience justified by Christ's blood and righteousness. Carnal fancy hath a trick to make suppositions, and to fat a man by way of supposition into such and such a condition, as, suppose I were rich, or were a king, what would I do then? Now let faith make sometimes such suppositions, it is good and warrantable to inure our hearts to such suppositions till assurance comes. Make the supposition to thy heart, that all this that Christ did he did for thee, upon such a supposition; see how far thy heart would work, and thy affections stir, and your heart run out far in them; and in these suppositions of faith, you shall find holy affections stir and discover themselves; and as corrupt desires are nourished and increased by the other, so a virtue comes with these to cause a man to love Christ, hate sin, to mourn for it; that lifts off secretly the guilt of it, easeth the burden, maketh the pinch of it the less. Make use of Christ's

blood and satisfaction, not for thy sins in the lump, but for particular sins, because he satisfied for it in particulars. Not only lay the plaster of his blood over all, but apply it to particular sins. And as in crossing a writing which you would not have read, you not only draw lines, but rage and scratch out every word in particular, that it might not be read; so apply Christ's satisfaction, and his being made sin to every tittle and circumstance in sins more heinous, and go over them again with cross lines of Christ's blood, especially in two cases.

First, when a new sin is afresh committed, Christ is a fountain to wash us every day from those daily pollutions that befall us. This was typified out in the old law, when they brought sacrifices upon every particular occasion. Even so should we put God in mind of Christ's sacrifice for particular sins committed. If any man sin, we have an advocate with the Father, and he is the propitiation for those sins. Or, secondly, when a sin stares a man in the face much, as David's murder did in his when it was said it was ever before him; in this case have recourse to this—that Christ did bear it, and apply Christ's bearing it unto the guilt still as it riseth. And as you lay aquafortis upon letters of ink to eat them out, so still be a-dipping the hand of faith in Christ's blood, and through faith be applying of that blood to the sin. This do in every prayer and in every sacrament; and thou shalt secretly find the horror of it diminish, and those letters of guilt wherewith it was written in thy conscience, grow paler and dimmer till they vanish.'

May God the Holy Ghost give you a true and right and sound judgment in all these things.

I remain your's in Jesus,

S. E. P.

LETTER V.

June 6, 1801.

DEAR SIR,

My hope concerning you is, that the glorious work of Jesus in making an end of sin, and in bringing in everlasting righteousness, appears daily more and more glorious to your view, and that you are led more and more to adore, bless, praise, and magnify him who wore a crown of thorns for you, to the end you might be crowned with a never fading crown of glory. I am sure, faith beholding the great love, grace, and mercy of Jesus Christ, cannot but fill the heart with wonder, and cause the soul to say, "I will now turn aside, and see the great sight." God in my nature expressing his love to the very uttermost towards his people, even then when they were in the lowest and worst of circumstances. And indeed a sight of the incarnate God as wounded for our sins, and bruised for our transgressions, is that which alone can break the heart, dissolve the adamant, and bring us to love and esteem the immaculate Lamb of God for his great love towards us, and for his dying in our law-place, in our room and stead. We may well long for a greater knowledge of the person and love of Jesus, for in him is hid all the treasures of wisdom and knowledge, and by knowing him we know all things, and by enjoying him we enjoy all things. His perfect salvation with all its blessings is ours, and glory be to God, we are called to the enjoyment of it. Oh! what a blessing is it to be put into the actual possession and enjoyment of God's love by believing. May the Lord the Spirit lead you daily to praise him for what he has made known to you of Jesus and his perfect salvation. Oh! that the eternal Spirit may help and assist you to live more and more upon the fulness of Christ's salvation, and may you daily bring honour to Jesus by believing there is no life like a life of faith, it enables us to enjoy the Father's love in Jesus, to partake of the glorious fruits and benefits of Christ's redemption, and to enjoy communion with God the Spirit. By faith we may live above the sense of all condemnation, by viewing Jesus as our law fulfiller, making a full

satisfaction, and given perfect content to the law and justice of the Father for poor sinners. It is a most glorious saying of an old author, speaking upon these words of the apostles, "Who shall lay any thing to the charge of God's elect? it is God that justifieth." 'Let,' saith the worthy, 'the gates of hell be set open, and Belzebub and all the devils come roaring out against the believer, and let the wicked come that bear him ill will, and let all his sins come, and his own conscience too, yet he need not fear any thing: the ground is, because it is God that justifieth. Now if God acquits us, what need we care what the devil says against us? it may be the devil will come in and commence a suit against us and say,—What, you be saved? yes, that's a likely matter, are you not guilty of this or that? Well, brethren, we have done the devil no wrong, "Against thee only have I sinned," saith David, it was against the commands of my good God, my Father and my Redeemer, and they will pardon my sin; God saith, I will forgive all that wrong done to me; then let the devil go and shake his ears; look, as it is with a creditor, if he hath gotten the surety in suit, he will acquit the debtor, and if the debtor be acquitted, all the bailiffs in the world can do him no hurt, and he saith, I am out of your debt and danger; so it is here, God the Father is the creditor, we have wronged God most infinitely; we owe unto God all that we have, but yet he hath blotted out all our iniquities; therefore, if the devil follows the suit, it matters not. The Lord hath said, "I will remember his sins no more:" therefore, the devil can pursue him no further. Again, there can be no court in the world can alter our justification. If a man be righted in a lower court, a higher court may call it over again, and overthrow it; but this is admirable consolation. Doth God the Father acquit us in heaven? Then let the devil go and appeal where he will. A man never appeals from a higher court to a lower, but from a lower court to a higher. Now all your sins are acquitted, pardoned, and you are acquitted in heaven; therefore, go your way comforted, and let the devil appeal where he will, no man can reverse it. The mercy of the Lord and his sentence endureth for ever. You know it was Paul's plea when he saw the Jews were maliciously bent against him to have his life, he said, "No man may deliver me unto them, I appeal unto Cæsar." So we; we have had our case tried in

heaven: the first person of the Trinity is our Father, the creditor hath made it good to us by the witness of the Spirit, that our iniquities are pardoned, and that he will hear no more of them; therefore, go away for ever cheered and comforted. We have a word of direction: Is God the Father the Judge of the court? then let me speak a word to all humble, broken-hearted sinners: when you have many judges to sit upon you in your own hearts, be sure that you be not judged by them, but repair unto God the Father, and get his sentence upon them, and whatsoever he speaks, submit unto it, and be contented to judge yourselves and your estates answerable by it. This is the great misery of many poor creatures, that as many miseries as they have, so many judges they have: sometimes their fear sits upon them, and then they are damped; sometimes their suspicion sits upon them, and then they are marvellously disquieted; and sometimes hope sits upon them, and then they are a little comforted. Oh! brethren and beloved of the Lord! be wise now for your souls, and put your case to be tried only by the Lord, and not by every one. We would count him for a madman, that having a case of weight to be tried, should commit it to an enemy that hates him, or else to an ignorant man that hath no skill at all in the business; no wise man will do it, but he appeals to the judge of the court, and lets him cast the cause; just so it is here; there are many of you, some there are I am sure that have a sight of your sins, and sometimes you think that God will certainly commence the suit against you; what, so many sins within me, and so many corruptions to follow me and oppress me! certainly my heart is naught. Are you so ignorant to commit your cause to be judged by them; your carnal reason is an enemy, and your own hearts are weak, and not able to understand; therefore, go to a higher court, and say with yourselves, I care not what the world saith, and what carnal reason saith; speak thou, O Lord, a word to my soul! and if his word be for you, then be for ever comforted and quieted, and look only to the judgment of the Lord, and none other; it is in his hands to pass sentence, and to condemn as he seeth fit in his righteous judgment: therefore, stand to the sentence of him whose word must stand and shall stand for ever as Mount Zion. If a person have a case to be tried in the court of justice, he cares not what the dispute of the lawyers be: one

man thinks thus, and another thinks thus, and another would be passing sentence, and saith, that thus it must be; he cares not what they say, he knows that they are not judges, but he stays till the judge comes, and he quakes and trembles till he hears what the sentence of the judge will be. Now be as wise for your spiritual estate as you are for your temporal. "I will," says David, "hearken what the Lord God will say concerning me." Look not to what sense and feeling and fear and suspicion say, for they will speak killing words, and will tell you that your condition is naught and damnable: what! all this vileness, and baseness, and stubbornness, and yet go to heaven? that cannot be. Good brethren, hearken not to these, for they are not the judges of the court; the sentence must come from God; and remember, that God will speak peace and comfort to his people; he will comfort your distressed consciences; and therefore let not Satan and your own distempered hearts be hearkened unto, for though they speak never so much terror to your consciences, yet God will justify you: it is the liberty the law allows, and ever man will take it to himself if he knows the law. When a man is questioned for his life, he will not cast himself upon every jury, but he will take the benefit of the law; and if there comes in one that is an ignorant person, or one that is an enemy of his, he may justly except against them and put them out, and he will say, 'Good, my Lord, do not cast away a poor man for no cause at all; I except against these men of the jury, they are mine enemies, they have sought my blood many years, and they have informed against me, and seek to take away my life, and I can prove it; and the rest are ignorant and cannot understand the matter. Good my Lord, let me have a good jury.' This the court of justice allows, and every man will be sure to take it to himself as occasion serves. You see, beloved, how wise men are for the good and safety of their bodies. Oh! be much more careful for the good of your souls, and hazard not your souls upon every base jury; stand not to the trial of temptation, fear, and suspicion, but appeal to the great God of heaven, and say, 'Lord, it is an unjust jury.' You feel not these abilities, and you feel not this assurance of God's love; and when corruption begins to stir in the heart, then carnal reason saith, if a man had grace, could he have all these corruptions? If I had grace, it would nor could not be thus with me. Oh, complain to the Lord

that they are an unjust jury : look up to the throne of mercy, and have your cause heard there, and say, ‘ Lord, these have been my professed enemies ; the devil, and this carnal, proud froward heart of mine have been deadly enemies both to thee and to thy grace, and to the good of my poor soul : and as for fear and suspicion, they have betrayed my comforts, and cut the throat of them ; and many a time have taken away the hope of eternal life from me ; and as for my weakness and infirmities, they are too ignorant, they cannot pass righteous judgment, because they know not what belongs to grace nor my happiness hereafter ;’ therefore appeal to the Lord, and say you stand at God’s mercy-seat, let mercy do what it will with you, and mercy will certainly serve you. If thou come to God believing, thou art sure to be acquitted. Be thy sins never so many, and the guilt of them never so great, yet learn this skill to cast it on the Lord Jesus Christ ; ease thy own soul of it, and roll thy care on him that careth for thee.’ I hope my friend will see a beauty in this quotation, for I must say I do myself. May the Lord the Spirit make known more and more unto you the love of the Father in the gift of his Son, that you may be led to bless, praise, and magnify the Lord with your whole heart. May you be led to fresh discoveries of the love of Jesus, who loved us, and gave himself for us, an offering and a sacrifice to God for a sweet smelling savour. The apostle prays for a greater knowledge of Jesus, though a first-rated saint. “ That I may know him.” To know Jesus by the teaching and revelation of the Holy Ghost, is life eternal. I earnestly pray that you may daily increase in the knowledge of the Lord’s will in all wisdom and spiritual understanding. I am truly glad that you see daily new beauties in the Doctor’s sermons. They answer their title, for Christ is in them alone exalted ; and I am persuaded that in the hand and by the blessing of the Spirit of God upon the reading of them, they are more likely of leading persons to a clear knowledge of the ever-blessed gospel than any sermons I ever met with. May the Lord crown all your meetings with his presence, and give you a greater hunger and thirst after righteousness, May you grow and increase with the whole increase of God.

I am your’s in Christ Jesus,

S. E. P.

LETTER VI.

DEAR SIR,

I HOPE this will find you in the comfortable enjoyment of spiritual and temporal health and prosperity.

Though our old correspondency is dropped, yet I cannot forget you, but at times pray to the God and Father of our Lord Jesus Christ to bless you abundantly with his life-giving presence, with rich and free communion with him by faith in the finished salvation of his dear Son. The true and saving knowledge of God in Christ, and spiritual communion with Father, Son, and Holy Ghost, is the greatest of all blessings; in this consists all true blessedness.

It is a mercy to be led from the word and by the Spirit to know that God is love; that his love is from everlasting to everlasting; that it is immutable, invincible, and invariable; that it pitched upon the persons of the elect, as they are united to the person of Christ, God-man, to whom their whole persons, souls, and bodies are united by an union which sin, Satan, death, or hell cannot dissolve. It is of great importance to consider that Christ is the Head of the whole election of grace, and that election is an election or choice of persons, not of graces or dispositions, but of identical persons in Christ, as members in a head. We were elected together with him, and elected in him; hence the Father loves us with the same love with which he loves Christ. "Thou hast loved them as thou hast loved me." He, as Head and Mediator, was loved before the foundation of the world, and so early were we also. It is an inexpressible blessing to be led into a spiritual, clear, and comprehensive view of the person of Christ, as God by nature, as the Son of the living God personally considered, and as God-man, Mediator, the Head and Saviour of his body the church. In him, as the Son of God, personally dwelling in our nature, as united into personal union with him, dwelleth all the fulness of the Godhead; all the perfections of Deity, such as eternity, immensity, omnipresence, omnipotence, omniscience, immutability, necessary

and self-existence, dwell essentially and personally in the God-man Christ Jesus, who by himself purged our sins, and is sat down on the right hand of the throne of God. I find nothing supports faith like a spiritual perception of the person of Christ, and his personal fulness and infinite abilities to complete the great work of salvation, nor do I find any mystery in the gospel, my soul desires more knowledge and acquaintance with, than this,—to know Jesus and the incomprehensible worth, value, dignity, and efficacy of his one sacrifice of himself, whereby he completely finished the transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness. I long to have my faith drawn out and drawn forth to act distinctly and directly towards and upon the person of our Lord Jesus Christ, upon his eternal engagements with his divine Father on behalf of the elect, upon his incarnation and open investiture into the execution of his mediatorial office, upon his personal obedience to his Father's law as the Surety of his elect, upon his bearing the sins and sorrows of his people, the curse and wrath due unto their sins, upon his triumphant victory over Satan and all his principalities, upon his entrance into glory and session at the right hand of his Father, and upon his glorious priesthood in heaven.

I find faith is maintained, strengthened, and increased in proportion to those discoveries the Lord the Spirit is pleased to give us of Christ, and of him as crucified and exalted. When we look unto him all is well. Conscience is satisfied, the heart is perfectly happy, sin is subdued, corruption is dethroned, the world conquered so far as Christ is exalted in us, and eyed by us. Believing in Jesus, and exercising faith on Jesus, is the best way of knowing our particular and personal interest in him. As the brightness and beams of the sun give evidence of the existence of the sun, so the bright light and beams of the Sun of everlasting righteousness shining upon us, and into us, give us evidence of him, and of our interest in him.

God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ. The Lord keep you pressing on to know more of him, and may it be given you to enjoy more lively communion with him in

all his ways and ordinances, that you may experience the fulfilment of God's promise to your soul in your own experience. "The path of the just is as the shining light which shineth more and more unto the perfect day." May you have a rich experimental acquaintance with Christ, and enjoy fellowship with him always and by all means. May the Lord abundantly bless your soul with his refreshing grace and presence, and fill you with joy, and with the Holy Ghost. I have sent you my confession* of faith, and at any time when you have a convenient opportunity of sending without expence, should be glad to have a letter from you. I wrote to you when I was last at Maidstone, but received no letter from you, and being cramped in time, I could not conveniently visit you, though I must confess I should have been truly glad to have seen you. Please to present my best respects to your brothers.

