

Gleanings Of The Vintage – Part II

Or

Letters To The Spiritual Edification Of The Church Of Christ.

William Huntington

(1745-1813)

LETTER I.

TO MR. JENKINS.

GRACE, mercy, and peace to my dear son in the faith. His epistle is before me, he acquits himself like a man: the infernal archer and his artillery-men still shoot at him, they grieve him, and hate him, but his bow abides in strength. He is often down, but rises again, as every righteous soul shall, for a just

man falls seven times, a sinner never falls but once. Every good thing toward the Lord God of Israel abides; nothing will be lost but the old man, the son of perdition, that the scriptures may be fulfilled which say, "and there shall be no more the Canaanite in the house of the Lord of Hosts." The holy war in which we are engaged was proclaimed in the garden of Eden, between two seeds, and it was proclaimed by the prophet Isaiah; "every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given:" and when the Lord appeared he not only gave a fresh proclamation of this war, but he actually began it; I am not come to send peace on earth, but a sword and a fire; and what will I if it be already kindled? Luke xii. 49. The Saviour kindled it, and the fiery baptism of the apostles with the Holy Ghost began and maintained the fight in them, while the rage of Satan and the wrath of man smoked and burnt in the opposition; but the fire of divine love must subdue the fire of sinners' wrath; nor will the oil of joy give place to the triumphs of hypocrisy. If the enemy has not lost the possession of his palace, he has no call to have recourse to stratagem; for, if he ruled, he would then command, and thou must obey; for sinners are taken captive by him at his will, 2 Timothy ii. 26. The man must be in alliance with God who plays on the hole of the asp, for the god of this world will never give place to any but to theirs who are endowed with power from on high: and I have long watched the severe conflicts in which thou hast been engaged, not only with the common enemy, but the attacks of impostors, of ministers of Satan, of presumptuous letter men, and of graceless professors, and what hast thou lost? what victories have they obtained? what weapon formed against thee has prevailed? Such have spoken evil against thee, and have pretended to search thine heart and to try thy reins, which is the prerogative of God only; but this has brought no guilt on thy conscience, no charge of heresy or scandal has ever been fixed on thee. God himself has

established thy reputation, out of the reach of scandal, and made thee manifest in the consciences of every soul that fears God in those parts, and thou art in the hearts and souls of all them that love our Lord Jesus Christ in sincerity and truth to live and die with thee. Leave all thine enemies to seek their own honour, and to proclaim their own goodness; let them sound their own trumpet, and exalt their own superiority, it is not he that commendeth himself that is approved, but whom the Lord commendeth, 2 Cor. x. 18. You and I are sinners, the Holy Ghost has taught us this; we must be base in our own eyes, and unprofitable servants when we have done our best: let them load us with all the scandal that devils can invent, and malice circulate, what charge can be laid against the objects of God's choice? The sentence of God was passed upon us the very day that we believed, and the Holy Spirit has borne witness to it to this day, and peace (though often interrupted) has been the fruit and effect of it. These hints I have dropped in answer to the complaints in a former epistle. I have for some time learned that the whole of our religion and happiness lies in one branch of sweet and heavenly trade, and that is:

Communion. We have communion and fellowship with God the Father, who is the giver of every good and perfect gift; he is the giver of faith, of hope, of love, and of life; and through Christ these are admitted to meet and centre in God, as in our most benign parent: he gives us a fresh supply of strength to every grace, and these exercise themselves on him. God receives our burdens, and communicates fresh strength to us; he receives our cares, and makes it manifest that he careth for us; he hears our complaints and supplies our wants; he sheds abroad his love in our hearts, which is our soul's delight: and his love is reflected back to him again, and that is his delight. All our longings, cravings, and appetites, are felt by him, and he satisfies us with his own goodness. All God's friends and neighbours in heaven rejoice over a broken-

hearted penitent, and the penitent rejoiceth on earth when repentance is granted. How sweet are the thoughts of God unto us, how great is the sum of them! especially when experience tells us, that his thoughts towards us are thoughts of peace, and not of evil, to give us an expected end; and, in the multitude of our thoughts within us, his comforts delight our souls. There is a continual emanation from God through Christ to us; we are watered every moment, and all the dew ascends in our spiritual sacrifices to him again. Every soul that is rooted up and out of self, and who is transplanted into Christ, and who has any root of life, of love, or of hope in him, is most truly planted in the household of faith, and their leaf shall be green, nor shall they cease yielding fruit; therefore this watering every moment, is our promised refreshings from the presence of the Lord, which generally come after the fiery trial is over; when the soul is like the parched wilderness, or barren heath, and all joy seems to be withered away: then the Lord appears as the dew upon Israel, and we revive as the corn, and grow as the vine under it. In God is all our fruit found, and not in ourselves; and to God, and not to ourselves, is our fruit brought forth. In short, what have we *but we have not received? He is the first cause, moving cause, and sole cause, of all that is good in us, and the efficient cause of all good by us; and to him, and him alone, the glory and praise redounds, for this he will never give to another. But we have not only communion,

But fellowship: there is a joint interest between God and his family. God is the portion of our souls, and the Lord's portion is leis people; he is not ashamed to be called our God, nor ashamed to call us his people. Great is the goodness that God has laid up for them that fear him, Psalm xxxi. 19; and every spiritual affection, every heavenly sensation inspired, every spring of gratitude, the choicest words and sweetest praises, blessings and thanksgivings, are all laid up for him, and laid out upon him; and the heart is often burdened, and

only eased by tears of love, when we are deprived of a lonely retreat to send them up to him: all our reproaches are his, and all the blessings promised to them that bear them are ours. He puts no honour but upon his own children, nor does he receive any honour but from them. All his goodness and grace reign in the subjects of his own kingdom, and their love, obedience, and praises are the revenues of his empire. I may truly say to my dearly beloved son, as Paul did to the Corinthian church, that my mouth is open to him, my heart is enlarged; for I intended no more when I sat down than to send him three pages on small post paper, but I went on till I had filled all the four pages; and finding the cruse to spring and the cup to flow, I took a folio sheet, and intend to send my true yoke-fellow the sweet contents of wisdom's flowing brook.

We, have communion and fellowship with God's darling son, Jesus Christ. The children of God are flesh and blood, and he himself took part of the same; this makes him flesh of our flesh, and bone of our bone; this is a great mystery. We receive the promise of the Spirit through faith, and this makes us one spirit with the Lord. By his circumcision he was made debtor in our room, and we put off the body of the sins of the flesh by his circumcision. He was made under the law a bond servant, that we might receive the adoption of sons, and be made free indeed. God laid upon him the iniquity of us all, that he might cause iniquity to pass from us. His chastisements are our peace, and his stripes our healing; his obedience is our righteousness, his curse our blessing, his death our ransom, his imprisonment our enlargement, and his resurrection our discharge: his ascension as the first fruits, is the pledge of ours at his coming; and this is fellowship with him in his undertakings and sufferings: in all these things he became poor, that we through his poverty might he made rich. Our old man was crucified with him, and the whole new man of grace comes from his fulness to us. The whole discharge of his mediatorial office is in our behalf; and our peace with God,

our reconciliation and friendship, are the fruits and effects of his mediation. He is our advocate with the Father hence the voice of the law, of justice, of wrath, of Satan, sin, and that of an evil conscience, are all silenced; and this is no less than his powerful pleas in our own hearts. His whole sacrifice, and his intercession upon it, is for us; hence inbred corruption, the stinking savour of flesh and blood, the natural rebellion and the enmity of our mind, the workings of unbelief, the accusations of Satan, the oppositions of man, can never hinder our prayers from ascending to God. And although God may answer our petitions by terrible things in righteousness, by bitterness, by rods, by reproofs and rebukes, yet no curse, no vindictive wrath, ever comes or can come to us, through the intercession of our high priest; God has sworn that he will not be wrath with us. We share in the glories of Christ's victories, in the benefits of his death, in the effects and fruits of his offices, in the fullness of his grace, in the glorious majesty of his kingdom, and in the eternity of his reign; and we are the supporters in his arms, and the pillars of his office characters; and in these we stand or fall together, for God the Father has declared to Adam in type, and to Christ in truth that it is not good that man should be alone. And he has created us anew in Christ Jesus, that we might be an help meet for him; and by us is he supported in his covenant titles and characters, for there can be no mediator where there is not two parties; no advocate unless there is some to plead for; no prophet unless there is some to teach; no priest without men, for a priest is ordained for men; no king without subjects; no prince without a people; no head without a body; no master without servants; no father without a family; no bridegroom without a bride; no husband without a wife; no elder brother without younger brethren; no judge if there be none to condemn or acquit; in all these things the church is the glory of Christ. And we have not only communion with him in all these things, but joint interest. He is God the Father's gift to us, he was given in sacrifice up unto death for us; and as a

covenant he is God's gift to us, and we are the gift of God to him. He is not his own; all things, whether Paul or Apollos, Cephas or Christ, are all ours; and we are not our own, but bought with a price. But, above all, this is the most striking to me, that he that is perfect shall be as his master. The image of the first Adam is enmity, and this enmity is the old man which was imputed to him, for our old man was crucified with him: this is most certainly true; and it is as tract, that we are predestinated to be conformed to the image of God's soil; and we shall bear the image of the heavenly Adam as we have borne the image of the earthly. He was clothed with the rags.

W. H., S. S.

LETTER II.

TO THE REV. J. J.

Dear Brother in Christ Jesus,

I KNOW not whether any of the plants of righteousness at L— were watered by me or no, or what refreshings were poured forth on the Lord's husbandry during my stay among you; but this I know, I returned home with a dry soul, and an empty cruse, and having five time, running to preach, and it being to be done upon the old stable ground upon which I have laboured upwards of twenty years; and knowing the seed must be perpetually changed, or else the produce will not be adequate to the labour; I remained some time after my return, very dark and barren; and expected by no means to appear in the character of an old householder, setting forth things from the blessed treasury new and old. But God, who is better to us than all our fears, and exceeds all our expectations, brought me forth through all the five times with a supporting hand, and indeed the fifth sermon was the sweetest of all to me: so true is the saying of the wise man, which I have often found both in spirituals and temporal; "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to penury," Proverbs, xi. 24: and he adds, "The root of the righteous yieldeth fruit." True, but, "I," says the Saviour, "am the root and the offspring of David, the bright and morning star."

He is the root of divine power that gave David his existence, and kept him in it; he is the root of all divine grace, and of all vital godliness in David; and likewise the root of eternal life in mount Zion. A hidden root; as all sap and roots are bid, so is our life hid with Christ in God. It is true, the communications of sap from the root to the branch is imperceptible, but the growth, the shoots, the leaves, the buds, the blossoms, and fruit, all prove that it is done; so there is no shooting up in

heavenly-mindedness, affection or meditation, no budding hopes, nor blossoms of love, no sweet motions of life within, nor verdure without, without these hourly, yea, momentary communications: "I will water them every moment, and I will keep them night and day." Water with what? "The water that I shall give them, shall be in them, well of living water springing up into everlasting life," and deny it if you can.

But I will assert it, that divine veracity and our existence in Christ, stand and fall together, for so it is written: "Because I live, ye shall live also," John xiv. 19. His external existence as the resurrection and the life, is the cause of ours, and how can the effect cease while the cause endures? But the dear Redeemer adds, "I am the bright and morning star:" what morning? why the resurrection morning, in which the upright shall have the dominion, Psalm xlix. 14. The morning star is the harbinger, the forerunner, the prelude to this mysterious and most blessed morning, which shall succeed the midnight cry. The morning star promised to the overcomer, is the day-dawn of perfect day, in short the light of Christ's countenance lifted up upon the soul, and this attended with joy to the heart, is the beams of eternal glory, in which the righteous shine forth as the sun in the glory of their Father's kingdom, for ever and ever.

And now what shall I say more? am I not the mouth of the few saints at Providence? Yes, I am, and they acknowledge their little sister at L—; well, then, in the name of them all, we send our salutations to the dove that dwells in the cliff. May I boast; shall I say most of the friends salute you, chiefly them of Caesar's household, with Erastus the chamberlain, and Quartus a brother? No, but this I can say, one of the king's household saluteth you, for I most certainly am a father to his Majesty's clerk of the kitchen; so that my bonds are manifest in one part of the palace at least. Moreover, the of his Majesty's lifeguards is also my son, so that my bonds are

manifest in the King's stables also; and is it not promised that, "Upon servants and handmaids will I pour out my spirit?" Joel ii. 29. It is, and, "Unto the poor the gospel is preached." I have so many brethren of this sort I cannot reckon them up; and as the title of poor is coveted by none, I shall only subscribe myself one of that number, wishing grace, mercy, and peace to you, and all the saints at L

W. H., S. S.

LETTER III.

TO THE SAME.

I RECEIVED the letter of my nearest and dearest friend and best companion, and I think the time of our departure draws nigh, all the winters that I have ever seen, have never tried my lungs and breath like this. Last winter gave the bellows their death-wound, which never recovered in the hottest day last summer; and I am more gone and enfeebled in two months, than before in ten years; and it is a little satisfaction that our dismissal seems so near together. Close confined in town, the same at home, dismal weather; much speaking, and want of bodily exercise, renders me almost incapable of walking alone; and my soul is weary because of murderers: nor do I think that death itself would be half so bad as the continual conquests, boasts, and triumph of them, who know and acknowledge no god but themselves.

But we must be still, and expect the worst, the worst that can be imagined if we fall into the hands of men; but I firmly believe our time is short, and when we awake again, we shall see them in full possession of all the vengeance that our souls now wish for; for God will destroy them that destroy the earth. Commotions; wars, and rumours of wars, must come to pass, but, "In your patience possess ye your souls;" for what is all these, and the worst of these, when compared to the never-dying worm, the smoke sad flames of Topnet, and the unabating and unremitted wrath of incensed Justice?

I have found my turbulent spirit too refractory, but the whore is now in the threatened bed of languishing, and all the kings that have committed adultery with her are in great tribulation; and God is killing her children with death, or giving her blood to drink, for she is worthy. Never was there such a slaughter made on the body of the beast, since he has worn his seven

heads and ten horns; and it appears to me that none are or shall be permitted to ward off the blows: "He shall come to his end and none shall help him" All that we can see is, that he is swimming a blood, but Daniel looked further, he saw till the beast was taken, his body destroyed, and given to the burning flame.

The Roman Empire is the beast, and the famous city is the whore; and whether this is to terminate in the conquest of the outer court, I know not, but I think the beast has sixty-one years yet to reign, and that the slaughter of the witnesses will commence in eighteen hundred and sixty-two.

W. HUNTINGTON.

LETTER IV.

TO THE SAME.

To my Joy and Crown.

As I have received no answer to my last, I take it for granted my kind friend is ill, and Mr. B. wrote me instead. The contents of his letter were heavy tidings; "The harvest is great, but the labourers are few;" too few to be diminished; nevertheless, God can send a succession. Your last epistles have caused some joy, and some grief, some thanksgiving, and some earnest petitions. I see thy last stages are crowned with loving kindness and tender mercies; this is what I long believed and expected, this rejoiced my heart, and furnished thank-offerings to my God.

But the thoughts of losing my suckling, which I have been so long supplying and swaddling, this drove me to prayer. On Saturday morning I gave myself to this work, and yesterday morning at the chapel I found much access, freedom, and energy, and was permitted to plead with uncommon boldness, and with a degree of confidence and assurance that this sickness would not be unto death. And if all things are possible to be done to them that believe, I am fully persuaded that I have prevailed in this thing. When I had concluded my first prayer, I asked the Lord to convince me by the first passage that book of Psalms, whether he would grant my request or not, begging he would not be displeased at this; and the first passage was this following: "Ye that fear the Lord praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised, nor abhorred the afflictions of the afflicted: neither hath he hid his face from him, but when he cried unto him he heard," Psalm xxii. 23, 24.

This work was carried on yesterday morning between the hours of five and two, and this I wish to know, whether any change took place about that time, for I have some hope that when faith sprung up in me, that healing appeared in him: for the question from the father to the servant was, What time did my son begin to amend? "and they said unto him, Yesterday at the eleventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed and all his house," John iv. 52. Send me a few lines by return of post, and a true account in answer to these inquiries, and you will oblige

Your most affectionate friend and brother in Christ,
W. HUNTINGTON.

LETTER V.

TO THE REV. J. J.

To my dear Brother, my Son, and my faithful fellow-servant and fellow-labourer.

I HAVE just been begging of God in behalf of my dear and tried friend, and I found much boldness, much freedom, and the full assurance of faith that would take no denial; for if ever God gave to man an honest heart in this world, or if any one man in all the world ever received the word in an honest and good heart, you did; and if love to the truth and love to the saints, be an evident token of adoption, the badge of a real disciple, and a full proof of our passing from death unto life, I vow, I protest, I swear in the name of the living God, that these tokens, these badges, these infallible proofs, and these things that accompany salvation, have been for many years both upon me and thee.

I have prayed, I have wept, I have laboured, I have travailed for thee both in body and in mind; I have loved thee with an undissembled love, and God declares, "They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them, Isaiah lxv. 23. Thou shalt never be damned, nor die in despair, if the word of God be true. I have, with the fullest assurance, with all boldness, and with the energy of the Holy Ghost, told God all this, and pleaded it with him in prayer; and I have a full persuasion that something of that power which is upon me, will attend this.

I saw poor James B. last night, and I think I shall see him no more till this miserable life be at an end; but he seems meek, quiet, in peace, and with a good hope; and is such a skeleton as I never saw. He has ever been a poor afflicted creature,

much bound in spirit, very dark, and little comforted. But God kept him diligent, tender hearted, and truly honest, circumspect, and upright; and he is now going to reap the fruits of his honest and diligent labours. God bless thee, my dearly beloved friend.

W. H., S. S.

LETTER VI.

TO –

The Cabin, Providence Chapel.

Beloved in the Lord, grace, mercy, and peace, be with they and thine.

I RECEIVED your plain, honest, and unstrained epistle, and thank you for it; it gave me comfort, it refreshed my bowels in the Lord, and gave me fresh hopes of what I have long wished for, a yokefellow after my own heart, and an heir to my pulpit when I am removed; and as you have been open and frank to me, I will be the same to you. Few have suffered more by the gentlemen of the cloth than I have, and this has made me shy of the worst of sets, of the worst of men; this made me suspicious of all the clergy; and being wearied almost in well-doing, the Lord raised up one of the most excellent of all loved him. Setting him aside, I have stood alone, and borne no small share of the beat and burden of the day, for upwards of thirty years; and I have suffered hunger, cold, nakedness, shame, reproach, and the worst contempt, and I now see it was God's determination that I should stand alone, and say a confederacy to no one. I often halted, and looked about for a prop and a crutch, but the cross kept them all aloof, though many wondered to see how I was supported and brought through; nor could all the borrowers, beggars, and those that entangled me in bonds for others' debts, bring me down, when once Divine Providence began to shine upon me.

I had heard of you, Sir, sometime before I saw you; upon sight I perceived distress, absence, and a mind bound and bowed; but I was sure that the dignity of the established church, which puffeth up, could never unite with a pretender to holy orders, except Christ and conscience united first. Wherever Christ is

formed in the heart, there will be a stool for me; at least my character, as a poor servant of Christ, will be suffered to live. I watched, and I often inquired after you; and when I perceived you had thrown off the jack-boots and horseman's coat, I concluded God had made the heart honest, and I hoped the work was real. And bearing of your opposition and hard measures, I felt for you, and you came upon my mind for a share in my feeble petitions, and there you continue.

Hearing what a poor, pitiful place you had to preach in, and how low you was brought, my soul felt for you, and I was determined to help you with all my power, but still felt a fear, and that fear kept me at a distance. For I knew that, if you and I came together, the cross would sit heavy on you; and if you found no access to God for support, you would shun the offscouring of the earth, and skulk back to them of reputation; and was determined to lean no more on pillars of mine own hewing; yet would assist you to the uttermost, from two considerations,

First, from real pity.

Secondly, to put it out of your power to say that either my doctrine, or my workmanship in the Lord, was not productive of good works.

Knowing the storm would fall heavy on you, and doubting of your having strength to bear up, was the main cause of my being backward to open your chapel. – But now all scruples are done away, the dignified and the coalheaver are one in him, and I believe never more to be parted. A five pound note was sent to me by a maid servant, who fears God, last Tuesday night; the money is for you, sir, which I gave to Mr. O. to keep. Send a few lines of thanks, to clear the servant. And now I must entreat you to send me no accounts of any of your bills; if there is enough to pay all, and clear it, that is all I

want. Tender my respects to your spouse, and may the God
of all grace bless thee: so prays, Thine in the Lord Jesus,

W. H., S. S.

LETTER VII.

TO –

Brother Cloth, Leicester

Two harbingers have been, before me, into these parts, to prepare my way before me, to raise mountains, to lower the valleys, to make the paths more rough, and to add to the crooks. Friend T. has laboured almost three weeks; and I am most ravishingly set forth at the print shops, by one who has brought a packet of scribble from London, in which performance I stand first in the frontispiece. I see they can do nothing without me. These have raised the curiosity of many, so that we were crowded beyond measure, and several new fruits are appearing. I have observed for many months past, that the Lord has put me near to Paul's heels in this, I take pleasure in reproaches, &c. I trust these performers will get but little entertainment, for I know they cannot rejoice unless I am moved; and in this I abound in hope, viz. that none of these things will move me. My corporation must come down, if prevails, for he seems bent on starving the Levites; but our heavenly Father knoweth that we have need of these things.

