

essential Three, for everlasting love manifested in election, the covenant of grace, the gift of Christ, and for all the blessings of his finished salvation.

I want for the children of the most high God to understand how their life is hid with Christ in God; that the love of the Trinity is fixed immutably on them, and that they, by their joint counsel, covenant, promise, and oath, stand engaged to save them with an everlasting salvation, to bless them with an everlasting blessing, to be everlasting strength to them, to bestow on them everlasting consolation.

I long for the called people of God to gain from the word, and by the teachings of the blessed Spirit, a true gospel view and knowledge of the persons in the God-head, of their love to the elect, of their covenant acts on their behalf, of their offices in the economy of the covenant, and how they stand thereby related unto us. This would make way for our faith to be expressed towards them, and exercised on them; we should then know how to worship them, and cast our crowns before them. It would draw out our hearts to seek for such fellowship with them in their distinct personalities, as would give us upon earth a taste of the joys of heaven.

Few seem to consider that salvation flows from the everlasting love of God, manifested in the calling and anointing of Christ to the office of mediation.

Sure I am, when it is given to us to see clearly from the word, and by the Spirit, that it was the will of the eternal Three that Christ should bear our sins, and carry our sorrows, and finish our salvation by his life and death, it lays a sure foundation for our faith and hope in God. The whole gospel is but a declaration of what passed before all time between the holy and essential Three, and which was carried into open execution when the Word was made flesh, and dwelt among us. I would, from the ground of my heart, praise the Lord the Spirit for revealing Jesus, and making him precious to you. May the present year be a most blessed year to you, by the enjoyment of Christ's love and presence with your soul at a very high rate. I am aiming, if the Lord the Spirit will be pleased to teach me, after a more free, simple, and familiar acquaintance and communion with our most precious and divine Saviour. I know Christ from the word, and by the anointings of the blessed Spirit; but I want more freedom

with him, more communications from him, and more real communion with him; to feed on him as the bread of life, to live on him as the fountain of life, to rest on him as our whole salvation, to receive out of his fulness all the blessings of life everlasting, to be going on in his strength, leaning on him as our Captain, and viewing him as our all in all. This is the way to all true happiness and holiness.

Certainly, to be enabled to receive Christ, to live on Christ, and to walk in Christ, contains the very essence of all spirituality and godliness.

Many of God's beloved ones rest short of what they should be aiming with all their might after, and that is, a real knowledge of personal interest in Christ. So it is, that they either neglect or overlook the way and means whereby God gives his children the knowledge of salvation by the remission of their sins. When any are indeed concerned to know their interest in Jesus, and his pardoning mercy, they look for and expect either to find in themselves such a work of grace, or such and such fruits of it, or such and such comforts, or some special manifestations of God's love, and from thence they think it would be right and safe to conclude themselves the objects and subjects of everlasting love.

Now it seems to me here is the mistake: Christ and his love, righteousness, and sacrifice, is overlooked; and what God the Father hath revealed and testified concerning him, is neglected. 'Tis very natural with a poor sinner to look to himself, and within himself, for something styled grace, and upon finding a real change wrought within him, to be pleased therewith, and to centre therein. If many comforts are enjoyed, they are made more of than Christ; if peace takes place in the mind, which it must when sin is dethroned in the soul, this is looked upon as the fruit and effect of pardoning mercy; whereas, all this may be where Christ is not revealed. Indeed a soul must be born again before Christ can be known. The new birth is evidenced by our believing on the Son of God; hence, saith the apostle, "Whosoever believeth that Jesus is the Christ, is born of God."

To the soul who is new-born, the Holy Spirit is pleased to give a feeling of the need of Jesus. He leads such into an acquaintance with Christ crucified; shews the need of his righteousness and blood; he takes of the things of Christ,

shews them, and enables the sinner to believe on Jesus for everlasting life. Thus, by his most gracious teaching, he makes known Christ to, and in the sinner's heart. Then his love warms the heart; his mercy overcomes the mind; his blood is precious to the conscience: it is received into the mind as the atonement for sin; it purifies the heart; produces peace with God; lays a foundation for hope in God; lifts the soul off all self-dependence; fixes the whole soul upon Christ. His finished salvation, his victories and triumphs over sin, Satan, death, and damnation, now become the joy and rejoicing of the heart. 'Tis the work and office of the Holy Ghost to reveal Christ from the word to us, and in us; he gives a clear view of Christ and his work; of the Father's delight in him, and perfect acceptance of him; he leads us to an acquaintance with the record which the Father hath given of his Son, and with the testimony he hath given of him in the word. Thus he points out to us what we are to believe concerning Jesus; how we are to receive him into our hearts, and live upon him in our lives; and how we may live and die in him with holy hope and confidence.

If it be asked, what are we to believe concerning Jesus, or what doth the Holy Spirit teach us to believe of, and concerning him? I reply, he teaches us to believe that his death is a complete all-sufficient sacrifice for sin; that his blood cleanseth from all sin; that he hath put away sin by the sacrifice of himself; that his righteousness is our one robe and garment of salvation, in which we are justified, and shall for ever glory: that God the Father is infinitely well pleased with Christ, his life, and death, and well pleased with that sinner, be he who or what he may, that is well pleased with his Son. For he so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Christ is the immediate object of a sinner's faith, in his blood and righteousness. Hence the apostle saith, we preach Christ crucified. The Father's testimony of Christ in the word is the ground of our faith; we receive Christ into our hearts by faith in the word. For instance, we read, "God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." This most important truth contained in this cited Scripture, is the whole substance of the everlasting

gospel, which truth the Holy Spirit enlightens the understanding into the knowledge of, and makes the mind acquainted with, by which means he enables us to believe in the sacrifice and righteousness of Immanuel, of the Father's appointment of him to be our atonement and righteousness; of his justifying and pardoning us in the obedience, and through the most precious blood-shedding of the immaculate Lamb. 'Tis by believing what is revealed of Christ, his blood, and righteousness, in the written word, that we receive Christ into our hearts by faith; and this is one grand evidence of it, because 'tis the written word, and not anything which we experience, which encourages our souls, and nourishes us unto everlasting life. We having been brought to believe the perfection of our Lord's most precious righteousness and death, rest wholly thereon before God for the pardon of all our sin, the cleansing our bodies and souls from every spot and stain of pollution, for our everlasting acceptance with God. We receive the truth as it is in Jesus into our hearts, and we live upon him in our lives, receiving out of his fulness a supply for all our wants, and health and healing for all our wounds. We live on Jesus by faith. Our faith is and consists in nothing but a simple dependence on his word and work, and in a simple expectation that he will fulfil his word in us, and to us. Our dying in Christ in the exercise of faith is a very simple thing. It lies all in renouncing self, and cleaving wholly to him. Excuse all imperfections, and believe me to be,

Your's in the Lord,

S. E. P.

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## LETTER XXVI.

*Boskenna, May 28, 1798.*

MY VERY DEAR FRIEND,

IT has often been on my mind to write to you a few lines, but the postage is so high, and I have nothing to say about our beloved Lord Jesus, but what I have, as far as it hath

been given unto me, set before you, that it did not appear necessary to burthen you with any more of my writings. Hoping this will reach London free, I would give you to know I am at Boskenna, where I should be glad to receive a letter from you. I hope Jesus is your constant subject; he is all: and where he is all, self is debased. I want none but Christ, living—dying—in time or eternity: he is my all. On earth, I have fled for refuge to him; I am under the sprinklings of his blood; I am come to him, the Mediator of the new covenant. In heaven, he will be in me, and to me, my everlasting all in all. I shall be nothing in heaven, out of Christ. In heaven I shall be everlastingly blessed and glorious; but it will be all in Christ: and this will make heaven to be what it is, that the everlasting Sun of Righteousness will there shine in the meridian of his glory—he will continue his shine for ever: he will shine within, and shine upon his saints, and they will shine, and that by the reflection of his glory upon them; and this will reflect back glory on him, the Lamb in the midst of the throne. I should be very glad to hear if Mr. R. is with you, and how matters are. 'Tis indeed very low with the churches, as it respects the gospel; I mean, as it appears to me, because I don't call every thing by that title. I believe legality, self-righteousness, and profession, greatly prevail. I fear there is little else to be found. Indeed, my good friend, it is a matter which does not concern us. The Lord knoweth them that are his; he will look to his own, and richly bestow his Holy Spirit on them. You and I well know we may look to Jesus, live on Jesus, hold communion with Jesus, and set the crown on his head, let the times be what they may, and the people as they are. It does not break in upon our subject; it does not set us out of the way. For my own part, unless Christ is the subject, I care not how little communion I have with any one. Let those who have their portion in the world look well to it; because they brought it not into the world with them, neither can they carry it when they go out of a time state. And verily I think, the more any person hath of what is styled riches and honours, so much the more misery is entailed on him, for 'tis all uncertain; 'tis continually flying from him; when enjoyed most, 'tis found perfect emptiness; the longer 'tis continued, the

more unwilling the possessor is to leave it. An old acquaintance of your's and mine had such deep insight into this, that he went to a funeral, pronounced an oration at the grave's mouth; it was printed, 'tis still extant, and lies before me. I will quote it: "Vanity of vanities, saith the Preacher, all is vanity." All out of Christ is sin, misery, death, and damnation. Every sensual enjoyment leaves a sting behind; every earthly enjoyment leaves the mind uneasy; there is no real satisfaction but in Christ alone. There is not an individual on earth whose happiness I envy; nor one on earth whom I would wish to exchange with. We all have our personal miseries, and the Lord is pleased to sanctify them to his beloved ones. When my time for dying comes, it will be quite easy to me; I have nothing to leave behind worth enjoying; I have no riches and possessions in this world to bequeath; my riches and durable righteousness are within the veil: so that my heart being there also, I cannot, let the time come ever so speedily, feel any reluctance to depart, and to be with Christ. Oh! what an unspeakable heaven will it be to see Jesus face to face. I have had a sight of him by faith, and this is sufficient to put down all terrestrial things. But to behold his glory, to see him as he is, and to be like him, this will be the heaven of heavens. No sin, no sorrow, no sighing. This world has been to me a vale of tears; I should find it even now to be to me the valley of the shadow of death, were it not for the shine of Jesus's presence, which sometimes makes day, and yields a foretaste of future glory. I hope soon to fall on writing my book; I hope it will prove a good testimony of my knowledge of God in all his persons, in their love, mercy, and grace. When I have finished it, I care not how soon I fall asleep in Jesus. May the Lord himself bless you in all things.

I am your's,

S. E. P.

## LETTER XXVII.

*Stockwell, March 8, 1799.*

MY VERY DEAR SIR,

YOUR love to me fully appears in accepting a very insignificant note, and answering it with a very kind letter. You are precious to me, and very near my heart. We have had many pleasing, profitable, and spiritual interviews, which have led to contemplate our Jesus, as of inestimable worth, and of high, yea, everlasting renown; he is still my joy and delight, and will be so unceasingly in that kingdom to which we are fast, very fast hastening. There you and I shall be quite home in our own proper element, because Christ, the Lamb in the midst of the throne, will be the constant, the everlasting subject; free grace the perpetual element; and every brother in glory of one heart and of one soul: all of us will there unite in setting the crown of salvation on the head of Jesus, the everlasting conqueror: shouting salvation, victory, and life everlasting, flowing from the riches, the exceeding riches of the Father's grace, through the slaughtered Lamb. Oh! what views will you and I be admitted into, what divine fellowship shall we then enjoy of Christ and his infinite love, and everlastingly precious and perfect salvation. When we look on Jesus as our head, and consider ourselves in him, and view him as our life, our heaven, our all, we may anticipate what it must be to be where he is, to behold his glory, to live in and on him, the fountain of everlasting life and glory. This will be our eternal blessedness, to have no being and life but in Christ, and to have that everlastingly exercised on him, in beholding his glory, and in receiving out of his fullness glory for glory. Blessed be my Lord, I live without the fears of death,; I live in views of a blessed immortality; and there is nothing like a life of faith on the Son of God to give reality and evidence of our union and interest in him. When we live by faith, we bring forth fruit to the glory and praise of God, whether we perceive it or not. Almost every body in the religious world leaves out Christ in their cases and experi-

ences. 'Tis something they are which either pleases or displeases them ; Christ is overlooked. If they knew Christ from the word, and by the teaching of the Holy Ghost, they would be exercising their minds on him, and would be shewing forth his glorious praise. 'Tis indeed a long, long winter with the church ; almost every preacher is engaged about the things which accompany salvation, very few about Jesus and his salvation ; and those who are, must expect to be treated with neglect, scorn. and contempt. Well, it is but a little while, and our eyes shall see the king in his beauty. We shall find it just as easy to die in faith as it is to live by it. As 'tis real blessedness to live in Christ, 'tis true blessedness to die in Christ ; and 'tis the true essence of all spiritual blessedness to have uninterrupted communion with Jesus in his glory.

S. E. P.

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### LETTER XXVIII.

*Faversham, Dec. 27, 1102.*

TO MR. S. H.

My dear Friend, I am willing to give you to understand I love you in the bowels of Jesus Christ, and for his sake, therefore I send this as a testimonial of the same. May you live now and evermore out of yourself upon the Lord Jesus Christ, and give him the glory of loving you, and washing you from your sins in his own blood. The Lord Jesus is precious in the sight of God the Father, and so are all his people in him. You are as dear and as beloved of God as any of them ; and if your faith is truly and properly exercised, you will clearly perceive it, for your very situation and circumstances of life is a proof and evidence of the Lord's love. He hath chosen you to be poor, ordained you to feel great poverty and distress, to shew forth in you his mighty power, in raising up your heart far above it, by giving you a sight and sense of his everlasting love, and in admitting you



to view and survey the unsearchable riches of Christ. My beloved brother, the knowledge of Christ is life everlasting: there is nothing in earth or heaven can exceed communion with Christ Jesus. Therefore, so far as you truly know Christ, and enjoy fellowship with him, so far are you truly blessed. Our Jesus is your constant and immutable friend; your case is in his hand. He gives himself as the bread of life to feed you, even though he sometimes withholds temporal from you; and by enabling you to trust in him, without meat in the cupboard, or money in the pocket, he gains from you glorious praise. You can, and you do say, "all my springs, O Jesus, are in thee." Glory be to his name, he loved you from eternity, your name stands written "in the book of life of the Lamb slain from the foundation of the world." He hath been manifested to take away our sins, and as far as the east is from the west so far hath he removed your transgressions from you. He hath given you to know it, to believe it, to set your seal to the truth of it, and at times he hath given you to enjoy the comfort of it. Oh! bless the Lord for the same, and shew forth his praises from day to day: and give full proof in your life and conversation, that Jesus exceeds all temporal good. That he is infinitely beyond all creature enjoyments: and that he can and does make you perfectly happy in himself, in the want of all which is styled temporal good.

O my friend, live on Christ continually, then you will live down sin, self, Satan, the world, death, and hell. In so living, you will indeed glorify Jesus as much as any saint in glory: and by and by you will be taken up where Jesus is, to behold his glory. We are almost brought to the close of another year; time is short, we expect soon to enter on another: may we begin it with looking unto Jesus. I advise you, my friend, to receive this truth into your mind, and give it full credit, that "the blood of Jesus Christ cleanseth from all sin." The belief of this will be a cordial; you will find it sufficient to keep up the spirits, and preserve from all faintings, because the atonement of Jesus is everlastingly efficacious. It hides all our transgressions from view, and is our everlasting purification from every spot and stain before God, Oh! put daily honour upon the blood of the Lamb by believing its virtue, and relying on it for your everlasting discharge

from all sin. Put on Christ's righteousness daily, in the fresh exercise of faith, and wear it as the garment of salvation. Look continually off yourself, and look steadfastly on Jesus; and because you have nothing in yourself but sin and misery, therefore renounce yourself entirely, and live wholly out and off yourself, upon the person, work, fulness, word, and promise of Jesus. I want you and wish you to be perfectly happy: I know our Jesus can make you as perfectly happy on earth as in heaven, and if you make use of Jesus for every thing, and trust him with every thing which concerns you, both as it respects your body and soul for time and eternity, you will be as truly and completely blessed as you can be this side heaven. Oh! that you may have an aspiring mind, soaring high in the element of free grace! May your pulse beat strong after fuller and higher fellowship with Jesus, and may he fill you with all the fulness of God. Have nothing to do with any thing in which you can't enjoy Christ. Neither attend on any thing which will not bring you nearer and nearer into communion with Jesus. Consider, 'tis but a little while and all your sorrow will be turned into joy. The coming of the Lord draweth nigh: you will soon see Jesus face to face. He will wipe all tears from your eyes. He will be your everlasting light, and your everlasting glory, therefore be patient until the coming of the Lord, and welcome the sentence of death, let it be executed when it may, seeing 'tis the consecrated gate to life and glory everlasting; it will be your everlasting gain. Jesus will swallow it up into life everlasting, and will admit you into his immediate presence, to triumph with him in his everlasting triumph over death, and to sing his praises for it in everlasting hallelujahs with the spirits of just men made perfect for ever and ever.

I most heartily wish you great grace. May you go on from strength to strength, "strong in the Lord, and in the power of his might." May you be a daily conqueror over all your spiritual enemies; "yea, more than conqueror, through him who loved us." Jesus will never leave you nor forsake you; his everlasting arms are underneath you, and he, the eternal God, is your refuge. Oh! remember that Jesus, who is heaven's glory, whose love is the admiration of all the saints and angels in heaven, was once nailed to the cross

with all your sins, and he made his soul an offering for them! He bore your sins, and carried your sorrows; his heart was then opened, and he shone forth all in flames of love. He loves you now with the same love he then did. He lives and reigns upon his throne to express all the love of his heart towards you. He says to you, "I have loved thee;" you may therefore go to him freely. Pour out your whole heart to him; you may expect him to bless you; and trust in him to guide you through the journey of life, to be with you in the very article of death, and to admit you into heaven, with—"Enter thou into the joy of thy Lord."

May that most precious and adorable person who bore sin, and also brought in everlasting righteousness—may his charming name, his unrivalled fame, his everlasting love, his perfect work, his most precious blood-shedding, whereby he put away sin; may his gracious care and management of his people, his infinite excellencies, glories, beauties, and perfections, which are beyond enumeration or conception, be the subject of your daily study and delight. And may the Holy Ghost realize the subject to your mind and in your heart, that Christ may daily be more precious to you. Even so, blessed Spirit, grant this for thine own honour, praise, and glory. Amen and Amen.

Your's in the Lord,

S. E. P.

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## LETTER XXIX.

*Stockwell, Jan. 29, 1803.*

MADAM,

I HAVE no doubt but you are precious in the sight of the Lord, and Christ is precious to you; but you are generally led away from Jesus by attending to a variety of things which passeth in your mind. While we are in the body, we shall have the experience and feeling of our own inward

legality; and you are exercised thus more than you are aware. All your fears that you are wrong, and suspicions that you are not right, originate from this source. You wish and pray, and long to be exactly fit for Christ; but you think your prayers are not heard and answered, because you do not find yourself otherwise in yourself than what you are. Thus you are led to overlook what you really are, and how exactly suited your case is for the grace of Christ to be revealed to you, and displayed on you. When you lay aside your own legal apprehensions of the subject, and do strictly attend to the testimony of the Holy Ghost in the written word, then you can't find any thing in you which unfits you for the Lord Jesus Christ, because the Lord the Spirit declares "all have sinned, and come short of the glory of God." 'Tis his work to prove the truth of this to you, and give you full proof of it in your own experience. He has done it; you have felt it. You cry out, "Behold, I am vile." He has led you to know Jesus; to trust in the person, righteousness, and blood of Jesus. You have taken sanctuary in Christ, and your everlasting life, righteousness, purity, holiness, and perfection, is out of yourself in him; and because it is, you are often puzzled. As you feel sin and its effects within you, hence you very naturally expect to find health and cure within you also; but 'tis not in yourself you have purity, life, righteousness, and perfection, but in the Lord Jesus Christ in whose person you are justified; in whose righteousness you are justified from all things, and entitled to heaven and glory; in whose blood you are clean from all sin; in whom you are complete.

I have transcribed for your use what Mr. Romaine published some years past:—

## ON THE ATHANASIAN CREED,

BY MR. ROMAINE.

This creed consists of three parts.

1. The first asserts the Unity of the Godhead,—there is one Jehovah. Three Persons,—Father, Son, and Holy Ghost, (1 John v. 7) are in the Unity of the Godhead, and these Three are one Jehovah.

As the Godhead is uncreate, incomprehensible, eternal, almighty, God and Lord, so the Three Persons are uncreate, incomprehensible, eternal, almighty, God and Lord, not made, nor created, nor ever beginning to be, but the same in one Jehovah, from eternity to eternity.

2. Therefore, the names of the Three in Jehovah, Father, Son, and Spirit, were not to express that one was before or after other, or that one was greater or less than another, but to convey an idea of their relation to us in the covenant of redemption; for in themselves the whole Three Persons are co-equal and co-eternal. Jehovah our Alehim, our Three in covenant, is one Jehovah; our Father to all of us who believe in his only-begotten Son, by the grace of the Holy Spirit.

3. The third part treats of Immanuel, God and man in one Christ, and of the work of redemption, finished by him in our nature, by which all believers are saved, and for rejecting which all unbelievers are damned.

May the Holy Spirit enable us to believe to the saving of the soul.

I remain your's in the Lord

S. E. P.

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### LETTER XXX.