I hope the Lord's work is going on among you, that his spiritual power and presence is in the midst of you, and that the name of the Lord Jesus is magnified. I doubt not but your end and aim is to exalt Christ as an almighty, all-sufficient, and all perfect Saviour, who is both able and willing to save to the uttermost all that come unto God by him. You cannot lift him up too high, nor speak too honourably of him; and by spreading the savour of his salvation, some good will most certainly be done. Preach Christ, and nothing but Christ; and the Lord the Spirit setting in with it if there are elect sinners present, sin must fall, and their hearts will be opened to admit and receive the King of Glory. Though I must tell you your soul will never be more refreshed than when you are speaking of his efficacious, redeeming, pardoning blood, and of the everlasting virtue of it, to cleanse scarlet crimson sinners. The Lord give you to dwell much upon this, and give you a rich knowledge of the virtue of the blood of the Lamb, that your own soul may

* A precious confession contain'd in the above,
 A beauteous display of unchangeable love,
 A solid foundation for faith and for hope,
 A rich consolation for faith to look up;
 These excellent truths shall eternally shine,
 In spite of the powers of all hell to combine:
 Such truths when received and well understood,
 Are clothing and cordial, and physic and food.

greatly rejoice in God your Saviour, and that you may be an abundant blessing to the souls of others. Pray for me; I do for you. I conclude with my best wishes for your soul's prosperity, being your's in the Lord,

S. E. P.

LETTER VII.

Truro, May 4, 1790.

DEAR SIR,

It gave me real pleasure to receive your precious letter, which contains a savour of Jesus's grace, as it served to remind me of that faithfulness which I had found in your friendship, and of the many blessed converses we had in times which are past, concerning the things which pertain to the kingdom of God. Blessed be the Lord the Spirit, that he has revealed Christ Jesus unto you, and in you, as your one hope of eternal glory; and that he continues to make Jesus inestimably and divinely precious to your soul; and has brought you to centre in him alone for everlasting life and salvation. It is truly blessed to be really taught by the Spirit the true knowledge of Jesus in his divine person, nature, and offices, and to have our hearts open to receive Christ to dwell in us for ever: and it is well with our souls when we are kept looking off every other object, and are looking wholly and only to Christ as our all in all. As we need Jesus every moment, and for every thing, so we need an increasing knowledge of him, and it will be our happiness to be kept learning over more perfectly the blessed lessons which the eternal Spirit hath already been graciously pleased to teach us concerning Christ, and the value, worth, dignity, and everlasting efficacy of his most precious bloodshedding. We shall need a continual application of the blood of Christ unto our hearts, as long as we remain here below, and we want a greater apprehension by faith of its everlasting efficacy; for we shall, as we are taught by the Spirit, feel every day more of our sinfulness, to the

end that way may be made for our more fully receiving Christ, for our more firmly believing on Christ, and for our greater reliance on the arm of Christ. The whole Scripture is a revelation of God the Father's love, of God the Son's salvation, and of God the Spirit's grace; and we should be seeking to enjoy Christ in the word through the Spirit. It is truly blessed to look at Christ as the Father sets him forth in the word, and to receive Christ into our hearts by means of it. It is the principal thing in religion to know Christ, to receive Christ, and to enjoy Christ; and there is nothing warms the heart, draws the affections, and makes us truly spiritual, but sights and views of Christ.

And Jesus Christ is a vast subject, there is enough made known of him, and his work to employ all our spiritual faculties. In him are hid all the treasures of wisdom and knowledge. All the fulness of grace and glory is in him. Yea, in him dwelleth all the fulness of the Godhead. As God-man, what everlasting glories break forth, and what splendour of majesty is there discovered in him, and by him. And to believe in him as God manifested in the flesh as Immanuel, God with us, how does it fill us with holy admiration and joy! What boundless love, what stupendous grace was it, which moved the essential, co-equal, and co-eternal Son of God, to love his people before all time, and which brought him down from heaven in the fulness of time to become incarnate, to live and die in the law-place, room and stead of Christ's people. We need no other religion than to be wholly taken up with the thoughts of our glorious Christ. The Lord grant that you may be led to know more of Christ, to drink deeper into the Spirit of Christ, and may Jesus be truly, only, and everlastingly precious to your soul. I hope you find much of the Lord's presence with you in the work of the ministry, and that Jesus is the foundation, corner stone, and all in all in your ministry.

For it is the chief design of God the Father in the word to make known, reveal, discover, and magnify the Lord Redeemer; and our design in preaching should be the same. To render the name of Christ precious by proclaiming his salvation, publishing his grace, and seeking to make his praise glorious, ministers should consider the end and design of Christ's coming into the world, and hold it forth freely, clearly, and

plainly. And it would be profitable to our souls if we considered that Jesus Christ, as Mediator, was called, appointed, and anointed to be the Saviour of poor sinners from eternity. And that he came into this world in the fulness of time, to perform his covenant engagements with the Father, that by his fulfilling all righteousness, and becoming the propitiation for sin, justice might be satisfied, sin expiated, the law magnified, Satan conquered, peace made, and eternal salvation obtained, and death swallowed up in victory, and a way made into the holiest of all by his blood. And that he hath been manifested in the flesh, and the ends of his living and dying are answered. God is perfectly reconciled, and at perfect and everlasting peace with all that believe in Jesus. And the best evidence to prove our faith to be of the right kind, and that it is true and genuine, is our firm dependence upon, and our high regard to the sacrifice of Jesus. I cannot think but it should be more studied and insisted upon by Christ's ministers, that it is the knowing Christ by the teachings of the Holy Ghost, and believing in the virtue and efficacy of his most precious blood, which alone can produce the true peace of God in the conscience, and bring in a real sense of the love of God into the heart. A practical, clear, and experimental preaching of Christ, will always be found to be of the greatest use and benefit to the souls of such as are really and truly thirsting after Christ. And therefore you may observe it, that when Christ is chiefly held forth to the people as the only sacrifice for sin, there is almost always the greatest unction follows that method of preaching. And there is continual need for the virtue of Christ's blood to be discovered in preaching, that the faith of poor sinners may be strengthened and encouraged. Our eternal cleansing from every spot and stain of sin is through the most precious blood of the immaculate Lamb, slain from the foundation of the world. And all our purity before the Lord depends upon the eternal virtue of the blood of Christ. And to believe the testimony of God concerning the virtue of the blood of his Son, that it cleanseth from all sin, to believe this by the power of the Holy Ghost, will bring the soul to triumph in God. Believing is the easiest way for us, when we have learnt the nature of it from the Spirit. How many poor souls are searching and perplexing their poor hearts to be assured of their personal interest in Jesus Christ,

and at the same time neglecting the word in which Christ is revealed. We can never rightly know that we are one with Christ, but by the word and by the Spirit. The word is the outward revelation of Christ; and the office of the blessed Spirit is to bring us to believe the word, and to look at Christ as revealed therein. And he reveals Christ in our understandings, hearts, and consciences by means of the word. And hereby we are led to know our particular interest in Jesus. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." And the Spirit testifies of Jesus, glorifies Christ, and exalts him in our hearts. There never can be any true peace with God in the conscience, nor any boldness before the Lord, until the blood of Christ is made known in the heart, and sprinkled upon the conscience by the Spirit of God. It is a sign of real grace and spiritual life in the soul when people are truly pleased with and really taken with Christ. And you know as well as I, that religion and profession without Christ is nothing worth.

I am your's in Jesus,

S. E. P.

LETTER VIII.

Maidstone, Sept. 28, 1791.

MY VERY DEAR SIR,

I RECEIVED your's, and was truly glad to find that Jesus Christ was the only foundation upon which you were building all your hopes and all your concerns respecting the salvation of your soul, both for time and eternity. I hope the security of building upon this glorious foundation of the person, blood, and obedience of the eternal Son of God does daily appear more clearly to your view, to the satisfaction of your conscience, and to the joy of your heart. And I trust that the Lord the Spirit will be pleased to give you all that wisdom and knowledge which is necessary to fit and enable you to

lay Christ ministerially as the foundation for the faith and hope of your hearers to rest upon. My dear Sir, read and meditate upon what the Scriptures testify of Jesus, and pray to the Lord the Spirit that you may rightly understand the word of truth.

All the prophets of the Old Testament, and the apostles of the New, have made Jesus Christ their constant subject, and the burden of their song. Indeed, Christ is the only foundation and corner-stone upon which all the church depends, and from whence it receives all its strength, life, support, and sustentation. Jesus Christ is laid by his Father as the one sole, true, and only foundation for the church to rest upon. He is elect and precious. Jesus Christ is chosen by God for the corner-stone and foundation of the church. This appears by four acts of God. First, by his eternal designation. He was chosen by the Father, and appointed by him as the Head of his church, and the Saviour of his body. Hence, saith Peter, who verily was fore-ordained before the foundation of the world. He was decreed, appointed, and set apart by his Father, in his eternal council and purposes, to be the Lamb that should be slain to take away sin. Secondly, this appears by the Father's public testimony of his mission. The Father sent his co-equal Son into the world, provided a body for him, and bore testimony unto him from heaven, and by the prophets and apostles set him forth to the eye of faith, as the only propitiation for sin. Thirdly, Christ's divine unction, or his being anointed with all the fulness of the Holy Ghost, shews him to be the chosen of God, and the only Saviour, who, as mediator, has been by his Father anointed with all the unmeasurable fulness of the Holy Ghost, that he, as mediator might be fitted for his work, and that out of his fulness his people might receive grace for grace. Fourthly, the Father gave public testimony to Christ, not only by the prophets and their writings, (for the testimony of Jesus is the Spirit of prophecy,) but by the descent of the Holy Ghost who lighted upon and rested on Jesus at his baptism, and by an audible voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." The Lord Jesus was not only called unto the great work of salvation, and appointed, anointed, sent, and commissioned by his Father to the great work of bringing those that were afar off, nigh, by the blood

of his cross; but Christ, in all that he undertook, in all that he did, and in all that he suffered, was truly acceptable and precious to his divine Father. Christ is precious in the sight of God. God values him as a pearl of great price. He is called the Son of his bosom, his beloved, yea, his well-beloved Son. God esteems him, so that he will accept of none but in him; and the great design of God in the gospel, is to put honour upon Christ. The Father would never have intrusted Christ with the care and salvation of all his people, had not Christ been equal to the work, and inestimably precious in his view and esteem. Christ is the one stone upon which are seven eyes. He may be compared to a stone, because he is in his person, blood and righteousness, intercession and advocacy, love and grace, faithfulness and mercy, infinitely firm and durable! The chief among ten thousands. He is possessed of perfect and divine knowledge; he knows and directs all things; he observes, pities, and regards his chosen ones, in every state and case. On him his Father's eyes are fixed. With infinite pleasure he viewed from everlasting, and still continues to view his person, his undertakings, his incarnation, his life, death, resurrection, and ascension, and his intercession for us. On Christ are fixed the eyes of the blessed Spirit, to take of his and to shew it unto us. On him are fixed the eyes of angels, to admire, depend, wait on, and worship him. How fixed on him were the eyes of ancient believers, looking and longing for his coming in the likeness of sinful flesh. They saw his day afar off, and rejoiced to see it! How fixed on him are the eyes of all saints, looking to him for pardon, for life, and for salvation, and longing for his second appearing. He is the stone of which God engraves the engraving; upon the breastplate of his heart, and on the palms of his hands, are divinely engraven the names of all the chosen; their salvation is put into his care and management, they are graven on his heart. In his manifestations, how deep engraven on his person and offices are the perfections of God; how gloriously engraven on his humanity, the adorning graces of the Holy Ghost. In his humiliation, how marked with wounds and bruises, he was made perfect through sufferings, and he is now crowned at his Father's right hand with glory and honour. The blood of Christ is appointed by God the Father for washing and cleans-

ing the soul from all filthiness. The blood of Christ has quenched the fire of God's vindictive wrath. God's justice thirsted for satisfaction, and was fully satisfied with the shedding of Christ's blood, and the awakened conscience cannot be satisfied but with the application of his blood. The fountain from whence our cleansing from sin issued, was the council of peace from all eternity betwixt Jehovah and the Branch, wherein it was decreed that our Surety should have blood to shed; and for this end, a body should be given him. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me," that is, a human nature to be a sacrifice for sin.

Mr. Erskine says, 'The poor believer, however unclean in himself, yet by faith decks himself as a priest. "He that loved us, and washed us from our sins in his own blood, hath made us kings and priests unto God and his Father." Yea, the poor believer is decked as the great High Priest himself, being clothed with the Sun of righteousness, and accepted in the Beloved, not only for his sake, but in him as the Head; hence the language of faith is—"In the Lord have I righteousness." You have no other righteousness but the Lord himself, Jehovah our righteousness, and hence, as he was made sin for you, so you are made the righteousness of God in him; so that you can appear at the judgment-seat of God, and before his awful tribunal, with the self-same security wherewith you would have appeared if you had lived with that innocency wherewith Christ lived, and had by the will of God suffered what Christ suffered; yea, more than this, you will appear before God as one that is become the righteousness of God in Christ; he made him to be sin for us, that we might be made the righteousness of God in him. I would wish you to read and study your Bible, and pray to God the Holy Ghost to teach and lead you into all truth. Study 'Dr. Crisp's Sermons,' 'Romaine's Life and Walk of Faith,' and 'The Drop of Honey;' and may the Lord give you a sound judgment in all things. Don't interpret my long silence to any want of regard, for it is not. May the unction of the Holy One rest on you.

I remain your's in Jesus,

S. E. P.

LETTER IX.

Truro, July 13, 1792.

MY DEAR SIR,

I HAVE had no convenient time before this, to address you, which I hope you will excuse. It is the desire of my heart to glorify the Lord Jesus in my measure, and in my day and generation. And I should esteem it as my highest glory to be instrumental in the Lord the Spirit's hand, to encourage the heart and hope of any who belong to the flock of God. I know the Lord's people, notwithstanding all their weakness, guilt, and unworthiness, are the objects and subjects of Jehovah's invariable love, complacency, and delight. That his eye and heart are never withdrawn from them; for he is love, and he loveth them with an everlasting, immutable, invariable, invincible, free and sovereign love, which admits of no increase or decrease, but from eternity to eternity is the same, without the least variableness or shadow of turning. And it is out of the immensity of the love which God bears in his own heart to the persons of his elect and beloved ones, that he bestows all the blessings of his love upon them, which blessings are spiritual and eternal. There is a freeness and fulness in the love of God which we cannot, either in time or eternity, fully comprehend. And it hath pleased our heavenly Father to manifest his love, and set it forth to the view of our faith, in the person and salvation of our Lord Jesus Christ.

It is an eternal truth which our faith is concerned with, that all the love which God hath in his own heart, and which he beareth towards his people, is a love in Christ, and with which he loveth us for Christ's sake, and upon his account; he being the Head and the elect, his mystic body. Our election, which is the one grand fundamental act in God, upon which all the blessings of grace and glory are founded, is in Christ. It is thus expressly asserted in the Scripture, "chosen in Christ before the foundation of the world." Eph. i. 4. The fruits of which were our being "blessed in Christ with all spiritual blessings"—predestination to the adoption of children by Jesus Christ, and acceptation in him the Beloved; which

are eternal acts established in the mind and will of God, founded upon our union and relation to the person of Christ, upon which our interest in Christ, and our safety, blessedness, and security to eternity depend. And much of the glories of God's rich, free, and sovereign grace, lies hid and concealed from the minds of God's called people, because these mysteries of grace are not opened and set forth in the preaching of the everlasting gospel, the original of which lies in the eternal acts and transactions which were between God and the Lamb before all worlds. In and by which engagements which then took place between the Father and the Son, the salvation of the elect was secured by Christ, who, as their glorious Head, Representative, and Surety, engaged to act the part of a glorious Mediator, to be responsible for his people, to become incarnate, and to do, to act, and suffer for them. To give his body for their bodies; his soul for their souls; his blood, his life, himself, as their atonement and redemption. In the everlasting gospel, blessed be God, he presents to our view, and gives us an account of his eternal council and covenant, of the purpose of his mind, and thoughts of his heart in Christ towards an elect remnant of Adam's posterity. And we are informed that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v. 19. The essential and only begotten Son of God became incarnate; and as the immaculate Lamb of God, he lived, represented, and acted as the Head and Saviour of his people, and bore all their sins "in his own body on the tree." He was, by Jehovah the Father, "made sin for us." All the iniquities, sins, and transgressions of all the elect, were transferred from their persons, and were imputed unto, and laid upon Christ, "who gave himself for our sins," and was "made sin for us." God's imputation of the sins of the elect to the person of Christ, may be considered as founded upon the will of God. It was the good pleasure of his will to reckon and place to the account of Christ all the sins of the elect; and it was his holy will to impute the whole, both their original and actual sin, to the person of Christ their Surety; and this being God's will from everlasting, he beheld them before all worlds, perfectly righteous, and without all spot of sin, as he beheld them in the person and suretyship engagements, righteousness, and atonement of Jesus, who was from all eternity, as set apart in the

purpose of God, the Lamb who was to be slain for sin, to be cut off by the sword of divine justice, and who was to bear and endure the curse, smart, severity, and wrath of divine justice, as the Saviour of his beloved ones. The gospel informs us that Christ, God-man, hath borne our sins and carried our sorrows. That "by his stripes we are healed." That "he hath loved us and washed us from our sins in his own blood." That he is "our righteousness, purity, and holiness," and that in "Him we are complete." And when it is given to a sinner to believe in the Lord Jesus Christ, through the gracious influences of the Holy Spirit, then it is we are enabled for ourselves, to rest on Christ as our sacrifice and righteousness, and to commit our all into his hand, and trust ourselves wholly with him, resting wholly on him for time and eternity. All true real sanctification, is the fruit and effect of believing on the Lord Jesus Christ; And our faith in Christ hath nothing to do with our experience, holiness, and comforts. But our faith in Christ is founded wholly on the word of Christ, and his finished work. And our true experience, holiness, and comforts, receive life, being, and continuance from our believing in Christ for everlasting life. When the Lord the Spirit enables us to believe, it is by taking of the things of Christ and shewing them to us. He opens our understandings, and enlightens our minds, with true, real, and spiritual views of Christ and his complete finished work. And by leading us to know that God the Father is everlastingly well pleased with the person and work of his beloved Son; he gives us to see that the Father's testimony concerning Christ, is a sufficient warrant for our believing. By which means he enables us to trust in the blood of the Lamb, for the pardon of all our sins, and in the righteousness of the slain Lamb, for the justification of our persons. And in, and by believing, we enjoy peace with God, which surpasseth all understanding.

