

agreeable with his promise ; it is the very fulfilment of it. He will still go on to comfort and sustain you, for he hath said, I will never, never, never leave thee ; I will never, never forsake thee. He will be to you what he hath been to all his beloved saints ; he will be as truly mindful of you as he hath been of those who are gone to heaven before you ; he will fulfil his holy promise to you ; he will lay no more upon you than he will enable you to bear. A little while, and he will remove you to his heavenly kingdom of glory : then all tears will be wiped from your eyes, and sin and sorrow shall be no more. A sight of Christ in glory, will cause you everlastingly to forget all the miseries which attended your continuance in this mortal state ; I would have you therefore look to the glory which is to be revealed in you. The apostle says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Nothing becomes us more than to be passive under all the Lord's dispensations towards us. To have no will of our own ; to say, Thy will be done. It is great grace indeed, when it is thus with us. The flesh is reluctant at, and apt to repine under sufferings ; but as the Lord grants us his own most gracious, blessed, life-giving presence, we are led to submit to his most holy will. The person of Christ ; the love of Christ ; the righteousness of Christ ; the sacrifice of Christ ; the salvation of Christ ; the whole of what he hath been and done, suffered and finished, as set forth in the everlasting gospel of the blessed God, is a sufficient relief to your mind, and all-sufficient to refresh your spirits, and fill you with everlasting consolation. In Christ you have everlasting life ; this is manifested in you, and unto you, as you are led into spiritual meditations on the everlasting love of Father, Son, and Spirit, the eternal Three in the One incomprehensible Jehovah, to you in Christ Jesus. It is your being in Christ Jesus is the highest instance of God's love to you ; all other blessings are but the effects of it. You will do well under your present affliction to think and dwell much on the love of God to you from everlasting. Such Scriptures as these may, in the hand of the Spirit, serve to confirm you in it. The Lord says, "I have loved thee." Isaiah xliii. 4. "I am the Lord thy God, the Holy One of Israel, thy Saviour." ver. 3. "I have loved thee with an ever-

lasting love, therefore with loving kindness have I drawn thee." Jer. xxxi. 3. "I will remember thee with everlasting kindness." Isaiah liv. 8. "With everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer."

My beloved sister in Christ, nothing in you can take off the eye and heart of God from you. He loves you out of his own free, sovereign, and immutable will; he loves you because he will love you; he loves you in Christ. None of his dispensations towards you but are in love. His love is all one and the same. The true apprehension and belief of this will have a most blessed effect on your mind: you must never look into yourself for any ground to believe God's love to you, but you must look wholly on Christ, and at the revelation God hath given of his everlasting love to you in him. You must have to do with the word; you read therein of the apostle saying for himself and others, "And we have known and believed the love that God hath to us." God's love now this moment is the same as it was from everlasting; there is no change or variation in it. God is love. This is what he is to us; and he that dwelleth in love, dwelleth in God, and God in him. When the Lord shall take you to heaven, it is only that he may fill you more with the knowledge and enjoyment of his love, than he can this side eternity, so that you need not fear the change death will make in you; it will only unclothe you of your body, that you may be clothed with glory and immortality. You will only be absent from the body, that you may be present with the Lord. My dear friend, leave yourself wholly with Christ; look on him as your friend, give him your hand and your heart. You are in him the beloved of God; you are saved in him with an everlasting salvation; his everlasting arms are underneath you; his blessing is upon you; he will remember you; he will think upon you for good. Don't give yourself therefore any concern about your present circumstances; no, nor about what will befall you as to sense and feeling in the article of death. Christ's word must be accomplished; it will be, whether we perceive it or not. He hath said, "Blessed are the dead which die in the Lord." You and I know not that blessedness yet, nor can we till death seizes us, but we shall in the Lord's time. Honour Christ much, by casting all your cares on him; by committing your all to him; pour out your mind freely before him; keep no secrets from

him ; open your whole heart to him ; tell out the whole of your case ; trust in him for all : in so doing you will honour Christ as truly as ever he was honoured in the world. Christ looking upon you, and you looking upon Christ, will be as true blessedness as ever was enjoyed out of heaven. Our Lord is full of simplicity ; you cannot be too simple in all your acts and exercises towards him ; he looks to the heart ; he reads the very desires of the mind ; and what is prayer, but the simple outgoings of our minds unto him ? And 'tis written, the desire of the righteous shall be granted. Have nothing to do with what you are in yourself ; give yourself no more concern about disease and death, than though these were not within you. When the Lord's end is completed by these, your countenance will be changed, and you will be taken to glory. I would have you triumph over death in Christ ; his death is the death of death ; it is your complete antidote against all contained in our own dissolution ; think no more of it, nor about it, than though you were never to experience it ; whilst it will make a change in you, it will make none in Christ : I say therefore unto you, fear not, Christ hath the keys of death and hell. Nothing can take place either in life or death, which can separate you from the love of God which is in Christ Jesus our Lord. If you are continued yet in the body, which I incline to think you may, yet be not uneasy ; hear what Christ says, " Fear none of those things which thou shalt suffer." He will be with you ; he will comfort you ; he will assuage your griefs ; he will sustain your mind ; he will refresh you with the water of life ; he will feed you with the hidden manna ; he will make all your bed in your sickness ; he will smooth your pillow for you ; he will put your tears into his bottle ; he will work deliverance for you in his own time and way. He says of his beloved, " He shall call upon me and I will answer him ; I will be with him in trouble, I will deliver him and honour him." It will be a great deliverance to be removed out of the body ; to be admitted to be where Jesus is, to see him face to face : this will be to honour indeed. You will leave nothing behind worth enjoying ; you will find all good in its uttermost perfection in heaven ; there the Lamb, which is in the midst of the throne, will feed you, and lead you unto living fountains of waters, and God will wipe away all tears from your eyes. Now I think it high time

to conclude. May the Lord Jesus Christ be with your spirit ; may he be very near unto you ; may he be very present with you ; may he look upon you ; may he shine within you and upon you ; may he give you to enjoy great nearness and much free access to him ; may he sanctify every sorrow ; may he so influence your mind, that whilst the outward man decayeth, the inward man may be renewed day by day, that your light affliction which is but for a moment, may be working for you a far more exceeding and eternal weight of glory. May you be looking, not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal, but the things which are not seen are eternal.

Your's in the Lord,

S. E. P.

---

## LETTER XII

*To a person distrest in mind.*

*Chard, Sept. 18, 1814.*

MY DEAR FRIEND,

I AM really sorry to hear your poor mind continues in such a low and dejected state. I am fully disposed to shew my real respect to you. It hath been on my mind to write you a letter ; I got up this morning very early so to do, but was prevented. I am now engaged in so doing. My dear friend, what is the cause why you are so cast down in your soul ? Do you think the Lord hath forgotten to be gracious ? Do you think Jesus Christ is not the same he ever was ? Do you think he ceases to love you ? Do you think he has not the same reason for loving you he ever had ? Do you think there is not the same perfection in his righteousness ? Do you think there is not the same virtue in his blood ? Do you think there is not the same power in his arm ? Do you think there is not the same inexhaustible fulness in him ? Do you think his

bowels of compassion are abated? Surely, my friend, you do not, you cannot: Why then are you cast down? The Lord Jesus says, I will never, never, never leave thee; I will never, never forsake thee. He says, with everlasting kindness will I remember thee, saith the Lord thy Redeemer. Surely there is an all-sufficiency in these words of our Lord Jesus Christ, to carry you above and beyond yourself, and all your complaints, let them arise from what quarter they may. You may well say to yourself by way of soliloquy, Why art thou cast down, O my soul, and why art thou so disquieted within me? Hope in God. There is the same ground for you to hope in God, there is for me; there are the same causes for me to distrust myself, you have. You are nothing, you have nothing, you feel nothing, you can experience nothing which I do not. I have all sin in me; all wants in me; all wounds in me; all disease in me; all death in me; all misery in me. The heart knoweth its own bitterness; but Christ is a perfect Saviour, and he is a complete antidote; his blood cleanseth from all sin; his righteousness hides all deformity from view; his fulness supplies all wants; his mercy is well suited to all sorts and kinds of misery; his salvation is suited to all sorts and kinds of disease: therefore, in proportion as we look to him, rest our souls on him, cast all our cares upon him, and roll ourselves off ourselves on him, we find divine support communicated unto us. I well know Satan; it is his very element to fish in troubled waters; he dearly loves to distress and perplex the mind; he never deceives us more than when he acts as an angel of light, and suggests such subjects to our minds as weaken our confidence and fast hold of our Lord Jesus Christ. I conceive of you that you are looking into yourself for Christ; that you are expecting to prove by your own experience your interest in him: that upon search, you cannot find in yourself any good thing. Well, suppose you cannot, who can? Not one whose eyes the Lord hath opened. We must, my good friend, look wholly out of ourselves, and off ourselves, and away from ourselves, and look on Christ, and look to Christ, and look to him alone. It is in him is life everlasting; it is in him is full, free, complete, and everlasting salvation. You and I, let us be, let us see in ourselves what we may, let our feelings be ever so grievous, may well say, Oh, Lord Jesus Christ, to whom should we go but to thee, it is thou alone

who hast the words of everlasting life. I know the truth of what Solomon says, "Heaviness in the heart of man maketh it stoop, but a good word maketh it glad." This is a good word which Jesus says, "Come unto me all ye that labour and are heavy laden, and I will give you rest." When we give our Lord credit, we then enjoy the truth of what he says. Blessings on him, he is so meek and lowly in his own frame, in his own spirit that he cannot turn away his ear from hearing the voice of your cry. He cannot but look at you, and look you in the face fully, and say to you, My bowels are troubled for you, I will surely have mercy upon you, saith the Lord. Solomon says, "By sorrow of the heart the spirit is broken." I would intreat you in the name of the Lord not to give way to lowness and dejection of spirit; it cannot be of the least service; it may be of immense injury to you; it can be of no advantage, either to soul or body. There is good cause for you to be cheerful when you consider this, which is a true and faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. I wish you would take my advice, if you have any peculiar case which is the immediate cause of your dejection, single out some bosom friend and divulge it. I know it is the very masterpiece of the devil to discourage. It is one of his deepest temptations to keep us musing silently on some peculiar suggestion he injects into our minds, it may in its appearance be very trifling to us, by which very means it may do us the greater injury: but you may be well assured, whatsoever it be which gives you uneasiness, and keeps you poring over yourself, and on your case, be what it may, comes from hell, let it be in appearance ever so plausible. Do not keep the devil's secrets; do not parley with him; never attend to what he says; answer him not. Look at your mercies and be thankful; pray the Holy Ghost to give you to believe this immutable truth: "The blood of Jesus Christ, the Son of God, cleanseth from all sin." My dear friend, it is what you are in Christ, not what you are in yourself, is your everlasting security; it is your being graven on the palms of his hands, and his eye being ever on you, is the matter of real joy. You are not the more dear to Christ for believing on him; nor a whit the less in Christ for your legality and unbelief; no, but faith exercised on Christ would be a means of your glorifying Jesus;

your unbelief robs Christ of his glory, and your soul of strong consolation; but the apostle says, "If we believe not, yet he abideth faithful; he cannot deny himself." These are blessed words suited to you. "I, even I, am he that comforteth you." "Let not your heart be troubled, neither let it be afraid." Surely it is the voice of your Beloved. He speaks to you. It well suits your case. "Be not faithless, but believing." May the Lord Jesus Christ look upon you; may he shine within you; may he reveal to your mind the everlasting virtue and efficacy of his most precious blood and righteousness. This is the greatest thing the Lord the Spirit can do for any sinner, or saint, to give such conceptions of our Lord Jesus Christ, as may take up our minds, and engage our thoughts so truly in spiritual apprehensions of the everlasting perfection of his righteousness and blood, as may fix our hope on him for ever. It is only by sights, and real gospel apprehensions of the blood and righteousness of Jesus Christ that we are taken off our own foundation, and fixed on the one sure, and everlasting foundation, which the Lord himself hath laid in Zion. My good friend, Christ Jesus is every way beyond you; his blood exceeds all your inward sin; it makes you as pure in God's sight, as though you had no sin in you; his righteousness put upon you, it causes you to out-shine all the angels in God's presence. God made Christ sin for us, that we might be made the righteousness of God in him. The true knowledge of this gospel truth, and the belief of it, will produce everlasting life in your mind; indeed, my good friend, it will, the knowledge of it is of everlasting consequence to your mind, it will set your soul at liberty, and cause you to run with delight in the ways of the Lord. My dear friend, you will be pleased to look on my freedom in writing, to be out of real respect to you. I shall pray for you. I hope our precious Jesus will speak peace and pardon to your mind. The following are very suitable passages for your consideration. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst; I the Lord will hear them, I the God of Jacob, or Israel, will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys. I will also leave in the midst of thee, an afflicted and poor people, and they shall

trust in the name of the Lord." "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise." "Blessed are the poor in spirit, for of such is the kingdom of God." It is all very suitable to your case. May the Lord the Spirit, make it spirit and life unto you. Amen.

My love and cordial respects, to my good friend your little daughter; I hope she is quite recovered. My best respects to your dear partner. Kind remembrance to the young woman.

Your's most truly in the Lord Jesus Christ,

S. E. P.

"Come now let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "Be not afraid, only believe." "I am the Lord thy God." "I am with thee, saith the Lord." Amen.

---

### LETTER XIII.

*To one who occasionally speaks in the Lord's name.*

*December 30, 1814.*

MY GOOD FRIEND,

I do not know you; it seems you do me. I do not find I have made a mistake in addressing you as a minister of our Lord and Saviour, Jesus Christ, as a preacher and minister are all one in my view. You most assuredly are very right in opposing substituting the effects for the cause, and for not approving of having the precepts of the gospel enforced, for a closer walk with God. What you say in what I am going to quote from you, that a true and saving faith realizes, and brings Christ into the conscience, with all the healing virtue of his life and death, and resurrection, and this will be the greatest antidote against sin, and produce a holy life, and a



consistent walk and conversation. I must say Amen to all this. It is the truth indeed. I have had the honour to bear the same term with yourself, and to have my name cast out as evil for the Son of Man's sake, ever since I began to preach, which is thirty-eight years complete. If the Lord has (and I do not call it in question) taught you this, you are a blessed man. None can give you or me, a spiritual knowledge and apprehension of the everlasting love of the Three in Jehovah; of the covenant which they entered into before all time; of the person and work of Christ; of the glorious salvation wrought out, and finished by him, in his life, death, resurrection and ascension, but the Lord the Spirit. If you have a true spiritual knowledge of Christ, and of his blood and righteousness in your mind, and rest alone on him for your everlasting acquittance from all sin before the Lord, and derive all your peace of conscience and all your motives for walking with God and before him, unto all well pleasing, from the finished salvation of the Lord Jesus Christ, you then have as much to praise the Lord for, as any saint before his throne in glory. As to what you say of preaching, that I must leave with you. Mr. Romaine once said, 'The Lord suits his ministers to his people, and his people to his ministers.' If you see Christ in distinction from all other subjects, and can speak of him, his righteousness and sacrifice, with the worth and efficacy of it, so that any poor sinner whom the Holy Ghost is pleased to give an inward spiritual apprehension of the same, is in the belief of it acquitted in his conscience from all sin, and freed from all condemnation, I should look on you as truly called to preach as I am. All you write I see nothing in but what must be expected. The great misery in our day, as it respects preaching, concerns the subject. Christ is not preached; he is mentioned; he is named; this is all. The glories of his person are concealed; the love of his heart is not declared; the bowels of his mercy are not expressed; the compassions of his mind are not set forth, nor the holiness of his heart, the righteousness of his life, the sacrifice of himself, and how by his one offering he hath for ever perfected the putting away of sin, and brought in an everlasting righteousness; this is not brought forth, so that it is as though there were no gospel in our land. The fulness of his grace to supply all our wants;

his power and ability to save to the uttermost, all that come unto God by him, are not touched on in a gospel way: I look on this as the greatest evidence of the Lord's departure from us, and that Ichabod may be written on us. As to some encouraging, and others saying what may serve to discourage you, this must be expected. I do not conceive it is to be found any where, for all the saints to be of one mind: you will allow with me we have not many of them in our time, well, then we must expect the more trials. As to what Satan says, and such discouragements as arise from yourselves, have nothing to do with it; if you had been a preacher of Christ fifty years, the old serpent called the devil, would be the same enemy he now is, nor would you find your heart one jot better pleased with your preaching Christ, than it now is. Were old ministers to let you into an acquaintance with their frames, thoughts, and what frequently passes in their minds, you would find your case, and their experience, most exactly agree. As to the devil, it is his very master-piece to misapply Scripture, and to draw off the mind from Christ, by it. The Lord's people, and ministers, suffer more from Satan's false glosses on the Bible, than they are aware. You may always know that it is from Satan, when, let the passage be what it may, it weakens your faith, and takes off your confidence, in the person and work of our Lord Jesus Christ. Never take up any thing in the word of God against yourself; this is my advice to you. It does not enter into your mind that you shall be saved by your preaching, or damned if you do not; no, the preaching of Paul, and his labours of love to the household of faith, had nothing to do with his salvation. You also know salvation is not in you; it is without you. It does not rest on what you are, or on what you are not; neither does your faith nor confidence in Christ. You say you have no minister in the place where you dwell, and the people ask you to speak the word of God unto them; I say, do: and the Lord bless you. Let Satan roar; let people think and say as they please, so as you do not act out of opposition against them, for the servant of the Lord must not strive, but be gentle to all men. I admire what you say, that when, and whilst you are engaged in speaking, you are carried on, and permitted to say (it being suggested to you) what you did not before conceive of. I know a good deal of this

in the course of my own ministry. I would advise you to keep all your own inward discouragements to yourself, let the people know nothing of them; when you feel the most discouragement, speak the most of Christ. Leave the people out as much in your preaching as you possibly can; preach Christ unto them, but don't make them any part of the subject of your preaching; preach to them as the subjects you preach unto, but preach Christ as the sole subject for their minds, and your own to be fully and wholly exercised upon. If you take the hint and practise it, you will be very greatly benefited, and avoid many evils thereby. You may be assured if your frames are according to your letter, they are what I conceive every minister of Christ's are: and it has been found, and will be when we are most at liberty, and enlarged in our souls, the people will be least, and they will always receive most, when we least expect. This is the Lord's way, he does it to hide pride from man. I would greatly recommend you to pay a very strict attention to the word of the Lord; to the ground of your subject; to the connection of it. Let Christ and salvation be your subject, and as to effects they will necessarily follow. Do not be discontented with your dead frames, learn to improve them, thereby they will become very profitable to you. You can learn very little from your very comfortable and enlarged frames; you may from your worst and most uncomfortable ones, as they will teach you the necessity of bringing Christ into them, which when you do, will render him exceedingly and increasingly precious to your heart. You will never preach Christ in vain, think of this as you may; when you are enlarged and speak most fully of him, this will do the people good, and be food for them for days to come, yet it may not be discovered at that time. When you are contracted, it may be, you will drop an important sentence which shall contain much of Christ in it, and the Spirit of the Lord working with it, and by it, will convey that relief to their minds, as shall be to them spirit and life. My good friend, I have not the pleasure of remembering you, but I like every part of your letter; do not mistake me, I do not like you should be distressed, yet I should like you to know what distressed cases are. If you are not assaulted by the devil; if he does not dispute all, and every inch of the way with you, and dispute your being called to

speak in the Lord's name, how could you be fitted to speak to the people, when at times their souls are bowed down within them? Leave your all with Christ, do not doubt of your state in him, do by no means call in question your being in Christ. As to your call to speak publicly in his most holy name, let this determine it, the operations of the Spirit on your mind, and his assisting you in speaking : and pay no respect to what goes before you, or what follows after. The enemy will sometimes flatter you, as he will also at other times cast you down. Ever attend to the subject you deliver, not to your frame in the delivery of it. Commit thy way unto the Lord, and thy thoughts shall be established. I think I have written to the whole of your letter. I am so cold I can scarce hold my pen. The Lord be with your spirit. May the eye of our God be upon you for good, and his blessing on you continually.