*Truro, May 22, 1804.*

VERY DEAR SIR,

I HOPE you received a part of your very kind present safe; I could not in conscience retain it. I hope the letters I sent you have been read, and that you have found soul-satisfying truth in them; the wholesome words, or life-giving words of our Lord Jesus Christ, such as nourish up the mind to life everlasting. 'Tis a good thing to have a sound judgment in all things, those especially which concern God and the doctrines of grace. I conceive 'tis for want of this many of the

Lord's people are so wavering and unsettled. Nothing can be more clearly revealed in the Scriptures than this, that salvation is all of grace; that the whole is a display of the free, sovereign grace of the eternal Three, in the one incomprehensible Jehovah; so that grace is unfrustrable. 'Tis not of him that willeth, or of him that runneth, but of God that sheweth mercy. To have a spiritual, scriptural view of this through the light and teaching of the Holy Ghost, is a great, yea, 'tis an unspeakable mercy many of the Lord's people have not. Hence they are looking to inherent grace, instead of looking to the free grace in God's heart, from whence all the blessings of grace flow, and judge of themselves and of their state before God, not from the word, but from the state, frame, and feelings of their own minds. This is most assuredly a very wrong method to go by; for as it respects the matter which is of the greatest importance to us, which is, whether we are in Christ or not, where shall we look to have this great point proved, but to the word and to the Holy Spirit. Election is the only foundation on which our being in Christ rests; and this is the fruit of everlasting love; and everlasting love flows altogether from divine sovereignty. God's will is immutable. It was the good pleasure of his will to love the persons of his elect before the world was. His love was fixed on their persons. Because he loved them, he chose them in Christ before the foundation of the world. As the Father chose them in Christ by an act of his will, so they were in Christ as members in a head. He accepted and received them as the gift of his Father's love to him; he received them into his heart and into his arms, and loved them as his church, his bride, and social companion, who was to partake with him in all the blessings of his communicable grace and glory. Thus their existence in Christ before the foundation of the world, their union to the person of Christ, and their personal interest in him, were founded on and depend altogether upon the eternal acts of the will of Father, Son, and Holy Ghost, the essential Three in the infinite essence, expressed in election, which, as an act in the mind and will of God, is as immutable as God; so that the elect are ever beloved, secured, blessed, accepted in the Beloved. All other acts of grace, such as redemption, sanctification, heaven, and glorification, eternal and unin-

interrupted fellowship with the eternal Three in glory, all flow from election as the spring and fountain thereof. God's great love wherewith he loved us from everlasting, is manifested to us by these gifts and blessings of it; yet the gift of Christ, God-man, to be our Head, husband, and Saviour—the gift of the Holy Ghost to make us new creatures, to reveal Christ to us, and form him in us, yea, his indwelling in us, and making us temples of the living God, are not sufficient to convey to our minds the original ocean of love, out of which all these great gifts are bestowed. Christ is the gift of the Father's love to the elect. The Holy Spirit, as great a gift as Christ, is also the fruit of the Father's love. The whole Trinity have bestowed themselves upon the church, and this in a covenant way: the greatest blessing expressed by it is, Jehovah saying, "I will be thy God." Oh! that your mind may be opened by the eternal Spirit to receive, understand and embrace these truths: then you will see the glories of free grace, and God shining forth in his highest style and title, "the God of all grace." This will lead you off yourself, and cause you everlastingly to renounce yourself; you will fall down before Jehovah, the Father, the Word, and the Holy Ghost, the Three in one glorious and ever-blessed Godhead, crying out, and saying: "Of him, and through him, and to him, are all things, to whom be glory for ever. Amen."

This is the doctrine alone which can debase the creature, and bring low, and lay us even in the dust, that the Lord alone may be exalted. This doctrine is very little known; yet all true knowledge of Christ, of our union to him, interest in him, and salvation by him, is the fruit of election grace. Regeneration proceeds from it. Hereby we are fitted with supernatural faculties, to know Christ, and to enjoy the Father's love in him, and through the indwelling of the Holy Ghost, we have fellowship with the Father, and with his Son Jesus Christ. As election is the foundation of our union and interest in Christ, so the covenant which obtained between the eternal Three before all time, was framed for the display of everlasting love to the elect in their fallen state and sinful circumstances, into which they were brought by the transgression and fall of the first man, Adam, the natural head of all his posterity. In the covenant of the Three in Jehovah,

the essential Word, and only begotten Son of God, engaged as the Surety for the elect, to raise them up above and beyond all the ruins of the fall, and to save them in himself with an everlasting salvation. Upon this covenant transaction salvation was founded; and thus God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. Immediately upon the fall this was made known, and in the fulness of time it was accomplished.

God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons. And the God-man, Christ Jesus, gave himself for us; he substituted his person as the Surety for the elect; he bore their sins in his own body. The curse due to them was inflicted on him; so that his soul was given for their souls; his body for their bodies; his blood for their's; his life for their lives; and by the offering of himself he made an end of sins, made reconciliation for iniquity; and by his obedience unto death, even the death of the cross, he brought in everlasting righteousness. Thus salvation work was finished by the Lord Jesus; and the Holy Ghost is pleased to take of these things of Christ, and shew them to the regenerated elect people of God; and as the Holy Spirit enlightens their minds to take in the knowledge of Christ, and enables them to believe in the finished righteousness and atonement of Jesus, they are enabled to rest their whole hope before God on the finished work of Christ. Thus they are brought to enjoy the Father's love by faith in Christ's finished salvation, and to set their seals to God's truth, believing the record which he hath given of his Son, which runs thus, "He hath given unto us eternal life, and this life is in his Son." He that hath the Son, hath life. Thus, in believing in Christ the Holy Spirit makes it evident that we are one with Christ. Hence the apostle saith, ye are all the children of God by faith in Christ Jesus. May the Holy Spirit shine on what I have written, and give you a clear perception of these truths, and inward fellowship with the Father and the Son. Jesus is salvation; his love is heaven; his righteousness is your perfection; his blood is your purity; his fulness is your supply; his arm your defence; his word your warrant and ground for believing; his promises are breasts of everlasting consolation. May you live on him,



grow out of yourself into him. May you grow into daily communion with him. So prays your friend in the Lord,

S. E. P.

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### LETTER XXXI.

*Chard, May 1, 1805.*

DEAR SIR,

IT would be well to have our spiritual faculties always engaged and exercised on the Lord Jesus Christ, as he is set forth in the word of grace. To have the seeing eye, the hearing ear, and the understanding heart, and Christ so realized to us from the word and by the Spirit, as enables us to say of him, "He is all our salvation," this is altogether heavenly and divine. It would be well for you to know yourself, and to be brought to a point concerning what you are in yourself; then you would cease to have any more to do with yourself: and it would be well for you to know Christ and his salvation, then you would clearly see your whole salvation is in him alone. You think the knowledge of yourself is not so easily attained; but I think otherwise, because as you are an awakened person, you do confess and feel yourself to be a sinner, and inwardly sinful. This most certainly is to know yourself. As to the experience which follows on your knowledge of yourself, it is this: you feel your affections alienated from the Lord, the fountain of living waters; you find your heart entirely gone from God: your will is perfectly opposite to God's most holy and revealed will; and your understanding darkness itself, as to the things of God. This has been in all ages ever since the fall, the one general and particular experience of every one that is born of the Spirit. No one more really believes, feels, and experiences their sinnership than you do. Is it not so? You may think others have a deeper experience of it: so let it be. It does you no good to know yourself, to feel your sin, to cry out, Oh! the depth of corruption in my fallen nature! except you

take hold of Christ, and trust the more on him, in consequence of what you see, feel, and experience in yourself. I conceive you overlook the very end and design why the Lord leaves you to feel all you do, and suffers you to be distressed with a sight and sense of it. 'Tis that you may look to Christ, and study him and his salvation. So it is at present you are kept at a distance from Jesus. You are afraid of Christ; you feel what you are, and dare not come to him. This shews how necessary it is to know Christ as he is set forth in the word, and testified of in it by the Holy Spirit; for Jesus, as therein revealed, is a most suitable Saviour: he is equal to the whole malady within us. There is health and cure for us in him: and to have a spiritual conception of this created in our minds by the Holy Ghost, is one of the greatest blessings which can be bestowed upon us this side heaven. The true knowledge of sin and self brings us everlastingly to renounce ourselves; and the true knowledge of Christ is the means of our trusting wholly on him. Our very legality and unbelief is a full proof that we know but little of the person and salvation of the Son of God. You are prone to look too much into yourself. Christ saith, "Look unto me." Where are we to see Jesus? Not in ourselves; nor in our graces; nor in our comforts; nor in our experiences; nor in our enlargements, nor dejections. Christ is revealed, proclaimed, and set forth by the eternal Father in the word of inspiration. The God and Father of our Lord Jesus Christ gives us his own thoughts of Jesus; he sets him forth according to his own views of him; he bears his own record concerning him; he gives his own testimony of him; and the Holy Ghost giving you to think of Christ exactly as God the Father doth, and helping you to take in his own views of him, as he has given in the word of the gospel, and to receive into your mind the record which he hath given of his Son, and to receive his testimony of Christ into your heart, you thereby set to your seal that God is true. 'Tis the work and office of the Holy Ghost thus to lead into a spiritual, real, and blessed acquaintance with the Lord Jesus, and the knowledge of him is life eternal. Our salvation is wholly out of ourselves! 'tis altogether of grace. 'Tis the joint will and good pleasure of the Holy Trinity to save us from all our sins and all our miseries, upon

the footing of the incarnation, obedience, and sacrifice of the Lord Jesus Christ. His life is your perfection, his death is your discharge. Your receiving this truth into your conscience, and giving full credit to it as the testimony of God himself, that "the blood of Jesus Christ cleanseth from all sin," is your acquittance in the court of conscience. As sure as you believe it, and rest your soul upon the truth of it, you are a believer in Christ Jesus. As sure as you live with this truth in your mind, so sure you live a life of faith on the Son of God; and the very glory of faith consists in its simplicity. It is not what you are or feel, 'tis what Christ is, which must support and bear you up. And in Christ you are righteous, holy, and spotless; in Christ you are blessed; in Christ you are complete. But you do not always believe this; you do not: therefore you are not always happy. Nay, you do not always believe rightly concerning yourself, and frames, and feelings. Therefore it is, you say and think to the contrary what and as you please; there are seasons when you are in a measure pleased with yourself, and think 'tis better with you than it has been; whereas, in yourself, you are invariably at all seasons and places one and the same. The subject of all sin and misery, you have not at all times the same apprehensions thereof: so you are always one and the same in Christ, whether you believe it or not. It would do your mind good to view the truth of this; and it would be really a blessed evidence of grace to be content to be what you are in yourself, that Christ might have the honour and glory of being your complete Saviour. When you see most of yourself, and feel most of your sin and misery, who can then feel more of their need of Christ? and does this make against you? It doth not: it makes for you. Every thing which shews you what you are in yourself, and keeps you dependent on Christ, is of real service to you; therefore learn to know Christ can't shine on any one more suited to enjoy the blessing of his presence than you are. He can't impart life, light, health, and salvation, nor receive greater glory for so doing from any one than yourself. He has, he does shine on such as are in themselves all you are and feel yourself to be. He glories in thus exercising his mercy; in displaying his pardon; in refreshing, reviving, and revisiting again and again. O, that you were led to overlook all you are in your-

self, both good self, and bad self, and look to Jesus, to take in that view and apprehension of him, as would be life everlasting to the mind. As the whole disease of sin is in you, so the whole cure for it is in Christ: his blood is the only antidote; by his stripes we are healed. When we apprehend our whole purification from sin is in the blood of the Lamb, 'tis then we value him. Views of his righteousness cause our souls to admire him whose name is Jehovah our righteousness. Think of it as you may, you have more in Christ to encourage you than there is in sin and self to discourage you. There is more fulness in Christ than your very wants require; more strength in Christ than there is weakness in you. Never any one needed Christ more; none ever more welcome to him—he bids you as freely to come and take his salvation, and all the blessings of it, as ever he did any. The Lord help you to believe his word; to rely on his arm; to trust in his blood and righteousness; to receive out of his fulness; to glory in his holy name; to triumph in his glorious praise; to go on to heaven with an high hand, singing all the way, and saying, “I will sing unto the Lord, for he hath triumphed gloriously.” There is every thing in Christ suited to the whole of your inherent sin and misery. Every thing in the word of Christ relieving and encouraging; every thing in his promises to afford you strong consolation. “Be not faithless then, but believing;” or, to use Mr. Romaine’s words, ‘be not an infidel, but a believer.’ The Lord himself send the Holy Ghost to take of the things of Christ, to shew them to you and to shew you how exactly suited you are to receive the whole blessing or benefits of Christ’s free, full, and finished salvation, and to shew you your interest in it, that you may cry out, ‘my Lord and my God.’ Then you will be for living on Christ, and living on his fulness, which will put a stop to all complaints, and give your heart content; which will fill your mouth with laughter, and your tongue with joy; and this very becoming a believer in Jesus; for he hath put away sin, made peace, by the blood of his cross, brought in everlasting righteousness, abolished death, conquered the whole host of hell, trod upon the head of the old serpent called the devil, sanctified and perfumed the grave, and is the resurrection and the life, who saith,

“Verily, verily, I say unto you, if a man keep my saying, he shall never see death.” John viii. 51.

My most kind and christian respects to all your household, and to all those friends I have conversed with when on a visit to you; to that good friend who is led to think on the everlasting virtue of Christ’s blood to take out every spot and stain of sin. To whom these words are sweet, “Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.”

I remain your’s, most respectfully, in Christ Jesus,

S. E. P.

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## LETTER XXXII.

*Ide, June 29, 1805.*

VERY DEAR SIR,

I HOPE your eye and heart is fixed on the most precious Lord Jesus Christ, and that you are all ear to hear his blessed voice saying unto you, I am thy salvation. I hope you are living in the full belief that the blood of Jesus Christ cleanseth from all sin. This is what we need to receive into our minds, and believe in our hearts every day, hour and moment; and it is our blessedness and security that Jesus is before the throne as our representative, priest, and advocate. So that though we sin, as there is no man liveth and sinneth not, we have him as our advocate with the Father; and he as Jesus Christ the righteous, is the propitiation for our sins. Here we should rest; on Jesus we should rely. In him we are saved with an everlasting salvation. All we want is more knowledge of Christ. The more we know him the more we shall trust in him. The more we look to him the more we shall be saved from ourselves, and from the power and strength of our own inherent corruptions. Yet we are very prone to look at sin and self, and hereby we get discou-

raged. We don't sufficiently keep in mind that our salvation is wholly without us; that Christ is our salvation; that his righteousness is our everlasting perfection; that his blood is our eternal purity; that we are complete in him. If all this be granted, then we should live wholly out of ourselves in Christ, and upon Christ. It would be for our Lord's glory and for our soul's advantage. I most heartily pray you may make a trial of living out of yourself on the fulness of Jesus. You will find this to be life indeed. There is everything in Jesus to engage you—everything in him to satisfy you—everything in him to encourage you. The life of faith consists in an entire renunciation of everything in ourselves, and in an entire dependence on Christ Jesus. Everything in us, had we but eyes to see it, would preach the necessity of this to us. May the Lord the Spirit teach you the truth of this, and teach you the practice of it.

I conclude, praying all grace may abound towards you.

I remain your's in the Lord Jesus,

S. E. P.

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### LETTER XXXIII.

*London, Jan. 2, 1806.*

MY GOOD FRIEND,

WE are entered on a new period of time—everything, as it respects the nation, wears a gloomy aspect—all things are growing worse and worse—to whom and to what shall we look for succour—to Jesus—he is all-sufficient—he can make us as happy in the worst as in the best of times—and the worst of times are to us the best of times, if so be we are led by them to look more to, and live more upon our Lord. Nothing out of Christ is worth enjoying—nothing in Christ can be affected by the times—all out of Christ is under the curse—our Jesus hath saved us from it—he hath delivered us from the wrath to come—let us therefore sing away every care and

fear—let us triumph in him because of his word. He says, “I am the Lord thy God,” in which he says all: nothing can be added unto it—he is Jehovah our God—his eyes are ever on us—he never withdraws them from us—his ears are open to us. He says, “Ask, What shall I give thee?” He is able to supply all our wants, to sanctify all our sorrows, to give us strength according to our days, to strengthen us with strength in our souls. He is able to supply all our need, to bless us in our bodies and souls, to conduct us on the journey of life, to comfort us in the article of death. He is able to do exceeding abundantly above all we ask or think—therefore, all you and I want for the present new year is only to trust more simply in Christ Jesus, to give up our souls and bodies wholly to him, to submit to his most holy will in all things; then we need fear no evil nor dread any enemy. Blessed be the Lord, in and with these views I have begun and desire to live every day of this present year, 1806—looking unto Jesus—living on him, in him, to him, and for him in all things. I think you say, It is my prayer and desire also—I believe you speak the truth. How are we to carry it into practice? By renouncing ourselves, in leaving out self entirely, looking away from and above it, we get into a frame which fits us for living on Jesus. There is self in all, and it is our worst enemy—it works chiefly in vile legality, sly, subtle insinuations. I wish I was what I am not—I wish I did not feel what I do—I wish I had not so many wants—I should be glad if I had more strength—I wish I enjoyed more—I want more comforts—I cannot be happy, because I can see nothing in myself to be pleased with. My friend, these are the workings of a self-righteous legal mind. Such things as these make up almost all which passes under the title of sound experience—few see the whole tends to keep the mind from exercising itself on Christ. I trust our Lord has given you to view all this rightly, to reject it wholly, to cast it off entirely. Oh, bless the Lord for it, because you are nothing in yourself but sin, darkness, disease, emptiness, misery, and death; therefore you are fit for, and well-suited to receive Christ, and for him to glorify himself in you and by you, to be content to be what you are, and to be well-pleased for Christ to be what he is, a free, full, complete, present, and everlasting Saviour, and to make use of him continually for all

the purposes of spiritual life and salvation ; this is to glorify God ; this is to give proof that we are taught by the Spirit of God : this is to live a life of faith on the Son of God. When we live thus, we honour the holy Trinity—we then honour the Father for his everlasting love, in believing he has treasured up every grace and blessing of it for our use, in the fulness of his Son. We honour Christ also by trusting in his everlastingly precious righteousness and sacrifice, and in relying on it as our complete and everlasting salvation. And we honour the Holy Spirit by receiving his testimony into our hearts, concerning the Father's love to us in his dear Son, and in setting our seals thereunto. No words can speak the blessedness of being enlightened from the word and by the Spirit, into a saving, gospel, spiritual knowledge of Christ—it is life eternal. Most people have nothing more than a natural knowledge of Christ, and what they style heavenly things. I do not know what you find, but I very rarely find persons who have a spiritual discernment, and who really take into their minds a spiritual and supernatural knowledge of Christ ; it is this makes the difference between man and man, between one professor and another, and it originates from being born again. Many have, and do experience many great and powerful changes in themselves, tempers, and circumstances, who never were made partakers of a new and spiritual birth ; such as are, have an inward spiritual apprehension of Christ, which leads them to fix on him, and centre in him alone. You and I, every day, find and feel the inward and total corruption of every faculty and affection, of every part of our constitution, both of body and soul ; and it will not do to look at it. We must look off it, and fly from it, and go with the whole of it to Christ : there is no other way to get above it, or to be saved from it, but by looking unto Jesus. I hope, in my own case, never to keep from Jesus, on account of any thing I see, feel, or find in myself. I write thus freely, hoping you will improve by it, and that you will be learning, every day of this new year, what you live for. You will find it is to know yourself, what you are in soul and body, what you are in Christ, and how you are to live on Christ continually ; then you will go on with an high hand heavenward. I would advise you to choose some scripture for your new year's motto, and live by faith on Christ as he is set forth in it.



You will find it very advantageous. I have practised it many a year. It serves to keep up faith, to stop the mouth of unbelief, to encourage the mind. I have taken for this year these words, "Able to do exceeding abundantly above all we ask or think." Jesus is mine; he is my Saviour and my God; his person is the glory and ornament of the whole creation; he is the heaven of heavens; he is the brightness of glory, the glory Jehovah, the Lord of glory, the fountain and spring of glory to saints and angels in the state of glory; he is God-man, Immanuel, God manifest in the flesh; he is, blessings on him, bone of my bone, and flesh of my flesh; in him dwelleth all the fulness of the Godhead bodily. What can he not do? What must his love be! He loves you, me, and each of his beloved ones, with the same equal and perpetual love. He is your salvation and mine; we have him for our righteousness; he hath washed us from our sins in his blood. You and I have Christ's blood for our purity; his fulness is ours; we are to receive our every supply out of it; his arm is our defence; his word is our warrant for believing in him; his promises belong to us; he loves with the utmost freeness; he would have us come continually to him with all our wants, cases, complaints, sins, corruptions and miseries; he can, he will, he does lift up our hearts above all, and raise up our minds again and again to his blessed self. Surely from what you and I have seen in Christ, there is none beside worth enjoying; none but Jesus worth trusting, nothing out of him deserves a thought; and I conceive our Lord will prove this in his providential dealings with the people in this land: well, let it be, I am safe, because I am in Christ. I have his word, which says, "My God shall supply all your needs." I am in his care and keeping, so that I, and you may join me, and we may both say, God, Jesus, is our hope and strength, a present help in trouble, therefore will we not fear, though the hills be removed, and though the mountains be carried into the midst of the seas; though the waters thereof roar and be troubled; though the mountains shake at the swelling thereof. God is in the midst us, we shall not be moved. God shall help us, and that right early. May the Lord bless you with free and full communion with himself; may he make you as happy in the enjoyment of his love as you can be this side heaven; may you be living on Christ

continually ; feel what you may, experience what you will, let it not hinder you from keeping up, and maintaining fellowship with your most precious Lord and Saviour. Turn every thing you experience concerning sin, self, circumstances, friends, times, enemies, and temptations, into matters of faith ; go with all these things to Christ, and pray for me that I do likewise. I wish every blessing from the eternal Three, which will be for their glory to bestow on you, and your's to receive.

And am your's in Jesus,

S. E. P.

## LETTER XXXVI.

*Chard, June 30, 1806.*

MY GOOD SIR,

As you love the Lord Jesus Christ in sincerity, so it is acceptable to hear of him. It is an eternal truth, his name alone is excellent. He hath a name above every name. His throne is from everlasting ; his glory is above the earth and heaven ; he is the King of Glory ; the Lord of Glory ; the spring of glory ; the fountain of glory. He is life everlasting ; he is the everlasting righteousness of his church and people. His name is from everlasting. What he is—what he hath done, is most gloriously set before us in the everlasting gospel, which records his fame, and is the means of spreading it abroad far and wide ; and by it his name will endure for ever ; his name shall be continued as long as the sun, and men shall be blessed in him ; all nations shall call him blessed. When we are engaged in taking into our minds the knowledge of Jesus Christ, from the revelation made of him by the eternal Father, in the scriptures of truth, we are most blessedly engaged. It is one great part of our misery in this present state, that we do not receive all we

believe of Christ immediately from the word and the Holy Spirit. Hence it is we think so differently from what God doth of his beloved Son, and our beloved Mediator. It would be well if we never ventured to think, or speak, or believed of Christ but altogether agreeable with the record and testimony which God hath made, and given of his Son in the sacred page. Then we should be saved from ten thousand carnal, natural, and unbelieving thoughts, which we are so prone to have and entertain concerning our beloved Jesus. None of us have those views of Christ in the Bible as Paul had. Why have we not? Because our understandings are not so fully and gloriously enlightened into a real knowledge of the object and subject, viz. of Christ, and salvation, as his was. Yet Paul could know nothing more of Christ than what is revealed, and set before us in the everlasting gospel. I most heartily wish the Lord's people were more attentive to the word of grace. There is a great neglect of Christ as he is set forth in the written word. People are all fond to speak of and about themselves; they can't so easily speak of Jesus. The reason is, they do not know him. I have lived in this world sixty years; I have been the subject of sin every moment of that whole term of time; I have felt and seen in myself the very essence of sin, the very guilt, pollution, and demerit which can possibly be found in the damned in hell. If I don't know Christ, and know him in and by the gospel, and know him to be everlastingly beyond all the sinfulness in my fallen nature, where then am I? Why, positively I am in my sin, in my natural state. Nothing short of a spiritual and supernatural knowledge of Christ makes the difference between man and man. "Ye must," saith Christ, "be born again." Now such as are born again, are subjects suited to take in the knowledge of the Lord Jesus; and in the knowledge of him is life everlasting. I know Christ, and I know him to be my fast and faithful friend. If I could relate to you what I have found in his friendship, I should surprise you; because it even now exceeds all my apprehensions of it, and it will exceed all my praises which will be offered to him in heaven throughout the ages of eternity. He has kept his eye on me all through the journey of my life. He has healed all the wounds which sin hath given me. He hath purified my conscience by faith in his blood.