I wish you would study this point, that our ground and warrant for believing in Christ is the word of God. That faith hath to do with Christ and his finished work. That Christ is the immediate object which faith looks at, and draws all its comforts and supplies from. And that our believing consists in resting upon the truth which God hath spoken, in receiving his testimony which he hath spoken of

his Son, and in sealing it with our hearty assent and consent ; it is in believing in the person, blood, righteousness, victories, and intercession of the God-man, Christ Jesus, that our hearts are lifted off ourselves, and all dependence on ourselves, and we are brought to centre in him as our all. 'Tis to me lamentable, yea, a very lamentable case, that few distinguish between believing and what follows upon believing. Between faith, and the fruits which it produceth. I can assure you from the word, and from my own experience, that it is a grand mistake, made even by the Lord's people themselves, to put the whole emphasis of believing, to consist in believing their own personal interest in Christ. The very expression of believing on the Lord Jesus Christ, implies that Christ is the object on which faith terminates. True faith believes in Christ, and rests on him alone for life and salvation, for blessedness and glory, for holiness and sanctification ; because this stumbling-block is not removed out of the way ; hence it is that few, very few of God's called ones, give the Lord the Saviour the glory due unto his name. But they give the glory of their interest in Christ, to their graces and comforts, which they have received from Christ, which is due only to himself. May your language be the same with the dying martyr : 'None but Christ ! none but Christ !' Sanctification flows from Christ our Head, and is communicated from him to all his true members. Who being one in him, and with him, and having him for their head, root, life, and fountain, are by him in his own good time quickened, enlivened, regenerated, and enlightened. He manifests himself in them and unto them, and lives in them, and is their life as well as their righteousness, as he dwells in them, and they dwell in him : they are made partakers of his sanctifying and refreshing influences : and they are never more sanctified, than when their minds are most enlightened to apprehend his love and glories. The more they, in the light of faith, view the everlasting virtue, value, worth, and efficacy of his most precious blood and sacrifice, the more their consciences are cleansed from the guilt of sin, and they are led to see and triumph in this : That there is no condemnation to them who are in Christ Jesus.

Christ is the Head of his people, and their complete holiness and sanctification is in him. He is their holiness and sancti-

fication before the Lord, and their souls are divinely influenced by the belief of the truth; as they live by faith, and walk by faith, they receive out of Christ's fulness grace for grace, and grow up into Christ, rooted and grounded in the knowledge of him, and into growing fellowship and communion with him. Sanctification does not change our corrupt nature, and make it pure and clean, but it consists in those acts of spiritual life which flow from Christ, as the fruit and effect of Christ being in us, "the hope of glory."

The greatest saint spoken of in Scripture, expressly declared concerning himself, "In me, that is, in my flesh, dwelleth no good thing." Rom. vii. 28.

Mr. Lawrence Saunders, one of our English martyrs, wrote thus to his wife a little before his burning; after desiring her to send him a shirt in which he was to suffer, he breaks out into this sweet prayer: 'Oh, my heavenly Father, look upon me in the face of thy Christ, or else I shall not be able to abide thy countenance, such is my filthiness; he will do so, and therefore I will not be afraid what sin, hell, death, and damnation can do against me.' When arrived at the place of execution he kissed the stake, saying in a transport of joy, 'Welcome the cross of Christ, welcome everlasting life.'

May the Lord bless you and your spouse, to whom I desire my respects.

I am your's in the Lord,

S. E. P.

LETTER X.

Truro, July 14, 1792.

DEAR SIR,

I PRESUME to address you with these few lines, and hope they will reach you, and find you looking wholly and alone on the worthy Lamb of God, and to him whose life was given for our ransom, whose stripes are our healing, his blood having washed and cleansed us from all our sins, and it is our alone fountain of purity before the Lord.

I fear, my friend, you and your dear spouse, go without having your souls' wounds healed, and your guilt removed by simple faith, in the virtue, worth, efficacy, and value of the blood of the immaculate Lamb of God. I know it is of the utmost importance to have a spiritual, perfect, scriptural, and clear apprehension how sin, my sin, your sins, my sins, and your's are taken away out of the sight of God, and by what means they are taken off my conscience, and how I may enjoy the peace of God.

We acknowledge that Christ alone is the propitiatory Lamb of God, whose blood cleanseth us from all sin, but alas! we all of us know too little of Christ. Less, infinitely less than we imagine; for all our guilt, weakness of faith, doubts and fears, proceed from our ignorance of the person of Christ and his salvation. 'Tis here we err, we do not consider the dignity, excellency and greatness of Christ's person as God-man, "in whom dwelleth all the fulness of the Godhead bodily." And that he hath by himself, or by the sacrifice of himself, purged our sins, finished transgression, made reconciliation for iniquity, and brought in everlasting righteousness. And that when the Lord the Spirit is pleased to bring us to believe in Jesus, and in the everlasting virtue and efficacy of his most precious blood and righteousness, we are set at liberty from guilt and condemnation, and in, and by believing, enjoy that peace of God which passeth all understanding.

I will give you, as I hope the Lord the Spirit may be pleased to accompany them with his own blessing, some choice sayings of Mr. Romaine's, in which I see an exceeding great glory and excellency. 'But how am I to make use of Christ as my sin offering? Many objections have been made, and every man has an objection. But there is no way but by believing. Faith, and faith only, finds the benefit of Christ's atonement. The glorious life of faith is the means whereby we are brought by the Holy Spirit into an acquaintance with our interest in Christ, and by it we abide in him.

'There is a necessity for making use of Christ and his sacrifice every moment.

'A believer finds his faith weak, love cold, prayers lifeless, and that his praises deserve no acceptance, and therefore he must bring in Christ continually.

‘Christ healeth all our diseases, weak faith is a disease, but he healeth it. And you that put your trust in him, have nothing to fear from any of your enemies.

‘Christ healeth every sickness; no doctor can do that; and it was to shew us, that there is no malady that sin hath made in the soul, but he is able to cure it perfectly.

‘The believer is satisfied with Christ the object, not with the enjoyments, that’s heaven.

‘It is the Lord’s good pleasure, that they that hear his word, should believe it, receive it, and set to their seal God is true.

‘When Christ trod the wine-press of divine wrath, the blood came out of every pore. It trickled down from his temples, and came out at his hands and feet. God so loved the world that he gave his only-begotten Son. And what man can tell what is contained in that word so! It is this love he commends to us, and he says, I will set myself in its full splendour, in its meridian glory in the person of Christ Jesus. And it is said over and over that this love passeth knowledge, it surpasseth all understanding. And it is because you do not rest on the everlasting virtue and efficacy of Christ’s sacrifice, that sometimes you have fine days, when your evidences are clear, and then come dull days, because your frames are low; and so it will be till you come to see and rest in this, that all God saves you and me for, is the salvation set before us in his Son.

‘The ground of my hope is not what I am in myself, but what I am in Christ Jesus.

‘Here’s our consolation, all the hosts of hell cannot stop a poor sinner from being pulled out of the jaws of death. Christ Jesus is upon his throne, the Almighty Conqueror.

‘This is the greatest honour we can do the Lord, that we come and take him for our salvation, that we come and rest upon him, the slain Lamb, for pardon and salvation.

‘It is a pleasure to hear one and another saying: Nothing but Christ will do. I am called upon to look to Jesus, and God be praised I can do it, and do I find my conscience at peace through faith in the blood of Jesus.

‘Carry your sins, burthens, infirmities, and difficulties to Jesus, continually.

‘The gospel is for sinners. If you say you have many corruptions, he can subdue them; many temptations, he can subdue them, and overcome them, and give you victory over them.

‘There is no offering can take away sin but the blood of the Lamb, and if people believed this, they could not rest till they knew that Jesus Christ was crucified for them.

‘It is our greatest skill to lay all our sins and wanderings upon Christ; upon the cross he cancelled them all.

‘It is the hardest thing in the world to believe that on coming to Christ, and resting on his atonement, I stand before God as sinless as though I had never sinned.

‘There is nothing worth living for another day, but to feel more of our need of this precious Saviour, and to grow into more acquaintance with him, to have more intimate fellowship with him, and to have all our spiritual faculties exercised on him.

‘You can never get your corruptions mortified, till you see them pardoned through the blood of Jesus, and then when you see them all pardoned through the blood of the Lamb, when the power of temptation comes, look to his arm, and you will find all your enemies fall beneath your feet.

‘Christ is our text, Christ is our subject, Christ is the object of our faith and hope, and Christ will soon be the object of our sense to all eternity.—This beggars all the joys of earth.

‘All the blessings of time and eternity are made over to us in the covenant of grace, and bestowed as a free act of mercy.

‘What a Jesus do we serve! If ever we get his peace into our hearts, we really get heaven upon earth. We have then not only a stream of joy, but a stream from the ocean from which saints above derive all their joys.

‘All the blessing of time and eternity are made over to us in Christ Jesus, and are given to us in Christ Jesus. There is nobody buys legacies, it is a matter of free grace.

‘The world was made for manifesting the glories of the God-man: generation have come up after generation, and it is all to bring us to this—that all that have not come to Christ, are under the wrath of God, and die in their sins; and those that have come and fled to him, are saved for ever.

And when we hear the gospel preached, the design is, that you should come in, and take the benefit of it, for "blessed are all they that put their trust in him."

'It is not a good conscience if you do not see all your sins done away by the sacrifice of Jesus.

'Oh! remember, living and dying, for time and eternity, nothing can do you good but Jesus: your punishment was demanded of him, and he paid it. All your debts were paid by him, and he was accepted as the Ransomer, and his blood as the redemption price. He stood the great sacrifice for sin. The debt was demanded of him, and he made himself accountable for it and paid it. His resurrection was a public declaration, that if any man will take the benefit of this sacrifice, his sins are now as really pardoned as though they had never been committed. The gospel is a proclamation that the Lord God Almighty has found out a way, and justice is satisfied. If any doubts arise in the minds of some, that perhaps all my provocations were not imputed to Christ, the expressions in my text will clear up all difficulties from all quarters. "The Lord hath laid on him the iniquities of us all;" or "The Lord hath caused to meet on him the iniquities of us all." You dishonour Jesus, if you think there are any of your sins left unpardoned, or that there is anything left for you to do, but to pick up the spoils, and rejoice in his complete deliverance.'

May the Lord the Spirit enlighten your mind with a true and saving view of these truths, and guide you into the real knowledge of Christ, and give you such sights and views of Jesus, as may remove all your sin and guilt off your mind, and fix you wholly on Christ crucified.

I am your's in the Lord,

S. E. P.

LETTER XI.

Chard, Sept. 28, 1795.

IF Mrs. W. will be pleased to excuse my freedom, I hope the reason of my addressing her, will not be wholly unacceptable. As I am not quite clear respecting the time of my return to Exeter, I thought I would throw together, and write a brief account of those important gospel truths, which I look upon as essential to the being and well-being of the real Christian; which doctrines I preach; in the knowledge and belief of which, I find and experience, the life of my soul and the joy of my heart consists. In my view it appears a matter of vast importance, to take in from the word of revelation, clear, scriptural and spiritual conceptions from the Holy Spirit's teaching, concerning the true knowledge of God, without which, we cannot believe in him, worship, and obey him. A believer in Christ, is one who hath been quickened by the Spirit of life from Christ, and he goes to the word of inspiration for his creed. A "thus saith the Lord," is the foundation and warrant, to hear and receive as infallible truth what the mouth of the Lord hath spoken, and the Spirit of the Lord hath revealed in the volume of divine inspiration. There the believer reads the revealed account of man's fall and apostacy from God, of the covenant of the eternal Three, respecting the salvation of the elect, of the finished salvation of the Messiah, who hath "finished the transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness:" conquered Satan, abolished death, swallowed it up in victory, triumphed over sin, Satan, the world, death, and hell—who is upon his throne, a crowned Saviour, with "all power in heaven and in earth," almighty to save to "the uttermost, all that come unto the Father by him." These truths give life to the believer's soul. By faith in them he has communion with his Lord. And the gospel is to him "more desirable than gold, yea, than much fine gold, sweeter also than honey and the honeycomb."