I am your's in the Lord,

S. E. P.

---

#### LETTER XIV.

MY GOOD FRIEND,

I AM now going to give you evidence, that I have you in remembrance. I hope you and your wife and family are all well, if so, that affords great cause for real praise and thanksgiving to the Lord our God. I hope Jesus Christ is increasing in your esteem, day after day ; that you are often in his company ; I hope you will get familiarly acquainted with him, if so I am sure you are the better for it. You may converse with saints, real saints, and not get the least good from them, but you cannot converse with the Lord Jesus, but you will gain thereby, therefore I wish you to be often in company with the precious Christ ; your calling on him in prayer, and his hearing and answering your prayer, will be a most blessed ordinance ; it will be the means of your opening your heart to him ; he will make use of it as an occasion of opening his heart unto you ; thus there will be holy fellowship between Christ and you ; the worth and preciousness of which, will be found by

you to be inestimable. It is truly the greatest of all blessings to be very intimate with the beloved Jesus, and this cannot be without spiritual prayer, and spiritual praise, and spiritual meditation ; and family prayer, and reading the scriptures should never be omitted. It is a good proverb the Dutch have, 'Prayers never hinder any work.' It is to me awfully shocking, that amongst many who make an high profession, there is no conscience made of family worship ; I suspect also, there is with very many no private prayer ; be this as it may, I am sure there can be no real knowledge of Christ and love to Christ, where the ordinance of prayer is restrained before God. If your mind is enlightened by the divine teaching of the Holy Spirit, and you are led into fellowship with the Father and the Son, then the doctrines of everlasting love, and a finished salvation, will be very sweet to your spiritual taste. You will find it life eternal, to know the Father in his love, to know Christ in his person, and salvation, and to be led into clear scriptural apprehensions how the Essential Three in the One Incomprehensible Godhead, have manifested their distinct personalities, by their covenant offices, whereby they stand related to the elect as their covenant God. It is very blessed to know that the Lord is our God ; it is indeed the very essence of blessedness ; whilst you are contemplating it, you cannot but long for the actual enjoyment of it ; when you have the actual enjoyment of it, you have heaven in your own soul, and thus you have your conversation in heaven, and are led to hunger and thirst for the Lord Jesus Christ to feed you, to nourish you, and to satisfy you more and more with the enjoyment of himself. It is well for you ever to remember, that salvation is a finished work ; that it is the greatest of all the works of God ; that it is a glorious display of grace and mercy, of the wisdom, holiness, justice, and truth of God. The love of God is the fountain from whence the mercy of God flows forth towards us, and this is most divinely displayed in the everlasting gospel, in which the salvation of God is revealed and set before us, in the person, undertakings, incarnation, life, and sacrifice of Jesus Christ our Lord. God's election is in Christ ; he is the book of life ; his person is our eternal security ; his righteousness delivers from death ; his sufferings are the alone atonement for sin ; he is our propitiation ; his

Son, and he hath most fully revealed it, and accurately and authentically stated it in the written word, which under this view, as containing a record of the will, counsel, covenant, word, promise, and oath of the Eternal Three, is more precious in our estimation than ten thousand worlds. Now, my friend, for your mind to be opened, to receive into it a proper apprehension of the covenant transactions of the Father and the Son, is of vast importance; when you do, and so far as the Holy Ghost leads and teaches you the reality hereof, you will be taken off from all your own creature acts; you will see your salvation is the effect of council-work in heaven; that it was the will of the Father before time to save you from all your sins and miseries, and out of the hands of all your enemies, in the fulness of time, by Jesus Christ alone. You will hereby see you are saved in Christ, and saved by Christ, from all sin in the sight of God; it will stamp the subject on your mind with everlasting dignity and importance, as you view salvation originated in the covenant acts between the Father and the Son. As you view your salvation from eternity, wholly dependent on the responsibility of your Surety, and he being sufficient and all-sufficient, for all which he engaged; for he having completed the whole by his incarnation, life, and death, you hereby see for yourself the truth of what the apostle declares, that God made Christ sin for us, that we might be made the righteousness of God in him; this will make way for you to admire and adore the Lord Jesus Christ for his righteousness and sacrifice; you will see such worth, such perfection, such virtue, and efficacy in the blood and righteousness of Christ, as will cause you to rest your soul with holy content and delight thereon, for your everlasting righteousness and purity before the Lord. As the Lord the Spirit is pleased to give you more clear and spiritual apprehensions of these important realities, you will see your righteousness in the sight of God is Christ himself; you are righteousness itself in its highest perfection in Christ; you are the righteousness of God in him; his righteousness is yours; he is Jehovah your righteousness in the high court of heaven; you are made the righteousness of God in him. As the Holy Spirit gives you a spiritual view of this, it will fill your soul with holy admiration; it will cause you to centre in Jesus; you will hate legality; you will abhor self-righteousness; you

will disrelish everything but Christ; all will be nothing to you which does not lead to Jesus, and cause you to rest simply and alone on him. So with respect to the bloodshedding, sacrifice, atonement, and death of Christ; as the Holy Ghost leads you into the importance thereof, you will value the death of Christ far above and beyond your own interest in it, and salvation by it. The death of Christ is one of the deepest thoughts which ever entered into the mind of God; it engaged his thoughts from eternity; it was symbolized by the first death which took place in our world; it was celebrated and set forth in all the sacrifices of God's institution; the God-man offering himself for us; his bearing our sins in his own body on the tree; he making his soul an offering for sin; his dying for sin in the law-place, room, and stead of sinners, with all their sins on him; his offering up himself in the flames of everlasting love, an offering and a sacrifice to God, for a sweet-smelling savour. This, the more you enter into it, the more you will be filled with holy admiration at it. As your mind, under the guidance, influence, and operation of the Holy Ghost, is guided into an increasing knowledge of Christ, as the sin-offering of his church and people, the more the perfection of Christ's sufferings will appear, and you will see that the true knowledge of Christ swallows up the whole mind; it engages all the affections; it sanctifies the whole frame; influences the will, draws each and every spiritual faculty forth, and fixes them all upon Christ Jesus. As the Lord the Spirit is thus pleased to lead and teach you, the clearest evidence will be given you concerning your personal interest in the holy and immaculate Lamb; then walking with Christ will be very desirous and most truly delightful. I hope you and your beloved partner are alive to these truths, and that these truths are living realities to you; if so, bless the Lord for it. May the Lord himself more and more abundantly bless you in your souls. I say nothing about the body; why should I? Yet it is the purchase of Christ's blood as well as the soul. It is united to Christ as the soul also is, for the whole person, body and soul, is united to the whole person God-man, and will be glorified for ever and ever; therefore all proper care should be taken of it. Yet no more than is necessary. I hope you will pay great attention to your health; that is absolutely necessary. I enjoy mine to

a very great degree; I never did at any period more. I am the Lord's, therefore I desire it should all be consecrated to his glorious name and praise. I have been very busy, it was therefore out of my power to write before; and now I have, it depends entirely on the Holy Ghost to bless it; without which my labour will be lost, and your money for the postage will likewise be lost. May the Lord himself shine upon you, and bless you, even so, Lord Jesus. Amen. My best respects to your partner. I hope she is making up all her happiness in Christ. Nothing out of Christ can satisfy the mind which is born again. Everything out of Christ is sin, misery, death, and damnation; it is therefore absolutely necessary to look away, and to look off from all things, to Jesus, the Author of our eternal salvation. I long for you to be continually taking in such views of him as might make you truly, and perfectly, and continually happy. To live Christ is the perfection of Christianity. We can only live Christ in proportion as we know him. "That I may know him," was the utmost stretch of Paul's mind.

Your's in the Lord,

S. E. P.

---

## LETTER XV.

*Bethel House, Brixton, Nov. 15, 1814.*

MY FRIEND SARAH LUKEMAN,

FROM my conversation with you, and what you relate concerning your state and case in Christ, with your professed confidence in him, and your dependence upon and expectation from him, I cannot see you need anything to be said or written to you on the subject of salvation, and of looking wholly and immediately to him. It appears to me you are taught of God thus to exercise your mind; under these apprehensions, I would not therefore write you on these or on any of these particulars; yet I feel it on my mind to write, to testify my



christian regard, and also my feeling for you, as one in the kingdom and patience of our Lord Jesus Christ. You are confined to your bed; you may say with one of old, "I am shut up, I cannot go unto the house of the Lord." Yet the house of the Lord can come to you, for the house of the Lord is the church and people of God. The apostle says, "and Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after. But Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." You are a part of God's house, of God's church, of God's family. He hath distinguished you to have your sphere and allotment amongst the afflicted. You are confined to your bed—to your room; you are to have your pain; to converse with the Lord particularly and immediately, as suits your own person and peculiar case. He surrounds you with loving kindness and tender mercies; so that when you take a true view of your situation, it must be even to you a matter of difficulty, which you have most to converse with the Lord about, either your affliction or your mercies. I am not going to express my own thoughts on this, but to leave you to think for yourself; only I would put in a word or two, which, if the Lord please, he may make useful to you in time to come. Certain it is, you are most comfortably circumstanced. No one with your calamity ever was better. So that what I would suggest is, the blessedness which will result from a proper and right improvement of it. You are, by the Lord's providence, confined to your bed—secluded from company. You have no concern on your mind how you are to be provided for. The earth is the Lord's, and the fulness thereof: he is your provider. He cares for you; he watches over you; he keeps you; he feeds you with the bread of life; he refreshes you with the wine of the kingdom; he holds communion with you; he communicates out of his fulness to you; he looks on you; he enlightens your mind; he heals your wounds; he eases you of all your distresses; he supplies all your wants; he lays his everlasting arms underneath you; he favours you with many visits; he causes all grace to abound towards you; and he makes you, in a measure, sensible of all this. I only give the outline of it; you cannot but confess it is all true. Whilst I see no prospect of your being raised up from your

present state, yet I see no prospect at present of your dissolution. You may, I conceive, live years yet, and what if you do? and should it be so, that you were to remain in the body, and outlive all your friends, you can never outlive the friendship of the Lord Jesus Christ. No; this is impossible. His compassions fail not. His mercy endureth for ever. He is from everlasting the same. With him is no variableness, nor shadow of turning. He says to you, I will never, never, never leave thee. I will never, never forsake thee. This you depend on; and in the belief of it, you are as truly happy as if you were in glory. You, as an invalid, have nothing to think on but Christ, and the everlasting love of the Father to you in him. You have a blessed opportunity of going over in your mind, and exercising your own thoughts on the eternal acts, thoughts, outgoings, purposes, and decrees of the Three in Jehovah, towards your person in Christ Jesus. I trust your spiritual mind is much engaged and swallowed up in exercising it on these great and most sublime and important subjects; if so, there is no room for uneasiness. To be thinking on the everlasting love of God, the glories, perfections, fulness, and worth of Christ; to contemplate his love, incarnation, righteousness, and sacrifice, is the very essence of all contained in a life of faith on the Son of God. To be led, therefore, in the real apprehension of these subjects, and as our thoughts are thus engaged on them, into communion with the Father and the Son, through the Holy Ghost, this is most truly, heavenly and divine. Who, among the election of grace, this side heaven, would not be glad, on these considerations, to exchange circumstances with you. My good friend, all you need is grace to improve your present circumstances. This is to be done by giving yourself up wholly to your beloved Lord, for him to fill you with the Holy Ghost, and all your spiritual and supernatural faculties, with the knowledge of him, and of the Father's love in him, and to give you through the Spirit, such enjoyment of the same, as that you might be filled with all the fulness of God. Now I have proceeded thus far, you have a further advantage from your present situation to think on the victories of Christ, over sin, Satan, the world, and death; this will lead you to see you have not one enemy Christ hath not conquered: consequently you have nothing to fear from any quarter. You may, therefore, well rejoice;

there is but one way for you out of your prison, and out of this present world in which you now are, and that is by death, which will most certainly come in the Lord's time. It will do an act of great kindness to you; for by its dissolving the union-knot between body and soul, you will be absent from the body and present with the Lord. This will be to you an high advancement; such as we can form, at present, no proper ideas of. To see the Lord; to be with the Lord; to behold the glory of the Lord; to have immediate communion with the Lord; this far exceeds, transcends, and surpasses all we at present can possibly apprehend. When you are enlarged in spiritual contemplations on this, you cannot but be swallowed up; it being the ultimatum of all you can ever expect; for nothing can be beyond a sight of Christ in his kingdom and glory; nor can any blessedness be enjoyed by you, when you see him face to face, beyond real and personal communion with him in his glory. As you are laid, by the Lord on your bed of confinement, so it seems his design is, that you should have your whole mind engaged on the important subjects which have been hinted at; and you cannot be thus employed but you must have a real heaven. I can wish you nothing before nor after what I have expressed, but the realization of these important truths in your mind, by the testimony and witness of the Lord the Spirit. He often does this, whilst we are truly and deeply engaged in contemplations on the glorious things of God. I can only pray on your behalf, that it may be given you more and more, to know the things which are freely given to you of God. There is nothing more easy than to think. The mind is always active, and when our spiritual minds, under the influence of the Holy Spirit, are exercised in thinking on Christ, we then get on, with great speed, heavenward; indeed all our spirituality goes out, and it is wholly manifested this way. When the Holy Ghost has given us a spiritual apprehension of the Lord Jesus Christ, and fixed our minds supremely on him, he has done his greatest work, and performed his greatest act on us. May you have free access to the Lord at all times and for all things. May you pour out your whole heart, and put your whole trust in the most precious and blessed Lord Jesus. May you be evermore cleaving in heart and affection to him, as the Lord your righteousness and strength; lean wholly and only upon

him; think often on the life you will live in heaven with Christ; consider what sights you will there have of him; what worship is there given him. Such thoughts will be your very best preparation for your admittance within the veil. As you may thus at seasons be spiritually exercised you will find your faith invigorated, and your conversation in heaven more and more increased. Well, I go on to tire you; for I can say no more on these great subjects. What I drop are only items of these matters and things. The Holy Ghost can let in upon your mind, in a moment, in the twinkling of an eye, the glory and reality of these truths, by which you will so know and enjoy them as will exceed all expression. You, in having Christ in you, have heaven; and in communion with Christ you have the real enjoyment of heaven. It will not be many years before you may expect to be in heaven, and in the actual enjoyment of glory everlasting; so that you may well be of good cheer, seeing your salvation in the full enjoyment of it, is much nearer than when you first believed. May the Lord give you to live out of yourself, and off all your own acts, to such a fixation on Christ, as may cause you always to triumph in him. May you be rooted and grounded in Christ, and shout victory in him, over all your sins and enemies. The grace of the Lord Jesus Christ be with your spirit. He says, "What will ye that I shall do unto you?" Your reply to this is called for. Not to be spoken by you to me, or others. No; but to the Lord himself. May the question draw out all the secrets of your mind, so as that you may freely speak all out to him. I really do not know a greater blessing I can wish you. May this be your case from the present moment, till you leave your body in the arms of death. This would be most truly noble. Jesus Christ is such a friend that you need not be shy of him; he is so faithful you need not withhold any communication from him. The more you open your whole heart to him, the better it will be for you. I must close. It may be you will say there is nothing to close. You say true. However,

I remain your friend in Christ Jesus,

S. E. P.

## LETTER XVI.

MY GOOD FRIEND,

I HOPE the Lord Jesus Christ hath been so gracious to you, as to bring your mind, and your dear partner's, into a state of perfect and absolute resignation to his most holy will. It is he who gives; and what he gives is all free, royal, and sovereign favour. If he withholds, he has a right so to do; and who shall say unto him, what dost thou? You know what I refer unto. Whilst I really feel and would sympathize with you, yet I would by no means dwell upon the subject; there is nothing of importance in it. A very short space of time more and we shall be turned to dust and ashes; therefore as we brought nothing into the world, neither can we carry any thing out of it; it is not worth a single thought what befalls us whilst we are on our passage through this world, as we shall very soon be at our journey's end. None but Christ can be sufficient for us then; and none but Christ can do us any good now. All we want is to see and believe the truth of this. Our Lord takes abundance of pains to prove the truth of this unto us. Here a little and there a little he proves this truth to us, and gives us full proof that nothing out of himself can do us any good. He removes this; he withholds that, because he sees our hearts are too much set upon it. We think this would be very pleasing; we fancy we cannot do well without it. If we have it, we promise ourselves very great pleasure and satisfaction in the enjoyment of it. If we are indulged with it, we do not find in it what we expected. We think we should do a great deal better than we do, were we in possession of this and that. I have lived sixty-four years in this present evil world. I have been a fool, as others also are; I have created in my own mind many fancied paradises, which I never enjoyed. I have been mortified in all and every one of my expectations all through life; and I must tell you honestly, I never lost anything hereby. No, all the sorrows, griefs, distresses, losses, and miseries I have been the subject of, have been truly beneficial unto me. Were time to begin with me again, I would not beg of the Lord the prevention of one evil which hath befallen me.

No; indeed I would not, because it hath made me dead to this world. Weary of it; out of conceit with all in it; I am heartily sick of it; for all in it is vanity. There is no substance in any one thing it proposes to the senses; it passeth away, and the things thereof; they all perish in the using. I am as empty as it. I am willing to leave it any moment when the Lord please. Nor would I, once out of it, enter it again, were it a possible case, for all the creature good which may, and is professed to be enjoyed in it. Oh, my good friend, I lament nothing which ever befel me in it, except sin. It is only that which I lament. I have not lived in the world without it. I have had no misery, but it was the fruit thereof; and the Lord be praised, he has made known to me the blood and righteousness of the Lord Jesus Christ, as an effectual cure for the whole contained in this most tremendous evil. I have been led to apprehend that the blood of Jesus Christ cleanseth from all sin; and in believing this truth I have found life everlasting. So that I profess all my health and cure for the most desperate malady, which I was, and still am the subject of, is in the most precious life and death of the Lord Jesus Christ. As I have redemption in Christ, it can be of little or no consequence what befalls me in a time state. I must not confine all this to myself, must I? You will say no; pray let us (I and my wife) be considered as partakers of the benefit. You most assuredly profess the same. Then, my good friends, as you have so proper an occasion to prove it, do not omit it; give the Lord himself the glory that he has brought you into circumstances very suitable for you to say, each of you individually, "The law of thy mouth is dearer unto me than thousands of gold and silver." Oh, look wholly to the Lord Jesus! Give him the glory of saving your bodies and souls from the nethermost hell. Ascribe your whole salvation to him; rest wholly on his finished work; glory ye in his holy name; value his blood and righteousness; lean alone on his arm; prize his friendship; make use of him as your friend; fence him not out, but bring him in, and interest him in all your concerns. Commit the management of all your affairs to him; put your bodies and souls, your children, your business, and the whole of your concerns into his hands continually; pray him to save you from having any will of your own; pray him to give you to be perfectly satisfied with the whole good

pleasure of his holy will towards and respecting you ; in so doing, you will glorify him ; in acting thus, whatsoever you do, it shall prosper. As your mind shall be opened by the Holy Ghost, to take in the knowledge of the Father's love, and Christ's salvation, you will find that in the subject which will give you the most real and perfect content. You will then perceive, and have some evidence in your own soul, that these words of our Lord's contain spirit and life :— "Peace I leave with you ; my peace I give unto you : not as the world giveth give I unto you : let not your hearts be troubled, neither be ye afraid." Our Jesus gives hearts-ease, let the trouble and sorrow be what it may you will have the fullest evidence of this, if you live by faith on his most holy and precious word. And such is his grace, that it suits us in every state and case, whether of body or mind, we can be in. Herein the grace of Christ is most abundantly and marvellously displayed. The Lord give you more and more to understand it. The Lord give you to exercise your spiritual faculties on it. The Lord give you more and more to live over what you know of Christ, in your own soul. This will be more advantageous to you, and turn to a better account than were you to possess all the riches of both the Indies. You can live as happy as a prince, and die as blessed as a saint, without being possessed of ten thousand pounds a-year. Yet you cannot live in any case and place, neither happy nor holy, one single day, hour, or moment, without Christ. All out of him is under the curse ; all in him is blessedness ; he is the fountain of all good unto his people ; he is everlasting life and light unto them ; and they esteem the words of his mouth more than their necessary food ; yea, they cannot live without Christ any more than they can without air. So that herein consists their evidence of everlasting life. They breathe after Christ ; they delight themselves in him. A very great preacher, who is very high in my esteem, stiled himself less than the least of all saints. When we are little, yea, nothing in our own eyes, and nothing in our own ends and aims, then we are just suited to Christ. He then becomes to us very, very, very precious. He is just suited unto, and suitable unto us, as we see, feel, and are led to know and acknowledge our own vileness ; when as filthy in our own views as sin can make us, then the blood of Christ is well suited unto us. It is then we

prize the Lord Jesus Christ as our Saviour, and set the crown on his most blessed head ; and on his head the crown of salvation will for ever flourish. Seek to make up all your happiness in the knowledge of the Lord Jesus Christ, and in communion with him. He is always immutably and invariably the same. It is a blessed consideration, that he hath nothing in his heart against any individual, who is made willing by the Holy Spirit to come unto him. He receives such with open arms ; he embraces such with everlasting mercy ; he speaks good and comfortable words unto them ; he makes known unto them the virtue and efficacy of his blood and righteousness. He saith unto them, look unto me ; call upon me ; trust in me ; cast all your care upon me : I will in no wise cast you out, nor cast you off. My friends, I can neither pray nor wish you a greater blessing this side heaven, than that you may be daily growing into a more and better acquaintance with the Lord Jesus. You never need to be afraid of taking him at his word ; you need never call into question anything he says unto you, or promises to bestow upon you ; you may trust him with the most implicit confidence ; he never broke his word yet in any one single instance ; you cannot do him greater honour than to trust in him for every thing. The Lord the Spirit give you to be living in a continual exercise of your mind upon him. This will be the greatest act of worship you can perform. Oh ! look continually and rest wholly and simply on his one complete and everlasting finished salvation. Faith is a very simple act ; it consists in trusting wholly in Christ, without the least respect to what we are in ourselves. The Lord the Spirit give you clear apprehensions hereof, from the word of his grace, and give you to live in the continual exercise of your spiritual minds, on the Lord Jesus Christ, and the Father's love in him. Remember me in your prayers.

I remain your's in Jesus,

S. E. P.

*Plymouth Dock.*



## LETTER XVII.

*Bethel House, Brixton, 1814.*

MR. H——,

A FRIEND of your's, Mr. ——, addressed me on the subject of coming to Brighton. It would have been very acceptable to me; not that I would have come without writing to you, nor could I have come alone; neither could I have remained with you over the Lord's-day. But all this is set aside; the Lord having since laid his hand upon me, so that I have not been able to minister to my own friends. I thought I would give you a line, to put a stop to all further expectation. I do not forget that you and your partner were exceeding kind when I was with you; had I come, I should have returned you thanks for the same, but the Lord will not have it so. My good friend, I preach neither to small nor great any other gospel than I did many years past at Oathall; and did when I was with you last; the whole sum total of it is this: that the Three in Jehovah are co-equal, co-essential, and co-eternal. That they have loved the elect with an everlasting love. That they are jointly engaged towards the persons of the elect and have an interest in them. That their love to them is all expressed in Christ; in him they were chosen; in him they were blessed with all spiritual blessing; in him they were predestinated to the adoption of children; in him they were accepted; and this before the foundation of the world. Also on the foreviews of the fall, a covenant was obtained betwixt the Eternal Three, concerning the salvation of the elect, and how they should be raised up, above, and beyond all the ruins of the fall, by the undertakings of their eternal Head, who becoming their Surety, engaged to become incarnate, and by his obedience unto death, even the death of the cross, would save them in himself, and by himself alone, with an everlasting salvation. That all the love wherewith the Eternal Three loved the elect, and in what way they have manifested it unto them, in election, in salvation, in regeneration, effectual calling, perseverance, and eternal glory, is all revealed and set before us in the word so clearly, so fully, so freely, as that

“he that is taught of God glorieth in the Lord.” Now, my friend, this is as full and honest an outline of what I call gospel, and of what I preach as the everlasting gospel, as I myself can give you; and I can add no more, for this is the sum total of it. I hope you see eye to eye with me in all that is essential. You have no hope, have you, for life and salvation, but in the person, blood, and righteousness of the Lord Jesus Christ? You reply, No; God forbid I should look at anything in myself, or out of myself for salvation, but to Christ alone. Well, my friend, this is an honest confession; and nothing remains but for you to be continually looking upon your person as one with Christ; and upon him, as one with you: then you will live on him, and then you will live to him. There is nothing keeps us from looking to Christ, and living wholly upon Christ more than looking into ourselves and at ourselves. If you would live on Christ you must leave yourself wholly out, both natural, civil, sinful, and religious self. You must be contented to be what you are, a sinner. Not in some instances and cases, but altogether. As such, you are to cast your whole soul and body on Christ; you are to believe in his blood and righteousness for the whole of your salvation; the Holy Spirit giving you to apprehend Christ the Saviour, and opening to your mind the love of his heart, the perfection of his life, the value and virtue of his soul travail, and most precious blood; you will hereby see Jesus Christ is every way suited to you; that he is all-sufficient for you, and you will be led to understand his word, and you will have, in your own soul, the real experience of it, that he that believeth on him hath everlasting life. If the Lord the Spirit is pleased to instruct you how to take in Christ, as revealed in the gospel into your mind, you will then have an antidote for and against all the evil of sin, which is within you. In believing that the blood of Jesus Christ the Son of God cleanseth from all sin, you will be discharged in your own conscience from all your own actual, personal, and inherent guilt. In believing in the everlasting, perfect, finished, and immutable righteousness of Jesus Christ our Lord, you will have hope in God, such as you will never be ashamed of. A true sight of Christ will carry you above, and beyond all your sins, miseries, and sorrows. As you see Christ, you will also see that you are in him, and you will also see what you are in

him, which sight will put down all your sin and self-emptiness. You are more pure in Christ than you are sinful in yourself. You have more in Christ to encourage you than you have in the whole of your fallen nature, with all its cursed workings and influences to sink you. My friend, look at, think over, and meditate upon that great act of Jehovah's love recorded in the fifty-third chapter of the prophet Isaiah : he says, "All we, like sheep, have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all." And what is become of them ? Christ hath made an end of them ; he hath put away sin by the sacrifice of himself ; "as far as the east is from the west, so far hath he removed our transgressions from us." If we would honour God, Father, Son, and Holy Ghost, it must be by believing divine truth ; our sins are not now to be put away ; our persons are not now to be made righteous ; we are not now to be washed from our sins, in the most precious blood of the Lamb ; we are not now to be accepted in the Beloved ; we are not now to be justified and pardoned : these acts are all past, we only want the Holy Spirit to teach us, and give us the knowledge of these most important verities ; and when he does it is not by impressions on our minds, but it is by giving us to know the truth as it is in Jesus. God loved us in eternity ; he made us accepted in the Beloved ; he caused all our iniquities to meet on Christ, and laid them all on him. Jesus Christ was delivered for our offences, and was raised again for our justification. The Lord said, "I have blotted out, as a thick cloud, thy sins ; return unto me, for I have redeemed thee. Thus saith the Lord ; I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour and every man his brother, saying, know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity and remember their sin no more." "Now where remission of these are, there is no more offering for sin." The apostle John sings the praise of Christ thus : "Unto him that loved us, and washed us from our sins in his own blood." Paul says ; "Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savor." He also says, "God made Christ sin for us, that we

might be made the righteousness of God in him." He gives us the original and full sight of the whole in these words. Of him, are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption. I have lived in this world more than sixty-seven years and three quarters; I have known Christ more than forty years; I have been among the number of such as have been born again, and delivered from the powers of darkness, and brought into the kingdom of God's dear Son fifty years, not that I have known Christ in a gospel way all that time; no, I have not; yet, by what I knew of what is stiled religion, both before and since, I never knew any better than is enjoyed, found, and entirely consists in the true knowledge, spiritual apprehension, real enjoyment and communion with Christ, and the Father in him, by the Spirit, as revealed, set forth, and contained in the truths and doctrines of the everlasting gospel. To this I set my seal and name,—SAMUEL EYLES PIERCE. And I say unto you my friend, you will never find any thing will do your soul more good than living the truth; living it over in your own mind, and living in the truth. A person whom I valued used to say to me, 'Tis a great thing to live always believing.' There is a good deal designed by the expression. May the Lord Jesus Christ bless you and your's. I am quite an old man, full of days, therefore you must cover all defects with a mantle of love. I have had no hope of salvation, of and from myself, for almost fifty years. I was brought to cease from all in my myself, in the year when a great comet appeared, foretold, if I mistake not, by Sir Isaac Newton. I am now in constant expectation, from bodily infirmity, of dying in Christ; nor have I the least doubt, but as soon as that act is passed, of seeing Christ, of being where he is; of living and reigning and being for ever with him. My dear friend, prize the gospel next to Christ himself. If you ever see Mr. D. of Lewes, let him know I desire my christian love to him and his wife. My respects to your's. The Lord be with you both, and with all among you, who love our Lord Jesus Christ in sincerity.

