Letters on spiritual subjects and divers occasions: sent to relations and friends (Vol 8)

by
Dutton, Anne, 1692-1765

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LETTERS
ON
Spiritual Subjects,
AND
Divers Occasions;
SENT TO
RELATIONS and FRIENDS.

Mrs. Anne Dutton
By One who has tasted that the Lord is Gracious.

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

VOL. VIII.

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LETTERS
ON
SPIRITUAL SUBJECCES
AND
DIVINE OCCASIONS
TO
RELATIONS & FRIENDS

VOL. VII.

D. D. D.

TORONTO.

[Address and imprint information]
LETTERS
ON
Spiritual Subjects, &c.

LETTER I. To Mr. W.

Ever Dear and Honour'd Father,

WITH abundant Thanks for all your Kindness, I send a Line to tell you, That the Lord is infinitely Good to me, even still, a Sea of Goodness, that flows out upon me in rich Streams of Loving Kindness continually! Oh how full is my Jesus! and how free in the Distribution of all his Grace to me! — And this Jesus, is your Jesus, my dear Father! This Lord, is your Lot, your Part, your God, your Guide even unto Death, the Strength of your Heart, and your Portion for Ever! — What then can you want? Oh live continually upon, and to, your own Lord Jesus! Labour after a growing Acquaintance with, and Conformity to Him, until that which is Perfect shall come. Oh how rich are you in Christ! In Him, in whom all the unsearchable Riches, and Glories of the Godhead dwell! You have never yet seen a Thousandth Part of the Excellency of your Beloved! There is an unsearchable Depth,
Depth, an infinite Height, a boundless Breadth, and an eternal Length, of Glory in Him! — But what shall I say? Words fail; there is such an Immensity of Glory behind! Neither the Tongues of Men, nor of Angels, can fully Tell, no, little can they Tell, were they employ’d to an eternal Space, What your Beloved is! He is what He is! His Name is, I Am that I Am! No Knowledge, but that of His Infinite Understanding, is a Line long enough, to find this immense Ocean of Glory! Or to Tell what your Beloved is! — But what He is, He is for You! All his immense Glories, are a Sea of Bliss, for You to swim in, to live in, and to delight yourself with, thro’ Time, and to Eternity! — Wherefore, Follow on to Know Him, and let not Trifles divert you from Him, or disturb your Rest in his Bosphorus Christ daily by Faith; and in Him you will be so full, that you can want Nothing, altho’ you were surrounded with a Thousand Wants! And be happy, that you will fret at Nothing, altho’ you were encompass’d with a Thousand Provocations! We can never want Happiness, nor be pinch’d thro’ with Miseries, unless we go out of our God! When we forsway our Rest, all is Trouble. When we return again to the Bosphorus of God, and so long as we abide there, all is Peace. Oh Happy is that Man, that delights himself in the Lord: For He shall give him the Desires of his Heart! — With all Peace and Prosperity; I request your Prayers: and am,

Ever Yours, at all Obedience,

[Signature]

L.E.T.
LETTER II. To Mr. W.

Ever Dear and Honour'd Father,

YOUR kind Letter I receiv'd, and return abundant Thanks. — May the LORD bless you abundantly, in Soul, Body, and Circumstance! May you live from Him, and to Him, and rejoice in Hope of that happy Day when you shall live with Him! Yet a little while, and we shall see JESUS, be perfectly like him, and for ever with Him! The great Thing now, is to serve Him. This little Inch of Time, is all the Opportunity we shall ever have to Glorify Him before Men. Oh who would not work for such a Dear, Glorious MASTER, as CHRIST is! He will make all his Servants that work for Him now, sit down to Meat ere long, and He Himself will come forth and serve them! Joy and Rest, Crowns and Thrones, of an eternal Duration, await the Servants of the Prince of Peace! Our Lives are just drawing to a Close. Oh let us labour to do something for CHRIST, before we enter into our eternal Rest! And when we can't honour Him in Doing, let us labour to glorify Him in Suffering: in patient, humble, thankfu Submission, to all the Strokes of his kind Hand: That CHRIST may be magnify'd in our Bodies, whether it be by Life, or by Death. — Wishing all Prosperity, and requestting your Prayers; I remain, with the greatest Love and Duty,

Your obedient Child,

LET
LETTER III. "To Mr. I.

Dear and Honour'd Brother,

YOURS I receiv'd, and return hearty Thanks for it. Oh dear Sir, how blest are you, that you can say, "I know I am a poor vile Sinner!" That you have any Degree of Feeling of your lapsed degenerate State; such a Feeling of it, that makes you sensible of your Need of the Saviour! This is a blessed Effect of the Grace of the new Covenant; and an Evidence that you are under it. We are all of us, even the whole Race of Mankind, while in a State of Nature, Children of Wrath. We are under the Declaration of Wrath in the Sentence of the Law, and filled with Wrath and Enmity against God. We are Enemies in our Minds by wicked Works. And being thus estranged from God, we have neither Will, Skill nor Power, to return unto him by Jesus Christ; and are cover'd over with a deep Insensibility of our extreme Misery; or in a Word, Dead in Sin. — But when the Time of Calling Love comes on, wherein the Chosen of God are to find Mercy, and to be brought under the Dominion of Grace; the Lord passeth by, fees them polluted in their own Blood, and in the Infinity of his Love, faith unto them, Live. And by that Life-producing Voice, takes away the stony Heart out of their Flesh, and gives them an Heart of Flesh. A new Heart, capable of a quick Sensation of their deep and extensive Miser-ry; that hereby they may be prepar'd to receive that glorious Remedy, which was prepar'd for them, in God's Counsels and Covenant about the slain Lamb, before the World's Foundations were laid. Oh this eternal Love! This free, this preventing Love! This Life-
Life-giving, saving Love; which began our Salvation in an infinite Depth of Mercy; and will finish it, unto unknown Heights of endless Glory! — Rejoice and be thankful then, my dear Brother, for that Knowledge which is given you, of your being a poor vile Sinner. And be assured, that you shall still increase in it, under the Teachings of the Holy Spirit, who is given to dwell in you for this blest End, To convince you of Sin.

Again, How happy are you, in that you "know that God so loved the World, that He gave his only-begotten Son, to die for poor, vile, unworthy Sinners!" Oh, this keeps you from sinking in deep Waters! From perishing in the miry Pit, the amazing Gulph of your own Vileness and Unworthiness; Here's the Rock, the strong, the eternal Rock, the Rock of Ages beneath you! And can you sink, think you, when so mightily Under-propped! — I compassionate you, my dear Brother, in that you can seldom say, "That the Son of God was given for You in particular."— Why do you doubt it? Is it because of your great Unworthiness? The Saviour was given for the most unworthy. No Money, no Price, is required, to partake of Christ, and all the Salvation that is in Him. Do you doubt his being given for you in particular, because of that horrid Mafs of Iniquity which is in your vile Nature, which too often works and prevails, in Thought, Word and Deed? The Saviour was given for the Chief of Sinners. And who is a God like unto our God, that pardonest Iniquity, that passeth by the Transgression of the Remnant of his Heritage? That multiplies to pardon, our multiply'd Provocations, according to the Immensity, and Eternity of his own Grace! — But if you doubt whether the Son of God was given for you in particular;
consider, That He was given to be believed in: That whosoever believeth in Him, should not perish, but have everlasting Life, John 3. 16. This Word, whosoever, as it stands connected with what follows, is a glorious Call to you, to me, to every poor Sinner, and especially to such that see their Need of the Saviour, to believe on the Son of God: And a glorious Description of the Person, and Persons that shall be saved, in Consequence of the Saviour's being given for every of them in particular, even for every of them that believe in his Name. — And if you do be the Truth of your Faith in the given Saviour; consider what Faith is. It is an hearty Approbation of Christ, as the Project of infinite Wisdom, and the Provision of infinite Grace, for the Salvation of lost Sinners. It is such an Approbation of the given Saviour, that attracts the Soul after Him as Altogether lovely; and enables it to look to, and rest upon Christ alone, for its own Salvation, as held forth to poor Sinners, in the indefinite Promises of the glorious Gospel. In a Word, It is the Soul's Persuasion that Christ is the alone Saviour; and its Embracing of Him as such.