Such as are taught of God, wonder not at the cavils of infidels and unbelievers at gospel truths, nor are they to be turned from "the truth as it is in Jesus," by "the whole world which lieth in wickedness." My design is to give you in this letter a brief outline of my faith respecting the gospel, which is styled by Paul, "the manifold wisdom of God," that you may see for yourself, though gospel ministers differ in their ministration, so that one dwells more sweetly on one point, and another on another peculiar article of our most holy faith, yet they all harmonize in publishing in their proclamations of grace that God's love to the elect is from everlasting to everlasting. That Jesus Christ is both God and man in one person; that his work of obedience and atonement is the salvation of his people; and that "in him they are complete," and will be in life and death found in him, without spot and blameless. This is a fundamental and important truth, and should in the ministry of the word be insisted on, that a revelation is made in the holy Bible of the Godhead and the personalities who exist therein. Sure I am that the nature, being, and essential glories of the divine nature is expressed and set forth in the sacred page, as self-existing, boundless, eternal, incomprehensible. Jehovah, the incommunicable name, which expresses the incommunicable nature of God, declares Him to be the essence existing. "I am the Lord, that is my name." Isaiah xlii. 8. "I, even I, am Jehovah." Isaiah xliii. 11. In the infinite essence, nature, or Godhead, there are distinct personalities, the Father, the Word, and the Holy Ghost, who are co-equal and co-eternal: the eternal "Three, who bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one" in nature, essence, Godhead, equal in power and glory. The whole Bible is founded on this revelation of Jehovah, and the divine personalities in Jehovah. Every article of faith receives its being from it; eternal election in Christ, the fruit of the Father's everlasting love, is a proof of it. The redemption of the church by the Son of God, gives confirmation to it. The work and office of the Holy Ghost in the economy of salvation, is an evidence also of it; so that a believer in Jesus, who receives his light and unction from the Holy One, is not going to give up this most important article of his most holy faith, his belief in the persons in God, because carnal minds cannot,

will not see what is revealed; and carnal hearts disrelish heavenly truth, and carnal spirits hiss and disdain it; no, let God be true, and every man a liar. "To the law and to the testimony." Such as speak not according to it, it is because there is no light in them. The essential and ever-blessed Three, from everlasting loved the persons of the elect. Jehovah the Father chose their persons in Christ before the foundation of the world; they had interest, union, and being in Christ before all worlds: the foundation of which was everlasting love; which love was fixed on them in Christ; which love knows no alteration or decay. It is as immutable as God-head; as durable as his throne. It is boundless and incomprehensible, "I have loved thee," saith the Lord to his church, "with an everlasting love." Jer. xxxi. 3. All the election of grace are alike the objects and subjects of eternal love: it is the one invariable act of the good pleasure of God's will, to love them for ever and ever. How great his love is wherewith he loves them cannot be said. The Scripture does not declare; they reveal and set forth God's love in the gifts and blessings of it, but eternal glory will never fully unfold it. On earth it passeth knowledge; one who saw as far as ever saint did into the original fountain and spring of it, cried out, "Oh, the depth;" and in the heaven of heavens it will be found love incomprehensible, which love will feed the glorified with infinite joy, pleasure, and overwhelming admiration for ever. This everlasting love, which the Holy Trinity loved the elect with, manifested itself in and towards the church and elect bride and spouse of Christ of human race, in her election in and with Christ; in blessing her in Christ with all spiritual blessings; in decreeing to bring her forth openly, and by creation, in one pure and holy Head:—In permitting her fall from her state of creature holiness, purity, and perfection, by the fall of the first man, Adam; and then to raise her up from the ruins of the fall, by the covenant stipulations of the divine Persons being carried into execution, in the incarnation, life, sacrifice, death, burial, resurrection, and ascension of the "second Adam, the Lord from heaven." The salvation of the elect is the fruit of everlasting love. It was founded upon the covenant acts and transactions between God and the Lamb, of which the Holy Ghost was witness; and the original of the everlasting gospel is thus declared by the apostle: "God

was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

The fall of all mankind in Adam made way for the open manifestation of the everlasting gospel, which is the revelation of Jesus Christ, the only Mediator between God and man, the eternal Head of the body the church, the Saviour of all his chosen people, who hath on their behalf brought in everlasting righteousness, put away sin by his sacrifice, abolished death, conquered Satan, triumphed over principalities and all the powers of darkness, risen again by his own power from the grave of death, as the Head of his body the church, and is entered into the holiest of all as the representative and forerunner of his church and people, and liveth in heaven after the power of an endless life, to bestow the blessings of his mediation on his beloved. He is the life, light, holiness, righteousness, purity, glory, and ornament of his people, He will be their everlasting light, and their everlasting glory. The gospel is the revelation of the Father's love to his people, considered in their fallen, sinful, guilty state. Here the love of God shines forth in its meridian splendour and brightness, in the person and gift of Jesus Christ. "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God the Father beholds his beloved ones in the person, holiness, righteousness, and sacrifice of his Son, and loves them with the same love wherewith he loves him. He views them cleansed, purified, justified, reconciled, and sanctified by the most precious bloodshedding of the immaculate Lamb.

Since I began this, I have been extremely ill, and am, as to my body, very weak and low, and quite languid. This morning I received a letter from Mr. G., to whom I beg my christian respects, and if I am permitted to return to Exeter, I will call on him. It is out of my power to fix the time; but if the Lord please, I mean to return some days before a sabbath; and then it will be very easy to settle about preaching at his meeting, when I am with him. As it respects, the dispensation which hath taken place in your family, I can only recommend you and your case, to the tender mercies of Him "who keepeth truth for ever, and is ever mindful of his covenant."

Job made use of an excellent recipe in a case of like nature, though more extreme than your's : he swallowed it down as a rich cordial, and found it effectually operative on his mind. "The Lord gave," said he, "and the Lord hath taken away ; blessed be the name of the Lord." Whatsoever God hath done, it is well and wisely done ; may you have all the support and blessing, such a providence is appointed to convey. You may be sure the Lord never takes from his people any thing worthy their enjoying.

I am exceedingly weak in body, therefore contrary to my intention I send this by the post, that Mr. G. may receive an answer, as I cannot sit up long out of my bed. Yesterday I believe those who were with me thought I had not long to live ; at present I cannot think I am out of danger, but being in Christ, a believer on him, he saith to me, "He that believeth in me hath everlasting life ; he that liveth and believeth in me shall never die." I have committed my all into his hand. I trust my everlasting all upon his person, blood, and righteousness.

I am, with real respects to Mr. W. and yourself, your's, &c.

S. E. P.

LETTER XII.

Chard, Oct. 5, 1795.

MY VERY DEAR AND WELL-BELOVED SIR,

WITH real love and gratitude, I most freely acknowledge your kindness in your orders for six copies of my Sermons, which, as soon as they are out of the press and ready, you may depend on receiving information of.

It gives me inexpressible pleasure to find by your invaluable precious letter, your heart is fixed trusting in the Lord, that your soul is alive to Jesus, that your pulse is beating strongly after growing acquaintance and fellowship with our most precious and gloriously exalted High Priest,

“who is sat down on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary and true tabernacle which the Lord hath pitched, and not man.”

It is truly a blessed sight to view him on his mediatorial throne, “a priest for ever after the power of an endless life;” to consider him as appearing “in the presence of God for us,” with all the worth and perfection of his righteousness and sacrifice; representing us complete in his own person, and pleading his life and death on our behalf. ’Tis this relieves the mind, heals the heart, perfects our consciences in the peace of God, which surpasseth all understanding, and encourages us “to come with boldness to the throne of grace, to obtain mercy and grace to help us in every time of need.” ’Tis the office of the Holy Spirit to testify of Jesus, to take of the things of Christ, and to shew them unto us, to glorify him in our understandings, hearts, and consciences, to make him present to our faith, and precious to our souls.

When the covenant of the eternal Three is opened to our view, and we are led to an acquaintance with the acts and transactions of God and the Lamb, and see salvation originating from the counsel and covenant of peace, it rejoices our souls to believe that the counsel of the Lord standeth for ever, and the thoughts of his heart from generation to generation. I have found in experience that I cannot be discharged from the guilt of sin in my conscience, but by a true spiritual and supernatural knowledge of the person and work of Jesus. I must apprehend him in his Godhead and manhood, in the everlasting value and efficacy of his life of obedience and death of expiation, that I may have a foundation for my faith and hope in God. The finished salvation of Immanuel is my one everlasting foundation. My faith consists in believing the everlasting perfection of Christ’s righteousness and blood-shedding, and the Father’s acceptance of it, and perfect delight in it. My trusting on Christ glorifies God, honours the finished work of the Saviour, and by believing, I set my seal to the truth of God, and give him glory.

It is indeed a truth, we must first know Christ before we can believe on him, and we can have no life from him except we are in him, and all our real communion with him is the effect of our union to him. Union to Christ is the fruit and effect of eternal election, which flows from the Father’s ever-

lasting love; from which love, which is infinite, immutable, and ineffable, flow all the blessings and benefits of salvation. God's love is fixed upon the persons of the elect in the person of Christ God-man. He is the Head, the church is his body. He is the bridegroom, the church is his bride. He is the life, light, holiness, righteousness, purity, perfection, and glory of his people. He quickens, and imparts his Holy Spirit to their souls, and they live because he liveth in them. He shines within them, and shines upon them, and makes them light in the Lord. He is all unto them, and they have their being, and receive all their well-being from him. Being in him by the Father's election, he makes over Christ with all his work and benefits to them, so that Jesus is the believer's wisdom, righteousness, sanctification, and redemption: and all this by virtue of their union to, interest in, and relation to the person of our Lord Jesus Christ; all which is founded upon our being beloved of God. Oh! this is a most glorious truth that God loves the believer with the same love he doth Christ, and views the believer always in his Beloved, clothed with the everlasting robe of his obedience, and cleansed from every spot and stain in his most precious blood. Is it not a pity believers should look one single moment off Jesus! Why should God's well-beloved and redeemed ones live so much in sight of their own sin and misery, when they should be living in the full belief that "God hath made Christ to be sin for us, that we might be made the righteousness of God in him."

If you examine it, you will find that many of those we look upon as God's called ones, don't bring the truths of Christ's gospel, and the written word, into their experience; so that in fact they have nothing to exercise their faith upon, though it should be exercised on Christ, his righteousness and blood, yet they have nothing to do with the subject. They converse with their own hearts, instead of conversing with our precious Immanuel. They tell of what they are, in and of themselves; but they speak not of what they are, in the person and work of our Lord. And yet how simple it is to a grown believer, to receive Christ, to believe on Christ, to walk in Christ, to hold communion with him. Yet the weakest of them would be strong indeed, if it were given them to look wholly out of themselves, and off themselves to Jesus. Is it

not amazing, how preachers overlook Christ, and do not bend their minds to study what it is which hinders the people from growing into Christ, and bringing forth the fruits of faith to the glory and praise of God. It seems to me as though they did not clear up and remove all obstacles out of the way, and shew how freely a sinner, under the influences of the Spirit's teaching, comes to Jesus for life and salvation. Neither do they shew from the word and testimony of the Holy Spirit, how we may know for ourselves that Christ is ours, and that we are his. Instead of being so concerned for the conversion of the heathen, I heartily wish they were more concerned about the real state of the church of Christ in Great Britain. Would not the free, full, and clear preaching the salvation of the worthy Lamb, be a most blessed means of reviving saints, and quickening and converting sinners? I wish they would make the trial. Well, my dear Sir, I am at a point fully determined to preach Christ, and his finished work, for life and salvation. I know by blessed experience it is a blessed life to live Christ, to live upon Christ, to feed upon him as my sacrifice, to rejoice in him as Jehovah my righteousness, to glory in him as my portion, and to live in him as my all, and for all; expecting to find him in my living and dying moments, my friend, my God, my guide, and my consolation. I would live upon Christ for myself. I would look on him continually. These thoughts have filled my soul with delight, and encouraged my faith, that God my heavenly Father knows the perfection and eternal value of his Son's obedience and sacrifice. That he hath given testimony upon testimony of his infinite delight and complacency in the person and work of his beloved Son, which appears from his constant testimony of him in the everlasting gospel, by which he reveals his Son, declaring his death to be a propitiation for sin, and that his blood cleanseth from all sin. His raising him from the dead, through the blood of the everlasting covenant, is an evidence of the virtue and value of Christ's sacrifice, and that Jesus hath finished the transgression, made reconciliation for iniquity, made an end of sin, and brought in everlasting righteousness. The Father's seating him on his right hand is a standing memorial, that there is a perpetual fragrant in the mediation of Immanuel. Our heavenly Fa-

ther will never cease to be well pleased with us in his beloved Son. As years and age tell in upon me, and I must expect shortly to be absent from the body and present with the Lord, therefore I am to enter by faith into the holiest of all, and hold fellowship with Jesus as the crowned conqueror of sin, the world, Satan, death, and hell, and gaze on him as the resurrection and the life, as the Lord of glory. I have in deed and in truth found it to be heaven begun, when he hath been pleased to shine into my mind and fill my heart with the joys of his salvation. Then to live in constant fellowship with him in the real participation of the blessings of his salvation, hath and is the one desire of my soul. And at such seasons I have clearly seen and spiritually perceived my Jesus to be the heaven of heavens. To see him in his glory, to behold him face to face, to enjoy full uninterrupted fellowship with him. This will be heaven indeed. May the Lord the Spirit so help me to feed on Christ constantly by faith, that I may have a real foretaste of glory, and in due time be admitted into the holiest of all, so swiftly as to render it as a fresh matter for praise and glory to the slaughtered Lamb. My best respects to all your friends. I shall always be truly glad to hear from you. Pray for me, and believe me to be your's in our most precious Lord Jesus.

S. E. P.

LETTER XIII.

Exeter, Oct. 17, 1795.

MR. P. presents his best respects to Mrs. C. and as she cannot, through indisposition be waited on conveniently, begs the favour of being excused the freedom he has taken in writing a few lines upon the best, and most important of all subjects.

I am led to conceive from what hath been told me, that the Lord hath opened the eyes of your mind, quickened your soul, brought you to feel the importance of those things which concern your everlasting peace, and given you to hunger and

thirst after Christ and his righteousness. All this is most surely the work of the Holy Spirit of God, 'tis his office to open blind eyes, to unstop deaf ears, to raise the spiritual dead, to give them to see their want, and feel their need of Jesus and his salvation. And do you, dear Mrs. C. in the light of the Holy Ghost see your need of Christ? Do you see you cannot be saved but by Christ alone? That his righteousness and blood alone can hide all our deformity from view? Is it the prayer of your heart to be found in him? To be clothed with his righteousness, to be cleansed in the fountain of his most precious blood, from every spot and stain of sin? If so, be of good comfort then. "Be not afraid, only believe." For Christ is almighty to save. Yea, to save "all," and "every one," who "cometh unto him."

It may possibly be your present case to entertain some hard thoughts against Christ, and to think, though he is able to save, yet you have no ground nor warrant to believe he will save you. This is altogether without the least foundation. For his word, which is the very index of his heart, gives a sure and certain ground for faith, and it is full of nothing but encouragements to every one who feels their want and need of him. Oh! that the Lord the Spirit may anoint my mind, be with me and bless me, in writing to you, that through his own influence and blessing, it may afford you everlasting consolation. Jesus Christ is all love, and nothing but love. His bowels are bowels of mercy. His work is salvation. And his office is to shew compassion to the ignorant, and on such as are out of the way. His compassions fail not. He left the bosom of his Father, came down from heaven, and became incarnate for us, and for our salvation. He lived for us a life of perfect purity, of spotless obedience. He fulfilled the holy law which we had broken, and brought in everlasting righteousness.

He bore all our sins in his own body on the tree, and put them away by the sacrifice of himself. He vanquished Satan, abolished death, rose from the grave a triumphant conqueror over all his and our enemies, entered heaven as our forerunner, there to appear in the presence of God for us. He is upon his mediatorial throne, holding forth the golden sceptre of his grace, saying, "I will give to him that is athirst of the fountain of the water of life freely." Oh, incomprehensible grace!

—matchless love!—transcendent mercy! suited to such as you and I are. Can you doubt of the love of Christ, when you contemplate his life of righteousness, his sorrows, griefs, agony, sufferings, bloodshedding, and death. Can you doubt of his willingness and power to save, when you consider that he snatched a thief from the gibbet, and admitted him to eternal glory? Can you doubt of his being freely disposed to save you, as he ever was to save a sinner, when you read his own blessed word, in which he expressly declares, “Him that cometh to me, I will in nowise cast out.”

My dear friend, whatsoever doubts and unbelieving fears you may have in your own heart, and be fond of entertaining, they are altogether groundless. There is not one of them but may be answered, and removed by the work and word of Christ. Are you a sinner? Do you see and feel the weight, guilt, pollution, and power of sin? Look unto Jesus! View him on whom “the Lord hath laid the iniquities of us all.”

“Surely,” saith the prophet, “he hath borne our griefs and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.” Is guilt upon your conscience? Remember, “that the blood of Jesus Christ, the Son of God, cleanseth us from all sin.”

Do you see and feel the pollution and defilement of sin? The fountain of Christ’s blood is set upon for you. “In that day,” saith the prophet, “there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness.”

Do you complain of the power of sin? Christ saith, “I will subdue your iniquities.” Oh! that the Lord the Spirit may from the word preach to your mind the eternal value, the present virtue, the everlasting efficacy of the blood of the Lamb, which is more effectual to cleanse, than sin is to defile the soul. The knowledge of the person, blood, and righteousness of Christ, is an effectual antidote against guilt and unbelief. And you cannot please the Lord Jesus better than by a simple dependence on himself, and finished salvation. For “blessed are all them that trust in him.”

You find, I suppose, nothing in yourself to encourage you. But every thing in yourself makes against you. Is it not so? If it be, ’tis so much the better. And this being your case

and experience, you are called upon to look abroad for help. Oh, that you may hear what Jesus saith. "Look unto me and be ye saved!" Many of God's beloved people, and called ones, look too much within. They search, hear, and pray, hoping to find something in themselves to encourage them to believe in Christ. And yet, alas! they are wholly and altogether disappointed.

Is this your case? You are not called to look within. But you are called to look without. "To the Lamb of God who hath taken away the sin of the world." Yet I would ask, and desire you to consider, if upon your looking within, you do not feel yourself exactly fit for Christ. For if you feel sin, sure you are fit for Christ, "who died for our sins, died for the ungodly, and who saves to the uttermost all that come unto the Father by him."