Your's in him,

S. E. P.

## LETTER XVIII.

*Lopen, July 15, 1814.*

MY DEAR MADAM,

I THANK you for your very respectful epistle, and, trusting in your friendship, will make my acknowledgments to you for the same. It is your blessedness to know and have fellowship with the Lord Jesus Christ. This is the very essence of blessedness; you must not detract from it by saying it is in a very low degree I can conceive or speak of it; nor must you diminish it by saying, my enjoyments of it are but few; no, nor by saying, I have such trials as almost weigh me down. The knowledge of the person, love, and work; the spiritual apprehension of the righteousness, sacrifice, death, and salvation of our most precious Lord Jesus Christ, is more than sufficient to bear down all our miseries; to lift us up above sin and self; to set us at everlasting liberty from every oppressor and oppression, and lifts us up on high in real communion with the Father, the Son, and the Spirit, in the person of the God-man, in whom we have everlasting life. It is the great prevailing fault of you, and all the Lord's beloved ones, to look too much off Christ; he is always the same. It is so much the better for us that we are just what we are, only through our own legality we spoil the subject. It is our highest attainment in the school of Christ, to be content to be what we are, and to be perfectly satisfied with Christ, and with what he is to us, with what he hath done for us, and with his promise concerning us; you are as truly in Christ as the blessed in heaven; he hath completed your salvation as fully as theirs; he hath bestowed himself upon you, and given himself as freely to you, and given you as real a taste and enjoyment of his love, and held as real communion with you as he hath with them; yet you draw back; you dare not think this is the real truth of the matter; yet when you come to consider it, you must say, it cannot but be so; yet you hesitate about it, because you are a sinner in yourself, and have nothing in your old Adam nature but the whole body of sin. My dear Madam, what was there in any of the saints now before the throne

when death seized their frames and did its office on them, that is not this moment in you? Yet they were admitted immediately into the presence of our Lord Jesus Christ, and were most graciously received by him, and were favoured with a sight and vision of him face to face: so will you, and on the same footing also, because the Father hath loved you in Christ with an everlasting love. He gave you being and existence in him before the world was. He sees you holy, righteous, and without all sin in the person and work of Christ; and your state before him is as good as the state of the saints in glory. It would be your happiness to have clear and scriptural views of this, as it would make way for you to exercise your mind in the real belief of it, which, under the teaching of the Holy Spirit, would lead you into real enjoyment of the good contained in the subject. Well, I can only express my best wishes for you by giving you an hint of the subject. The Lord can give you a full knowledge and real enjoyment of it: may it please him so to do; then you will greatly rejoice and praise him, as the God of your salvation. It is one great part of the Holy Spirit's office in our souls, to give us a view of the reality of divine truth, and to realize the same in our minds. That knowledge of the Father's love and Christ's salvation, which the Lord the Spirit lets in upon our minds, makes us wise unto salvation; it is spirit and life to our souls; we have a real enjoyment of the Lord in it and by it; we have clear views of our personal interest in it; we cannot doubt of it, because we see and taste, and handle of the word of life. Hence we say, as John doth, "Truly our fellowship is with the Father, and with his Son Jesus Christ." If there is any advantage in being old in christianity, it consists in dealing immediately with Christ, and laying aside looking at the effects; one single good thought of Christ will produce effects which will last to eternity; whilst looking at the effects will mar all, as it will take off the eye from the object in whom is contained all the fullness of grace and glory. May the Lord the Spirit be continually exalting Christ in your mind; whilst you are engaged in thinking on him, you have actual fellowship with him; it is on this account Satan does all he can to divert your mind from Christ; it is his whole aim to hinder the real believer

from living Christ. Hence he delights in nothing more than in so acting on the legality of the mind, as to perplex it and get it into a maze, and then in suggesting ten thousand thoughts to depreciate the Lord Jesus Christ. He says, 'Tis very easy for you to deceive yourselves about Christ; you may be too free with him; why, don't be presumptuous; can you think you are worthy of Christ? Do you think he will look on and hold converse with such as you? It cannot be: it is not to be expected.' Many such sermons as these, the devil, putting on the appearance of an angel of light, preaches to the saints of the Most High God; and I suppose all of us, at one time or other, fall by this mean, from some steadfast confidence in the dear Lord Jesus. When we are recovered out of such snares of Satan, we begin to see our own ignorance in looking for worth or anything in ourselves to recommend us to Christ. He, the Lamb of God, is only worthy; there is no worth in heaven but in him; he is a Saviour; he came into the world to save sinners. Those whom he saves, it is to the uttermost of their case and for ever; he hath saved them in himself with an everlasting salvation; he having been made sin for them, that they might be made the righteousness of God in him; so that he now saves by looking on us, and we are saved by looking on him. When he looks on us and gives us a view of him, he performs one of the greatest acts in us, which he can this side heaven; and our eyes being opened to take in a glimpse of him, we are caught with holy wonder and amazement, and see that in him which takes our minds for ever; we then prize him; we then go out in heart and desire after him. My dear Madam, you know this well; it may be beyond myself; I am truly sorry I go on so slowly; I am old, and almost good for nothing. I have written so much and so many letters of late, that I am quite exhausted. I cannot find words to set forth the subject which is in itself inexhaustible. You will be ready to say, I did not ask you to write; no, you did not, I was willing, I confess; I conceive it will be a very dear purchase, but you always find such as are bankrupts very forward; they will do more than any one in their senses would wish them. I am very much like them in the instance before me. I am at a friend's: they are gone from home: the paper and pen are very poor: what shall I do? what shall I say? it must be to beg pardon.

Well, we will wrap up this, and say no more about it. I am truly pleased with your thoughts, views, and desires concerning our beloved friend; I think with you; I can most truly pray for a great effusion of the gifts and graces of the Holy Spirit on him. May the Lord be with him of a truth. Please to give my christian love and regards to your beloved niece; I hope she increases with the increase of God; I hope she is gaining more and better acquaintance with Christ every day; she can never be too well grounded in the foundation truths of the everlasting gospel. You must here lend her all the assistance you possibly can; never keep any truth secret; let her know all in the Lord's name; let her be led into a doctrinal acquaintance with the whole system of grace, then there will be always employment for her spiritual mind, and it will afford her a blessed feast; for the doctrines of grace are the bread of life. It is by receiving Christ by them into our minds, we are nourished up unto life everlasting; it is the misery of our times they are too much dropt and neglected. The doctrine of God's everlasting love in Christ to the persons of the elect: their union to the person of Christ, God-man, with his interest in them and theirs in him, founded on the Father's everlasting love to him and them, is a foundation truth, the true knowledge of which is all-sufficient to bear up the mind against all the assaults of earth and hell. The doctrine of the person of Christ, with his relation to his church, as both Head and Saviour, with his most complete salvation, by his obedience unto death, even the death of the cross, with the imputation of all this, unto us, by God, even our Father, and our completeness before him, in his Son the Lord our righteousness; let her be made as fully acquainted with all this as words can convey the knowledge and idea of. Then look to the Holy Ghost to give the inward knowledge of it to her mind. May the Lord Jesus Christ bless her, and shine into her mind, and hold communion with her. I do not mean he has not, no; but I thus express myself, to give an item of my best wishes for her; and she will need his shine and presence all the way to heaven. My very good Madam, I have lived in this world longer than you have. I have had, and been exercised with many personal and particular trials, many of them are removed, never more to return; yet after all, it is but to make room



for others. You know what I mean; you will never cease to know what sorrow is, until you have fetched the last breath, then you will know no more of it for ever. I ask you, if sorrow is your birthright what matters it what the medium is? I can assure you I do not know. Do not look too much at what is before you; it cannot be so bad as it hath been in times past. Your most dear Lord hath borne you up, and carried you on thus far; he will not leave you, he will not forsake you. It is good for you to wait and quietly expect the salvation of the Lord. I hope to be at Printers' Court, Shoe Lane, on the first Lord's-day in November, where I expect to see you and your niece; May the Lord himself be present: may he be with us and others, then and there assembled; may he cause the showers to come down in their season, even showers of blessing. I am in my health, beyond all I ever expected; yet I suppose, as soon as I am in more confined air I shall sink back again; well, let it be so, my life is in the Lord. My best life is hid with Christ in God; I am fully persuaded death can make no alteration in this: no, nor eternity either. Let my body be dissolved as soon as it may; let me be in it or out of it; let me be in time or eternity; let me be before the Holy Lord God, at his judgment seat: this cannot alter my state in Christ. No; blessed are the dead which die in the Lord. I do not want any grace, more than to comprehend, and live and die in the full belief of this. Then I shall bring glory to God, as well as sing, glory to God in the highest.

Your's most respectfully,

S. E. P.

## LETTER XIX.

*Chard, Sept 2, 1814.**To the Church of Christ at Printers' Court, Shoe Lane,  
London.*

GRACE BE UNTO YOU.

BELOVED in the Lord, I received your very respectful and affectionate letter last evening. It gives me real pleasure that you enjoy the Lord's presence, which is better than life itself. That you have the glorious majesty of the Lord your God in your worshipping assembly, and that it is well with you. I do not forget you. I would act in the most upright manner towards you, yet I must request you to attend to what I write. My friend Mr. Pitts is not yet buried; to-morrow is fixed: the following Lord's-day I am to preach his funeral sermon; it will be very distressing to them, I mean the church to which he belonged, to leave them directly. If you would give me leave, I would stay with them until the last Lord's-day in October, and if the Lord please, be with you on the first Lord's-day in November. You may depend on it, I have no motive in making this request but their necessity. If you require me sooner I am your servant at command. If you are pleased to give me leave to stay I shall be very greatly obliged. May the showers of grace and dews of divine favour constantly descend on you, that you may be as the field and garden which the Lord hath blessed. There are many great and very gracious promises made to God's worshipping assemblies. The Lord loveth the gates of Zion more than all the dwellings of Jacob; he says to her, "This is my rest for ever, here will I stay for I have desired it; I will abundantly bless her provisions; I will satisfy her poor with bread; I will deck her priests with health, and her saints shall shout aloud for joy." He who hath magnified his name in giving exceeding great and precious promises to his people, will also glorify himself, and get himself an everlasting name of praise, is making them

good, and fulfilling the same to all his beloved ones. As it is good for us to look at what the Lord hath saith unto us, and what he hath promised us, it is likewise very good to look at his faithfulness in making good his word unto us. It is said to his honour, he is faithful that promised. Blessings on him, he never yet gave out one single promise which he hath not fulfilled; he keepeth truth for ever; he will be ever mindful of his covenant. It is real blessedness to live on him for the fulfilment of his promises, to live in the enjoyment of the real good contained in them, to live in real views that they are all yea and amen in Christ Jesus. It is hereby we live on Christ, and in the belief of God's everlasting love to us in his dear Son. We can live on Christ only as he is revealed unto us, in the everlasting gospel; and this is living on Christ to the purpose. All his glories are therein revealed, all his salvation is therein set forth. The record and testimony of God the Father is therein declared; and all the thoughts and witness of the Holy Spirit realized; therefore, when our minds are opened to understand this, we do not want then to be informed what is meant by living on Christ. I hope you do not. It is the whole of a believer's life; to live Christ, to live over in his mind, in his thoughts, in his memory, in his conversation, walk, and death; what the Lord Jesus Christ hath been, and done, suffered and obtained, for the whole election of grace. All spiritual life consists in an intuitive, intellectual, apprehension of Christ, and God in him. This is wrought in the mind by the power, grace and operation of the Holy Ghost; and hereby we have everlasting life in us. This is drawn forth, and also manifested in us and by us, in believing in the Lord Jesus Christ. He says, "Verily, verily, I say unto you, he that believeth on me hath everlasting life; which is manifested as much and as truly in our real and inward delight in thinking on Christ, and in our delight to call upon his name, as in any outward acts whatsoever; nay, so it is, and many of the Lord's people, are witnesses of it, that many of our outward exertions are prejudicial to a life of faith, and communion with God. It is altogether impossible to perform any act of spiritual life, but under the influence of the Holy Ghost; and every act of spiritual life, is the fruit of Christ dwelling in us. This is,

for the substance of it, declared by the apostle : he says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." This contains the whole sum total of all spiritual life, and spirituality. Oh, that the Lord the Spirit may lead you into all contained in it ; nothing can be compared with the blessedness of it. I conceive none of us can enter into the life of faith, as it was realized in the mind of the apostle. He so knew, so believed in, and so loved Christ, as when we attend to it, as made known by his writings, it puts us all to the blush. I think all I know, though there is everlasting life contained in the person and subject I know, yet what I know amounts to knowledge so inadequate to what is revealed, it seems to me to amount to nothing ; you may depend on it, were I to live to the age of old Methuselah, and had his strength and faculties, I should think every moment of time lost which was not spent in aiming to gain a more free and full acquaintance with the Lord Jesus Christ ; and this is not so much in a doctrinal way, as in a personal and experimental way, in communion with the Lord and Saviour. It is in real intercourse with our friends, and in their conversation with us, we get most and best acquainted with them ; it is even so with our Lord Jesus Christ. I value communion with Christ at a very high rate. I never knew by all which I have read, what real communion with Christ was, but I have been admitted into the knowledge of it by the Lord himself, and learned it, and practised it in the school of experience. I find it consists in opening all my heart to Jesus Christ, in going to him with all my complaints, in casting myself wholly on him, in trusting him with all my concerns, in conversing with him as a man with his friend. On his part, it consists in his opening his whole heart unto me, in his shining upon me, in his admitting me into his presence, in his imparting his secrets to my mind. I have often had most blessed, intimate, and real communion with him thus ; I have also found it most truly beneficial. I would advise you all to seek to have personal and particular fellowship with our Lord Jesus Christ, for yourselves, so that you may be able say in both senses, both collectively and individually—Truly our fellowship

is with the Father, and with his Son Jesus Christ. May the God of peace be with you all. Amen. I hope you will continue your prayers on my behalf; I am a poor good-for-nothing worm, getting on a snail's pace toward the kingdom of glory. I must shortly put off this my tabernacle; but this gives me no concern; I am willing to live, or willing to die, just as my Lord pleaseth. I am no ways interested in my own life or death, but my Lord is, therefore I never pray about it, but am willing to live or die just as seemeth good in his sight. I go nowhere but death is present, it is every day's news. I have two medicines which I lately read of, and I carry them with me; nor do I sleep any one night without taking them, if I do I am sure not to sleep comfortably; they are neither of them esteemed according to their full value; necessity hath compelled me the constant use of them: one is for the head, the other is for the heart. I take the cordial for the heart first: "The blood of Jesus Christ the Son of God cleanseth from all sin." For the head, when I expect a sudden attack: "Blessed are dead which die in the Lord."

Your's,

S. E. P.

---

## LETTER XX.

*Chard, Oct. 25, 1814.*

MR. AND MRS. L——,

I HOPE you are living every day to prize and esteem the Lord Jesus Christ, more and more; otherwise you are living to no good purpose. As we every day have a still increasing evidence of the fall, and of our own fall in the first Adam, and feel more and more the effects of it in ourselves; so it is only as we get more and greater acquaintance with Jesus Christ we get above it, and all discouragements arising from it. A true knowledge of salvation from all our sins, miseries, evils,

and enemies, by our Lord Jesus Christ, is the only antidote to bear us up, and carry us above what we are the subjects of, and encompassed with, in a time state. We need constant looking unto Jesus, for without it we must sink under the burthens which continually oppress us. Of all miseries of which we are exercised, there is none to be compared to the body of sin; all others spring out of it. To be brought clearly to know what we are as sinners, and to know where we are to look for our complete deliverance, is an infinite mercy; the whole malady is within us; our whole remedy is without us; all sin is in us; there is none without us; our whole being is corrupted by the fall; so that in our fallen nature dwelleth nothing that is good. There is none can teach us the truth of this, give us a real sight of it, and give us so to feel and acknowledge the truth of it, so as for us to be out of conceit with ourselves, and to renounce all hope in ourselves for ever, but the Lord the Spirit. We shall never value Christ but as we are really taught what we are. The Holy Spirit cannot make us truly sensible of our fallen, ruined, spoiled natures, but as he gives us a knowledge of the same in our real experience; which, when he does, then we cry out, behold, we are vile. It is a most blessed part of the Holy Spirit's teaching, to enlighten our minds and open up to our understandings the mystery of grace, expressed in the redemption which is in Christ Jesus. We can never attend too much to salvation work; Christ is the author of it; Christ is the finisher of it; Christ stood the substitute; Christ hath fulfilled all righteousness; Christ hath borne the sins of many; Christ hath sustained the curse; Christ hath removed sin and the curse: Christ is the complete Saviour: his righteousness and sacrifice is the whole and only foundation for a sinner's faith and hope in God. It is life eternal to receive the knowledge of Christ and his finished work, into our minds. This leads to the grand cause, fountain, spring, and original, from whence salvation originates. This is the original of it, the everlasting love of Father, Son, and Spirit, the Eternal Three, in the one infinite and incomprehensible Jehovah, towards an elect remnant of Adam's posterity, chosen in Christ, before the foundation of the world. You should know, and may the Lord give you clear and scriptural apprehensions of it, that all the love of the Holy Trinity is

set before you in Christ. All God's thoughts, council, will, covenant respecting his whole church and people, are realized in the person and salvation of Christ. You are not to look upon God out of Christ; you are not to believe in God out of Christ; you are not to contemplate God out of Christ. It is not what God is in his absolute essence, persons, and perfections, but it is what the Eternal Three are to us in Christ, by their will and covenant engagements. May you observe this; you are to deal immediately with Christ; you are to look upon the Father as your Father in Christ; you are to look upon the Holy Ghost as your comforter, guide, sanctifier, and teacher; and this agreeably to covenant settlements: and as you are led into clear apprehensions of the same, you will worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Be sure, my friends, when you contract guilt, take heed how you get rid of it: let nothing remove it from you but the blood of Christ. Remember, it is the blood of Christ alone which cleanseth us from all sin: and this is the way, and the only way, by which means it is removed from us. It is, as we are led to believe the infinite and everlasting virtue and efficacy of the blood of Christ, that we are acquitted in our own consciences. Faith is a real spiritual apprehension of the Lord Jesus Christ: he bore our sins in his own body on the tree; he hath put them away by the sacrifice of himself: by his stripes we are healed. When we receive the truth of this in our minds, and rest our souls on the same, then it is we have peace with God, through our Lord Jesus Christ. No words can ever express the blessing of having the peace of God brought into our consciences, by believing views and apprehensions of the transactions between God and Christ: it is set before us in these words, "All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." My friends, study this great act which hath taken place between the Father and the Son. Salvation is contained therein. The Father hath transferred sin to Christ, and made him sin for us, that we might be made the righteousness of God in him. My dear friends, the Lord give you the true knowledge of what is contained in these divine realities; it will do you more good than all the riches and wealth of both the Indies. I want you to be con-

firmed and established in these important points, as it will most truly and spiritually make and keep you alive to God : you will then walk with him, and you will then walk before him. True knowledge will make way for real communion with God in Christ, through the Spirit ; and this will be a means of your walking before the Lord unto all pleasing. May the Lord give you every day to begin with him, take in some thoughts every morning into your minds of the blessedness of being in Christ, of being the objects and subjects of the Father's everlasting love in him, of what is contained in your being accepted in the Beloved, of the perfection in which you shine in the person of Christ, in the holiness of Christ, in the righteousness of Christ, in the blood of Christ, before his Father and your Father, his God and your God. Such apprehensions will perfume your minds, sanctify your affections, lift you off yourselves, and raise you up above and beyond yourselves, and will cause you greatly to delight yourselves in the Lord, and greatly to rejoice in the Holy One of Israel. Pray the Lord the Spirit to exalt Jesus Christ very highly in your hearts. As he hath the pre-eminency in your affections, all sin and worldly carnal objects will lose their place in your hearts ; and really there is no one person, object, or thing worth mentioning in the same day with the Lord Jesus Christ, indeed there is not. The Holy Spirit cannot bestow a greater blessing on us than to favour us with spiritual views and apprehensions of the holy, blessed Lamb of God. When we see him, we see all, for all the glory of God shines forth in him, he is the fulness of grace, he is the fulness of glory. My dear friends, let nothing satisfy you but real views of Christ. In every ordinance seek to have an interview with him, be not content without some communion with him. You may be sure this will make you steadfast, immovable, always abounding in the work of the Lord. The more you are exercised in spiritual thoughts, and believing in the Father's everlasting love, and the Son's finished salvation, the more you will be found in the practice of every good word and work. May the Lord the Spirit keep up in your minds an high esteem of the blood and righteousness of the Lord Jesus Christ : may he give you to derive all your peace therefrom. The Lord bless you in all things. My dear friends, leave all your concerns with the Lord, commit all your temporal and



spiritual concerns in his hands, do nothing without him. This is the way for you to prosper in whatsoever you engage. May you in hearing, in reading, in praying, in spiritual meditation, and conversation, increase with the increase of God. May the Lord's blessing descend continually on you. May the Lord Jesus Christ dwell in your hearts by faith. May you adorn the doctrine of God our Saviour in all things. May you be bringing forth fruit continually to his praise and glory. The apostle says, "Rejoice evermore, pray without ceasing, in everything give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit, despise not prophesyings, prove all things, hold fast that which is good, abstain from all appearance of evil." Then he concludes with the following prayer. "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." May all contained in this prayer be enjoyed and bestowed upon you. Amen.