I was surprised to hear, as I came down, that you and Dame were going to leave Cricklewood. I beg that you, Nan, and Mary, make my house your home; that you make free with the coach, the garden, beds, fruit, or whatever you want; and it will vex me if you do not order sheep or lamb to be killed, when wanted; and let no peas, beans, or strawberries, rot or spoil. I am to preach this day, Monday, Tuesday, and Wednesday, here; and on Thursday set off for Grantham. I have been very bold and free in the work, and was brought through with a high hand, and almost: melted with the crowd. Love to Nan and all friends.

THE DOCTOR.

LETTER VIII.

TO MR. M.

To my old Companion in soul travail, and dearly beloved in the Lord, the Coalheaver sendeth greeting.

THE gout in the body and that which is peculiar to the pocket, do operate different ways, and what is good for the former is of little use to the latter. I have been free from this epidemical all this whole winter, though I do not believe that I have one near relation in the flesh, that is ever free from it, either in the winter or in the summer, it being a family disorder, constitutional and hereditary; but yours lies in the vitals, mine in the extremities. However, there is one sovereign remedy, which is irresistible, which neither cold nor heat, ague nor fever, cold damps nor drying winds, can ever withstand, and that is, faith in, and prayer to, the all-wise, divinely skilled, and omnipotent Saviour of helpless sinners. I have at times thought that if there is a worthless worm in the British isles, who can assert this with all confidence, the presumptuous rebel, as I am often called, and the despicable and, as some call me, the stinking Antinomian, can with all boldness affirm this.

No disorder or disease, no foe without nor foe within, no bodily or ghostly enemy, nor corporeal or spiritual infirmity, could ever withstand, much less repel, the force of believing and persevering prayer, put up to the great physician, or to the Father of all mercies in the great physician's name. The more this holy way to the throne is trod, the more smooth and easy it becomes; and the more faith is employed in this way, the stronger and bolder she grows; and the more our poor petitions are repeated, the greater are their returns. This is the new navigation opened for the vessels of mercy, and where all wise merchants should seek their goodly pearls.

The worst diseases in this world are the leprosy, the plague of the heart, the dead palsy, and that of being born blind. The blood of sprinkling cures the first, sovereign grace the second, the promise of life the third, and he counsels us to buy eye-salve of him, to expel the deadly and dismal gloom from the mind and understanding. I wish you was as free from your gouty habit, as I am from mine, that I might congratulate you on your happy every. However, the new man is incapable of all this train of diseases, and of the infections of the old man, which is the sole cause of them all; "That which is born of the Spirit is spirit." We know that divine light and life, faith and hope, love and joy, peace and comfort, are of God; nothing can be added to it, and nothing can be taken from it, and God doth this work that men should fear before him; and, "The fear of the Lord is his treasure," Isa. xxxii. 6.

But though these things are begun, they are not full, there is room for more love, more joy, more life and light, "That he might fill all things," Eph. iv. 10; that is, that every treasure of grace might be filled with glory, and this he promises to do: "I lead in the way of righteousness, in the midst of the paths of judgment. That I may cause those that love me, to inherit substance; and I will fill their treasures," Prov. viii. 19, 20. This will be the accomplishment of the good work begun, and this being set before us leaves room for appetite, for desires, longings, cravings; and which I believe will never cease where the Holy Spirit once sends his divine influence through the soul, until we are filled with all the fulness of God. Many, many earnestness, pledges, tokens, foretastes, first-fruits, &c. are given by the way, to assure us of this all-satisfying banquet, after which we shall hunger no more, nor thirst any more. Adieu

THE DOCTOR.

LETTER IX.

TO MRS. H.

WELL Mary, how do you do? Is it well with thee? is it well with thy husband? is it well with the children? "Say ye to the righteous it shall be well with him." Oh! the spotless robe, the brilliant garment, the bridal attire, the soul-adorning vesture, which the heavenly bridegroom hath wrought out for those that trust in him before the sons of men. He came forth as a bridegroom from his chamber, and rejoiced as a giant to run a race. He saw the darling of his soul in the ruins of the fall, a prey in the den of dragons, exposed to the vengeance of heaven, bound hand and foot in the chains of guilt, and led captive by the worst of foes. He saw the airy heavens swarming with devils, and the dark places of the earth filled with violence, and with the habitations of cruelty. He considered the infernal legions he had to encounter, and the malicious tribes he had to oppose. He saw the infinite breach that was open between God and man; but in this gap he saw no man, and he wondered there was no intercessor; but his own arm must bring salvation, and his own righteousness must sustain him.

Pity to his spouse moved him, and indignation at his foes roused him; the day of vengeance rose up in his heart, and the year of his redeemed appeared in view, Isai. lxiii. 4. "He put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke," Isai. lix. 17. His perpetual and spotless obedience added strength to his invincible breastplate, and every victory added lustre to his helmet The crooked serpent felt the dint of his sword, and the lighting down of his arm distributed the indignation of his anger; the vengeance of his garments filed his enemies with terror, while his zeal swallowed him up: he

wounded the infernal head over divers countries. The objects of his choice bowed to his sceptre when they felt the arrows of his quiver, and received truth meekness and righteousness, while the right hand of his godhead shewed the manhood terrible things. His conflicts were not attended with a confused noise, nor in garments rolled in blood, but with burning and fuel of fire. The corrupt trees became the fuel of his wrath, but his purifying furnace was in Zion; by fire and by sword did he plead with all flesh, and the slain of the Lord was many; and by the sword of his mouth, and the breath of his lips, was that slaughter made.

He went forth for the salvation of his people, yea, God the Father went forth for salvation with his anointed, and he divided him a portion with the great, and a spoil with the strong man armed. And though often sunk with sorrows and acquainted with grief, yet he shall drink of the brook in the way, and therefore shall he lift up his head, and pursue his victories; for every time that he drank of that brook, the power of the Lord was present to heal, and of course some conquests were made, and the subjects of his kingdom were increased. Nor did he ever quit the field of action till Satan, sin, and death were subdued, and many of his subjects were led to feel their enemies' overthrow, and to triumph in the victory. He led captivity captive, and he received gifts for all rebels that came over to his standard, and ever since, the Lord God has dwelt among men.

But bless him, he shall appear the second time, and dethrone all the principalities of Satan, the prince of the power of the air; the fear, the pit, and the snare. The wrath of the law that excites fear, and the bottomless pit, and those to whom the Lord Jesus hath been a snare and a trap, will all be revealed and brought to light, for the windows of heaven shall open, and the foundations of the earth shall shake. The earth shall break, dissolve, and move exceedingly; the earth shall reel to

and fro, and be moved like a cottage, under her load of transgressions, and it shall fall and never rise again-then shall all the infernal potentates be punished, and wicked princes of the earth with them. "And it shall come to pass in that day; that the Lord shall punish the host of the high ones that are on high;" this punishment is a vial of wrath on the air, on the prince of the power of the air, Rev. xvi. 17: the last vial destroys the devils and binds them a thousand years.

"And he shall punish the kings of the earth upon the earth;" this is, putting down all rule, all authority, and all power. "And they shall be gathered together, as prisoners are gathered into the pit, and shall be shut up in the prison," and remain there a thousand years; "and after many days shall they be visited;" after a thousand years, " they shall be brought forth to the day of wrath," Job xxi. 30. Then shall the bright luminaries of heaven veil their rays, when "The righteous shall shine forth as the sun, in the glory of-their Father's kingdom." Then shall appear Adam and Eve, Noah, Abraham, Isaac and Jacob; David, Solomon, and all the forefathers of Christ after the flesh, who in a literal sense are older than he. "Then the moon shall be confounded and the sun ashamed;" but oh, what follows! "When the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously." Read Isai. xxiv. 17-23; and compare with Revelations, the sixteenth chapter.

Mary, I have taken an unusual flight, that few, very few in our days, can pursue. "The way is above to the wise, that we may depart from hell beneath." Tender my kind and best respects to my dear brother, to brother T., his wife, and to all that favour the righteous cause of the Son of God, is the constant prayer of,

W. H., S. S.

LETTER X.

TO M R. B.

Paddington.

Beloved of God,

WHEN I came home last night, all the contents from B. were safe arrived, for which I send you my hearty thanks, and hope ever to acknowledge the same with gratitude and love. The Lord is doing wonders among us, by the instrumentality of his much despised servant, which affects me not a little, and dissolves my heart into self-abasement, and spiritual gratitude to my condescending God.

A man who, in my trouble about, was the most bold, daring, and insolent gainsayer I lead, and who left me, had a wife, a poor, meek, sorrowful soul, who seldom spoke, and who could never lift up her head. Her husband has often said he hoped she would die first, for she was too meek to live, and so dejected that she would never be able to get her bread; but he could never draw her away from my ministry, though he left me himself. A few weeks ago she was taken ill, and in tier illness skewed such wisdom, judgment, experience, faith, love, humility, and simplicity, as astonished all beholders; and so she was born a second time on her death-bed, and went to heaven in her first love. A few days after her husband fell into black despair, and there he will lie, I think, to all eternity; he sits under me now, and has been up to my house to speak to me, but I would have nothing to do with him, for he rejoiced in Zion's calamity, and joined with the wicked in it.

A young woman, remarkably well dressed, and a very attentive hearer, came seven Or eight months ago to Providence Chapel, to hear me; and some time after she told a friend of mine that she had been a hearer of the word for

thirteen years, but never till within these nine months had heard the word for herself. Several people took notice of her uncommon attention, she being a stranger and never speaking with any one. She often, however, spoke to the woman that looks after the vestry, and told her the wonders which God had done for her, and the earnest desire she had of speaking to me; and of a certain young man, who had lately thrust himself into the ministry, whose life and conduct she knew, and who behaved so ill one night at Monkwell-street, that I spoke to him twice, and for which he has much abused me, and to whom she wrote an awful letter, telling him of his state and daring presumption. About ten days ago she came to my door to see me, but the name being strange to me, and being engaged in my study, I did not see her. Last Sunday morning a person was sent to inform me that she was no more, and that she was in endless glory before she closed her eyes in death; the person who brought the tidings, found his heart too big to relate them.

As soon as this messenger was departed, came also another young woman, to bring the sacramental ticket of a poor old member of ours, who used to go with crutches; I think she came out of some part of Sussex. The daughter came up but last week to see her, and it was to find her aged mother leaving the stage of time, and to be a witness that God is faithful, and his word true, when he says, "Mark the perfect, and behold the upright, for the end of that man is peace:" and again, "Precious in the sight of the Lord is the death of his saints." Whether the daughter knew any thing of the life of faith I know not, but she saw clear enough that the end of faith is the salvation of the soul; and according to tier confession in the vestry, the dying speech of her mother's experience was like that of our Lord on the cross: cc It is finished," saith the sinner's friend: and so shall every one say that trusts wholly in it, and dies in the faith of it, namely, that he is the author of eternal salvation to all that obey him.

When I got into the coach on Sunday night last, my eldest son, Gad, was in the coach, who about six or seven years ago got into the deep waters, according to what I heard in a roundabout way; and soon after he lifted up his head, and heard me with joy, and I found by private intelligence, that he talked very sensibly and sweetly of the things of God. But about two years ago he was cut up again, and down he went pretty deep into the pit, insomuch that he could not look up, and the workmen of the shop saw his confusion; at last I asked him about matters, and I found him occupying business in deep waters, and the contempt of fools helped forward the calamity. But last Sunday night he told me that I had much altered my method of preaching, that my doctrine was not such confusion to him as usual, that it came all home to his heart, and that at times he was filled with love, sorrow, and contrition; that he did believe now that the Lord would save him, and at times he was sure he would.

The wonderful tidings of this week has made it a week of mourning to me; the goodness of God has killed me quite, and I have sat in tears, sackcloth, and ashes all this week long, except in the pulpit. I have likewise received a singular letter from the town of L., where I preached last summer, of the deliverance of a man, who had long been tossed up and down like the locusts; but God delivered him under me. I think to send that letter to L., to my dear brother J., for the inspection of the fearing and doubting souls there. An amiable gentlewoman also in that town, at whose house I lodged, who has been distressed and battered about with hypocrites for years, has sent word to me that she is at the point of lying-in, but through some unknown disorder to me, is given over by the faculty, and pronounced a dead woman; but she sends me word that she knows Christ for herself. According to my prophetic views, these are going from the evil to come, and my son is to be a man of strife and contention like his father,

to all the earth. God bless you and yours, is the earnest
prayer of

Your affectionate friend and brother in Christ Jesus,
W. H , S. S.

LETTER XI.

TO THE SAME

Dear Partner, fellow-servant, fellow-sufferer, and fellow-invalid,

I HAVE been for some time very weak and low again in body, with a bilious complaint: I preach but seldom at present, and the people seem much alarmed at it. Oh, my namesake! what should you and I do now if we had no portion but in this life? Now all things are becoming a blank to us, and they will never be found to be a prize by any one that come after us.

But we look for a pension, a portion, a reward, an inheritance, a more enduring substance, a kingdom, a heavenly country, and an eternal weight of glory, beyond the dark valley of the shadow of death. How dismal, how gloomy is the prospect before us; how dark doth the face of things appear. How uncommon the weather, the harvest, the seed-time, and the whole season. Providence frowns, the oppressor smiles, the poor quake and complain of bad times, and expect worse to come. Wars and rumours of wars are fallen out in our days, and no more signs of peace now than there was seven years ago. If I look at the professing world, what a profession! how few, and how awfully gone from the true light and power; and matters will get worse and worse, instead of better; none of these things will bear examining: we must look forward to the things which are eternal, for there are nothing but discouragements, look which way you may.

In my present affliction, I have had many changes pass over me; some complainings and murmurings, and some regret and compunction for so doing; many powerful and fervent times in prayer, and many cold, lifeless, careless, and indifferent times at intervals. Some most wretched rebellions

and heart-risings against my only friend; and some tears of grief, and humble confessions of the want of submission to his will. Some near approaches and flowings out of love to Jesus for a moment, intermixed with sensible distance from him, and barrenness on that account. This day I am at ease in Zion; no spring in my well, no oil in my cruse, no overflowings in my cup, no bread and to spare in the basket no wine in my flagon; and yet being shut up at home, I must write to my partner, though I have nothing to say.

The good work appears wonderfully to go on among us: I have repeated tidings of this; and the more success I have, the more furnace-work falls to my share. The barn is as full as ever it can be stuffed, with straw, chaff, and wheat; and I hope there is no small share of pure grain in the floor. Every time that m3 poor tabernacle fails in its strength, I am looking out for a discharge from labour. An hired servant is represented as poor and needy, who must have his hire at his day; before the sun goes down he must be paid, because he setteth his heart upon it, Deut. xxiv. 14, 15. The kingdom of heaven, and Christ the king, is as an householder that went out early to hire labourers into his vineyard; some he hired early, some at nine, some at twelve, and some at five o'clock, and away they went for one penny, or sevenpence-halfpenny per day. "We have forsaken all, and followed thee," says Peter; "what shall we have, therefore?" "You that have followed me in the regeneration shall judge the twelve tribes, receive an hundred fold, and inherit everlasting life," Matt. xix. 27-29. The poor and needy labourer, who is poor in spirit, and who sets his heart upon this, must be paid before the sun goes down. The hundred fold in this life is the love of God, because eternal life-is connected with it; for let a man have what gifts he may, if he have not charity, he is but an instrument without life-giving sound. But if God circumcises our hearts to love him, it is that we may live.

This it is, namely, the love of God, that the poor and needy labourer sets his heart upon (he wants love in this world, and life in the next), when God says, the sun shall not go down upon his hire; and Christ says, call the labourers and give them their hire. And the time that they were paid was at six o'clock; for he that was hired at five wrought but one hour, and then got his penny and you know Christ was sent to magnify the law, and to fulfil all righteousness, therefore the labourers who set their heart upon their hire, being poor and needy, must be paid before the sun sets. The true light is withdrawing; the shadows of the evening are stretched out; the sun is going down over the prophets, Micah iii. 6. Zion, which hath borne seven, languisheth for want of food, and still she hates the light, therefore her sun shall go down while it is yet clay, Jer. xv. 9. And the worst of it is, that there are many poor and needy, whose heart is set upon their hire, and *lio have not got it; but. they shall be paid before the sun goes down. Thus, my dear partner, I have furnished a scrap for thee; God for ever bless thee.

Ever yours in Christ Jesus,
W. H., S. S

LETTER XII.

TO THE SAME.

My dear Brother in Christ,

I was in great hopes that I should have seen thee in town before this time, but mine expectations are all cut off. If I mistake not, I dropped thee a line some time back, but I have not heard whether it arrived or not; however, my soul was glad to hear that thou and poor mother are better.

I have had one of the worst colds, and the most violent cough, that I ever had in my life. One night, having preached in Monkwell-street till I had not a dry thread, I went home in an open chaise, and the wind was intensely cold, so that before I got half way, I had such a pain in my ears as was unbearable; and have continued bound in the chest, and hoarse, and feverish, ever since; and indeed began to think that I should never more get rid of it: but it is rather better at present. Sure I am, never is Christ so precious, never does his salvation appear so great, never does the clay of small things, the least buddings of hope, and faith as a grain of mustard-seed, appear so great as when we are sick. How, great, how precious are these, when our earthly house appears to be dissolving; yea, the least evidence, and the smallest claim upon God, appear of more worth than a million worlds.

Oh! my dear brother, what are we that we should hope, and what are we that God should stoop so low as to visit us? But we know whom we have believed; nor shall we ever die; "Because I live, you shall live also." No sting of death in the conscience, no curse of God in our tabernacle, no wrath of God in our soul, no fear of death before our eyes. "The living, the living shall praise him:" and why? because he is not the God of the dead, but of the living, Mark xii. 27. And though we are at times in the furnace, and under frowns, under the rod,

and under spiritual desertions, yet not dead: "This is my comfort in my affliction, for thy word hath quickened me." And indeed as life is the most invaluable blessing that souls can enjoy, the Lord has couched it in every promise, and in every grace. "The fear of the Lord is a fountain of life," Prov. xiv. 27. Thus life appears in the first grace; for, "The fear of the Lord is the beginning of wisdom." And so it does in the first cravings of the soul: "Blessed are they that hunger and thirst after righteousness;" and God's blessing is life for evermore, Psalm cxxxiii. 3.

I have this day, being Friday, shut myself up, and given myself wholly unto prayer. Having had a doctor that has done me no good, I have entreated the best Physician to give me strength for my work; and that it might please his blessed Majesty to send rain upon the earth, agreeable to his own order, where he says, "Ask ye of the Lord rain in the time of the latter rain," Zech. x. 1. But who or what are we, that the Lord should condescend to attend to the requests of such poor creatures! and this discourages us. The many evil workings, rebellions, and murmurings, that work in our wicked hearts, at least in mine, which makes me backward in asking such great favours, who am myself such a murmuring, repining, peevish, and fretful a rebel; but we have a Mediator, and it is well we have, or woe to us. My soul's enemy suggests, will God alter the weather for such a poor worm as you? However, I have given myself wholly up to it, and may his will be done. I am doubtful whether I shall ever see Bolney again. I look as well as ever, but am weakness itself; and if we never meet again in your barn, we shall in God's, when he will gather his wheat into his barn, and burn the chaff God bless all at the Bower.

W. H, S, S.

LETTER XIII.

TO MR. B.

True yoke fellow, fellow-cripple, and fellow-invalid,

IT is good for thee and me that the halt, the lame, the maimed, and the blind, are called to the marriage-feast; for if none but the whole, the sound, and the alert were called, there could be no room for us. Nevertheless the wise man will have it, that all ages and sexes have something to glory in. "The glory of children are their fathers;" this they boast of. "I write unto you little children," says John "because you have known the Father." "The glory of young men," says Solomon, "is their strength." "I have written unto you young men," says John "because you are strong, and the word of God abideth in you; ye have overcome the wicked one." "The glory of old men is the grey head;" these love to talk of things in clays of old, and of their senior knowledge. And "I have written unto you fathers, because you have known him that is from the beginning." "A virtuous woman is a crown to her husband His heart doth safely trust in her, so that he shall have no need of spoil." "A woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates."

But our outward man decays; O my dear friend! so it does; but the inward' man is renewed day by day. His hand, which is faith, maintains its hold, and sweetly works by love to the altogether lovely object. The new creature builds his nest in the rock; the dark regions of the shadow of death, and all its dismal glooms, is vanished out of sight; and the doors of it for ever closed against all that favour his righteous cause. The first feature of the new man that escapes from Satan's cell, is expectation; and one healing or supporting ray of light darting in, leads the understanding out, but still the soul is bound;

then hope gets out, being drawn forth with a momentary melting beam of divine approbation, and a transient discovery of distant love; but to the twinkling of an eye that is vanished, and hope returns like the snail to its shell; but when love comes, and rests in the heart, the soul returns to its cavern no more. Thus comes the new creature forth, under the influence of the unutterable Comforter.