As one who feels sin, Christ addresseth you thus—"Come unto me all ye that labour and are heavy laden, and I will give you rest. Cast thy burthen on the Lord, and he will sustain thee."

If you say, I want to be cleansed from my personal guilt and defilement, hear what the Lord God saith in his word: "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you."

If you say, But my heart is dead, cold, hard. Yet the Lord saith—"I will take away the heart of stone, and give a heart of flesh."

Do you add, But I am far from righteousness. The Lord says, to such as make this complaint,—“Hearken unto me, ye stout-hearted, that are far from righteousness, I bring near my righteousness."

Jesus is a precious, precious, precious Saviour, and you are called upon in the everlasting gospel to trust in him. You will find it to be very good so to do. It will be true blessedness to be enabled by the Holy Spirit to come to Christ with all your sins, spots, stains, and guilt. To present yourself to Christ, and before him, that he may receive the honour of healing all the maladies sin has introduced into your soul. To cleanse you from every spot and stain of sin in his own most divinely precious blood.

Do you ask how you are to be inwardly and spiritually

healed? I answer, by faith in the blood and righteousness of Jesus. "God," saith the apostle, "hath made him sin for us, who knew no sin, that we might be made the righteousness of God in him."

This is that gospel truth your mind should be engaged on, and which you must receive into your heart, that you may believe on Jesus to the saving of the soul. Meditate on it, and also on the following Scriptures: "Christ gave himself for our sins." "Christ hath redeemed us from the curse of the law, being made a curse for us." "In him we have redemption through his blood, the forgiveness of sins; according to the riches of his grace." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "Christ by himself purged our sins." "He bore the sins of many." "He appeared once in the end of the world, to put away sin by the sacrifice of himself."

'He was manifested to take away our sins.' 'Messiah was to finish the transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness.'

Study these points. Pray the Holy Ghost to imprint them on your heart, and to search and enable you to mix faith with them. This will help you to look beyond sin, self, the world, Satan, death, and hell. And as one in Christ, and one with him, you will shout victory, victory, victory over all sins, corruptions, and miseries. It may be, you will say, Oh! that I could believe! Remember, faith is the gift of God. It cometh by hearing, and hearing by the word of God. And faith is the most simple thing or act in the world. 'Tis a spiritual perception of Jesus Christ, arising from the word and from the Spirit of God. The word is the ground of faith. Christ crucified is the object of it. In the everlasting gospel of the blessed God, Christ is set forth "as evidently crucified before our eyes." Faith takes in the knowledge of Christ, into our minds and hearts, and it is exercised in thinking over, and meditating upon what is revealed of Jesus and his salvation in the written word. Every part of which serves to encourage the sinner to trust in Christ for present and everlasting salvation. The question and matter of importance is, not what you are, feel, and experience, but what Christ is, hath done, and suffered. Your soul is to be revived, your wounds

healed, not by feeling, but by believing the everlasting virtue of Christ's atoning blood. As the stung Israelites were healed by looking at the "brazen serpent," a type of Christ, as "made a curse for us," so we are healed by looking on Christ as having been crucified for us.

Health, healing, life, and salvation are received and enjoyed by us, in believing on and in the Lord Jesus Christ, the very "Paschal Lamb of God," who was offered for us. Our salvation is not in our faith, but in the object of it. 'Tis not founded upon, nor supported by any inward experience, but by the promise, word, oath, and power of God. It consists in having our minds turned off ourselves, and exercised on Immanuel.

May you evermore, instead of looking on yourself, be exercising your thoughts on Christ. My own faith is very simple. It wholly consists in believing the everlasting sufficiency and perfection of Christ's righteousness and blood, to present me spotless before the throne, and in the presence of God. My very sin and sinfulness constrain me to look to Jesus. May you do likewise.

I remain your's in Jesus,

S. E. P.

LETTER XIV.

Plymouth, Nov. 17, 1795.

MY VERY DEAR AND GOOD SIR,

I CAN assure you 'tis not owing to forgetfulness, but for want of time, that I have not wrote before. My work has been increasing ever since I saw you, and though I have not willingly lost time, yet so it is I have not got my work under, but have still many letters to write, though I intend to serve you first.

The great love, salvation, blessings and benefits of Christ, are subjects, which I trust, engage your heart, employ your thoughts, feed your mind, and afford you constant joy. As

the Holy Ghost is pleased to open your understanding to receive, and your heart to believe "the truth as it is in Jesus," you will find it well with you, as it respects your soul's prosperity. I long to exalt Christ alone. And would that he should be my object and subject, my text and sermon, my aim and end in living and dying, my all in all in the heaven of heavens. If you would live Christ, live on Christ, and live in Christ, you must know him. And you cannot have any true knowledge of Jesus, but from the word, and by the Spirit. The gospel is a pure revelation of grace, which contains an account of the Father's love, the Son's salvation, and the Spirit's gracious testimony of it. When I was lately with you, I freely spoke out my mind concerning the absolute necessity of believing "on the Son of God" for life and salvation. I am fully persuaded this point is not clearly understood. Many rest in preaching and hearing the doctrines of grace stated, preached, and freely published. Yet are at the same time strangers to Jesus, and his free, full, and finished salvation. Though 'tis a blessing to have the doctrines clearly stated, yet believing them is not believing in Christ, his work, and fulness. In the word we read of "the revelation of Jesus Christ." Of his being therein evidently set forth "as crucified." Of his being therein declared and set forth as a "propitiation through faith in his blood." And Paul says of himself and others, "we preach Christ crucified." If the gospel of salvation be a revelation of Jesus Christ, if he is evidently set forth in it "as crucified," as having been made sin, and a curse for us; as having died for our sins, and risen from the power of the grave for our justification; then most true and certain it is, we are to receive into our minds that knowledge of Christ which is agreeable to this clear and open revelation of him. Surely faith, as it springs from the word, must have the knowledge of Christ's person and work for its object and subject, and must be exercised on Jesus in proportion to the spiritual views it hath of him in the everlasting gospel. I conceive a man may be born again, and though born again may know little or nothing of Christ, and that many of the new-born are breathing after the Lord who have no clear apprehensions of gospel grace. And that it pleased the Holy Ghost in his own time, and by his own blessed unction, to lead

them into the knowledge of Christ, which is life eternal. Surely, the gospel proclaims Christ, in the eternal dignity and glory of his person, as God, the Son of God, God-man, Mediator, as the Surety of his people, who became incarnate, lived, wrought out, and brought in everlasting righteousness; was made sin, bore the curse, trod the wine-press of divine wrath alone, till all his garments were rolled in blood, finished the transgression, vanquished death, conquered Satan, triumphed over principalities and powers, shouted victory with glory worthy of himself, saying, "It is finished." Our Lord is further set forth in the gospel as having entered into the holiest of all, in the virtue of his sacrifice and bloodshedding, as being set down on the right hand of the Majesty on high, a triumphing conqueror, having all blessings, all the blessings of his finished redemption to bestow on sinners, to whom it is given to believe. He saith to such, "Look unto me and be ye saved. Behold me, behold me. I will give to him that is athirst, of the fountain of the water of life freely." So that a free publication being made of Christ and his unsearchable riches, such as are enlightened by the Holy Spirit into a gospel knowledge and acquaintance with Christ Jesus, see him to be God's salvation, and find in him everlasting life. In my views of the gospel, the whole of it is expressed and contained by the Father's so loving, as to give and send his Son to be the Saviour, in his laying the sins of his people on him, in his inflicting the curse due to their transgressions on him as the Surety, and in his accepting his obedience and soul-travail in their room and stead, declaring himself everlastingly well-pleased. The substitution of the person of Jesus, his obedience unto death, even the death of the cross, is this salvation of God, from whence flow the blessings of justification, pardon, peace, sanctification, and boldness at the throne. It is clear from the sacred word, that the blood of Christ cleanseth from all sin. That he who believeth on him hath everlasting life. So that when the Holy Ghost enlightens the minds of the regenerate to take in the knowledge of Christ's person and salvation, then such are saved manifestively. Then they see the glories of Christ's righteousness, as they are enlightened and shone upon by the beams and shinings of the sun of righteousness. Then they see the everlasting perfection of Christ's most precious sacrifice, so as to trust wholly on it

for their purification and discharge from all iniquity before the Lord, and that for ever. To see this in the light of the Holy Spirit, to believe it from the testimony of God in his word, and to trust thereon for our present and everlasting salvation, is the faith of the operation of God. I believe in the righteousness and blood of Christ as everlastingly sufficient to present me perfectly righteous, and without all spot and stain of sin before the Lord. And this is the whole of my faith, which consists in receiving from the word, and by the Spirit, such views of the eternal dignity, worth, perfection, virtue, and efficacy of Immanuel's obedience and oblation, as exceed all my unworthiness, guilt, pollution, and demerit, so that I triumph in Christ, believing God the Father hath made Him to be unto me, "wisdom, and righteousness, and sanctification, and redemption."

If we enter into the spirit of the gospel, we shall find faith is exercised on, and supported by the obedience, blood, death, burial, resurrection, ascension, and intercession of our Lord Jesus Christ. And 'tis exercised in the contemplations of him and his finished work. As the eye views objects, and in the sight of them has an idea of them, so faith views Christ, and in the sight of him has the real idea and knowledge of him, which is just what the apostle says in these words, "faith is the substance of things hoped for, the evidence of things not seen." The Holy Ghost enlightens faith to take in the object and subject of salvation. By which means Christ hath a real existence, in dwelling, and in being in the understanding, heart, and conscience. This makes way for the exercise of our spiritual faculties upon Christ crucified, and Christ exalted. And we are brought by this means to live out of ourselves upon the fulness of Christ, so that we want no other subject. He is our life; as we live on him, as our minds are spiritually engaged with him and on him, we find in our souls' experience the truth of our Lord's words, "he that believeth hath everlasting life." He is our light. And we say as Paul doth, "we see Jesus," we hear his voice. He says, "look unto me," and we join with the apostles and others, saying, "we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

My dear Sir, meditate on these things, give your mind

wholly to them, because these truths have a most powerful effect in the conscience of the believer, and are mighty through God, to the subduing legality and unbelief. The depth of which cannot be fathomed. As to trusting in Christ's life and death for eternal life, it is very simple. There is nothing in all the book of God to discourage you. But every tittle of it should serve to encourage you therein, that you may trust thereon and not be afraid. You are not called to look at yourself, nor into your own heart, but to look wholly to the salvation of the slaughtered Lamb. And the Holy Ghost saith, "blessed are all they that put their trust in him." I suggested to you in conversation, that there is an overlooking what we are to believe. Many think faith consists in believing that Christ died for them. That their sins are forgiven. These things I view as the fruits of believing, and not faith in its simple nature and essence. Hear what the apostle Peter saith, speaking of Christ, "to him give all the prophets witness, that whosoever believeth in him shall receive remission of sins. Remission of sins is the fruit of believing. It follows upon it. 'Tis manifested by it. Learn therefore to distinguish between faith and its fruits. Observe that most singular scripture which shews how Paul lived on Christ for himself, and mark the climax of it. He says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. ii. 20.

Here is the apostle's faith in its full meridian. Yet mark how it begins. "I am crucified with Christ," by means of the union between Christ and us; what he did he did for us, and he did it as in union with us, representing us in his person, bearing us on his heart. He loved us, lived for us, died for us, was buried for us, rose from the grave for us, ascended into heaven for us. And we are in him, holy, righteous, pure, and spotless in his person, holiness, righteousness, and blood, which is imputed to us. "In him ye are complete," says Paul.

May you live over this truth in your mind, and enjoy it in your heart, that God the Father is infinitely and everlastingly well pleased with the person of Immanuel, his righteousness and bloodshedding, and everlastingly well pleased with every

soul that is well pleased with Christ. In your believing and receiving the record and testimony of God concerning Jesus, and believing on his own divine authority that the blood of Jesus Christ cleanseth from all sin; you honour God, more than you ever dishonoured him by sin. Don't be afraid of looking wholly out of yourself to Jesus, nor be afraid of living on the fulness of Jesus. May the covenant of the eternal Three, the salvation of God, and the oath and promise of God to such as have fled to Jesus for refuge, afford you strong consolation.

I remain your's in the Lord,

S. E. P.

LETTER XV.

March 28, 1783.

MY VERY DEAR SIR,

I HOPE this will find you happy in believing views of Jesus. I have had some inclination of writing to you for some time past, for I have not forgotten you, and I trust you have not forgotten me at the throne of grace.

I am glad to hear of such numbers attending on the word preached.

May God the Spirit be with you and the people, and make all your hearts soft by the showers of his grace. Oh, for a revival of the Lord's work throughout England.

Jesus Christ is, and must be the subject of all your ministrations, and I trust you will be permitted to praise Jesus with your latest breath. The gospel of Christ contains and exhibits such glories, such wonders, such inconceivable grace, such infinite love, and such stores of mercy, as may well set saints a-praising God, and wondering at the amazing riches of his liberality. In the gospel, Jesus Christ is revealed in all his glory. The gospel is the chariot in which the Prince of Peace rides forth conquering and to conquer. And it is an unspeak-

able mercy to have the gospel preached clearly, fully, and freely. Ministers should in all their preaching have an eye to the glory of Christ. Their aim should be to exalt him and to set forth his righteousness and blood as the only thing which can do poor sinners good. Great care and caution is requisite that the people are brought off every sandy foundation to rest upon Christ alone. And one thing I would wish to hint, and that is, never preach experience instead of Christ. By the assistance, light, grace, and teachings of the Holy Ghost, without whom none can be able ministers of the New Testament; lay the foundation truths of the gospel before your people. Let them know how the Eternal Trinity are in glorious concert equally concerned in the salvation of mankind sinners. State the covenant engagement between God and the Lamb. Shew them how Christ has fulfilled what he undertook with his divine Father, on the behalf of his people. Set before them the amazing love, the wondrous grace, the everlasting righteousness, and eternal atonement of the Lamb. And then shew forth the glorious work of the Eternal Spirit in convincing, revealing, and applying Christ to the consciences of poor sinners, and then shew what blessed fellowship and communion the believer has with the Father and the Son, by the grace of the Spirit. And don't ever be slack to speak in its proper place of the privileges of the Lord's blessed people. You will, my dear Sir, excuse my freedom; you shall have my earnest prayers to God that you may be a workman which needeth not to be ashamed, rightly dividing the word of truth. I hope the Bible will be your study, and Dr. Goodwin your expositor. I do not mean that you must not look higher; you must indeed. The Holy Ghost, my dear Sir, must be your blessed teacher, but as human helps are in a dependence upon the grace of the Holy Spirit to be made use of, I would wish you to study him above all human authors whatsoever. How is it, my dear Sir, that I have not heard from you for so long a time? I hope you will give me a line, left at Maidstone; and when they write to me they will inclose it. I have lately read a sermon of Mr. Romaine's, worth its weight in gold. The text is: "We preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Jesus's sake." It is a single sermon, costs but sixpence; you can get it in the Midway, or rather Broadway, Blackfriars. As to my coming to

assist you, my worthy friend, I cannot, being already engaged. I have many places which I preach at here, and might have more could I supply them. I am going to take a short excursion into Devonshire, to visit some of the most precious people I ever knew. May they be visited with the presence of Jesus, the true Minister of the sanctuary, and it will be well. To have a view of Christ by faith, is a blessing we should earnestly covet. My dear Sir, pray for me.

S. E. P.

LETTER XVI.

MY VERY DEAR SIR,

YOUR'S would have received an answer, but I could not come at my book, to give you these quotations. 'Whitaker's Testimony of the Gospel.'

'Since the gospel,' says he, 'is nothing else but the narrative and declaration of the grace and mercy of God, which Christ merited for us by his death; it cannot be denied that principally to be the evangelical doctrine, which most fully expounds this benefit and joyful message; and for that reason the gospel is rather to be looked for, as most clearly and copiously taught in Paul's epistles, and Paul is to be looked upon as the best evangelist.' He scruples not to attribute the title of gospel more to the epistles of that apostle, than to the sermon on the mount, though preached by the Saviour of men; and that on this account, because in these more abundantly are displayed the mysteries of redemption, when the import of that was to explain and urge precepts which belong properly to the law.