I can add no more, therefore I subscribe myself,

Your's in the Lord Jesus Christ,

S. E. P.

Peace be with all them which are in Christ Jesus. Amen.

## LETTER XXI.

*Bethel House, Brixton, Nov. 15, 1814.*

MY DEAR SIR,

YOUR very kind letter is come to hand. I thank you for it. May the Lord Jesus Christ remember you for good, and very abundantly reward you for all your kindnesses towards me. As the eye of our God is upon you for good, may it be given you to take into your mind such views of it as may afford you continual relief under all the cases and circumstances you may be in this side heaven. There is no-

thing of equal importance to us while we remain in a time state, as to be taking into our minds, clearly and comprehensively, from the word, and by the Spirit, the glorious and finished work of the Lord Jesus Christ. In it is contained the whole of our salvation: his love, his life, his sacrifice, and death is our complete salvation. Our true knowledge of it is our manifestative salvation, which we receive into our enlightened and regenerated minds by faith; hereby we are partakers of it; we receive and enjoy the benefits of it, which leads us to rejoice in it. We need every day, hour, and moment, to be possessed of this truth in our minds, that the blood of Jesus Christ the Son of God, cleanseth us from all sin. It is in the constant belief of this we have our guilt removed, and our consciences perfected in the peace of God. It is by the one offering which perfecteth for ever the putting away of sin, that we are safe to live, and safe to die. It is in the true belief of it we draw nigh unto God, he being at perfect peace with us; he sees us in the Beloved; he loves us in him; he hath accepted us in him; he beholds us perfectly righteous and spotless in him. The Holy Spirit bears his testimony to all this in the word of truth. He bears his witness to our minds concerning all this, in believing the record which God hath given us of his Son, which when we receive we are then fit to live and die. As hereby we are of one mind with God concerning the way of salvation by the Lord Jesus Christ, and we set our seals in believing the truth of God, and the testimony which he hath given us concerning his Son. It is your mercy and mine also, that none but Christ will suit us; that he is our all; that our all is in him; that he is our whole salvation; that we are nothing out of him; that the Father hath made him to be unto us wisdom, and righteousness, and sanctification, and redemption. It would be well with us to consider what we are in Christ, how we were in Christ from everlasting, how we are saved in him with an everlasting salvation, how complete we are in him, how the Father beholds us in him. It is true and scriptural apprehensions of these important verities, which alone can bear up our minds under a real sight and sense of sin, and guilt inherent in ourselves. And nothing short of this is sufficient to bear up our minds in the article of death, and sustain us in views of

being called to stand before the holy Lord God ; and this is all-sufficient, we need no more. We need no other truths, no other knowledge, no other faith ; whilst it becomes us to be going on to know the Lord, yet these truths must never be dropped ; nor can we ever proceed farther, and believe more, concerning the life and death of Jesus Christ our Lord, than to apprehend the everlasting perfection and infinite sufficiency of the same, to make us everlastingly clean from all sin, and immutably righteous before the Lord. Our resting here honours Christ, is well pleasing in the sight of God, is acceptable to the Holy Spirit ; it brings in the peace of God into our consciences, the love of God into our hearts, a good hope through grace, founded on Christ's person, blood, and righteousness. It is by him we draw nigh unto God ; the knowledge of Christ is reflected on our minds from the word and by the Spirit. He takes of the things of Christ from it, and shews the same unto us ; hereby he forms Christ in us ; he dwells in our hearts by faith ; he is in us by revelation and reflection ; he is the hope of glory ; all our hope of eternal glory is founded and fixed on him. I doubt not but you are blessedly acquainted with, and established in these truths ; I write not therefore, because ye know not the truth, but because ye know it, and to the intent ye may be more and more established in the same. You will do well to go over every day in your mind, these important and eternal things ; they being the life of your mind, the support of your heart, the joy of your soul, the object of your affections. You have found everlasting consolation flowing into your mind in the belief of the truth. You will find from the same source, from the same gospel truths received, spiritually digested, and actually believed ; the same life, light, strength, and salvation imparted to you. I would have you consider this ; very few apprehend it ; hence they act, and at times express themselves as though there were to be some revelation, and manifestation made unto them, that they might know and believe themselves to be the Lord's, which had never been before. No ; there is no other Christ and salvation than is already revealed in the one everlasting gospel ; no other foundation for believing and receiving him, than is contained in the revelation given of him in the written word ; no other evidence of our interest in him than what is contained therein ;

and when we clearly understand this, it saves us from innumerable questions, which are altogether needless and impertinent. What a mercy, my dear Sir, it is to you and me, who have been permitted to live to so good old age, to be at a point about our eternal state; to understand it rests before the Lord, on the good pleasure of his will to us in Christ. That as his will cannot alter, so neither can our state in Christ alter. It is immutably fixed by the will, council, covenant, and oath of the eternal Three; we are therefore secure, be we in the body or out of it, let us be living or dying, let us be on earth or in heaven, our state in Christ is not in the least altered by this. Nothing can put us out of Christ, therefore nothing can alter our state in him, nor separate us from the love of God in him. We want to live continually in the full and free belief of this; for death closely pursues us; it is at our very heels; it is gotten within us; it will never leave us until it hath done its office on us: thrown down our bodies, and fitted them for the grave. The Lord be praised, we have nothing to fear; it cannot do us any harm; it will come as a friend; it will be at the very best time; it will be to you and me what regeneration was, a means of admitting us into a state of glory. By the former, we were translated into the kingdom of God's dear Son; by the latter, we shall be admitted into the everlasting kingdom of our Lord and Saviour Jesus Christ. It is your privilege and mine, to live as though there was no death in us. The death of Christ is the death of death. Our interest in it is our victory over it. We have a life which death can put no stop to. We shall live and reign in life by one Jesus Christ. May the Lord raise up both our minds to Christ the Prince of Life. May we live in views of our union to him, who is the fountain of life. May we be filled with hopes full of a glorious immortality. We have been called upon many years past to live down sin in us, by looking to and living on Christ who hath abolished death, and brought life and immortality to light through the gospel; and it is a very easy, blessed, and important lesson. The Lord the Spirit is all-sufficient to make us good scholars, yea, to make us masters and practitioners of it; may it please him to make us good proficients in it every day. Amen.

My good friend, you will need no other object and subject

all the way to heaven, but Christ. You will be always completely happy, when you look wholly out of yourself, and off yourself to him. It is the vision of Christ within the veil, will constitute your everlasting felicity in glory. Oh, that you may so completely enjoy this blessedness, that you may have the eye of your mind so fixed on Christ, so as for death itself not to take it off; but be the means of giving way to the opening the eye of sense, to behold him in his glory, at the right hand of the Majesty on high.

With kinds respects to all your family, together with all our friends, who love our Lord Jesus Christ in sincerity, I conclude,

Subscribing myself, your's very respectfully,

S. E. P.

## LETTER XXII.

*London, Feb. 6th, 1815.*

MADAM,

I ESTEEM you highly in our most precious Lord Jesus Christ; you have your trials; it must be so; you have your own thoughts on various subjects; it would be better you had not. I sometimes remember you before the Lord; he is your Saviour, your hope, your help, your everlasting friend. You wish to have some spiritual conversation with me; you cannot; depend on it, it is so much the better; yet to supply the want of this, it came into my mind I would write a few lines to you on the most important subjects; may the Lord direct me. My good Madam, you will never outlive your trials; you may live on Christ above and beyond them; but this is wholly supernatural and divine. Whilst you are in a present time state, you find it very difficult to look off your sorrows, griefs, and trials, and make no account of them. Yet this your Lord would have you to do. He would have

you rest perfectly satisfied with his disposal of you; with his dispensation towards you. He would also have you to improve by it. He would have you to bless him for it. I could recommend a sovereign means of relief. I have found it the best remedy for all the miseries of the mind, and sorrows of life. Necessity has often constrained me to make use of it. I am perfectly convinced, to persevere in the practice of it, you will reap invaluable benefit. Go to Christ as freely, and speak out to him as fully as one friend may to another. Tell him out your whole heart; your every sorrow and grief; your every disappointment and mortification; your every trouble and matter of dejection. You need not always retire into your closet so to act; nor be always on your knees to perform this; exercise yourself thus mentally, you will find present relief in so doing. You conceive, had you a friend to whom you might with safety open the whole of your heart, it would be vastly relieving. Jesus Christ is that friend; he is your friend, he loves you with all his heart, he rejoices in you, he rejoices over you, he delights and will to eternity delight in you; he loves you as truly as though you had never had sin in you, he wants you to delight in him; he would have you shew it, and prove it in this very way, by coming before him, by pouring out your whole heart into his bosom; by expressing yourself exactly according to your complaints; he would have you to do it, he is all eye to see you; all ear to hear you; all fulness to supply you. That he is salvation to you; yea, that he is your salvation, and will never leave you nor forsake you. My good Madam, what do you think of this? Will it suit you? Then practice it and see with your own eyes, and say and speak out for yourself, if there is any one out of heaven better off than yourself? You have the person of Christ, God-man, in whom dwelleth all the fulness of the Godhead, bestowed on you. He is your God, your portion, your inheritance, your all; you are set as a seal upon his heart, there is not one in earth or heaven he loves beyond you; his mercy surrounds you; his arm defends you; his righteousness is your endless perfection; his blood is your eternal purity; he rests in his love towards you; he hath, doth, and will for ever save you. I conceive you cannot object against this; yet you will bring in your but; if it be so, how is it consistent with all this, he should

permit me to be so tried? My exercises are my own peculiarly so; they come from such quarters; they are so severe; they at times overwhelm me; I pray for deliverance, yet I am just where I was; I look for support, yet waves arise, one after the other; I am oppressed; I am touched to the very quick; my trials reach even to the soul. What you write does not enter enough into my case. Madam, I cannot suppose it does; I am only giving you advice; I am only attempting to direct you to your only true and everlasting friend. I can assure you this from him, he does not delight in your griefs, miseries, sorrows, and afflictions; but he would greatly delight in your holding familiar intercourse with himself under all. Do consider this; he would have you learn, there is nothing out of himself can give you one moment's happiness. He would have you know there is no misery befalls you deserves a sigh, you can never lose his favour nor his friendship, he feels for you beyond what you can for yourself, he would have you sing away all your sorrows; he would have you to be continually, sleeping or waking, living or dying, casting all your cares upon him who careth for you. Oh, say you, this is all very right; I know it is my privilege to act thus; but I am such a poor creature, that everything is too much for me, I am so nervous, I feel an alteration in my frame, as leads me to think I shall not be long in the body. Well, my good Madam, have I spoke out, and expressed your case, almost in your own words? If so, I must begin to find fault with you. This I should be unwilling to do, because I most highly esteem you as one of the Lord's beloved saints, yet we are told, by one of the wisest men, open rebuke is better than secret love. My good Madam, you must not use the term, poor creature, concerning yourself. No! no! it's an insult upon your most precious and best friend, the Lord Jesus Christ. You poor! you a poor creature! So you are indeed if you leave out Christ, but if you leave him out he will not leave you out; so that you cannot be a poor creature, so long as he remembers you with everlasting kindness. Your greatest misery consists in your not looking wholly out of yourself, off from yourself, and beyond all you are and feel in yourself to the Lord Jesus

Christ alone. Do but consider, you were in Christ before the foundation of the world; the Father loved you in him before the foundation of the world: you were in Christ and he represented you, and undertook for you, in the everlasting covenant. You were in Christ when he became incarnate, and lived, obeyed, and suffered the just for the unjust, that he might bring us unto God. You were in Christ, when he was buried, when he rose again from the dead, when he ascended into heaven: you have a virtual and representative existence in him, now he is on his throne, the Lamb that was slain. You sit in heavenly places together with the rest of the election of grace in Christ Jesus: and this is the uttermost of God's vast grace towards you and all the chosen ones; that in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus. You are to live over these truths in your own mind; in so doing you will enjoy the good contained in them. This will draw up your mind to high and heavenly subjects; in the views and contemplations of them, you will find the joy of the Lord will be your strength. I do not know what our Lord Jesus Christ can do for you, beyond his realizing those truths and doctrines in your minds; and by increasing your knowledge of them more and more, until he hath brought you into his everlasting kingdom of glory, he will fully prove his love to you. It was a saying frequently dropped by a minister of the establishment at Chester, when he parted with his christian friends, he used to say 'the Lord keep us in the truth.' I cannot be accurate in his name, yet I received this from one who knew him; he is now with God. You will be pleased to cover all with the mantle of love. I write in consequence of what you expressed on the Lord's day. I think you will gain more by it than you would, could you converse with me; if so then you know to whose account you are to place it, if you find nothing in it, I am determined you shall not have to lament the cost. Can you forgive this? I assure you there is not the least disrespect intended; no indeed there is not. May the Lord direct your heart into the love of God, and into the patient waiting for of Christ. My christian regards to your niece: tell her from me it is written in the book of God, that such as be planted in the



house of the Lord, shall flourish in the courts of the house of our God. May she in her measure be a partaker of this blessedness.

I remain, your's most respectfully,

S. E. P.

### LETTER XXIII.

*London, February 6, 1815.*

MY DEAR SIR,

ON coming this day to St. Martin's Court, I was informed you had been separated from your very dear wife by death. I really very highly esteemed her for the Lord's sake—I do you likewise—yet as the Lord hath done as it pleased him, I acquiesce in his most holy will: I hope you do likewise, and say, “The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.” You have no cause to lament, your late beloved wife is now in the immediate presence of Jesus, she knows him far beyond what she possibly could here below, she sees him as he is, she is now admitted into such personal fellowship with him, as she could not here below. I had a very real esteem for her in Christ, and am greatly pleased I had an interview with her so lately, as it seems to be pleasing to see our friends a little before their removal from this present state. You know we, *i. e.* yourself and partner, and myself, have had many blessed conversations together concerning our most precious Lord Jesus Christ and his great salvation, of his grace and compassion, of his pity and tenderness to such worthless and sinful creatures as we are. We have been very free, each of us, on these very important subjects. Your dear friend, now in glory, has many a time opened all her heart, as it respects spiritual things, to me; and I should like to have followed her remains to the house appointed for all living; yet I cannot, I am here—I am there. As it respects my regard to you and the deceased, I intend to preach

what is called a funeral sermon, at Printers' Court, Shoe Lane, on the Lord's day-evening, February 19th, and to give a very short account of our Lord's goodness to her. You know she was quite attached to me, and my preaching the Lord Jesus Christ, therefore I cannot conceive it can be looked on as conveying any unkindness to the church she belonged to. Now, my dear friend, if you do not like this, you can drop a line directed for me, at St. Martin's Court.

My dear Sir, our Lord Jesus Christ will prove himself to you your best and faithful friend. You were never in the case and circumstances you are now in. Our Lord will be with you, he will sustain you, he will break in upon your mind in a very blessed manifestative way. You will enjoy now in your present case some blessed views of his love such as will warm your heart, and set you up on high. Leave yourself and family with the Lord; consider the honour the Lord hath done you; he hath taken your nearest and dearest friend to himself; he has done her honour. Nothing would content our Jesus but he would crown your dear wife with glory everlasting. Everlasting praises to his Majesty for it. Oh, but say you, I am left alone with my dear children, how shall I do without her? Hush, my brother; the Lord knows what he hath done; he will provide for you and yours. But your late wife, (it is his will it should be so) she must, she is, absent from the body and present with the Lord. Oh, my good friend, if you look into heaven, you will see her in the presence of our Jesus, shining in his person, holiness, righteousness, and purity, before the Lord, shouting everlasting victory over all sin and misery, and rejoicing in Christ as her everlasting Saviour, glory, blessedness, and eternal perfection. My good Sir, think on this. May the Lord bless you. Oh, that he may shine on you, and turn all your sorrow and distress into a present heaven; I shall be looking up to the Lord for you; he will be with you; your very feelings on this occasion will make way for our Lord Jesus Christ, to give you some peculiar expressions of his loving heart. The Lord help you to cast all your cares upon him, he is a very present help in time of trouble. It is a great misfortune with many, who we consider as the Lord's beloved, yet they are not able on such occasions to improve the subject. Why, my good friend, there is nothing in death, or dying, or in the grave, or

in the loss of our friends, will ever raise up our minds to Christ and eternal things; no, they are natural subjects. By the Lord's teaching we are led to contemplate Christ in his life, death, burial, resurrection, and ascension, and our Guide into these very important subjects, says to you and me, "If we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him." When you follow the corpse, sing aloud the praises of Jesus Christ for taking your beloved, your best beloved earthly friend to the bosom of his love. Rejoice in this as an evidence of his love to you. When you are at the grave remember what Jesus says, "I will remember thee with everlasting kindness; I will never, never, never leave thee; I will never, never forsake thee. I have graven thee upon the palms of my hands." My good Sir, take up some blessed word, spoken by our Lord Jesus Christ, and recorded in the Sacred Word, as suitable to your present case. It will, in the hands of the Holy Ghost, be a means of doing you good. I must draw to a conclusion. May the Lord Jesus bless you and your dear family, may he support all your minds, may he comfort all your hearts, may he give you his comforting, supporting covenant presence. Think, my good friend, what a blessed day awaits you. The dawn of eternal glory will soon break forth upon you. It will not be long before you will be in glory also. Then there will be no sighing and tears for ever. The Lamb of God will be our feast in glory. The everlasting love of God will yield an endless satiety. The vision of Christ will swallow up our thoughts for ever. My dear friend, hear what the Lord says, "He that liveth and believeth in me, shall never die."

Now, my dear Sir, I recommend you to our Lord's most tender and divine compassion. In blessing may he bless you.

I remain your's in Christ, most respectfully,

S. E. P.

## LETTER XXIV.

*London, Feb. 8, 1815.*

MY GOOD SIR,

YOUR account concerning your beloved friend, who is entered into glory, realizes the truth of the word of the Lord. It is recorded therein, that precious in the sight of the Lord, is the death of his saints. You have nothing to do but to look to that Jesus who looked on her, who was with her in her last moments; who hath admitted her into the enjoyment of everlasting life, and crowned her with glory everlasting. My motive for writing you at this time is this: to divert your mind from what at present may be gloomy, and to direct your thoughts to a far more glorious subject than death and the grave; we shall never gain anything by viewing and considering them; they are natural subjects; they are natural evils; it is the person, the life, the love, the righteousness, the death, the burial, the resurrection of our Lord Jesus Christ, which alone can perfume our minds, and carry us beyond and above all concerns about the dissolution of our mortal bodies. As it respects your friend, my friend, we believe Jesus died and rose again for her—for us; and we likewise believe, that such as sleep in Jesus, God will bring with him; we have, therefore, not one sigh to fetch—not one tear to shed. She is at the banquet of everlasting love, she is feasting on the glories of Christ, she is in his immediate presence, she sees him face to face. I think, should I be permitted to preach her funeral sermon at Printers' Court, Shoe Lane, on the Lord's-day evening of February 19th, I shall take these words for my text: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." I like to gain by the falling asleep of my friends in the arms of Jesus. The gain consists in entering more in a way of believing into the subject of what awaits me, which is, of dying in Christ, sleeping in Jesus, of being absent from the body, of being present with the Lord, of seeing Jesus in his kingdom—in his glory. I like to gain by every funeral sermon I preach, by which I mean, I aim to get more and more into the spirit and life of the subject. By understanding from

the word of revelation what the state of blessedness in glory consists in, these are the subjects which we should improve on these occasions, they are most glorious and truly divine, they open fresh views of Christ to us, and present us with fresh prospects of a glorious immortality. You and I, as created anew in Christ Jesus, have everlasting life in our souls, as truly as we ever shall in heaven. This is manifested by every outgoing of our minds towards the Lord; it is sometimes more, it is sometimes less, but this is always the case with us, that Christ is precious; he is our all; but we cannot enter into heaven, nor enjoy Christ in his glory, and have fellowship with him in it, in the present state we are in. We could not enjoy Christ and his salvation until we were regenerated; by it we were brought into the kingdom of God's dear Son. This was without any act of ours; we were altogether passive; it was God's act towards us and upon us; we, being translated from the power of darkness into the kingdom of his dear Son, are called into his marvellous light. We know Christ truly and spiritually; his righteousness and death is our everlasting perfection and salvation. We are complete in him, our life of faith consists in living in entire dependence on him. Well, there is one change more must take place on us, that is death, which must dissolve the union between our bodies and souls, which being done, we shall be delivered in a moment from the whole body of indwelling sin; and the mind will be immortalized, and endowed with qualities suited to the state of eternal glory. Mortality will then be swallowed up of life; we shall be introduced into the presence of Christ; we shall see him by sight, sense, and vision; he will present us faultless before the presence of his glory, with exceeding joy; we shall be admitted into free, full, and immediate communion with him; we shall be for ever with the Lord. It is very desirable to have some blessed apprehensions of these important and divine realities, from the glorious revelation given us of them in the everlasting gospel. These are subjects very suited both to you and me: to you, as the circumstances you are now brought into by our Lord Jesus Christ, calls for your thoughts to be exercised on them, and they contain the water of life, the wine of the kingdom, yea, everlasting consolation. You cannot say, I want my dear partner back. No. You say, she is gone to court; she has her full dress on; she is clothed

with immortality and eternal glory; she is in the King's presence; she is made a pillar in the temple of God above, and he says, she shall go no more out. It does your heart good, does it not, to think on the glory to which she is advanced; the honour done her; the crown of righteousness which the Lord hath given her? Surely, my good Sir, it must do your soul good, and rejoice your very heart, thus to consider her. The subject also suits me, for I can truly say, "I die daily." I am every day in the expectation of its doing its office on me; I am ready, and it only waits for the Lord's command. I am looking at the glory which is to pass on my soul to fit it for the heavenly state. I love to consider the communion with Christ I am soon to be admitted into. I know the whole essence of it will consist in the vision of Christ; that I am sure will swallow up all the faculties of the mind, and fix them eternally on him. This will be blessedness, this will be glory, this will be immortality; this indeed will be mortality swallowed up of life.

My good Sir, I shall not be able to attend the funeral; I shall leave St. Martin's Court next Wednesday evening; I must ask a favour of you, and you must not deny me; it is this, you must not send me any mourning, if you do, I will never write you more. I express myself thus freely, because I think by some expressions on my former letter, you conceived I had a wish to be asked. No, my good Sir, I did not mean so, I can assure you, my infirmities are such as would render them burdensome to me, and very inconvenient. I do not mean by this the least disrespect. I am at present very poorly, not so well as I am in general; there is but a step between me and death, and that is the only step between me and glory. My prayer is in your behalf, that you may enjoy much of the Lord's blessed presence, and divine unction. May he most graciously be with the family, and be to each of them, little and great, all which they need. I shall be very glad, for your sake, when the funeral day is past; it being to us survivors much like what the dying day is; the Lord will be with you, he will carry you through: he says, "Fear thou not, for I am with thee; be not dismayed, I am thy God." This is all-sufficient, therefore I will add no more.

I conclude, your's most respectfully,

S. E. P.

## SOME OBSERVATIONS

ON

## THE HUNDRED AND TWENTY-FIRST PSALM.

THE Lord loves his church and people with an everlasting love. He secured them in Christ, and made an everlasting covenant with him on their behalf, which is ordered in all things and sure. It is all their salvation; it contains every grace and blessing. Jehovah, Father, Son, and Holy Ghost, is the God and portion, the rock and shield of his people; he, as the Lord of Hosts, is a wall of fire round about them, and their glory in the midst.

The following Psalm was wrote under the light, and by the teaching and influence of the Lord the Spirit, to shew the safety and protection of the Lord's beloved ones, he being their keeper and defence.