Now then, my dear Brother, How is it with you; in those happy Moments when you are blest with some Prospects of the Glory of Christ? Do you lik Him? Is He amiable in your Eye? Is He All Desires to you? Doth your Heart cleave to, and clasp about Him, as precious in Himself, and as precious unto you? — If so, you are one of them that truly believe on the Son of God. And for You, for You in particular, the great Saviour was given. And as He was given for you, He is given to you; and in and with Him, all Salvation, is and shall be given you freely. You shall not perish, but have everlasting Life. God has
given unto you eternal Life, in and with his Son, by the free, irreversible Grant, the free, unchangeable Promise of the blessed Gospel. The Word is gone out of his Mouth in Faithfulness; He will not, cannot lie, nor ever repent of what He hath said. Oh, set to your Seal; That God is true; and doubt, your Interest in Christ, his being given for you; and to you, no more! Your Beloved is yours, and you are His. You are married unto the Lord. And your Marriage Union, and his Relation-Love to you, which secures yours to Him, shall never, never be broken. But your Communion with Him, in Grace and Glory, shall from henceforth increase, thro' Time and to Eternity! Oh.

I am glad you think meanly of yourself. The meaner, we think of ourselves, the more will our Lord be glorified in us. We are not saved, to be something in ourselves; but to be All in Christ. Oh, how doth our accursed Pride, rob our Lord of his Crown! — What you know of the Things of God, is all of Grace; and more and more will the Spirit of Grace teach you. — ought not your Call to the Ministry, because you have such full Assurance of Faith, as some others have. For our Lord saith, Let him that Heareth (that hath some good Measure of Knowledge in the Doctrines of Grace, and Spiritual Gifts for the Ministry) say Come, Rev. 22. 17. It is as if our Lord should say, 'Let such Souls, that have heard of my Glories, under the Teachings of my Spirit, invite poor Sinners, to come to Me the Saviour; let 'em tell them of my Fitness, Fulness and Freeness to save to the uttermost. Though they have such a full Persuasion of their Interest in me, as my Bride hath; as such Souls that have been more indulged with my Bosom-Embraces; who out of the Exuberance of
their Joy and Love, most freely and naturally, say, "Come."—And tho' you mayn't yet have arriv'd at such a Degree of Knowledge in the Mysteries of Grace, as some other of your Brethren in the Ministry: Yet observe what 'our Lord' faith in this Word, Let him that heareth say Come. "Not only him that hath heard, but him that heareth, that is still learning my Mind; let Him preach Me, so far as He knows me. And be a Witness of the Things which he hath seen, and also of those Things in which I will yet appear unto him."—And as the Lord favours you with his Presence in Preaching, and has given you some Seals of your Ministry; He has in these Respects, indulg'd you with Lumps of Sense, to encourage your Obedience of Faith therein.—Your compassionate Master, sees, yea, feels the Pressures you labour under; and will suitably support you. What tho' you are like a bruised Reed; He will not break you. Tho' like smoking Flax; He will not quench you: But bind up, and strengthen your Faith and Love, and bring forth for you, Judgment unto Victory. — That all Grace may abound towards you, is the hearty Desire of, Sir,

Your Affectionate Friend in Jesus,
and Servant for his Sake,

L E T T E R IV. To Mr. T.

My very Dear and Honour'd Brother,

YOURS I receiv'd,—And who knows, my dear Brother, but You may be the Man whom the Lord hath made Choice of, by whose Mouth some of
of these poor **Souls** shall hear the **Word of the Gospel, and believe?** Oh! come and see, if our Dear, our Great **Shepherd** hath not some of his loft **Sheep** to bring Home by **You**. Who knows but you may have some given you **here**, that shall be your **Joy**, and **Crown of Rejoicing in the Day of the Lord Jesus?** Oh my dear Brother, It is precious Work to **Preach Jesus**, that **Altogether Lovely One!** And Oh what a Privilege is it to be made a ***Fishers of Men***! If the **Saviour** hath Work for you to do **here**, my Brother, you **must** do it; as our Lord **must needs go thro' Samaria.** Come, my Brother, it's worth while to take a little Pains, to weary yourself to **serve Jesus**, your **Beloved**, the **Lord** that hath bought you with his **Blood**, and will **crown** you with his **Glory!** Come, come a **Wooing for Christ**. Come **Tell** of all his **Glory**, how highly his **Father** hath advanced him, and how willing he is to receive **Sinners** into his own **Embraces**. And **see** if there be any here, that are willing to be **Married to the Son of God, to the Heir of all!** And 'tho' you should be weary and fatigu'd in your **Journey**; remember, **Christ was so**, and far thus on **Samaria's Well**. And yet He came with infinite Delight to do the **Will of his Father**, when there He was to bring Home that poor **Woman**, loved and chosen of Old, and other **Vessels of Mercy**, to Himself, the **Well of Life**, to fill them with **Glory for Ever**. Come, my dear Brother, tho' you come thro' **Storms**; **Christ will Recount** all the weary **Steps**, you ever took in his **Service**; and richly will He reward your present **Labour**, with eternal **Rest**, with a **Crown of Glory that fadeth not away!** —— Praying that the **Good Will of Him that Dwell in the Bush** may be with you, and that you may be brought amongt
amongst us, in the Fulness of the Blessing of the Gospel of Christ; I remain,

Dear Sir,

Yours most affectionately in the Lord.

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LETTER V. To Mrs. M.

My Dear Sister in Christ,

Hope you are still help'd to rejoice in the Lord, your own God, who will never, never leave, nor forfake you. All our Way thro' the Wildernes, was laid out for us by infinite Wisdom and Grace. All our Crosses and Comforts, were of old appointed, are wisely mixed, and shall be graciously and powerfully Over ruled, for the Glory of God, and our present and eternal Advantage. Oh my dear Sister, all Things are well ordered for us, in God’s everlasting Covenant. Wherein he hath said, I will be unto them a God, and they shall be unto me a People: and their Sins and their Iniquities will I remember no more. And where Remission of these is, all Things must needs go well. For, Blessed is the Man unto whom the Lord imputeth not Sin. Blessed is he in all Conditions: Every Thing comes to him as a Blessing. — And shall we be afraid of our Blessings? We have God, our own God in all, in every Crotch, and in every Comfort. And is not He enough to make the one full, and the other sweet? We need not fear, tho' the Earth were removed, and tho' the Mountains were carried into the Midst of the Sea: Tho' the Waters thereof roar and be troubled, tho' the Mountains shake with the Swelling thereof: (Tho' all be in Confusion round about us)
since God is our Refuge and Strength, a very present Help in trouble: And since, There is a River, the Streams whereof shall make us glad, in the most sorrowful Circumstances. Oh was it not for Unbelief, we should never be disquieted with any Thing that passeth over us. We may lyce at Anchor, by Faith and Hope, in the roughest Sea. The Bosom of God, is a quiet Harbour, where we may delightfully rest, when all is tempestuous round about us. Had we more Faith in God, and Love to Him, we should never stir out of his Bosom, into Disquietude, to his Dishonour, and our own Grief, in the most trying Circumstances. Oh what Fools are we for so doing! If God cares for us; what need we be anxiously careful about ourselves? If He has ordered all Things well for us, so well that nothing could be better than it is; what Room is there for Disquietude? Surely every Man disquieteth himself in vain. If we were one in Will with God, in every Thing, how happy should we be? What, for ourselves could hurt us, what could grieve us, as we had no peremptory Will to any Thing, but what is the Will of God concerning us? And in the Will of God, towards us in Christ, we have such a Fulness of Bliss, such an All of Blessings, that we need not go out of it, to desire any Thing more. Oh had we more Faith, we should lie down and rest, and solace ourselves continually with infinite Fulness. Thou wilt keep him in perfect Peace, faith the Psalmist, whose Mind is fixed on Thee. Whenever therefore we are tempted to go out from the Bosom of God, and drawn off from Him, let us instantly say, with David, Return unto thy Rest, O my Soul: for the Lord hath dealt bountifully with thee, Pf. 116. 7. May the Peace of God which passeth all Understanding, keep your
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your Heart and Mind thro' Christ Jesus! Requesting your Prayers; I remain, my dear Sister,

Ever Yours in Christ,

LETTER VI. To Mrs. T.