Zanchius says, the gospel, which is the other part of the holy Scripture, is a doctrine or scripture which declares free salvation in Christ by faith. And again he says, the office of this is to proclaim, that salvation is to be had freely in Christ through faith alone.

And in another discourse he ascends higher, and tells us, that the gospel is the joyful preaching of that eternal and free

love of God, that is, eternal election, towards us in his beloved Son.

The gospel is defined almost by all in this manner. The gospel is a good and sweet word, and a most certain testimony of the divine favour towards us in Christ exhibited to believers. Or, the gospel is the most clear sentence of the Eternal God, brought down to us from heaven, absolving all believers from their sins, and that freely for Christ's sake alone, and promising eternal life.

The gospel is a divine doctrine, in which the secret covenant of God, concerning salvation out of pure free grace by Christ, is declared to men fallen into sin, and with the elect it is begun, and preserved for their salvation, and the glory of God the Saviour.

To these might be added a cloud of witnesses, to evince that it was the faith, which universally obtained among all the reformed churches in several nations, and was earnestly maintained by all Protestant writers against the Papists, that the gospel, in the peculiar nature of it, is no other than a system of promises, a discovery of God's mercy and grace in Christ, and a proclamation of free pardon and justification.

Luther plainly describes the gospel to be a pure doctrine of grace without works, therefore the promises belonging to the New Testament are the New Testament itself.

Melancthon says, it is necessary that the precepts and pardon of sin be discriminated, and that the difference be put between precepts and promises, and also between the promises of mere grace, and those which are not so.

John Calvin, whenever he speaks of the gospel, forms no other notion of it, than merely a doctrine of free grace. According to the mind of this truly great man, if you take the gospel in the most extensive sense of the word, it sounds nothing but promises, though comprehending those too which were offered to the saints of the Old Testament: but take the word in the strictest sense, and it signifies the clear and fuller discoveries of God's infinite mercies and free grace in him, *i. e.* Christ Jesus.

Beza says, the sum of the gospel which is the power of God unto salvation, is this, that it teacheth us to lay hold on Christ, as made of God unto us, wisdom, righteousness, sanctification, and redemption.

The gospel, it is properly the promise of the pardon of sins, and of justification on Christ's account. In writing these quotations I fulfil my promise to you. May you see the full value, and reap the whole benefit of them.

S. E. P.

LETTER XVII.

Boskenna.

MY DEAR FRIEND,

HAVING a desire to express my love to you, and give you proof that I have you in remembrance, I address you with these few lines, hoping they may find you living on Christ, and living to him, and for him. There is nothing below Christ worth a thought. And in these times in which we live, there is a peculiar necessity to make use of Christ every moment, and for everything. The dearth, the war, the distresses, the inconstancy of mind amongst all sorts and degrees of people amongst us, fully imply that all things out of Christ are full of misery. Every one out of Christ is under the curse. And that there cannot be one single moment's escape from any misery, but as we live by the faith of the Son of God. Oh! that you may improve by all this. May the Lord the Spirit so testify of Jesus, and glorify him in your heart, that you may have an increasing esteem and valuation of his person, work, and word, and so truly know him, as to rest fully satisfied with him, saying, he is all my salvation, and all my desire. Blessed be God, time rolls on. Nature will soon fail. The pulse will ere long stop. The breath cease, and then we shall be admitted into the everlasting kingdom of our Lord and Saviour Jesus Christ. There to enjoy him in uninterrupted fellowship for ever and ever. We can call nothing spiritual life but what consists in living over, in our own minds, God's revelation, thoughts, and views of Christ; which, as the Holy Ghost realizes the same in our minds, convey life to our souls indeed. We

shall live this life far beyond our present conception, when we are taken up to be where Jesus is; then his glory, whilst we behold him, will shine upon us, and shine too within us, and we shall be changed into his image, and be conformed to him in his glory. I am fully persuaded there is not one thing in this world worth living for. There is no real sweet but we enjoy it, when we have communion with our Jesus. There is no evil we fear but we are saved from it, whilst we look only to Jesus. There is no good in earth or heaven but 'tis treasured up in our Christ. When we really renounce self, and live wholly out, and off ourselves, on our most precious Immanuel, all is truly well with us.

As one with Jesus, we are in him the Beloved of God. He beholds us in Christ, and in him we are blessed and accepted. There is no blessedness in Christ but we have a real enjoyment of it, when we are living in communion with him; we should be seeking to improve every thing we experience in ourselves, and of ourselves, to live practically and personally for ourselves on Christ. It will be our greatest perfection in heaven to be wholly emptied of ourselves, and to live wholly and continually on Christ, as the spring and fountain of our everlasting blessedness. Here we need communion with him in his grace: there we shall have communion with him in his glory. We should never forget we are already in the kingdom of God's dear Son; our next remove will be to the kingdom of glory, where Jesus will be our everlasting light, and our everlasting glory. In the state in which we are already brought, we have Christ and his whole salvation set before us; we are partakers of him, and in communion with him; we enjoy all the blessings and benefits of his atoning blood and righteousness; he is our life and light, we live in him and on him, and in real communion with him. When he shall appear, we as his members shall appear with him in glory. Oh! that it might be given us more to live and walk in the real belief of what we are in Christ, of what he is to us, and in close communion with him. This will most certainly cause us to live in hopes full of a glorious immortality; we shall then attain the blessed experience of Paul, and other saints, of whom, and to whom he thus speaks, "wherefore we are always confident, knowing that whilst we are at home in the body we are absent from the

Lord." 'Tis a great mistake to suppose anything of privilege or blessedness belongs to one believer which does not to another. 'Tis true, one exceeds another in living Christ. And in this I conceive it would be well to strive to outvie each other; but then we must make use of the means, which most certainly must consist in closely attending the revelation in which the holy, blessed, and eternal Three have made of their mutual and everlasting love to the persons of the elect, and their covenant stipulations and offices in the everlasting covenant on their behalf, which, when clearly known and fully received, does most divinely promote and increase our faith. In fact, I think our faith is just exactly what our real knowledge of the Lord God, as our covenant God, is. 'Tis the very foundation of it; for the word of God is our warrant for believing. 'Tis knowing God to be what he hath revealed himself by his word to be, is the ground of our believing. I wish this was more clearly understood by the people of the most High God. That all we are to believe is revealed in the word. That the covenant of the Trinity is recorded therein. That faith is to take it up in the order it is there related. By which means we see the eternal Three jointly engaged, and equally concerned for us. And have confirmed it by their joint oath, which makes all sure; so that nothing remains but for us to seal the whole by believing; and to enter upon, and take the full possession of all, now by faith. And the moment we expire, by sense to enjoy and possess eternal glory. I should be glad if I could so write on these important subjects in a more truly, spiritual, and soul-inflaming manner; but as 'tis high time to let you know I am still in the body, I send it just as it is.

Being your's in the beloved,

S. E. P.

LETTER XVIII.

Plymouth, Nov. 27, 1795.

MY VERY GOOD SIR,

You and your dear partner have my best thanks for your most kind and most cordial friendship towards me whilst I

was with you. May the Lord Jesus most abundantly bless and refresh you, by filling your hearts with that peace and joy which surpasseth all understanding. I suppose your mind and thoughts have been much exercised about me, and it may be, will expect some account how good and gracious our Lord hath been, in leading, guiding, and protecting me in my journey since I left you. As we are both extremely nervous, and all are subject to be partial to themselves, so I conceive you are of the two the most timorous. Blessed be God, I have by long and large experience found, and had evidence upon evidence, that living by faith on Jesus, is the best evidence of interest in him. And that living in a simple dependence on his blood and righteousness is the best medicine for all nervous complaints. And thanks, great thanks, yea, eternal thanks are due to him for it; this he gives me cause to say. I have had blessed views and interviews with him in the course of my tour through the country. I have proved that he careth for me. That his eye is upon me for good; that his ears are open to my cry; that he sustains me by his arm; protects me by his never-failing providence; provides for me out of the riches of his own liberality; keeps me in perfect peace and security, which inclines me to say with the Psalmist, of our most precious, precious, precious, Jesus, "his merciful kindness is ever more and more towards me, and the truth of the Lord," his faithfulness to his word and work, and such as trust therein, "endureth for ever, Praise the Lord." I conclude, therefore, this paragraph of my letter, saying,—all is well, very well. Surely, goodness and mercy hath followed me all the journey through, for which I desire to bless the Lord, "who daily loadeth me with his benefits."

On my journey, I preached Christ, his righteousness, sacrifice, and salvation, at Crediton, Moreton, Bovey, Ashburton, Mary-Church, Torr, Dartmouth, and Plymouth Dock; and am this evening to speak of Jesus in a room at Plymouth. As I am going soon to have my eyes closed in death, consequently 'tis pity for me to lose any opportunity of speaking of Immanuel, who is "the Lord our righteousness," our sacrifice, and our "all in all." And as I am a peculiar man, I am not unwilling, nor should I be sorry if I could introduce the old apostolical custom of preaching

Christ from house to house, and spreading the perfume of Jesus's name, fame, honour, and renown thereby. 'Tis the delight of my soul to be attempting to make our Lord's name and praise glorious. During my whole route it hath been my sole and single aim to preach the holy and immaculate slaughtered Lamb of God, as having been made sin and a curse; as having overcome the world, abolished death, conquered Satan, and obtained eternal redemption. I have been attempting to proclaim Jesus as an everlasting Conqueror, an Almighty Saviour, willing and able to save to the uttermost every sinner that comes unto the Father by him.

My one grand design is to set before sinners the freeness and fulness, the worth and efficacy of Christ, his work, and grace, to the intent (all discouragements being removed from the minds of men,) they may be encouraged to come and see, and taste how good and gracious the Lord is! It is truly desirable that "the everlasting gospel of the blessed God" should be clearly stated, most freely and fully explained, that both the object and subject of it should be clearly known, that as far as "the Lord the Spirit" may be pleased to impart life and light to the people, they might understand by their hearing the word of revelation, what it is to believe on "our Lord Jesus Christ," who is the head, life, righteousness, purity, hope, salvation, and strength of his people. Surely the gospel is a pure word of revelation, containing an account of the Father's everlasting love, the Son's finished salvation, and the Spirit's testimony concerning it. Therefore, it is good to have a spiritual conception and knowledge of the transactions and covenant of the eternal Three before all worlds, "when God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." In this covenant, the Lord Jesus undertook on the behalf of the chosen ones, and engaged to become the author of eternal redemption, "to all them that obey him," *i. e.* that believe in him. And he hath finished the work which the Father gave him to do. "By his stripes we are healed." By his blood we are cleansed. And in him we are complete. "Saved in the Lord with an everlasting salvation." We want spiritual views of Christ, and a right apprehension what it is to receive Christ, to know our interest in him, to live on his salvation, to walk in him, and to go on triumphing in

him, over sin, self, the world, Satan, death, and hell; going on strong in the Lord and in the power of his might, from conquering unto conquer. 'Tis the Holy Ghost who alone can give us the true knowledge of the Lord Redeemer. 'Tis his work and office to testify of Jesus, to glorify him, to take of the things of Jesus, and shew them unto us. He doth it by enlightening our minds from the written word to know Christ. He opens our hearts to receive Christ by faith in the word. And thus we are brought to a saving knowledge of him, whom to know is life eternal. When our Lord was risen from the dead, we read that he opened the understandings of his disciples, that they might understand the Scriptures. He doth so still; and blessed are they whom he instructs out of his word. He makes the simple wise unto salvation, and shews them his glory. May he make you and keep you a good scholar in his school, and help you continually to be honouring his blood and righteousness, by believing the everlasting worth and efficacy of it.

My dear Sir, all the difference between weak and strong believers lies in this. The weak believer knows but little of the person and salvation of Jesus, therefore he cannot trust with that confidence he ought. The strong believer knows more of the person, love, work, and worth of Immanuel; therefore he trusts more simply in him alone. The weak believer feels nothing of himself, of sin, weakness, and misery; but the strong believer sees, feels, and experiences much more of it. Only being taught more clearly from the Word and Spirit, he looks wholly on the slaughtered Lamb, believes the testimony of the Father concerning the blood of his Son, that it is the atonement of the soul, and cleanseth from all sin. The gospel is exceeding plain and simple. It begins with the eternal compact between God and the Lamb, and is carried into execution, and finished by the incarnation, and in the life and death of Jesus. God sets him forth as a propitiation for sin. Declares his righteousness as everlastingly sufficient to justify every one who trusts thereon. And proclaims the Mediator, saying of him, "This is my beloved Son, in whom I am well pleased." Such as believe the record and testimony God hath given of his Son, are believers, and honour him in believing, more than their sins had ever dishonoured the moral law. With such God is well pleased:

he sees them in Jesus, loves them in him, and beholds them holy, righteous, and spotless in the person and salvation of his Beloved.

'Tis a blessed thing to take in the knowledge of the virtue and efficacy of Christ's blood and righteousness into our minds, from the Word and Spirit, by believing. No man knows any thing of Christ's blood in his own soul's experience, but in the following way. The Holy Ghost gives him in the word of promise a view, *i. e.* a spiritual conception of the all-healing, cleansing blood of the Lamb. He shews him how infinitely efficacious it is to cleanse from every spot and stain, before the Lord, now this moment, and for evermore. He gives a sense of the Father's complacency and acceptance of the one all-sufficient sacrifice of his Son. Thus he gives an inward apprehension of it, so as for the soul to rejoice in it. So that the believer, under these teachings of the Holy Spirit, can use Paul's words, who saith in his own name, and in the name of others, speaking of Jesus, "we have redemption through his blood, even the forgiveness of sins." When the Holy Ghost enlightens the mind to take in Christ, as set forth in the following Scripture, "He," *i. e.* Jehovah the Father, "hath made him sin for us, that we might be made the righteousness of God in him." 'Tis then we see the glory of his righteousness and sin-offering. And in it we see ourselves made the righteousness of God in him.

This, my good Sir, is a sight which gives present, and will afford everlasting content. To view ourselves one with Christ, holy, righteous, and spotless, complete in Him. Then we have boldness and access with confidence by faith in him, into the Father's presence, looking on him as at perfect peace with us, and as having nothing in his heart but everlasting love to us.

I have preached at Dock the two past Lord's days. At Cawsand, on Tuesday evening, I preached on these words,— "His mouth is most sweet, yea, he is altogether lovely. This is my beloved, and this is my friend, O ye daughters of Jerusalem." The people were exceedingly attentive. May the Lord give them so to hear, that their souls may live on Christ, the sacrifice for sin. When Christ is revealed by the Holy Spirit in the word, and set forth as a propitiation for

sin, the soul hath, and sees all it needs, to encourage the heart and hope in God. I view this to be the Spirit's work, viz. To give such a knowledge of Christ, and so to enlighten the mind with a real spiritual conception of him, as brings man entirely out and off himself, and helps him to build his everlasting hope in God, upon the finished work of the ever-blessed Immanuel. Such look at nothing in themselves, either sin or grace; but look wholly to Jesus, and their hope and confidence is increased by what they read in the word and promise, in which God speaks to them as his children, saying, "I am the Lord your God, fear not, I am thy shield, and thine exceeding great reward." Oh! for an increasing growing faith, in God's true and faithful word! you cannot grow into Christ without it, nor have real communion with Christ, but by faith in it. If you could but see how exactly Christ is suited to you, with all your wounds, spots, and stains; how efficacious his blood is to heal, purify, sanctify, and present you without spot of sin before the throne, it would make your heart leap with joy. Don't leave out Christ in any part of your experience. Learn to give glory to Jesus by honouring his righteousness and blood, in and by a real belief of its everlasting worth and efficacy, as testified of by Jehovah the Father, who declares that it cleanseth from all sin.

May your heart be established in Christ, and your soul grow strong in the grace which is in him.

I am your's in the Lord,

S. E. P.

LETTER XIX.

Launceston, Dec. 10, 1796.

MRS. W.

WILL you be pleased to accept my sincerest thanks for your civilities, and your partner's kindness towards me, when

I was lately at Exeter. May the Lord Jesus Christ be your one object and subject, foundation, corner-stone, aim, and end: your "all in all!" May you feed by faith on him continually in your heart, and derive every moment from his inexhaustible fulness, a supply for all your wants. Even so be it, Lord Jesus, let it be so: amen and amen.