He hath clothed my mind with the remembrance of his most perfect and all-glorious righteousness. He hath shewn me pity in cases in which I could exercise no pity on myself. He hath proved his love to me to be even beyond the love I bear myself. He hath proved his care of me to be such, that, blessed be his holy name, he has left me nothing to be careful about. And though death is actually within me, and at times works very strongly upon me, yet I am no more concerned about it, than though it was already past. What blessings are these! What blessed proofs and effects of my Lord's love, mercy, and friendship to me! Yet he still invites me to live in closer friendship with him. He suggests he would not have me in any case or instance to suspect him; and truly I have no reason to mistrust him. I do see it would be my increasing happiness to live wholly, freely, and fully upon him. He does, glory to his name, keep me from dishonouring him by doubts and fears; but even this is very short of having faith exercising itself actively and constantly on him. This I want. Every thing should promote this. A very little time in compare with what is past, and I shall see Jesus face to face. Oh! that every ordinance, every providence endeared Christ Jesus more and more to my soul? I would it were the case. I have had personal acquaintance with Christ Jesus more than forty years. Consequently, had I not been so very dull, I should have been more fully acquainted with my divine Lord. Thanks to his Majesty, salvation depends wholly on his person and finished salvation. Not my knowledge of him, my faith in him, my communion with him, but his knowledge of me, his finished work, whereby he put away sin, and brought in everlasting righteousness, is my everlasting salvation. On him, and it, I rest for my everlasting purity and perfection before the throne of God. It is in Christ I am beloved and accepted. It is in Christ I am holy, righteous, and pure from all spot of sin. It is in Christ I am complete. Oh! that your eyes, the eyes of your mind, may be wholly fixed on the most precious Lord Jesus. Oh! that you may be led daily to renounce yourself, and live wholly out of yourself upon the person, work, and fulness of the most precious Lord Jesus. Then you will be truly happy. And so far as you are happy in Christ, so far you will be holy. I am

very greatly obliged to you for many favours. I most sincerely pray the Lord to bless you, and the friends with you. I desire my christian regards to them. I hope you will excuse my not giving you my address. I am not capable of writing above what I have done. I am just setting off for Cornwall. I have some thought, should I live to return to London, of calling at your house the first in town. Should it be so, I hope you will excuse me. May the Lord Jesus Christ most graciously and abundantly bless you. May he most richly anoint your mind with that unction which teacheth all things, and fill you with all the fulness of God. That you may grow in grace, and in the knowledge of his person and salvation, and increase with the increase of God. As every place where I go brings its work, and requires my time, therefore I hope you will not be offended that I have not got it in my power to improve what I have wrote, nor to increase it.

I remain your's in the Lord,

S. E. P.

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### LETTER XXXV.

*Chard, July 2, 1807.*

DEAR SIR,

I CONCLUDE you think I have most shamefully and ungratefully forgotten you, and all the great kindness received from you, and that out of sight out of mind; and I do not wonder if you have so thought: but this you will however most kindly consider, my call from London was extraordinary, consequently many concerns engrossed the mind: this is over. My Lord carried me through to the praise of the glory of his name. All is well, I am well, never better in body, and, blessed be the Lord, of a sound mind in the things of God. Indeed, if this was not the case, it would be a shame to stand up to preach the unsearchable riches of

Christ, by which I mean no kind of boasting; only I would allude to Paul's words to Timothy: "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." 2 Tim. i. 7. I hope your mind is more enlightened and your heart more enlarged towards the Lord Jesus Christ, and that you are continually receiving Christ and the blessings of his salvation into your mind. To be stayed on Christ is an unspeakable blessing. To look to him alone for salvation, is a proof of being taught of the Spirit. When we see Christ in the glory in which he shines forth in the everlasting gospel, we cannot but be enlightened and quickened. Our Lord Jesus is glory and perfection in the eye and view of all his people. His majesty and excellency exceeds all description, even what is revealed concerning him in the word, falls short of what he is; he being incomprehensibly glorious. I hope you are daily taking a view of your heavenly Lord and husband, the bridegroom of your soul, in the glass of the gospel. I am sure you can never see him, but you must be enamoured with him; for he is all glorious, yea, he is altogether lovely. Whilst we take a view of him and his transcendent excellencies, we cannot but be enamoured with him. It is amongst the greatest miseries which can possibly befall us this side eternity, to be looking off Christ. None can do us good but Jesus; there is no salvation out of him: the whole of our salvation is in him alone. When we get a true and proper knowledge of salvation by grace, and understand how the eternal Three are jointly concerned in salvation work, we gain a great degree in the school of Christ. It is the Holy Spirit alone who can teach and make us wise unto salvation. He hath undertaken to teach us. It is written, the secret of the Lord is with them that fear him, and he will shew them his covenant. And again, good and upright is the Lord, therefore will he teach sinners in the way. And again, the Lord being the speaker, and speaking to his church, he saith, and all thy children shall be taught of God. As taught of God, we are led to know and believe on the Lord Jesus Christ. He is the object of our faith; he is the one only foundation of our hope; all our hope in God is founded on him, all our expectations are from him, all our salvation is in him, all our supplies must flow from him alone; for it

pleased the Father that in him should all fulness dwell. If all fulness dwells in him, then there is nothing but emptiness in us. There is not. And it would be well were we contented to be exactly what we are, that Christ might have all the honour and glory of saving us from sin, self, and every enemy. Yet this we are not. Hence we are all seeking to be something which we are not, and to experience something which we conceive we do not, that we may be saved. Oh! what a gross mistake! This is expressly turning our back on Jesus Christ, who is the alone Saviour. It is truly blessed to attend to the salvation of Jesus, as it is revealed in the ever blessed gospel. We find it is all of grace; that the eternal Father, the eternal Son, and the Holy Spirit, are jointed concerned in it. The spring and fountain of it is everlasting love. The original of it is the covenant of the eternal Three. The foundation of it is the undertakings of Christ. The everlasting covenant is built upon the righteousness and sacrifice of the immaculate Lamb. This covenant is revealed in the written word. God is pleased to proclaim himself the Lord our God. He rejoices in his holy covenant. He calls it my covenant. He hath pawned the ordinances of heaven and earth, of day and night, that he will ever be mindful of his covenant, and fulfil every promise of it, and be faithful to all his people, so that they shall have every blessed contained in it, and also the enjoyment of all the salvation contained in it; so that they will rejoice in blessing themselves in the God of truth, and say, the everlasting covenant is made with us, and it is ordained in all things, and sure, and it contains all our salvation, with every benefit thereof. This covenant is recorded in the scriptures of truth; it is published in the declarations of grace contained therein; it is set forth in the promises; yea, it is a covenant of promises. The Lord God in all his persons and perfections is engaged to love, to save, to bless, to guide, to defend all the children of the covenant. The holy Three, by their covenant transactions, are engaged to rejoice in and over the saved ones, to do them good, and are solemnly bound by their own covenant oath never to turn away from them from doing them good. We are brought to a knowledge of this covenant, and our own personal interest in it, by the word and Spirit; and as we are made acquainted with it, we rejoice and tri-

umph in Jehovah, Father, Son, and Holy Ghost, the Three who bear record in heaven, as our Saviour, Father, Sanctifier, our all in all. It is well for us to know that we receive every blessing contained in this covenant through the channel of faith. The apostle says, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the Father of us all." Rom. iv. 16. As we receive the knowledge of this covenant into our minds, and enjoy the benefit of it in our hearts, so we hereby live to the Lord's praise and glory, as we live on him as our covenant God, which when we are assured of by the Spirit of adoption, he enabling us to call God Father, then we enjoy the very essence of all blessedness. The greatest word the God and Father of our Lord Jesus Christ ever uttered respecting us is, "I am the Lord your God." In this title and relation he glories; therefore when he spoke to Abraham he said, "I will be thy God;" and when the angel Jehovah spake out of the burning bush to Moses, he said, "I am the Lord God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob; this is my name for ever, and this is my memorial unto all generations." Yea, when the Lord speaks to all his church, he says, "Fear thou not, for am with thee; be not dismayed, for I am thy God." Oh! surprising grace! The Lord God hath a people, and he glories in them as his peculiar treasure; yea, he glories in the relation he stands in to them; he delights in saying over and over unto them, "I am the Lord God, I am the Lord thy God." Surely if he delights in thus expressing himself, it well becomes us to glory in our relation to him, and in fearing "this great and glorious name, the Lord thy God." To have the Lord for our God is to be truly blessed, because the Lord being our God, all he is, and all he has, is our security that we shall want no manner of thing that is good. The eternal Three loved the elect before all worlds; the Father chose them in Christ from everlasting, and by an act of his immutable will, gave us being in Christ before the foundation of the world. He loved our persons with an everlasting love, therefore he chose us in his Son; and by election we had being in Christ, were united to Christ, related to his person, and accepted in him the Beloved,



and blessed in him with all spiritual blessings before all time. From hence, from the love of God, flows every blessing, both of grace and glory. Under views of the fall, and the state of the elect in consequence of Adam's apostacy, and their apostacy in him, the eternal Three, entered into a solemn contract, to raise up the elect from their fallen state, by the incarnation, life, and sacrifice of the second person in Jehovah: so that the everlasting covenant is the sacred transaction of the Holy Trinity, in which they will all do good to us, and to assure us of it, have caused their offices in the covenant to be recorded in the sacred word, that we may read it for ourselves, and believe it upon the revelation they have made of it, and trust in their faithfulness, to fulfil every part of it to us, and bestow on us every blessing contained in it. I want to have a clear view and apprehension that this covenant is all revealed in the Bible, and set forth in Christ, in the declaration of grace, and the many and various promises scattered up and down therein. It is in consequence of this covenant, Christ was pleased to become incarnate. His taking away sin, and bringing everlasting righteousness, was the fruit of it: and God in all his persons and perfections, is our portion and inheritance. If it be given you to believe on the Lord Jesus Christ, and rest on him for life everlasting, this is an evidence of your interest in the everlasting covenant. The sacrifice of Jesus Christ receives all its validity from this covenant; the holy, blessed, and glorious Trinity, by will, counsel, and covenant, by word and oath, appointed it to be the true and only propitiation for sin; and have and do declare the everlasting worth and sufficiency of it in the everlasting gospel. If you believe what the Lord hath declared, that the blood of Jesus Christ his Son cleanseth from all sin, then you are a believer; as such, you trust on the obedience and death of the Son of God for your whole salvation. And what is salvation? It is a deliverance from all sin, evils, miseries, and enemies. How hath it been obtained? By the life and death of God incarnate. He hath, as the Surety of the elect, substituted his person in their room and stead; all their sins, original and actual, have been laid on him; he hath been made sin for them, and borne their sins in his own body on the tree; he hath made an end of them, and removed them from us as far as the east is from

the west; and we are in him without all sin in the sight of our heavenly Father: so that we trust in the finished righteousness and bloodshedding of the holy and immaculate Lamb of God, who hath put away sin by the sacrifice of himself, and brought in everlasting righteousness. We trust in his death for our present and everlasting discharge and acquittance of all sin; upon his righteousness for our everlasting justification before the Lord; and we have this blessed word of the Lord to comfort us, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity. Blessed is the man unto whom God imputeth righteousness without works." So that the real knowledge of the covenant acts and offices of the holy ones in the incomprehensible Jehovah, is the very foundation of all true faith and confidence in God; and so far as we are led by the Holy Ghost into real spiritual views of the person and work of Christ, we are enabled to set up our rest, and place the whole confidence of our hearts and hopes on him. And as the eternal Spirit is pleased to give us further and increasing light and knowledge into the mysteries of Christ's person and salvation, and the Father's love in him, we see we are as completely saved from sin, Satan, the world, death, and hell, as Christ himself can save us, and shine in him without spot, or wrinkle, or any such thing, before the throne of God. In believing this to be the infallible truth of God, our life of faith consists; in our walking in the belief of this before the Lord, our walk of faith is contained, and in the growing and practical belief of this, we fight the good fight of faith, lay hold of eternal life, go forth against all our enemies from conquering and to conquer, and triumph with an eternal triumph over all our sins, evils, miseries, and enemies. So says the apostle, "Nay, in all these things we are more than conquerors, through him that loved us." When we take these blessed truths into view, and receive them into our minds through the channel of faith, by the light and inspiration of the Holy Ghost, we are then set at liberty from every legal embarrassment. We cannot live on God as our covenant Father, Saviour, and Sanctifier, and have doubts and fears about our interest in him, and all the blessings of his love. He, the everlasting God, in all his persons, is our covenant God; his love is everlasting; he openly expresses it, "I have

loved thee with an everlasting love." He hath made with us in Christ, and made known to us in Christ, an everlasting covenant. It is a covenant formed on purpose that everlasting love may be displayed in acts of everlasting mercy towards us. So says the Psalmist, "The mercy of the Lord is from everlasting to everlasting to them that fear him;" by which is meant, such as believe in him. We are surrounded on all sides with God's everlasting mercy. We have in Christ everlasting life; in him we have everlasting righteousness; in him we have eternal redemption; in him we have everlasting consolation. He is the eternal God; he is our refuge; underneath us are his everlasting arms; he will remember us with everlasting kindness; he hath an everlasting kingdom, into which he will admit us, at our dismissal from the body: in which kingdom he, the Lord of Glory himself, will be our everlasting light, and he will be our glory. His covenant cannot be broken; death cannot dissolve it. The covenant was from everlasting, and will continue to everlasting; it contains blessings both for body and soul, and will reach and extend its blessed effects when we are disembodied. It will produce its blessed consequences in the resurrection of the bodies of the elect from the grave of death. Our Lord proves the resurrection of the dead from what God said to Moses in the burning bush at Horeb, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living, for all live unto him." These important things should occupy our minds. If they did, we should be alive to them; we should joy and rejoice in the Lord; you would then be saying, my mouth shall speak the praise of the Lord, and let all flesh bless his holy name for ever and ever. It is most blessed to understand how the Lord is engaged for us, and how completely we are saved in him with an everlasting salvation. May the Lord the Holy Spirit lead and guide you out of yourself into Christ, off yourself to him, and into free and full communion with him. May the Lord the Spirit give you large views, and most blessed spiritual apprehensions of the Father's everlasting love, and give you a real feast, by shedding abroad the love of God in your heart, and drawing out your faith into constant act and exercise on the beloved Jesus. We get no good by looking off Christ; we gain no ground by looking at ourselves, nor by

attending to what may be passing within us: nor is living on our frames and feelings, experiences and comforts, living on Christ. Indeed it is not. Faith consists in going out of ourselves to Christ for every thing. It is always well with us when we are renouncing every thing of our own. Indeed, it is to be the continual act of our whole lives, agreeable with which Christ saith, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me;" in doing which, the whole of practical godliness consists. To renounce all old Adam's life, every thing we receive from him, both good and bad, to be living down old Adam's principles in us, and living on Christ, is to live as becomes the gospel. This is the work of every day; yea, it will be work for our dying day, for all old Adam's life will finally come down in the article of death. So much the the better. It puts forth itself with a great deal of vigour, and shews itself very strong in a religious way. Much natural devotion, and many natural efforts and performances pass with many for real graces and influences from the Holy Spirit. I sometimes think that almost all the religion in the present day is indeed nothing more or less than old Adam revived; and a most miserable revival it is; so that natural life, raised up and rarified, is looked upon to be spiritual elevation, and old Adam struck on the head, is considered as real conversion; and a man full of self, turned into self-esteem and self-admiration, is treated as a real christian. Oh! most horrible delusion! No change in old Adam makes the least alteration in him; he is, and will be, old Adam still: and yet good old Adam hath so much rationality and plausibility about him, that if it were possible, the very elect would be deceived with his appearance. Oh! it is beyond all the powers of nature to conceive one good thought rightly and spiritually of Jesus Christ; nature cannot comprehend, nature cannot close with him. I hope you clearly perceive this. And yet almost all the preaching in our day amounts to, is nothing more or less than white-washing and dressing up the old man, and making him a new man, and calling him a changed man. Alas! alas! we must be born again; we must be born into Christ, and born into Christ's world; all other changes will never profit us; nothing short of this will do us any good; without it we cannot enter into the kingdom of God; we cannot enter into

the kingdom of grace; we cannot enjoy Christ. We must have spiritual faculties, or we cannot see spiritual objects; we must have spiritual senses, or we cannot exercise them on spiritual things. Our whole salvation is without us, therefore our faith is wholly exercised on Christ without us; and by exercising faith on Christ without us, we have an enjoyment of Christ within us. When we have a blessed spiritual perception of Christ in the glory of his person, the love of his heart, and in the efficacy and perfection of his righteousness and blood, we go on well towards the city of habitation. We may well go on singing all the way to heaven: Jesus is the tree of life, the bread of life, the crown of life, the water of life, the light of everlasting life; he is all. Then other things are nothing at all; they are worth nothing. They appear so to us when we have true views of the most adorable Mediator. The Lord the Spirit in his own way, and by his own gracious testimony, glorify Jesus, and exalt him in your mind above and beyond all you are in yourself; then you will live it all down, and glory in Christ alone, saying, "My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad." You and I, as believers in Jesus, have all the cause for joy and rejoicing in the Lord any ever had; for to be brought into fellowship with the Holy Trinity, what grace is this! There is nothing exceeds it in the state of glory. It is the very essence of the blessedness of saints within the veil. It is one sad defect which accompanies most of us saints here below; we are not free in acknowledging what the Lord hath done for us. To hear of fellowship with the Father, the Son, and the Holy Ghost, and to have it proposed as a question, have you, do you know what it is to have fellowship with the divine co-equal and co-eternal Three? we start back, thinking it would be presumption; whereas, do you not know what it is to have your mind taken with the things of God, with the love of God, with the salvation of the Son of God, with the grace and office of the Spirit of God? Now, if your mind hath been engaged and drawn out towards him for these displays of his grace in a covenant way, whereby he hath manifested his personalities, and glorified himself in the riches of his grace and mercy, which hath led you to give praise and glory to him, what is this but fellowship with the Lord? Have you never been engaged in viewing the love of the Father in election,

and praising and blessing his holy name for his loving you with an everlasting love! What is this but fellowship with the Father? So with respect to the Son of God; hath not the Holy Spirit drawn out your mind and heart to him, to love him as your eternal head and Saviour! Have you not blessed him from the ground of your heart for loving you, and washing from your sins in his own blood! And pray, what is this but fellowship with him? So with respect to the Holy Spirit. Do you acknowledge all you know of the Father's love, and Son's salvation, is wholly from the Spirit? And have you not been frequently engaged in particular acknowledgments of this at the throne of grace? Surely this cannot be without fellowship with the Spirit. Don't therefore deny what the Lord hath done for you, and what the Lord hath done in you, and what the Lord hath raised you up unto, even into a state of fellowship with him. He gives you encouragement to come before him, to pour out your whole heart to him. He says, "Thou hast found grace in my sight, and I know thee by name. The Lord give you to live in a constant dependance on him, and in close fellowship with him, and may you increase in it more and more, until he hath brought you to his everlasting kingdom; then you will go on singing all the way to heaven. Glory to the eternal Three for the truth of this. I hope the voice of joy and health is in your dwelling. When I left you it was otherwise. If our friend is restored, I hope she is glorifying Christ, and praising him as her great deliverer. I expect now to see you soon. I have no other Jesus, no other way of salvation to declare. He is all sufficient for me; so he is for all that put their trust in him. He never said to the seed of Jacob, seek ye me in vain: he never broke his promise yet: he never failed to hear the cry of the poor destitute, and he never will. I hope our friend hath a good account to give of our Lord Jesus Christ, and a crown to set upon his head. He richly deserves it from her. You will be pleased to give my christian and respectful remembrance to all your family. I shall, if the Lord please, be at Shoe Lane Meeting the first Lord's day in September. The Lord bless you and your's.

I remain your's respectfully,  
S. E. P.