My Dear and Honour'd Sister in Christ,

Most heartily I thank you for your kind Letter. The Lord made it sweet and savoury to my Soul. I rejoice in the great Things which the Lord hath done for You; and adore his free, infinite, condescending Grace, in blessing my poor Labours for your Encouragement and Comfort. Never was any poor Sinner, so unworthy of so high a Favour, as vile me! But the Lord will be gracious, unto whom He will be gracious. And therefore it is, that unworthy I, have found Grace in his Sight. The Lord hath chosen me, and not cast me away. Not for my Fore-seen Goodness, did He chuse me; for I had none. Nor yet for my Foreview'd Badness, did He cast me away, tho' He saw what a vile, ungrateful, God-provoking Creature I should be. But from the sovereign good Pleasure of his own Will, He chose me in Christ unto eternal Life, and unto some Degree of Service to his better Children. That He might thereby commend his infinite Love, and the exceeding Riches of his Grace to the Chief of Sinners, to the eternal Glory of his great Name.—Help me then, my dear Sister, to praise this Grace, which casts on me its resplendent Rays, with such an amazing Brightness!

Oh, I must join with you, and say, "I am ashamed that I have made so little Progress, since my first
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setting out in the Ways of God." Oh that I, that have been so greatly beloved, should love so little!

You say, my dear Sister, "That it is no small Joy to you, tho' you do so little for your Dear Lord, that He enables me to do much." This is an Evidence that you love Jesus. Indeed I am ashamed of my little Doings; and more of my little Love. If our kind Lord, enables me to do more for Him one Way, He may enable you to do more another. And if you think you can't do so much for Him as He enables me to do, you may love Him more. And that takes Christ's Heart exceedingly. Our Jesus is a Lover; and in infinite Condescension, He delights in our Love. You may bring more Glory to Him, in loving Him, and more delight his Heart, than poor, ungrateful I, with all my little Doings.—— But why do I talk of my Doings? What I have done for Christ, is his Work, rather than mine. 'Tis He that works in me, both to will and to do, or I could do nothing. And when I look upon all the Work that Christ hath done by me, it appears great, a wondrous Flow of infinite Love to me! For which I owe Him myself, and Ten Thousand Times more Praises, than I can give. But when I look on what I have done, throu' his Assistance, it appears little, very little, when compar'd with what my Lord is worthy of, and with what my poor Soul wou'd gladly do for Him, if I could. And oh the Imperfection of my poor, little Doings! If my Lord's Grace was not Infinite! He would never cast a favourable Eye, upon any Thing I ever did for Him.—— Oh, I must even drop my Doings. Christ's Doings for me, doth as it were swallow them up. His enabling me to do any Thing, and every Thing I do for Him, His pardoning the Sin of my Doings; His washing my defiled Services in his own Blood; His accepting and presenting them in his own Perfections; And
And his boundless Grace, in blissful my poor Labours to the Souls of his Children; are such Wonders of infinite Love, such Works of my glorious Lover, that seem to swallow up all my little Doings, as a Drop is swallowed up of a vast Ocean! — And yet I know, the Prince of Grace, in the unfathomable Depth of his Love, will lose Nothing He has wrought by me, but call it My Service; and say, I was hungry, and ye fed me, &c. — Oh who would not love such a Saviour!

Who would not serve such a Master!

Come then, my dear Sister, the Grace of Christ is all yours! Your Beloved is yours, and you are His! Go cheerfully on with the Work He calls you to. It is the Generation-Work, which his infinite Wisdom and Grace allotted for you; and that whereby He will account Himself glorify'd in you. If I am call'd to one Service, and you to another; we are both employ'd in the Service of the same Lord. As enabled then, let us give Him our Hearts, in what He calls us to; and so shall we walk before Him, as his dear Servants, as his dear Children, as his dear Bride, unto all Pleasing.

Be diligent, my dear Sister, in the Use of all appointed Means, for your Growth in Grace: Because God works by Means. And thus, in the Way of your Duty, cast all the Care of your Soul's Prosperity upon Him, who is the Author and Finisher of your Faith. It was the Lord alone, that began the good Work in your Soul; and He will finish it. Christ has the Pattern of all your Glory, given Him of the Father; and He will go on to polish and brighten you, until He has brought you up to your designed Perfection. Until he hath made you a perfect Beauty, brimful of Grace, Glorious in Holiness, without a Spot, or Wrinkle, or any such Thing: And as such presents
presents you to Himself, and to his Father,) an Object of God’s Delight! A meet Subject of his Communion Love, unto Joy and Glory, endless and unknown!

"Yield not, my dear Sister, to such Fears, "That you can’t believe’d aright; because you feel such Vileness in your own Heart." For none but those that have true Faith, have a painful Knowledge, of the Plague of their own Hearts. Such a Knowledge thereof, that makes them cry out, "Wo is me, for I am undone, because of my Uncleaness! That makes them Heart sick of their Diseases, and sick of Love-Desires after Christ, the glorious Physician."

But, my dear Sister, shall you fear your Interest in Christ, that have had such assuring Testimonies of his Love and Grace? What if you have lost the Comfort of those sealing Times; you can’t lost the Salvation that was then seal’d to you. God’s Yes and Amen, are upon all the Promises of his Grace towards You in Christ. And He cannot change. He is not a Man, that he should lie, nor the Son of Man, that He should repent. Once hath He sworn by Himself: And He will not alter the Thing that is gone out of his Mouth. He hath given his unchangeable Word, his inviolable Oath for your Salvation, in flowing to his Dear Son for Refuge; that your Consolation might be strong. Oh receive it, and hold it fast, let neither Sin nor Satan wrest it out of your Hands. If you believe not; He abideth faithful: He cannot deny Himself. Your Dear Lord Jesus, and God, even your Father, in Him, pityes you when weak in Faith, pardons all the Workings of your Unbelief, and calls you to take Him at his Word, to count Him both able and faithful that hath promised, to do what He hath spoken to you of. And thus to
give Him Glory, in the Face of a Thousand Improbabilities, which may appear in your own Heart. God has given his Word, his Oath, That believing on his Son, you shall not perish, but have everlasting Life: That you shall be saved from all Sin, and Misery, unto all Grace and Glory. And that's enough: Thousands of Oppositions shall flee before it, as the Darkness, before his All-creating Word, when He said, Let there be Light; and there was Light. God's Love towards You, is free, and independent on any of your Goodness; infinite, and All-surmounting, over all your Badness; and his Truth and Faithfulness, are as permanent as his Being, who is, The Everlasting I Am! CHRIST is your Light, your Life, your All: And in Him you are complete, who is Yesterday, To-Day, and for Ever the Same. And as sure as you are now complete in Christ, you shall be so thro' Him. Because He lives, you shall live also. Wherefore be strong, and stand fast in the Lord, my dear Sister, I am.

Yours most affectionately in our dear Lord.

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LETTER VII. To Mr. L.

My very dear Brother,

I kindly thank you for your last Letter. I rejoice to see the Lord's Work carried on in your Soul; and that you are help'd to commit the whole Management thereof unto Him, whose Hands have laid the Foundation, and will bring forth the Head-Stone, the finishing Part, the Corner-stone of all, with Shoutings of Grace, Grace unto it! It was Free Grace; that chose us in
in Christ, before the World began. It was Free Grace, 
that redeem'd us by the Lamb's Blood. It was Free 
Grace, that call'd us out of Darkness into God's mar-
vellous Light. It was Free Grace, that hath held 
our Souls in Life hitherto, amidst a Thousand Deaths 
and Dangers. And Free Grace, in its own everlasting 
Arms, will still bear and carry us, thro' various 
Deaths, unto further Increases of Life, until we are 
ripened for, and brought into Glory. Free Grace, 
laid the Foundation of our Salvation, doth effectually 
manage it, and will gloriously finish it.—Alas, we 
can't live one Moment, without fresh Supplies from 
Christ; nor do the least Thing in his Service, spiritually, 
without renewed Strength from Him continually.—And yet, oh wretched Creatures that we 
are! when our Lord fills us, how prone are we, thro' 
that accursed Pride which remains in us, to rob Him 
of his Glory, as if we were something? And when we 
have thus provok'd our Lord, our Life, our All, to 
withdraw from us, as it were for a Moment, and leave 
us to ourselves, to shew us we are Nothing; then, oh 
then, thro' wretched Unbelief, how prone are we to 
think, we shall never see, or do Good more?—But 
well our Dear Lord knows how to pardon, and pity 
us, to humble, and exalt us, to empty, and fill us; 
and by all, to bring us further out of ourselves, into 
Himself, and cause us to grow up into Him in all 
Things, as our Head.—And, oh, what an unspeakable 
Privilege is it, that we have such a Head! Such 
a Head of Government! Such a Head of Influence! 
The Father gave Him to be Head over all Things to 
the Church, which is his Body, the Fulness of Him who 
 filleth all in all! Oh, were we single Creatures, were 
we not in Union to Christ, we could not stand, were 
we ever so perfect.—The Angels, those Stars of 
Light,
Light, that were not sec'rd by Eleeting Grace, and gather'd under Christ, as an Head; fell from their shining Orbs, and became black Devils. Adam, that happy, that perfect Man, who came out of his Maker's Hand in a Fulness of Creation-Purity and Nature Bliss, standing upon his own Bottom, soon left it, and became a miserable, guilty, filthy, abominable Creature. — How then should we stand, who have so little Grace, and so much Sin in us? And so many Temptations round about us? Whole Grace, is but as it were a Spark, amidst an Ocean of Corruption, agitated by fierce Winds of Temptation, which threatens its Destruction every Moment! — Oh here lies the Mystery, the Glory, the Security of a Believer, his Life is hid with Christ in God! A Believer's Life, is in Union to Christ, in an indissoluble Union, to an inexhaustible Fulness of endless Life, in the Son of God! A Believer's Life, is the Life of Christ in him. He lives; yet not he, separate from Christ, but Christ lives in him. And because Christ lives, and so long as Christ lives, a Believer shall live also. The weakest Member of the Body of Christ, is in Union to such a mighty Head, that he can never fall. That is, from his new Life, into the Death of Unregeneracy. No; Christ, in whom all the Fullness of the Godhead dwells, continually holds his Soul in Life. — And not only in his Life main-ain'd; but it shall also be increas'd. The Life of Christ, in the Soul of a Believer, is an increasing, a Sin-killing, an All-conquering Life. Christ, his living Head, will live and reign in him, until all Death, of every Kind and Degree, is swallowed up in Victory: Until all the Powers of his Soul, and all the Members of his Body, are filled brimful, of perfect Life, and endless Glory!