## A SONG OF DEGREES.

Mr. Romaine says, 'The fifteen following Psalms, which follow after the 119th, are entitled Songs, as some are called Hymns, and others Psalms, and these Songs of Degrees, or Ascensions, as they describe the goings up of Jesus, step by step, to his exaltation.'

Luther says, 'The book of Psalms contains the Old Testament, and is the epitome of it.'

Verse 1. "I will lift up mine eyes unto the hills, from whence cometh my help."

The Psalmist is here expressing his own, and the dependence of all believers on the Lord Jesus Christ. He had been taught, and he was kept sensible of his entire helplessness, and was led to feel and express his reliance on Christ Jesus. It is our greatest blessedness to know Christ; so far as we know him, we shall trust in him. As surely as the Holy

Ghost is our teacher, and leads us take sanctuary in Christ, and trust alone in his person, righteousness, and bloodshedding, we have everlasting life, and we are perfectly safe trusting in the sprinklings of the blood of Jesus.

The Prophet had a blessed view and sense of this; he expresses himself accordingly.

The Temple was a solemn type of Christ; it was a sacred memorial of him; it was a figure and pledge of his incarnation; it was built on, and surrounded with hills; it was the seat of divine worship; all of Christ was revealed, and was to be seen in it; the eye and heart of God was on it perpetually. As a type of Christ God-man, the glorious Mediator, the altar, sacrifices, and priests were sacred types and shadows of him; as was also the High Priest. Christ was then, still is, and ever will be, the Priest, Intercessor and Advocate of his people. The Old Testament saints prayed looking towards the Temple, expressive of their faith in Christ Jesus, the one alone Mediator. In reference to which the Psalmist here says, "I will lift up mine eyes to the hills." So we say for ourselves individually, 'I will look to the Lord.' And collectively, 'Let us go to the throne of grace; let us look to Jesus.'" We have the greatest encouragement so to do; for God is our Father, Christ is our Saviour, the Holy Spirit is our Sanctifier. The Father having loved us with an everlasting love, and accepted us in the Beloved: the Son having been incarnate, and removed our transgressions from us, as far as the east is from the west, by the sacrifice of himself: and the Holy Ghost having brought us to believe on the Lord Jesus Christ, for everlasting life, and he having shed abroad the love of God in our hearts, we worship the Father in the Son, through the Spirit.

"I will lift up mine eyes unto the hills, from whence cometh my help."

As David would lift up his eyes, or exercise his faith on the Lord Jesus Christ, so he expresses his dependence on him, and his expectations from him also. All his help was from the Lord alone. It has been said Mr. Romaine read this psalm every day; and sure it is, that every word in it is calculated and serves to encourage and strengthen our faith and hope in God. Our help for body and soul cometh from him; let our cases spiritual or temporal, for soul or body, for



ourselves or families, for relations or connections, be they as various as they may, we may take them all to the throne; we may spread them all before the Lord, and speak them all out to Christ Jesus, the God of our life, of our health, and of our salvation. And we shall always, and at all times, in all cases and places, find it good to draw nigh "unto God, our exceeding joy."

Verse 2. "My help cometh from the Lord, who made heaven and earth."

Here is a most glorious expression of the Prophet's faith. Jehovah who is self-existent, the fountain and spring of essential life, perfection, and blessedness, has made known his divine personalities, revealed in the covenant of grace, and manifested in his perfections, and works of creation and providence, was the foundation and hope of the Psalmist's mind. He is the foundation and hope of our minds also: he is of all believers. Jehovah, Father, Word and Spirit, is the Lord and God. "He made heaven and earth;" he upholds and sustains it, and every creature therein; he bears up his people's faith and hope in himself; what they want he hath promised to bestow on them; he teaches them to look to him for it; it is all to be received out of the fulness of Jesus. His Godhead is the foundation of all our faith and hope. "He made heaven and earth; he is the head of his church, the glorious Mediator of it; as such, all power in heaven and in earth is given unto him. He saves his people in himself, with an everlasting salvation; he blesses them with an everlasting blessing; they may well say of him, yea, you and I, trusting in Jesus, may say, "My help cometh from the Lord, who made heaven and earth."

Jesus is Jehovah: he is equal in Godhead with the Father and the Spirit, so that we can neither look up heavenward, or on the earth, but we may draw motives for encouraging our hearts and hopes in Jesus. Everything in both heaven and earth proclaim the true essential Deity of our precious Saviour. We may speak it out with holy triumph, our help in every time of trouble, "our help" against all dangers and enemies, "cometh from the Lord." He in whom we trust "made heaven and earth." He is immutable; "he is yesterday, to-day, and the same for ever." He saith, "I am Jehovah, I change not."

Verse 3. "He will not suffer thy foot to be moved : he that keepeth thee will not slumber."

These words are very expressive of the confidence of faith in the Lord, for perseverance in the good ways of God, and of God's keeping his people firm and steadfast in their most holy faith; and also of their being kept firm on Christ, the tried stone, and the one everlasting foundation. We are as believers built on Christ; "he is the rock, his work is perfect;" he will keep the feet of his saints, they shall not be moved off him. He will not suffer the gates of hell to prevail against them; they have his word for it, so that they may be fully confident in the arm and strength of the Lord their God. As this most excellent psalm is suited at all times to a believer, so it is most admirably suitable when about to take, or when entered on a journey. "He will not suffer thy foot to be moved : he that keepeth thee will not slumber." So sure as you are in Christ he will strengthen you with strength in your souls, he will empty you of self, he will fill you with his Spirit, he will shew you your sinfulness, he will give you to apprehend his most efficacious all-healing balsamic wounds and blood, he will give you to feel your weakness, and he will put forth his strength within you, so that you shall have good cause for saying, "when I am weak then am I strong." You shall have your faith so firmly fixed and settled on the person of Christ, and on his work as the work of God-Jesus, that sin, Satan, the world, death, and hell, shall be incapable of weakening your faith, or removing you an hair's-breadth off the foundation and good hope on which you are founded and settled. Jesus is your keeper; he slumbers not, he is watchful, he is vigilant, he is faithful to his charge. This the Psalmist testifies of him. Believe this and you shall be established.

Verse 4. "Behold, he that keepeth Israel, shall neither slumber nor sleep."

This the Prophet introduces with the word, behold! he would have saints take notice of it, and glory in, and glorify the Lord for it. Have you put your trust in the Lord Jesus Christ for salvation? Are you under the shelter of his righteousness and blood? Is he your help? Does all your help come from the Lord, who made heaven and earth? Have you his promise that he will not suffer your feet to be

moved? Surely then, so far as you have had the blessed experience of the truth and grace contained in all this, you may cry out with wonder and admiration, Behold! and for the encouragement of others, who belong to the household and family of faith, say, "He that keepeth Israel, shall neither slumber nor sleep." You are, as believers in the Lord Jesus Christ, the objects and subjects of his peculiar care and providence. His eyes are fixed on you; they are never withdrawn from you, from the one end of the year, even to the other; from the beginning, even to the end of the year.

Jesus Christ is all eye to behold us, he is all heart to love us, he is all mercy to relieve us, he is all compassion to pity us; he is all ear to hear us, he hath all power to sustain us, he hath all fulness to supply us, he is continually watching over us, he is continually preventing us with the blessings of his goodness, he never turns away from us, he is continually thinking upon us, he remembers us with everlasting kindness, he is our keeper, he keepeth Israel. All the elect of God, they are all in his hands, and his everlasting arms are underneath them. "The eternal God is thy refuge, and underneath are the everlasting arms: Israel shall dwell safely."

The vigilance of our keeper is expressed thus: "He that keepeth Israel shall neither slumber nor sleep." Therefore Israel, the whole Israel of God are in the most perfect safety, at home or abroad; on the sea, or on the land; in health, and in sickness; in life and in death; in the body or out of it. This well deserves a note of admiration. "Behold, he that keepeth Israel, shall neither slumber nor sleep!" How safe and secure then are they, their Lord is with them, he is continually mindful of them, he is their keeper, protector, friend, he is their defence.

Verse 5. "The Lord is thy keeper: the Lord is thy shade upon thy right hand."

If we really believed this, how quietly should we repose ourselves at all times on the Lord. We should have no sorrow nor distress, if we most cordially and heartily received this truth into our minds, because our simply trusting in the word of the Lord, and in his keeping us at all times, would carry us beyond and above all fears, dangers, corruptions,

and enemies. What a most blessed support to a believer in Jesus is here? "The Lord is thy keeper." He not only undertakes and promises to keep us, but he himself is our keeper; and we are "kept by the power of God through faith, unto salvation." We are kept as in a garrison, we are surrounded on all sides by the power of God, so that we are as safe as possible. Jehovah, Father, Son, and Holy Ghost is our keeper: in this view we may defy the whole host of hell; we may cry out, "Hallelujah, for the Lord God Omnipotent reigneth." Jesus is the keeper of his people; and his promise to them runs thus: "I the Lord do keep thee, I will water thee every moment; lest any hurt thee, I will keep thee night and day." To mix faith with this, will be "to grow strong in the Lord, and in the power of his might."

The Lord, the keeper of his people, is also their shadow to screen them from the scorching rage of persecution. "The Lord is thy shade upon thy right hand."

I suppose the allusion is to the Lord's protection of his people, when he brought them out of the iron furnace, even out of Egypt. "The Lord went before them by day, in a pillar of a cloud, to lead them in the way: and by night, in a pillar of fire, to give them light, to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

By this means they were protected from the scorching rays of the sun; from their enemies also; and thus they had the visible symbol of the Lord's glorious presence; they had the Lord himself for their keeper, for their leader, for their protector, for their defence, for their ornament and glory. Upon the whole Israel of God, who might well be styled glory, was a defence. To use the prophet's words, who, speaking concerning the church of God in gospel times, saith, "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." Isaiah iv. 5.

The church of God, the people of God, and every believer in Christ Jesus, are all contained in this, as it respects the spiritual meaning thereof; they have the grace and glory of it; the Lord Jesus is their screen. "He is their shade upon their

right hand;" he is their shadow, he is their sanctuary, he is their ornament, he is their glory, he gives them strength according to their day. He goes before them as their guide, and he, "the God of Israel, is their re-reward." He, "the breaker, is gone up, and come up before them." In consequence of which, "they have broken up and have passed through the gate, and are gone out by it, and their King shall pass on before them, and their Lord on the head of them." Micah ii. 13.

The Lord teacheth their hands to war and their fingers to fight; he brings them to rest under his shadow; they find great delight and refreshment therein.

Verse 6. "The sun shall not smite thee by day, nor the moon by night:" which may be considered as a promise made by the Lord to his beloved ones, of whom it is said, "The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long." See Deut. xxxiii. 12.

If the Lord surrounds his people, if he encompasseth them with his mercy as with a shield, if he is their protector and guide, surely then no evil can befall them, no enemy can molest them, no persecution can do them any injury. The Lord saith to you and me, who trust in him, "The sun shall not smite thee by day, neither the moon by night:" that is, no evil either by night or by day shall befall thee. What a most gracious promise! He who made it is equal to the performance of it. We have nothing to do but to look at it, and to rest on the Lord to fulfil all contained in it to us. We are not to look into ourselves for any qualification to entitle us to it; but we are to eye the promise and the Promiser: to mix faith with the one, and exercise faith on the other. This is the way whereby we obtain the good contained in the promise.

Nothing could be more expressive of the Lord's care and faithfulness to his people, as he had led them on and conducted them through the wilderness. The cloudy pillar was stretched out over them: "he spread out a cloud to be a covering, and fire to give light in the night season;" so that the sun could not literally smite them by day, and the moon could not affect them by night, because the cloud was a means of shading them from the light and influences of both these luminaries. Thus

the Lord engages to be, by night and day, at all seasons, and in all circumstances, to his people, their shield, their shade, their protector, and their defence. Oh, for faith, to give full credit to it; then we should honour God indeed, and bring glory to his most holy name. Having such a word of promise, we should be confident it will be fulfilled; and we shall receive the benefit of it as surely as we believe it. "Trust ye therefore in the Lord for ever, for in the Lord Jehovah there is everlasting strength."

Verse 7. "The Lord shall preserve thee from all evil: he shall preserve thy soul."

To have the body preserved from evil! What a mercy! The bones kept from being broken; the frame from disease; the tabernacle in health; this is great mercy indeed! To be kept ten, twenty, thirty, forty, fifty, sixty years in the world, and to be favoured with an healthy body and sound mind, is an inexpressible mercy! To be kept "from all evil," is beyond all this; yet the Lord, who acts like himself, as the "God of all grace, as the God and Father of our Lord Jesus Christ, and as our God and Father in him, and as the Father of all mercies, and the God of consolation," is pleased to promise to preserve us from "all evil." It requires great faith to believe this. Many things befall the children of the Most High God in this present state, which touch and try them to the quick; sometimes in their own persons, names, and characters; sometimes in their families, friends, and connections; sometimes in their cases, circumstances, and estates; so that they feel to be touched to the very quick. Yet the Lord hath said, "I will never turn away from you, from doing you good." And the Psalmist says, "All the paths of the Lord are mercy and truth, to such as keep his covenant and his testimonies." And the apostle Paul says, "And we know that all things work together for good to them that love God, to them who are called according to his purpose." But does no evil come on the people of God? I reply, there are many things which are evil in themselves, with which they are exercised; but the Lord takes all the evil out of them; the Lord sanctifies them, and turns them into real blessings. The ever-blessed Jesus himself took to himself and on himself all the sins of his people; and sin is the only evil in our natures, and in our world.

Christ came into our world as "the Lamb of God," to take sin away; he, in his own person, stood the Surety, "and the Lord laid on him the iniquities of us all; and he himself bore our sins in his own body on the tree; and he made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness." He is "the end of the law for righteousness to every one that believeth." We have all "sin in us:" we have the whole cure for it in Christ: with "his stripes we are healed;" his "blood cleanseth us," now and evermore, "from all sin." The gospel proclaims the eternal virtue and efficacy of the blood and righteousness of Jesus, as an everlasting antidote against the whole disease which sin hath introduced in us. The Holy Ghost enlightens our minds to apprehend and receive the revealed account of it into our understandings. We are hereby given to apprehend the virtue of the blood of Jesus. Thus we receive the atonement into our hearts. In consequence of which we are acquitted in our own consciences; we are under the protection of Christ's blood; we now find all true blessedness consists herein. We can now say, and we know what we say, "Blessed is the man to whom the Lord doth not impute sin. Blessed is the man to whom God imputeth righteousness without works. Blessed are they whose iniquities are forgiven, and whose sins are covered." Such are preserved, body and soul, in the highest sense, from all evil; they are redeemed by the blood of Christ; they are preserved in Christ; "they are washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God." Their bodies are the temples of the Holy Ghost; they are one with Christ, and Christ is one with them; they are partakers of Christ; they are heirs of God, and joint or co-heirs with Christ Jesus. As "in Christ," they are eternally safe; and as the Lord's, he will preserve them from all evil.

"The Lord shall preserve thee from all evil: he shall preserve thy soul." It is an absolute promise, there are no conditions annexed; it honours God for us simply to believe it, and rest on the Lord for the performance of it. As we view it, what have we to fear? The mouth of the Lord hath spoken it, his word is immutable. Jesus preserves body and soul; he is the Saviour of the body as well as of the soul. Our most

precious part, the soul, he will be very careful of. "He will preserve thy soul."

What are the evils which the soul is liable unto? I reply, sin, the world, and the devil: these are all enemies; from these all evils originate; these are the enemies the soul is subject to assaults from; and these will never cease until we have fetched our last breath. Sin is in us, the will is the seat of it. It is also without us; the whole world lieth in wickedness, or in the arms of the wicked one. The devil, "like a roaring lion, walketh about, seeking whom he may devour."

Our world, in which we dwell, is corrupted; every object, in it suits our carnality, and is ensnaring to our bodily senses. It serves to draw off our minds from Christ and spiritual things. Hence the apostle saith, "Love not the world, neither the things which are in the world. If any man love the world, the love of the Father is not in him." Then he reckons up all which is in the whole world. "For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world." Then he shews the nothingness of all this, viz. "the lust of the flesh, the lust of the eye, and the pride of life," and what it all comes to. "And the world passeth away, and the things thereof: but he that doeth the will of God abideth for ever." 1 John ii. 15, 16, 17.

Now our Jesus gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be praise, glory, and dominion, for ever and ever, Amen. And our Lord Jesus Christ will preserve his beloved, redeemed, and saved ones, from the evil of sin. He will send his Spirit to plead his blood and righteousness in their minds; and hereby sin is removed out of their consciences and the love of it is subdued in their souls, and the power of it is dethroned in their lives and conversations. Jesus Christ will raise up the hearts and affections of his beloved ones to himself; he will give them views of his glory, and this will make the world, and all contained in it, in their view, not worth a thought. He prayed, and it is on record in the seventeenth chapter of John's gospel, to his divine Father, that he would save the chosen and called ones, from the evil which is in the



world, and from Satan the god of it. And the God and Father of our Lord Jesus Christ hath, and will continue to fulfil the request of his Son, in the souls of all his called ones, in the cases and experiences of all his called people. Under proper views of such a promise as this, here before us: "The Lord shall preserve thee from all evil: he shall preserve thy soul," we may well rest satisfied, and leave our bodies and souls, with all our concerns, to his care and management, and be constantly engaged in "casting all our cares upon him, for he careth for us." 1 Peter v. 7. The Lord the Spirit help us so to do. This is to be practical believers; this is gospel practical divinity.

Verse 8. "The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore." Thus, as the Psalm begun with looking unto the Lord for help, so it ends with a strong persuasion, that the Lord will never leave nor forsake his people.

To have the eye of God upon thee, O believer in Jesus! to have the heart of God immutably fixed, so as for the Lord to preserve thee, moment by moment, in thy going out, in thy comings in, from the present moment to the very close of thy life; this is grace indeed!

To have the Lord for our guardian all through the journey of life; to have him conduct us to the hour of death; and he, having brought death to us, and us to it, and caused us to meet as very good friends, for him to guide us over it, above it, and beyond it, and thus admitting us to the house eternal in the heavens; this is blessedness indeed!

Oh, for faith, to take in the subject! May the Holy Ghost give us a most blessed view, and create a supernatural conception and a real idea of it in our minds, so as for us to digest and realize it in our minds; and so for us to feed on it, and digest it in our hearts, that we may enjoy the real good contained in it. So be it, O Lord.

It would be well with us, were we living day by day, and also moment by moment, in the full belief of what the Lord hath spoken to us in these words: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isaiah lviii. 11.

May the Lord the Spirit bless the truths set before you ; and make them real cordials to you. May he comfort your hearts and encourage your hopes in the Lord ; and help you daily, hourly and momentarily, to put yourself under Christ's care and protection. This will save you from ten thousand cares and fears ; yea, it will make you most truly happy in Christ, both in health, and also in sickness ; at home and abroad. Are you intending a journey ? Take these words with you, as your assurance and security : " The Lord shall preserve thy goings out, and thy comings in, from this time forth, and even for evermore."

Are you in health ? Look to the Lord for protection from disease. Are you in sickness ? Look to Jesus as your physician, who saith, " I am the Lord who healeth thee : I will bless thy bread and thy water ; and I will take away sickness from the midst of thee." Exodus xv. 26 ; xxiii. 25. Are you absent from home ? Remember, the Lord will preserve you. Are you returning to your own home ? Then exercise faith on this promise. Go on so doing all through life, and in the very article of death. Say to your soul, O believer in Christ Jesus, the Lord hath said it, and he will most assuredly make it good. It is recorded in his most holy word, and I believe, and will therefore repeat it for the confirmation of my own faith therein ; the Lord shall preserve thee from all evil ; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore. To which I add, Amen, and Amen. So be it, O Lord.

May the Lord bless his truth, and the glory and praise shall be ascribed to Father, Son, and Holy Ghost, the Three in Jehovah, to whom be co-equal and co-eternal praise, and glory, and honour, now and for ever. Amen.

SAMUEL EYLES PIERCE.

*Bethel House, Brixton, Feb. 21, 1813.*

MY DEAR FRIEND,

You may be sure, as soon as the change death will make on me takes place, you will be informed of it. I am quite easy both in body and mind concerning my Lord's will towards me. If you ask me how I am, I reply, a sinner in myself, yet saved in the Lord, with an everlasting salvation.

I am altogether nothing. I have all in Christ. More to boast of than the elect angels in heaven. But this boasting is all in Jesus; and it is all of grace. I am in Christ; shall die in Christ; and see his face in glory. All this is grace.

Your's very respectfully,

S. E. P.

---

# LETTERS

## ON SPIRITUAL SUBJECTS.

*(Originally published as Vol. 4.)*

---

### LETTER I.

*Castle Carey, June 20, 1809.*

MY GOOD FRIEND,

OUR most precious Lord Jesus Christ's name is above every name in heaven and in earth; his name is exalted above all blessing and praise, in the everlasting gospel of his grace, for saving poor sinners in himself, by his blood and righteousness, with an everlasting salvation. His name is great, for what he is, and what he hath done, as the Saviour of his people. He hath a great name, as Jehovah the Righteousness of his church and people. He hath a great name for putting away sin by the sacrifice of himself. He hath a great name for conquering Satan and all his principalities and powers. He hath a great name as the conqueror of death: and his name will endure for ever. His name will continue as long as the sun; and men shall be blessed in him: all nations shall call him blessed. His name is all perfume to his church; it is as ointment poured forth. His throne is from everlasting. He is the fulness of grace and the fulness of glory. It hath pleased the Father, that in him, as God-man, the Head and Mediator of his church and people, should all fulness dwell.

My dear friend, there is everything in this blessed Jesus which you can possibly need, either for soul or body: yea, there is everything in him which can make you completely

blessed, and happy for time and eternity. You should never look off him, but should be constantly crowning him as the author of your eternal salvation. You should be continually giving him praise and glory, because he hath looked on you, and looked within you, and drawn your heart after him by the cords of his love. I most heartily desire, on your behalf, that the eyes of your mind may be opened more fully, to know, understand, apprehend, and receive Christ as your whole salvation; and that you may see how completely you are saved in him, and by him alone.