## LETTER XXXVI.

*Chard, August 10, 1807.*

MY VERY GOOD FRIEND,

I AM truly glad to hear you and your dear partner are well; and that you see and know that nothing out of Christ is worth a single thought. No, indeed it is not. The more we know Jesus, the more we see the truth of this. And an inestimable blessing it is to know Jesus, and the power of his resurrection. Time is ever on the wing: it will soon, very soon be finished with us. The Lord be praised for it. When you consider how much I am engaged in preaching and writing, it must be very easy for to see it's not out of forgetfulness you have not been more remembered: yet I think you had a long letter since I left Truro. I eat no idle bread, go where I may; yet I always wish to write to those I conceive need it most. You have no need of much from me, as you have many of my letters, and I can only write the same; therefore, though many people don't see it so, yet I know it is to very many who request me to write so many letters to them quite needless. May the most dear and precious Lord Jesus shine upon you, and refresh your soul with his life-giving presence. When we are led out of ourselves, and off ourselves to him, all is well. When we enjoy communion with him, then we enjoy true, spiritual, lasting, yea, everlasting blessedness; it being in its nature of the same kind, though not to the same degree, with the blessedness saints enjoy who are admitted to eternal glory. We need Christ continually. We need him for every thing. We need him for our bodies; we need him for our souls; we need him in every case and circumstance of our whole lives; we need him to carry us on through the journey of life; we need him to sanctify unto us the miseries of life; we need him to be everlasting consolation unto us; we shall need him more and more as we go on from strength to strength. Blessed be his name, his word of promise is immutable; he will not leave us nor forsake us: we may therefore most

safely trust in him, and depend solely on him. To have a gospel apprehension of Christ, and a spiritual discernment of divine truth, is an unspeakable blessing. Nothing short of it can lead us to fix all our hopes for life and salvation on the holy and immaculate Lamb of God. When we build all on Christ, then we act right. In so doing, we honour the Father, the Son, and the Spirit. We honour the Father who hath put all our salvation into the hands of Christ, and whose will is, that we should believe in the name of his only begotten Son. We honour the Son who hath borne the sins of many, made his soul an offering for them, and put them away by the sacrifice of himself. So long as you are looking unto, and living on Christ as your life, righteousness, and sacrifice, all is well. It is then you are happy in Jesus, and it is then you are holy, and walking in him, and before him, unto all well pleasing. All you want to keep you from all sorts and kinds of evil, is in Christ; and whilst you are receiving out of his fulness your every supply, and living in real communion with him, you are safe, then the promise is fulfilled. The Lord hath promised to keep those in perfect peace, whose mind is stayed on him; and he is faithful who will stablish and keep his people from evil. All good is in Christ. In Christ we have all things. His fulness is our supply. Oh! that we were always living in the belief of this; then we should be setting the Lord always before us; then we should be kept from sinning against him; then we should be casting our every care upon him. It is good to be taking into our minds spiritual apprehensions of the blood and righteousness of Jesus Christ, and to contemplate the everlasting virtue and perfection thereof. It serves to remove guilt, to silence all objections arising from what we are in ourselves, and to cheer our hearts, and encourage our hopes in the Lord. Whenever we look within, there is nothing seen or felt but darkness, death, and hell. When we look at Christ, all this is swallowed up, and we forget the whole by looking unto Jesus. It is indeed the only thing worth living for, to have all our spiritual faculties exercised on the Lord Jesus, and to have free access to him. In this is contained the very essence of all blessedness. The Lord teach you the holy art of dealing immediately with Christ. Let nothing be done without him; do all in him;



begin the day, and end it with him. It's a good proverb which the Dutch have, 'Prayer hinders no work, alms never impoverish.' No! Business sanctified with the word of God and prayer, is successful. Every thing put into Christ's hand is sure to succeed. I would have you make a constant trial of it; depend on it you will be sure to find your account in it. The Lord bless you in the fulfilling his promise to you; and it a very large one I have in view; it runs thus:—and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. May you read over this promise, and pray over it, and mix faith with every part of it. This is the way for you to reap the good contained in it. You will find in the practice of it a real benefit communicated to your mind, real comfort imparted to your heart, and communion with the Lord, will be promoted thereby. I hope you see the times are very gloomy, and are preparing for what may befall you, by taking sanctuary in Christ. It was a blessed command which the Lord gave Noah, who found grace in his eyes: "Come, thou and all thy house, into the ark, for thee only have I seen righteous before me in this generation." In the ark Christ there is everlasting security; so that entering into it, we need not fear, though the mountains shake, and the earth be removed into the midst of the sea. I beg every and very particular kind remembrance to your beloved partner.

I am your's in the Lord,

S. E. P.

## LETTER XXXVII.

*Charley Green, June 30, 1808.*

MY VERY GOOD FRIEND,

TIME flies fast. We shall soon be beyond it. So much the better. There is no one thing worth living for, except it be to know Jesus, and the power of his resurrection. I hope

you are daily growing into more and better acquaintance with the Lord Jesus. In views of him, you must behold the nothingness of all things below him, the sinfulness of all out of him, and how impossible it is to enjoy the least happiness but as we live on him, and to him, and for him. When the Lord the Spirit has been pleased to reveal Christ, and where he hath exalted him as he is, supremely glorious and excellent, there a veil is drawn on all other objects and subjects. Christ will be all or nothing. He is so in every one of us. He is either all in our estimation, or he is nothing in our esteem. He is, for he declares it of himself, Alpha and Omega, the beginning and ending, the first and the last, which is, and which was, and which is to come, the Almighty ; so that when we receive the knowledge of him, as he is revealed in the everlasting gospel, into our understandings, our minds cannot but centre in Christ as the chiefest among ten thousand, and altogether lovely. Oh, it is blessedness in the very essence of it to behold Jesus, so as to have our hearts taken with him, our affections drawn after him, and we admitted into such communion with him, as brings down heaven into our hearts. Yet our Christ, though he has in himself all the perfections of earth and heaven, hath but few lovers : how is this ? It is because there are but few who have their minds enlightened, so as to see the worth and beauty of the Lord Jesus. You may very easily discern it in conversation with the generality of persons, yea, even of professors. Many, very many, are under external profession ; they confess Christ in some way, yet they do not know him ; therefore, to get money, is more with very many than to converse with Christ, or to be conversed closely with, with such a close and pertinent question as this : What think ye of Christ ? Well, let us leave all such alone. We should ever remember religion is a personal thing ; we cannot give the knowledge of Christ to ourselves, neither can we convey the least spiritual idea of the adorable Lord Jesus to others. No ; it all goes by eternal election ; it is all the fruit of divine illumination ; it is the sole prerogative royal of the Holy Ghost to illuminate the mind, to glorify Jesus by his taking of the things of Christ, and shewing the same to regenerated ones. Blessed be God for the least measure of true light and knowledge communicated from the Holy Spirit to our minds. It is life eternal. To live Christ, proves we have everlasting

life in our souls. No blessing can be equal to this while we are in a time state. When we clearly and spiritually apprehend the love of Father, Son, and Spirit, and are led to converse with the holy Three in meditation, prayer, and praise, then we have our conversation in heaven, which increases our delight in the Lord, and gives us a real relish and increasing appetite for further and increasing fellowship with God; and you cannot mention any thing which a believer in Christ prizes more; it is the very element of a soul born again: he is never happy without it; he is always well with it; and it is the uttermost of his desire; and what he looks forward to as the consummation of all his wishes in the state of glory. There he expects uninterrupted communion with God and the Lamb, through the Spirit, to the uttermost stretch of his wishes. It is a great word of grace and truth, which the Lord puts into a promise, saying, "And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." May the Lord fulfil this word of grace and truth to you. May he give you soul-satisfying views and apprehensions of his love, and make you as truly happy in your own soul as you possibly can be this side heaven. It was a blessed sentence which dropt from Mr. Romaine, who being asked how he was, replied, 'As happy as a sinner can be this side heaven.' And why should you not be so perfectly happy in Christ as he was? You are one with Christ, therefore you are a partaker of Christ; and it is your privilege and high calling to live on Christ as though you were the only one he loves. And indeed so it really is—you have as much to praise him for as any saint before the throne. The Lord Jesus loves you as one of his members, as one of his social companions, as one of those the Father loved, and gave him as a choice expression of his love to him—as one in whom he is to be glorified for ever and ever. Were you to live over these thoughts in your mind, you could not fail of being as truly happy on earth as ever you will be in heaven. Mark my words. I do not say you would be as perfectly happy on earth as in heaven; but I say, you would be as truly happy. It is the love of God which can only make you happy in heaven; and you cannot be happy in the enjoyment of the love of God in hea-

ven, but as your mind is opened and enlarged to conceive and apprehend it. So even here below it is as the Holy Spirit is pleased to open your mind to conceive the love of God to your person in Christ, and as he lets in an intuitive light on your renewed understanding to know and believe the love which God hath to you. Hereby you know God is love; and hereby you experience that he who dwelleth in meditations on the love of God, dwelleth in God and God in him. This subject is worth pursuing; yea, it is the only one worth pursuing; all the blessings enjoyed in eternal glory flow from this infinite fountain, the love of God; which justifies what the renowned Dr. Goodwin says, 'The love of God is the greatest thing in God.' And all the love of the eternal Three shines forth on us, is reflected on our minds, and flows into our very hearts, through the channel of Christ's most precious blood-shedding. God's love to you is fixed, immutably fixed. He loves your person in Christ; he views your person in the person of the God-man. Oh, what a sight must the Father have and take of you, as he beholds you in Him! Why these are supernatural subjects; and these are what our minds should be exercised on; because in them the life of our souls consists; and all the spirituality of our affections is the fruit and effect of what we know of supernatural truths and spiritual doctrines. Few believe this. Yet to an enlightened mind it carries its own evidence with it. Who is the better for looking into themselves, for speaking about themselves, for praying about themselves, for preaching concerning what they see and feel of their own corruptions, of saying what they are in their fallen, old Adam nature? No one. Not any man. Very few believe this, therefore they go on like blind horses in a mill. Self, self, self; sometimes it is self metamorphosed; it is old Adam renewed, reformed; he looks like a very saint; yet, after all, it is but old Adam. He is, it may be, good old Adam—not wicked old Adam. It is a great mercy to see through the ignorance and cheat of all this. You may depend on this, nothing short of being brought out of ourselves, and off ourselves, into Christ, and to the real knowledge of his person, righteousness, and blood, can do our souls any good; nor is any thing worthy to be called religion, short of a translation out of the kingdom of dark-

ness, into the kingdom of God's dear Son, which when it hath taken place, then we have nothing to do but to rest wholly on him, and trust simply in him alone for the whole of our salvation, and to live wholly on his righteousness and blood, saying to his praise and honour, we have redemption through his blood, the forgiveness of sins, according to the riches of grace. I could most heartily pray you might have a clear knowledge of your state in Christ. It is a perfect and permanent one; it is a state in which no condemnation can befall you; it is a state of free acceptance with God; of complete justification; of free and full pardon of all iniquities; of free access to the throne of grace. In this state no condemnation can be pronounced, because there is no condemnation to them which are in Christ Jesus; for saith Paul, the law of the Spirit of life which is in Christ Jesus hath made me free from the law of sin and death. To be in this state is to be blessed. To live in this state, and to enjoy the blessings which belong unto it, is to live like a child of God, and an heir of glory, which reminds me of what Mr. Romaine used to say: 'It is a great thing for a rich man to live up to his riches.' As it applies to the subject before us, it is a great thing indeed to get to live up to what really belongs unto, and is actually bestowed upon a person in this state; for such an one has all the unsearchable riches of Christ belonging to him, so that his riches can never be counted. 'All the money in the Bank of England,' said Mr. Romaine once, 'hath been told, but the riches of our Lord Jesus Christ are unsearchable.' And they all belong to the person to whom I am now writing. So then you are a rich man—rich with eternal, with durable riches. The Lord help you to be reviewing your riches every day; the Lord help you to be living upon them, and may you be receiving a fresh income out of the fulness of Christ continually. It is good to be looking at Christ continually; it is good to be viewing your person in Christ; it is good to be exercising your mind in considering what you are in Christ, and what views your heavenly Father takes of you in his beloved Son, and how holy, righteous, and pure, you are in the Lord Jesus. Such views revive the mind, relieve the heart, cheer the spirits, make a cheerful countenance. It is life from the dead to live in the belief of Christ's love to

us ; to believe he rejoices over us with his whole heart, and with his whole soul, to do us good ; to treasure up this word, "I will never turn away from you from doing you good ; I will put my fear in your heart, and ye shall not depart from me." To receive these words of Christ into our minds, and give full credit to them, to mix faith with them, and honour the Lord's faithfulness by relying on him for the fulfilment of them to us, it is the means whereby we glorify the Lord ; and in thus believing he strengthens us with strength in our souls : and thus we have our spiritual strength renewed, and go on towards the city of habitation, strong in the Lord, and in the power of his might. I hope you are setting your seal to the truth of all this : then you are acting right. This is one way in which spiritual life is expressed. Well, let us bless the Lord for what he hath done for us ; for what he hath shewed us ; for what he hath taught us ; and for what he hath given us the enjoyment of. Yet, as there is a growing into an increasing knowledge of the Father's love, the Son's salvation, and the Holy Spirit's office in grace, I cannot but wish you to grow, and also increase with the increase of God. I could wish to write so as to refresh your soul, and strengthen your heart in God ; but my mind is very barren : indeed I need say nothing about this, you have proof enough in this letter before you. When you consider how many letters I have written since I left you, it is very easily accounted for. I was in hopes none of my London friends would have expected any letters from me ; but alas, alas ! although I am entered into my sixty-third year, yet I get no one to spare me. Well, so it is. May I not, therefore, very justly complain ? You are a tender, feeling person, consequently you will excuse me from writing again, especially when I inform you I am to set off on Monday next for Truro, in Cornwall, and from thence return to Plymouth Dock, in which places I shall find full and constant employment so long as I am present with my friends in those places. I look on myself as very greatly obliged to you, and would be glad to make my acknowledgments before the Lord, and unto you. Not that there is anything in this, for the Lord is witness of your kindness ; he will not overlook it, if I do ; nor will he fail to render sevenfold into your bosom. Blessed be the Lord, my time runs on most amazingly ; I entered my climacteric

year on the 23rd day of this month ; I chose out these words, and carried them unto the Lord, as very suitable to my age and case, "Now also when I am old and grey-headed, O God, forsake me not." After which it occurred to me what a most blessed answer the Lord makes to this in these words, "Fear thou not, for I am with thee ; be not afraid, for I am thy God ; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." Well, as I consider age is now further and faster coming on upon me, I look at, and take up, and pray over these words, "Cast me not off in the time of old age, forsake me not when my strength faileth me." This is a very suitable petition. I find an answer from the Lord to this, and set up my rest in it because it is so full, "And even to old age I am he, and even to hoar hairs will I carry you ; I have made, and I will bear, even I will carry, and will deliver you." Thus you see how completely I am provided for ; here is an all-sufficient supply ; it suits me to an hair's breadth, and my case too ; therefore I am just like one let loose, who lives at large, without care or fear. I think thus, every day is now one the less ; I may get home to my everlasting habitation before this year closes ; if not, it is most probable it will be next : should it not be so, it can be but a very few years, and all time matters, journeys, and present things, will end with me. Thus I please myself, and I write it that you may see how I please myself with the views, and in the prospect of laying down and putting off this tabernacle. I am aiming to follow the example of Peter, the apostle of the Lord and Saviour, who knew not but he should die the next day ; yet it gave him no uneasiness, nor did he fail to sleep at night as sweet and as fully secured in mind, as though there had been no such thing in the world. I aim to live just in this point as he did, and to give myself no more concern about it than though I were already in heaven. I am fully persuaded death can do me no harm ; Christ hath abolished it ; he hath destroyed death, and him that had the power of death, that is, the devil. Then what is death to me ? Nothing. I should think it a great dishonour to Christ, to fear death. All this I have written on purpose to help to fill up my letter, for I can assure you I don't like to waste paper ; I do hate to see a part of it unfilled up. May the Lord Jesus bless you in body and soul,

and carry on the work of faith with power, and fulfil in you all the good pleasure of his will. I hope the voice of joy and praise is in your family, for restoring you and your friend from bodily disease. I have to bless the Lord, I am very well; indeed, I always enjoy myself in good air; it is to me as a sovereign cordial for the body; and I always carry about, go where I will, and be where I may, an antidote against every evil. It is so sovereign a cordial, that I once made trial of it when I felt myself the subject of the worst disease I ever had, and found immediate relief therefrom. It always retains its virtue; I had used it in every place through which I travel, and now, this moment, find fresh need of it; and I make a free use of it every day of my life; indeed, having been used to it for several years, I cannot live without it. Nay, I am so persuaded of its good effects, I am confident it is the best preservative against old age and death. I would recommend it to you also for constant use. I came by it very cheap. It was a free gift. It is, The blood of Jesus Christ the Son of God, cleanseth from all sin.

Your's in Christ Jesus,

S. E. P.

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### LETTER XXXVIII.

*London, Jan. 17, 1805.*

MRS. CHAPPELL,

It hath pleased our Lord, who is love itself, wisdom itself, to give you a real proof of his real love to you, by taking your best beloved friend up to his presence-chamber, to behold him face to face in his kingdom of glory. You are, it may be, staggered at this; you can scarce look on it as an evidence of Christ's love to your late beloved partner, and also to yourself; but it must be so, seeing, precious in the sight of the Lord is the death of his saints; and, blessed are the dead which die in the Lord. But I confess it is not the



language of faith under such a dispensation, any further than supernaturally elevated and supported by the Eternal Spirit. I understand the Lord has been very gracious to you, and wonderfully strengthened you. Give him the glory of it; learn to trust in him alone; he will save you beyond all your expectations from all your enemies, and from all the evils you may possibly fear. He knows what he has done; he knows your frame and feelings, your cares and fears, and he loves you beyond what you can possibly conceive this side heaven. He gives you a season of trial, on purpose to prove in you and to you his royal grace, and the bounties of it. He would have you make more use of him than ever, therefore he now says, I will be with you in trouble; I will care for you; I will be all to you; lean on mine arm; rest on me as your everlasting Saviour; make me your bosom, constant Friend. I am and will be all to you; your friend is with me in my Father's kingdom and glory; my heart was too much set on him to leave him below; be content that all sin, sorrow, and sighing ceases with him for ever; that he is at the fountain-head, beholding my glory, and in the enjoyment of uninterrupted communion with me, shouting salvation to God and the Lamb. I will provide for you; I will guide you with my eye. Leave your children with me; cast your every care on me. I will exceed and be to you beyond all friends and relations. Make proof of this; come to me continually; I am your God; mine own everlasting arms are underneath you; I am your refuge; I will supply all your need out of the riches of my glorious grace.

My good friend, this is the very voice and language of Christ Jesus to you, in and under the present dispensation. So far as you hear him thus addressing you, and believe what he speaks in his holy word to you, so far you will be profited by our Lord's will in providence concerning you. We are hastening on in the journey of life, shall soon come to the end of it, and join all our friends gone to heaven before us, to sing hallelujah to God-Jesus, for loving us, and washing us from our sins in his own blood. And what is there in this present world worthy of our thoughts? the whole perisheth in the using. 'Tis far better to depart, and to be with Christ. As a believer in Jesus, there is nothing in life or death to distress you. To you, to live is Christ. His person, love, and sal-

vation are set before you in the everlasting gospel, that your faith may be continually kept up in act and exercise on him. When you have a spiritual glimpse of Christ, a sense of his love, an apprehension of his salvation, it carries all before it. Then all things, pleasures and sorrows, are swallowed up; you forget them, and Christ is everlastingly precious to you. His love affords you a present heaven; his Spirit opens the mysteries of it to your view; and you then taste upon earth the joys of the blessed in glory. Oh! that you might be every day, hour, and moment kept looking unto Jesus; then you will be perfectly happy, and really holy. I have, and shall continue to be at times your remembrancer at the throne: but were I not, Jesus will have you in everlasting remembrance. This is blessedness. To be the object and subject of Christ's love and compassion. To live on Christ, and in constant fellowship with him, is the best preparation for death. To die in him, is such blessedness as can't be described fully; to be with him in glory, is the perfection of bliss. May your heart be comforted, and your mind continually supported by living wholly, and trusting simply in Jesus. The glory of faith consists in the simplicity of it. 'Tis no difficult thing to live by the faith of the Son of God. I think I shall speak out your very heart, if I say you don't find any difficulty in trusting your concerns in the management of your dear parent, in committing the management of your concerns to him. No, say you; he is a worthy man; he is my dear father; he is concerned for me; loves me, and will be faithful to me. Jesus Christ loves you, cares for you, is interested in you, will be faithful to you beyond all your honoured father possibly can. He sets his heart open to you in his word. 'Tis all love; there's nothing in it but love. Every promise proclaims it; every providence confirms it. You may trust in him with the utmost confidence; you may assure yourself of the constant care of him towards you: he is your Father, he knows your frame, he remembers you are dust; and "like as a father pitieth his children, so the Lord pitieth them that fear him." May the Lord himself preach to your heart what I have set before you.

I am your real friend in Christ Jesus,

S. E. P.

## LETTER XXXIX.

*London, Oct. 22, 1806.*

MY GOOD FRIEND,

WITH a design to fulfil my promise, I now write to you. The subject is very good; it is the best which can be; it exceeds all others; it never cloy; it is always accompanied with unspeakable blessings; it never tires; it always suits the spiritual mind—Jesus. In his name is salvation; in his person is all perfection; in his love an eternal heaven; in his finished work an everlasting salvation; in his righteousness we have immutable perfection; in his blood we have infinite purity; in his fulness we have unsearchable riches; in his arm we have omnipotent strength. He is the living one, the great and glorious one, whom your soul loveth. Of him you would have me speak. And it well becomes me to bear a good testimony for him, because he hath dealt bountifully with me. It quite suits me to extol him, because he is my all; and I have my all in him; and I receive my all from him; and I am to receive my everlasting blessedness from him; when I am admitted to see him face to face, to live and reign with him in the kingdom of glory. Jesus, this Jesus, is precious to you. But I know what you want. It is to live nearer to him; to live more upon him; to live in more close and intimate communion with him. Is it not so? Methinks I hear you say, ‘So it is; you have read my mind exactly. It is the one desire of my heart. This one thing have I desired of my Lord. I wish your letter may help me.’ My friend, I must tell you, it would be no proof of your christianity if it was not thus with you. And as it is thus with you, I will point out, as the Lord the Spirit shall be pleased to help me, how these desires of your spiritual mind may be enjoyed. As our Lord is precious to you, don’t you therefore fail to take a view of him day by day in the glass of his most holy word, the everlasting gospel. There you may view him in the utmost perfection of his mediatorial glory in which he shines, and as fully and gloriously as he will ever shine forth on you this side heaven. In the glass of the gospel

you may look at him; yea, you may look on him. And thus gaining a view of him, you will find, and prove, and fully experience, that your Christ puts down all the glories and beauties of earth and heaven. You should never look for Christ in yourself, but in the Scriptures. Where do you look for the natural sun, but in the visible heavens? Where should you look for the sun of righteousness, but in the gospel of the blessed God? As you look at Christ as revealed therein, you will never be disappointed. And as you converse with Christ as set before you in the Scriptures, you will find spiritual and everlasting satisfaction. If it be given unto you from the Holy Spirit to live on Christ as he is revealed in the word, you will live near him. You cannot but live near him, so far as you live on him. This is to live near him, to be frequently in his company; to converse freely with him; to pour out your whole heart before him; to make use of him and his friendship. Take heed of being disposed to suspect Christ. You can never over-rate his friendship; you can never think too generously of him. He will never deceive you; he will never overlook you; he will give you continual proof he is that friend that sticketh closer than a brother. Your greatest blessedness will be to live near him; to live above all you are in yourself; to live wholly out of yourself; to live independent of yourself; to live above all the experience of your mind. You will have sufficient employment for your faith, to be engaged in contemplating the dignity of Christ's person, and the love of his heart to you. It will be profitable employment for your mind, to consider his mercy which encompasseth you on every side; his righteousness, which is your wedding dress; his sacrifice, which is your everlasting discharge in the sight of God from all your guilt and condemnation; his intercession, which is your security from the wrath to come. As you live over in your thoughts what Christ is to you, what he hath done for you, how he represents you in his Father's presence, how mindful he is of you, how he stands related to you, how deeply he is interested in you and all your concerns, you will see the propriety of casting all your concerns and cares on him; because he careth for you. Whilst you are taking into your mind his caring for you, it will excite you to love him. it

will increase your faith and hope in him, and you will be filled with holy gratitude and admiration. Thus you will esteem Jesus as your best of friends : one whose friendship will bare no compare. It is wholly divine ; it contains every blessing ; it will continue every moment you are in a time state, without the least fluctuation ; it will be as great in heaven, as though it had never been manifested to you before. I want you to take these truths into your mind ; to study them closely ; to believe them fully ; and to go to Jesus continually under these apprehensions. It will endear Christ unto you ; you will hereby have convincing evidence of his love to you. Hereby he will gain your very heart, so that you will not be able to live without his company. You will not cease to have and hold converse with him. You will esteem it your greatest misery to live a single day, hour, or moment without him. You will live near him, by using him as your friend ; committing yourself, soul and body, to him ; leaving your children to him as their guardian. He is their father's God, and he is your father's God. Who, therefore, can have greater reason to exalt him than yourself? None. No, not one. Let none exceed you in praising the Lord, and speaking good of his name. As you live near Christ in the belief of his love and mercy, you will live upon him ; you will trust him with your all ; you will take him for your all ; you will find all grace and glory, life and salvation ; all things in him. You will say, the Lord is my portion, therefore will I hope in him. This will make way for your living in free and intimate fellowship with him. And herein consists our greatest blessedness. You are united to Christ ; you are one with Christ ; you are a partaker of Christ ; your spiritual life consists in living Christ. In living Christ, you cannot but have fellowship with him. He lets down of his heavenly light upon your mind. He lets down into your heart a sense of his love, gives you views of his eternally complete salvation. You hear his voice. You distinguish it from all beside. You say, It is the voice of my Beloved. You taste his love, and find all the sweetness of heaven in it. You have views of his righteousness, of his blood and righteousness, and you trample on all the righteousness of men and angels, so as to bring you into acceptance with God. You have an appetite to feed on Christ crucified. All this is as full of evidence as

it possibly can be, that you have communion with the Lord. Go on therefore, not to pray for what you have, but praise the Lord for what he hath already done for you, for what he hath actually wrought in you, and hath bestowed on you. And pray that we may increase more and more in the knowledge of his will, in all wisdom and spiritual understanding. May Jesus bless you continually with the shine of his countenance. He will, he cannot fail of so doing. He loves you more than you do yourself. What he does, it is all out of love. You need never suspect him. The Lord keep your mind stayed on him, then you will have perfect peace. I can say no more. I don't wish to. Enough is a feast. May the Lord make it so to you. Then I shall have my reward. You will pray for me, I am sure you will, if you find a savour of Christ, and such truths in this paper as will lead your mind to Christ. So far you will pray for me, and no further. It is only as we have fellowship in the truth, we have fellowship at the throne. I am your friend in our most precious Lord Jesus.