Then, my dear Brother, let us bless God for Jesus Christ,
CHRIST; for this his unspeakeable Gift! Let us re-
joyce in the Lord our Life, always, notwithstanding
all that Sin and Death which works in us. For we
are, and shall be more than Conquerors thro' Him that
hath loved us. And in the Way of our Duty, let us
leave our Lord's Work, in his own Almighty Hands,
and follow on to know Him, the Fellowship of his
Sufferings, and the Power of his Resurrection, that we
may apprehend that, for which also we are apprehended
of Christ Jesus.—The dear Lord Jesus be with
you! I am, my dear Brother,

Most Affectionately Yours in Him,

LETTER VIII. To Mrs. M.

My Dear Sister in Christ,

I rejoice to hear of the Lord's Goodness towards
you, in upholding, and providing for you. I trust
you feel the sweet Supports of the everlasting Arms,
under all the Pressures you daily meet with. Every
Child, my dear Sister, hath its Lot and Portion of
Trials, each of us have our own Trials, which were
appointed for us, by our Father's Love. And
with our appointed Trials, a Sufficiency of Grace is
provided for us, in God's everlasting Covenant, to car-
ry us safely, profitably, and joyfully thro' them. No-	hing comes to us by Hap or Chance. But every
Thing we meet with, is the Fruit of God's Counsel,
the Counsel of his Will, the good Pleasure of his Good-
ess towards us in Christ. 'The Lord reigns for ever,
even our God.' And therefore the Children of Zion,
may be joyful in their King. For all Things must
needs go well, for his Glory, and our Advantage,
since all are in his Hand; are under the supreme Dis-
pose
pose of infinite Wisdom, Power; and Grace: Say to the righteous, It shall go well with him. It goes well with the righteous, in evil Times. The Lord hides them from Evil, and under his Feathers are they secure’d from all Harm. Let Tempetts rise, Winds blow, and Billows rore; those that are Ark’d in Christ, are safe, and may have Rest and Joy in troublous Times. Oh what can hurt that Soul, that dwells in Christ by Faith! If we abode in Him, Nothing could hurt us. It is our going out of Christ, our departing from Him our Resting-place, by Unbelief, that wounds and grieves us. Alas! when we go out of the Bofom of Christ, we go from all Peace, into all Trouble. Oh Fools that we are, and slow of Heart to believe! The left Burden, is much too heavy for our Shoulders. Why then, don’t we cast all our Burdens upon the Lord, whose mighty Shoulder is well able to bear us, and all our Weights? Why don’t we cast all our Care upon Him that careth for us? Can we by taking Thought, add one Cubit to our Stature? Why then are we so foolish, to go out one Moment from the Bofom of Christ? When shall we understand the Wisdom of Faith, to make Christ our All, to look to Him for all, and quietly and thankfully, to leave all Things, in his All-wise, All-gracious, and Almighty Hands? Oh could we do so, all Things would be well. Our Lord would be All to us, supply all our Wants, and order all Things for us; every Way like his great, his glorious Self! Oh, a Life of Faith on the Son of God, ought to be the constant Life of a Christian. It is a God-honouring, a Heart-cheering, a Soul enriching Life. Happy are they, who make the Glory of God, under every Trial, their greatest Concern, that have no Will but His, and that as having Nothing, possess all Things in Him, who...
who is their All! If Christ is All, and our All, if He has All in Himself, and will be All to us, what can we want more? What need we go out of our Dear Lord, one Moment, for any Advantage or Delight? What Good can we find out of Him, that is not to be enjoy’d in Him, transcendently, infinitely and eternally? Are Shadows better than Substance? Are Beams better than the Body of the Sun? Are Streams better than that broad River, that Ocean of Delights, which we have in the Son of God? What mean we, to catch at Shadows? To prefer Trifles? To set our Eyes upon Things which are not? Oh our Folly and base Ingratitude! Oh, the infinite Grace of our forgiving God! Oh the All-conquering, the All-supplying Love, of our unchangeable Lord! Great Need have we to say, with the Disciples: Lord, increase our Faith! That so the Name of our Lord may be glorify’d in us, and we in Him, according to the Grace of our God, and the Lord Jesus Christ.—Withing all Supplies out of Christ’s Fulness, and requesting your Prayers for me; I remain, my dear Sister, Ever Yours in our own Lord Jesus.

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LETTER IX. To Mr. H.

My very Dear and much Honour’d Brother,

I Long to hear from you. I forget you not in my Prayers. I hope the Lord will recover your Health, and spare you as a Blessing to his Church. I know you judge it far better to be dissolved, and to be with Christ, But surely we have Need of your Abode in the Flesh, a while longer. Sometimes I think, ‘You ripen.
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ripen so fast, 'that our Lord will gather you soon.' Glad am I, that under the rich Influences of Free Grace, you have been so mightily spirited for God, and borne upon the Wing in his Service. A rich, a weighty Crown of Glory, awaits you at Christ's Appearing. Oh dear Sir, go on till, to love and serve Jesus, to do and suffer for him, till Time is done, and blest Eternity comes on. And then you shall serve Him perfectly and for Ever, without Interruption, or Ceafation, among the flaming Glories of the upper World!— And oh, my dear Brother, remember me, a mourning Sinner, that longs to love Jesus. Oh pray that our Lord will baptize me with Fire! I am ashamed and confounded at my little Love to Christ. I am humbled, my Heart, breaks, when I think how much there has been forgiven me, how much Favour bestowed on me, how long I have been acquainted with the Prince of Grace, and yet that I love Him so little! Oh wretched Sinner, that I am! I am no more worthy to be put among the Children, And yet Free Grace, has given me the Relatio of a Child, tho' I deserve not a Name among the least and last of my Father's House. I am glad my Heavenly Father, my Elder Brother, my Sanctifier and Comforter, from an Infinity of Grace, knows how to bear with, and cure me; to heal all my Diseases, and to beautify me with all those Graces, which I see upon others of the Family. Oh, if Jehovah's Grace was not Free, infinitely, unchangeably and eternally Free, the least Ray of it, had never shone upon vile, wretched me! But if the Lord will be gracious to the Chief of Sinners, who or what shall hinder Him? I am fully persuaded, that the Grace of God, is infinitely sufficient for me. And I rejoice, I exceedingly rejoice in this Grace. I call my Soul, my needy Soul, upon this
this Grace. I know it will work Wonders; and I wait for its glorious Influences, to change me more and more, into the Love-Image of Jesus, the glorious First-born of Family. But oh! I am pained with my present Unlikeness; my base Heart, my ungrateful Carriage grieves me. — Oh my Brother, if you love me, pray for me, that my Lord will haste, to make me like Him, to make me love Him. That I mayn't always have such a contracted Soul, and so little in me, to delight and honour, my glorious Lord! my glorious Lover! — Great Grace be with, and upon you continually! I remain, Dear Sir,