I dare say you feel, find, and experience yourself to be a sinner! You have proof in yourself, and can testify of yourself, that you are inwardly guilty and helpless. It may be you are at times strangely puzzled and perplexed what to think, or say of yourself. Is it really so? Have I read your heart, and expressed your case as it is? What, do you see sin in yourself? Do you feel it to be your very self? What, cannot you think one good thought, if you could gain heaven for it? Are you in your own person, nature, temper, walk, in all sinful, perfectly, entirely sinful? Blessed are you of the Lord, and blessed be the Lord for ever and ever, if you really and inwardly, spiritually and practically, experience the truth of all this. Because it fits you for receiving Christ into your heart and mind, as a perfect Saviour. This, my good friend, is the office and work of the Holy Ghost in the souls of all the elect and called people of God. He quickens their souls with spiritual life. He gives them spiritual light, he shews them clearly and gives them truly to feel what they really are, as the apostate descendants of guilty, fallen Adam. The Holy Spirit sets before them, as thus convinced, the salvation of Jesus; shewing them how exactly suited it is for them, and how all-sufficient Christ is, to heal every wound sin hath given us, to supply every want it hath brought upon us; and happy would it be for us, if we made use of every sin we have, and feel in us, of every corruption and misery experienced by us, of every trial, pain, and grief we are the subjects of, to shew us our exceeding need of Jesus. And were constrained by it to look off ourselves wholly, and look immediately and steadfastly to the holy and immaculate Lamb of God, whose blood cleanseth us from all sin, and whose righteousness is to and on all them that believe. Surely this is, and must be the highest attainment in christian experience, to make use of Christ for the healing of all our wounds, and the supply of all our wants: to set Christ against all our sins and miseries, against

all our temptations and corruptions. To live on him for the whole of our salvation, and to trust him with our all. Casting all our cares on him, because he careth for us. If we were not what we are, we should not need Christ. If we had not that sinfulness in us which we actually have, nor those wounds which we feel, Christ could not be exalted in us, as giving us spiritual life, health, and cure. It is a most blessed part of the divine Spirit's teachings, to lead us to view the everlasting sufficiency of Christ's blood and righteousness, as the whole of our salvation, and as being completely sufficient to save us from all sin, and to present us in the sight of God every moment, righteous and spotless in Jesus; who is our "wisdom, righteousness, sanctification, and redemption." It is our blessedness to receive into our understandings, and believe in our hearts, this immutable truth contained in the word of revelation, that "God hath made Christ sin for us, who knew no sin, that we might be made the righteousness of God in him." In this the whole, and all our salvation consists, in the imputation of our sins to Christ, and in the imputation of his righteousness unto us. It is in our believing in Christ, that the efficacy of his righteousness and blood is made known, and believing the everlasting worth, virtue, and efficacy of Christ's blood cleanseth the conscience, purifies the heart, produces peace with God, and boldness before him.

Our Lord and Saviour is the true antitypical brazen serpent, set up for the healing us of all the wounds sin hath given us. We are to look to him, as having been "made sin and a curse for us." In our beholding him, we see the antidote against all the bitings of the old serpent; the fountain of everlasting purification opened for sin and for uncleanness; the cure for all our wounds; the balsam of life, to continue in us everlasting life. 'Tis because we are inwardly sinful, inwardly poisoned with the venom of sin, we should look to Christ the healer. It is because we feel our wounds, we should look to "Christ crucified." It is because we experience sin and uncleanness, we should repair to the open fountain of Christ's most precious blood. And as we every moment have in our nature the whole essence of sin; therefore we should believe every moment this truth, that the blood of Jesus Christ cleanseth from all sin.

May the Lord the Spirit lead you wholly off yourself, both good self and bad self, and fix your mind wholly on Christ, and teach you the love of his heart, the mercy which he shews to such as feel and find themselves to be just what you are, and help you to survey the perfect and everlastingly efficacious salvation of the worthy Lamb, and keep you looking so to Jesus, that you may say of him and his work, he, this adorable Immanuel, his righteousness and blood, "is all my salvation and all my desire." And remember, Christ would neither be fit for you, nor you for him, if you were one jot better than you are in yourself. Oh! that the Holy Ghost may establish this point in your mind, and give you the real experience of it in your own soul, and that you must not expect to feel less of sin, see less of it, have more victory over it, that you may be better for Christ, and be better suited to come to him. You are as fit as ever you will be. You should go to him with all that you are, with your sins: he hath promised to take away all iniquities, to receive graciously, to love freely; go to him with all spots and filthiness; he hath promised to sprinkle clean water upon us. And he says, and ye shall be clean, from all your filthiness and from all idols will I cleanse you. Go to Christ with your heart as hard as adamant, with your mind cold as ice, with your fresh wounds and innumerable wants, carry all to Jesus, his love will warm your cold heart, his blood will cleanse your conscience, and soften your hard heart. Jesus by putting forth continually the efficacy of his death in you, will heal your fresh wounds, his fulness will supply and more than supply all your wants. After all I have wrote on this subject, I conceive I see you drawing back, and saying, 'But I am afraid to deal thus with Christ, I wish I was in myself better, less sinful, less polluted, less helpless, and more worthy.' Is it thus? Are these your sentiments? Then, my good friend, you and I widely differ, for instead of wishing myself to be otherwise than I am, "a fallen, sinful, guilty, polluted creature," all which I really am in my nature self, I would rejoice that though in myself, *i. e.* in my fallen nature, I am this very moment, as perfectly sinful as sin can be, and cannot be exceeded therein, 'no, not by the damned in hell!' yet Christ is "Jehovah, self-existent, an Almighty Saviour." He can get himself an everlasting name,

and eternal glory, in ‘saving me, just as I am, the vilest of the vile, from every spot and stain of sin, in his own blood and righteousness.’ Nay, blessings on him, he hath saved me in himself with an everlasting salvation, and this is my evidence of it. I am brought from his word, and by his Spirit, to believe the everlasting purity and perfection of his sacrifice and righteousness, to heal, purify, justify, and sanctify my whole person, and to present me before God, as perfectly righteous and spotless, as though I had never sinned. If it please the Lord the Spirit to open the eyes of your mind, and give you to see the freeness, fulness, nature, and perfection of Christ’s salvation, your heart will leap for joy, then you will see there is nothing worse than legality and unbelief. You will, in beholding Christ, see there is no purity in his blood, but ’tis for you; yea, it is “your purity before the Lord. There is no perfection in his righteousness, but it is your perfection in the sight of God. And as long as Immanuel continues to be the object of the Father’s everlasting love and complacency, so long his love and complacency will be continued to you. May you see yourself in yourself to be nothing, and see yourself out of yourself in Christ, as holy, righteous, and pure, as his holiness, righteousness, and blood can make you.

I wish you for the ensuing new year, this blessing that you may live independent of yourself, and entirely dependent on the Lord Jesus Christ.

I subscribe myself your friend in Jesus,

S. E. P.

LETTER XX.

January 20, 1796.

MY VERY DEAR SIR,

YOUR most respectful and affectionate letter came in due season, I would willingly express to you and your beloved consort, my sincerest thanks for it, with its contents. May

that Jesus in whose bowels you love me, heap on your heads showers of spiritual blessings, and give you such an abundance of spiritual enjoyment of his love, in admitting you to enjoy such real communion with him, and in bestowing such abundant grace upon you, that it may clearly appear to you he doth not overlook your kind words, invitations, and respects shewn me. To one, who though "his beloved and the delight of his heart, yet is less than the least of all saints." This he is forced to write, for want of expressions which can exceed this. Could there be found a more diminishing expression he must use it. I hope you are living just like yourself, exactly suitable to your circumstances, and quite in style and character as a sinner, upon an Almighty Saviour and who is all-sufficient, making use of everything in you, in your sin and sinfulness, in your wants and weakness to glorify the Saviour, by receiving every grace and blessing from him, to his increasing praise, and your increasing joy. If it be thus with you, then he is getting his entire glory from you, then the joy of the Lord is your strength. Our Jesus hath an everlasting name, he will have everlasting fame and renown, and will wear his crown to eternity, worthy of his majesty, as the Saviour of sinners, the conqueror of death, the world, sin, Satan, hell, and every enemy. When the Spirit crowns him in our hearts, exalts him in our minds, understandings, and affections, then we gladly crown him, by ascribing our whole salvation to him alone. It is blessedness itself, to have him enthroned in us, living in us, holding communion with us, and entertaining us with his love; for him to be in us, our life, our all! 'It is heaven, glory, and life everlasting.' When Jesus Christ is most graciously pleased to shine upon us, with a ray of light from himself, oh, how refreshing it is! What glories do we then see in him! He is as we see him in his own light, the perfection of beauty. 'Tis the heaven of heavens to see him as he is. When we live by faith on Christ, then all things go on well; the nervous complaint is stopt, the soul is in vigour; the inner man is strengthened. When we are looking to Jesus, all is well with our souls and bodies. Thanks, eternal thanks to his name; there is in the knowledge of him, a perfect cure for every, for each, and

for all our complaints. Am I a sinner? 'Tis his glory, his crown, his joy, to save me in himself with an everlasting salvation. Am I in my nature-self all pollution? Is my fallen nature a fountain, spring, a very mystery of iniquity? Christ is my purifier, his blood is my purity; he hath loved me and washed me from my sins in his own blood. Do I contract fresh wounds? Is my conscience defiled with fresh guilt? Do I sin? Jesus is appointed by the Father to bind up the broken-hearted. He healeth the broken in heart, and bindeth up their wounds. He saith, "I am the Lord which healeth thee." His blood hath at all times the same everlasting virtue and efficacy. It cleanseth now this moment, and will cleanse to eternity from all sin. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." Am I weak? He is my strength. Am I assaulted by Satan? He saith, I will be with thee in the hour of temptation. Have I innumerable foes to withstand? Hellish lusts to fight against? A whole body of sin and death to exercise my watchfulness and faith? Jesus saith, "my grace is sufficient for thee." Have I in myself no righteousness? Am I, in myself considered, all impurity, unrighteousness, unholiness, misery, and weakness? Jesus is my wisdom, my righteousness, my sanctification, and my redemption. Must I experience the mortality of my body? Must I so experience it as to sink in death? Christ died for me according to the Scriptures. He saith, "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death. I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die," says Jesus. And he addresses me, saying, "Believest thou this?" I reply, 'Yes, Lord Jesus, though but in a very feeble manner, yet I would give thee thy glory by believing this, because thou, O Lord, hast spoken it.' Must I stand before God at his tribunal? I shall be consummately perfect there; because I shall be found "in Christ and in his righteousness." Must my body be under the arrest of death? numbered with the dead, and turn to dust and ashes? Jesus saith, "Fear not, I am the first and the last. I am he that liveth, and was dead, and behold I am alive for evermore." Amen: and have the keys of death and hell. But I

am a nervous person. My frame so shakes at the least movement, that I not almost, but altogether shake and tremble at the tremulous motion of a straw. Be it so. I am sure 'tis thus with me. Yet this does not affect my faith. It does not alter it nor weaken it, nor hinder me from taking fast hold of Jesus Christ. Between you and me, as friends, I think I gain by being so extremely nervous, for I want Christ the more, and I live the more upon him. He is the Saviour of my body as well as of my soul. And I speak to him about my natural, nervous, yea, my sinful feelings, I open to him: not to inform him what I am, but for the ease of my own mind, by pouring out my complaint before him, and shewing him my trouble. I know Christ in some special experimental converses, hath taught me such lessons, and read me such lectures on his love, as contain such secrets of his heart as are mysterious and truly heavenly; yet never was a greater dunce in his school. I forget my lesson almost immediately, and am loth to be taught so as to practise. Christ is the best subject, to know him is true divinity: to live in him is life everlasting: to walk in him is the way to be safe, holy, and happy. To be kept looking at him is the only means by which we conquer, and go on from conquering and to conquer. To believe steadfastly the everlasting perfection of his life and death, is the cause of our triumphing over sin, Satan, law, and justice. This is true learning, to learn Christ, so as neither to fear life or death. Blessed are such persons who can say as Paul did, "to me," to us, "to live is Christ, and to die is gain." I have only a glimpse of these blessings; what shall I do? What do I? Seeing none in Christ's school is so poor a proficient, in a personal, practical acquaintance with Jesus, so as to improve it to all spiritual purposes? Why, I will cast myself, just as I am, wholly and simply on my precious Christ, and will do as I very lately did, when going to fall asleep. I will say, I will rest, O Jesus, on thy blood alone for everlasting purity, from every spot and stain of sin. I will trust, O Christ in thy righteousness only, for my everlasting perfection before the Father. In this faith I will live, in this faith I hope to die: in this faith I will lay me down on my bed, fall asleep, and take my rest, knowing that if I live, I shall live to thee, O Lord, and if I die, I shall die to thee, O Lord, and die in thee, which

is true blessedness, for thou hast pronounced it with thy own voice, "blessed are the dead which die in the Lord," because whether I live or die, I am thine, O Lord. I will therefore, having thus committed myself in faith to thee, be confident that thou, O Lord, will watch over me, and cause me to dwell in safety. My dear sir, rest your all on Jesus, centre wholly on him, cast all your cares upon him, learn to be very familiar with him. When you are so freely blest as to have Christ immediately looking manifestatively on you, and imparting himself most freely to you, make mention of my name to him. Express your love to me much, very much this way. Jesus knows me well, yea, he knows me thoroughly, and he knows none of his beloved are more sinful, more vile. Oh! for his presence, it is better than life itself. My best respects to your spouse.

I am your's in Jesus,

S. E. P.

LETTER XXI.

Truro.

MRS. W——R.

BE not afraid, only believe. Your business is to glorify Jesus, by putting your whole trust and confidence in him. Never had you a more suitable season than the present. All without is commotion. No rest any where, at no place, nor in any case now, but in Christ. And he is as precious as ever, as full of love and mercy, of strength and ability, as ever. Stand still, therefore, and you will most certainly see the salvation of the Lord. Many of the Lord's people have lived in just as bad, and some of them in worse perils. Jeremiah was a witness to the taking Jerusalem, to the burning it, and the Temple, and yet the Lord gave him his life for a prey. Daniel was carried captive into Babylon, yet the Lord was with him, and proved himself to be his God. And as one event, as it

respects outward things, happens alike to all, don't therefore draw any uncomfortable inferences from providential events. Jesus Christ hath a church in Great Britain, on whom is eye and heart are perpetually fixed. He has wrought wonders in our land, and on the behalf of his people in it. His arm is not shortened that he cannot save, nor his ear heavy that he cannot hear. Leave the work of saving the nation out of the hands, and of preserving it from the rage of the enemy, to God-Jesus. 'Tis his glory to appear in the important moment. He is a present help in the time of trouble. He is the Saviour of his Israel in time of trouble. Trust therefore in him. Believe in the Lord Jesus Christ, and so you shall be established. Believe in Jesus, and fear no evil. He is your everlasting friend. Your complete and eternal salvation is in him. He is your protector and shield. Let me recommend you to look at these words of David's in the 57th Psalm. "Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee. Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. I will cry unto God most high : unto God that performeth all things for me. He shall send from heaven and save me from the reproach of him that would swallow me up. God shall send forth his mercy and his truth."