S. E. P.

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## LETTER XL.

*Chard, August 29, 1807.*

MY VERY GOOD FRIEND,

I REMEMBER your engaging me to write and also my promise so to do. As I hope to send it free, therefore I set about it; not that I can say any thing of my blessed Lord, and your beloved Jesus, more than I have already. He is beyond all words to declare; all conceptions fail. His worth is ineffable; his love incomprehensible. Who is like our Lord and God-Jesus! Blessings on him! He loves you—he blesses you—he visits you—he keeps his court in your soul—he pays you morning visits—he breakfasts with you in the morning, and perfumes your mind with his love, that you may look the better for it all the day after. He dines with you and makes you a gainer thereby; for he makes a

feast. You find it so. He saith to his guests, "Eat, O friends, drink, yea drink abundantly, O beloved." He sups with you, and he admits you to sup with him. You find him a most faithful friend; a most wonderful counsellor; a wise manager of you, and all your concerns. Oh, that your heart may be constantly filled with the enjoyment of his love, and your mouth perpetually filled with his praise. I most sincerely wish you an increasing knowledge of the Lord Jesus, and free and full communion with him. Indeed, he on his part is quite free; he is wholly without reserve; he is very easy of access; he is quite familiar; he draws near and admits his beloved into special communion, so as to open all his heart, and speak it out in such a manner, as to leave his friends nothing to doubt of concerning his friendship for them. We, you and I, having been again and again admitted into his company, find time hangs very heavily on our hands, when we are not visiting him, or visited by him; we find life itself would be a most miserable drudgery, were we not indulged again and again with his life-giving presence. Blessed be the Lord for what he is to you, for what he hath done for you, and for what he will for ever be to you, as your everlasting light, and your everlasting glory. It is very blessed to look wholly out, and off yourself, to the blood and righteousness of the Lord Jesus Christ for your everlasting salvation. Indeed, you can have no confidence in the Lord, but as you trust in him alone; for when you look within you, there is nothing to be seen and found there but sin and misery, death and hell. This, therefore, will not do to look at. It is too tremendous a subject. Christ is the antidote; his efficacious stripes are the balsam; his wounds are health and cure; his blood contains everlasting purity; his righteousness is our everlasting perfection; his death is our eternal security. Jesus is all fulness to supply with all grace and glory. Oh, that you may always be as happy in him as he can make you; then you will enjoy as real an heaven on earth as any saint round the throne of God in glory. Why should you not? Jesus cannot love you beyond what he doth. He cannot save you more completely than he hath already done; for he hath put away all your sins out of the sight of law and justice, by the sacrifice of himself. He hath brought in everlasting righteousness for

your justification from all things, into the high court of heaven. He hath loved you, and washed you from your sins in his own blood. So that so far as you believe this upon the full credit of God's word, and receive it into your mind from the inspiration of the Holy Spirit, you must be acquitted in your conscience, and enjoy peace with God by faith, in the righteousness and atonement of Jesus Christ our Lord. As you know the salvation of Jesus is the foundation of all your confidence in God, so it is clear to you, all the blessings of this salvation are enjoyed by faith, which is the eye of the mind, whereby you see and perceive the glories of Christ Jesus, the perfection of his blood and righteousness, and receive him into your heart. Yea, it is by faith you live on Christ, for the enjoyment of every blessing; and by the same faith in the same object and subject, you walk in him according to the apostle's exhortation: "As ye have therefore received Christ Jesus the Lord, so walk ye in him. Rooted and built up in him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving." You will find it a blessed part of your spiritual life to study Christ. You will never trust in Christ any farther than you know him; therefore the knowledge of him is the principal thing in christianity. And it was so in the apostle's view and experience. Hence, he says, when he opens the whole of his heart, and expresses himself most freely and fully on this subject; "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. That I may know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death." This blessed man, his life consisted in knowing Jesus, in believing on Jesus, in living Jesus, in holding communion with him, in making Jesus all. When you do the same you act like yourself. You then prove you have been with him. It is then you banquet on him, and with him. When you live out of yourself on the fulness of Jesus, it is then you say, when I am weak then am I strong. I can do all things through Christ strengthening me. I hope



you are daily taking a view of your beloved Lord, in the glass of the everlasting gospel. I am sure, when you obtain a sight of him you are enamoured with him. His beauty surpasseth thought; it charms the mind; it attracts the heart; it ravishes the whole soul. When you see Jesus in his own light, and have an intuitive apprehension of him, then what you behold in him puts down all on earth; yea, it puts down all in heaven; for he is the heaven of heavens; the brightness of glory; the image of the invisible God; the Lord of glory; the King of glory; the bright and morning star; the sun of everlasting righteousness; he is his Father's all; he is his church's all. Oh, what must he be in glory and excellency, in perfection and majesty. When you and I consider that the whole fabric of the universe is but a display of his glory; that the whole Bible contains an exhibition of his perfection and excellencies, and all comes short of what he is in his essential, personal, mediatorial, relative glories, excellencies, worth, and renown. You can look on no part of the visible creation but his glory appears. Sun, moon, and stars, planets, comets, all the planetary system, testify and proclaim his eternal power and Godhead: so do the earth and all therein. We have a testimony for him in our own souls: he hath been revealed in us: he is enthroned in our hearts; he hath been exalted in our affection by the eternal Spirit; we have seen the glory of God in the person of Jesus Christ. All which carry evidences of his Godhead; we know of him what none beside us do, through the teachings of his Holy Spirit. The knowledge which we have received of Christ, by the unction of the divine Spirit, is peculiar to all the elect people of God. Were we not of that blessed number, we should not know that of Christ we do, because "the secret of the Lord is with them that fear him, and he will shew them his covenant." This hath been fulfilled to you; it hath been given you on the behalf of Christ to believe on him: you have put him on as the garment of salvation. You have found life and salvation, and had the real enjoyment of it in believing in the name of the only-begotten Son of God. You have seen that in Christ, which hath drawn your whole soul after him, and which will fix your whole mind on him for ever and ever. And such is his beauty, such is his fulness, you will find enough in him to satisfy your every spiritual faculty and

desire for ever and ever. It pleased the Father, that in him should all fulness dwell. All the fulness of grace and glory dwells in the Head of the church, the God-man, the Lord Jesus Christ, the glorious Mediator; so that you and I, as well as the whole church of God may well say: All my springs are in thee: he is our fountain, from whence we receive all. So glorious is he as such, that the church says of her beloved, and our beloved Jesus, that he is a fountain of gardens, a well of living waters, and streams from Lebanon. The Lord pour down his Holy Spirit more and more upon you, that you may be led into real communion with your beloved Lord, and learn what he is to you in your real communion with him, so as for you to cleave to him with full purpose of heart. Then you will go on from strength to strength, saying, I will sing unto the Lord, for he hath dealt bountifully with me. He hath indeed, Oh, bless and extol him for it, both with your lips, and throughout the whole of your life. Go on all the way to heaven, singing to his glorious name, and making his praise glorious. This will be to crown him as your Saviour. This will be to cast your crown at his feet. In so doing, you glorify him. For he that offereth praise, doth glorify him.

The more you praise Christ Jesus, the more cause he will give you for so doing. He will shine more and more upon you; he will shine more and more within you; and thus he will fulfil his promise in you, and unto you, wherein he saith, "the path of the just is as the shining light, which shineth more and more unto the perfect day." And every fresh shine from him on you, shall create a new heaven in your mind. Every fresh discovery he shall be pleased to make of himself unto you, shall convey to your mind fresh ideas of his glory. Hereby, past views of him will be put down by present. And every fresh view and interview with him will so far exceed the former, that you will have a key to unlock the meaning of holy Master Rutherford's expression, 'I find my Christ a new Christ every day.' He is so indeed to all his beloved ones, who are alive to him, and are breathing after him. Oh, it is sweet indeed, as he perfumes the mind with the savour of his good ointments, and leads into his banquetting house, and spreads his banner of love, and fills the souls of his beloved with fresh tastes and enjoyments of it, and says to them, "Eat,

O friends, drink, yea, drink abundantly, O beloved." My dear friend, deal with Christ only; leave out self entirely; look off it continually; have nothing to do with it; self is sin, and sin is self, and all sin is in it: therefore, renounce it wholly; trample on it; triumph over it; view it nailed to the cross when Christ was on it; his death is the death of it; the entire mortification of it; look at it as crucified with Christ; look on yourself as one with Christ in his death; look on yourself as completely discharged from it by the sacrifice of Jesus; have no more to do with it than though you were not the subject of it. Practise this direction in the faith of Jesus, in the strength of Jesus, then you will get over the greatest difficulty you ever were called to, or ever will, in the whole course of your christian warfare. And our Lord calls you to this. He says, "If any man will be my disciple let him deny himself, and take up his cross daily and follow me." It is blessed employment to practise our Lord's will. All things are possible to him that believeth. The more your faith is exercised on the Lord Jesus, the more you will be out of love with self. And the more self is mortified by views of Christ, the more communion you will have with him. And as this becomes simplified unto you in constant daily experience, the more familiar it will be to your mind, so that you will hereby bring Christ into all your concerns, then you will leave him out in nothing. Temporals and spirituals, you will be looking to Christ for. And you will have the benefit of so doing. You will prosper in all things; you will have the Lord's blessing upon your person, children, upon your basket and store. You have it now, you are under the protection and blessing of the Holy Trinity; but you will, with your spiritual eyes, perceive it; you will have a relish of it in your own heart, whilst you set Christ before you, when you do all in his name, when you exercise faith on him continually for every thing, the least concern as much as for the greatest. In so doing, every thing in the family will be helping you to increase with the increase of God, as truly and effectually as the very ordinances of instituted worship. Indeed, faith is the highest act of worship, and consists in trusting Christ with every thing, and in trusting in Christ for all things. When we are thus engaged, we perform the most acceptable service: this makes way for the practice of another duty mentioned by the

apostle, which is this:—In every thing give thanks, for this is the will of God in Christ Jesus concerning you. I must tell you this is practical christianity, and it exceeds all other practice whatsoever. In this we have communion with our Jesus, in all we think, do, and say. In this we have our conversation in heaven, and give proof and evidence to others that we have been with Jesus. And I from my heart wish you may be a great proficient herein, and that you may be in the fear of the Lord all the day long. The Lord himself keep, teach, bless, and guide you in all things. What shall I say more? I think it needless, yet I would fain fill up my paper. O Holy Ghost! shine, and give me some sweet views of Jesus, that I may add something further which may do my friend's mind good. You are to remember, salvation is wholly out of yourself, in the Lord Jesus. He hath completely finished it in his own person. It consists wholly in the taking away of sin, in removing the curse, and in bringing in everlasting righteousness. So that you, as a partaker of Christ's salvation, are in him, as truly without all sin, as though you had no sin in you; and are as completely redeemed from the curse of the law, as Christ hath borne the curse of it. You are as everlastingly righteous in the sight of God, as the righteousness of Christ can make you. Thus you are complete in him, who is the head of all principalities and powers. Completely righteous. In Christ you have complete holiness. He is your endless purity. The Father beholds you in him, without all spot of sin. He hath freely forgiven you all trespasses. He hath justified you freely by his grace, through the redemption which is in Christ Jesus. You are justified from all things; and it is a justification unto life. Hence, the apostle says, "Moreover, whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Thus he gives you the golden chain of grace, and sets it before you, so as that your heart may rejoice exceedingly in the Lord your God. I want you to be receiving the truth as it is in Jesus into your mind, from the word and Spirit, and to be living in the actual exercise of faith on it moment by moment. In so doing, you will have momentarily evidence of your own personal salvation in Christ Jesus, and thus you will be bringing glory to the

God of heaven. In so doing you will live like yourself, as a partaker of Christ, and thus you will be abounding in hope, through the power of the Holy Ghost. May this be your case. Then great grace will rest upon you, and Christ will be magnified in you, both in your life and in your death. The Lord pour down of his Holy Spirit on you. May you be perfectly happy in the enjoyment of the love of Jesus. May you be truly well pleased with his everlastingly perfect, complete, free, and full salvation, and be resting wholly and simply on it for your everlasting acquittance from all sin thereon. Beyond this, I do you not the least injury in saying, I do not wish you to go, this side heaven; being in my own mind fully persuaded the Lord the Spirit cannot, will not lead you further. And in heaven it will be your principal employment to bless the Eternal Three for this most glorious salvation. For the work of Christ in obeying the law, and dying the just for the unjust, is honourable and glorious, and his righteousness endureth for ever and ever. A little, a very little while, and you will see Jesus crowned with glory and honour, and join with his ransomed ones, saying, "Salvation unto our God; blessing, and glory, and wisdom, and power, and thanksgiving, and honour, be unto our God and Saviour Jesus, for ever and ever. Amen." My kind remembrance to all your family: to Mr. and Mrs. T——, your sister, &c. I am just setting off for London. I have put myself under my dear Lord's protection, and taken the following words to keep up my faith and hope in him. He says, and I look on it as spoken to me, I will surely do thee good. I say, Amen. So be it, O Lord. To which I add, Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Thus I let you into the very secret concerning my life of faith, and communion with the Son of God. He speaks to me in his word, and I hear his voice. He speaks to my case. I believe what he saith. My faith gives full credit to it, and I turn it all into prayer. If you understand me in it, and see the blessedness of so doing, then practise the same yourself. I am your friend in the Lord Jesus,

S. E. P.

## LETTER XLI.

*Faversham, April 9, 1808.*

MY VERY DEAR FRIEND,

I WAS very glad to receive a letter from you. I thank you for the kind invitation to your house. Should I come down, it would be very acceptable; but I am not sure of coming. The reason is, I wrote some time past to my friends at Chard, and said I should not go from them for the six months I am out of London; so that I am at their will. If the Lord disposes them to give me leave of absence, then I hope to see you. If not, I must give it up. It's all settled in the Lord's will, and there I leave it. And truly blessed it is, when we leave our all in his hands, and ourselves to be disposed of after the counsel of his will. I believe you have many times had evidence of the truth of this; and as I understand your letter, have a recent proof of it in the case of your beloved son. Go on, therefore, my dear friend, to cast all your care upon him who careth for your's and you; he declares he will not leave you, nor forsake you: so that you may boldly say, the Lord is my helper. Oh! that your eye and heart may ever be towards the Lord. He has been your father, your husband, your brother, your friend, your helper, and your all. So he ever will. You therefore need fear no evil. I hope you do not. Well, my good friend, we are going on fast to heaven and glory. Time is ever on the wing. A glorious immortality awaits us. It is but for death to do its office on the body, and we, being absent from it, shall be present with the Lord. No words can describe the blessedness of being in Christ, of being where Jesus is, to behold his glory. Nor can it be expressed the real happiness of living Christ; for it is a great part of our Lord's salvation, in a manifestative way. In living out of ourselves on Jesus, we may truly say, we are partakers of Christ. Yes, indeed. In living Christ, we have communion with Christ. In communion with Christ we have the enjoyment of his love, in which we find the very essence and blessedness of life everlasting. So that we cannot but say with the Psalmist, in thy favour there is life, and thy loving kindness is better than the life itself.

Oh, my friend, what hath Jesus done for you, in bringing you to believe in his finished work ; in bringing you to receive him, and to trust in him for your whole salvation ! Indeed, my good friend, this is on his part, grace beyond our conception. It does, and will for ever and ever exceed all expression. Oh ! go on to praise him, saying in the language of inspiration, "I will praise thee more and more ; my mouth shall shew forth thy salvation all the day." And when you have done your uttermost, it will fall infinitely short of what is his due ; for his name is exalted above all blessing and praise. It is, and will be very good for you to be employed in thinking over, and in speaking of the Lord's dealings with you, and of his goodness and faithfulness, of which you have had abundant instances and evidences. You can never be too much swallowed up in admiring and adoring thoughts of the Lord Jesus Christ, and of his mercy, which endureth for ever. I have also had a marvellous display of our Jesus, in his rich mercy towards me, when I broke my arm, dislocated the wrist-bone, and sprained my hand. Our Lord turned all this into a blessing. I was brought low, and he helped me. He hath turned my sorrow into joy. I am a monument of his sparing mercy. I am a vessel of mercy, and a witness for him ; and through his good hand upon me, I am going on to the city of habitation. He is my pilot, my guardian, my friend. I live to prove his invariable friendship. I live to speak of him, and for him. All my desire is before him. It does my soul good to praise him, to speak of his glorious person, and glorious salvation. May the precious Lord Jesus keep your eye of faith constantly fixed on him. May your heart be ever going out after him. May you be so receiving the knowledge of Christ into your mind, that you may be going up and down in the name of the Lord, making mention of his most perfect, complete, and everlasting righteousness, even of his only. The Lord keep his eye continually on you, and give you such blessed apprehensions of it, that you may be continually blessing and praising his most holy name. Were you to have a friend on whom all your dependence rested, it would be absolutely necessary, for your own inward satisfaction, you should know these two great particulars concerning your friend. First, that let whatever alterations might take place in you, your friend's heart was immutably

the same towards you. And secondly, that your friend was all-sufficient for to supply all your needs, let them be what they might. Now this is the case as it respects you and the Lord Jesus Christ. He is your immutable Friend. He loves you at all times with one and the same everlasting affection. Whatsoever you are or feel, whatsoever alterations you are the subject of, be your frames what they may, Jesus is always the same. His heart is fixed on you, he will never take his eye off you. This affords everlasting consolation to you; his love is heaven; it being so, you are to enjoy a present heaven in believing views and spiritual meditations on it. His eye and his heart will be on you perpetually. Be you in what case either of body or mind, be you in health or sickness, in living or dying circumstances, Jesus will never turn away from you from doing you good. You are as safe in him, as though you were in heaven with him; and as it respects him, as your friend to supply all your need; he is all-sufficient, for in him all fulness dwells; yea, in him dwelleth all the fulness of the Godhead. He is therefore worthy of your utmost trust and confidence. Honour him therefore by committing all your concerns into his hands, and in trusting him with everything. Keep nothing back, but do you with the most implicit confidence cast all your cares upon him who careth for you. It is the very way in which you will do him honour. It is the highest act of worship you can perform this side heaven, to trust in the Lord with all your heart, and not to lean to your own understanding. Oh! my friend, it will be present blessedness, and you will have the enjoyment of it, as the Holy Spirit shall be pleased to enable you to live and act thus. So far as Jesus has your eye, he will have your heart; and your heart being fixed on him, and engaged with him, he will be your portion your joy, your treasure, your inheritance. You say he is all this, even now to me. I believe it. But as you get more into fellowship with him, he will be all this increasingly, manifestatively, and influentially unto you. As the Holy Spirit shall be pleased to draw forth and exercise all your spiritual faculties on God-man, Christ Jesus, and thereby lead you to live a life of faith on the Son of God, you will have an increasing esteem for the person of Christ, more dependence on the work of Christ, greater confidence in the word of Christ, fuller consolation from the promises of Christ, and



thus you will grow into Christ, and be strong in the Lord, and in the power of his might. I hope you do not forget me at the throne. I am an old man, almost sixty-two years of age. I am now in Kent, preaching the gospel of the kingdom of God. I am remarkably well and healthy. I preached every day last week, except Friday; the first day this week preached three times, and celebrated the Lord's supper: preached again last night, and am to preach this. To-morrow I go to Maidstone, and am to return to Mr. Bailey's at Brixton, by the coming Lord's-day. I mention this to shew you the kindness of the Lord towards me. He is very, very gracious to me; he never made use of me more, and I esteem this an unspeakable blessing; he makes me quite easy as it respects life or death. I know whom I have believed, and I am persuaded that he is able to carry me through death with the utmost composure. Indeed, I have been, since I saw you, in deaths oft, but I gained thereby. I think I know all I can of death, except what will take place in the article of dissolution, when the soul will be separated from the body: and I conceive my Lord hath, and is still teaching me so much of that, as I can learn before it takes place. And I assure you these lessons are most important and glorious; because I clearly perceive I have nothing to do but to die, then being absent from the body, I shall be present with the Lord. I preached lately in London from these words:—"Knowing that I must shortly put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." A friend of mine tells me, being present when the late dear and invaluable Mr. Toplady came into the pulpit, at Orange Street Chapel, for the last time, he appearing so much like a dying man, it seemed as though he would have expired in the pulpit, said, Peter, an apostle of Jesus Christ, speaks of death no otherwise than of a lady's putting off her capuchin. It is sweet to observe how the real friends and believers in our Lord Jesus Christ have outlived all their fears of death and dying, by living on him as the conqueror. Through his grace, I can assure you I fear death no more than if I were already in glory; and the Lord be praised, I am looking out and longing for the time, when mortality shall be swallowed up of life. My kind remembrance to your son, and all your family. I hope Mr. Traer is well, and recovered. Blessed be the Lord for interposing on his behalf.