Yours, most Affectionately, in our own

Dear Lord Jesus,

My Dear and Honour'd Brother,

YOURS I receiv'd, and return you hearty Thanks for it. I rejoice to hear, what God hath done for your Soul, in shewing you your loft, miserable State by Nature, in revealing his Dear Son in you, and his own infinite, free, everlasting Love towards you. Calling Grace, my Brother, is a Time-Fruit of God's Eternal Love. If you had not had an everlasting Standing in God's old Love, in the Grace of eternal Election, you had not been thus drawn with Loving-kindness in Time. And what was it, think you, that mov'd the Love of God towards you, that mov'd Him to Chuse You, and to resolve to be Gracious unto You, when he pass'd by Thousands? Was it your foreseen Goodness? Was you better than those
that perish? No, you'll say, in no wise. No, my Brother, we that are Vessels of Mercy, on whom God will make known the Riches of his Glory, of his glorious Grace, were of the same Lump with those who are Vessels of Wrath, fitted to Destruction. 'Twas nothing made us to differ from others, but the free, sovereign Pleasure of the great Lord of Heaven and Earth. We were no better by Nature, than those who are now in Hell. And tho' Grace has made a Change in us, has form'd Christ's Image in our Souls, and blest us with a begun Conformity to God's First-born; yet is Nature, corrupt Nature, even in us that are call'd by Grace, no better yet. In us, that is in our Flesh, dwelleth no good Thing. Nothing that is good, nothing but what is bad, even an Hell of Iniquity, abides still in our vile Hearts.

What then shall comfort us in our Conflicts with the Powers of Darkness? Oh it is God's Free Love! His Sovereign Love, his Unchangeable, Everlasting Love, his Covenant-engaged Love! It is This, this alone, can give us strong Consolation. It was the good Pleasure of our Father's Will, to love us in Christ, with a Love that was and is, altogether independent on our Goodness. This free Love of God towards us, fought none of our Goodness, as a Motive of its Fixation upon us, nor doth it speak it as a Motive of its Continuation to us. No, the Lord loved us, not because we were better than others; but because it pleased the Lord to love us. So Free, so infinitely Free was the Love of God, that He resolv'd to love us without our foreseen Goodness, notwithstanding all our fore-view'd Badness, to bestow all Goodness upon us, to maintain all Goodness in us, and in the End to fill us with all Goodness, with every Kind and Degree of Goodness, to the utter Exclusion of all our Badness:

Or,
Or, in a Word, to make us Holy, and without Blame before Him in Love, and to keep us so, to the Days of Eternity!

And when Free Love has brought us up to our designed Perfection in Grace, we shall give it all the Glory, and wonder out Eternity, at distinguishing Love, while we each one for ourselves, warble out its Praises, with a Why me, Lord! Why me! Why should I be thus rais'd by Grace to eternal Glory, while a Thousand Sinners, no worse than I, fell at my Side, and Ten Thousand at my Right Hand! And all the innumerable Multitude of the saved Ones, shall jointly and together cry, Not unto us, not unto us, O Lord, but unto thy Name, unto thy Free Grace, in the whole of our Salvation, be the whole and eternal Glory!

And oh what Grace is it, my dear Brother, that mean Time, Heaven should come down to meet us, in this low Land! That now and then, under bright Displays of infinite Favour, we should be fill'd with heavenly Wonder and Joy, and thus begin the Work of Praise and Adoration, even while on this Earth! They are all Heirs of God, and have the Earnest of the Spirit given them, that are blest with these sweet Foretastes of Glory, of the Enjoyment and Employment of the upper World.

And having this Hope, thro' God's Free Love, of seeing Jesus as He is, of being made like Him, and of being for ever with Him; what remains for us to do in the present State? Verily it is only this, To purify ourselves, even as He is pure. The Gospel of God's Free Grace in Christ, brings all Salvation to us: And, only, says the Apostle, let your Conversation be as becometh the Gospel. Oh what great, what high Obligations, both God's Free, Eternal Love, lay us under to live to its Praise in the present Time! And
the more the Love of God is shed abroad in our hearts, the more holy, happy Christians, should we, shall we be. None are so Free, so gloriously Free, as those whom God’s Free Love, binds most strongly unto all holy Obedience. 'Bind us, O Lord, for ever,' bind us with Free Love! Then shall we be Free indeed!

Glad am I, my dear Brother, that you are helped to settle upon God’s everlasting Covenant, his Covenant of Free Grace in Christ, which is order’d in all things, and sure. This is a solid Foundation for our Faith and Hope, an immovable Resting-place, amidst a thousand Shakings, from within and without. Our Frames continually vary, and various are the Dispensations which pass over us: But the Covenant of our God, doth not alter, because the God of it don’t change; and the Head of it, in whom all the Blessings of it are secure, is Yesterday, To-Day, and for Ever the same. Well then may this be our Support, both in Life and in Death. For tho’ our Flesh and our Heart fail us, God, our New-Covenant God, is the Strength of our Hearts, and our Portion for Ever. Tho’ the Mountains and Hills shall depart, the most lasting Parts of this lower Creation be dissolved, and Time itself put to a Period; God’s Kindness towards us in Christ, shall not depart, but run on in its own everlasting Round, thro’ his Covenant of Peace, which shall not be removed, unto our Joy and Glory, Full and Eternal.—— Wishing a rich Increase of all Grace, unto a weighty Crown of Glory; and request your Prayers for me: I remain, Dear Sir,

Your Affectionate humble Servant,

In the Lord the Lamb,

[Signature]

L E T.
LETTER XI. To Mrs. T.

My very dear Sister in Christ,

Yours I receiv'd, I return you hearty Thanks.

I rejoice that you can say, concerning your late Trial, and your yet not ended Affliction, Good is the Word of the Lord, which He hath spoken. And that there was a Need, for your Exercise in these Regards.—Go on, my dear Sister, to believe the Love, and adore the Wisdom of your Heavenly Father herein. And to wait for the blessed Fruit of this his kind Chastisement. Be in Submission unto the Father of Spirits: And Life, in the Increase of your Graces, in this World, and of your Crown of Glory in that to come, shall be the Effect of it.—And lo, God will be glorify'd in you, by this Trial, if you behave under it, like your Lord, and learn Obedience by the Things which you suffer. The State of God's People, and especially of his Favourites, in this World, is a State of Suffering. Whoever is at Ease, God's dear Children, his beloved Ones, shall not. They shall be empty'd from Vessel to Vessel, remov'd from Trial to Trial, to refine them the more. God will set the Bush He loves, on Fire, all on a Flame. But for the Good Will of Him that dwells in the Bush, it shall not be consumed by the fiery Trial; but preferred green and flourishing under it: To the Glory of infinite Power, and boundless Grace, and to the Wonder and Praise of Men and Angels, thro' Time and to Eternity. Oh it's worth while, to turn aside, to see this great Sight: A Bush on Fire and not consumed! A weak Child of God, amidst fiery Trials, unkindled by the Flame! Yea, full of Sap and Moisture, growing, and increas-
ing thereby! In such a Case, we are made a Spectacle unto God, unto angels, and to Men. God looks on us with infinite Pleasure, sees his own Glories display'd, and our Graces exercis'd, and says concerning us, as of his Servant Job, Still be holdeth fast his Integrity. And, I have chosen Thee in the Furnace of Affliction. Good Angels rejoice, to see the Favourites of Heaven, behave under fiery Trials, as becomes their high Relation to God, and the Greatness of that Love and Duty which they owe to Him. And with Joy they wing the Way, to carry the Tidings up to the Throne and Court above. Evil Angels, are confounded at such a Sight. Good Men behold with Wonder, Joy and Praise, this glorious Sight, A flourishing Saint, amidst fiery Trials. The World of unconverted Men, stand Against. The Consciences of some are struck with Fear. The Souls of others allure'd to love and serve that God, who is so good to his suffering Servants, and works such Wonders for them.