My good friend, I want you to look above and beyond all effects, for to eternity effects will not produce causes, but causes will always produce effects; the love of Christ believed and enjoyed will produce blessed effects. It is therefore, as you receive into your mind the knowledge of Christ, that you will be happy in him. You cannot be truly happy in Jesus if you give way to unbelief, and harbour or entertain the least suspicion of Jesus, or the love of his heart towards you; and if you believe no more of his love to you than what you feel in your own mind, you will always be liable to call it in question; because, as long as you are in the body you will have a greater experience of your sinfulness and misery, than you will feel in yourself of his grace and mercy. You are to receive all your knowledge of Jesus into the mind from the word, and by the teachings of the Holy Spirit; and the true knowledge of Jesus forbids all suspicion of and concerning him. He is love itself. He is merciful, and rich in mercy. He is a friend. Yea, such an one as sticketh closer than a brother. It is the greatest sin you can possibly give way to at any time, to call in question the grace of Christ towards you; what he hath already done is sufficient to fill your heart with his love, your mind with his peace, and your mouth with his praise; and it would if you fully believed in him. We are too often, and too much engaged in thinking about ourselves, poor worms as we are; and we believe so much of Jesus Christ, and no more, than as we see and apprehend he hath done so and so, and wrought so and so in our hearts. Why, my dear friend, there is no believing in Christ in all this: indeed there is not. And whilst we go on this way, and all our thoughts are confined about ourselves, and what we feel, and what we are in ourselves, we are all

this time wholly overlooking Christ. At such times, the person, blood, and righteousness of Christ are subjects which our minds are not engaged on. No, at such seasons it is what I am in myself; what I see in myself. Is it not so? Why, my good friend, the question of importance is, not what you and I are in any sense, but what Christ is. He is an all-sufficient Saviour, and nothing should keep us from him: so far from it, everything we are in ourselves should lead us to Christ. We should renounce self for ever, and cleave to Jesus with full purpose of heart. As we live under the teachings of the Holy Spirit, we thus live, for he shews us what we are, that he may shew us the grace of the Saviour. It does us no service to know and feel what we are, any further than as we are constrained thereby to go with all we are and feel to Christ. He suits us well. Salvation, health, and cure are in his wounds and blood. It is with his stripes we are healed. His blood is our purity. His righteousness is our perfection. His finished salvation is the sole foundation of all our hope in God, for life everlasting. Let either of us live or die this month or next, we shall not be a whit different from what we are at this present instant. And what are we this moment? Just what we ever were. And what is that? Poor sinful dust and ashes. And what is there in Christ that most exactly suits us? His exceeding grace and mercy. He came into the world according to the will, council, and covenant of the Eternal Three, to save sinners; and you and I have evidence in ourselves that he came into the world to save us. And this is the evidence of it: he hath given us to apprehend the everlasting purity, health and cure contained in his most precious and everlastingly efficacious bloodshedding; and he hath brought us by his word and Spirit, to rest our souls on his life and death, for our everlasting purification from all the guilt of sin, and our eternal discharge from all sin before the Lord. No better evidence of our interest in Christ, than for the Holy Spirit to bring us simply to rest alone on the blood of Christ for life everlasting. Now the Lord having brought you to this, I ask if this is not the ground and foundation of your resting simply and alone on Jesus? Is it not the revelation God hath made of his beloved Son in the holy Scriptures? And is it not owing to what the

Holy Spirit hath been pleased to enable you to take in of the worth and worthiness of the person and salvation of Christ therefrom, which hath lifted off your heart from sin and self-righteousness, and all confidence in the flesh; and which hath enabled you to renounce all hope of salvation, and all other saviours but Christ alone? You will say, surely it is so; all this is true. Why, say you, I have had no confidence in myself for many a year. I do not complain as though Christ was not all-sufficient for me; or, as though I really wanted any other Saviour: but I complain because things are so and so with me; because I find such and such things within. My very dear friend, complain of what you may, I shall place all to one cause, and that is unbelief: this only serves to shew how little we know of Christ; for I must still insist, that the knowledge of Christ is the spring and source of all good. I am as much for fruits and effects as you can possibly be; but yet all these must proceed from a real scriptural spiritual knowledge of God's everlasting love to us in Christ, and this shines forth in the real revelation of it to us, in the person and salvation of the worthy Lamb. The Holy Ghost revealing Christ unto you, draws out your heart to Christ. The royal free grace and mercy of Jesus makes him precious to you. He has nothing in his heart against you. His bowels are bowels of mercy towards you. All you are in yourself makes not a whit against you; and whatever the Lord's providences are respecting you, they are so many testimonials of his love. He so loves you, that nothing you are in yourself can turn away his heart from you. You must never take up anything against yourself: nor must you ever take up anything against Christ. No, he is your immutable and everlasting friend. He is your purity, righteousness, ornament, and glory; and it will be your present blessedness to be living in the continual belief of this, and it will be your everlasting blessedness to live in the full enjoyment of it.

I should most heartily rejoice for you to be favoured with a view of what you are in the person of Christ, and how completely you are saved by the work of Christ, abstracted from all thoughts and apprehensions of what you are in yourself, in your frames, feelings and experience: such a sight would do you real good. And I do hope, my good friend, you will ever remember, that what you are in yourself, hath nothing

to do with what you are in Christ: and it would be well to draw motives from all you are in yourself to look out, and live out, and off yourself, wholly on Christ. And what I most sincerely wish for you is, that you may fully see and understand, that your whole salvation, and life everlasting, are in Christ; so as from the real knowledge hereof, you may be entirely saved from looking at good self, or bad self, but be kept looking wholly to what Christ hath already done. He hath put away sin. He hath brought in everlasting righteousness. He bowed his head on the cross to shew his obedience unto death, even the death of the cross, which was all in obedience to his Father's will, and said, "It is finished."

May the Lord the Spirit teach you how to put yourself continually under the protection of Christ. May he teach you so to know Christ; and lead you to trust in him for every thing. If you live Christ you will be a great gainer by your nervous disorder. You will not then be the worse for any thing within you, or for whatsoever may befall you. As you live Christ it will all turn to your present good; it will fall into its proper place. You will then see that there can be but one end in a believer's living, and that is to glorify God in all things. And your case and circumstances are so suited for you to glorify God in all things, that no one believer's can be more suited to this than your own. The only way to glorify God in all things, is by putting all things that concern us into his hands. By trusting him with all our concerns. To yield up our wills to his. To acquiesce in the whole good pleasure of his will concerning us. Everything, let it be what it may, be it inward, or outward, go with it all to Christ. If you call upon Jesus, saying: 'Look thou upon me,' he will be sure to hear and answer. The more simply you deal in prayer with the Lord so much the better. If you get into the blessed holy art of calling on the Lord in your shop, or in your business, when things are irritating, you will find it to be of great advantage to you: whilst I would not have you omit family prayer, yet the other will be most advantageous to you. It will be no loss of time, neither will it interrupt business: so far from it, it will sanctify and increase it, and be a most blessed mean of promoting your spiritual welfare, of invigorating your spiritual senses, and strengthening your spiritual faculties. When you enter every day afresh on your necessary



concerns take Christ into them. Enter upon them in the faith of him. Draw out the box of precious ointment, and perfume yourself with it; then take a glass and view your well-beloved, and see how you shine in him: then, perfumed with myrrh, and frankincense, and all the powders of the heavenly merchant, go forth. The perfume of Christ distilled on you will perfume your mind. The devil will keep at a distance from you. Business will be a sanctified employment. Your profit in it will be a sanctified blessing. Your very shop will be a hallowed place. You will find your earthly matters thus managed, conducive to your soul's health and prosperity.

Well, my dear friend, you find I am mindful of you. At times I remember you where I can express myself concerning you very freely. And all there is freedom. To the mercy and care of Jesus Christ I commend you. My most kind and best respects to Mrs. S. I am now here and there employed in preaching Christ. The season is beautiful; the situation is most delightful; but to preach Christ, and to have fellowship with him, is, to me, beyond all things; it is my all. The time flies. I shall be with you the first Lord's day in October, if not before.

Your's in the Lord,

S. E. P.

## LETTER II.

*Yeovil, July 27, 1810.*

MY VERY GOOD SIR,

I HOPE you and Mrs. S. are both safe in our Lord's hands, and most gracious keeping. May it be given you, my good friend, to cast yourself, your family, and all your business, with all its cares and concerns, into your Lord's hands. You cannot but see, and be fully persuaded, that such are the times, and such times are likely to go over our heads, that such as have least, will, most assuredly be best off. Why should you

in the least hesitate to believe this? You must believe it whether you will or no, because the Lord is pleased by his providential dealings with the people in the United Kingdom, to realize this. Times are growing worse and worse. One calamity will follow upon the back of another. So let it be. It does not concern you nor me. Is there any evil in the city, and the Lord hath not done it? No; the Lord's hand is stretched forth against this guilty land: we are kept in it. We have the Lord for our protector. He is our friend; we have, therefore, nothing to fear. No; not any more than though we were in heaven. But you say, if you have got beyond all fear, I have not. I have not said, I am beyond you in this; I only say what our state of safety is, and I would fain attempt, and would you should also, to live in a view of our safety and security in our Lord Jesus Christ; and this can only be the case as we cast all our cares upon him who careth for us. I know where you are, and feel most. I really love and feel for you. I hope this will be received by you as an evidence thereof, it being a real fruit of my christian regard for you. As everything is fleeting and inconstant, there is the more need to live on Christ who is immutable. As every day brings its trials, losses, and crosses, so there is the greater need to live on Christ, who says, "Cast thy burden on me, and I will sustain thee." As everything out of Christ is so very gloomy and unpromising, we had need be continually looking off it, and looking unto Jesus. The more the creature fails, and creature-confidence is broken in upon, so much more room is made for the exercise of faith upon our most dear and precious Lord Jesus. His word never fails. His friendship is lasting. He extends it to his people in all sorts of cases. Their bodies and souls are precious in his sight. They are his peculiar care. He feels for them. He is ready to save them. He is their helper, even when they are helpless. All their affairs are before him, temporal as well as spiritual. All that passes in their minds he is privy unto. He hears their complaints. He supplies all their wants. The sorrowful sighing of their minds goes up before him with acceptance. He speaks out his whole heart unto them, and he doth this in, and by, his holy word, in which are contained promises suited to every case, every feeling, every frame, every want, to every sorrow, and to every

grief of their bodies and minds. It would be a great relief to the minds of the Lord's beloved ones, and it would be a great relief to yours, if you saw the truth of this; it would save you from ten thousand hard thoughts of God; it would stay your mind on the Lord. You say, I am sure I want to be stayed on the Lord Jesus Christ, for I find so many things to perplex my spirits, that, at times, I am quite overwhelmed.

My dear brother, do not give your mind any further distress about particular things and circumstances; our Lord speaks to you when he says, "Take no thought for your life what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on: is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are not ye much better than they?" Thus our Lord reasons with us. He then proposes this question: "Which of you by taking thought can add one cubit to his stature?" He then puts another: "And why take ye thought for raiment?" Then he sends us to the lilies of the field for instruction, saying: "Consider the lilies of the field, how they grow, they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Then our Jesus draws an inference, which he also puts in the form of a question: "Wherefore, if God so clothe the grass of the field which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" He then gives us this instruction: "Therefore take no thought, saying, what shall we eat? or, what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things." Oh, what words are these! Sufficient of themselves to carry all before them. God is our heavenly Father; he knoweth our needs; he knows we want daily food, drink, and raiment. Our Lord stills our complaint; silences our unbelief; stops the mouth of all our needless and carking cares and fears. He says to us, to you, to me: "Your heavenly Father knoweth that ye have need of all these things." He adds, "But seek ye first the kingdom of God and his righteousness, and all these things, viz. meat, drink, and raiment, shall be added unto you." Here is Christ's promise,

which is better and more firm than the Bank of England, or all the banks throughout the whole world. Then he gives us his own advice: "Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." It is therefore needless to bring the sorrow of two days into one, seeing every day brings its sorrow with it. I doubt not but you see, if we lived as our Lord here directs, we should be saved from all needless cares, fears and perplexities. I doubt not but that you see in the practice of these divine lessons, practical godliness is contained. You reply; I do. All I want is to live in this simple and continual dependence on the Lord. Make an attempt, my good friend, so to do. Go to Jesus every day and put your case into his hands, and commit all your concerns unto him. When you have so done, enter your shop; set the Lord always before you, and if he blesses you in the course of the day with business, praise him for it; if otherwise, murmur not, but in everything give thanks. If carnal reason attacks you, how are such and such things to be attained, or such and such evils to be avoided, stop your ears; remember, you have committed your all and every concern to the Lord, and you can do no more; and now your concerns are the Lord's. If it is not to-day according to what you have been praying for, it may be to-morrow; but do not take out of the Lord's hands what you have committed to his care and keeping; no, by no means; learn to be content to be wholly at his finding; to live entirely according to his direction. You cannot manage so well for yourself, nor conduct your worldly affairs and business, as the Lord himself can. It is a great misery with many of the Lord's beloved people, who think the Lord should be consulted for their souls and spiritual concerns; but as to their bodies and earthly concerns, these things, they conceive, are below the notice of God; whereas, such is his notice of us, and his concern for us, that he says to us: "Even the very hairs of your head are all numbered." Oh! our Jesus is the complete and all-sufficient friend of his people. He will never take his eye off them. May he open the eyes of your mind more and more, that you may see from his holy and revealed will, set before you in his word, the truth of all this. And really when we consider how short our time is, and that

“our life is but a vapour, which appeareth for a little while and then vanisheth away,” it is not worth while to be troubled about what may befall us in this world. Depend upon it, we shall die much sooner than we expect, and then farewell to all sin, sorrow, the world, and all distress.

The Lord Jesus Christ shine upon you, and shine within you and so reflect his love on your mind as may inflame your whole soul, and draw out your spiritual affections, and fix them on Christ Jesus. It is well with us when we look wholly to Jesus. Our whole salvation is in him. He is our head; our husband; our Jesus; our righteousness; our purity; our all: in him we are complete.

My very best respects to Mrs. S. and I hope she is getting spiritually acquainted with the most precious Lord Jesus; she having been baptized into Christ; into the belief of his sufferings, death, burial, and resurrection. As one with Christ, she hath now, by baptism, put on Christ; and as the same ordinance is no more to be repeated, I hope she is daily considering that her whole salvation is completed in the person, obedience, death, burial, and resurrection of the Lord Jesus Christ. May she, as saved in the Lord with an everlasting salvation, be daily, yea, momentarily, living on Jesus, to his praise and glory, and to her own increasing joy and soul satisfaction.

May the grace of the holy, blessed, and essential Three, in the One Incomprehensible Jehovah, rest on you both. I can pray for nothing on your behalf beyond this; and this contains my heart's desire to the Lord for you. You will hear no more of me, unless from others, until I see you. I am fully employed, so that time with me is very scarce, and also very precious. It runs on, and runs out fast. Time, with me, will soon be no longer; until it ceases I will hope continually in the Lord Jesus Christ, and will yet praise him more and more.

Your's in the Lord,

S. E. P.

## LETTER III.

*Canterbury, Jan. 1, 1803.*

MY DEAR SIR,

I HOPE you have entered on the present new year, looking unto Jesus. You will only be happy and holy as you live out of yourself, upon the work and fulness of the Lord Jesus Christ. The ever blessed Trinity, Father, Son, and Holy Ghost, are by an eternal act of their mutual will, and by an everlasting covenant transaction obtained between them before the world began, bound by word and oath to save, with an everlasting salvation, every one who believeth on Jesus. The adorable and ever-blessed Immanuel is God and man in one Christ. His person is glorious. His love is everlasting. He undertook, before the world was, to save his people from all their sins, and all their miseries. His name is Jesus. He is the almighty, self-existing Saviour. His work is salvation. He hath finished it. He hath brought in everlasting righteousness by his obedience unto death. "He hath borne the sins of all his people in his own body on the tree, and put them away by the sacrifice of himself;" and every one who believeth in Christ, in the everlasting perfection of his obedience and bloodshedding, and rests thereon before the Lord, for his justification and acquittance from all sin, is, in God's sight, as righteous and pure as the blood of Christ can cleanse him. It is truly blessed to apprehend this spiritually, in the light of the word and Spirit of God; then we rejoice, seeing ourselves "saved in the Lord with an everlasting salvation." For my own part, I would not trust in anything of my own; neither frames nor comforts, feelings nor experiences, lest, peradventure, I trust only on nature quickened and reanimated, but I would trust alone in the revelation made of the covenant engagements of the Eternal Three, in the person, righteousness, and sacrifice of the Lord Jesus Christ, and in the record which God hath given of him in the Scriptures. I would have the word of God for the foundation of my faith. I would have my faith exercised in believing

the revelation which God hath made of Jesus in the everlasting gospel; in receiving the same into my mind, and in looking up to the Holy Ghost, praying him to realize the same in my heart. I will have nothing to do with a natural faith, nor a Christ made up of graces and comforts. It is the Christ of God, the Son of the living God, the essential Word of God, who became incarnate, and as God-man, was made sin and a curse, that shall be my only Saviour. I will believe nothing of him, receive nothing concerning him, give credit to no report which may be made of him by any, but what I have the divine warrant of the word for. The Bible I value next to Christ himself; and no man, nor book, is anything to me any further than the word of God shines forth in its clearness and glory. I would advise you to begin the year with entering afresh on reading the Bible. Christ is the subject of it. He is as fully and clearly revealed in it as he can be. There is no darkness in it. Jesus is "the Lamb slain from the foundation of the world." His death was proclaimed immediately upon the fall. It was set forth in the sacrificial worship. The prophets foretold the incarnation of the Son of God; and the New Testament proves he is come, and hath "finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness." The Holy Ghost enlightens the regenerated mind to know this, to believe it to the saving of the soul; and, by believing, we have life communicated to us, and Jesus becomes precious. May his adorable person, his perfect work, his charming name, his unrivalled fame, his everlasting love, his most glorious righteousness, and everlastingly efficacious bloodshedding, sacrifice, and atonement, his infinite excellencies, glories, beauties, and perfections, be the matter of your study, and the subjects on which your mind may be more and more engaged, that you may live in the ways of the Lord, of his love, goodness, and glory.

My kind respects to Mr. M. and all friends. I will, by the Lord's leave, write to them before I leave London.

May the Lord bless you and your's.

I am your well-wisher in the Lord,

S. E. P.

## LETTER IV.

*Stockwell, Jan. 26, 1808.*

To the sons and daughters of the Lord God Almighty, the church of the living God, redeemed by the blood of the Lamb, and brought out of darkness into marvellous light; grace, mercy, and peace from God our Father, through Jesus Christ our Lord.

BELOVED IN THE LORD,

It is your happiness to know God, Father, Son, and Holy Ghost, to be the Lord your God; and your blessedness consists in having fellowship with the Holy Trinity, in all the blessings of their everlasting love. You can never be too well grounded in the scriptural knowledge of the Persons in the ever-blessed Trinity: of their distinct offices in the everlasting covenant; and how they stand related to you, "as the Lord your God." Here the Scriptures will be to you as the Book of books. In it you have the revelation of the nature of the Godhead; the personalities in the Godhead; and of the covenant of the divine persons, on the behalf of the elect. From the whole revelation it plainly appears, that all is of grace; that "it is neither of him that willeth nor of him that runneth, but of God that sheweth mercy." Election is altogether of grace. God's everlasting love is altogether free, sovereign grace. The persons of the elect are the objects and subjects of Jehovah's love and complacency. They were chosen, by the Father, in Christ, before the foundation of the world. They were given by the Father, to Christ, before time began. The Father loved them in Christ with love so great as will continue for ever and ever; and you, as God's elect, are "beloved of God;" yea, you are loved with the same love, with which the Father loves your eternal Head, and all-glorious Mediator, the Son of his love, the Lord Jesus Christ.

If it pleases the Holy Ghost to quicken your souls, and lead you into a clear, scriptural, and spiritual knowledge of the



person, love, work, and salvation of the Lord Jesus Christ ; you will have an object and subject altogether suitable to your cases, wants, and miseries ; and all-sufficient to keep your minds in perpetual vigour, act, and exercise upon him as your beloved Saviour and God. You are not in want of anything to make you truly happy and holy, but an increasing knowledge of Jesus, and of the Father's love in him. There is every thing in the Lord Jesus Christ which you can possibly need for soul and body, sickness and health, life and death, for time and eternity. I hope the truths of the everlasting gospel will be ever precious to your souls ; that you will ever remember God's will is immutable ; his love everlasting ; that his mercy endureth for ever ; and that Jesus Christ is God's salvation to the ends of the earth. Salvation is the incommunicable work of the Lord Jesus Christ. He undertook the salvation of the elect with his divine Father before the world began. He became incarnate that he might fulfil his engagements ; and he, " who was rich, for your sakes became poor, that ye, through his poverty, might be made rich." Oh, stupendous grace ! The Father's co-equal and co-eternal Son, " in whom dwelleth all the fulness of the Godhead," became true, and very man ; and as God-man, he lived as the public head and representative of the elect, and fulfilled all righteousness in his life, and thereby brought in an everlasting righteousness for the justification of the ungodly. He was made sin, and bore in his own body and soul, all the sins and sorrows of his people ; and the everlasting virtue of his blood cleanseth us from all sin. The blood of Christ is our eternal health and cure for the whole of our disease. The righteousness of Christ is our everlasting perfection. And God loves us in Christ, with the same love he does Christ himself. He sees us in him, accepts us in him, and is everlastingly well-pleased with us in him. He beholds us righteous in Christ ; holy in Christ ; pure in Christ ; and it would be well if we were always viewing ourselves in Christ, and living in believing sights and apprehensions of him as the Lamb of God, and living on him as the very Paschal Lamb of God who was offered for us ; this would remove guilt from our minds, subdue the love and power of sin, dethrone the idol self, and make us truly happy in Jesus. There is a glory in the person of Christ which is transcendent and divine. He is the Lord of

glory. The sun of uncreated everlasting righteousness. His glory constitutes a day of everlasting glory to his saints in heaven. His presence with his saints here in our world makes it a day of grace. There is nothing can make you happy, except you live Christ. Jesus can make you perfectly happy. He can warm your cold hearts; he can raise your affections and fix them on himself; he can impart life, health, purity, and peace to your minds; he is able to turn all you are in yourselves into an occasion for glorifying his own grace and mercy, in and upon you; he can make the very hell contained and felt by you in your fallen nature, the very means of giving you a blessed evidence of the everlasting heaven contained in his infinite love. Oh, beloved, be not faithless but believing; renounce yourselves entirely, and live out of yourselves on Christ; never look into yourselves, nor look to yourselves, but be looking continually to the Lamb. Feel what you may, let it not weaken your faith in the dear Lord Jesus. Whenever you feel sin, remember the Holy Ghost gives you this very feeling, that you may feel your need of Jesus and go and make use of Jesus. Let nothing you are in yourselves hinder you from living on Christ and making use of him. Rest not on Jesus in consequence of any warm frames and feelings, but rest on him upon the foundation of his own word. Never forget that Christ is the object of faith. The word is the ground of faith: and your thoughts exercised on the person, love, righteousness, and blood of Christ, is faith in act and exercise. You will never have any experience of yourselves that ought to discourage you from trusting in Christ. You will never look to Christ but you will find every cause and reason for trusting in him. All our legality and unbelief originate from these two causes:—First, our own self-righteousness. We want to be something in ourselves, that we may be fit for Christ; indeed we have that in ourselves which fits us always for Jesus. Our sins, corruptions, wants, sorrows, and miseries, fit us exactly for Christ; but such is the self-righteousness of our hearts, that we do not like to believe and acknowledge this. Secondly, our ignorance of the person of Christ, is the other cause. May the Lord the Spirit shew you this, and increase your knowledge of Christ, and his finished salvation, and fix your hearts and

hopes on the Lord Jesus. I heartily wish you the blessing of the Eternal Three. May all grace abound toward you.

I am your's in the Lord,

S. E. P.

“Look unto me and be ye saved, all the ends of the earth ; for I am the God, and there is none else.”—*Christ*.

“Thy name is as ointment poured forth.”—*The spouse of Christ*.

Remember this :—Our ignorance of the person of Christ leads us to think very lightly of the work of Christ. All the fulness of the Godhead dwells in the person of Jesus, and all the glories of the Godhead shine forth in the work of Jesus. His everlastingly efficacious righteousness and sacrifice, is the eternal salvation of our bodies and souls. We are, as believers, made partakers of Christ. We are called to live on Christ by faith, and we shall, in due season, be called to live by sense, and behold him in all his glory.