I am going to drop writing letters, and mean to be engaged in a work which I wish to finish before I die.

I am your's in the Lord,

S. E. P.

## LETTER XLII.

### A LETTER TO TWO MALEFACTORS

*Who were under the Sentence of Death, at Bodmin,  
Cornwall.*

*Truro, April 8, 1787.*

MY POOR FELLOW SINNERS,

I VISITED you on Friday last, and have been since considering over your awful situation. I presume, out of real love to your souls, to send you these few lines, hoping that the Lord will be graciously pleased to direct me in writing, and you in reading them. And first, I would beg leave to observe to you the miserable state in which we are by reason of sin. The word of the Lord informs us that we all have sinned, and come short of the glory of God. That by one man (Adam) sin entered into the world, and death by sin: and sin hath robbed us of the image of God; it hath stripped us of original righteousness, and defiled every faculty of our souls, and corrupted every member of our bodies, and alienated us from the life of God through the ignorance that is in us. The church of England declares in one of her articles, "That every one born into this world deserves God's wrath and damnation."

My dear hearts, how is it with you? And what do you think of yourselves? What is your state and case before the Lord? You are, as transgressors of the laws of your country, condemned, and that justly, to die for the crimes you have been guilty of. The law knows no mercy, nor can it shew it to persons in your case. This is the case with respect to the law of God, which you and I have broken. It knows no

mercy, and can shew none to any one sinner whatsoever. Look into the third chapter of the Epistle to the Romans, and at the nineteenth and twentieth verses, and read the following words : “ Now we know that what things soever the law saith, it saith to them who are under the law that every mouth may be stopped, and all the world may become guilty before God ; therefore by the deeds of the law, there shall no flesh be justified in his sight, for by the law is the knowledge of sin.” This is what the Lord God hath himself declared in his word, and therefore let me entreat and beseech you, in the Lord’s name, to consider and examine into your state and case before God. You are sinners, and how are you to be saved from eternal damnation ? You cannot by your own performances undo the sins you have committed. If you are ever so sorry for the crimes you have been guilty of, you cannot thereby make any satisfaction to the laws of your country. Much less can you make any satisfaction to the eternal holy law of God, by any constrained sorrow for sin. May the Lord himself convince you of sin, and give you to see and feel that you are lost guilty creatures, and that without Christ you must perish everlastingly. Nothing can cleanse your souls from sin but the blood of Christ. None can deliver you out of a state of sin and translate you into a state of grace, but the Lord Jesus Christ. And he came into the world to save sinners. The Son of God became man ; he lived in this world in our nature, without all spot of sin. He obeyed the holy law of God which we have broken. That in his righteousness, unrighteous sinners, such as you and I are, might be made righteous. And he bore the sins of many in his own body on the tree. He stood up between God’s justice and our sins, the sins of his people, and he was in an agony. He sweat great drops of blood in the garden of Gethsemane. He wore a crown of thorns ; he was nailed to the cross ; he offered up his soul and body in union with his person, a sacrifice for sin ; and it is by his stripes we only can be healed. Oh, that the Spirit of the Lord may give you inwardly to feel and experience the love of Christ in your own hearts. Oh, that you may be brought to know the love of Christ which passeth knowledge. The Lord save you from deceiving your own souls. You cannot make your peace with God. You cannot by any power of your own repent and turn to God. It is the Lord alone can bring you

out of a state of nature into a state of grace ; and you cannot escape the damnation of hell if you die out of Christ. If you die without being one with Christ, if you die without being renewed by his Holy Spirit, without being clothed with his righteousness, without being washed in his blood, which as a fountain is opened for sin and uncleanness, you will be eternally undone ; you have lately stood at the bar of an earthly judge, and it must have filled you with inward horror, when he passed on you the sentence of condemnation. But you will shortly stand before the Holy Lord God, and how will you bear to hear that awful sentence pronounced :— “ Depart ye cursed into everlasting fire, prepared for the devil and his angels ? ” If when you stood before the judge, it might have been admitted for another person to have had your sentence passed upon him, so that thereby you might have escaped it ; surely this would have been esteemed by you as a mercy. Now the Lord Jesus Christ hath taken upon himself to be a mediator between God and man ; and by his wonderful and gracious interposition, those that fly to him will be secured from eternal condemnation. My dearly beloved, call upon Christ to save you. Pray the Lord Jesus Christ to heal your souls of all the wounds which sin hath made in them ; to wash you from all your filthiness in his own most precious blood ; to clothe and cover your souls with his own righteousness. My heart’s desire and prayer to the Lord for you is, that Jesus Christ may shine upon your souls, and look on you as he did on the poor thief hanging on the cross, and embrace you in the arms of his everlasting mercy. Oh, cry to Christ for mercy, look to the Lamb of God who died for sinners, and who is able to save to the uttermost all that come unto God by him. Look at Christ who died the just for the unjust to bring sinners unto God. The Lord Jesus Christ be with you. The Lord Jesus Christ have mercy upon you. I pray, and will pray for you. Farewell.

S. E. P.

## LETTER XLIII.

*Charley Green, June 30, 1808.*

DEARLY BELOVED IN THE LORD,

YOUR letter was very refreshing to me, it did my soul good. I found cause to bless the Lord on your behalf. The complaints in it were spiritual proofs of your having received Christ. Your knowing so little of the subject, according to your own account, is full evidence to me you have seen that in it which has eclipsed all others. As to a full knowledge of the subject, it will never be attained; it being infinite, we shall be taken to heaven, that we may get more complete knowledge of the person, grace, and glory of the God-man; our head and husband, our Lord and Saviour. Blessed be God, your heart is drawn after Jesus, you see in him glory which exceeds all expression, love which passeth knowledge, salvation which exceeds all expression. You find enough in it to make you perfectly happy and truly holy. Yet you feel a body of sin, and are exercised with the workings of it, which makes you wonder at it, and sometimes doubt your state in Christ in consequence of the effects and influences of it. The truth is this, you have all evil in the body of sin; it will, it cannot but operate; you want to be settled in the knowledge of this, and you want to learn from the Scriptures to make a right judgment of your case and state in Adam. Most people make the work of the Holy Spirit to consist in convincing of sin, yet they do not apprehend the Holy Ghost shews us what we are in ourselves, and what our state is in the first Adam. Whereas, there is an absolute necessity for us to apprehend the unholiness of our state in Adam, as well as the unholiness of our natures, which were perfectly corrupted by the fall. Were we acquainted with what the Scriptures say on these two subjects; and received the testimony of the Spirit of God in the word hereof into our minds, we should then come to this point. We are in ourselves, tempers, constitutions, hearts, wills, desires, and inclinations, exactly what the Lord declares us to be in the word. When we see this in the light of the word and Spirit, then we have a proper view of our-

selves. In these views we renounce ourselves; and never expect to find any thing but sin in ourselves. And this fits us to receive Christ and his salvation; and under the teaching of the Holy Spirit, we are led to see our everlasting health and cure is in Christ, in his blood and and righteousness. We also learn it is of the greatest importance to our souls, to understand this rightly, and to believe this upon the testimony of God himself. And he having given us in his written word a record of his dear Son, and borne his testimony therein of the everlasting perfection of his life and death, we read and study this revelation of Christ. And as we are led by the Holy Spirit into a right gospel acquaintance with God's method of salvation, and of Christ as the end of the law for righteousness to every one that believeth. we hereby are brought off ourselves, to trust wholly on Christ for our whole salvation. You cannot deny but thus far the Holy Spirit hath led and taught you. Only this you do find, you very easily lose the subject. You forget it. So that in your own case, and in your own experience, it is at times as though the gospel had no effect upon you. The matter of fact is this: Every part of the gospel is supernatural. It is wholly without you. It is wholly above all your natural capacity. It exceeds the uttermost of your natural reason. Every thing in you is opposite to it. There is a natural prejudice in us against it. There is a darkness in our minds which opposes it: even guilt in our consciences will be an enemy to our receiving it. There is nothing in us to take part with it. The more reason we have, so much the more we fight against it. A real saint, if he be a strong and powerful reasoner, he will be a little believer; and all because when he should be believing, he will be reasoning; and instead of taking up God's word in the simplicity of it, he will argue upon it, so as to increase his own legality and unbelief. It is only faith is that faculty in the regenerate which can apprehend the gospel. And therefore you never receive the gospel at any time into your mind but by the supernatural light and revelation of the Holy Ghost. And when you have truly received it, the least glance on any other subject, the least diversion of the mind off from it, will leave you as much to yourself, and your own legality, as though you had never received it.

What you say, therefore, is very right: we need have the subject constantly kept up; and I add, if you find a man led into the subject, and kept alive to it, and kept always preaching it, you witness as great a miracle as ever the Lord God wrought in his church since the death of the holy apostles.

I think you are at Eagle and Child Alley a large congregation; the number you speak of pleases me very highly; and more so to hear you have and enjoy the presence of the Lord. If they take in the subject, they are truly blessed; I can assure you very few do: it is owing to the special influence, inspiration, and revelation of the Holy Ghost. Therefore, it is well to be reduced to a small select number, that you may see and admire the freeness and sovereignty of grace. I hope you will continue to go on as you have begun; I can assure you I shall send many petitions to the God of heaven for his blessing on you, and do expect the Lord will command his blessing, even life for evermore.

Your's in the beloved Immanuel,

SAMUEL EYLES PIERCE.

# LETTERS

## ON SPIRITUAL SUBJECTS.

*(Originally published as Vol. 3.)*

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### LETTER I.

*Truro, August 3, 1803.*

MY GOOD FRIEND,

THIS day week, viz. July 25, I received your's, and was truly glad to hear from you. I have no doubt but the Lord Jesus is your everlasting life, and your everlasting light, yet you are too prone to judge of your state before the Lord, more by what you feel and experience, than by the immutable rule, the word of God; though it is your case, and it often brings doubts and fears, and raises suspicions in your mind, yet the counsel of the Lord standeth for ever, and the thoughts of his heart to all generations. God does not love you on account of any thing in you, nor will he ever cease to love you on account of any thing you are in your fallen nature. The love of Father, Son, and Holy Ghost, is fixed upon the persons of the elect; they were chosen in Christ before the world began; their election in Christ is the fruit of God's everlasting love, and the love of God is the fountain and spring from whence election, adoption, acceptation, in the person of Christ, God-man, flow. Our election is in Christ; we are blessed in Christ, with all spiritual blessings; God accepted us in the person of his Beloved, to the praise of the glory of his grace. The covenant of the Eternal Three, is a further display of everlasting love towards us; this was contrived by Jehovah the Father, proposed by him to his co-equal and eternal Son, who, blessings on him, undertook in it the whole work of saving us in himself, and by himself alone, to



save us from all our sins and miseries, to save us out of the hands of all our enemies, to save us from the whole curse of the broken law, and to save us in himself, with an everlasting salvation. He hath obtained eternal redemption for us, and we have redemption in him. It hath pleased the Father, that in the Lord Jesus Christ, should all fulness dwell. He is the eternal head of his body, the church; all the life, light, salvation, righteousness, purity, grace, holiness, perfection, blessedness, glory, and felicity of the church, is wholly and altogether in Christ, and out of his fulness we receive all our salvation, and every blessing of life everlasting. We receive it from him in a way of believing; there is nothing in Christ but belongs to you; Jesus and you are one. Your title to Christ comes from the free grant made in the word of promise. Jesus says, "If any man thirst, let him come unto me and drink. I will give to him that is athirst of the fountain of the water of life freely. Him that cometh unto me I will in nowise cast out. Whosoever will, let him take of the water of life freely." 'Tis an unspeakable blessing to understand from the word, and through the teachings of the Lord the Spirit, that Christ's finished work, is our complete salvation. That as one with Christ, as believers in Jesus, we stand in him, and our heavenly Father beholds us in Christ, and we are in him as righteous as the righteousness of God-man Christ Jesus can make us. He is Jehovah our righteousness; we are made the righteousness of God in him; his blood is our purity; he hath removed our sins from us, as far as the east is from the west, and God beholds us in Christ without all spot of sin, because the blood of Jesus Christ his Son cleanseth from all sin.

God the Father gave us a supernatural being in Christ, by election, before the world began. He predestinated us to a supercreation union, and communion with himself, and he hath made over Christ, with all he is, and hath done, to us. So saith Paul, "Of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption," 1 Cor. i. 30. Thus, as the same apostle testifies, "We are complete in him." Look here, and you will find perpetual cause to sing and rejoice. View yourself in Christ, think how you shine in him. He is your representative in heaven, and he presents you holy, righteous, pure, and

sinless; yea, he saith to you, even now, whilst you are in this vale of tears, "Thou art all fair, my love; there is no spot in thee." In Jesus, the Father loves you with the same love he doth him. In Jesus you are immutably holy, righteous, pure, and complete. In Jesus you have unsearchable and durable riches. In Jesus you have a life which death itself cannot affect, nor put the least stop to. The Lord help you to live out of yourself, in the element of free grace. The Lord the Spirit fix your eye of faith on Jesus, and keep it fixed on him, then you will go on your way heaven-ward, not only successful, but rejoicing and triumphing. You will glorify Jesus in so doing. You should look for nothing in yourself, nor expect to find or feel anything in your fallen nature, but sin, misery, wounds, wants, disease, and death; and you should look wholly off it, to the Lord Jesus, for complete and everlasting health and cure, life and salvation.

My good friend, this is wholly supernatural doctrine, and practice. Nature hates it; professors will raise a hue and cry against it. Dogs may bark, but the sun is in the heavens. Men may be born blind, yet profess to see, still their sin of unbelief and ignorance may remain to their everlasting shame. The gospel is everlasting. The truths of it are immutable. God's method of salvation will never suit nature, nor natural men, nor legalists, no, nor any but such as are enlightened and taught of God. I never go out of my own way, let men and preachers bawl as they may. I know the truths I preach are clearly set forth, and freely stated and expressed in the written word of God; and whilst I would not injure a worm, much less displease my fellow-mortals, willingly and with design, yet in preaching Christ I know no man. Here I am always one and the same, I wish others were the same. But I leave men and things. Whilst some dispute, cavil, yea vilify the doctrine, and such as preach and hold it, I live in Christ and enjoy communion with him. I would have you do the same. 'Tis blessed living to live in Christ. Though I don't make a life out of preaching, yet Christ the subject of it, I make a blessed life of it in looking to him, in living upon him, in enjoying fellowship with him.

My most christian respects to your dear wife, and her brother. My kind remembrance to all the Lord's people with you; tell them from me, that Jesus came into our world

to save sinners; and pray, what good thing can be found in sinners? Surely nothing. If then they are sinners by nature, and have been sinners by practice, and Christ came into the world to save such, why should they object going to the Lord Jesus Christ? Our Lord took our nature into union with his person: he lived in our world, and wrought out, and brought in an everlasting righteousness, for the justification of the ungodly. He stood in the law place of sinners, and bore their sins in his own body on the tree. He died the death due to sin, that he might save with an everlasting salvation, every sinner that cometh unto God by him. The Holy Ghost leads convinced sinners to Christ. He gives such to read the ever-blessed word. He shines upon what they read. He gives them light to understand it, hearts to receive it. He enables such to believe and receive Christ to the saving of their souls. The gospel is to them the power of God unto salvation.

The gospel is the means of spreading abroad the name, fame, salvation, and triumphs and grace of the Lord Jesus Christ. As Jesus in the days of his flesh was full of grace, he is so still. As he then healed all manner of sickness and disease among the people, he does the same in a spiritual sense, way, and manner, to the present moment. As he then never turned his back upon any sinner, who came, crying, Thou son of David, do thou have mercy upon me, so neither will he now. As he then received every sinner who came unto him, so he does still; his own lips have pronounced, "Him that cometh unto me, I will in nowise cast out." The name of Jesus is full of fragrantcy; his person is all perfume; his righteousness truly odoriferous; his sacrifice hath a sweet smell; his intercession perfumes all heaven. Any sinner is freely welcome, God the Spirit making him willing to come to Jesus, for health and cure. Whosoever applies to him shall be made whole. Let the case be what it may, or the disease and soul maladies be ever so numerous, ever so various, ever so desperate; let the heart be ever so hard; let thy soul, O individual, fellow-sinner, be, if it be possible, blackened with sin beyond all the damned in hell, yet Christ is almighty to save thee; all-sufficient for the whole of thy case and disease. "He saves to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them."

Jesus Christ was made sin by imputation, that he might purge out the whole stain, atone for the guilt, and remove all the sins of his people out of the sight of law and justice, and obtain eternal health and cure, life and salvation. "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," as perfectly as effectually healed, as though we had never been wounded and diseased. His blood and righteousness, his soul-sorrows, and death, are our everlasting purity, perfection, health, cure, life, and salvation. The Lord himself bless you.

I am your's in him,

S. E. P.

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## LETTER II.

*Chard, August 14, 1807.*

MY GOOD FRIENDS,

I AM glad to hear you are well, and alive unto, and depending wholly on Christ Jesus for life and salvation. You may well reply, to whom should we look, to whom should we go, on whom should we rely, but on him? He hath the whole fulness of grace and salvation in himself; ye will therefore rest on him alone. It is our bounden duty and service so to do. As you cannot live, and be alive to God in your souls, but you must see and feel your daily sinfulness and misery, so you cannot live above and beyond it, but as you live simply on Jesus. You must make up all your happiness in Jesus. He is salvation itself; his work is a finished and complete righteousness and atonement: and a true spiritual knowledge of his person and work, is life everlasting. When we live on Christ all is well, for whilst we make use of Christ for all things spiritual and temporal, sin and self are kept out of sight; then both are kept under, and subdued. The one is as bad as the other: both are great enemies to the cross of

Christ; yet we are gainers by both, whilst we look to Jesus to be saved from them. As it is given you to take into your minds views of the everlasting virtue and worth of Christ's most precious blood-shedding, it is then you enjoy the peace of God, in the enjoyment of which you have a real taste of heaven. So long as you are sinners in yourselves, so long there will be an absolute necessity for you to be looking to the Lamb of God; and every time you feel sin you are under the absolute necessity of looking off, and away from it, to Christ Jesus. I hope you are fully persuaded of the truth all this, and are growing into an increasing knowledge and communion with the Lord Jesus. You must know, if you attend to your own experience, nothing does you real good but an acquaintance with the person, love, work, and word of the Lord Jesus Christ. Therefore, whatsoever keeps the mind from fixing wholly on Jesus, is very prejudicial; sin and misery are inseparable. We are the subjects of both; in consequence of which, we are perfect emptiness. Hence it is that we are so prone to look into ourselves, to find something to be pleased with; yet we are perpetually disappointed, and we ever shall, for in our fallen nature dwelleth no good thing. The antidote for all our sin and misery is without us; no part of our salvation is within us. We are wholly dependent on the Eternal Three for our redemption from sin, Satan, death, and hell. The Father, the Word, and Spirit, willed by counsel and covenant to save an innumerable company of Adam's posterity from all the ruins and miseries of the fall. In the glorious plans of grace, the everlasting love of the Holy Trinity shines forth, the manifold wisdom of God is displayed, the mercy of the essential Three expressed, the acts of the Holy Three, and their joint offices in the everlasting covenant made known, and a foundation hereby laid for our faith and hope in God. It is of the utmost importance to know these truths. We cannot get above our sins, guilt, and self, except we have an experience of these truths; nor can we have an experience of them unless we have the knowledge of them, and we cannot receive the knowledge of them but from the word, and by the Spirit. No man can say Jesus is the Lord, but by the Holy Ghost. To know the Father, the Son, and the Holy Ghost, in their covenant acts and offices, and to believe in them, and rest upon them for our whole salvation, is

the faith of God's elect. When it is given to us to know the Father's love, to rest on the Son's finished work, and to enjoy fellowship with the Father and the Son, through the grace of the eternal Spirit, then we enjoy heaven upon earth; then the kingdom of God is within us. I do wish you to get clear acquaintance with the doctrine of the Holy Trinity; it will, in the hand of the Holy Spirit, tend to establish and build you up on the everlasting foundation of God's everlasting love; and to be fixed in truth is a real blessing. We cannot but as the Holy Spirit is pleased to open our understandings to understand the Scriptures. It is well for us to see with our own eyes, to hear with our own ears, to receive into our hearts the truths and doctrines of the everlasting gospel. In them is contained the bread of life. From them we draw the water of life. By them we believe on Christ to the saving of the soul. You will do well ever to remember Christ is the object of faith, and faith is the act of the mind on the object. Salvation should be separated from believing, and all the fruits and effects which accompany it. We can never have too clear views of God's salvation. It is every way worthy of himself, it is every way suited to us. It is in its very original of God alone. It is the fruit of everlasting love. The persons of the elect are the objects of the Father's immutable love—out of the love wherewith he loved them. He chose them in Christ, before the world began. The elect were in Christ, by an act of the Father's will; in consequence of which, they were united to the person of Christ. They were related to him; they were interested in him, on this foundation, on the foresight of their fall in Adam. God was in Christ reconciling the world unto himself, not imputing their transgressions unto them; but on the footing of Christ's suretyship engagements, the Father looked on him as the Lamb, who was to be made sin for them. Hence the Father never beheld the elect out of Christ; but he viewed their persons in his person, with ineffable delight, and beheld them in the suretyship, righteousness, and atonement of the Lord Christ, who wore in heaven the illustrious name of Jehovah our righteousness, in respect to his relation unto, and union with, his church and people. Our Jesus, who from eternity was engaged to save us from all our sin and guilt, was manifested in the fulness of time, when he became incarnate. He stood in the room of all his people.

All their sins were laid by his Father on him. Christ stood up under them, and he bore our sins in his own body; he put them away out of the sight of the law and justice by his sacrifice; and salvation work is completely accomplished in the person, and by the obedience and blood of the Lord Jesus Christ. The Father hath, by an act of his own will, imputed all which Christ hath done and suffered to the elect. So that they are all, each, and every one of them, saved in the Lord with an everlasting salvation. This is the truth of God. Faith adds nothing to the work of Christ. We are saved from sin, Satan, death, and hell, by Jesus Christ alone. Sin, all sin, and every thing which belongs to sin, as it respects the Lord's elect, is all put away; Christ hath loved us, and washed us from our sins in his own blood. In him we are completely righteous, holy, pure, and spotless, as truly so as we shall be when we are before the throne. We take in and apprehend the truth of this from the word, and by the light and teaching of the Lord the Spirit, through the faith of his own operation. Hereby we know our interest in salvation, yet faith gives us no interest in, or title to it; yet in believing, we have the knowledge and enjoyment of it, and real communion with Christ. We hereby are partakers of Christ, and all his blessings; yet it is absolutely right and necessary for us to look beyond faith, and all its fruits, to Jesus. It well becomes us to set the crown upon his blessed head. He alone is the Saviour; his salvation is complete. We stand before the Lord in his person, righteousness, and sacrifice; therefore, we are complete in him.