This creature shall never die, nor shall it ever cease from yielding fruit; for in the worst of hours, when in the furnace of affliction, there are some sorts of fruits discovered, such as self-abasement, "He that abaseth himself shall be exalted;" self-abhorrence, "I abhor myself," says Job "and repent in dust and ashes," and God proceeds no further against him; self-loathing, "Then you shall remember your own evil ways that were not good, and shall loathe yourselves in your own sight for your iniquities, when I am pacified towards you, saith the Lord God." Another is meekness; the soul is so broken, bruised, and depressed, that it submits, and cannot avenge its wrongs, however imposed upon. Shame, and confusion of face; "For your shame you shall have double, and for confusion they shall rejoice in their portion, everlasting joy shall be unto them" Quietness of spirit; "The ornament of a meek and quiet spirit, in the sight of God of great price." "And in quietness and confidence shall be your strength." Patience; "It is good that a man patiently wait, and quietly hope, for the salvation of God." The fruit of the lips, confession, prayer, praise, and thanksgiving. "The fruits of righteousness;" these are peace, reconciliation, friendship with him, and affection to him, attended with love, joy, and gladness.

These, my dear companion, are some of what the Lord calls fruits, and it is out of the Saviour's fulness that the good Spirit of our God brings them, and under his influence they flow out. "Awake, O north wind, and come thou south,; blow upon my garden, that the spices thereof may flow out," Cant: iv. 16.

Under these refreshing breezes, and soul-dissolving gales, godly sorrow, contrition, humble confidence, and the springs of gratitude, bubble up and flow out, attended with blessings, praises, and thanksgivings. As the Saviour lives, we shall live also; and as all fulness is in him, so our leaf shall be green, nor shall we cease from yielding fruit.

W. H.

LETTER XIV.

TO THE SAME.

Dear Brother in Christ Jesus,

I RECEIVED your kind letter, and am sorry to find you so ill, but every son must be scourged and chastened, that God receives into his favour. From this rod none are exempt but bastards; the rod of God is not upon them. If God bestows upon a sinner the invaluable blessing and gift of faith, it is given us to live by; "The just man shall live by faith." Faith, like an industrious hand, attends prayer to bring something from above to the necessitous soul; whatsoever you ask believing, you shall receive. It deals with the atonement and satisfaction of Christ for pardon, peace, and reconciliation with God. Faith deals with the bowels of the Lord for repentance and mercy, with his arm for strength, with his righteousness for justification, and with his eternal love to cast out fear and torment. Faith has to do with the kind providence of God also for food and raiment, for these things are given us in Christ, and held forth in an unconditional promise. "I will call for the corn, and will increase it, and lay no famine upon you; but for all this I will be enquired of by the house of Israel to do it for them."

But has faith nothing to do with bodily afflictions? Is not Christ the Saviour of the body, and the great Physician? The woman with her issue of blood tried many physicians, and spent all that she had upon them, and like Job found them to be physicians of no value; and therefore applies to one who never failed: this is the sick man's best friend, and the sinner's last refuge. Here she obtained, without money and without price, what no money could ever procure, that is, bodily health, and eternal salvation. "Asa was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians," 2 Chron. xvi. 12.

A bunch of figs, a little clay made of spittle, served, under a divine power, to break a burning boil, and restore the blind to sight.

This physician is always the same, and he must be sought to in every time of need, or else he is dishonoured, neglected, and alighted, in his office-capacity; for our help is laid upon him, as one mighty to save. If he "speaks the word, his servant shall he healed. The complaints of sensible and humble sinners are sure to move him; and cries, groans, 'sighs, tears, humble petitions, and faith, will fetch virtue out of him; these will be sure to touch him: "And as many as touched him were made perfectly whole," for there went virtue out of him, and healed them all; and thus he took our infirmities, and bare our sicknesses. And is there no balm in Gilead now? Is there no physician there? Yes, there is; then let you request be made known unto the Lord.

I am now on my watch-tower. I have committed my cause to him that is wonderful in counsel, and excellent in working, and am now watching to see how he does it. The combination has been strong, but there is not one in the conspiracy, the skew of whose countenance doth not witness against him; and a fallen countenance is a sure sign of an accusing conscience, and an accusing conscience is a certain sign of God's displeasure; and God's anger a sure sign of a ruined party. I must tell thee, to the honour of my most reverend, benign, and propitious parent, that I have been most wonderfully supported, fortified, equipped, and furnished, for his work of the ministry. In preaching I have been above myself, and quite out of myself. The jaw-bone has laid them heaps upon heaps; my enemies see it, and gnash with their teeth; and under the wrath of God I shall see them melt away, for God has told my inmost soul, that he will avenge his own elect. No weapon formed against the Coalheaver shall prosper. God knows his poor despised servant, and the servant knows his master; for I

seek his honour, not my own, and the good of his people, and not my own ease, honour, or riches. My chapel is thinned so little, that it is hardly perceptible; and their hanging me up, weekly, in the public newspapers, serves as a hand-bill to proclaim my name abroad. This brings many out of curiosity to hear me, who will bless God that they were ever brought under me at all. Tender my love to your family, and all that love the sinner's eternal All in all.

Your's in the cause of God and truth
W. HUNTINGTON.

LETTER XV.

TO MR. B.

My dearly beloved Brother in Christ,

I LONG to know how you all do at B. I have been busy scribbling a sermon, which I have been desired to print; and having dispatched that, I am coming to ask after your welfare. O my dearly beloved friends in Christ Jesus, who is therein this world that can be, more highly favoured than we are, who have a God so near to us as the Lord our God is, in every thing that we call upon him for.

A thousand promises have we got in faith, a thousand blessings in hope, and all spiritual blessings in heavenly places in Christ Jesus our Lord. We are loved with an everlasting love, bound up in the bond of an everlasting covenant, which was ratified by the blood of Christ, and confirmed to us by the oath of God: "By myself have I sworn that in blessing I will bless thee, and so have I sworn that I will not be wrath with thee, nor rebuke thee." Has God enlightened us? it is everlasting light. Hath he quickened us? it is everlasting life. Hath he drawn us to love him? it is everlasting love. Hath he ever comforted us? it is everlasting consolation, and good hope through grace. All these we shall take to heaven with us, these can never be lost.

Now let us look on the other side of the question. Wo be to them that are at ease in Zion, we are not those. Wo be to you when all men speak well of you, this is not our lot. If ye are without chastisement then are ye bastards and not sons, this is not our case. They have no changes, and therefore they fear not God, we are not in that state. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law," that is ours. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of

life," we come not behind in this. "You shall be hated of all men for my name sake," we claim this also. "Blessed are ye when men revile you, and speak all manner of evil against you for my sake," this is ours. "I have chosen you in the furnace of affliction," we have been there. "I love them that love me," we claim this. "And he that loveth his brother abideth in the light, and there is no occasion of stumbling in him; for we know that we are passed from death to life, because we love the brethren" Thus we come behind in no gift, no evidence, no token for good.

O what a state is this, what has God wrought for such poor souls as we, poor blind bats, sinful rebels, and enemies to all good. But his wrath is appeased, reconciliation is made, our ransom is paid, the gates of heaven are open before us, and there is no condemnation to them that are in Christ Jesus. Oh let us never despise the day of small things, nor slacken our diligence, but covet earnestly the best gifts, and follow after charity, peace, righteousness, patience, communion and fellowship with him; and after the comfort, support, and joy of hope which he hath promised to us. A few days or years more, and we shall quit this stage of action, and see the sweetest face, the kindest friend, the most delightful, beautiful, and glorious object that heaven ever revealed, or that immortal souls ever beheld.

Then will he say, "Come, ye blessed of my father," and then take us by the hand and lead us up to the ancient of days, saying, "Behold me, and the children that thou hast given me" Fill them with songs, saith the blessed Father of all mercies and God of all comfort, and let everlasting joy be upon their heads, and let sorrow and sighing flee away. Lead them to the fountain of living waters, bathe them in the river of my pleasure, and place them next to thyself; let them be crowned with glory, and put the palm of victory in their hand, and the robe of immortality on their souls, and let them celebrate my

praise, and thy salvation for ever and ever. My pen, like a restive horse, has carried me quite away, till I am almost got into the upper regions.

B. and L. lie near to my heart; in every prayer of mine you are sure to come tumbling up into my mind with something like this when it is well with thee, remember me. I shall be glad to be spared to see the old barn once more, if my good God permit. God for ever bless thee and thy whole household, is and I hope ever will be the earnest prayer and desire of,

Dearly beloved brethren and sisters in Christ Jesus,

Eternally yours,
W. H., S. S.

LETTER XVI.

TO THE SAME.

Dearly Beloved in the Lord Jesus Christ,

YOURS came to hand yesterday. As I was not at home when your letter came, it being cold I shut myself up in my cabin all the week, and so I continue till I have finished this week's work. It rejoices my heart to hear from you, and to be informed of the welfare of your family, all of which you mention except, therefore I conclude she is fled into the wilderness, into her place where she shall be nourished for a time from the face of the serpent, for my God will never suffer the souls of the righteous to famish.

You do not tell me how poor mother's health is. I have lately dropped a few scraps to relative to a sudden and violent onset between the Devil and the Doctor, even in the cabin, and on the Lord's day morning, which I do not now wonder at, as I have long felt an uncommon energy on my spirit to press on to the mark of the prize of the high calling of God in Christ Jesus, Phil. iii. 14. And I do find the more earnest the more opposition, not when I am careless, but when I would do good, evil is present with me. The spouse put off her coat, and then she washed her feet; she laid aside her profession, and then the devil and corruption ceased; but when the Lord said, Return, Shulamite, then she became Mahanaim again, a company of two armies. No peace with the devil and corruption but upon a cessation of arms in the fight of faith; but we must not send an ambassage to desire conditions of peace on such terms.

In the violent temptation I felt myself awfully rebellious, and because I had long wept and prayed for some poor distressed souls in the country, and they had lately increased in their calamities, like Moses in Egypt I rebelled, as he did when,

instead of a deliverance, a double tale of brick was exacted. Here I sulked and sat down, and said in my heart, I will pray for them no more, and so I continued till last Thursday, when another slip of the feet, and a lash on the back, set me down at his feet, clothed and in my right mind. Since then I have sailed on against wind and tide as usual. But this part of the burthen and heat of the day, I mean that of travailing again in birth, till Christ is formed in them, is not fallen to your share: this is peculiar to the young asses that ear the ground, and to hodmen that work at the dunggate; however, yesterday I had a good day. Now my soul longs to make it up with my dear Lord, but I cannot make free, and venture out of self, unless the cloud is dispersed and the sun shines out. In hope of this, I am in and out of self, but dare not venture, for there is a lion in the way.

You tell me you are in darkness and bondage, and so am I, and therefore can cast but little light upon your path, unless the blind can lead the blind. Legal bondage, slavish fear, insensibility, carelessness, unbelief, hardness, impenitency, desperate grief, or unrelenting sorrow, are all represented in scripture as closing, straitening, or shutting up the heart. And unbelief is said to lock and bolt it; hence you read in the Song of the church's beloved putting in his hand by the hole of the door, and her bowels being moved by the sensation She rises to open, and her hands dropped myrrh upon the handle of the lock. The hand was her faith, the myrrh was love, and this made the bolt of infidelity to give way and fly back; faith works by love, and love drew the hand of faith out, and set it to work again upon her best beloved.

Christ's knocking at the door, sometimes signifies alarming judgments, which God makes use of to awaken some Sinners, which by the Spirit brings the poor creature to lay the awful report to heart. The report of Pharaoh's destruction at the Red Sea, had this effect upon Rahab, the harlot of

Jericho, whose heart was opened by it to receive the spies in peace. Sometimes his knocking is by the word preached. "It is the voice of my beloved that knocketh." "I stand at the door and knock, and if any man hear my voice," &c. Our Lord explains this himself in the same chapter, thus, "As many as I love I rebuke and chasten, be zealous therefore and repent," Rev. iii. 19.

Some seasons we are like the earth in winter, barren, and these are no lively goings forth in faith, hope, love, prayer, praise, gratitude, nor thanksgivings. "To such he says, Open to me, opening the mouth often moves the heart, "Open thy mouth wide and I will fill it." Sometimes the heart is filled, overwhelmed with grief, "I am so troubled that I cannot speak," says the Psalmist. Opening is to bring forth the sorrows of the heart by the words of the mouth, "I poured out my soul by myself, I shewed before him my trouble." "I will speak," says E1ilu, "that I may be eased" Sometimes the heart is closed, by being stubborn under the rod, morose, sulky, silent, and froward, it will neither submit nor yield; it will not own, acknowledge, nor confess to God, but, like Job harden one's self in sorrow, although he asks, "Who hath hardened himself against him, and hath prospered?" Therefore says Job "I will speak in the bitterness of my soul; but if I speak, what am I eased?"

Knocking brings us sometimes to examination; we light the candle, and sweep the house, and often find some cursed rival, some indulged idol, stuck up in the place of Christ. But as for him, he has no throne in the heart, no share in the affections, as he complains of those at whose door he knocked; "Thou art neither cold nor hot, but lukewarm:" and such a profession sits its sickly upon the love of Christ, as warm water does upon our stomach; therefore he says, "I will spue thee out of my mouth." Thou shalt have no part in my love, nor part in my salvation.

Ever thine,
W. HUNTINGTON.

LETTER XVII.

TO MR. W. B.

Dearly beloved Brother in the Lord Jesus,

BEING at this time laid by the heels, with both feet in the stocks, I am inclined to pay thee a visit by a paper kite, which is much better than going to B. in an air balloon. I have had many hard struggles this long winter, in reaching the end of February lane, and do expect more before I gain the summit of May hill. Colds and heats are fatal to old campaigners; but he that puts his hand to the plough and looks back, is not fit for the kingdom of God.

Ploughing up the fallow ground of the heart, discovering the bad soil, and stirring the roots of the thorns, in order to get a good season, some crumb, or deepness of earth, for the good seed of the kingdom to root in, is the most difficult work in the Lord's husbandry. A good soil it must have, and it is the quickening Spirit of God that makes it good. Deepness of earth is needful, and a broken heart is the best crumb; for a heart smitten, wounded, and grieved, will receive a word of counsel or comfort in the love of it, and that love is the root which abides; nothing is wanted then but moisture, refreshing dews, and showers, from the Lord's presence, to revive the work, and to keep the hopeful crop moving, until such times as righteousness, peace, joy, praises thanksgiving, love to God and his saints, spring up; and where these are, such are neither barren nor unfruitful in the knowledge of God our Saviour.

I long to see you, that we may compare notes; invalids can feel for each other, and I have no companion in your quarter likeminded with you, who can naturally care for my weak state, and who is willing to walk my pace, being utterly unable to run away from me if you would. And blessed be God, we

can walk together in a better sense; we have both been taken from the broad way; we have been summoned to Mount Sinai, and have been proved to be fellow-sinners, and fellow-criminals, and have been shut up in unbelief, in hardness of heart, under sin, and in legal bondage; and here we have been fellow-prisoners, as well as fellow-villains. We have been severely and justly punished for our wickedness, and this has made us fellow-sufferers; we have been pardoned by the clemency of our sovereign, and this has made us fellow-heirs of the benefit. We have been blessed with a sense of divine love, which has cast out all fear and torment, and thus we are fellow-citizens. We have now and then endeavoured to prop one another up, when neither of us could stand alone, and in this sense we are fellow-helpers; and we have oft been laid by the heels, and yoked with legal bondage for our pride and base ingratitude, and thus we are true yoke-fellows. We have at times been stubborn, perverse, rebellious, and inflexible, and have taken a base part with the devil and unbelief; and in his sense we have had fellowship with the unfruitful works of darkness. We have often been unmindful of the rock of our strength, and have lightly esteemed the God of our salvation, when we knew that his grace had been abundant upon us, and thus we have been fellow-rebels, and fellow-rascals: and if we cannot walk together, who can?

I want all the wheat out of the old barn before the month of May, for I long to fill it with wheat again; Christ and his people are so called, and I long to be there at that time; and in this sense we are fellow-boarders, and fellow-misers. In the month of May I hope to visit the old cathedral, for I long this next summer, if God permit, to give you a second benefit, that is, to be with you both at seed-time and at harvest, as perhaps it may be the last summer that I may ever be permitted to see you in the plains of Moab; for on the other side Jordan, revolutions, vicissitudes, and changes are no more, it is all eternal spring.

And now, my dear companion in travail, my namesake, my very image and likeness, both in villany, in misery, and in divine mercy, do let me see thy face shortly in town; do pay me one visit as soon as the rains are over and gone, and the winter is past, And when the time of the singing of birds is come, and the voice of the turtle is heard in our land. It is in vain for you to tell one that your eyes are bad, and that you cannot come, for you never could see very far off; nor is it of any avail to send me word that you are weak, halt, or lame, for I never wish any soul to visit me but the poor, the halt, the lame, the maimed, and the blind; and therefore, my dear William, do pay Parson Sack one visit, as soon as the present momentary business is marshalled out, and the plan laid for the young stripling to execute. You know not how much I build upon the month of May; but alas! my purposes are often broken off I decree a thing, but it stands not; the purposes of my heart are oft disappointed, and all my pleasing counsels marred; "When I would do good evil is pre sent with me;" and when I intend to go hither and thither, Satan hinders me. Tender my kind love to poor Dame, to Mary, to Betsy, and to Mr. John; and do send me a line, if you think a Coalheaver is worth it; if not, forbear.

Ever your's in the best of bonds, and in the eternal love of
God.
W. H., S. S.

LETTER XVIII.

TO THE SAME

Dear Friend,

I HAVE got seven friends with me, young and old, from three of whom are seeking him of whom Moses and the prophets did write, and I hope they will not rest till they find him; for what is all this world, when compared to the joys that attend a good hope? All that is in us, and all that is in this world, are enemies to the new man of grace, and snares to the souls that Christ hath redeemed; but God hath set an hedge about us, he hath blessed and none can curse. Besides, God hath planted his fear in our hearts, that we should not finally depart from him; and has, influenced and authorized conscience to watch over us with a very watchful eye, and to sound an alarm, and beat to arms, if any inroads are made into the Lord's premises; and besides these, the light of the Lord's countenance, and the witness and comforts of his Spirit are withdrawn or enjoyed, as we cleave close to him, or slide from him.

Unworthy are we of such peculiar favours, when so many thousands of millions are passed over, and left to confide in their own wisdom, and to trust in themselves that they are righteous, when they never could stand one day acquitted or justified at the bar of their own conscience. But God says, they think that he is just such an one as themselves; but I will reprove them, and set their sins in order before them, Psalm 1:21; and this will stop every mouth, and exclude all boasting. Farewell: the paper is bail; and the ink runs, so that I cannot get on, but this I must say.

I am your's in undissembled love,
W. H., S. S.

LETTER XIX.

TO THE SAME.

Dearly beloved in the Lord God, and true yoke fellow in the profession of faith.

I was sorry to hear by Mary that you were so indisposed, and so ill in health; but this is a comfort to my soul, that thy sickness is not unto death, but for the glory of God, and must terminate in God's glory, whether by life or by death, for grace gust and shall reign through righteousness unto eternal life, through Jesus Christ.

Every grace of God, and every influence and operation of grace, hath life in it. The first appearance of it is, "For his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved," Eph. ii. 4, 5; here grace quickens us, and gives us life. The first actings of faith and love are attended with the same;

His grace was exceeding abundant upon me," says Paul, "with faith and love which is in Christ Jesus," 1 Tim. i. 14. Pardon also is the forgiveness of sins, according to the riches of his grace. Justification too; "Being justified freely by his grace, through the redemption that is in Christ Jesus," Rom. iii. 24; and this is the crowning grace; "Whom he justified, them he also glorified."

Cheer up, my dearly beloved companion, his grace shall be sufficient for us, for he has formed us for himself, that we should be to the praise and glory of his grace, having made us accepted in his beloved Son, in whom all fulness of grace dwells, and that for our use, that we might receive from his fulness grace to help us in every time of need. Faith is the first working grace implanted in the soul, and through a cloud of

transgressions and a crowd of enemies does this grace work, till it fixes and centres in the Son of God; this is working out our salvation, and by the power of faith does God work in us both to will and to do; that is, both to choose the object, and then to believe in the object chosen.

It is the exercise of faith in Christ that gives us an experience of the power of Christ's dying love, and of the atonement he has made for us; and out of this experience of divine power in which faith stands, springs hope, called a good hope through grace, and this hope respects things future, things good, things promised, things out of sight, and things much wanted; which are, future grace to help in time of need by the way, and endless glory at the end of our race.

An experience of the good work begun worketh hope, and that good work finished and completed in glory is the end of hope, which terminates in full possession We rejoice in hope of the glory of God:" but when glory is displayed, there can be no more work or room for hope and expectation. Diligence greatly encourages hope, and continual evidences of God's goodness and delivering mercy makes us abound in hope, which is an anchor of the soul; and though under sore temptations the vessel of mercy may sink, labour, and be tossed to and fro, yet hope will fetch her up again to her own moorings; for that man is eternally blessed, that through a mediator sets his hope in God. Love to all,

From your affectionate friend and servant,
W. H, S. S.

LETTER XX.

TO MR. B

My dear Friend,

How disappointed are those, how crossed, how entangled, ensnared, and ruined are those who make gold their hope, and this world their home; but what are we? and what could God see in us? But he will be merciful to whom he will skew mercy, and he will be gracious to whom he will be gracious; his gifts and calls are without repentance. He has repented that he made man, and he has often repented of the evil brought on man, and he has often repented of the good whereby he has benefited a nation, when they have ungratefully sinned against him.