—How joyful then, my dear Sister, should we be in Tribulation? And how careful of our Behaviour under it, to answer the great Ends of it, while we are thus made a Spectacle unto all!—And lo, The Lord that is with us in Trouble, will deliver us out of it, to his great Glory, and our great Advantage—Let us then, my dear Sister, take the Prophets and Saints of old, and our Brethren the Saints now, who behave under Trials as they ought; for an Example of suffering Affliction, and of Patience. Since we have heard of the Patience of Job, and have seen the End of the Lord: That the Lord is very pitiful, and of tender Mercy. And that the Lord blessed the latter End of Job more than his Beginning. And let us, with the Primitive Saints, count them happy which endure.—And see you not, my dear Sister, that the Lord has rather shaken
shaken his Rod at you, than laid it upon you? And that He has begun to deliver you? Wait a while, and Weeping will be over. The Night is far spent, a joyous Morning hastens. And the Lord grant You, and your dear Yokefellow, with the Saints he may minister to, a brighter Day of Gospel-Glory, than ever! —The Grace of our Lord Jesus Christ, be with your Spirit! —In Him, my dear Sister, I am,

Yours most Affectionately,

LETTER XII. To —

My very Dear and much Honored Brother,

I With your Increase in Grace and Gifts. The Lord make you a bright Star, in the Church-Haven! Clothe you with his Glory, and hold you in his and, unto abundant Usefulness in the present State! And grant you a luminous Sphere, among the starry Glories of the first Resurrection! Believe on Christ, Brother, for your every Day’s Fitness for the great Work of the Ministry. Bring your empty Sacks, your repeated Wants, unto Jesus your Brother: Of his Fullest you shall receive, and Grace for Grace. The Residue of the Spirit is with Him. He can fill you with the Holy Ghost: And let that be the Top of your Ambition. Had you all the Learning in the Universe, without the Holy Ghost, you would be a pale-faced, fawnerless Minister of the glorious Gospel. But fill’d with the Spirit; your Learning shall be sanctify’d, and made subservient to your Lord’s Grace, unto his and your Glory. He can give you a learned Tongue, spiritually so, to speak a Word in Season unto him that is weary,
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weary; make you wise to win Souls; and successful to turn many to Righteousness: Who shall be your joy and Crown in the Day of Christ.—His Grace be with your Spirit! In Him, with the most affectionate Esteem,

I am, Dear Sir,

Your sincere Friend and humble Servant,

L E T T E R X I I I . To Mr. D.

My Dear Love,

W E have aim’d at the Glory of God; and may quietly leave ourselves, and All, in his Hand. If he say, He has no Delight in us; I trust our Souls, humbled in the Dust at his Feet, shall reply, Here we are, let the Lord do with us, as seemeth good unto Him. It has been some Refreshment to me, that whatever the Lord doth with me, He will get Himself Glory. If he cast me to the Dunghil, if there I may but have Grace to love and adore, to bless and magnify Him, and to sound forth his Praises; methinks I can humbly submit to his Holy Will, and sweetly acquiesce with his good Pleasure. I had a pleasant Thought, That if I was to lose all my hop’d-for Usefulness, as God would be glorify’d thereby; I would rejoice in his Glory as my Gain, and take that for my Heritage. No Reason have we to be distress’d, when Things seem to make most against us. Because, as we are brought to God by the Lamb’s Blood, we are brought into a Communion of Interests. And if we had more Faith and Love, we should delight in God’s Glory, as our Gain, whatever He doth with us. If we were not sinfully selfish, our own Advantage, would not give us a higher
a higher Joy, than God's Glory; but be in a due Sub-
ordination to it, and afford us the greatest Joy from
it. We should rejoice in the Glory of God, for its
own Sake; and, in our Advantage, first and princi-
pally, as God is glorify'd thereby, and in a secondary
Way, as we are happy; under the bright Display of
God's Glory; And in Thanks and Praise, return the
Glory of all to Him, which in Bliss and Joy, we re-
ceive from Him. If we sink into Dejection of Spirit,
as if we had nothing to rejoice in, tho' all Things are
always for the Glory of God; it is an Evidence of in-
ordinate Self-Love. As on the other Hand, if we re-
joice in the Lord and his Honour, when ourselves are
abased; it is an Evidence, so far as we are enabled to
do it, of true Love to God in the Heart.—But surely
we talk like Children, when we say, Things make
against us; we speak the Language of Sense, and not
of Faith. For lo, all Things make for us, they to-
gether work for our Good. If they make against us
in the Particulars which we desire, they make for us
in the Generals that we wish, and serve to bring about
every Jot and Tittle of that general and particular
Good, which our All wife, and All-gracious God hath
allotted for us. It is not good for us always to be ex-
al; 'tis very profitable for us in the present State,
to be sometimes in the Valley of Humiliation. Christ's
Lillies in the Valley, with their Heads bowed, in Faith
and Love, to his holy Will, ripe in apace for Glory, look
very beautiful, and cast forth a fragrant Smell. "In
the Valley of Humiliation, as Mr. Bunyan observes,
the Lord of the Pilgrims, delighted much to be." And
shall we be unwilling to follow our Master, if He call
us into it; since thro' his chearing Presence, and gra-
cious Influence, we shall sing there, and be brought
hence with Advantage? If Winds of Prosperity bear
us
us aloft, lest we should be exalted above Measure, our Wife and Gracious God, will make Adversity a Weight for them. And lest we should be too much depref, He weigheth the Waters of Affliction by Measure.

Have we not then the highest Reason, humbly, cheerfully and thankfully, to commit ourselves to Divine Conduct? The Lord will never leave his own, in the most distressing Circumstances; nor suffer any Distress to light upon them, but what shall issue in their eternal Joy and Glory. What Faith and Love, what Joy and Thanks, do we then owe to the God of Truth and Grace? Our Happiness lies, in sanctifying the Lord God in our Hearts, in every of his Dispositions towards us. In keeping close to God, in dwelling in Him, in walking with Him, and in casting all our Care continually, upon Him that careth for us. Our Life here, is one perpetual Scene of various Changes: All which, as wisely and graciously Overruled, by the Sovereign Lord of all, shall effectually prepare us for our unchangeable and endless Glory hereafter. The manifestative Glory of God, in every Thing that passeth over us, and our present and eternal Advantage, are inseparably connected with each other. Infinite Love, join'd them both together; infinite Faithfulness, secures the Links from breaking; and infinite Power, draws the unbroken Chain, thro' a continued Series of divers Events in Time, to the Glory of God, and ours with Him, to Eternity. And when the Whole of his Providential Dispositions towards us are finish'd, and all that Glory brought to his great Name by every Thing that was design'd; and all that Good brought to us, by all Things, which was purpos'd: The Lord shall rejoice in his Works: And pronounce concerning them, to the eternal Rest of his
his Soul, \textit{They are all very good}. And when the 
Vail is taken off, and we see with one View, all the Works 
of God towards us, in their Variety, Harmony and 
Unity, exactly answering all the glorious Ends de-
sign'd; we shall 
\textit{rejoice} with Him: And to the eternal 
Glory of his Name, and Rest of our Hearts, shall 
say, \textit{He hath done all Things well!} — And the more 
we see, and say thus now, the more of \textit{Heaven's Bliss}, 
we enjoy on \textit{Earth}. Shall not \textit{we} that are reconcile'd 
to God by the \textit{Lamb's Blood}, be \textit{one in Will}, be \textit{one in 
Interest} with Him. If we are not, it makes \textit{us} that 
are the \textit{Friends of God}, look like \textit{Enemies} to Him. Oh 
let not \textit{God and us, be twain}, since \textit{Jesus dy'd}, to 
make us \textit{one in Himself}; \textit{To whom be Glory and Do-
minion, for ever and ever. Amen}. — The Dear Lord 
\textit{Jesus} be with thee! I remain, 

\textit{Thy most Affectionate Spouse,}

\underline{LETTER XIV. To Mr. L.}

\textit{Dear Sir,}

\underline{H}aving heard, that you are under much Concern 
about your Soul, and distressed with Fear that 
you shall be Lost: I was willing to write a Line to 
you. To tell you that \textit{Jesus Christ came into the} 
\textit{World to save lost Sinners}. For this you have his own 
Word: \textit{For the Son of Man is come to seek and to save} 
\textit{that which was Lost}, Luke 19. 10.