My good friend, I hope these few hints will be of some real use to you. It is nothing of our own we can stand before the Lord upon; none of our own experience, joys, comforts, knowledge, elevations, enjoyments; none of these have any thing to do with our salvation. Indeed they have not. We must stand before the holy Lord God. We cannot stand before him but as we are. If we are in ourselves, we cannot but be under the curse. If we are in Christ, we then are under the blessing. To be brought off from the covenant of works to the covenant of grace, is an unspeakable blessing. To have no hope but in Christ alone, is the fruit of divine teaching. To see the perfection of Christ's salvation, and to trust in what the Lord

Jesus hath done, in his person, for our discharge, from all our sin before the Lord, this is true faith. Many cry up themselves, some one way, some another way; very few are dead to themselves, and alive to God, by faith in Christ Jesus. To renounce self, to be nothing in ourselves, to be out of all conceit with ourselves, and to trust in, and centre in Christ alone, is supernatural; and nothing short of this can prove we are born again, because such as are the subjects of a spiritual birth, receive a supernatural knowledge of Christ and his salvation. Never look at any thing of your own, neither be ye cast down at what you are, and feel in yourself. You can never feel or see any thing worse in yourself than sin. Therefore, so long as you are so, never neglect the salvation of Jesus. Salvation is for sinners; it is for the lost and guilty. You cannot be otherwise than what all men are. Jesus saves freely, fully, and completely, from, and above, and beyond all sin, guilt, and misery; his blood cleanseth from all sin. And how does it cleanse from all sin? Is it not by imputation? Most certainly. Well, then, all is done; we are cleansed from all our sins before the Lord, and that for ever. When we are admitted to the knowledge of it, then we triumph, then we rejoice in the salvation of God. When we are brought to the knowledge of the Lord Jesus, then we live, for no other reason or purpose, but to give the Lord all praise and glory for his grace in saving us. May the Lord make these truths as clear to your mind, as he has clearly revealed them in his holy word. Then you will go on your way to heaven rejoicing.

Your's in the Lord,

S. E. P.



## LETTER III.

*Chard, May 4, 1808.*

DEAR SIR,

MAY you and your dear spouse be kept alive in heart and affection to the Lord Jesus Christ, as your present and everlasting all. When we consider time will soon be swallowed up in eternity, is it worth while to be looking at present things? You will be called for to quit this present state much sooner than you expect. Therefore, my dear Sir, learn to cast all your cares upon the Lord, and make up all your happiness in him. This will free you from ten thousand sorrows and burthens. The first and great blessing you need to make your mind perfectly happy, is to take into your understanding, and to believe with your whole heart, this vastly important truth, that the blood of Jesus Christ cleanseth from all sin. 'Tis an eternal verity, that salvation is wholly of the Lord. The eternal Three are jointly concerned in it: the eternal Son engaged to become the salvation of his people; the eternal Spirit engaged to reveal it, to bring it home in the everlasting gospel to our ears: and by it to bring it home to our hearts. And there is life and salvation by the will and decree of the Holy Trinity, to every one that believeth on Jesus. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. I cannot but conceive many of the Lord's people overlook salvation; they are not attentive enough to what the Lord hath revealed of Christ in the written word. We are sinners, and we are but sinners, and salvation is for such, and for none but such; and as we have all inherent in us which is contained in sin, so there is full, free, complete, and eternal redemption set before us in Christ; and if the Holy Spirit is pleased to direct our minds off ourselves to Christ, then we see that there is everlasting health and cure for us in the blood and righteousness of the Holy Lamb of God. We should not look into ourselves, nor at our sins. We should have nothing to do with ourselves. Christ

Jesus came into the world to save sinners. His blood cleanseth from all sin. His righteousness delivereth from eternal death; and we are as fit objects and subjects for Jesus to glorify himself in, and on, as ever any our Jesus looked on. We should never make any objections against ourselves. Christ makes none against us, why then should we? Faith's object is Christ. 'Tis what Christ is, not what we are, is to uphold and support our minds. 'Tis what we apprehend of Christ that heals our wounds, purifies our consciences, comforts our hearts, and carries us beyond all we are in ourselves. Were we engaged in spiritual contemplation on the love of Christ, we should have a real feast, and enjoy heaven upon earth: and there is nothing worth a thought out of Christ: and 'tis not worth our while to pass a day, hour, or moment, without thinking on him who loved us, and washed us from our sins in his own blood. 'Tis blessed employment to study Christ, to view him in his word and in his works, to meditate on his works, and talk of his doings. Oh, this is grace! To be blessing and praising the Lord Jesus Christ, who is God over all, blessed for ever, that he became true and very man, took our nature, sin, shame, pain, grief, death, and hell, to deliver us from it. He hath removed our sins from us, as far as the east is from west. He hath redeemed us from the curse of the law, being made a curse for us. He died for our sins, and rose again for our justification; and our whole redemption is in him. 'Tis not what we feel, enjoy, or experience in ourselves, is our salvation. No, 'tis what Christ hath done, and suffered in his own person, is our everlasting salvation. We can never be too clear in our minds concerning this. We cannot believe aright, any further than we have a scriptural knowledge of Christ. Hence it comes to pass the generality take up with, and are taken with the things that accompany salvation, more than they are with salvation itself: yet this is greatly to be lamented. Surely Christ is everlastingly worthy of his own crown and honour, for bearing our sins in his own body on the tree; because 'tis with his stripes we are healed. And if Christ hath saved us in himself with an everlasting salvation, then being saved, let us give Christ the glory of it, and live and walk as the saved of the Lord. If you ask, but how shall I know I am in Christ, as I cannot live on him

except I am first convinced that I am one with him? I reply, Live on Christ as though he were your Christ. That's the best way of knowing your interest in him, and this requires nothing but your renouncing yourself, and carrying yourself wholly out, and looking simply to Jesus. Faith, though a supernatural act, is more simple than we can possibly explain. "Believe on the Lord Jesus Christ," says Paul to the trembling jailer, "and thou shalt be saved." Here is Christ the person believed on. Believe on the Lord Jesus Christ. 'Tis not believing in ourselves; 'tis not exercising our minds on ourselves, and what we are, or have been; but 'tis the exercise of our minds on Christ; and all our health and cure for every malady which sin hath introduced into our souls and bodies, is in him. It is an invaluable blessing to have a spiritual conception, that we are discharged from all our sin before the Lord, now and evermore, upon the footing of the righteousness and sacrifice of Christ, and that we stand in Christ in the sight of our heavenly Father, as holy, righteous, and pure, as the holiness, righteousness, and blood of Christ can make us. We are accepted in him the Beloved; his death is our eternal security; and were we but skilful in the word of righteousness, we should live a life of faith upon the Son of God to such a degree, as would carry its own evidence with it, that no life can exceed it, but the life of glory. Oh, that you may be dead to all within you and about you; don't let your ears be open, nor eyes, either to all things about, and before you; it is only to be more miserable than there is need; don't converse with any one so freely as with Christ, and keep nothing to yourself; pour out your whole heart before him; speak all out freely to him; whatsoever you want tell him of it; go to him with all your complaints, with all your sins, with all your corruptions; whatsoever passeth within you, let it be a means of keeping up, and promoting fellowship between Christ and your soul; expect nothing from the creature but sorrow and misery, then you will never be disappointed; expect to feel, see, and experience nothing in your fallen nature, but sin, disease, death, and a real view, how justly you deserve, as considered in yourself, the damnation of hell. This will always fit you for communion with Christ, in whom is life, health, and salvation; exercise your mind not on what

you are in yourself, but on what you are in Christ; don't depend on any minister; search the Scriptures for yourself; look up to the Holy Spirit for his light and unction; pray him to be your leader, teacher, and guide, all through the journey of life. It is as necessary for you to know the Scriptures for yourself, as it is to hear them preached and explained by others: don't be so much taken with church and christian fellowship, as with fellowship with Christ. I want Christ to be all in you, and all to you, then you will be perfectly happy; and don't do, say, or think anything that will make you unhappy; any, every thing you are meddling with, which will give you uneasiness, avoid it; have nothing to do with it, hear nothing, shut your ears to everything which has the least tendency to make you miserable. "A merry heart maketh a cheerful countenance, but, by sorrow of the heart the spirit is broken." Christ's love contains an everlasting heaven; his blood is an infallible medicine. "Be not afraid, only believe." I can say no more. Bring what I have wrote into experience and practice, and you will then reap the benefit of it. My best respects to your beloved partner.

I am, and remain, your's in the Lord,

S. E. P.

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#### LETTER IV.

*Comb, St. Nicholas, May 31, 1809.*

MY VERY DEAR AND WELL-BELOVED SIR,

I HOPE your beloved spouse and servants are well, and that you are quite settled, fixed, and grounded on Christ, the foundation and corner stone of his church; he is the rock, his work is perfect; he is the rock of salvation, the rock for refuge and shelter, so that one of old said, "From the ends of the earth will I cry unto thee when my heart is overwhelmed, lead me to the rock that is higher than I." Christ is the

rock in whom is everlasting strength. My good friend, as you are led to view by faith, the everlasting love of the co-equal and co-essential Three, and their covenant transactions, as they are revealed and stated in the everlasting gospel, it is a glorious subject for you to meditate on, in which everlasting life and blessedness are contained; and as you are led by the Holy Spirit into daily views hereof, the Father's love, and Son's salvation, will become more precious unto you, and as you live over the same in your mind, you will really partake of all the blessings and benefits thereof: and thus you will be increasing with all the increase of God. As you must ever have and keep in remembrance, the knowledge of gospel truth, in order that you may live it, so you cannot be too simple in your apprehensions thereof; all you want to know and believe for your soul's good, is the Father's love, the Son's salvation, and the Holy Spirit's testimony hereof, all which is contained and set before you in the scriptures of truth. You are through grace, already led to know and apprehend the Father's love is a free and sovereign love; an ancient and everlasting love; an immutable and infinite love; that he chose the elect in his Son, loves their persons in his person, as God-man their head and representative, and that with the same love wherewith he loves him. You know the persons of the elect are the objects and subjects of the Father's love, that he loves them in Christ, and ever did, and ever will behold them in him with eternal complacency. It hath been given you from the word of inspiration, to know and apprehend, that upon the consideration of the fall, the Father willed their redemption from all the evils and miseries thereof; and that the Head of the church, the God-man Christ Jesus, engaged to be their Redeemer; and that he hath wrought out and obtained eternal redemption for them. You have also learned from the word to understand that the Holy Spirit engaged to reveal the Father's love, and Son's salvation, and to make the revelation of it effectual to all the heirs of glory. Yes, say you, all this I apprehend and stedfastly believe. You will ask, What lack I yet? I reply, nothing but this, to keep closely and clearly in view your interest in the Father's love and Son's salvation, so as to be established in the truth as it is in Jesus. You say, I see it to be so, but how am I to attain to this? By the Lord's blessing I will

endeavour to shew you, that you may have, keep, and also maintain clear views of your interest in the Father's love and Son's salvation; this will be the best and most effectual way, to be seeking after and pressing to obtain daily communion with God. I could wish you would follow me as I go on with this grand and important subject, hoping you will find it advantageous to you; and you cannot deny, but must most assuredly acknowledge, there are times and seasons in your experience, when it does your soul good to think of Christ; to meditate on him. You perceive a glory in his person, which puts down all on earth, all in heaven. This I am sure you cannot deny, neither can you that such views of Christ draw your whole heart and fix your whole mind on him, as your beloved; as your all. This is supernatural; it is alone from the Holy Ghost; it is indeed the Spirit's taking of the things of Christ's person, and shewing the same to you, by opening your understanding, and letting down some divine beams of heavenly light, so as for you to see thereby somewhat of the essential, personal, mediatorial, and relative glories of Jesus; in a sight, and under a view of which, you are led to count all things as dung and dross, in compare with Christ, and to esteem the knowledge of Christ above all things in earth and heaven. At other times your mind is swallowed up in divine meditations on the union of Christ's person to your person, and you admire it as unspeakable grace, as the sole foundation of all communion between Christ and you. Whilst you are thus engaged, your whole mind is fixed on Christ; you are filled with adoration at the thought of being united to him—of being in him—of his being in you. And, my beloved Sir, what is this but to have communion with Christ, in the mystery of this unspeakable grace. At other times and seasons, your mind is altogether engaged with Christ, and in thinking on him as a Saviour, and your Saviour. You are led to ponder on his love, incarnation, righteousness, sufferings, sacrifice, and bloodshedding and death. These subjects engage your spiritual attention; it engages all your spiritual faculties; they are all devoutly exercised hereon. You see Jesus is most exactly suited to you, and his most precious salvation to your case. Under these views your faith embraces him; your heart goes out after him; your mind apprehends him. You say, he is just such a Jesus as I need; he is

suitcd to the whole of my sin and corruption ; to all my disease and death—to all my wants and miseries. He shall be my Jesus, I will have no other Saviour, I renounce all but him, I will cleave to him alone. As your mind is thus opened to behold him, and thus engaged with him, you receive him into your heart, as all your salvation, and all your desire ; and as you are led to look on the everlasting perfection of his righteousness and sacrifice, you, believing the infinite and everlasting perfection, worth, and efficacy of it, and resting thereon for the whole of your salvation, you set a fresh crown on the head of your great high priest, Christ Jesus. You find the Father shines on you in his Beloved. You feel your heart again and again refreshed, warmed, revived, and comforted with his heavenly love and presence. From what you have known, tasted, and handled of the word of life, it becomes habitual to you to believe that the Father loves you in his Son ; that he hath accepted you in the Beloved ; that he rests in his love towards you ; that he rejoices in you and over you, to do you good. As you believe this, the joy of the Lord becomes your strength, and in the belief of it, you have fellowship with God, in spiritual apprehension of his love to you in Christ Jesus : and as you survey the love of God in Christ, you are more and more swallowed up in admiring and adoring thoughts thereof. Now I look on this as communion with God and Christ through the Spirit, and it is herein and hereby you are established in the doctrines of God's everlasting love, and Christ's finished salvation, and have full proof and evidence of your personal interest in the Father's love, and in the Son's salvation. Thus the Lord, in this very manner, fulfils his promise, and makes you a real partaker of the grace of it. "And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord."

My dear Sir, I hope I have wrote clear and plain. It is an unspeakable blessing to know your interest in Christ, and also to be established in him ; yet we cannot know the one, nor be partakers of the other, but in and by believing. It is by believing in Christ we know our interest in him ; and it is in believing on him we are established in him : and these truths, although they are of eternal importance, and are everlasting realities, yet they are so plain and simple, and so freely and

fully stated in the word of God, that he who runs may read them. Our misery is, we are too prone to overlook them, because of the simplicity of them. When we take them into our minds, we are not always kept alive to them, and in a simple spiritual belief of them. We think we know them sufficiently. We think we ought to know something beside the finished salvation of Jesus; and we conceive we ought to have some better ground for believing than the testimony of the Spirit of Jesus. Indeed, indeed we do. Oh, monstrous ignorance! As if God's record of his Son, and the Holy Spirit's testimony of Jesus, were not sufficient for our faith to receive and rest in; yet so it is, we overlook the subject; we think it necessary to attend to other things. Thus, too, too often, very many of the Lord's people lose the very subject which alone can do their souls good, and in which their whole salvation is contained, and hew out to themselves cisterns, broken cisterns, which can hold no water. This is evidently the case with the generality of professors in the present day. They do not deny Christ and his salvation, but they do not know enough of him to be wholly taken with him. They do not know enough of his righteousness, blood, sacrifice and death, so as to rest wholly on it, for their everlasting salvation. They do not know enough of the person of Christ so as to trust in him for everlasting life; and such as are called and looked upon to be ministers of Christ, do not preach so much of him as is calculated in the hand of the Holy Spirit to bring the people out of themselves, to close with him as sinners with a Saviour, and to bring such as profess to believe to renounce self in all its forms and shapes, and to live out and off themselves, that they may rest freely and fully on Christ's fulness.

My dear Sir, the truth even with you is this. If you do not know more of Christ than of yourself, you cannot but be full of discouragement, until, in the light of the word and Spirit, you see more virtue and efficacy in the blood of the Lamb, than you see evil in all the guilt and pollution of your fallen nature, you will never go off self, you will never have hope in God; the thing is impossible; therefore, the Lord God, who knows all the sin, guilt, pollution, and demerit which is in fallen nature and fallen man, and who hates it with an immutable hatred, proclaims and speaks of Christ and



salvation in his word, more than he doth of sin. It is most expressly declared, "He delighteth in mercy;" and it is pronounced, that "the blood of Jesus Christ, his Son, cleanseth from all sin." If you believe this upon the authority of God's word, you have your acquittance; if you rest your soul hereon, you are in the sight of God justified from all things: and our Lord himself saith, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." May the Lord the Spirit lead you most blessedly into these things, and give such views of Christ as may carry you away entirely from yourself, to rest alone on him. God himself justifies you, he acquits and pardons you, upon the intuitive knowledge he hath of the personal worth and perfection of his Son's life and death; if so, and you are enabled to take the knowledge of this into your mind, from the teachings of the Holy Spirit, you will be enabled, indeed, to rejoice in God's salvation.

I am sure I am very deeply obliged to you. It was the Lord's will you should shew me the kindness you did, therefore if I could, I would most willingly have wrote more fully and freely of the love of Father, Son, and Spirit, which I am well persuaded you are interested in. But no one can do better than they can; and Solomon says, "The desire of a man is his kindness." Therefore, just what it is, and just as it is, I send it, for I cannot send at this time better. My mind is always weak, especially on such subjects, and I have been sending here and there, and I am quite tired, not of the subject, but of myself, because I have set it forth so very poorly. May the Lord pardon it, and make it up to you, by sending his Holy Spirit, and thereby leading you into such an acquaintance with Christ, that may as far exceed my scroll, as the heavens exceed the earth; then you will sing aloud for joy. You will not forget me. The Lord bless and be gracious unto you. I thank you most sincerely for all favours. I am sure the Lord will not overlook them, indeed he will not. No, in blessing, he will bless you.

I remain your's in Christ Jesus,

S. E. P.

## LETTER V.

*London, January 23, 1808.*

MY VERY DEAR SIR,

I RECEIVED your's, and am greatly obliged to you. As to my arm, it has been out of the sling about a month. The hand is not worse on the whole; it is better, yet I have but a very partial use of it.

As to what you say concerning the best of subjects, it contains all which can be said. It is the work and office of the Holy Spirit, to shew us what we are, and to bring us into such a state of dependence on the Lord Jesus Christ, as proves to a demonstration, that without him we can't do one thing good and acceptable in the sight of God. When we are learning this lesson, and the Holy Spirit is leading us forth in the practice of it; we are then most perverse. I assure you, I find it so, because it is not all from the word we are taught this piece of instruction, but from our own frames, constitutions, circumstances, trials, and temptations in life, we are to learn it also. I clearly perceive it is not necessary to know all of Christ contained in the Bible; but what we want is to know Christ as he is exactly suited to us, and every thing which concerns us, and to live on Christ as he is revealed in the word. We want to bring in Christ continually, and this is continually overlooked in a greater or less degree, by all of us who know Jesus. We don't receive Christ simply into our minds, and dwell upon him by spiritual meditation in our hearts. We are carried away too much with pompous expressions. When we hear of communion with the Holy Three, we conceive it must altogether consist in high and exalted aspirations, in inconceivable joy, in ecstasy and rapture. Indeed, we don't conceive it to be such as suits us when we feel sin, nor do we conceive this fellowship to be suited to us, but when we are in very high, sublime, and spiritual frames. Whereas, communion with the Lord, whilst it is the greatest of all blessings, either in earth or heaven, yet we

have this blessedness, when we ourselves overlook it. And as for myself, I conclude I have it most when I least perceive it; for when I simply address the Lord Jesus, inwardly in my mind, saying, Lord Jesus, look upon me, take notice of all within me, take into thy own mind all I am in myself, exercise thy compassion on me, exactly as my necessities require, keep, Oh, keep me, bless, Oh, bless me, defend me for thy mercies' sake, from sin, the world, and Satan; let me be contented to be nothing, do thou be my all. I call this communion. If it be so, then I find this more or less to be my constant practice; because as I cannot live but I must feel sin, so I cannot live, but I must look to Jesus for salvation from it, and call on him to exercise his grace and pity towards me, so long as I am the subject of it. Indeed, I think the greatest communion with Christ, and the Father in him, through the Spirit, in this present state, is, and doth principally consist in a total renunciation of self, and in a real and actual dependence on the Lord, and the more simple this dependence, so much the better. If we ever live to walk together, I will very readily enter freely and fully upon this subject, if the Lord will. Jesus hath enlarged my heart towards you, in past conversation with you, as I never dropt so much to any one upon some spiritual, experimental, and practical points, as to yourself. I can assure you, my esteem for you, and the favours received from you, increase every day. I wish you not to think too much of the trial our Lord is pleased to exercise you with, his hand being in it, this makes it the more easy to submit. If you are never delivered out of it, but by death, it will not part you and your dear wife, it is all one, as it respects the communion of saints, whether they are in earth or heaven, for death does not separate them, only some of them remain on earth, and some of them are removed to heaven. I find I want every day of my life, to make up all my happiness in Christ Jesus, and to be so living upon him, as to sing away, and believe away all my cares and fears, all my sins and corruption, by resting on that offering which perfecteth for ever.

My kind respects to the servants; the Lord himself bless them. I am sure he shewed his compassions to me, in their kindness; he will remember them for it; he will you also. Be sure and mind what I write. Time is swift. I am truly

glad it flies so fast, because I do so long to have conversation with you in the park and fields once more.

I am your's most respectfully,

S. E. P.

## LETTER VI.

*September 22, 1810.*

To the congregational church of Christ, under the pastoral care of SAMUEL EYLES PIERCE, who meet for worship in the Chapel, in Eagle and Child Alley, Shoe Lane, London.

BELoved IN THE LORD,

I WOULD address you in the bowels of the Lord, in your officers, and in your individual persons, as the several members who compose one body of Christ. May the Lord Jesus Christ, who is your head, your hope, your Saviour, and your God, he in the midst of you; may he bless, guide, protect, increase, refresh, and add unto your numbers, such as shall be found saved in the Lord, with an everlasting salvation.