But of the gift of his dear Son to men, the gift of his Spirit to them, the gift of grace, the gift of eternal life, and the gift of glory, of these his gifts to his own elect he never repented; "Fear not, little flock, it is your Father's good pleasure to give, you the kingdom:" and what is his good pleasure to give, he never will repent of. Nor does he repent of his calls; he calls some to labour in the vineyard, and some he calls by their labour to repentance; and he calls all his elect, to union, communion, sod fellowship with the living vine, but he never repents of these calls, neither do we repent that he has called us. My love to all friends. Be sure to write soon.

Ever your's,
W. H., S. S.

LETTER XXI.

TO THE SAME.

Beloved,

ON Saturday I received Betsy's letter, informing me of my poor friend's illness, which I was much grieved to hear. I have spread it before the Lord, and am waiting the event; however, of this I am well assured, that this sickness is not unto death, for they that believe shall never die, but sleep. Jesus tasted death for every man of his family upon the cross, at his resurrection he conquered death, and at the general resurrection of the just, he will swallow up death in victory; this is the last king that shall be dethroned, and the last enemy that shall be destroyed. This ghastly monarch reigned from Adam to Moses, and we have no power in the day of death, and there is no discharge in that war. It is appointed unto all men to tread this dark valley, which leads to the house appointed for all living: "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more," Job xiv. 11, 12.

On the day that the just shall awake, shall the present heavens and earth pass away, the earth shall be burnt up, the elements shall melt, and the heavens shall pass away with a great noise, as soon as the archangel descends, and the trumpet of God is sounded. On the day the saints rise shall these heavens be rolled together, and as a vesture shall they be folded up, and they shall be changed: then shall the new heavens and new earth appear, and the righteous shall possess it, and inhabit and none but they, and that for a thousand years. This is the rest that remains for the people of God; and our present rest by faith, in the dying love and finished work of Christ, which is resting assured, resting satisfied, resting contented, and resting in hope and expectation, is a pledge, an earnest, and the first-fruits of this.

The best armour for the soul on a sick bed, is the breast-plate of an imputed righteousness; this applied by the Spirit, and the witness of it in our conscience, is a piece of defensive armour, such as the curse of a broken law will never penetrate. It is proof against the sting of death, the darts of Satan, and the sentence of the most righteous of all judges, who will never condemn the just, nor justify the wicked. And it is our right and title to the kingdom of God, for whom God justifies, them God glorifies. Hold this fast, my dearly beloved, to the end, for this is the righteousness of faith, and he that is our judge and our Saviour says, "Be thou faithful unto death, and I will give thee a crown of life."

The companion of faith is hope, for what faith credits, hope expects; they are twin sisters, and go hand in hand; "Now abideth faith, hope, charity, these three." Be patient, and hope to the end. "The wicked is driven away in his wickedness, but the righteous hath hope in his death. The third promised support on a sick bed is peace; this is the fruit and effect of an imputed righteousness; the fruit of righteousness is peace; and is a grace that passes with us into the other world. It is the end of faith in this life, and a fruit of glory in the life to come; "Mark the perfect man, and behold the upright, for the end of that man is peace." The Lord is as fond of seeing his children home, as we are of reaching his prepared mansion: and as earnest to grant the promised reward, as we are of the enjoyment of it. To them that believe Christ is precious, and precious in the sight of the Lord is the death of his saints. If my dear companion wishes to see me, send word. Grace and peace be ever with thee, so prays,

Thy friend and brother in Christ Jesus,
W. H., S. S.

LETTER XXII.

TO THE SAME.

Friday Morning.

Dearly beloved Companion in travel, and true yoke fellow in the Kingdom of Christ,

LAST night I received your very kind epistle, and when it came it found me very low; but as cold water to a thirsty soul, so is good news from a far country, for the good Lord who comforteth those that are cast down, comforted me by the coming of Titus, and not by his coming only, but by the good account you send tae of the enlargement of —, under the word at my last visit. His countenance has for many years proclaimed him a bond-man, and sensible of his bonds, as all the king's state prisoners are, when the iron enters into the soul; and to such there is no ground of hope, but in the law of release.

The jubilee year by such is much longed for, and every stop and distinction of the jubilee trumpet is observed; and sure I am that the sound of enlargement, and release of infinite debts, is attended with the joys and triumphs of the third heavens, for there is joy in the presence of the angels of God, as well as in the penitent soul, which is melting and dying in love. "Blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day long, and in thy righteousness shall they be exalted." Faithfulness and truth go hand in hand; what divine veracity promises, divine faithfulness makes good, and then the poor soul sets to his seal that God is true. "Shall I cause to travail, and not cause to bring forth? Shall I cause to bring forth, and shut the womb? saith thy God" No, as soon as Zion travails, she brings forth; God raises up the dead, and

quicken them. Such are brought forth from insensibility, from carnal security, and from a death in sin, and from the deep sleep of God; "And unto God the Lord belong the issues from death," Psalm lxxviii. 20.

Thus she brings forth before she travails, and thus she is delivered before her pains come; guilt and wrath work in the soul, and life by the Spirit makes us feel it. God's blessing is life, life for evermore. God never calls or pronounces any man blessed, who is dead in sin, and dead to God; Blessed is the man whom God chastens, and teaches him out of his law; and blessed is the man that hungers and thirsts after righteousness. But the appetite of nature is vitiated, it cannot savour the things of God; but spiritual life must have spiritual sustenance; the soul that longs as the prodigal did for divine bread, and he that hungers and thirsts after righteousness, are both quickened the former is sick of husks, and the latter of his own performances. You may call the blessing of life, Gad, for there is a troop behind it.

But it must be confessed that love brings up the rear; "Shall I cause to travail, and not cause to bring forth?" Shall I alarm, awaken, chasten, and quicken, and not cause to bring forth? Shall I tell them, that all that I love I rebuke and chasten, and give them the promised chastisement, but never discover my love to them? No, that be far from me, "Shall not the Judge of all the earth do right?" Next Sunday we shear the sheep, the Sunday following is ordinance day; and either this week or next, the M—s come, so that I know not what to say. I would wish when I come to stay three weeks, but who is to preach for me I know not. I will write to B. this day if I can. Tender my love to the family. God bless you all.

W. H., S. S.

LETTER XXIII.

TO MR. W. N.

I THANK thee, my dearly beloved in the Lord, for the good tidings, as I believe God has kept me in a spirit of prayer, ever since my arrival at B., and I was vexed that no soul for so long a time sent me any tidings, neither about you, nor about poor mother. I even quarrelled with in my heart, not knowing that she was gone from B.

However, we poor wretches are still debtors to grace; nor does he leave us without a witness that he is faithful, nor without a sure token that he is good, which calls aloud for suitable returns of love, of gratitude, and of thankfulness. I bless, and truly thank my most merciful God and Father in Christ, for his goodness to poor mother and you, and I do bless my God that I can say, that I have your whole family in my heart, in every prayer of mine making request with joy. I have plenty of this work, for last week I had the last dying groans of his Excellency, and I was enabled to wrestle hard for him, and to send him an epistle which he informs me filled first his heart, then the pulpit, and then the dock. I want to wean him, but I cannot; and I do at times think he will go sucking to the grave; he is such a dear friend to Moses.

Though he continually curses him, yet every time Satan gets him down, off he goes to Horeb, and there he gets the old veil, and then he is lost, and gropes for the wall like the blind, and then tomes his last dying speech and confession. These papers come sometimes when the devil has got me by the ear, and then I am like a wild bull in a net, and should most certainly make use of Mrs. Birch, was he present; but God keeps us far enough apart, that there may be none of these Welch battles. I yesterday dropped you a line, informing you that I was going into Kent, where his Excellency sends me

word he will come and meet me, on next Monday evening.
God bless thee, and keep thee, so prays The chiefest of
Sinners,

W. H., S. S.

LETTER XXIV.

TO THE SAME.

I ALMOST long to know how my dear friend comes on, whether he gained any thing by trading the last visit, and if there be any breaking out or breaking forth from the prison, from the chains of sin, and from the yoke of bondage, among the people. The ring-straked, spotted, and spangled sheep, are to be the shepherd's hire; so shall the righteousness of the shepherds answer for them in time to come.

We got home safe, and in good time, and am much attended in the ministry; nor have I had one barren time in the pulpit, since my return, which is not common. and to me it is most wonderful. Bless God I am still longing for an increase in the Lord's harvest, and I have good tidings from O. in Kent, three of whom came to hear me last Lord's day; and I am fully persuaded that they came not in vain: I am going to preach there next Wednesday and Thursday evenings, if God permit. O my dearly beloved companion, what debtors are we to free grace. How, how many comply with a few legal convictions, which are attended with no life, no appetite, no relish for the passover, no hunger after righteousness, nor any thirst for the love and favour of God, and therefore get ease and security at the foot of Sinai, and fetch all their hopes and comforts from the law that condemns them; but never, never arise to that evangelical influence, that makes the sabbath of God holy and honourable, Christ precious, and God the delight of the soul.

The only way to attain this is by tracing the footsteps of his providence, observing the work of his hands, and yielding to the dictates and impulses of his most holy and most blessed Spirit; and sure I am that often when I am admiring his works without, my soul is sensibly touched within. If he lays on the rod of affliction, he says to the afflicted, Pray; if he gives joy

and gladness, he expects thanksgiving, and the voice of melody. In a joyous frame, he expects blessing; but when in a meek and quiet frame of soul, he requires familiarity, and a holy boldness; for never can a poor believer make so free as when his soul is truly poor and needy. "The poor," says the wise man, "heareth not rebuke;" there is nothing in all God's book against him. "Blessed are the poor in spirit, for theirs is the kingdom of God." True yokefellow, adieu.

Ever your's in faith and affection,
W. H., S. S.

LETTER XXV.

TO THE SAME.

Brother B.,

My heart hath long been at B., and in my own imagination and upon the wings of fancy I have been there and back again for many days past; but these Imaginary flights are nothing new, for, for upwards of twenty years, under uncommon comfortable frames, I have been, as I thought, preparing for glory, but instead of that it hath been only a reviving cordial, to keep me from fainting when the next hour of desertion, cruel jealousy, or fiery trial came on: and after all my tours to B. I am just where I was, namely, at Paddington. The worst lumber, the greatest burden and encumbrance, is that part which could not pass over the brook Besor, but tarried behind with the stuff, I mean the carcass and the clothes; were it not for these I would assume the wings of a dove, and soon pay a visit at Gassons.

The present wet weather discourages me not a little, for your neighbourhood must be very dirty, and the roads bad. I have had it upon my mind for some time to come through H. I wish to have your opinion of that road. Moreover I do intend, if I can prevail upon to stand up one Sunday for me at Providence, to spend one Lord's day with you in the old barn, as soon as the weather shall permit me to come. I have been for a long time past much in earnest and importunate with God in behalf of our much threatened country, and so have all that I know, who are at all acquainted with God; and I can but admire how wonderfully he hath condescended to hear and answer, by the many signal victories he hath granted in our favour. I am in hopes the hottest part of the hour of temptation is over, and that the ruin of France is hastening on apace. O how good is my God to the children of men! how has he kept us in peace while these awful judgments have been abroad in the earth;

while hell has opened her mouth beyond measure, and the glory and pomp of so many have descended into it, we have sat under the joyful sound, and have found our salvation nearer than when we first believed. T should be very glad of a line or two, to know how you all are; I have not had much time of late to write. Farewell: the Lord Jesus bless both you and yours, me and mine, and his whole church, so prays,

Thine affectionate brother in Christ,
W. HUNTINGTON

LETTER XXVI.

TO THE SAME.

Monday Morning.

I RECEIVED my dearly beloved friend's kind epistle, and was glad to hear that he is in some measure recovered. The Lord brings down and lifts up. I have been inwardly drooping for several weeks, but still kept about till last week, having preached five times running, and being all but melted in the work. I went home last Wednesday, much shook and impaired, so that on Thursday could scarcely take my perpetual walks, and am left very weak and low, more so than I have been for some years.

But faith and hope are still with me, the first is the hand, and the other the anchor; and bad off must that vessel be that has no hope in a storm, nor hand to cast out the tackling of the ship. Many warnings have I experienced about quitting this clay cottage, and I am at times so sick of it that, whether I am comfortable or distressed, whether happy or miserable, whether in darkness or in light, I have no earnest desire to abide in it. It is called our earthly house of this tabernacle; bones are the pins, sinews the cords, and breath the main pillar. The leprosy is in the walls, the plague in the heart, mortality in the whole mass, and corruption in the doom; the creature is subjected to death and corruption, but is subjected in hope: "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

"For we know, that if our earthly house of this tabernacle were dissolved," says Paul, "we have a building of God, an house not made with hands, eternal in the heavens." But the question is, What is this house? It is not the heavens, but a

house in the heavens, not our house above, but our house which is from above. Whatever this house may be it is called our clothing, 2 Cor. v. This house is further described by our being raised with spiritual bodies, sown in weakness, raised in power; it is sown in dishonour, 't is raised in glory; it is sown in corruption, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body. This is called a being clothed upon, with our house which is from above, which is explained thus, "For this corruptible shall put on incorruption, and this mortal shall put on immortality:" but this incorruption and immortality are not the heavens. Immortality is ascribed to the Divine Being alone, exclusive of every thing else, 1 Tim. vi. 16; "Keep this commandment without spot, until the appearing of our Lord Jesus Christ; which in his time he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light" This life and immortality is brought to light by the gospel, 2 Tim. i. 10. Now seeing that this house, with which we are to be clothed upon, is called life and immortality, and when these are put on, then mortality is said to be swallowed up of life, 2 Cor. v. 4; it remains that this house is nothing else but the Son of God, in all his fulness of grace and glory.

It is the business of faith to put on Christ crucified, and to walk in him; and it is he, in his finished work and fulness of grace, that now adorns the believing soul. And what is Paul's wish, to be found in him in that day? To put him on as risen and glorified; we shall have our vile bodies changed like unto his; we shall awake in his likeness, and see him as he is, and bear the image of the heavenly Adam. But methinks I hear my companion say, "Can Christ be called a house?" He is called our strong tower, where the righteous run in and are safe, Prov. xviii. 10; our dwelling place in all generations, Psalm xc. 1. Yea, a house also; "Bow down thine ear unto me, deliver me speedily: be thou my strong rock, for an house of defence to save me," Psalm xxxi. 2.

The Spirit of God will change, form, and fashion these vile bodies, and then, "Every one that is perfect shall be as his master;" and they shall be perfect in one, be one among themselves, and perfect in one head. Christ will fill all things, all the vessels of mercy are to be gathered in him, Ephes. i. 10; and he is to fill all things, Ephesians iv. 10. "Put on," says Paul, "bowels of mercies, humbleness of mind, &c.; but above all put on charity, which is the bond of all perfectness;" this comes the nearest to the putting on of immortality. Thus I have shewn a mystery, and a path that thousands have bungled in vain to describe, calling heaven our house. But a sinner clothed with the heavens, would find but a hell in the presence of God, unless immortality be put on, and Christ only hath immortality. My kind love to all.

Ever yours, S. S.

LETTER XXVII.

TO THE SAME.

Church-street, Paddington

I was not a little pleased at the reception of thine. A visit of the Lord's countenance anoints the eyes that we may see; it removes the veil, and rends the caul of the heart, and leaves a cavity open for truth to enter in at; it bursts our bands, and makes the bolt of unbelief give way. It throws down high things, and brings our thoughts into captivity to the obedience of Christ; it removes the spirit of the world, and sets us to admiring the things that are freely given us of God. The rushing of a mighty wind fills the soul, and with favour we are compassed about as with a shield. God appears as our glory, and the lifter up of our head; the soul is anointed with the oil of joy; and the powerful arm of victorious grace is exalted with honour. The horrible pit vanishes out of sight, as swallowed up in the goodness of the Lord in the land of the living; this brings forth the issues from death, and reveals God's way to bliss upon earth, attended with the saving health promised to all nations; then, "Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee," Psalm cxvi. 7.

As for me, my name is by no means to sink out of date, or to be forgotten in the city; whether I shall do worthily at Ephratah I cannot tell, but sure my name must be famous in Bethlehem. But I know it is for Christ's sake that I suffer reproach, in all mine affliction he is afflicted, they that hate the light in his children touch the apple of his eye; but for shame I shall have double, and for confusion I shall rejoice in my portion: and I must say in all this, that his yoke is easy and his burden is light, when compared to a sense of divine wrath and a guilty conscience, and how much more so when compared to endless misery. I have been out once a week for these five

weeks successively, to visit one little place or other adjacent, and have had a cold, but am better at present. I shall expect to see you soon, but wish you to give me a line previous, if convenient; nor will I say that I will not come to B. if the Lord should send us a little fine weather. I beg to be remembered to your spouse and family; though unknown, and to brother J. and all those that love our Lord Jesus Christ in sincerity and truth; and subscribe myself, dear brother, affectionately yours in the rough and disagreeable, but safe and sure path of tribulation,

W. HUNTINGTON.

LETTER XXVIII.

TO THE SAME.

Dearly beloved Friend and Brother in the Lord Jesus,

I WAS exceeding sorry to see my poor old companions in tribulation, both afflicted together; but it is through much tribulation that we must enter the kingdom, and they that escape this path will never get there: "If we suffer with him, we shall reign with him." "He brought me into the banqueting house, and his banner over me was love," says the spouse, Cant. ii. 4. Every time we are entertained, fed, or banqueted, the banner is over us, to let us know that wars are to succeed. John eats the little book, and it is sweet as honey, as all the promises are when the comforter applies them, but afterwards, says he, my belly was bitter; legal bondage, slavish fear, fatherly anger, and violent temptations often follow, which things are nauseous to the soul, as bitters are to the stomach.

But all the Saviour's garments smell of myrrh and aloes, the former a delightful smell, the latter a bitter taste, and with myrrh and aloes was his body embalmed for the tomb; all which is to teach us, that this delicious Lamb, our passover, must be eaten with bitter herbs. What, so sweet and joyful as his sweet presence? And what so bitter as the loss of these? "The heart knoweth its own bitterness; and a stranger intermeddleth not with his joy," Proverbs xiv. 10. "In the day of prosperity be joyful," for in this day the sun shines; "but in the day of adversity consider," for the sun is in an eclipse: "Why hidest thou thy face from me?" And must it be so? Is all to be bitter' sweets? Hush, do not murmur, bitters are wholesome though not pleasant, for they strengthen the stomach, and promote appetite; they that have no bitter herbs, bitter waters, nor bitter cups, have no real hunger or thirst after righteousness, nor after the bread of life, nor after the living

God; they are full, and woe to them that are full, for they shall hunger; and woe to them that laugh, for they shall weep. But, blessed are they that weep, for they shall laugh, and blessed are they that mourn, for they shall be comforted; and nothing do they mourn after so much, as after the love and presence of Christ: hence it is plain, no bitters no appetite, and no appetite no banquet; "He filleth the hungry with good things, and sends the rich empty away."

I long much to know how you are in health, do get to drop me a line; and I long much to see you; the Lord send you once more my way. Give my love and duty to mother; I intend writing to her this week, if the Lord permit. I long also to know how the house goes on. I have had a little furnace-work lately, but the Lord my God is still with his poor despised servant, and and those who heat the furnace are scorched themselves. God bless thee and keep thee

So prays
W. H., S. S.

LETTER XXIX.

TO THE SAME.

Monday morning, 6 o'clock.

To Master, to Dame, &c. W. H., S. S. sendeth greeting, wishing grace, mercy, and peace, through our Lord Jesus Christ.

I BLESS my God I have you all in my heart, making mention of you, and request for you in every prayer of mine, that you clay stand fast in one spirit, and strive together for the faith that was once delivered to the saints.

The Lord doth lay that branch of his vineyard in Sussex much on my mind, and I know that I shall travail again and again in birth for them, and you will see the effects of it more or less, and that soon. My soul is continually flying and hovering about the Welsh Ambassador, the Vicarage, Lewes, Bolney, and other dark corners adjacent, and much liberty do I find in my soul in prayer and sure I am that fervent prayer will never return void. My God is good to Israel, and he loves them that love him, and they that seek him early shall find him.

I had a good time yesterday, I laboured all the day on this text; "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour o men of skill, but time and chance happeneth to them all," Eccles. ix. 11; and we had a very full house. My eldest son supped with me last night; he is occupying business in deep waters, and I am in hopes that in God's own time the vessel will come to its desired haven. You must be industrious now, and fetch up the lost time, and I will come again, God willing, and who knows but he will give us a second benefit. But

before that time my heart will pay a thousand visits to B.; though you may not see it, yet so it is, the spirit of God's people often pass each other upon the road, in visiting each other; there is such a thing as being absent in body and present in spirit. O blessed mystery, blessed union, and blessed are the effects of it; bound up in the bundle of life with the Lord our God, made one in Christ, and one among ourselves, and perfect in one God, Father, Son, and Spirit.

Tender my kind love to sister B. and my best wishes to the young folks, and to my true yoke-fellow and fellow-labourer when you see him. We got home safe, and in high spirits, and no! without hopes that we had spread the savour of Christ's sweet name among poor sinners, for he condescends to make it manifest by the instrumentality of such despicable servants. And now, may the Lord of all lords keep, guide, and preserve you all, in and I hope ever will be, the hearty prayer of,

Dear friends,
Your willing servant in Christ Jesus,
W. HUNTINGTON, S. S.