\underline{We are all by Nature Sinners:} guilty and filthy we 
were in our first Father \textit{Adam}, by \textit{his first S'';} and 
have receiv'd a guilty, filthy \textit{Nature} from him. And 
thus were \textit{born} Sinners, and have \textit{gone astray} from 
\underline{God,}
God, even from the 'Womb.' And 'by every Sin,' while we abide in a natural State; we go farther and farther off from God; and have neither Will, Skill, nor Power to return to him. And having forsaken our God, we have lost all true Happiness for our poor Souls which is only to be enjoy'd in Him. Having departed from our true and proper Center, we wander about continually, and can never find 'Rest.' — And for our Sins, the righteous Law of God, pursues us with its Curses, and thunders out Wrath and Death against every Soul of Man that doth Evil. And thus, having lost our God, we have lost ourselves; lost all true Happiness, and brought upon us all Miseries in the Desert of them, and in the Beginnings of them too, in our Souls and Bodies, and are in apparent Danger of eternal Perdition. And by our Sin against God, Satan has got the Dominion over us, blindeth our Minds, hardens our Hearts, and leads us on in the Ways of Sin, down toward the Chambers of endless Death. — Thus all Mankind were lost by Sin; and might justly have been lost for ever, in the Abyss of Eternal Misery.

But lo, The Son of Man is come to seek and to save that which was lost! God sent forth his Son made of a Woman, made under the Law: To redeem them that were under the Law. The boundless Grace of God; provided a Redeemer for lost Sinners. 'And this was no other than his own Son, who thought it not Robbery to be Equal with God. God so loved lost Sinners, that He gave his only begotten Son: To take our Nature into Union with his Divine Person, to become the Son of Man. That to He, who was the Son of God, and the Son of Man, that had both the Divine and Human Natures, in his one Person, might become our Jesus. That He in the same Nature
that sinned, might destroy the Devil and all his Works, and save his People from their Sins, from that miserable lost State, which they had plunged themselves into. And this He did by sustaining our Persons, taking our Law-place, bearing our Sin, and Obeying, and Dying in our Stead. By which in his own Person, He has wrought out a compleat Righteousness to cover naked Sinners; satisfy’d Divine Justice to the Full for our Sins; destroy’d all our Enemies, and obtained Eternal Redemption for us.

And having finish’d the Work, God as the God of Peace, brought him again from the Dead thro’ the Blood of the everlasting Covenant, rais’d him from the Grave, as a triumphant Conqueror over Sin, Death and Hell; and exalted him to his own Right Hand, to save Sinners to the uttermost. That same Jesus, which save’d Sinners compleatly by the Price of his Blood, when He dy’d for them upon the Cross, now lives for ever upon the Throne, to save them by the Power of his Arm. This good Shepherd, that gave his Life for the Sheep, will not suffer any one of them to be eternally Lost. But He will go after that which is lost, until He find it; and when He hath found it, He will lay it upon His Shoulder, and bring it home to the Fold, to His Church below; and to His Church above; both in Grace, and in Glory, rejoicing.

Then Sir, Are you lost? Jesus Christ can seek and save you to the uttermost. He came on purpose to save lost Souls; and in this Work He exceedingly delights. He shed his precious Blood for lost Sinners, that in the Virtue thereof, He might employ his infinite Power to save them. Are you wounded by Sin? Christ’s Blood can heal you. With his Stripes we are healed. Have you no Righteousness to appear in before God, that will bear the Test of his holy Law, and strict Justice?
Justice? Christ has wrought out a Robe of Righteousness, to array naked Sinners, and make them appear glorious in the Eyes of flaming Purity: His Name is, The Lord our Righteousness. Have ye no strength to get the Victory over Sin, Satan and the World? Or to get out of the present Dress which you are in? Christ has an Arm like God, the Arm of God; In this Lord the Saviour, there is strength for the weakest Sinner: He can subdue your Iniquities, and bind all your spiritual Enemies: Bring you out of Darkness and the Shadow of Death, and break your Bands in sunder. Are you shut up as in Prison, under the Guilt and Power of Sin, and terrible Fears of Divine Vengeance? That Jesus who dy'd for Sinners, and bore the Wrath of God, to deliver us from the Wrath which is to come, is Authoriz'd by the Father, and Anointed with the Holy Ghost, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound: To say to the Prisoners, Go forth, to them that are in Darkness, Shew yourselves. Do you find that you have no Power to believe and repent? Faith and Repentance are the Saviour's Gifts: He is exalted at God's Right Hand to bestow them upon poor unbelieving, impenitent Sinners: To give Repentance and Remission of Sins, thro' Faith in his Blood: And he has promised to pour the Spirit of Grace and of Supplications, upon Souls that want Grace, and can't pray; that they may Look upon Him whom they have pierced, and mourn, and be in Bitterness for Him. Oh, Sir, Christ can give you a believing Heart, a broken Heart, a praying Heart, in an Instant. For He is Mighty to save! A God working Wonders! Yea, Wonders of Life for the Dead! In a Word then, Are you in a miry Pit, a Pit of Noise, where there is no Standing, where your Soul is terrify'd exceeding, and from whence
whence you can in no wise deliver yourself? Jesus can bring you up out of the miry Clay, out of this horrible Pit, and set your Feet upon himself the Rock of Ages; and put a new Song into your Mouth, even Praise unto our God, for a full and everlasting Salvation, which of his boundless Grace, He always bestows freely. You are not sunk too low, for Everlasting Arms to reach you. Therefore, wait patiently upon the Lord.

And now, Sir, as I have hinted Something, tho' I haven't told you a Thousand Part, of the Excellency of Christ as a Saviour: What do you Think of Him? Do you see any Suitableness in this mighty Saviour, to your Case as a perishing Sinner? Do you see any Beauty in Him, whereby you desire Him? Are the Breathings of your Soul after Christ, as the Desires of David after the Water, when ready to die for Thirst, he said, "Oh that one would give me of the Water of the Well of Beth-lehem to drink!" Are these the Longings of your Heart, "Oh that Christ would give me Himself, and all that Life and Salvation that is in Him;" "that my thirsty, perishing Soul might drink its Fill, and live for ever!"—If so, then hear what he says to you: "I will give unto him that is athirst, of the Fountain of the Water of Life freely," Rev. xvi. 6. See: Not a Soul that is athirst for Christ, shall perish and die for Want of Him! Christ, and all his Grace, is prepared on purpose for such Souls; and shall be bestowed upon them freely: Without Money, and without Price, without any Worth or Worthiness in them. They shall drink, and drink abundantly, thro' Time and to Eternity, of that pure River of Water of Life, the Streams whereof make glad the City of God.—Oh, Sir, if you apprehend yourself at present to be in a perishing Condition, you shall not be eternally lost, if you look unto Jesus: Cast your Eye therefore unto Him, as God's Salvation.
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Salvation to the Ends of the Earth. He bids you Look unto Him for Life; and has said to every Looker, Be ye saved. He has granted Salvation to the worst, the chiefest of Sinners, that look to Him for it. And he will never, never repent what He has said, or be worse than his Word. He has said, They shall come that were ready to perish. Come then, dear Sir, cast your perishing Soul at the Saviour's Feet, and you shall live for ever. There is Salvation in Him; and there is none in any other. They must all perish, that do not look, that do not come to Christ. But not a Soul shall be lost, that comes at his Call, and casts itself in all its Misery, at the Feet of his Mercy. If you are afraid that you shall perish, come to Jesus. And if you fear that He will not receive you, come and try. You can but perish: Oh cast yourself at the Saviour's Feet, and resolve, That if you do perish, you will perish There. But Oh, be assured, that This is no perishing Ground. For Christ Himself says to you, Him that cometh unto Me, I will in no wise cast out. Joh. vi. 37.—And it is no Sign that you shall be eternally lost, because you now see your perishing State. For when Christ seeks and saves lost Souls, He always shews them their lost Condition; that so they may be willing to be found of Him, and saved by Him from all Misery, unto all Glory. If wishing this Salvation, I am, Sir,
Reverend and very dear Brother,