---

## LETTER V.

*Comb, St. Nicholas, June 1, 1808.*

MY DEAR SIR,

MAY the ever blessed Spirit of the living God, who proceedeth from the Father and the Son, and who together with the Father and the Son, is to be worshipped and glorified, as God over all, blessed for ever, be pleased to lead you more and more into the knowledge and enjoyment of the truth as it is in Jesus. Blessed be the Holy Spirit, he hath led you to know Jesus and the Father's love in him ; and that he lives and will abide in you for ever. As he is pleased to put forth his life-giving, indwelling, and powerful operations in you, he will manifest more and more unto you the love of the Father and the Son, and consecrate your mind for communion with them,

in which holy communion all the blessings of life everlasting consist. I rejoice to think and believe concerning you, from what I have perceived in you, that it is your meat and drink, to think, speak, read, and hear of Jesus. Oh, he is inestimably and ineffably precious to such as really know him; and without the knowledge of him, all religion and profession is worth nothing, it is less than nothing, it is a vanity which cannot be described. Jesus Christ is the fountain of life everlasting. He is the true light—the light of everlasting life. The bright and morning star. The day spring from high. The sun of righteousness, all in and throughout the whole creation is but a faint reflection of what he is. All in the heavens will bear no just compare with him, he outshines it all: and this most glorious Jesus has shone upon you, yea, he hath shone within you—and this is grace! Hereby he hath expressed his marvellous loving-kindness to you, and by it hath endeared himself to your soul. When you, in his light, look on him, and take in views of him, and are engaged in spiritual meditations on him, you are filled with holy admiration and amazement to think on his love, and how it hath pleased him to express it; what manifestations he hath made of it; and what proofs and evidences he hath given you of it. I hope you will ever keep in your eye the spring of all, the everlasting love of God, who having loved you, hath expressed all his love to you in Christ, and shone forth in all the beams and splendour of his love on you in the person of the God-man, and thereby reflected it on your mind and warmed your soul therewith.

It is very good, and you will find it so, to remember how the holy, blessed, and glorious Trinity have, in their offices and economy of grace, laid us under everlasting obligations to each of them, so as that we should be seeking to express our gratitude to the Father for his everlasting love; to the Son, for his saving us from sin, Satan, death, and hell; and to the Holy Ghost for bringing us to the knowledge of it. I could wish the doctrine of the Holy Trinity to be exactly stated in your renewed mind, as it is stated in the written word; and for you to know the Three in Jehovah, as they are revealed in the everlasting gospel; and for you clearly to apprehend, by faith, their interest in and concern for you, as it fully appears in the revelation they have made thereof in the everlasting covenant; and for you so to believe in them, as to honour and

worship them, and to have free and distinct communion with them, so that you may have undeniable evidence in your own soul, that there are Three who bear record in heaven,—the Father, the Word, and the Holy Ghost,, and that these Three are One; this is the prayer of my heart on your behalf. When I have said this, I have expressed all I can pray or wish for you. If the Lord grants you this, the consequence will be free and open communion with the Eternal Three. In this communion you will enjoy the blessings of the Sacred Three. You will be admitted into their secrets. You will enjoy their love; and way will be made for you to say as John doth: “God is love, and he that dwelleth in love dwelleth in God, and God in him.” It is a great misfortune with many of the Lord’s people, they rest too much where they began. They never go on to attain any further discoveries of Christ than they first had. They abide in the first principles; whereas we cannot increase with all the increase of God, except we get into more acquaintance with the subject. All our blessedness is in the subject set before us in the word; and as we are led into a further and more enlarged acquaintance with it, we shall receive greater enjoyment. Most people are all for enjoyments, and many think I set my face against spiritual enjoyments: here they mistake. No; I do not. The enjoyments that many are so much taken with lead them off Christ; now these enjoyments I do set my face against, yea, I positively declare they come not from Christ, neither do they lead to him, or I would not say one word against them: but so far are these from leading to Christ, that the people are more pleased with them than with Christ himself. When I was at your house, none could be more kind in entertaining me than you were, with which I was greatly pleased; but I assure you, what you spake of Christ on the road to Maidstone, united my heart to you more than the whole of your hospitality. I mention this to illustrate the subject. If the mind was spiritually acquainted with Jesus Christ, it would be taken with him, and swallowed up in him; and as for other things, they would be kept in their proper place. The Lord of glory would alone be exalted, and be all in all in the mind; he would dwell in the heart and be well spoken of: he would inflame the affections, sanctify the conversation, and be the subject and end of it, if he was really enjoyed by us as all our salvation and all our

desire. And if we were living in real communion with the Son of God, we could have no doubts or suspicions of his love to us. It is a certain proof persons are not living in and on Christ, and receiving out of his fulness, grace and mercy to help them in every time of need, when they are always complaining. We should distinguish between being in Christ, and living Christ. To be in Christ is known to God alone. It can only be manifest to us as we are brought by the word and Spirit to believe in the Lord Jesus; and the truth of our faith can only be manifested by our living on Christ. What a strange inconsistency is it for us to acknowledge what we are in ourselves, and that Christ is what he is, as revealed in the gospel, and yet we are afraid of him, and of going to him, with all our diseases. Why, to whom should we go as sinners, but to Jesus the Saviour? What do we know of Christ, if instead of going to him we run away from him? Were our sins ten thousand times more, yet the mercy of Jesus will everlastingly exceed all our transgressions. He saith, "I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me." It is a most blessed thing to go just as we are to Jesus Christ. Faith is an act of the spiritual mind: as such I go in the act of the mind over and over every day to Christ, yea, when I am alive to Christ in my own soul, I must go every hour and moment. I have the same to bring him I had at first, neither more nor less; unless it be the same corruptions which break out again and again, so that I go with renewed, with fresh guilt. I am the very same person I was when I first went to Jesus. I have now no more sin in my constitution than I then had, only that it breaks forth more and more, so that I apprehend what is contained in the body of sin more than I then did; yet I must go to Christ feel what I may, otherwise I can get no relief. He is just the same he then was, gracious and full of compassion; and I go just as I am, and feel myself, and have the same encouragement now I then had. His word then was, "Him that cometh unto me I will in nowise cast out." He makes it good to the present moment. The truth is, many under the profession of the gospel, never had their spiritual disease healed by faith in the blood of Jesus. Many who talk much about Christ in their own way, never yet knew what it is to be under the

protection of the blood of Jesus; yet this, as it respects experimental matters, is a point of the greatest importance. I do wish it was more attended to. The Lord God himself preached Christ for four thousand years, in solemn types and memorials of his bloodshedding, sacrifice, and death. If he exhibited Jesus thus, surely a view of him as the antitype of these can only relieve our minds. Nothing short of Christ as the substance of these memorials, can afford consolation to us, yet alas! alas! how people, yea, good sort of people, work up, amuse, and please themselves, with that which hath no kind of relation to the sacrifice of the Lord Jesus Christ. And almost all the faith talked of, is a faith which hath nothing to do with the word, or with Christ in the word. No; it is, I believe, so and so, because I find myself to be so and so. Why, here is a fatal mistake. Christ, as revealed in the word, is the object of faith. When we apprehend Christ as he is set forth in the word, and believe on him through the word, then we are partakers of the faith of the operation of God; and as all our salvation depends on Christ, and is contained in his most complete work, and immutable word; so our faith is supported by what we believe of Christ's righteousness, and death, from the written word; hence it is, true believers make such use of the word of truth, because their faith depends wholly on what is revealed therein. I hope you clearly see the truth of this; for want of a real knowledge of which, many persons, some of whom I esteem, are up and down, being just what their frames are. They believe they are in Christ, and Christ is theirs, when they feel things, as they phrase it, going on well with them; but when a sense of guilt and corruption is uppermost in their minds, they give up all confidence in Christ, except it be to believe that he hath really wrought upon their minds, yet they are now in a state of darkness. Why, it is not what the Lord hath wrought in your mind, nor any spiritual enjoyments you may have been favoured with, are what your faith hath a concern with: all this is the subject of spiritual sense, not of faith. Christ without us, not Christ within us, is our salvation: and if we lived more by faith on Christ without us, we should enjoy more of Christ within us; yet, our enjoyments cannot support faith. The faith of the operation of the Spirit of God will produce them, but it receives no kind of support from them. Jesus is the object of the

spiritual mind, which is divinely supported by looking to him. It is what we see in Jesus, not what we enjoy in him, which encourageth our faith and hope in him. What is the greatest thing in Christ which suits us? Why, it is his love and mercy, righteousness and blood. Oh! that his salvation, wrought out and finished, in the garden and on the cross, may be all our boast, song, and triumph, in the house of our earthly pilgrimage. The Lord make us more, and better acquainted with Jesus every day of our lives. I am sure, except we are thus favoured by the teachings of the Holy Spirit, we live just for nothing; we might as well be in our graves. I see this to be a real truth, and I long to have an increasing knowledge of Jesus. On the twenty-third day of this month I shall enter on the sixty-third year of my life, it therefore becomes me to be living much more in views of Christ, upon him, and in communion with him, than ever, because I do not expect to live out of heaven more than two years longer. It hath been my conceit many a year past, that I should not exceed sixty-four. It is no article of my faith. I give myself no concern about it. I must die, and the sooner the better; but this is not what I make mention of it for, but to say, it should be the case with me to live over Christ in my mind and heart more than ever. The Lord the Spirit grant me this blessing; then I shall die daily, and blessed dying it will be, when it comes to the last act of it; to have all the senses of the body closed up, and the spirit dislodged and removed out of it, whilst the body being fallen asleep and put to bed, even where Jesus lay, it will return to the earth as it was originally, while the spirit will be where Jesus is to behold his glory. I have the prospect before me, which is truly glorious, and blessed be God for it. I do think old disciples have many advantages: I am sure I find it so. Well, say you, but you cannot be in Christ more secure, you cannot have anything in Christ, you cannot be more precious to Jesus than I am. Well said, Mr. B. it is a truth; I have not. Nay, and it may be, (and I shall not be displeased with the assertion,) you live Christ more fully than I do; if so, it is to me a matter for joy. We should let none exceed us here, and everything in us should excite us to live on Christ, because everything in us proves the necessity thereof. We have all the glory of Jesus set



before us; the heart of Jesus opened to us; the bowels of Jesus expressed; the compassions of Jesus uttered; the perfection of his righteousness declared; the virtue of his blood testified of; his unsearchable riches set forth; his infinite fulness to supply us; his almighty power to uphold us; and he, as Alpha and Omega, the beginning and the ending, the first and the last, as all in all testified of, so as we may feast indeed. But where? In this letter? Oh, no! Where then? In the gospel of the ever-blessed God; therefore as we survey the revelation of Jesus Christ therein, and live on Christ as he is there revealed, we shall be feasted most truly, strengthened most gloriously, nourished up unto eternal life, being filled out of his fulness, and by him who filleth all in all.

Give my love and christian respects to your spouse. I hope she was carried safely through the trying moment, and is well both in soul and body. My very best love to Mr. and Mrs. C. and all the people. I am soon to go into Devon and Cornwall, I hope you will follow me with your prayers. My best respects to Mr. and Mrs. R. I shall be very much pleased to pay you a visit next spring, if the Lord please.

May the God and Father of our Lord Jesus, who is blessed for evermore, bless you in your own person, both in body and soul; in your wife and children, family, business, and substance; and may he increase in you more and more his heavenly grace, until he shall bring you to his everlasting kingdom. Amen. Lord Jesus, do thou say, Amen.

I remain your's in Christ Jesus,

S. E. P.

---

## LETTER VI.

*Walmorth, Jan. 29, 1807.*

MY GOOD FRIEND,

I WOULD be looking up to the Holy Ghost, and intreating his direction how to write to you, that you may reap spi-

ritual instruction, and be enabled to go on your way to heaven rejoicing. It will be absolutely necessary that your mind should be properly enlightened, and your heart established in the truth as it is in Jesus, otherwise you will be puzzled and perplexed without rule or reason. It will be of real service for you to be at a point with respect to what the Lord hath done for you; and how he stands related to you, and also what he hath promised you: in having a true understanding of which, you will be helped much in your walk with God. I suppose, and take it for granted, that you are ready to say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Well, my friend, what hath the Lord done for your soul? "He has," you say, "brought me out of darkness into his marvellous light. I am born of God, and translated into the kingdom of his dear Son." But I say, Prove this. You reply, I will. I have a new birth in my soul, and have new spiritual and supernatural faculties; so that I see sin, inherent sin, to be exceeding sinful. I feel what none can feel, but such as are born of the Spirit. What I see and feel of my fallen nature causes me to groan. I find that "in me, that is in my flesh, dwelleth no good thing." I have so seen this, and so feel it, say you, to the present moment, that if any part of my salvation depended on anything within me, I must give up all my hope in God. I hope, my friend, you will stand to all this; for it is the real work of the Spirit of God thus to convince of sin; and none but such as are born of God have these views, and inward experiences of themselves and their fallen nature. You say, I am enlightened to know Christ. He is the alone Saviour. Salvation is his incommunicable work. I have seen Jesus a suitable Saviour. I lay all my hope on him. He is all my salvation. My good friend, rest here, and let nothing that you are move you from this; and give the Lord the praise due to him for thus teaching and leading you. He has done as much in you and for you, as he ever did for any one this side heaven; therefore do not call his truth in question, but pray the Holy Spirit to shine on his own work within you, and to draw out your spiritual graces into act and exercise on the Lord Jesus, and enable you to exercise your spiritual faculties on him: then to view how the Lord stands related to you, will

serve to increase your faith and invigorate you soul. Jehovah, Father, Son, and Spirit, the Eternal Three in the One Incomprehensible Godhead, is the Lord your God. They stand engaged by covenant, will, oath, and promise, to love you with an everlasting love, to embrace you with everlasting mercy, in blessing to bless you, to bestow on you every blessing of grace and glory. You have it fully and positively declared under the broad seal of heaven: "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." And to walk uprightly is to walk by faith in the full belief of being accepted in the Beloved. It will be of infinite service to take into your mind a scriptural view of God's love, and to view yourself as the object and subject thereof. You must never look within yourself for any cause why the Lord should love you, nor for any reason why the Lord should continue his love to you. No: the sole cause is without you. He loves you because he will love you. He says, "I have loved thee with an everlasting love." If you believe this, because the mouth of the Lord hath spoken it, and mix faith with this most divine declaration, and look up to the Holy Ghost for him to realize it in your heart, you will experience the truth of it beyond all that words can ever express. The everlasting love of the Father hath been gloriously expressed by his election of your person in Christ God-man. In him you are blessed with all spiritual blessings. As it respects the covenant of the Three in Jehovah, there your salvation originates, in it you are secured, and by it all the love of the Trinity is most gloriously expressed towards you. The Father loves you, the Son loves you, and the Holy Spirit loves you. The Father is your God and Father in Christ Jesus. The Son is your complete and everlasting Saviour. The Holy Ghost dwelleth in you, and will abide with you for ever, to lead you into the knowledge of Jesus; to shew you your personal interest in his salvation; to teach you how to live on him; and hereby to shew you the blessedness of having fellowship with the Father and the Son: and in this consists all true blessedness. If you take these truths into consideration, it will do you good: hereby you will see, know, and believe the Lord is your God, which will be a means of keeping up your faith and hope in him. It is a great mistake, yet it is found to be made by the professing

people of God, never to look at Christ beyond present experience; yet the Holy Ghost teaches us the knowledge of Christ from the revelation which he hath made of him in the sacred Scriptures: and there we are to look for Jesus, and in reading of them to converse with him. Christ and you are one. Your all is in him. He is your salvation. It is his obedience makes your righteousness. It is his sacrifice which hath removed all your sins; and as God beholds you in Christ, he sees you to be what he is; as righteous in his righteousness, as he is himself; as pure in the blood of Christ, as his blood can purify you. A view of this will unbottom you; it will bring you entirely out of yourself; and your living in the believing views of the blood and obedience of Jesus Christ, will lead you into real and constant fellowship with him: then you will have the peace of God in your conscience, in believing the virtue of Christ's most precious bloodshedding. You will enjoy the love of Christ as your mind is spiritually exercised on his love to you: this will produce all the fruits of the Spirit in your heart, life, and conversation, so that you will need nothing for happiness and holiness, you will need nothing to make you completely happy and holy, but living really on Christ, and making him your all: hereby you will be led to know from the word and the Spirit how the Lord stands related to you in his everlasting covenant. He is yours, in all his persons and perfections. You have the Lord for your God. He is your covenant God. He will never turn away from you to do you good. To live in communion with the Lord Jesus will fit and furnish you for every good word and work. If you bear about, wherever you are, a constant remembrance that it is the will of the Holy Three to love you in Christ with an everlasting love; and that your salvation stands in the will, counsel, covenant, oath, and promise of the Eternal Three, it will be a means of keeping up your faith and hope at all times, in all cases, places, and circumstances: this will lead you to consider what the Lord hath promised you, and he has promised you every blessing his love can bestow. Your soul and body are provided for. His promises contain a supply for the necessities of both. "My God," says the apostle, "shall supply all your need, according to his riches in glory by Christ Jesus." You can never expect too much from the Lord; and the more you increase in the knowledge

of the Lord's relation to you, the more confidence you will have in him. It is because you know so little of Christ that you trust so little in him. At present you know more of yourself than of Christ, and look more at yourself than at him. As the Holy Spirit is pleased to glorify Christ in you, by taking of the things of Christ and shewing them to you, so much the more will you be satisfied with Christ. And this is the sum total of all true religion: To be everlastingly out of love with ourselves; to renounce all we are in ourselves; and to be brought to look on, trust in, and live in a continual dependence on the Lord Jesus Christ for life, light, righteousness, purity, grace, and every blessing.

May the Lord give you to enter into the subject, and may he open your mind, that the subject may enter and dwell there. Never, having fled to Jesus for refuge, will you have the least cause for fear, because, under the covert of the blood of the Lamb, you are perpetually secure; live, therefore, as a man in Christ; do not live a single day without viewing yourself in Christ; as long as you feel sin within you, look away from it and look to Jesus; as long as sin remains in you, never, no, not for one moment look off Jesus. When at any time you feel deadness, darkness, guilt, corruption, misery, and death, the more need there is to trust alone in, and look entirely to the Lord Jesus. Remember this; you will need it. Practise this; in so doing you will glorify Jesus, confound Satan, and gain victory over self; and if you get out of self, you will get freedom from sin and guilt. We fall into sin because we look at it. We are full of self because we deal so little with Christ. Leave out self and you will be a happy man. The whole misery of the world lies in self. When you drop it and live Christ, you will be perfectly happy. The Lord be with you.

Your's in him,

S. E. P.

## LETTER VII.

*London, Jan. 10, 1808.*

MR. B.

I intend this as a general epistle to all in Christ with you. May it be accompanied with the presence, teaching, and blessing of the Holy Spirit; even so. Amen.

BELOVED IN THE LORD,

To be the beloved of God; to sustain the title of the beloved of God; to be called by the Lord out of darkness into his marvellous light; to be brought to a saving knowledge of the Father, Son, and Spirit, the essential Three in the one Jehovah; to know your interest in the divine persons, and to have fellowship with them in their covenant offices, are blessings which exceed all that words can express, or the mind conceive of. When we receive the knowledge of these divine truths into our minds, they then become divine realities in our hearts. As we truly digest them by faith and spiritual meditation, we receive real support and nourishment from them. I most sincerely wish you happiness in Christ Jesus, and that you may be daily growing into the knowledge of him, and of the Father's love in him, through the grace, teaching, and influence of the Holy Ghost. May you never lose sight and sense of your sinnership whilst you are this side heaven, nor a sight and sense of your salvation. The sinfulness of sin is within you. Your fallen nature is all sin. There is nothing in it but sin. All you are in yourselves is sin; and a blessed part of the Holy Spirit's teaching consists in making us acquainted with our own personal and inherent sinfulness, and in bringing us to cry out under it, individually for ourselves: "Behold, I am vile!" It is a great lesson which the Holy Spirit only can teach us, to give us to know that we shall never be better in ourselves; no, not to the last moment of our lives. When we are brought to this we are fitted for Christ, because we then see clearly, we

must perish everlastingly, if we die in ourselves; so that it then becomes a subject of the utmost importance to know and study what we are, and what our state is in Christ. Oh, it is life everlasting to have the eyes of our minds enlightened into a knowledge of the person and salvation of the worthy Lamb! Jesus is all love. He is salvation. His arms are open to receive and embrace every sinner that cometh unto him. When we close with Christ, it is as sinners with a Saviour. We come to him just as we are, and we find him to be what we need, an almighty and all-sufficient Saviour. We trust our whole salvation in his hands, and we find him ready to save us. When we thus come to Christ it is under the secret and sacred influences of the Holy Ghost. He brings about a closure between Christ and us, by secretly leading our minds to contemplate the love of Jesus to poor sinners. We do not think whether he loved us, but we are led to think of his love, which begets in our minds holy wonder and admiration. We are led to think how the Lord Jesus manifested his love in his incarnation, whereby he became bone of our bone, and flesh of our flesh. We are led to view and review in our minds, his life of obedience, sorrows, and sufferings, sacrifice and death: herein we perceive the love of God; we see that Christ died to express his love for sinners, for the ungodly, and that he died for sin; that he bore the sins of many; was made a curse, and endured the curse of the broken law. While the Holy Ghost is pleased to engage the mind on these most important gospel truths, he at the same time gives us spiritual satisfaction in them, and removes from our minds all discouragements by giving us some good thoughts of Jesus: and thus he enables us, without thinking anything about faith, to rest our souls simply on the person, blood and righteousness of the Lord Jesus Christ; and in believing on him, we have an enjoyment of everlasting life. It is most blessed to be brought off every thing whereon we are prone to trust, and to be fixed on Jesus alone. He is all in all in salvation work: and he is the one foundation for faith and hope in God. When we trust alone in him we honour God as much as any saint or angel round his throne in glory. Yet we are always prone to overlook Christ, and to trust in something short of him.