LETTER XXX.

TO THE SAME.

My dear Brother in Christ Jesus, grace, mercy, and Peace be with thee, through our own Lord God and Saviour, the Son of the Father in truth and love.

I HAVE heard by a line from that you have hurt your leg, which I am sorry for, as you are getting old, which if it become a running sore, will not be easily healed. I long to know how the building goes on. I long likewise to know how mother is; Betsy tells me she is poorly, which I am sorry to hear; I am afraid that this moving, building, and by and by a new house, will knock you all up together.

Next week I hope to finish my book, which has taken me almost three months, night and day. But, blessed be the Lord, our own God in covenant, for he has wonderfully assisted me in this hard, difficult, and unfrequented path, which is so hard to cast up and to make plain, and which I have long wished to do, but was afraid to venture, fearing my judgment was not ripe enough, or that my understanding was too dark for the arduous task. My enemies in town are once more alive, another banquet it has pleased God to give them; Samson is now making sport for the Philistines. A man who has plagued me with letters for near ten years, and who has written likewise to Mr. J., he and a few more have published a book, and the hand-bills are shouted off from chapel to chapel; this causes a great shout in the camp of the Philistines. But the devil has overshot the mark, for he has filled the authors of it with such infernal malice, that the book is worse than right down blasphemy. They have, by what I can learn, almost made sport of the holy Comforter of our souls, and this kind of sport seldom lasts long.

The last scribbling enemy that wrote against me, for publishing a sermon on the times, was buried last week, so I shall hear no more of him; and as for the world to come, we shall not be plagued with them there, at least I hope not. Some of my friends seem sadly concerned for me, but it rather pleases me than otherwise, my good God and Father does so kindly support his poor smutty servant. Nor do I doubt but ere long the indignation of God upon those men will be as conspicuous as their crimes, for their book is no less than the great transgression. God bless thee and keep thee,

So prays
W.H.

LETTER XXXI.

TO THE SAME.

Church-street, Paddington.

Dear Brother in Christ,

I THIS day received yours, being the second instant. I am at is time a close prisoner of war. Last week I went to visit a the camp of the saints in the country, where the aid of an old veteran soldier was much needed; but being poorly in health, having a bad cold and fever, I became so hoarse in the field of action, that my commands and orders could not be heard, and therefore I was throwed up upon the baggage wagon, and sent home to the tent, as a dumb man in whose mouth are no reproofs, where I have remained now seven days, while my little army is scattered all over the great metropolis; but they find neither present pay nor good quarters, and then they come thick and threefold to inquire after the health of the old commander, being more sensible of his worth by a sensibility of their want. I hope to be out next Lord's day, if God permit.

These often infirmities, crawling so often upon me, make me look to the better country, and sicken my soul to this stage of trouble, on which God has so often written what I have often read with grief, namely, That all is vanity and vexation of soul. But God hath provided some better thing for us, a better country, and a city which hath foundations, whose builder and maker is God; in this country the inhabitants shall no more say I am sick, the people that dwell therein shall be forgiven their iniquities, which is the cause of all sickness, distress and trouble, and the foundation of all misery. Dear friend, farewell. My kind respects to spouse and son, and accept the humble acknowledgments of,

Your willing servant in Christ Jesus,
W. HUNTINGTON.

LETTER XXXII.

TO THE SAME.

Beloved in the Lord; my Father and your Father, my God and your God,

I AM returned from one of the most prosperous and successful journeys that I ever took, so I believe, and so I have room to hope, by the multitude of perishing souls, wounded spirits, and invalids that found me out, followed me, and wept over me. Such a famine I never saw, and especially where my lady's men, dead Baptists and Arminians, reside; but my poor scribblings have wonderfully discovered them, and out of three places fairly routed them, till they will have no more to do with them.

How calamitous is their case who have no shepherd to overlook, to gather, nor to feed them; but they shall never finally deceive the treasures of divine love, the objects of God's choice, the purchase of Christ's blood, and the trophies of his victory. He will take the prey from the mighty, and the spoil from the strong, for these are the travail of his soul, the pillars of his truth the subjects of his realm, the retinue of his majesty, and the revenue of his empire. The dear Lord was with me of a truth and I could almost say with Job that, "When the eye saw me it blessed me, and when the ear heard me it gave witness to me;" but I must drop here, for these things will call for stripes: "Not I, but the grace of God that was with me."

I long to know how you all do, and how the house upon the rock goes on; where you are, whether moved or not, and if not, when you do move; how John mother, Mary, and Betsy do, and how you prosper within; whether the new house contributes toward the new heart or not. I have for some time had this text upon my mind, and have watched and narrowly

pursued it: "Follow after righteousness, charity, peace, meekness, faith, patience," &c. and blessed for ever be a faithful God, I have not sought nor followed in vain. Cheer up, my dearly beloved and true yoke-fellow, the crown is before us, and who shall deprive us of the conquest for which we fight, or take the prize for which we run! Not them that run in a wrong path, nor that strive for mastery in unbelief. Pray give my love to all the family, and to his Excellency when you see him. The Lord of all lords bless, preserve, and keep both of you and your's, is, and ever will be the prayer of,

W. H., S. S.

LETTER XXXIII.

TO MRS. B.

Dear Mother,

GRACE and peace be ever with thee, through our Lord Jesus Christ. I am thankful to my covenant God and Father, that he has been pleased, in some measure, to loosen thy bonds. If I can read faces, I think thy countenance and conversation, as well ns thy gladness to see me, and thy sorrow at our parting, proclaim to me, that God has remembered thee in thy low estate.

When the heart is bound and hard; when fears are high, and life hangs in doubt; when nothing but sin is seen and felt, and the wrath of God reflected; when (Christ is hid, and Satan always at hand; when others feed and the soul is starved; when others rejoice, and I am sad; when they are indulged, and I smoke in the flames of jealousy: 'tis hard work. And if I am any thing of a scholar, I have seen all these in thy poor heart, and visibly to be read in thy countenance. But blessed be God, his anger is turned away, and he has comforted thee, and he will shew thee greater things than these; "For the needy shall not always be forgotten, the expectation of the poor shall not perish for ever." He will set the poor seeking soul, in safety from them that puff at him.

I often call to remembrance our little rural walks, and the little seat by the pond. Surely God has knit, tied, and bound our souls together, in that threefold cord of the everlasting love of God, Father, Son, and Spirit, which shall never be broken. For we were, but a few years ago, strangers and foreigners, strangers to God, to ourselves, and to each other; but now fellow-citizens with the saints, and of the household of God, and no more strangers nor foreigners. It was a comfort to my very soul, and I now write it with tears, when you came into

my room, after preaching once, and again informing me, that you had felt what I said, and that you knew you had got the things which I had described. The Lord God carry on his work, a And a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust," Ruth ii. 12.

And now, my dear mother, let me give thee a little wholesome advice and counsel. Remember that the Apostle Paul says, We are complete in Christ Jesus. God says, he sees no sin in Jacob, nor perverseness in Israel; that Jacob is Christ, and that Israel is God's elect. And Christ says, "Thou art all fair, my love, there is no spot in thee." Now as God considers us in Christ Jesus, washed in his blood, renewed by his Spirit, enrobed in his righteousness, and loved with an everlasting love in Christ Jesus, we are complete in him. Christ took part of our flesh and blood, and appears in the presence of God with it; in all his sufferings and satisfaction, he appears in our name, Son of man; in our nature, flesh of our flesh; as our everlasting Father, Father of all the family; he is our Head and Husband, part of ourselves, and we are all in him. In him God chose us from all eternity; we were preserved in him, and called; we were in him when he suffered; "I am crucified with him," says Paul. Our old man was crucified with him: we suffered the law in him, and were all dead when he died; with his dead body we arose. God quickened us together with him; he arose for our justification; and we are made to sit together with him, and blessed with all spiritual blessings in heavenly places in Christ Jesus.

Hence it is said in the Revelations, that we are without fault before the throne, that is, that we are so viewed in Christ; and God is ever well pleased in him, and well pleased with us in him. Keep these views in your mind, and you will not be so easily entangled with legal bondage; for if Satan can get thee to pore over thy own heart, which will never be better, for "That which is born of the flesh is flesh," and will remain so till

death; I say, if Satan can take thine eyes from Christ, and get thee to pore over thy own heart, and then to fret at the sight, and murmur, and then set thee to doubting, striving in thine own strength, and then to resolving, he will then work against thee in every task that thou settest thyself to perform, and this leads to bondage Remember thou art complete in him, but no where else.

Dear Mother, adieu,
Ever your's, in faith, love, and hope,
W. H., S. S

LETTER XXXIV.

TO MRS. B.

THE troubler of Israel is come once more to see, or else to converse with, his sister Mary, wishing her and her household a happy new year, and that in the best sense. A new year must begin, in the best sense, when old things are passed away, and (when all things become new; and this is done when we get from the curse of the old covenant, into the blessing of life, in Christ Jesus, which is promised to all sensible sinners in the new covenant of grace. Then we put off concerning the former conversation the old man, though he is sure to come on us again; this 'makes putting off the old man, or denying self, which is one and the same thing, a work to be done daily. However, we get rid of our old righteousness, old forms of worship, old doctrines and "commandments of men, and of our false hopes, and wrong notions of God, and of our old companions also.

As soon as the good Spirit of God begins to awaken, alarm, and to convince us of sin and of unbelief, then the old things, one after another, begin to vanish; as God says unto Israel, as soon as the Passover was instituted, and God had begun to deliver his people. "This month shall be unto you the beginning of months it shall be the first month of the year to you," Exod. xii. 2. And when our deliverance is completed, then comes our new birthday; then he saith, "Deliver him from going down to the pit, I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth," Job xxxiii. 24, 25. This, sister Mary begins the new birthday; the new time, new month, and the new year, and in this sense I sincerely wish you and yours a happy new year.

Nor is it too late to wish you a merry Christmas, for that day is kept in the commemoration of the Saviour's first birth upon

earth, but he hath been born a thousand times since that; " I travail again in birth," says Paul, "till Christ be formed in you;" and when he is formed there, he will grow up within us till he becomes Christ in us the hope of glory, and after this he dwells in the heart by faith; and when perfect love comes, and casts out fear and torment, then Christ, his word, and Spirit, have got full possession; and what says the Lord to this? Hear it from an answer that he gave to some of his troublers: "Thy mother and thy brethren desire to speak with thee," say they.

But he answered, Who is my mother? and who are my brethren? For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," Matt. xii. 48-50.

In this sense I wish thee a merry Christmas, and a happy new year; and after this we shall see many new things, have many new visits, some new comforts, and these will be the forerunners of many new trials, new troubles, new plagues, and new temptations: but all shall work together to bring us to the new heaven, and to the new earth, which is promised to all new creatures in Christ Jesus our Lord.

Come, my dear sister in Christ Jesus, be of good comfort, for he certainly calleth to thee; and take notice who his kind invitations and affectionate calls are to, to the hungry soul; "And they shall come that are ready to perish." To those that labour under fear, bondage, and sin; "Come unto me all ye that labour, and are heavy laden." To the thirsty If any man thirst, let him come unto me and drink" "Come, eat of my bread, and drink of the wine that I have mingled." And in the last place, if any be made willing in the day of God's power; "Whosoever will, let him take of the water of life freely:" and be sure of this, that every word of the Lord is spoken in truth and uprightness; his calls are true, sincere, and affectionate,

nor shall a jot or tittle of his word ever fail, or pass away unaccomplished, or unfulfilled.

The soul to whom the Lord gives an appetite, is as sure of the feast as of the hunger given, or of the invitation proclaimed. Here is no room for the devil, unbelief, doubts, and fears to work, if we do but feel our need, and seek relief in God's own appointed way, that is, in and through Christ Jesus; who is the only way to the Father, and the object set before us, and in whom all fulness of grace dwells. And forget not, my dear sister, that God regards the intense desires of the soul as real prayers, and has made many promises for the comfort and encouragement of such of his poor weak family, who cannot address him as they would; such as these, "the Spirit helpeth our infirmities, and maketh intercession for us with groanings that cannot be uttered." Because of the deep sighing of the needy, now will I arise, saith the Lord." "I will satiate the weary, and replenish every sorrowful soul." "And shall not God avenge his own elect, which cry day and night unto him?" "The desire of the righteous shall be granted." I have heard the groanings of the prisoners, and will deliver them that are appointed to die.

He often stands behind the wall, and chews himself through the lattice in our distress, – and now and then gives us a ray of light, a drop of comfort, a feeling sense of his power nearer than usual, to enlarge the heart, to raise hope, to increase our expectations, to set an edge to our appetite, and to expect no less than his real manifestation to our souls; and then off he goes, and takes all the bag of money with him, and we seem further from the mark than ever. Then jealousy burns, anger rages, disappointment cuts, the devil comes, sin revives, unbelief prevails, and all confidence is cast away; and the language of the devil and unbelief is, let him go if he will. I would to God I could rest satisfied without him: but this ends

in grief, sorrow, honest confession, double love, and treble desires; cursing self, and crying for mercy.

O that I could lie passive, watch his hand, and wait his time; but I always was a devil; there never was one of such a disposition, such a fool, such a perverse, headstrong, obstinate ass as I am, saith the poor soul; and now perhaps he has taken me at my word, and is gone for ever, and out of my own mouth will he "judge me at the great day. No, no, Mary, none of this cometh from him that calleth us. I should not have troubled you with his, but knowing the bad weather, and fearing poor brother Jenkins could not attend you often, I have thus far presumed. Tender my kind love to all, and I assure you that B. hath a share in every private prayer of

Thy poor unworthy friend and servant in Christ Jesus,
W.H.,S.S.

LETTER XXXV.

TO THE SAME.

Church Street, Paddington.

Sister Mary, the Elect Lady, or rather the mourning Dove in the cleft of the Rock,

SINCE my departure from B. I have had many thoughts of, and put up many prayers for you, and your friendly family; and have felt a desire to send thee a few lines, being mindful of thy tears, and of thy soul trouble, which makes thee a woman of a sorrowful spirit. I could wish my God to bless these few scraps, and attend them with a little of the new wine of the kingdom, for thy stomach's sake, and thine often infirmities.

The plague of the heart, and the confusion of the head, fits of unbelief, love-sickness, disorders of jealousy, the leprosy, together with the aptness of breeding souls, and of the daughters of Zion, especially when in a state of pregnancy, to long for one delicate morsel or other, that is either sweet, savoury, or tart; such as a slice from the fatted calf; a little bit of lamb roasted in the fire, without bitter herbs; a little honey from the rock and honeycomb which is sweet to the soul; an olive berry from the uppermost bough; the first ripe cluster, with a blessing in it; the mandrakes which give a good smell; a little sincere milk from the red heifer; a grain of the oil of joy, and a cruse of water from the well of Bethlehem; a little pot of hidden manna; a little savoury meat; a small cake cooked under the juniper tree; a bit of broiled fish, from the sea of Tiberias; a slice of unleavened bread; a word of grace, seasoned with salt; a dry morsel where love is: spiced wine of the juice of pomegranates; balm of Gilead; nuts, almonds, and the first ripe figs.

Many such sweet scraps of picking meat, do poor souls fancy, and long after, when in a state of pregnancy; and especially if they have a hard and long labour in casting out their sorrows, fear, and torment. In such cases it is impossible to deliver them, without giving them their fill of the sweet morsel longed for, which in the general is, a cup of dying love. And if they have this, they are sure to mark the new born babe with it, and when it grows up, every body may see it; "Come not near any man upon whom is the mark," Ezek. ix. 6. His love is better than wine, Mary, it goes down so sweetly, that it causes the lips of those that are asleep to speak, Song viii. y. And we know that those poor souls who breed badly, are often sick and squeamish, insomuch that the morsel they swallowed down, they often vomit up again, Prov. xxiii. 8.

There is no such thing as getting these ladies out of the straw, without large draughts of new wine; "Eat, O friends, drink, yea drink abundantly, O beloved" if thou art reconciled to me, if thou lovest me, then, "Eat, O friends;" I love them that love me, then, "drink abundantly, O beloved." Aye, that will do, this is charming fare, and here is a kind invitation, and a hearty welcome; now will I drink and forget my poverty, and remember my misery no more. Go thy way, Mary, eat thy bread with joy, and drink thy wine with a merry heart, for thou art humbled, and God now accepteth thy works. Plenty of caudle goes about at the time of Zion's groanings, he opens the banqueting house, and his banner over us is love. Wisdom kills her beasts, slays and makes ready, mingles her wine, sends forth her maidens, and bids her guests. "Come, eat of my bread, and drink of the wine that I have mingled. Forsake the foolish; and live and go in the way of understanding," Prov. ix. 1-5.

Fear not, Mary, Moses will accuse, perplex, terrify, and belabour thee, till thy soul is sick of his embraces, for it only genders to bondage, and brings forth fruit unto death. But

when thou art divorced from him, Jesus will marry the widow, and raise up the name of the dead; then thy Maker shall be thine husband, and thou shalt forget the shame of thy youth. My kind respects to the good man of the house, and the rest of the family.

God bless you.
W. HUNTINGTON

LETTER XXXVI.

TO MRS. B.

Dear Mother in the Lord Jesus Christ,

I was glad in my heart to hear by Miss Betsy's letter, that you were in some degree recovered from your late illness. How good is God in regarding the poor petitions of his mean and much despised servants; but he knows them that are his, and who put their trust in him. I bless my God for giving you a comfortable revival of the work in your late affliction, that as the outward man decayed, so the inward man was renewed.

Grace shall reign, my dear mother, and love shall cast out fear and torment, for he came to deliver them who, through the fear of death, were all their life-time subject to bondage; "O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin," and faith purifies us from that; "the strength of sin is the law," and we are redeemed from that. The grave could not hold Christ, nor shall it hold us, "with my dead body shall they arise;" "I will raise them up at the last day" Then where is the victory of the grave? Why, the Saviour took the bitter cup, he tasted death for every man, and what he tasted that he devoured; for he swallowed up death in victory.

There is nothing, my dear mother, that God has promised us to Christ Jesus, but what we may have if we pray for it. I believed in my heart that God would raise up both you and my dear companion, if we asked him, and though he often seems to delay, and lets our cases get worse, yet they that know a little of his ways will importune the more, and we are sure to reap if we faint not. No good thing will he withhold from them that walk uprightly, and it is the upright that love thee, says the holy spouse. Tender my respects to all friends, and believe me to be,

Your willing servant, in the Lord Jesus,
W. H., S. S.

LETTER XXXVII.

TO THE SAME.

My dear and honoured Mother in the Lord Jesus Christ,

I wish above all things that thou mayest prosper and be in health. I have of late been exercised with legal bondage, with the blasphemous suggestions and foul embraces of the devil himself, with sad heart-risings and rebellions against God, and with envying the wicked; I have been grieved with them that are at ease, and blessing the carnally secure, calling the proud happy, and those in a false peace the blessed of the Lord; and all this I call turning things upside down.

The Bible has sometimes been a sealed book; a famine among the texts, much prayer and little profit, the Lord at a distance, the door of mercy half open and half shut, the heart hard and soul dead; much to do, but no heart to labour. I have been put to it to pick out something, that I might cavil at God; but poorly in body arid languishing in soul, wanting somebody to pity me, and sick of pitying myself, I wanted the breasts of consolation, but had nothing but a hard crust; I wanted a leading-string, but he left me to stumble upon the dark mountains. I wanted kisses, but there came stripes; I sought him, but I found him not; I called him, but he gave me no answer; I quarrelled at him, and he made me tremble at it; I opened my mouth against him, and he threw my reproach into my own conscience; I wished to move him, but he sat undisturbed. I sought occasions against him, I set one text to contradict another, and his hard dealings to contradict all his promises; I buried all his former mercies in oblivion, and magnified all his chastisements to mountains; I cavilled because I had not more faith, and at the same time falsely denied the faith that I had; I prayed for patience, and yet kept murmuring, for submission in the very act of rebellion. I begged for purity and holiness with nothing but lust in my

head, and the works of the devil in my heart, "The law worketh wrath;" and the devil, by the application of that holy law, works in us all manner of concupiscence, for without the law sin is dead, but at the approach of the law sin revives; God's law is God's severest rod.

Yesterday, shutting myself up the whole day in the chapel to have it out, fearing to be disturbed, for the devil and I was hard at it by the ears, and by the hair of the head, and fought in the walk way, up and down, till about the eleventh hour, then the fever left me, and Satan skulked off like a dog that had burnt his tail, and is now gone to plague some other poor soul. At his departure I felt the anointing, and a small ray from his blessed face, just enough to inform me that he was alive, and that I had a place still in his heart, but not to skew himself well pleased; some little resentment appeared on his face, and something of the same in his carriage, but the little was much prized, and much needed. I fell down and blessed him for the fiery trial, and loathed myself for the want of submission, and after some few hours went into the pulpit, and told them a pretty oily story from the ninth chapter of Zechariah, and the ninth verse, "Rejoice, shout, for thy King cometh unto thee," &c. My love to my true yoke-fellow. Mother, Adieu.

Thy dutiful son, and affectionate friend in Jesus Christ,
W. H., S. S.