I sympathize with you in your great Affliction, by the Withdrawal of the Divine Presence, as to the warming, comforting, enlarging Influences of God's free Favour. Oh how sad is our Case, when our Beloved is thus withdrawn from us! When Christ our Light, our Life, our Joy, steps aside for a While, then Darkness, Death and Sorrow cover us. The Beasts of Prey roar against us, with a Where is now your God? He'll be favourable no more; your Strength and your Hope, your Life, your Joy, your Usefulness in the present State, are perished from the Lord. You looked for Light; but behold, Darkness. In vain you cry for Help; for the Lord shutteth out your Prayers, &c.—And happy is that Soul, whose such Seasons, is establish'd in the Faith of his Interest in God's everlasting Favour. An unspeakable Support is This! under greatest Pressures. Such a Man is arm'd against the Powers of Darkness. They can't pierce him to the Heart, as they do others of God's Children, with the Terror of an everlasting Separation from Him. Such a Soul, when stript of the Joys of spiritual Sense, can say in Faith, with the Church, Rejoice not against me, O mine Enemy, when I fall, I shall arise; when I sit in Darkness, the Lord shall be a Light unto me. I will bear the Indignation of the Lord, because I have sinned against Him, until He plead my Cause, and execute Judgment for me: He will bring me forth to the Light, and I shall behold his Righteousness, Mic. vii. 8, 9.—And glad am I, my dear Brother, that this is your happy Lot. By Believing in the Dark, you will give Glory unto God, in his infinite Grace, Power and Faithfulness.
Faithfulness; and hereby you will enjoy sweet Peace, in the Midst of Trouble.—I hope, my Brother, that our dear Lord is return'd unto you again with Mercies, before this Time. But if not; go on to trust in Him, tho' He should seem to slay you, to hope in his Mercy, tho' He should follow you with Rebuff, and to seek his Return, tho' He should seem to go further from you. And be of good Cheer; for all Things shall issue well, shall together work for your Good, and turn to your Salvation.—Do you groan under Deadness, Darknes, Bondage? Oh happy Soul! 'Tis an Evidence of your new Life, that you are a Child of Light, and have formerly walk'd in the glorious Liberty of the Sons of God. Else you would not know what the Want of these Things is. Do you groan, because your Beloved has withdrawn Himself? 'Tis an Evidence, that Christ and you, have heretofore had sweet Fellowship with each other.—And lo, Tho' whom Christ loves, He loves unto the End. He will not, cannot hide Himself long from such Souls. His Withdraw, is but for a Moment, to set off the Glory of his Return, and further to display the Immenfity, and Eternity of his Kindness. Tho' whom Christ quickens, shall never die; shall never lose their new Life, nor suffer any Declines thereof, but in order to their further Increases therein.

Tho' whom Christ enlightens with the Light of Life, shall not walk in Darkness; in total, in abiding Darkness, nor in any partial Darkness, that shall not end in Light, and serve as a Foil to illustrate its Glory. And tho' whom the Son makes free, shall no more return to Bondage; to a State of Bondage, nor shall any Bondage Frame kife them, but shall be over-rul'd for their further Freedom, their more glorious Liberty.—In Patience then, my dear Brother, possess your Soul, and wait for your own God; and you shall not be ashamed. His
His Love, as it was free in its Fixation upon you, so it is and will be free, immensely free, in its Continuation to you, and in all its Emanations upon you. God's Love is like Himself, Great, Sovereign, Unchangeable and Eternal. And it is secur'd to you, in Itself, and in all its glorious Fruits, unto your full and eternal Salvation, by the infinite Faithfulness of the strong, the immutable Jehovah, in his everlasting, his well-order'd Covenant. Infinite Wisdom, for the further Display of infinite Love, sees it meet, my Brother, that now for a Season, you should be in Heaviness th' manifold Temptations, That the Trial of your Faith being much more precious than of Gold that perisheth, tho' it be try'd with Fire, might be found unto Praise, and Honour, and Glory at the Appearing of Jesus Christ. By the Darknes that now covers you, the Lord is preparing you for Light. By Deadness for Life; by Bondage for Freedom; and by Shame for Glory. Both present and eternal. For your Shame, you shall have double, double Glory; and for Confusion, you shall rejoice in your Portion. The Evening and the Morning, you know, were the first Day: &c. Your present Darknes, is but the Forerunner of Light. Another Day, of further Glory, awaits you. The Lord hasten its happy Dawn, and make its Meridian-Brightness great, in your dear Soul, in your Family, and in the Church of God! So prays,

Dear Sir,

Yours most Affectionately in Christ,

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LET
LETTER XVI

To Mr. L.

My Dear Brother in Christ,

I heartily thank you for your last. By the Contents of it, I am made to admire the Riches of sovereign Grace, in your, in my Salvation. Christ, as the only Way of Salvation, is a Path, that the Vulture's Eye, that no unregenerate Man, tho' o' the most piercing natural Wisdom, hath seen. 'Twas the same free, rich, infinite Grace, which provided Christ for us, that reveal'd Him in us; Ah, when Nature has done its utmost, to judge of Salvation by Grace; it will still be an impenetrable Mystery to the natural Man. The Things of the Spirit of God, of the Father's, and of the Son's Love, in the Provision and Exhibition of the Saviour, and in the Application of Salvation to the saved Ones, which the Holy Ghost reveals, are not receiv'd by the natural Man; because they are Foolishness unto Him; neither can be known them, because they are spiritually discerned. So great is the Power of Darkness, of the Soul-killing Influence of Sin and Satan, that it fills the Mind, and blinds the Understanding of the natural Man; and will hold him fast, as in a deep Dungeon, under the Bondage of the Law, without the least Beam of Gospel-Light; unless the omnipotent Power of Divine Grace, of the God and Father of our Lord Jesus Christ, deliver him from the Power of Darkness, and translate him into the Kingdom of his dear Son. Unless the Holy Ghost, sent from the Father and the Son, makes him a Spiritual Man, creates a Principle of spiritual Light and Life, in his dead, dark Heart; and thereby makes him meet to be a Partaker of the Inheritance of the Saints in Light. Without the Light of Grace, without an inward gracious Principle
Principle of spiritual Light, which discerns and cleaves to the Light of Grace, to the Doctrine of Grace, in the outward Revelation; no Man shall ever see the Light of Glory. And nothing less than the omnipotent Power of the Lord alone, can create, or produce this Light in any one Soul.—What Reason then, have we to admire that Grace, that saves us thro' Faith, and gives us Faith, to receive Salvation alone by Grace! Oh, Not of ourselves, indeed, is Gospel-Faith; it is the Gift of God. A free Gift of his sovereign Grace, to those who were ordained to eternal Life. The Lord, the Father, hath done more for us, in giving us Faith, to see the Glory of the Lord the Mediator, and the Excellency of God the Saviour, in his Person and Work; than if He had given us Millions of Worlds! Oh what were they all worth, without, or in Comparison with his Son! Without the Knowledge of Christ, and of God in Him, whom to know, is Life eternal! Or in Comparison with that Knowledge!—Oh how evident is it, that the wise and learned World, with all their Learning and Wisdom, are awful Strangers to God, to the Lord Jesus Christ; and to the blessed Operations of the Holy Ghost! Alas! the World's wise and prudent Ones, know not the Mystery of Faith, nor the Power of Godliness! The Kingdom of God; of his Grace, is not within them. (Hence they oppoie and reproach the Things which they understand not. Unto us, Babes, it is given to know the Mysteries of the Kingdom, but unto them that are without, even to the Masters in Israel, all these Things are in Parables. Even so, Father, for so, it seemed good in thy Sight!—Let us adore the Grace, my Brother, that opened our Eyes; and pray that the Eyes of the Blind, of God's Chosen that are yet in Blindness, may see out of Obscurity; and that our Lord's Kingdom may come, over all the Oppo-
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...tion that stands in its Way; and rise and shine thro' all the Mists and Fogs, which are rais'd to obscure its Glory. Grace be with you! I am, Yours most affectionately in the plain LAMB,

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LETTER XVII. To Mr. B.

Dear Sir,

The Sanction of a Sinner, by Faith in the Saviour, is indeed a glorious Gospel Mystery. A Mystery, hid from the natural Man; and that, even by spiritual Men, is not well known, that is, practically understood. And yet a Mystery it is, of the greatest Concernment, both with respect to the Glory of God, and the Good of his People. Without some Degree of real Acquaintance with it, a Man cannot be a Christian. And the more fully and sensibly he is acquainted therewith, the more holy, the more happy Christian is he. And the more is the God of all Grace in Christ, glorify'd thereby. Oh, a Life of Faith on the Son of God, is the every Day's Work of a Believer. Without it, we shall soon be Backsliders in Heart and Ways.—And oh the infinite Love, the boundless Grace of God, that tho' we are bent to Backsliding from Him, and are every Day guilty of it more or less; He will still call us, His People, and according to his Promise, will Heal our Backslidings, and love us freely. Aye, freely indeed! or He had never loved us. Us, that by Nature, were a Sea of Vileness! A Hell of Iniquity! A Mafs of black and horrid Contrariety to his infinite Purity! Us, that by Practice, were Transgressors from the Womb! And which is most amazing! Us,