My good madam, 'tis safe, very safe to be trusting wholly in the one everlasting efficacious offering of the Lord Jesus Christ. 'Tis to be secure to be under the sprinklings of his blood. All the mercy of Godhead, is most freely, and gloriously displayed, through the most precious bloodshedding of the immaculate Lamb. The ark in the holy of holies, was a type of the person of Christ, who is the holy of holies? the mercy seat upon it, was a figure of Christ, our propitiation. The wings of the cherubim stretched out, and which covered the mercy seat, shadowed out the protection of all such, as are led by the Holy Spirit, to take sanctuary in Christ Jesus. David's profession of faith, saying, yea "in the shadow of thy wings will I make my refuge, until these calamities be overpast;" declares, and sets forth the real actings of faith in the Lord's believing people. Trials come upon them, inward sin is felt; Satan frets, withstands, and storms. But they fly to Christ. Trust the more in him. They feel more of their need of him than ever, and clearly see more and more the

blessedness of being found in him. So that the whole of their spiritual life and activity consists in flying to Christ, in sheltering themselves in him. This they do in times of trouble. Yea, all the while calamities last. And thus, while others shake and tremble, and their hearts fail them for fear of those things which are coming upon the earth, believers in the Lord Jesus, in their patience possess their souls. I want your heart to be so stayed on the Lord Jesus, that you may clearly prove and experience the Lord Jesus can make you perfectly happy in a miserable world, and lift you up above all the sorrows and miseries of it. Jesus can turn our very hell into an everlasting heaven. Don't you look at present providences, but look wholly to Jesus. Remember how safe Noah was in the ark. He could sit and sing, "the Lord sitteth above the water floods, the Lord remaineth a king for ever." I will just repeat what I did when the last war broke out. I opened my Bible, and took up this passage in Psalm xxxii. v. 8. "I will instruct thee, and teach thee in the way which thou shalt go. I will counsel thee, mine eye shall be upon thee : I will guide thee with mine eye." I took it in as you will see, the marginal reading into the text. Having such a word, I went with it to the throne of grace, prayed it over, and mixed faith with every particular of it. I acted thus, I said, 'O Lord, here is thy word, and 'tis most exactly suited and fitted to what my present views and needs are. The times and appearances are very dark and threatening. Thou sayest, and it is spoken to me, I will instruct and teach thee in the way which thou shalt go. Blessed be thy name for this word of grace. I know not what trials await me. But 'tis enough that thou hast promised to be my instructor, to teach me in the way in which I shall go. Let me leave myself wholly to thy guidance and direction. Thou speakest further, saying, I will counsel thee, mine eye shall be upon thee, I will guide thee with mine eye. Then, my dearest Lord, I shall have most blessed counsel, and so far as I am really influenced by it, I shall not take a false step. Thou sayest, mine eye shall be upon thee. Then I shall be truly blessed. For nothing can befall my soul or body, but thou wilt take notice of it, and give me proof of thy constant attention to me. Thou hast further said, I will guide thee with mine eye. Glory be unto thee for such a promise. Oh, send thy Holy Spirit to explain

this word of thine to my understanding, to apply it with life and power to my heart, to make it the ground of my faith, and the experience of my soul. I ask it, O blessed Jesus, for thy name and mercy's sake. Amen.'

I remain your friend in the Lord,

S. E. P.

LETTER XXII.

Maidstone, August 24, 1796.

MY VERY DEAR AND WELL-BELOVED FRIEND,

JESUS Christ being your life and light ; your righteousness and purity ; your peace and joy ; your crown and glory ; your salvation and blessedness ; you have in him every thing which can make you happy on earth, and perfectly so in the heaven of heavens. It is given unto you to see from the word, and by the Spirit, that your whole salvation is in the immaculate Lamb. That your everlasting all depends on his life of obedience, and death of expiation. Your faith consists in believing the Godhead of Jesus. The perfection of his life, the everlasting virtue and efficacy of his blood and death. The Father's delight and complacency, in the person and work of Immanuel, with his full acceptance of him, as the Mediator, here your faith centres. In God, as reconciled unto you by the death of his Son, you triumph. Seeing yourself one with Christ, you know that you are complete in him. What you are in him is the foundation of all your hope and confidence in God. You are not so unholy in your fallen nature, as you are holy in Christ. You are not so impure in yourself, as you are pure in Christ. You have not so much cause to distrust yourself, as you have cause to trust in Jesus. You have not that fulness of sin in you, that cannot be overmatched and exceeded by Christ's infinite, immutable, overflowing fulness. In Christ you are holy, righteous, and spotless in your heavenly Father's sight. Living in the belief of it, is a great part of our life of faith. I know, my dear Sir, few will be found who so believe and live. With all the preaching and

printing, 'tis but few indeed who know Jesus, and the power of his resurrection. I have been, you are, tried to the heart, to see how few know our Jesus in the word, and have their minds enlightened by the glorious gospel of the blessed God. Yet so it is, 'tis but here and there a person is really taken with Jesus.

If we look into the churches, few preach Christ. The people are taken with any thing except the gospel. Christ is too little known, and most awfully neglected. So that one would wish for long life, great strength of body, and much opportunity to set forth Christ, let the consequence be what it may.

You have indeed a frail body. I dearly love and very highly esteem you. Yet I would wish you to consider your body is the temple of the Holy Ghost, and not overstrain and hurt it by too much preaching. 'Tis indeed a dark and cloudy day, and few preach among the people the unsearchable riches of Christ. Yet still 'tis sometimes well to cease preaching for a time, when by so doing we get such rest for body and mind as absolutely fits us the better for that best of all employments,—preaching Jesus, and the power of his resurrection.

I really think you should drop preaching wholly, until you find your body more capable of it. I am not wholly a stranger to what you feel and experience; and how great a trial it must be to you, especially on Lord's-day, to be silent. Nor do I conceive the devil will cease to cast his fiery darts at you, and interpret your bodily indisposition, as a proof you were never called to the work, that our Lord will cast you wholly off, as it respects your ministering in holy things, with many other very cutting suggestions. I would therefore sympathize most affectionately with you, and say, be of good courage, trust in the Lord, for in him is everlasting strength. Whatever distresses you, comes from the enemy. I know full well what it is; having had almost every temptation and discouragement in the course of my time to encounter. 'Tis wholly of the Lord that I am held up. Yet I think I could be perfectly happy if my Jesus gave me leave to live wholly out of myself on him, if he laid me aside wholly as a preacher.

S. E. P.

LETTER XXIII.

Lewes, Sept. 13, 1797.

MY GOOD FRIEND,

I WOULD wish you to make your mind very easy with every dispensation. To think much, pray much, and live much, yea, wholly out of ourselves, on the person, work, word, and offices of Christ, and to say but little, is best for us who live in these evil days. 'Tis necessary for the prudent to keep silence: I envy no man. The more popular, the more snares and temptations. To live in the exercise of faith on Christ, and in a dependence on the Holy Spirit to realize Christ; his love and salvation to the mind is all which is worth living for. I am more and more convinced that there is nothing to be compared with living Christ; 'tis not to be exceeded by eternal glory, which will consist in the vision and fruition of Jesus for ever and ever. My good friend, spend the cream and marrow of your thoughts on Christ. Believe his blood cleanseth from all sin, and pray the Lord the Spirit to realize its virtue and efficacy to your guilty mind, daily, hourly, yea, momentarily. To know Christ inwardly and spiritually from the word, and by the divine teaching of the Lord the Spirit, that is the true knowledge which makes us alive to him, and keeps us dependent on him. As you know Jesus, prize your Bible: read it as the revelation of Jesus Christ. Believe it to be the Father's record of his Son; and as the Holy Spirit seals it as the true sayings of God, may you, every time you read it, seal it over and over with your own assent and consent. Set your own seal to God's testimony concerning Jesus; seal it over and over by saying amen, to all which the mouth of the Lord hath spoken. I am for living Christ, and upon Christ, and for giving the whole glory of salvation work to Jesus, who hath loved us, and washed us from our sins in his own blood. Oh! what a Jesus! Oh! the depths of his love! He shone forth in all the majesty of his love, in all the splendour of it, in the garden and on the cross. He calls upon us to look unto him, to behold him in his salvation. To see him in the light of

faith is life everlasting. Virtue goes from him to us, every time we have a view of him : when you simply look to Christ, you are then in the very suburbs of eternal glory. Nor is there any saint in Great Britain better than my friend at Canterbury is, when he has a view of Christ. One says, simply believing on Christ makes a man as happy as he can be this side heaven. 'Tis an eternal truth, publish it and speak it out amongst God's people, to the glory of God's grace. Blessed be God, that the fountain of Christ's blood cleanseth us from all sin, and God has cast all our sins into the depth of the sea, and will remember them against us no more for ever. Christ's blood has an everlasting virtue to cleanse and purify, wash and sanctify our souls ; and whoever is cleansed in the blood of the Lamb, will remain pure to all eternity. The love and grace of Jesus, discovered to the soul by the Spirit of God, will make our hearts happy, and nothing else can. I hope the Holy Ghost is leading you to view over daily, with fresh delight, the person, work, offices, and fulness of the adorable Mediator. The more we look to Jesus, the more we shall love him, delight in him, rest upon him, and find an heaven of happiness resulting from conversing with him, and by enjoying communion with him. The Father's everlasting love in all its fulness, the Son's complete salvation, with all its glorious benefits, and the Spirit's unsearchable grace, dwells in the God-man, from whose fulness believers receive grace for grace. To know Christ by the teachings of the Holy Ghost, is life eternal. Jesus as God and man, is in his person the glory of heaven and earth. And blessings on him, his assumption of our nature, his birth, his life, his sufferings in the garden, and on the cross, was all for us. 'For us he suffered and for us he bled.' His death, resurrection, and triumphant ascension to heaven, his entering as God-man-Mediator into the holiest of all, as the Representative and Surety of his church and people, was for us. He that filleth heaven and earth with his presence has our concerns at heart. Our salvation rests upon the eternal worth and efficacy of the doings and sufferings of him who is God and man united in one Christ. Our Jesus is God over all blessed for ever. What infinite worth then must there be in the tears and prayers, in the sufferings and bloodshedding, in the intercession and advocacy of our great High Priest? He is now upon his throne, almighty to save.

He has on his vesture and on his thigh a name written, King of kings, and Lord of lords. The Father has given him a name above every name; and, as Dr. Watts expresses it, 'hell itself shakes at his name, and all the heavens adore.' May the Holy Spirit glorify the blood and righteousness of the infinitely precious Saviour more and more in your heart, and produce in your conscience true peace and joy, in and by believing. We have a great High Priest, who is passed into the heavens, Jesus the Son of God most high: he there appears on the behalf of all his people: he makes use of all his interest in his Father on our behalf. Oh! for more discoveries of his love, and of the glories of his priestly, kingly, and prophetic offices. May God the Spirit breathe upon your heart, and quicken, enliven, and enlighten it, and draw you by his divine grace to love Jesus more and more. May he give you to trust in the person, blood, and righteousness of Jesus, for acceptance, pardon, peace, and righteousness. May he give you to live continually upon Christ for the supply of all your wants, for body and soul, for time and eternity. May Jesus be your hope, your joy, your sun, your shield, and your exceeding great reward; never be afraid to trust all things into his hands. The psalmist could say, "I will cry unto God most high: unto God that performeth all things for me." May you enjoy the richest blessings and consolations of covenant love. The Lord Jesus Christ be with your spirit.

S. E. P.

LETTER XXIV.

Brompton, July 23, 1798.

MY GOOD SIR,

WHILST you have my best thanks for your friendship, and my best wishes for your welfare, I would give you this advice: Attend to the state and health of your body. Consider of what service you may be in having connexion with the ministers in this country, and in preaching to their several con-

gregations. Order, if possible, your business, so as to keep holiday on Saturdays and Mondays, and let your brother give you an airing on both those days; it will, by God's blessing, do much for you.

I hope to see you when in town, and to have some further converse with you of our beloved Jesus. It was on my mind as I came from Canterbury to this place, that I would throw together some brief hints concerning my own views and actings of faith. I conceive it consists in spiritual perceptions of Christ, and in the spiritual exercises of the mind on him. In my own soul's experience, this hath been a reality. I have received the knowledge of Christ's person and work from the word, and by the teaching of the Holy Spirit, have been led to know that the Father is infinitely and everlastingly well pleased with the person and work of Christ: and that he hath set him forth as the foundation and object of faith and hope in himself. I have, in the light of the Word and Spirit, seen the everlasting sufficiency of the finished work of Christ, to make me righteous and spotless in God's sight, and to keep me so for ever. Under these views it hath been given me from the eternal Spirit to come before the throne, and plead the person, blood, and righteousness of Christ before the Father, as my discharge from guilt and wrath: and under the influences of the Holy Spirit, I have trusted God with my soul's concerns, relying on the everlasting virtue and efficacy of Christ's life and death, for my present and everlasting justification and purity before him. That which encourages and supports my faith, is the record of God which he hath given of his Son, in which is expressly declared, "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him shall not perish, but have everlasting life. God hath given to us eternal life, and this life is in his Son: he that hath the Son hath life." My faith consists in believing this to be infallible truth, because the mouth of the Lord hath spoken it. I dare not call this into question; and in going on more freely to apprehend it, more fully to receive it, and more cordially to rest without doubt or wavering on it, I am established, rooted, grounded, and settled on it, so that my object is Christ crucified, Christ exalted; his interest in his Father is my security, his work is my salvation. The Father's testimony of him yields me joy. What he hath

recorded of him in the written word, I receive into my heart; thus I know the Father in the Son to be my Father in him, and worship the Father in the Son by the grace and influence of the Holy Spirit. In my walk I feel sin: there are seasons when, in my own view and conceptions, I cannot be more sinful. I have seen and felt all the evil in hell in my fallen nature, and have gone with it to Jesus Christ, and fallen down before him, saying, O Lord Jesus Christ, thou art God and man united in one Christ. Thy love is the wonder of heaven; 'tis the miracle of eternity. Thou hast shone forth in all the meridian glory of it in thy incarnate state, in the garden when thou didst bear the sin of many; on the cross when thou didst sustain the curse and punishment due to sin. Thou art on thy throne the Almighty Saviour,—the crowned Conqueror; thou art mighty to save. I would not disparage thy grace which is infinite, thy sufferings which are everlastingly efficacious, thy blood which transcends the foulest stain, thy righteousness which delivereth from death, thy fulness of grace which is inexhaustible. Such is my case; I need thee in all thy everlasting virtue to heal my present wounds. Here I am, O Lord, not in a sinful state, but in a sinful case. Never so deeply stained in my own view, never so desperately wounded with guilt; yet, O my Jesus, I am thine, and thou art mine. Though I abhor and loathe myself for what I am in my nature-self, and on account of my present sinful frame, corruption and malady, yet thou canst get to thyself everlasting glory, by looking within me, by shining upon me, by putting forth in my soul afresh the virtue of thy wounds and stripes, righteousness and blood. If thou dost shine it will be grace, such as will, I conceive, exceed all thou hast ever yet done. My Lord, I feel and believe thou art able to get thyself an everlasting name, by turning my very hell into heaven. Oh! that thou wouldst so glorify thyself in me by bearing down all my sin in its love, guilt, and power, that I may sing aloud of thy righteousness.

I have dealt with Christ much, in such a way. I have had much experience of his health and cure in such exercises of faith. I don't want for any thing when I can but be familiar with him. Yea, I do find faith is all act, and nothing but act, and 'tis all exercised on Christ, and God's free grace in him. I cannot have greater cause to distrust myself than I have to

trust him. I should have the whole desire of my heart if I did but look at Christ as the Father doth. Trust in Christ as fully as the word warrants. I never envy any body their comforts. "I live when I live by the faith of the Son of God." In believing I have that communion with God and the Lamb through the Spirit, which is an earnest of heaven, a foretaste of glory.

I am your's in the Lord,

S. E. P.

LETTER XXV.

Boskenna, Jan. 9, 1797.

MY VERY DEAR SIR,

I HOPE you are day by day pressing after a growing knowledge of, acquaintance with, and free communion with Father, Son, and Holy Ghost. It is, and will be, your everlasting blessedness to be called into the knowledge and fellowship of Jesus Christ our Lord. As it respects Chrst Jesus, his person is inestimable; his excellencies transcend all that is in the earth, and all that is in the heavens; his name will endure for ever: his salvation is from generation to generation. Such as know him most, prize him highest. Those who have been favoured with the highest views of his love, say of it, that it passeth knowledge.

When I contemplate Christ the essential Son of the Father, as God-man, Immanuel, the fellow of the Lord of Hosts, in whom all the love of God shines forth, in whom all the purposes of God centre, with whom God counselled and covenanted on the behalf of all his people, and by whom God opens all his heart, reveals all his will, displays all his mercy, and shines forth in all the meridian glory of his grace upon his church and people, I see and behold indeed, glory inexpressible, yea, glory incomprehensible. And truly, could I gain my aim and end, it should be manifested in honouring the