LETTER XXXVIII.

TO THE SAME.

Dear Mother,

GRACE and peace be multiplied through Jesus Christ our Lord and Saviour. I really wish above all things that thou mayest prosper and be in health, as I hope by this time that thy soul prospereth. I have this morning read over afresh thy little epistle, which is full of complaints, but I hope by this time that matters are mended, and thy heart a little more fixed. I have of late had some sweet thoughts upon Hebrews, the third chapter, verse the first: "Consider the apostle and high priest of our, profession." Our high priest not only bore our sins, and made an atonement for us, or appeased the wrath of God in our behalf, and took his blood, the price of our redemption, into heaven with him, but he ever liveth to make intercession for us.

A high priest was to bear our names on his heart; he was likewise to bear our judgment; and thirdly, he was to bear the iniquity of our holy things. Read Exodus, the twenty-eighth chapter. God has put us into the heart of Christ's love, he has chosen us in him and made us his charge, and he has loved us better than his own life; "Greater love hath no man than this" He has borne our judgment, the curse of the law, and the wrath of God for 'us, and appears in this his sacrifice within the veil, where he ever lives to make intercession for us; and who shall separate us from his love? And now he bears the iniquities of our holy things, even we ourselves are by the Spirit of God offered up as living sacrifices upon Christ, our altar and priest. "That the offering up of the Gentiles might be accepted, being sanctified by the Holy Ghost," Rom. xv. 16; and it is in God's beloved Son that we are accepted, and it is the altar and priest that sanctifies the gift; we are God's gift to Christ, and he is made sanctification to us. In him we are

wise, just, redeemed, washed, and made holy, and are complete in him; "Clean every whit," says Christ; and there is no spot in us, for in him we are without fault before the throne. Stick fast here, my dear mother, and let the devil move us, or alter this performance of divine wisdom and goodness, if he can.

And observe further, that there is nothing comes from God to us, but through the Mediator who has made peace, and through our high priest who has made the atonement by his sacrifice; and he having endured the curse, and appeased the wrath of God, we are secured from both, by the covenant, the oath of God, and the blood of Christ, so that even vindictive justice itself promises to forgive us, and cleanse us from all unrighteousness; so safe and secure are we in the heart and hands of the dearly beloved and ever blessed Son of God. And now mind what I say, our high priest is to bear the iniquity of our holy things, that is, sin cleaves to us, and to all our services; when we would do good, evil is always present with us. Deadness, unbelief, rebellion, selfseeking, hypocrisy, enmity, doubts, misgivings of heart, halt-heartedness, backwardness, but nothing of all this shall ever pass through the hands of our high-priest, in whose name and for whose sake we pray God to hear us.

All sin is Satan's spawn, and it shall never ascend above the stars; Satan is the prince of the power of the air, and above his realm his works shall never arise, because our priest and his offering are in the holy place. Christ upon his golden altar offers the incense of his sweet savour, sacrifice, and much grace, which perfumes the prayers of all saints; hence it is, that all our services are accepted: "Their burnt-offerings and their sacrifices," says God, "shall be accepted upon mine altar; and I will make them joyful in my house of prayer," Isaiah lvi. 7. Therefore we should always pray and not faint, however dead, or else we undervalue the great high-priest of

our profession. I have oft prevailed when my heart has been stiffened by the devil and unbelief; and it is this way and no other, "Whatever you ask of the Father, ask in my name, and I will do it," says Christ; he so mends, alters, perfumes, and presents our poor imperfect performances, that we should not know them again, as they cry, Lord, when saw we thee an hungry, thirsty, naked? &c.; they were so astonished at their own works when he brought them forth before them. Open your mind freely to your yoke-fellow, the devil often pushes off when he is discovered. Tender my love to John and Mary; shall send them a kite when I can get the wings and tail put on.

God bless thee.

W. H., S. S.

LETTER XXXIX.

TO THE SAME.

My dear Mother,

GRACE and peace be with thee through our Lord Jesus Christ, our Lord. I was sorry to hear that thou art so poorly, and of my poor yoke-fellow's accident; but we are chosen in the furnace of affliction. The fiery trial always turns up, and discovers the evils of our inbred corruptions, these heave, boil, and blubber up, and we see what polluted, vile, and filthy worms we are; this is the dross and tin that swims upon the top, when Satan's suggestions and legal bondage discover them, and God withdraws, that we may know what is in our hearts. But bless his holy name, as soon as he returns again, all this scum is purged off, and we appear as white as snow in Salmon. But we soon, by one means or other, contract the same load of filth again, for as the sea casteth tip its waters, so doth the heart its enmity and rebellion, and then comes on the furnace again, because we are never effectually purged from the inbeing of sin, but from our evil frames. In the fire call upon me, saith the Lord, and when I deliver thee thou shalt glorify me. Thus the furnace puts a cry and energy in our prayers, and God's goodness in delivering fills the heart with joy and the mouth with praise; and they that have none of this where are they? Why, they are settled upon their lees, they are not emptied from vessel to vessel, their scent is not changed, their scent is in them; and what follows? Why, "I will search Jerusalem as with candles, and I will punish the men that are settled on their lees," Zeph. i. 12; these have no changes, and therefore they fear not God: The rod of God is not upon them, and he that spares the rod hates the son; then bless God for the furnace, bless God for auctions, bless God for the rod, for by these things men live, and in all these things is the life of our spirits, so will God revive us and cause us to live. Mother, be of good cheer, no rod no sonship, no furnace

no faith, no cross no crown. "Our light afflictions, which are but for a moment, work out for us an eternal weight of glory." "If we suffer with him, we shall reign with him." Farewell, mercy and peace be with thee. So prays,

Thy son and servant,
W. H., S. S.

LETTER XL.

TO MR. B.

I know, my dear son in Christ Jesus, that the mercy of the Lord is such, that none shall seek his face, call upon his name, or wait upon him in vain. I am one of the devils who have tried him as a sure foundation, at the first setting off with my face Zionward, and I have tried his love, his patience, his faithfulness, and truth to the uttermost, since, and now set to my seal that he is the sweetest of beings, the greatest of names, and the dearest of all friends, and my soul within me loves him above every! object, in heaven or earth, for he and his Father and Spirit are one.

His favour is heaven on earth, and an earnest of heaven above and here I sit poorly in body, getting old, and creeping to the grave with no more fear of death, wrath, judgment to come, devil, the grave, or damnation, I say I have no more fear of these things than I have of a grasshopper. How wonderful, how full, how satisfactory, is the work of God on the souls of men. My son, go on, press forward through every difficulty, thou art seeking of all that is worth having in this world and in the next. He that fills heaven and earth is Christ Jesus, the poor sensible rebel's unchangeable and everlasting friend. All that Satan aims at is, to entangle by his baits, and to bring us into the same state of eternal desperation with himself; but this is seeking whom he may devour, not whom he will. Perfect love in God's own time shall cast out fear, and free grace will equip thee and arm thee for the fight, and truth shall be thy shield and buckler.

Young believers have many wanton passions to cope with, nor are the old ones free in every sense; but reading, meditation, constant prayer, diligence in business, and habitual industry, are good antidotes against these snares of

the devil. Idleness is a great friend to Satan, and so is carnal company, and so is neglecting prayer, especially when we find our hearts touched, and our bowels moved with grief, compunction, and gratitude to God, which are all the Holy Spirit's work within. When these inward impulses are neglected and put off, this causes great joy among the devils; but the joy of these hypocrites is but for a moment, for as soon as pardoning love operates upon us, and God's countenance is lifted up, then the devils put on their sackcloth again, and go round the walls of Zion grinning like a dog, and grudge our happiness, being never satisfied unless they can see our fall.

"My son," says God, "be wise, and make my heart glad, even mine, that I may know how to answer them that reproach me," Prov. xxvii. 11. The devils hate Christ with eternal hatred, because he cast them out of heaven, and because he refused their nature: "Verily he took not on him the nature of angels, but the seed of Abraham." They hate him because he bruised the serpent's head, and conquered sin and death, Satan's only pillars, and the supports of his kingdom. They hate him for destroying his works, and taking the lawful captives from the strong man armed, and for giving us power over serpents, scorpions, and over all the power of the enemy. He fell like lightning from heaven when the apostles returned, saying, "Master, the devils are subject to us through thy name." And what will he do when we come to judge him? "Know you not that we shall judge angels?"

These are the causes of the devil's hatred to Christ; hence he tempts some to deny his Godhead, others to deny his finished work, others to hate him, stumble and take offence at him, others to entertain hard thoughts of this blessed Lamb of God, and all to disbelieve him, to doubt, to distrust, and to stagger at his promise through unbelief, and to hate this holy, precious, glorious, and ever-adored name, who is King of

kings and Lord of lords. My soul was glad, and my glory rejoiced to hear of the little revival of the good work upon thee; they are earnest drops, foretastes, pledges, tokens for good, and heavenly smiles, while the 'blessed face is hid behind the cloud, for some future time when we shall see him as he is, and be for ever with him. Give my duty, my service, my best respects to father and mother, whom I love in the Lord. My love to —, and —. Grace, mercy, and peace be with you all, is the prayer and desire of,

Dear son,
Thine affectionately in Christ Jesus,
W. H., S. S.

LETTER XLI.

TO THE SAME.

My dear Friend,

GRACE and peace be with thee through our Lord and Saviour Jesus Christ. I have been kept in a very meek and low, devout and praying frame, ever since I left B.; and many times in a day, and with many tears, have I entreated the unchangeable 'lover of poor sinners in behalf of my poor dear friends at the Bower; that he would be pleased to restore my companion and mother to health, and that he would keep all your souls alive, lest the want of means, attention to the building, and other business, Confinement, a busy devil, and an evil heart of unbelief, bring on a cold, dead, and ungrateful frame of soul, which often terminates in legal bondage, doubtfulness, and lingering suspense; in which wretched frame there is no cross to humble us, no rod to restore us, no piercing trouble to drive us, no love to allure us, nor gratitude to constrain us, but a long, lingering, peevish fretfulness, and a fear of desperate sorrow to come. This is the worst frame that I ever knew.

Let no business, no sleepy devil, no sleep, no slumber, no folding of the hands to sleep, make thee neglect constant prayer to God. If Satan can stuff your head but once with the hurry and confusion of business, so as to render you unfit, incapable, and of course remiss in this, he will prepare thee a double dose of opium for the next morning. All the devil's labour and toil is, to stop up the intercourse between God and us, and to interrupt and cut off all communion and fellowship with him. Remember the obscure saying of a wise penman of holy writ, "The conies are a feeble folk; " saints are meant, " yet make they their houses in the rock," Prov. xxx. 26. But if the hole into the rock be stopped, in vain the coney runs from the dog. Experience will teach you how to apply it. And now, my dear souls, the good God keep you from drawing back,

and let my soul have joy of you, as you lie so near to my heart.

God bless you all.
W. H., S. S.

LETTER XLII.

TO THE SAME.

MERCY and peace be with thee, through our Lord Jesus Christ. Beloved, think it not strange concerning the perpetual changes that so often pass over the souls of young believers. Too much indulgence they cannot bear, nor will God suffer his divine favours to be rated at too low a price; our frequent want of them raises their inestimable value, and teaches us to observe them, to indulge them, to prize them high, to endeavour to hold them fast. If we suffer no losses in our comforts, we should view them as common things, and in time lose the keenness of our appetites for them. Fasting provokes the appetite, and seeing others fed aggravates it, and when it comes the taste is the sweeter. The Son of man shall be taken from them, and then shall they fast in those days. "But can the children of the bridechamber fast, while the bridegroom is with them?" Mark ii. 19. By those two passages, you see what their feast and fast is, namely, his presence and absence.

Thus does the Lamb in the midst of the throne feed them, by leading them to fountains of living waters, which is to the Father's love, and to his own fulness. By him we enter into the joy of the Lord, or find access to the Father by the faith of him: "I am the door;" no man cometh to the Father but by me. "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture," John x. 9. This going in and out respects our sensible enjoyments, and our communion and fellowship with the Lord. Going out gives us an appetite, going in a feast; the former purges the branch, the latter makes it fruitful, and when there is an end to these things, there is an end to all growth, to all humility, purging, and banqueting. For it is by these things men live, and in all these things is the life of our spirits, so it pleases the Lord to

revive us and cause us to live, Isaiah xxxviii. 16; and surely nothing is so much to be dreaded as to be at ease in Zion.

Emptying from vessel to vessel, keeps us from settling on the lees; the more we are tried the more we are attended, God is a present help in times of trouble. Every character of Christ is expressive of the afflictions, diseases, capacities, or wants of his people; a help, a physician, an advocate, a mediator, and intercessor; the weak want help, the sick the doctor, the condemned and guilty want an advocate, the rebel wants a mediator, and the transgressor wants an intercessor; in all these things does the Lord appear, and discover himself to men.

Your's affectionately,
W. H., S. S.

LETTER XLIII.

TO THE SAME.

Paddington, Friday morning.

My dear Brother,

I wish grace, mercy, and peace, through Jesus Christ, ever to be with thee. I have been sadly shook with a violent fever, and pains from head to foot; seized I was all at once, and to bed I went, and then to doctoring and nursing, and through the tender and undeserving mercy of my God, am better; and I hope to be in my lawful calling again next Sunday.

When I was last at your house, I dreamed that my house fell down, and at my return was informed it was to be sold; but the price set upon it was so high, that I was compelled to look out elsewhere: have therefore taken a little farm; do not laugh at this. This little concern was advertised in the papers, and some of my friends went down to see it unknown to me, and would insist upon my undertaking the affair; but I moved heavily, and with some reluctance, fearing a state of bankruptcy: however, I am embarked in it, and am watching to see what the event may be. I have had many tossings and strange goings upon my mind about it, and the old adversary hath not been slack nor idle, during my illness; nor could I once say at the expected approach of the devil, Behold, the prince of this world cometh, and hath nothing in me; for carnal reason and unbelief, natural enmity, rebellion, and discontent, all united together, and took part with him.

This is the interest that Satan hath got in my foolish heart, these are the members of the old man, who certainly is a most rank Jacobin, an enemy to peace and tranquillity, and an enemy to all order and good government; and all the disaffection in this nation springs from no other source than

this. But notwithstanding all these enemies, there were some few Royalists in my heart, which opposed the clamour of all these of Tom Paine's followers. Gratitude sometimes appeared, and brought to my mind many past favours, love-visits, and tokens for good, which would make my bowels move, and my eyes flow with silent and secret tears of love and affection; but the noise of rebellion in the camp, would soon drown this. Faith said, there is neither unatoned guilt nor unappeased wrath working in your conscience, and you will be most certainly saved, nor have you any doubts about it; but this was prophesying of things to come; this is all true, but it is not the Lord's presence, and therefore I murmured on.

Patience forsook me, submission and resignation lent no assistance, fear only appeared now and then, but interfered very little, humility never once shewed her face; all that remained with me was confidence and hope, and now and then love for past favours would appear a little; but as I supposed myself hardly dealt with this counteracted all the pleas of love and affection. And here I continue to this day, in a strait betwixt two, pro and con; and I can compare it to nothing else but the Lord standing at my right hand, and Satan at my left, contending which shall have the spoil. "To will is present with me," I know how I would fain have it, but the warfare must continue, the Canaanites must dwell in this land to goad our sides, and prick our eyes; no small mortification they are to me, and little strength, God knows, have I got against them: but enough of this.

The harvest is now in, and you know not how much I long to see your poor father and mother; and I beg they will now come before I go into the next furnace, for without doubt there will soon be another, of some sort or other, heated for me. Do tell them to send a line as soon as convenient, by what coach they come, where, and what day, and at what hour they arrive; and I will send a person to get a coach, to move the

luggage, and to be on the spot when the stage comes in. Tender my kind respects and best wishes to the two young ladies, my kindest love to father and mother, and accept the same from,

Your unworthy comrade in the unremitting fight of faith,
W. HUNTINGTON.

LETTER XLIV.

TO MR. I. B.

The Doctor to his Friend, grace and peace be multiplied.

ACCORDING to his desire I here send him a few thoughts upon the ordinance; a feast, as Christ Jesus in a sacrifice is, and of which the sacrament is an emblem, is intended for living persons; we never see a corpse sit up at a table; and all that believe have eternal life, and this life is discovered by a sensation of the evils that are in us, and by a sense of the mercy of God at times upon us, and by a continual hungering and thirsting for more of that mercy; and the scripture saith, "They shall come to the feast that were ready to perish," for the Lord will fill the hungry with good things.

Faith, at its first beginning, and when weak or out of exercise, is not so perceptible, but whenever it moves it may be discerned by the following things; during its exercise it stays the mind, it brings peace to the soul, and is attended with a sense of the approbation of God, and with his presence with us in some degree, which during this time works by love, and draws forth the heart and affections, and thanksgivings to God; and the more of these we have, the stronger faith gets, and cannot be fully disputed out of all that the soul has felt under these exercises. These visits, though short and transient, yet being attended with the flowings out of the heart in gratitude to God, must convince us that we are not enemies, or in a state of carnal enmity, but friends. A feast is made for friends, "Eat, O friends, drink, yea drink abundantly, O beloved," Cant. v. 1. This character Christ gave his disciples on the very day that he first broke bread with them, "Henceforth I call you not servants, but friends," John xv. 15.

The qualification under the Old Testament was circumcision, he was to be circumcised and then to eat it; and God circumcises our heart to love him that we may live, and they are passed from death to life who love the brethren; and it is easy to tell whether I esteem them the excellent of the earth who I believe love the Lord Jesus; hence you read in Jude, of feasts of charity. The next thing required at this feast is, that we believe in, and receive the doctrine of, imputed righteousness; and the fruit and effect of that righteousness ever was, and ever will be, peace; and though this peace be not always enjoyed, yet any person may know whether he ever was favoured with the enjoyment of it or no. The ordinance is a marriage-feast, it is the communion of the body and blood of Christ, hence the king found fault of him at the feast, who had not on the wedding garment.

Those texts mentioned by Paul, such as not discerning the Lord's body, and eating and drinking unworthily, &c. are such as a weak believer cannot try himself by; look to the disciples and see where they were when the Lord gave it them; they could not discern the Lord's body for it was not offered, nor were their eyes opened, nor did they know the scriptures, nor the end of his death, nor of his resurrection; yet they believed in him, and they followed him; they loved him, and they abode by him; and if nothing in this world will satisfy us but Christ, he must have our hearts, and if he has got our hearts he is our treasure.

Farewell,
W. H., S. S.

LETTER XLV.

TO THE SAME.

My dearly beloved Brother in the Lord Jesus Christ,

You know not how much I long to see my B. friends, and I am now in hopes of being enabled to reach L. if some unforeseen accident or frowning providence, doth not cut my pleasing expectations off, which I hope in God it will not. I am half dead with a cold and violent cough, but I still blunder on, for my soul will work if the body gives it up. I have been labouring with his Excellency to make an exchange with me, and he has been throwing such mountains of difficulties in the way, that I have been almost ready to act the Welchman with him; I have sent to request a yea or nay.

This winter has swept away many of the old standards from us and death works in me, yet by my preaching life works in others; the outward man decays, but the inward man waxes not old. God is the father of the new man, and being of a divine origin he will for ever be the new man; and truly the numberless infirmities of the body, and the many cross and mortifying disappointments which happen to cross the flesh, often occasion fresh vigour to faith and hope, and a fresh sickness of this world and all that is in it. But God will preserve, revive, renew, refresh, and keep alive all his plantation of grace; fear, hope, love, faith, meekness, patience, contrition, compunction, godly sorrow, selfabasement, humility, and self-abhorrence, mourning, and weeping after him, confessions to him, desires after him, poverty of spirit, and a hunger and thirst for his presence, praise and thanksgiving, all these are the crop from which the Lord receives his tribute; and every time either of them is exercised toward God, or toward his people, there is a fruit brought forth, and sometimes the Spirit moves one and sometimes another. Tender my kindest love to all friends.

Your affectionate Friend and Brother in Christ,
W. H. S. S.

LETTER XLVI.

TO THE SAME.

WHY John what are you about? What, have you forgot yourself? Are you mad, or what? Never think to gain any ground, nor to obtain any victory by looking within, there is nothing got that way. No patient is cured by poring and pondering over his diseases; the devil loves to get us at this, and as soon as he has stirred up one corruption, then he will put fresh life and vigour into another, and then lead us into another chamber of imagery, and then make us look, and as we look we sink, and as we sink we fret, and as we fret we straiten and contract; and this brings fear, chains, infidelity, rebellion, and despondency. But is this what the scripture calls looking to Jesus? Is it not the blood of Christ that cleanses from all sin, now within the veil? Is it not the righteousness of Christ which justifies us from all things, now in the presence of God, and before the throne? And do not we wait in hope of the righteousness which is by faith and is not this a crown of righteousness, which the righteous judge will give us in that day? And is it not to all and upon all that believe? And is not peace the undoubted and infallible fruit and effect of it? And has not thy soul often felt and enjoyed this?