My friends, never forget, that all sin and misery, death

and hell are within you, and life and salvation without you. Jesus says, "Look unto me." When you obey him, and look off yourselves, and look on him, all is well with you. As the Holy Spirit opens your minds, and helps you to take into your understandings, the things of Christ, you find that hereby you live, and that in the knowledge of Jesus is the life of your souls. You should consider that the great aim of your souls should be to know Christ, as revealed by the Father in the word : to know him and the power of his resurrection. Rest in nothing short of Christ. Let no warm frame or feeling take you off from Jesus but look above and beyond it to him. Let no sight, sense, or feeling of sin discourage you : the blood of Christ is infinitely above and beyond it, and is the true and only atonement for it, for it cleanseth from all sin. In your believing in the everlasting virtue and efficacy thereof, your minds will be purified from guilt, and you will enjoy the peace of God which surpasseth all understanding. Do not stand looking at sin and self, when you may be beholding Christ. Consider what you are in the sight of God, as in Christ, and as he beholds you in him. The Father loves you in Christ with the same love wherewith he loves him. Our Lord says to his divine Father concerning the elect : "Thou hast loved them as thou hast loved me." Dwell on these words ; let them dwell in your minds richly : hereby they will most assuredly operate, and produce such a sense of the love of your heavenly Father's heart towards you, as will inflame your minds with his love, and perfume your affections therewith. Never forget you were in Christ before the world was, by God the Father's act of eternal election. God accepted you in the person of the Beloved. He ever viewed you, and loved you in him. His love to you in Christ is an immutable love. He rests in it. He rejoices over you in Christ to do you good. He sees you in Christ, holy, righteous, and sinless ; never forget, therefore, what you are in Christ. He is your holiness, righteousness, and purity in God's sight. The Father beholds you in him to be what your representative is ; and as long as Christ is your representative before the Lord, you need not fear : so far from it, you have cause for perpetual joy and rejoicing. You should glory therefore in his holy name, and triumph in his praise. The weakest in



the flock among you may say, I am strong; yea, the hearts of any of you that seek the Lord, and love his salvation, may, and ought to rejoice, and shout for joy. As the Holy Spirit is most graciously pleased to take of the things of Christ and shew them unto you, and to shew you your interest in Christ, and make it evident that you are partakers of Christ, and all the blessings and benefits of his incarnation, life, sufferings, death, burial, resurrection, ascension, intercession, and glorification, you will be fed, nourished, feasted, and filled with Christ: hereby he will dwell in your hearts by faith. Oh, my friends! you can never know too much of Christ. You cannot take one step in the way to heaven but as you look to Jesus. You will never have the power of sin broken in your souls, but as the everlasting virtue and efficacy of Christ's death is put forth in your minds by the power of the Holy Ghost. The greatest blessing any of you can experience this side heaven, is to have your consciences purged from guilt, by faith, in the blood of Jesus. When you are led to apprehend the everlasting virtue of Christ's blood, in the light of God's word, and by the teachings of his Holy Spirit, and rest wholly thereon for your everlasting purification from all sin before the Lord, then you are brought under the sprinklings of the blood of the Lamb. And when you live in the real belief that the blood of Jesus Christ cleanseth from all sin, then you are living under the protection of the blood of Jesus. You are always safe whilst your eye of faith is fixed on Christ, and in danger only when you look off Christ. You should suspect everything which tends to weaken your confidence in Jesus. It is the only way in which you can glorify him, by putting your whole trust, and placing your entire dependence on him. You had need know more of Christ than you do of yourselves, that you may live down all the sin, death, and hell, in yourselves, by living on him, and his salvation. Your very sinfulness should be a motive for you to live on Christ. What can you do, if you do not go continually with it to Jesus? If you look at it you will fall by it, but if you look off it to Jesus, you will be more than conquerors over it. In him all fulness dwells. He is our living head. Our life is in him. He says to us, "Because I live, ye shall live also." Give him full credit; he is worthy of it.

He cannot break his word, for he is faithfulness itself. Think, dwell on, and speak much of his love, for it will warm your hearts. Never listen to the devil, he will suggest it must not be, and that it is presumption. What! says he, always talking of Christ's love? Why, it is but bare words; you are pleasing yourselves with vain repetitions; your hearts are not alive to Christ; your affections are as cold as ice; I am afraid you are deceiving yourselves; it will do well enough when you are in holy comfortable frames thus to talk, but just now you are not, therefore I pray you forbear. Thus the old serpent preaches to the mind, and often stirs up the legality of it, but regard him not. Answer him not a word. Go on speaking of Christ and his love, let him storm and fret as he may. Have nothing to do with him. Lend not your ear one single moment to him, let him suggest what he may. As speaking of Jesus will torment him, go on, saying, We will rejoice in his salvation, and in the name of our God the Lord Jesus Christ, will we set up our banners.

My friends, when do you need the fire, but when you are cold? When do you need to muse, speak, and talk of Jesus and his love most, but when you feel most spiritual coldness, deadness, and want of love to him? Oh, let nothing you are in yourselves put a stop to your holding fellowship and communion with him. Indeed, as you enter into the subject, nothing will; for as you increase in the knowledge of Christ, you will feel and find you need him continually; and it will be clearly proved by your experience, that you get not one jot out or off yourselves, or above one sin or evil, but as you live in real communion with Jesus. Nay, further: as the Holy Spirit is pleased more and more to instruct you, it will be clear you live in the present state for no other end but that you may be brought out of yourselves, and all expectation from yourselves, to live independent of yourselves, and to live in a settled, constant dependence on the Lord Jesus Christ, for him to fulfil in you all the good pleasure of his will, and the work of faith with power.

My friends in Jesus, think over what I have set before you. Study Christ. Trust in none but him. Give him the sole glory of saving you in himself with an everlasting salvation. Give up yourselves continually to him, for he will lead, guide,

bless, and comfort you ; he will never leave you nor forsake you. I commend you to him ; he will build you up, and give you an inheritance amongst all them that are sanctified.

I purposed to visit you in April last, but the Lord would not permit it. He caused my arm to be broken, and thereby prevented me from being with you. It is my intention to set off from hence on Monday, April 4, and to visit you, yet how my Lord may deal with me I cannot say ; if he permits it, well : even so, Father, for so it seemeth good in thy sight. If not, we must rest contented with his most holy will and pleasure, and rejoice evermore, and in every thing give thanks, for this is the will of God in Christ Jesus concerning us. Do not, any of you, glory in men, or in any man, for as a part of Christ's flock, and of his church, all things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's.

This is an inventory of your christian blessings and blessedness. Survey it ; live up to it ; and let nothing keep you from it. Let no man take your crown.

May the Lord bless what is his own truth on this paper, and convey with it life, light, power, and unction to your minds. This is my prayer for your soul's welfare.

S. E. P.

## LETTER VIII.

*Barbican, March 14, 1808.*

To the beloved of God, called out of darknesss into his marvellous light, through the grace and energy of the Holy Spirit.

Grace, mercy, and peace from God the Father, and Jesus Christ our Lord.

BELoved,

My design being your spiritual benefit, and my time short and contracted, it should be laid out and improved to all pos-

sible advantage. I am an old man, and you have no reason to expect much from me ; as I am a very brittle, and also a very weak vessel ; therefore, my friends, look to Jesus ; meditate on him ; aim to live wholly out of yourselves on him. He is all, and in all, in the business of salvation. If you really and spiritually apprehend him, you will renounce and trample under foot all beside. The knowledge of Christ gives being and exercise to our faith in him, and makes way for our spiritual communion with him. What we know of Christ from the word of the gospel, and by the inspiration of the Holy Spirit, is the foundation of all our confidence in him. When we know Christ from the word, and as he is therein revealed, we then have the true knowledge of him, and this leads us to value the Bible as the believer's grand treasury, for it contains all that ever was, or ever will be known of Christ in our world ; neither can we increase in the knowledge of the Father's love, the Son's everlastingly complete and finished salvation, and the operations of the Holy Ghost on the souls of the elect, but by means of the sacred scriptures ; therefore I say unto you, in the name and words of Christ Jesus our Lord, " Search the scriptures." You can never read them too much, or know what is contained in them too clearly. You can never honour the Lord more, than by giving full, entire, and implicit confidence to the truths and doctrines contained in them.

My dear friends, time is ever on the wing. I am full of employment, therefore cannot write a long letter ; and if I could, I do not conceive it would be of any use, because you have some of my printed works and letters, in which you have all that I know of divine truth ; and blessed be God, as it respects these important truths, I am not a man given to change. This I confess is all of grace. Paul confesses it : " Having obtained help of God I continue to this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. That Christ should suffer, and be the first that should rise from the dead, and should shew light unto the people and to the Gentiles." So it is, what the Lord thinks much of, we think the least. The death of Christ is a subject on which the vast mind of God was engaged before the world was. It is the greatest event which ever took place in time. It is the

only atonement for sin. The one foundation for a sinner's faith and hope in God. The grand object of saints in heaven for which they are continually praising the holy Lamb of God. It is all their happiness to gaze. It is their heaven to see our Jesus face to face. Yet we, in this poor miserable sinful world, as full of sin, in our fallen natures as we possibly can be, yet, alas! alas! how we live without this most blessed and important subject! without taking it into our minds, dwelling upon it, or exercising our memories to retain it. Without looking to the Holy Ghost to enable us to hold fellowship with Christ in our hearts, in the virtue and efficacy of it; and yet, poor worms as we are, we talk of something we feel and experience, and which we make a great deal of, to the neglect of Christ and his great salvation.

May the Lord himself save you, each, and every one of you, from all confidence in the flesh, and all dependence on any person or thing but Jesus Christ alone. May you be of the true circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Wishing you a rich increase in the knowledge of the person and work of Christ, I subscribe myself,

Your's in the Lord,

S. E. P.

## LETTER IX.

*London, May 22, 1810.*

MY VERY DEAR FRIEND,

You requested me to give you my thoughts concerning what I conceive to be a qualification and call to the ministry. I will, with pleasure, communicate my views on the subject, which are these. I take it for granted a person is not fit to minister in holy things, except he be regenerated and born of God. He should be a partaker of Christ, who attempts to speak in the name of Christ.

He is not fit to feed the flock of God, who is not one of the flock; if he be one of the flock and is in the kingdom of God's dear Son, and the Lord designs him for the ministry, he will fit and qualify him accordingly. I do not look on myself, or any other, sent out immediately by the Lord as the apostles and evangelists were. It is now more under the direction and influence of the Holy Ghost in a providential way. The Lord fits such as he means to make use of with gifts, whereby they are suited to instruct others. This is taken notice of by some society or other of God's people, or by a regular church of Jesus Christ. Hereby the person is called forth to exercise the gifts the Lord hath bestowed on him. He is not a proper judge of himself; it is for those who engage him to judge of his qualifications; and if they find real spiritual edification in what he delivers from the scriptures of truth, I think it follows of course, he has a right to go forth in the strength of the Lord, to preach the everlasting gospel of the ever-blessed God. Whomsoever the Lord calls to be a preacher, he bestows on him gifts to fit him for the work designed. These gifts are spiritual ones: they do not make the person on whom they are bestowed spiritual, but being bestowed on a spiritual person, he is enabled, by the teachings of the Holy Spirit, to exercise them to the praise and glory of God. All have not gifts alike, nor do they require them. The Lord confers on all his sent servants, just such a measure of them as is needful, and to answer the end he pleases. These increase by the use and exercise thereof. They are given for the benefit of others, not to make any man shine on whom they are bestowed, but that the grace of God may be displayed towards his church, for the sake of which he hath bestowed them. Ministers, and spiritual gifts, are the fruits of Christ's ascension, and are bestowed for the edifying of the body of Christ. With respect to a man's real call to the ministry, I think the voice of the people is, in this case, the voice of God; and that man who feels himself the least disposed to be engaged, bids fairest for being the person sent by the Lord; and let him be ever so unwilling to preach, yet if the Lord thrusts him out by his holy providence, and by repeated calls from persons of truth, understanding, and godliness, it is his duty to preach and minister as of the ability which God giveth, that God in all

things may be glorified through Jesus Christ, to whom be glory and dominion for ever and ever. Amen.

A man whom the Lord qualifies to preach, is one who loves our Lord Jesus Christ in sincerity. Next to his love for Christ he loves such as love Christ, and is desirous of serving the cause and interest of Christ and his church. He should never look at the gift the Lord hath bestowed on him, so as to be discouraged. It would be well to know it, so as to improve it for the particular purpose given. If it be a doctrinal gift it should be followed. In opening the truths, doctrines, and mysteries of the everlasting gospel, much light will be increasingly let into the mind of the preacher, and he will in the exercise of his gift, increase with the increase of God. If the gift be of an awakening sort, the Lord will set home the worth of souls on the mind, and such portions of the word too as shall fill the preacher's mind with holy arguments, to plead with sinners, and from knowing the terrors of the Lord, to persuade men to enter into a serious consideration of their state and case as sinners in the sight of a most holy God; and also to attend closely and thoroughly to what the Lord God hath set before them in his written word. If the gift be of an experimental kind, and consist in opening and explaining the operations of the Holy Spirit on the minds of the regenerate; in describing how the the Holy Ghost reveals Christ; in what way he testifies of Jesus, and forms him in the heart; this gift should be exercised with immediate design to answer this end, to shew what is the real work of God on the soul, and what is not: and this gift, more or less exercised, will be owned of God. If the gift be particularly designed and calculated to shew the deceitfulness of the heart, the workings of sin and Satan, or his malice against the saints of the Most High, let it be pursued. Every man should exercise the particular gift God hath given him; and he should be content with it; he should not drop it, but improve it. No one man, let him be who or what he may in the church of Christ, hath all men's gifts. Every one whom the Lord sends, is useful in the Lord's church, and among his people, just as he pleases. There is as much need of small gifts as great ones, and the Lord will, and at times does, bless a man of very slender abilities, more than a real saint of greater, to shew his sove-

reignty, and to prove that power belongeth unto God. As it would be a sin to speak against a man sent of God because his gifts are not great, so it is equally sinful to speak against a man whose gifts are great: in both cases there is too much self importance.

If it be required of me to give an answer to such a question as this, How shall a person know that he is called to preach the word of truth? I would reply, by the persons who call him. Are they the Lord's? Do they spiritually discern the things of God? Have they a spiritual relish? Do they spiritually digest the word, and are they nourished by it? Do their love and faith in Christ abound in consequence of what they hear? Then surely a person can have no reason to doubt of his call to preach unto such; and if unto these, he need not be backward in preaching to others also, when and where desired. I would also add, it is truly delightful to the mind, to preach Jesus Christ; to recommend him to others, to spread his fame, and to be aiming to gain him glorious praise. Surely these are as good evidences of being called to the work of the ministry as can be given. It is an honour to speak for Christ, if sent by the Lord so to do. It will always be proved by this. We shall never want to be exalted, but only aim to set forth Christ; our best sermons will always fill us with shame and confusion of face; we shall never take state to ourselves, or want great I to be exalted.

Now, my good friend, these are my views of the subject, and I believe you will find no difficulty in saying, I have in a brief way and manner said enough. As the Lord has given you a desire, a gift, and an opportunity to speak for him, go on, and the Lord be with you. You can do no harm in teaching and preaching Jesus Christ. Do not look at your gift, whether great or small, so as to be encouraged or discouraged; look at it so as to know wherein it consists, and look up to the Lord, that you may be taught how to lay it out, and to improve it to real advantage. Have nothing to do with what people (whom you have no concern with) may say or think: you have one qualification which the Lord hath bestowed on you, and which I am sure is very rarely found in our day and times, and that is, a simplicity of mind, which I most highly esteem and love you for. I am persuaded the



Lord bestowed it on you, and considered as a gift from him, it is invaluable. Lay it out to his praise. I suppose you are never fully satisfied with any one sermon you preach: so much the better, it is of God, for he does not mean you should be. Neither am I. I am always satisfied with the subject, not with myself for delivering it. You will, again and again, have trials in preaching, and think you will never preach more. This is a temptation, which, if you are not exercised with, you must differ vastly from others: but do not give place to the devil in acquiescing in it.

My good friend, as you look to Jesus, there is nothing to discourage you; but if you regard the people, yea, the very people of the Lord, you will have abundant discouragements. It is the case with all who preach, you must therefore leave them all out, and say, I will look to the Lord, I will wait for the God of my salvation, my God will hear me.

May the Lord Jesus Christ shine upon you. May he bless, direct, and keep you, and so shine on your mind as to give you a clear knowledge of his own counsel and will concerning you. I am, for his sake,

Your's very sincerely,

S. E. P.

## LETTER X.

*London, Jan. 5, 1811.*

MY DEAR SIR,

THROUGH the goodness of the Lord Jesus Christ, being entered on a new period of time, I thought I would address a few lines unto you. As a believer in Jesus, I wish you an increasing knowledge of his person, and an increasing communion with him in the blessings of his salvation, and of spiritual apprehensions of his love. There is nothing like beginning the year by looking unto Jesus; putting ourselves afresh under his protection; taking afresh the benefit of his

righteousness and blood, and living more than ever out of ourselves on his inexhaustible fulness. Indeed, this is the very end to be answered by our living in the world; and so far as we are alive to God, and living by the faith of the Son of God, it will appear to us most clearly, that there is not one object or subject deserving a single thought in comparison with the Lord Jesus. Now we cannot admire Christ any further than as we are enlightened from the word and Spirit to behold his glories; and the eyes of our understandings are opened to take Christ into our minds. It is a mistake made by very many, they have some floating ideas of Christ, and they call this the knowledge of Christ; whereas the knowledge of Christ differs from this as much as faith from fancy, as much as reality from a shadow. When and where the Lord hath given a spiritual understanding to know Jesus Christ, we receive him thereby into our minds, and he dwells in our hearts, so that we have an intuitive, spiritual, scriptural, and saving knowledge of him, which knowledge makes way for an out-going of heart and soul after him. We have an inward enjoyment of him, and a spiritual taste and relish of his love. We are spiritually taken with his salvation, and feed spiritually on him; we live on him, walk with him, and prize his friendship above all on earth, beyond all in heaven. It is the prerogative royal of the Holy Ghost, to carry on the work of faith with power in the heart. He doth it by creating in our minds some glorious views and apprehensions of the Lord Jesus Christ. I hope you sometimes experience, that some blessed thought steals in upon your mind, which leads you to think over in your soul, what such a view contains of Christ. I have found and still do find, it is in and by such means that my mind is often quickened, revived, fed, yea even feasted. It is hereby strengthened, and also comforted. There is no one thing does us equal good, like thinking spiritually on Christ, while it is good to hear others communicate, and speak out their views of Christ; yet it is by the views the Holy Ghost is pleased to give us of Christ and our own thoughts exercised on the same, that we are made alive in our own souls to the Lord Jesus. I would advise you to choose out some portion of Scripture, in which Christ is set forth fully and freely, and as most exactly suited to you, and your own particular case, and carry the same to the throne

of grace, and pray over it, and mix faith with it, and make use of it at all times, in every case and circumstance which may befall you in the course of the year : having found the benefit of it myself, I therefore recommend it to you. I began the present year with the following words, as my own private motto : "Make thy face to shine upon thy servant : Save me for thy mercies' sake." To have the Lord to shine upon me in the face of his Anointed, is heaven upon earth. If I do not esteem it, I shall not pray for it. If I enjoy it, I shall be constrained to request the continuation of it in a manifestative and influential way ; therefore, as my days are fast filling up, there is nothing I need more than for my Christ to shine upon me, and make me in my own mind, thoughts, heart, conscience, and affections, perfectly happy in the enjoyment of my Lord's shining upon me, and in enjoying the blessings of my Lord's salvation. Well, I have got my motto, and now I am to make use of it ; therefore I am provided with a word that suits me. As to the first text I preached from this year, the words were, "But we see Jesus." To see Jesus is life and salvation ; it is glory everlasting. It distinguisheth man from man, and one professor from another. It is good to view it thus. All who hear the gospel, who profess it, are reformed by it, and are taken with it, have not seen, do not see, Jesus. Therefore, this but distinguishes one from another. "We see Jesus," others do not. "But we see Jesus." May you and your wife go on every day throughout this present year, seeing Jesus, then it will be a most blessed year indeed to you both. The evening text was, "Remember me, O my God ! for good."

My good Sir, I have now complied with a hint which your spouse threw out when I was at your house, which was to give you a new year's letter. It is the first I have written ; so you must not expect to hear from me any more : not for want of respect, but for want of time.

May the blessing of the Lord be upon you. Amen.

S. E. P.

## LETTER XI.

*London, April 24, 1811.*

MY GOOD FRIEND,

I WROTE you a new year's letter, and as you made no reply to it, I considered myself very safe and secure, and that you neither expected nor wanted a visit from me. I was very well pleased with this, not out of the least disrespect, but because I was so very peculiarly situated here. A new place was fixed on for Lord's-day evenings: this brought with it an additional expense. We have now done with it, having enlarged Shoe Lane Meeting, which has cost a good deal of money. My time for going down into Somersetshire is fixed for Midsummer-day, so that it is altogether out of my power to visit you this year. Depend upon it, my friend, it is best so, otherwise the Lord would not have thrown such impediments in the way as cannot be removed. Well, we are exhorted in everything to give thanks, for this is the will of God in Christ Jesus concerning us. You may rest assured, were it possible for me to come, I should need no entreaty; but it is not. I conceive you are better off at the chapel than heretofore. My dear friend, should I be able to come next year, I am very willing. I hope you are led to feel your need of Jesus every day, hour, and moment, more and more. The Lord himself fix your heart and hope increasing on him. After all, whilst preaching and hearing the everlasting gospel of the blessed God is an invaluable blessing, yet it is living Christ in our hearts, which is the life of faith. I consider, if Christ were less preached, and more lived upon, it would be best for us. Not that the ordinances should be dropped, but yet real spiritual intercourse with the Lord Jesus is the principal thing. May you be continually receiving Christ into your heart and mind. May your affections be fixed on him, and may your thoughts be exercised on him, as your only beloved Saviour, and you will be as completely happy and blessed as you possibly can be in a time state. Indeed, all the real essence of true christianity and godliness consists in

communion with the Lord Jesus Christ; and where there is communion with Jesus, there the mind is constantly engaged in thinking on him. Indeed, a real believer is one who has Jesus in his heart and thoughts, as the only one worth thinking and speaking of. Yes, and where he is high in esteem, other things are very low. We may all know how it is with ourselves, and with each other, by our thoughts, words, and conversations concerning the Lord Jesus Christ. Most assuredly it is greatly to be lamented, that we are so cold in our hearts and affections to the most precious Lord Jesus. It is well for us to consider that, in the matter of salvation, nothing depends upon us, but all upon Christ. His heart is always full of love; yea, his heart burns with love to his beloved ones at all times. He will never cease to love his church and people. He will never forget his beloved, let their cases and frames be what they may. It makes much for our spiritual advantage, when we give up ourselves to the most precious Jesus, to guide, direct, and influence us all the way to heaven. It is well to be receiving Christ into our minds continually, from the written word. "May the Lord fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost." I suppose circumstances with you, as a little church, are very low. Well, the outward visible state of the church is of very little importance, when compared with the real state of our souls in heavenly mindedness and communion with the Lord. I am coming on to be an old man; I do find some alterations. How should it be otherwise? I am almost sixty-five years of age, and seventy is the term of man's life. I do not want to live the whole of it. If I should, it is very little more than five years, and my seventy will be up. Our Lord is truly and absolutely welcome to curtail the time as much as he pleaseth. My times are in his hand. I have also my all in him. It would be woe and alas! with me for ever, were it not so. Indeed, it must be, it could not be otherwise. For what am I in myself? A sinner; a mass of sin; a fountain of corruption; a spring of uncleanness. Blessed be the Lord, that salvation is all grace; that it is wholly the good pleasure of his will to save from sin, Satan, death, and hell, by the blood and righteousness of the Lord Jesus Christ. None

can be more indebted to Jesus than I am. He is the whole of my salvation. He will in time and eternity have all the glory of saving me in himself, with an everlasting salvation. It will not now be long, ere I shall see him face to face, and give him glorious praise. Blessings on him, he loved me, and give himself for me.

My christian regards to Mrs. B. and all friends, together with Mr. and Mrs. C. I have but seven complete weeks to stop in town next Lord's-day: that time will soon be over. I begin to want to see my friends in the west: it is very natural. Well, I have to be still, and leave myself simply and wholly in the Lord, and with the Lord. The Lord's will is always good. It is good for us to say, O Lord! thy will be done. Oh, for the Lord's presence with me, all my future march in and through the wilderness! Lord, guide me! Oh, do thou direct me! I have no great prospect before me, as it respects going into the country; for I certainly cannot move about, and bear so much exertion as I have done. I require a good deal more rest. My body begins to cry out, do not put so much upon me. I suppose I shall one day fall under it. I mean, I most surely shall be obliged to drop a good deal of my present public exercise, before I go hence, and be no more seen. I am truly pleased that my term of existence in the present state cannot but be very short. The Lord hasten the time when mortality in me shall be swallowed up of life. May the Lord be with you, and bless you in all things. May you be helped through grace to live in all things to the praise and glory of the Lord Jesus Christ, and the honour of free grace.

Your's in the Lord,

S. E. P.

END OF VOL. I.