I thought it good, my beloved, to thank you, in your officers, and members, for your kind remembrance of me, in your gift. May it turn to your account, and be an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. I also think it right, to bless the Lord on your behalf, to draw so many to meet with you, and attend the dispensation of his most holy and blessed truth. It surely is a token for good; it matters not, whether by preaching the truth, or reading it, souls are brought to receive it: and the best evidence of receiving truth, which can be given of it, is by living it. The apostle John says, "I have no greater joy than to hear that my children walk in truth." May the Spirit of truth keep you in the truth as it is Jesus. Amen.

May the Lord the Holy Ghost be your guide continually.

I do feel myself going down very gently to the house appointed for all living. My voice begins to get very low ; if I at any time exert myself beyond what I am accustomed to do, I feel it a good deal afterwards. I am disposed to say all this to you, to avoid all mistake. You should ever consider me an old man ; if Paul calls himself Paul the aged, when he was sixty-four, I must be so when I am one quarter in my sixty-fifth year. It gives me real pleasure that you have the same, the very same gospel with you, under my own hand and seal, whether I live, or die ; therefore love the same. You have found the truths read among you very good to your souls, give them not up, whether I live or die ; and should I live, and not be able to go in and out amongst you, let us not be displeased one with the other on any such account, but let us say, the will of the Lord be done.

I thank you for your letter : it was very comprehensive, very sweet, very good, very pleasing, very salutary. The Lord shine more and more upon you, as a church of his own right hand planting. May he fill you with all wisdom and spiritual understanding. I would advise each, and every one of you to converse freely with the Lord Jesus personally. Let not all your thoughts be confined to church prosperity, but be concerned about your own souls' good. As you personally and particularly close with full purpose of heart to the Lord Jesus ; as you walk in real spiritual communion with him ; as he dwells in your hearts by faith, and you are truly happy in the everlasting love of Father, Son, and Holy Ghost, hereby you will be divinely constrained to walk before the Lord, unto all well pleasing, and then the church will prosper, because its prosperity consists in its spirituality, and its spirituality is the fruit of the real communion the members have with the Lord Jesus Christ. If through the grace of the Holy Spirit, you are individually happy in Christ, and have most blessed communion with him, and with the Father in him, then you will be happy in having communion with each other, as members of Christ's mystical body, and in a free communication of your gracious experiences, and the Lord's dealings with each other, so that whenever you meet as a church, to worship the Lord with one consent, either in prayer, or reading, or preaching, or baptizing, or in shewing forth Christ's death, it will be the one prayer of all your

hearts, and as offered personally and individually, "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." We always need the Lord's presence. We have this most divine promise. "Where two or three are gathered together in my name, there am I in the midst of them." This is enough; on this we may rely, for we are sure we shall have Christ's ear, his eye, his heart. He cannot break his word, therefore as he hath promised to be in the midst of you; while he is all eye to see you, all ear to hear you, all heart to love you, all fulness to supply you, all righteousness to justify you, all health and cure, and his blood cleanseth you from all sin, so far as you really believe all this, and the Holy Spirit is pleased to realise these glorious and divine truths in you, and unto you, the blessedness of all this will be enjoyed, the power of the same will be felt, and the fruits and effects hereof will appear in your lives and conversations. Such only can keep up the name, the fame, the truths, and doctrines of the everlasting gospel, openly, and publicly, in a church way, and by a church state, to the glory of God, and honour of Christ; such are alive to Christ, by the power of the Holy Ghost, and are themselves living by the faith of the Son of God.

You will most readily acknowledge the truth of all this; therefore I will bring to your remembrance, the words of our Lord Jesus Christ: "Blessed are they who hear the word of God, and keep it."

I remain, your affectionate Pastor,

S. E. P.

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## LETTER VII.

*Chard, August 11, 1811.*

MY VERY DEAR AND WELL-BELOVED FRIEND,

I OWE you thanks more than I can express, for the very many, great, and abundant kindnesses you have shewed me

for the Lord's sake. I am altogether unworthy of them, of that, therefore, I shall say nothing.

The Lord Jesus is your all. He will bless you; he will keep you; he will defend you as with a shield. Study over in your mind, the person, the love, the life, the death of the Lord Jesus Christ, you will find enough therein to satisfy your mind, and nourish you up into everlasting life. It is the subject which alone can do the spiritual mind good; and the subject is the Three in Jehovah, engaged by will, council, and covenant, by word, oath, and promise, to save with an everlasting salvation, and bless with all the blessings of life everlasting, every one that believeth in Jesus. This taken into the mind, sets the heart at freedom and liberty from guilt and condemnation. It is by believing the everlasting perfection of the most precious blood of Christ, that the conscience is purged from all sinful stain. The taking away of sin, by the sacrifice of Christ, is the most principal doctrine in the gospel. We can never be too well acquainted with the finished salvation of the worthy Lamb. Our everlasting purification from all sin, before the Lord, is entirely dependent on the one offering of Christ Jesus. He hath by one offering perfected for ever, the putting away of sin; and the knowledge of this from the written word, through the teaching of the Holy Ghost, is life eternal. It is the misery of very many, they are not taken with the righteousness of the Lord Jesus Christ; they do not see the glory, dignity, worth, and perfection of God, our Saviour. The righteousness of Christ can only be seen and apprehended by faith, under the revelation of it by the Holy Ghost, yet very few under all the profession they make of Christ, alas! alas! they see no glory, majesty, and dignity, in the life of the God-man, who is our everlasting righteousness, before the throne of God. Surely to be clothed with the holiness and righteousness of Jehovah-Jesus, is far more transporting to the mind of a believer, than all inherent grace whatsoever; yet in our day, almost all who make a profession, are more taken with themselves, with their own frames, feelings, and experience, than they are with the most precious Lord Jesus.

My good Sir, the very things which are calculated to do sinners good, are the very things our good people are most opposite unto. The blood of Christ, the oblation of Christ,

the death of Christ, is the only cordial for a poor sinner. It is the only antidote for sin. If we are favoured with proper views of it, we should not be afraid of all our sinfulness and sins put together; no indeed, for the sufferings of Christ exceed all the evil contained in sin; it exceeds everlastingly all the guilt and impurity thereof. Where sin hath abounded, grace doth much more abound. Salvation is for sinners, for some of the chiefest of them. It is altogether in a free sovereign way and manner. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Grace is one grand and glorious display of the mercy of God in Christ, and through Christ, toward poor guilty sinners. The freeness of it exceeds our utmost expectation; the perfection of it is beyond our utmost expression; it is but an item of the subject we attain here below: yet we shall never have that need of Christ in heaven we have now. There we shall be perfectly free from sin, from the very inbeing of it, so that our work then, and there, will be all praise, all enjoyment. Here we have sin, self, the devil, and the world to live down, fight against, and oppose, so that we need be constantly looking to Jesus, to be living on Jesus, and living down sin and self, by living altogether on Jesus. And this living on Christ, is what very few, with all their knowledge, have the least idea of; and some talk of it, who do not live Christ, for although it be of the greatest importance, yet it is a most simple way of living, it is nothing more or less than living over in your own thoughts and minds, what Christ hath finished, and is now doing in heaven. Living in the spiritual apprehensions of the relation there is between Christ and us; a living over in our minds, the revelation which is made of the Lord Jesus Christ in the word of the gospel; a living over the testimony and record, which God hath given us concerning his beloved Son; so that in living thus, we have nothing at all to do with ourselves, neither with our sins, or with our graces; nor with our interest in Christ. No, living on Christ is a simple act of the mind, exercised on Christ as revealed in the everlasting gospel; and when we are once brought by the Holy Ghost to live thus, it is very easy afterwards, because everything in ourselves, and everything in others, all make way for living this life. In ourselves we have nothing but wants, sinfulness, misery and hell, all of



which proclaims, if we look off Jesus, we shall be wholly swallowed up in despair. As we converse with others, we find them to an hair's breadth, what we are, so that we find no real comfort can be found out of Christ, which leads us back to him, the fountain of all good, saying, "Lord, to whom should we go? Thou hast the words of eternal life." And we say individually to our own minds, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." I most sincerely thank and esteem you; and you, for our Lord's sake, must forgive all the infirmities you have seen in me. The Lord surround you with his mercies as with a shield.

Your's, in our most precious Lord,

S. E. P.

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## LETTER VIII.

*Yeovil, Oct. 30, 1811.*

To the church of the Lord Jesus Christ, who meet to worship the Holy Ones, (the Father, the Son, and the Holy Ghost, the one living, blessed, and true God, whose name alone is JEHOVAH, the Most High over all the earth,) in Shoe Lane, London, with their Deacons; and to such as sit down at the Table of the Lord with this church; and to the hearers of the gospel, as preached in the forementioned place. Grace be unto you, and peace from God the Father, and the Lord Jesus Christ.

BELOVED,

I RECEIVED your letter, and the Lord being my helper, I mean to be with you on the fourth Lord's-day in November, and preach Christ and salvation alone by him. It gives me real pleasure that you are abiding in the truths of the everlasting gospel; that it appears you have increasing esteem for Christ, his worship, and institutions. What I have written unto you on these subjects, I shall be very ready to strengthen

your hands in, and give you further light into, when amongst you. In all things I am truly willing to communicate to your spiritual advantage, as far as lieth in me. Every thing which may contribute hereunto, I shall always rejoice in. I would wish you to attend to what I wrote in my last, as you being firm and compact together would most assuredly be a knitting such an union, by having all the ordinances of Christ amongst you, as would be the very medium of your increasing happiness and consolation. As by the good hand of our God upon us, I expect to be with you soon, I shall defer what may be further spoken on this subject, until I see you face to face. May our Lord Jesus Christ shine forth upon you, as a worshipping assembly, and may he make it evident you have the shine of his glorious majesty, and his life-giving, manifestative, and influential presence in your midst. And I would, my beloved, say to you, in the words of one of old, "Peace, peace be unto thee, (you) and peace be to thine helpers, (your) for thy (your) God helpeth me." I trust it is the real spirit and language of your hearts, also with many you admit to sit down with you at the Lord's table, though they are not members with you, and are not in the church state; yet I do conceive such who love our Lord Jesus Christ in sincerity, and sit down with your consent at the Lord's table with you, and give the preference to you on account of those truly precious and invaluable gospel truths which are found amongst you, and are likely to remain and continue with you; such, I doubt not, are saying, or ready to say, in the words of Amasai, upon whom the Spirit Jehovah came, "Thine are we, David, and on thy side, thou Son of Jesse; peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee." See 1 Chron. xii. 18. You shall therefore give me leave to address them: Beloved, you who are admitted to sit down at the table of the Lord, with the church of Christ who worship here, grace be unto you, and peace be multiplied. Give me leave to ask, How it is with your souls? Are you receiving the divine, important, and immutable truths of the everlasting gospel which are continually set before you in this place? Do they dwell in your minds? Are they sweet and precious to your souls? Are you willing to abide by the same? Do you see enough in Christ to sustain your minds in life, and to bear you up in death, and a sufficiency in him to satisfy

## LETTER IX.

*Reading, July 31, 1811.*

MADAM,

I WAS very greatly pleased with your very kind letter, and am very greatly obliged to you for it. You did not make more free than welcome. As to the use of the tongue, it has never been exercised publicly since I saw you; in a private way, in a small company, it has: but I could not exist comfortably without something of the kind, yet not so much even as you may conceive. I for a long season so lost my voice, I could not even pray in the family.

I should be very glad never to be overrated. I am "a man in Adam;" as full of sin, weakness, and infirmities, as any one in the flock of God. I am "a man in Christ;" as such at times I speak; but indeed, indeed, I am not so advanced in his school, and at his throne in communion with him, as your letter expresses: no, by many, very many degrees less. I am not without communion; my very sins and corruptions force me to hold fellowship with him; for to whom can I go with all my sinfulness, but to him who hath the words of eternal life? and I am necessitated to go without any preparation, without words: and at times he puts words into my mouth, and teaches me how to pray, and what to pray for. It hath been his pleasure to keep up my faith and confidence in him throughout the present dispensation, and that just in the same way, and by the same means, you have heard me so often express. His word is the alone foundation for all my faith in him. His person and work is the object and subject on which my faith is exercised. The record and testimony which the Father hath given in the revealed word concerning Christ, and his complete and everlasting finished righteousness and atonement is received into my heart, through the grace of the eternal Spirit. This is my religion; it is herein I differ from others; I receive the knowledge of Christ into my mind. What the Father says of his beloved Son, is of great consequence, as it respects my faith: and as the Holy Ghost realizes this in my mind, and exercises it

thereon, this is my life of faith. Now as I am at all times one and the same, never better, never worse, one day than another, for this is precisely the case as it respects what I am in myself; there may be, there are ten thousand alterations in my frame, temper, &c. &c.; there are out-breakings of corruption more at one time than another, yet the fountain from whence all flows, is at all times one and the same; and the Lord Jesus Christ also is always one and the same; so I have the same subjects to exercise my faith on one time as another. Now as it respects my believing on the Lord Jesus Christ, I leave myself out altogether; my good self hath nothing at all to do with it, nor my bad self either. He is a Saviour; I am a sinner. He is a great Saviour, and I am always one and the same in myself, a sinner. I cannot be more sinful, nor can there be more sinfulness in me one moment than another. I can never need Christ more; I shall never need him less than the very present moment. This being truly graven in my mind, through the teachings of the Holy Ghost, it is no more than must follow as the consequence hereof, for my mind to be stayed on the Lord, and for me to say, "Surely in the Lord I have righteousness and strength." It is a real truth, I have been in deaths oft, during the late visitation, and the Lord hath been exceedingly gracious unto me, so that I really have had no shrinkings at the very apprehensions which I have had of a speedy dissolution; but the reason of it is, because I have not looked within, nor had any thing to do with myself, but looked wholly on the person, blood, and righteousness of the Lord Jesus Christ. Blessed be the Lord, I have proof upon proof of the everlasting virtue and efficacy of his blood and righteousness to save me, although sinful in my fallen nature, from all sin; and I want nothing now, neither shall I, in the very article of death, but to believe and rest simply and alone on this momentous and vastly important truth, "That the blood of Jesus Christ the Son of God cleanseth from all sin." As it respects freedom with our Lord, he loves it himself, and he is well pleased we should make very free with him, in fact, we cannot make too free with Christ. I was never better pleased with anything on the subject, beyond what I am with what you say, concerning going to our court without ceremony. This is the grace of it; the throne on which Christ sits would not be the throne of grace without this, yet the misery of almost all the Lord's people is, they

must dress themselves to go to court, yet when they have so done, they neglect the principal matter, which is putting on the robe of everlasting righteousness, and presenting themselves before the Prince of Life, in the full belief of his own word, that they are clean from all sin, before him, through his most precious bloodshedding. Yet this we are exhorted unto. Having therefore, brethren, boldness through the blood of Jesus, to enter into the holiest, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. You will be pleased to remember, I have said, I like Mr. Romaine here. He says, 'In full assurance of Christ's having put away sin by the sacrifice of himself. This there can be no doubt of, if we believe that God made him sin for us, that we might be made the righteousness of God in him; and to believe this, is the faith of the gospel.' You may perceive, my dear Madam, you have not displeased me, but most highly gratified me. May the Lord bless you with free access to the throne, do not look at yourself all the while you are there, nor mind anything so much as having the king's presence and his ear. I would say, be always content if you gain his ear, then you will be sure to speed; and remember, you must exercise faith in expecting such an answer, as the Prince of Peace, and Master of Requests please, as well as exercise faith for other particulars. I will help you if I can, but I assure you, my prayers are just like a crane or swallow, however, I am determined not to be discouraged on that account, and I will tell you my method whereby I prevent this. I look away from them; I know the Prince is best pleased when I am most ashamed of them, so on this subject we are well agreed. The Lord be praised for it. May the Lord bless what I have written, if it please him.

My best respects to your niece, and Martha; please to tell her she can never exceed her namesake in faith, who when our Lord catechised her, said, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Please to tell your niece, I send her this character of Christ. "He shall feed his flock like a shepherd: he shall gather the lambs in his arms and carry them in his bosom, and shall gently lead those that are with young." Peace be with you. Amen.

S. E. P.

## LETTER X.

*Reading, June 29, 1813.*

MADAM,

I MOST sincerely esteem and value you in the Lord. I thought I would give proof of this, by dropping you a line concerning him whose beauties are matchless, whose charms are overpowering; whose love is heaven, whose salvation is at all times sufficient to set you up on high. My good Madam, the Lord Jesus Christ will never leave you, nor forsake you; therefore do not you by any means suspect him; neither be cast down at anything he may be pleased to exercise you withal. You may assure yourself he will never exercise you with any cross but it shall be beneficial unto you; he will not suffer you to sink, even if the cross should be heavy; he will always cause it to produce fruit, which shall turn to your account. I would advise you never to look at any cross you may be exercised with, but look off it; it was by so doing the cross bearers who are gone to heaven before us got relief. Hence it is said of them, "they looked unto him, and were lightened." The Lord hath brought you on a good step through the journey of life. You may doubtless adopt the words of the Psalmist, and say, "I will sing of mercy and judgment; unto thee, O Lord, will I sing." No doubt but you have found a variety of checquered work in your frames, cases, experiences, circumstances, and enjoyments; yet, be this as it may, Jesus Christ has proved himself to be your immutable friend; he has given you evidence of his immutable love and affection to you; he has shone many times on your mind with his heavenly light, and warmed your heart with his heavenly love; and what is far better, he has given you an understanding to know him in his righteousness and offering. May he keep your eye on him; he keeps his eye constantly on you, so as never to withdraw it from you. It will do you good to keep this in remembrance. It will do you good; it will encourage your heart and hope. What can comfort you more, or beyond the consideration of Christ's having you in his heart,

in his eye, in his arms, and in believing his whole soul rejoiceth in you, and over you, to do you good? This apprehension will lead you to ten thousand sweet thoughts of your precious Lord, and make him more and more precious to your soul. You can never think too much of Christ, nor entertain too free and generous conceptions of him. You may most safely trust your all in his hands. He will never disappoint you in any one single instance; his love to you is just the very same it was when he bore your sins, and carried your sorrows. There never will be any change in him; he declares himself, "I am the Lord, I change not;" and this is for your encouragement. You may have sickness, and disease, and death in your family, but it shall all be for your profit. You, it may be, may fall asleep in the arms of Jesus, yet you will only be absent from the body, and present with him; so that you will have nothing to complain of. It therefore becomes you to live without all care and fear, it being all you have to do, to live Christ, which life is the best, and only preparation for death; and at the close of the life of faith, death will be gain, and great advantage unto you, as you will rest from all your labours, and be for ever with the Lord, which will constitute immortal bliss in your mind, and render you capable of receiving into your understanding such views of Christ in glory as will satiate your soul, and fill you with all the fulness of God. It must yield you real satisfaction, to see your niece, who lives with you, looking to Christ for life and salvation; and to hear her lisping out the praises of Jesus, must be very sweet in your ears. My christian respects to her. Tell her the ordinance of baptism is a solemn memorial of the humiliation, and of the overwhelming sorrows and sufferings, death, burial, and resurrection of our Lord Jesus Christ. She may make a good confession and use of being baptized into Christ every day of her life, the Lord the Spirit helping her so to do. The ordinance of baptism is a humiliating ordinance; it is going down into the grave; it is very expressive of our last state of humiliation; it is symbolical of death. To view and every day to contemplate the person of Christ, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled him-

self and became obedient unto death, even the death of the cross. It is a most glorious subject to be deeply and spiritually engaged in contemplating. It is food for our mind; it affords a cordial to our hearts. And to be reconsidering we have been baptized into the open belief of all which our Lord hath been and done in his own person, for us, and for our salvation, serves to realize it to our minds. So in the ordinance of the supper, to which your niece hath been admitted, there Christ in his most precious bloodshedding, sorrows, and death, is recorded. And here we see the Lord's people are made kings and priests unto God; for here Christ is the food; the church is under the purple covering of his most precious blood; the church sits at the banquet with her Lord; and here sits in state, to be waited on by those who are her servants. The minister prepares the bread for reception, the deacons present her with the symbols and memorials of her Lord's broken body, and shed blood, and she is fed and nourished by the same unto life everlasting. I would wish you to remind your niece again and again concerning the spiritual nature, use, end, and design of both these sacred institutions of our Lord. Tell her from me it is an inconceivable expression of our Lord's love to her, to call her in her youth to the knowledge and acknowledgement of him. I most sincerely esteem her in Christ Jesus. So I do your servant. I also beg my christian regards unto her. May she be continually led by the word and Spirit of the Lord, out, and off herself to Christ. May he be her one foundation, her centre, her circumference, her end, her all. She has every good in Christ; she cannot do better than to give herself up unreservedly unto him. If you please, my best respects to Mr. P——. If he cannot exercise his mind on Christ, he is but just like an uncle of mine, who was a paralytic, and for aught I can find was as dead in his soul as he was enervated by disease in his body: yet his friends took him up, and his case too, and carried him and it to Christ, who upon the sight of him was immediately affected, and he opened his blessed mouth, and addressed him thus: "Son, be of good cheer, thy sins be forgiven thee." Oh, the grace and compassion of our Christ, exceeds all thought, it is beyond our utmost conception. The Lord help us to carry our friend and his case to our dear Lord, and leave him by faith in his



most blessed hands! he is the healer both of body and soul. I have scrawled out these lines to express my regard for you in the Lord. Now I leave it,

And am your's, most respectfully,

S. E. P.

## LETTER XI.

*To Sarah Lukeman, a poor afflicted Saint at Reading,  
in Berkshire.*

*Bethel House, May 9, 1814.*

MY DEAR SISTER IN CHRIST,

YOU are among the number of those whom the Lord, as a loving father, is pleased most graciously to exercise with sore pain. This cannot but produce grief. You are kept from murmuring and complaining. This is great grace: for this you cannot be sufficiently thankful. You have herein a token for good, that the Lord is your helper; and whilst no pain nor sorrow can be pleasant, yet the Lord can support your mind, and lift up your soul above and beyond it, by refreshing you with some blessed views and apprehensions of his everlasting love to you in Christ Jesus. And by sending his Holy Spirit to take of the things of Christ, and shewing the same unto you, and thereby bearing up your mind, and lifting it up to a fixation on the Lord Jesus Christ. It is the very crown of patience to bear up under bodily pain and grief: I think it exceeds the distresses of the mind. Looking to Christ is the only antidote for us, and death only will make way for our deliverance out of all our earthly sorrows, pains, and miseries. It is therefore rightly said by Solomon, "That the day of one's death is better than the day of one's birth." I hear the Lord has wonderfully borne up your mind under your long and sore affliction. This is like him; it is