O John we are complete in him; without fault before the throne; all fair and no spot in us. "God hath not beheld iniquity in Jacob, nor perverseness in Israel," Numb. xxiii. 21. "Ye are clean every whit," says the Saviour; "Clean through the word which I have spoken unto you," John xv. 3; for he saves to with the washing of water by the word, that is, the power, the peace, the life, the comfort we feel under the word, is the spirit that cleanses; this you have known and felt, and let not the devil dispute thee out of it; "Cast not away your confidence, which path a great recompense of reward." Give no place to the devil, banter him, bring forth the sword of the Spirit to him,

It is written, it is written, he cannot stand this. Keep your eyes on the head, who is our wisdom, righteousness, sanctification, and redemption, and he loves us dearly, and will never leave nor forsake his dear-bought family.

Besides, do you suppose, or can you think, that our dearly beloved Lord and Saviour brings that confusion to your mind? Is he the author of darkness, legal bondage, bitterness of spirit, and strife that you feel? Does he send, or cause to spring up those doubts and fears, infidelities, and misgivings of heart which the devil has the insolence to father or palm upon the holy, harmless Lamb of God? No, no, whenever he visits thy soul he goes through these briers and thorns, which the devil sets against him in battle, and burns them altogether, Isai. xxvii. 4. He always brings thee forth to the light, that thou mayest behold how righteous he is; peace, joy, comfort, and quietude are always the effects of his visits. He removes Satan's rubbish, and brings his beloved grace, "His reward is with him, and his work before before him." I do believe that God set me to write this, and that he will accompany it.

Ever thine,
W. H., S. S.

LETTER XLVII.

TO THE SAME.

My dear Friend,

ACCORDING to my promise, I send these few lines to let you know that we arrived safe, but as for me I was quite weary with the heat of the day, and continued in a fever all the rest of the week, and was very weak on Sunday morning; and it being ordinance day, and having six times running to preach, I was not a little discouraged, as the weather was so hot. On Tuesday night we opened Monkwell-street, after its having been shut up three or four months, and was so crowded as to be almost melted; but God was better to me than all my fears, for he led me through with a very high hand, and not one barren time in all the six, and was ten times stronger and better in health when I had finished the last, than when I began the first.

"Verily shall one say, in the Lord have I righteousness and strength." The strength of Israel will not appear till our strength is all gone, and there is none left. Much strength is wanted to oppose and conflict with his enemies, and to carry on his work, and who is sufficient for these things? but, "He giveth power to the faint, and to them that have no might he increaseth strength;" hence the paradox, "Let the weak say, I am strong;" and many times have I observed his strength to be made perfect in my weakness, when my heart and flesh both have failed. But it is throughout the whole pilgrimage, as it is at first finding favour in his eyes; "And when they had nothing to pay, he frankly forgave them both," Luke vii. 42. Thus none but insolvents find forgiveness, none but criminals find righteousness, none but the dead find life, and none but the perishing find bread; the poor find wealth, and the weak strength; he will be a whole Saviour, or none at all.

I shall not be able to fill up this paper for my travailing pains are coming on me again, as is the case with me weekly. No labour, no power on Sunday, and so it is with all spiritual hearers; if they have no furnace-work in the week, they have no appetite on Sunday, and if no appetite, no food; they go away crossed and disappointed, murmuring and rebelling, and this betrays them into a spirit of bondage, and bondage is a bitter portion, and nothing creates an appetite better than a cup of this sort of camomile tea; and after this, ten to one but the next Sunday following, is one of the days of the Son of man; so I go on, and so do you. I hope the harvest is almost in, do inform me by a line. Remember me to all the family.

Yours most affectionately,
W. H., S. S.

LETTER XLVIII.

TO THE SAME.

My diocese, my dear friend, greatly increases, and I bid fair to be a bishop at large; the more I am debased, the higher I rise, and the more I am resisted, the more I extend; and blessed be he that enlargeth God, for the Lord's forces must go on, from conquering and to conquer. My bow still abides in strength, the arrows of the Almighty still fly abroad, and enemies are still falling under him. What pains does the Lord take to get a wife, and how many foreskins of the Philistines are told down in his obtaining her. First he goes as a man of war, girds his sword upon his thigh as the most mighty, and in his majesty rides prosperously, discharging his irresistible artillery, which are sharp, in the hearts of his enemies, till they bow to his sceptre, submit to his yoke, kiss and embrace the Son, and crown him king of their hearts, by acknowledging his all-conquering power, and by ascribing all the glory of our salvation to him. He then dispenses the words of truth meekness, and righteousness, and then up we get into the chariot of salvation, paved with love for all espoused souls, made free by new covenant mercy, and therefore called children of the heavenly Jerusalem, which is the covenant of grace, and which covenant is the mother of us all; we being called children of promise, and children of the covenant, Acts iii. 25.

I have but yesterday received good tidings by a letter from a friend in town, that we still increase and multiply, and replenish the earth, though we cannot subdue it. And now, how does John go on? Does he gain ground, or lose? Does he hold fast his integrity, or cast away his confidence? Does he make any inroads upon Satan, or give place to the devil? Does the battle hang in an even and doubtful scale, or does the exertions of hope counteract the misgivings of heart? Is

the door of hope open to thee? Is the gate of life displayed, and do you go in and out, and find pasture? in to be fed, out to get an appetite; in to be strengthened, out to have that strength tried; in to be encouraged, out to be discouraged; in to be succoured, out to be tempted; in to be melted, out to be hardened; in to enjoy the love of God, and out to lament your carnal enmity.

And pray who keeps house, Sarah or Hagar? And who do you cleave to in your service, to the master or to the servant? To Jesus, or to Moses? If to Jesus, you love, admire, and adore him, and loathe yourself; but if to Moses, enmity and hard thoughts of God are uppermost, and self is the chief object of your pity and compassion. And this will ever be found to be an unerring rule to try ourselves by, whether we be under a new covenant, and an evangelical influence, or whether our old legal and self-righteous spirit, leaven and ferment us: looking to Jesus produces the former, looking to self is the effectual means of procuring the latter. Not one inch of the path of life do we tread in faith but what Satan disputes with us; all our best frames, best wishes, most honest endeavours are criticised, suspected, and censured by the devil; every sensation, every token for good, every evidence in our favour, all our conversation in company, every sermon delivered by the Doctor is sure to be wrong; all is sifted and harrowed up, canvassed and called over, suspected, controverted, and the whole truth of it, and sincerity is much questioned by this king of endless misery, this demigod of all deception, and this supreme sovereign of eternal torment.

This day is a fine day, and my noddle is upon the wing, and my imagination upon the wind; I have been this day to, to B. to the vicarage at L. and nobody knows where besides, if you can believe it, but for my part I cannot. I have been up this morning ever since three o'clock, first writing, then giving orders in the garden; in again to write, then out to pruning; in

to read letters, then out to find fault, this I learned of the scrap
of Excellence Poor Betty at Seven Oaks has been up to see
me, and fell sick with her first fit of the gout. Pray send me
word bow you all are, and you will oblige

S. S.

LETTER XLIX.

TO THE SAME.

Dear Friend in the Lord Jesus,

Grace and peace be multiplied unto thee, through the great and glorious channel of all conveyance, our dearly beloved. mediator and advocate, through whom and by whom every blessing and mercy comes to us, and through whom and by whom every prayer, praise, or thank-offering can go from us to God with acceptance. He is an everlasting father to all the family, and a glorious throne to his father's house. The keys of the kingdom of God are upon his shoulder, he opens, and none can shut, and shuts and none can open. He is fastened as a nail in a sure place, and where he was nailed there he nailed our sins, and the hand-writing that was against us. The offspring and the issue, and all vessels of mercy from the cups to the flagons, must hang here, Isaiah xxii. 24.

An arm of flesh, trust in the human heart, the doctrines of men, a form of godliness, all trust in a broken law, or confidence in the best of frames, will give way, so Peter found it, and many others; but to be strong in the grace that is in Christ Jesus, is everlasting strength; this foundation can never fail, nor shall the gates of hell ever prevail against it, or against the soul that builds all his hopes, dependence, and expectations on it. The human nature of the Son of God is his throne, in which all the fulness of his godhead dwells, and out of which every perfection of infinite divinity will for ever shine. In this nature our sins were borne, upon this assumed nature the curse of a broken law was executed, and of whom justice got full satisfaction: "He was oppressed, and he was afflicted," Isaiah liii. 7; the whole debt was exacted, and he made restitution; he restored that which he took not away. Thus justice satisfied and judgment executed, became the habitation of his throne, that mercy and truth might go before

his face, Psalm lxxxix. 14; to the honour and glory of truth and righteousness, in sweet harmony with mercy and peace, which met together and kissed each other upon this pacific occasion, which brought daring rebels to the cross, and God himself to dwell with the rebellious.

In the face of Christ crucified, God appears well-pleased, and vail, shines with pleasure, approbation, and delight upon all that approach this throne of grace, sensible of their wants; hence faith in Christ becomes the only way of access, all other avenues are stopped up; in every other view God's face, as well-pleased, is hid, and the sword of justice is brandished to keep this way entire, this way of the tree of life. Here we may come with boldness to the throne of grace; there is no obstacle, no let, no hindrance in this way; the sword of justice is sheathed, the law magnified, the ransom price paid, the devil dethroned, sin expiated, wrath endured, God well-pleased, sinners redeemed, enemies reconciled, and gifts received for the rebellious, that the Lord God might dwell among them. It is with the broken and contrite-hearted, and with those that tremble at his word, that he will dwell, to revive the heart of the humble, and the spirit of the contrite ones, Isai. lvii. 15; for after he has smitten them, crossed them, disappointed them, weakened them, crippled them, softened them, and humbled them; made them sore, tender, chafed them and fretted them, till they are grieved, dejected, dismayed, wearied, and sore wounded; then he revives the broken heart, and the contrite spirit, by the discoveries of his love, tender pity, and compassion; by the humbling operations of his mercy, by the sweet rays of his reconciled countenance, by budding hopes and melting joys, by softening words and encouraging promises, by the Spirit's softening and dissolving allurements, by energy with him in prayer, by self-abhorring sensations, by the most cutting views of sin and the most endearing prospects of pardon, by intolerable self-loathing and unutterable feelings for the crucified Redeemer; all these

are preludes to, and earnest, and forerunners of better days to come.

For who are those that the Lord Jesus is sent to? Why, to the broken-hearted, to bind them up with love; to the prisoner who feels his chains, and the power of Satan, to proclaim liberty to them; to the weary, to speak a word in due season to them; to the weak, to increase their strength; to the mourners in Zion, to comfort them; to the weary and heavy laden, to give rest unto them; to feed the faint, to seek the strayed, to save the lost, to heal the sick, to teach the ignorant, to enlighten them that sit in darkness and in the shadow of death, and to guide their feet into the way of peace. My dear young friend and brother, set thy heart upon these things; these will stand when thou shalt say, as I do of all other vanities, that my soul hath no pleasure in them.

This, my dear friend, is the better part, the better portion, which cannot be taken from us; but all others will appear an universal blank, and leave us without a prop, without a plea, without a claim, without a grain of faith, a beam of hope, or a living coal of divine love—so I write, and so you believe. May the better part, and best of blessings rest on thee, is the desire anti prayer of,

Dear friend,
Ever yours in Christ,
W. H., S. S.

LETTER L.

TO THE SAME.

*Wednesday morning,
Cricklewood.*

Beloved,

Next Sunday is Christmas day, a day which by such poor souls as ours will never be forgot, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder," and not upon ours. "Every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire: for unto us a child is born," Isaiah ix. 5, 6; born a warrior, born to fight, and to fight with fire; "For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many," Isaiah lxvi. 16. With the sword of the Spirit, and with the arrows of conviction, he attacks the elect rebels, the sword cuts them to the heart, the arrows are sharp in the hearts of the king's enemies, whereby they fall under him, submit to him, bending to his will; they, by the Spirit of truth by a love to his name, and by a zeal for his righteous cause, become on his side, and for him; they plead his cause, vindicate his honour, and use his sword on his behalf while the fire of love and zeal sharpens the edge, and emboldens the soldier; while the captain of our salvation,, by afresh supply of grace, an increase of knowledge, and fresh discoveries of his love and power, keeps his troops, though faint, yet pursuing.

On the other hand, Satan, seeing his kingdom disturbed, weakened, plundered, and his loyal subjects and lawful captains taken from his hand, and raised up to fill his place in heaven, made vacant by his sin, falls in jealous rage upon the Lord's subjects (now become loyal to him), like lightning falling from heaven. He musters his forces, armed with iron breast-

plates, or a seared conscience; furnishes their mouths with bitter words, called drawn swords, and their souls are inflamed with rage in his cause; their wrath is kindled against us, and surely if the Lord was not on our side they would swallow us up: "I came not to send peace upon earth, but a sword and a fire; and what will I, if it be already kindled?" Thus this war must go on, ten thousand against twenty thousand, till the good fight of faith is fought, and heaven reward the conquerors; and then hell shall receive the rebels, and endless flames destroy the sinners as stubble fully dry; this is the fuel of fire. In this war expect no parley, no cessation of arms, no winter quarters; no, nothing but an eternal pension. I should be very glad to see you these holidays.

Yours most affectionately,
S. S.

LETTER LI

TO MISS B.

Dear Mary,

GRACE and peace be with thee, through our Lord Jesus Christ. I have no doubt but by this time you are at a point in this, that you are one whom the Lord hath wounded, and one whom the Lord hath convinced of sin, of righteousness, and of judgment. The devil now cannot dispute you out of this, and I suppose that guilt and wrath sticks so close, and the hand of God holds you so fast, and appears so heavy, that he cannot persuade thee that God has no hand in all this.

I have seen numbers that have been filled with legal terrors, horrors, dismal glooms, frantic agitations, tremors, and violent tossing all of which the persons have ran from place to place with, and were perpetually telling every body, sinner as well as saint; and though these were wholly from the devil, like those of Saul, who carried them to the witch of Endor, yet I have always observed, that the people in whom they operated, always called it the work of God, and were often proud of it. Satan always palms his own work upon God: this may be seen in almost every person that is mad. But if the Holy Ghost quickens a soul, and convinces it of its lost estate, though it be attended with insatiable cries day and night to God, and with so keen an appetite for the bread of life, the favour of God, and the righteousness of Christ; yet the devil always tempts the soul to believe that this is his work, and that it will come to nothing.

And take this rule with you, and you will find it true, in all future judgments that you may have to make in the course of your profession, that whatever devils and hypocrites approve and applaud, is Satan's own work, for he is not divided against himself; and whatever is condemned, and palmed upon

Satan, by hypocrites and devils, is God's work; for there is no concord between Christ and Belial; no concord, that is, the devil will never agree to own, to acknowledge, and approve of, any thing that God does. To oppose the work of God, and to support his own dark kingdom, is his unalterable rule of proceeding, and if he varies from this, it is still to serve his own turn; as when he cried out in the madman, Thou art Christ the Son of God, it was done to prejudice the glory of Christ; that he being rejected by all the rulers of Israel, but confessed by the father of lies, he knew that his own testimony would stand for nothing among the people: hence Christ silenced him, and suffered him not to speak.

And let my dear Mary observe this; God summoning us to his bar, and sifting up all the evils of our life and heart, and his contending with us, and leaving us so long pressed between a sense of sin, and a sense of wrath; it is not done against our sins or actual transgressions only, but the strongest contention is against our goodness or good deeds. God's sword has two edges, die one cuts down the worst of man, and the other the best in man. But, to be more plain, my dear, God's language to us in the covenant runs thus; "From all their filthiness, and from all their idols will I cleanse them." We are soon willing to part with the first, but the latter sticks closer to us than our skin; and this alone is the reason why publicans and harlots go into me kingdom of God before the pharisees; the former have few idols, the latter many.

Human wisdom is an idol; "If any man will be wise, let him become a fool that he may be wise" God takes the wise in their own craftiness, and makes foolish the wisdom of this world; "The world by wisdom knew not God." Prudence is another idol; persons who admire their own carriage, their own discretion, chastity, decorum, deportment, and pride themselves on their decent, moral conduct; "Wo unto them that are wise in their own eyes, and prudent in their own

sight," Isa. v. 21. He hides these things from the prudent, Luke x. 21. Self-righteousness was the grand idol of the Jewish nation; they sought righteousness by the works of the law, and so stumbled at Christ, and took offence at that rock; hence Christ says, "I came not to call the righteous." Strength is another cursed god of ours; hence, God curses them that make flesh their arm, Jer. xvii. 5. "Let the weak say, I am strong;" and again, "He giveth power to the faint, and to them that have no might," observe that, no might in them, "he increases strength." And that pharisaical pride which cleaves so close unto us, and which keeps us struggling at the performance of good deeds, to counterbalance bad ones, and to reconcile ourselves to God, and to make our peace with him, and to recommend ourselves to him, is nothing but an idol, set up in the place of Christ the surety. Hence he suffers us, and the devil drives us on at this work, till we despair of discharging one mite; "And when they had nothing to pay, he frankly forgave them both, and which will love him most?"

The next image is prejudice in favour of the poor, pitiful form of godliness in which we were brought up. "Being more exceedingly zealous," says Paul, "of the traditions of my fathers," &c., hence he persecuted the church, hated, and wasted it; this, my dear Mary, is the hardest purging draught; these are the last devils thou wilt get rid of, and all these are false gods, images set up in the heart, as God calls them by Ezekiel; and Paul calls them high things that exalt themselves against the knowledge of God, 2 Cor. x. 5. Christ is made of God unto us, wisdom; his grace makes us prudent; he is our righteousness, and our strength, and our surety, and our All in All; and he will have no rival. The last god that I got rid of was human strength, in which I strove and by which I resolved and vowed to the last; when that failed, Christ came. His strength was made perfect in my weakness, and when I had nothing left, his grace was sufficient for me.

But perhaps I have said too much; you will think I want to cram religion down your throat, or to build you up on a wrong basis, but in truth I desire neither. You read of the convictions of Cain, Esau, Saul, and Judas; and you read of the convictions of Hezekiah, David, Job and Paul; the former is often a stumbling-block, that Satan uses against all that God is pleased to call by grace, as he handled them against me. All the difference between the real work, and the feigned is, the one is by the Spirit, the other being given up to Satan; the one has life, the other none. Hence one has sensations exceedingly keen, and affections of grief and sorrow after God, and continual longings, desires, hopes, expectations, and continual prayers to God, and the others none. Life, my dear girl, is all that I ever enquire after, or seek after, in an awakened sinner. Tell — I received his letter; it comforted my heart, and delighted my soul: it exceeds all I ever had from him. The Lord God of Hosts keep him close to himself, as there are sad calamities coming on. Tender my most sincere regard and affection to your father and friends. Mary, farewell; be of good cheer, for God never said to the sons of men, "Seek ye my face in vain." Excuse all blunders, adieu. Your willing servant,

W. H., S. S.

LETTER LII

TO THE SAME.

My dear Sister in Christ Jesus,

FOR such I can call thee in faith, being fully persuaded that thou art a chosen vessel, predestinated to the adoption of children by Jesus Christ. For if thou wast a bastard, the rod of God would not be upon thee; nor would he have raised thee to hope, nor have suffered thee ever to find any liberty with him in prayer; nor would he have searched thy heart, or tried thy reins, or have given thee such a sense of the need of Christ, nor such an hunger and thirst after him. Surely if the Lord was minded to destroy thee, he would never have received an offering at thy hand, nor would he have shewed thee such things as these.

I am fully persuaded that thou art not got near to the bottom of the horrible pit; nor is one half of thy sins, nor one-half of thy natural depravity, discovered to thee as yet. Thou wilt see many fir worse abominations than thou hast seen; all must be sifted up, and canvassed over, while thou standest at the bar of law and conscience, not knowing how the matter will go, and trembling at the fearful scrutiny. But it will in time turn out in thy favour, and terminate in God's honour and glory; and in thy justification and salvation: this I firmly believe, nor have I a doubt of it. I know that Satan hath worried thee since I came away, because thou didst not ask me a few more questions, and because thou wast not a little more open, as I told thee he would; but in all things, by prayer and confession, let thy requests be made known unto God.

And furthermore, my dear young woman, be assured of this, that when God visits the sins of one of his elect with the rod, that he will never suffer any of his children to ward off the blows they must all bear their own burthen. We are to

encourage them, strengthen them, pray for them, and sympathize with them, but they shall all feel the plague of their own hearts, and every one shall mourn apart, Zech. xii. 12. On this account God sent Joseph into Egypt, Jacob to Padan-aram, David to Gath, and Moses to Midian, where he would have them in his own hand alone, and teach them himself, and suffer them to have no where to look, nor any object to confide in, but their God. And when they see his hand with them, and his kindness to them, they love him the more, and cleave the closer to him. Let patience have its perfect work, watch his hand upon thee, wait for him, and wait upon him, and thou wilt see the fulfilment of his promise "They shall not be ashamed that wait for me."

Shall be very glad to receive a line from thee, as I have thee much on my heart, and a remembrance of thee always in my poor imperfect prayers. Pray tender my kind love to my much beloved E., and likewise to your father and mother, whom my soul loves in the truth and for the truth's sake that dwelleth in us, and shall be with us for ever. My dear sister, adieu. So prays,

Thine unworthy friend and brother in Christ,
W. H., S. S.

LETTER LIII.

TO THE SAME.

Dear Sister in the Lord Jesus,

FOR such you are in my faith, and such you shall confess you are in your own faith before many months roll over your head. I have no doubt but I shall travail in birth for thee, till Christ be formed in thee, and when thou gettest out thou wilt often travail for others, and then thou wilt know what I mean. God makes his servants eyes to the blind, and feet to the lame, Job xxix. 15; and would my dear sister know what that means? Why, to be eyes to the blind, is to be enlightened to see the good work begun on others, when they are so blind that they cannot see it themselves; and to be feet to the lame, is to carry them to God in faith, although they cannot walk, nor go forth in faith to God themselves. Read Mark ii. 3-5; and see how Christ regards their faith. To be feet to the lame, is to believe with one's heart that Christ will heal them, and to speak in all the strength of confidence to them, as Paul did: "Being confident of this very thing, that he which hath begun a good work in you will perform it:" and this faith God gives us for many persons, and tells us to use it. Hear the authority from God himself, "Strengthen ye the weak hands, and confirm the feeble knees; may to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense, he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart," &c. Isaiah xxxv. 3-6.

Thus we are to be eyes to the blind and feet to the lame, till God opens their blind eyes, and makes the lame not only to walk but leap, and leap as a deer. And let my poor sister read these words in Isaiah and consider them, "Say to them that are of a fearful heart, Be strong, fear not, behold your God will

come." We are to call God their God, when they are afraid to say so themselves, yea, dare not. God says he will come to such with vengeance, that is, he will take vengeance of their inventions, that is, of their sins, and of Satan their accuser: and God will come with a recompense, come and save them, that is, his grace shall more than recompense them for all their sufferings, for it shall terminate in the salvation of their souls.

This commission, authority, and command, God gives to his poor servants, and I believe he has given it to me who am the least, because he has often fulfilled it, which is his seal set to it. Furthermore, God not only gives us faith to believe for these poor souls in spiritual labour of his future deliverance, but a firm hope to expect it, and I have this hope for you even now in my heart, as it is written: "And our hope of you is steadfast, knowing that as you are partakers of the sufferings, so shall you be also of the consolations," 2 Cor. i. 7. Take notice, these persons had not received comfort as yet, they were only in sufferings, and Paul's hope was steadfast that they would receive the comforter, after they had been exercised with the sufferings: and if you read that chapter carefully through, you will find that they are called the sufferings of Christ, 2 Cor. i. 5.

Now, as all men are born to trouble and suffering, to distinguish the sufferings of Christ from others, observe, that sickness, pains, poverty, wants, fears of, death, a guilty conscience, &c. under these the whole creation groans. You read of the tears of the oppressed who had no comforter, and of the power of the oppressors, and they had no comforter, Eccles. iv. 1. Now the sufferings of Christ were for sin; he suffered, the just for the unjust. His sufferings were the burthen of our sins, the wrath of God, the curse of the law, the temptations of Satan, &c.; "It pleased the Lord to bruise him;" he was chastened for our peace, he was striped for our

healing, he was wounded for our transgressions, and hated of the world for loving the truth. So we must feel our sins a burthen; in a little wrath God smites us, the commandment comes and curses us, and tempted all the children of God are; and he calls all those that are heavy laden to him, he sets at liberty them that are bruised, he heals the broken in heart, and binds up their wounds. God chastens whom he loves, and visits our iniquities with stripes.

Thus my dear sister sees, that every ingredient in Christ's bitter cup is held forth in a small degree to all his children; and therefore they are called the sufferings of Christ, because he suffered the same, and because they come upon those that belong to Christ, and to no other: hence Paul speaks of having fellowship with him in his sufferings. The rod of God is not upon the wicked, they are not in trouble, nor plagued as God's people are; their strength is firm, they have no changes in Life, nor bands in their death; and how should those feel bands who never tasted Christ's freedom, nor Christ's cup?

There is nothing in my dear sister's letter, but what God answers in his word. You tell me you are nothing but misery, confusion, darkness, and bondage; the miserable shall drink and remember their misery no more, for confusion they shall rejoice in their portion. Christ came into the world for judgment, that those that see not might see, and to open the prison to them that are bound. But you add, you are rebellious and murmuring; he received gifts for the rebellious, and them that murmur shall learn doctrine. Never fret to think you have told any what you feel, for God orders us to confess our faults one to another, and to pray for each other that we may be healed, Jam. v. 16; this often eases the burthen, and Satan knows it: besides there is no hiding soul-trouble from spiritual persons, they know more of your heart than you do.

Think it not strange concerning evil thoughts; I had rebellious ones, blasphemous, and all manner of concupiscence, as Paul says; but it is the law that worketh wrath, and discovers sin, and it is Satan that stirs up and suggests those vile things which we never felt before. On this account is he called an unclean and a foul spirit, because he delights in nothing else; nor can he do any thing else if he would, for he is king of all wickedness, and shall be supreme in all misery, and therefore must ripen for it. Mary, be of good cheer, let God work his own will, and his own way, and depend upon it that the work will be brought to light; and you will see it, read it, and rejoice in it. Give my kindest respects to my true yoke-fellow, duty and affection to mother, kind love to —, and to —, and accept the same.

W. H., S. S.

P.S. I have been languid for some time; I must die daily.

LETTER LIV.

TO THE SAME.

Dearly beloved in the Lord,

THAT thou mayest not think that I have forgot thee, I am inclined to send thee this second epistle; for I know that thou hast not the means to attend, which the awakened soul and the new-born babe so much craves after. A young man who attends me, and who has been long in great distress, almost in black despair, was brought forth the first Sunday after my return from B. And I am sure that this will be thy happy and blessed case when thy former life has been canvassed over, and the deceitfulness of thy heart sifted up, discovered, and brought to light; and when thy heart is broken, thy spirit softened, and thou art brought down to submit to the will of God. This is my firm confidence of thee, because I have thee in my heart, and always before my eyes in every prayer of mine, and much liberty in praying for thee, and that with many tears; nor shall all thy unbelief make me a liar in this.

I entreat thee, my dear sister, to lie passive in the Lord's hand; and to humble thyself under it, that he may exalt thee in due time, 1 Pet. 5, 6; forget not his own promise, that he will look to and dwell with, them that are of an humble and contrite heart, and with them that tremble at his word. Depend upon it that the deeper thou goest in distress, the brighter wilt thou shine when God brings thee up, and sends thee forth; and the longer thy troubles last, the greater and more lasting will thy joys be; as our afflictions abound, so shall our consolations abound, and those who suffer with Christ shall also reign with him. Remember also, that there is no temptation that hath taken thee but what is common to man, and God says, he will not suffer thee to be tempted above what he will enable thee to bear, but will, with the temptation, make a way for thine escape; and, "Blessed is the man that endureth temptation;

for when he is tried, he shall receive the crown of life," James i. 12.

Greater is he that is in thee than the god of this world, for I know that the Spirit of God now dwells in thee; he is convincing and convicting thee, reproofing and instructing thee, and does daily support thee, or thou couldst not stand one hour. He will teach thee to kiss the rod, to choose affliction before carnal ease, to despise this world, and to loathe thyself; and to feed upon the lashes of conscience, shame, and confusion, and even upon the bitter rebukes of the Almighty, rather than be given up to blindness of mind, deadness of soul, and a false peace. "To the hungry soul every bitter thing is sweet, but the full soul loatheth the honeycomb," Prov. xxvii. i. God hath chosen us in the furnace of affliction. The fiery law, the fiery darts of Satan, the fire of God's anger, and the fire of sin, as James calls it, stir up and discover the evil and deceitfulness of our hearts, which by nature we are ignorant of, and from all our dross and tin he says he will purge us.

One thing I must inform thee of, and that is, that it was much upon my mind when at B., that thy conflict would be sharp, and that the labour and travail of thy soul would be hard, and I told thy sister so, and you may expect it, for thou art not got to the bottom of the horrible pit by a great deal. Pray send me a line, and let me know how thou goest on. My kind love to father and mother, sister and brother, while I remain,

Ever thine in Christ, with love and affection,

W. H., S. S.

LETTER LV.

TO THE SAME.

Dear Mary,

I THANK you kindly for the bed, and shall acknowledge it with a suitable return; I slept in it last night for the first time, and begged of my God to remember the manufacturers, who have, like a certain Mary of old time, of whom Paul speaks, bestowed much labour on us. And now after all this kindness what is to be done for thee? Shall I not in return seek rest for thee, my daughter? Yes, I will; I rest upon your bed, and now let me point out a rest for thee.

Zion, says God, is my people, here will I dwell, this is my rest for ever, I have desired it. But what is there in poor Zion, that can afford a rest of delight to God? Nothing. He rested after he had made the world, rested well pleased with what he had done, for all was good. He smelt a savour of rest in Noah's sacrifice, after he had in anger destroyed the world; but in the sacrifice of Christ, high Justice rests appaid, and all wrath appeased, and a sweet way is opened for loving kindness and tender mercy to flow out to poor sensible sinners. God rested well pleased on the seventh day at the finishing of the old creation, but he rests better pleased in the new creation; "We are created anew in Christ Jesus," and made new creatures: "If any man be in Christ he is a new creature."

But then which part of the work of the new creation does God say he will rest in? Is it in the application of his broken law? No, that works wrath, and makes us appear exceeding sinful. Is it in the displays of his vindictive Justice? No, that makes us tremble, so that a horrible dread overwhelms us. Is it in the astonishing views of terrible majesty? Oh no, that sends the poor vessel of wrath to the bottom of the horrible pit. Is it in the discoveries of his intrinsic holiness? Alas, alas, it was this

that made Daniel's comeliness turn into corruption; under this prospect Job said, I am vile; and Isaiah cried, Woe is me, for I am undone. But will he rest in the displays and discoveries of his love in Christ Jesus, when he accepts us in the beloved, and admits us into his favour, his presence, and his joy, by the faith of Christ Jesus? As the Lord God of hosts liveth, Mary, that is it; that is his bed, and that is his rest. "He that loveth dwelleth in God and God in him," which words are taken from Zephaniah "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing."

This, my daughter, is God's rest, this is the finishing stroke of the new creation; charity edifieth, or raises the edifice, it builds us up in God; and when the Lord builds up Zion, then he appears in his glory, Psalm cii. 16. And this work completed in heaven is thus described; "He hath chosen us in him, that we should be holy, and without blame before him in love," Ephes. i. 4. This is the rest, but Israel entered not into it; and as there is a promise left us of entering into it, see that thou come not short of it. If you ask how we are to enter in, the answer is ready, "We that believe do enter into rest." Faith in Christ Jesus admits us into the love of God, as John says, "We have believed the love that God hath to us."

Having pointed out God's rest, let me tell thee, that where God rests, there thou must rest, and thou shalt never find rest short of this, and there are but few that find it. Doubts, fears, horrors and terrors, misgivings and dejections, will at times interrupt and disquiet thee, until the love of God is shed abroad in the heart by the Holy Ghost. Then faith rests in the eternal love of God, and in the dying love of Jesus Christ, as Paul says, "Hope maketh not ashamed, because the love of God is shed abroad in our hearts," Rom. v. 5. Christ says he loved me, and gave himself for me; and who shall separate us from the love of Christ? neither life, nor death, nor things present, nor things

to come, shall ever be able to separate us from the love of God that is in Christ Jesus, Rom. viii. 38, 39. "This is the rest, and this is the refreshing, where ye may cause the weary to rest" Here we rest from our rebellious war against God; here we rest from our legal, fruitless labour, under a yoke of bondage; here we rest from our burdens of sin and shame, guilt and fear; here we rest satisfied with the goodness of our state, we rest filled and we rest contented.

This, my dear girl, is the bed mentioned in the Song i. 16 "Our bed is green." A green bed is a fruitful one, a dry bed is a barren one. Every one that believes in the love of God is born again He that loveth, is born of God, and knoweth God; but he that loveth not, knoweth not God, for God is love." This bed not only brings us forth as born of God, but all our fruitfulness to God springs from it. If we have all knowledge, gifts, tongues, prophecies, yet without charity, or love, we are nothing. This, my dear, makes one day in God's courts better than a thousand spent elsewhere; it makes wisdom's ways pleasantness, and her service perfect freedom; the Saviour's yoke easy, and the daily cross light. It is the bond of the covenant, the cords of the heavenly tabernacle, and the noblest tie among the family of God, which makes them all kindred souls.

I have of late occupied business in deep waters, and am up and down in them to this day; almost every discourse makes some folks wonder, but they know nothing of the perilous voyages of the poor merchant, that seeks out these goodly pearls for them; nor of the unwearied labour that attends their importation. Some of the good gifts from above, and some good news from a far country, I here set before you and see that you make a good use of them; pray over them, and for an application of them, lest you fall alter old Israel's example of unbelief; against whom God swore in his wrath, that they never should enter into his rest. They refused the rest of his

love, and fell into the gulf of his wrath, with the oath of an angry God pursuing them; but I am persuaded better things of thee, my dear girl, though I thus write, and things that accompany salvation. My duty to mother and father, and kind love to

Ever yours in Christ Jesus,
W. HUNTINGTON, S. S.

LETTER LVI.

TO THE SAME

Beloved in Christ Jesus,

GRACE, mercy, and peace be with thee through the knowledge of him. I am at all times glad to receive a line from thee, and long to see you in the enjoyment of the dying love of the Son of God, which at once will crucify thee to this world, and this world to thee; but it is not an easy matter to get a line from my friend.

There are some ingredients in God's stores, which will make the most reserved to break silence, yea, even the dumb to speak: "I kept silence even from good, and my sorrow was stirred: my heart was hot within me, while I was musing the fire burned, Then spake I with my tongue," Psal. xxxix. 23. The fire of wrath heated his heart, and stirred his sorrows, and then he opens. The fire of jealousy likewise will break through all barriers; "Jealousy is the rage of a man," it must have vent. "Set me as a seal upon thine arm; for love is strong as death, jealousy is as cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame," Song viii. 6. The fire of love will make the heart overflow with joy, and joy must have vent, either by leaping, speaking, or singing; if these hold their tongue, the stones would immediately cry out.

The heart of the wise is a well-spring of life, and men of understanding will draw it out; and I did intend to try this experiment when I was last with you, but somehow neglected it, for I wanted much to know whereabouts you were, how far from Sinai, and what views, prospects, and glimpses of Zion; you may feel the climate, the soft south wind, the cooling breezes, and the dissolving rays, long before you come to the walls of the city; the heart opens to the king, and to the citizens, and feels power and sweet inducements to love and

obedience, even from distant views. "They shall return and come to Zion with songs, and everlasting joy upon their head; they shall obtain joy and gladness, and sorrow and sighing shall flee away;" and this likewise intimated, that power from the celestial city meets us even on the road to it.

God sends us help from the sanctuary, and strengthens us out of Zion; and this always animates, and emulates us, and causes us to mend our pace. Blessed are the people in whose hearts are the ways of Zion; that is, whose heart loves the ways and worship of the church; who passing through the valley of Baca, make it well, the rain filleth the pools. They go from strength to strength till each of them appeareth in Zion before God. The Spirit of God refresheth them with showers of grace, this rain fills the pools, the hearts of the saints; they converse together, and, like Apollos, water and refresh the bowels of each other; then they take heart, and fresh courage to press on, and this is going from strength to strength, and when this power is restrained, or withheld, then they halt; and if they fret, then they stumble upon the dark mountains; and if they rebel, then Moses coops them up: "I am shut up, I cannot come forth; bring my soul out of prison that I may praise thy name."

I have often observed, that when I have been shut up, and kept fasting for several days together, I have lost nothing in a long run. If my soul exercise has been violent, my succeeding joys have been superabundant. If the conflict has been long and lingering, just so has been my future enlargement, long also. If my soul has sunk into dismal gloom and horrors, when I have got my wings again I have soared the higher. If my soul has been remarkably dry, dead, lean, and barren, I have also found a feast of the fattest things afterward, that has made my soul lively, active, and flourishing.

Trials, Mary, are chiefly intended to giro us a keen appetite, to stir us up, that we way not settle on our lees, and to empty us of self, that we may not confide in the flesh. It is intended also to nip and curb our budding corruptions, and unruly passions; and you will always find, if you observe, that after a sharp trial, when the compassion of our God moves our bowels toward him, when meekness and contrition operate, how dead the old man with all hid member appears to be; how submissive, resigned, humble, lowly, patient, and quiet the mind is, and at such times not easily roused, nor stirred up. These are called the peaceable fruits of righteousness, produced in those exercised with chastening, or other afflictions.

Stand fast and cleave close, and let nothing under heaven ever stop the mouth of prayer, for all covenant mercies he will be enquired of; omit this and you go back, as sure as you are alive: it is prayer that keeps the ground against sin and Satan. God bless thee,

W. H., S. S.

LETTER LVII.

TO THE SAME.

Dear Mary,

My soul has sorely longed to near how poor father and mother do, and yesterday was a whole day of prayer for them, and God granted me my request, for last night Mr. B. brought me a letter from Betsy, which was a full answer to my cry. I had begged of God to send me good tidings, and when I opened the letter, and found your father better, and with your mother at W., my soul melted; and such godly sorrow, mingled with gratitude, sprung up, as wilt serve for many thank-offerings. Oh I what a God have we got; and what is too hard for God, or too hard for them that believe? "Bless the Lord, O my soul, and forget not all his benefits." I have wrote E. a letter upon the benefits of a throne of grace, which she will chew you when you meet.

And now, my dear Mary, let me counsel thee; thou art but young in God's ways, and hast not walked far in his paths, and I have some room to suspect that before I came to B. matters were very dead and flat with thee; and I am afraid that reading meditating, praying, and watching, was almost given up, and these are almost all the means that thou halt. There is nothing given or promised in God's covenant, but must be fetched in by prayer; for all these things I will be inquired of, that I may do them for them. How does our Lord enforce diligence upon young beginners, telling us how the elect cry day and night, and sets forth their importunity by the poor widow with the unjust judge; the man begging loaves of bread at midnight; and tells the young setter-out to strive to enter the strait gate; and that the kingdom suffereth violence, and the violent take it by force.

When God has discovered our state to us, chewed us the wrath that we are under, has supported us under it, pointed us to Christ, and given us some beginnings of hope and expectation; and after all this discriminating favour we get cold, backward, dead, careless, negligent, ungrateful, and unthankful, the Spirit is grieved, and will withhold his assistance; and God will resent such carriage, and make us know it too, either by leaving us in bonds, and our life in doubt, our state in suspense, or letting us feel the truth of his word; "The backslider in heart shall be filled with his own ways;" or else he will bring some heavy calamity on us.

E. gives me a sweet and simple account of her importunity in prayer, and of her frequency at it, of her access and nearness to God, of her liberty in her approaches, of her watchfulness therein, and her confidence thereat; and really she begins to be very prevalent indeed at it; and without this, my dear girl, you must go back.

Do send me a line how you go on; if you gained any strength by the last visit. I have determined by myself, if God permit, that I will spend one week with you at Christmas, and preach on Christmas day. My love to all friends.

Ever yours in Christ Jesus,
W. H., S. S.

LETTER LVIII.

TO THE SAME.

To my dear Friend, greeting,

WITH words of peace and truth. I hope my dear friend in God is still alive by the favour of God, by the faith of Christ, by the Spirit of the Lord, by the promise of God, by the hope of the gospel, by the love of the brethren, by the appetite of the righteous, and by the activity of the mind: "Because I live, you shall live also," says the resurrection and the life. I long to see my poor little ones, but there is a forty miles' gulf between me and you, yet I am often present in spirit; the old orchard still exists in my head, though I should never more exist in the orchard.

The past, the present, and to come, are all present in the Spirit; God's word is incorruptible seed, the Spirit makes it so, and it lives and abides for ever; it never dies in the furrows, nor rots under the clods, but springs up, and bears fruit, and mightil³ grows, prevails, and increases. The sweet promises of comfort, are our breasts; the comforts of the scripture, the sweet food of babes; the decrees of God our strong meat, for those of full age; and the knowledge of these our green pastures, which feed us with knowledge and understanding, and in keeping of these it mind and memory, and in faith and affection, there is great reward.

All this treasure came forth from God the Father to Christ, in whom all is yea and amen; it comes from Christ to us, by the Spirit; and we must keep this good thing committed to us, by the Holy Ghost which dwelleth in us. Truth is to make us free, truth is to be our shield and buckler, and what is more, it is to procure our entrance into the kingdom: "Open ye the gates, that the righteous nation which keepeth the truth may enter in," Isa. xxvi. 2. "Bind them continually upon thine heart, and

tie them about thy neck. When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee," Prov. vi. 21, 22. God bless thee, is the daily prayer of.

Yours in him,
W. H., S. S.

LETTER LIX.

TO THE SAME.

Dearly beloved in the Lord,

I WAS sorry to hear by a few lines from Betsy, that you have been so ill; it skews, my dear friend, how diligent we ought to be when the good Spirit of our God begins his awakening, alarming, convincing, and convicting work, to work out our salvation, while God by his Spirit is working in us to will and to do. Your convictions were sadly neglected, and the good work suffered to fall greatly to decay at the time of building the house; it tried me not a little, but my former dream encouraged me.

I know what the pains of hell and the snares of death are, and when under them I never rested till I was delivered; and blessed be God, I now know what the joys of heaven mean, nor shall I ever be satisfied till I am in the full fruition of them. But let my soul be thankful to my God, my poor daughter Mary is raised to hope, God has begotten her to a lively hope; "We are saved by hope." Hope therefore secures salvation, though she may not as yet be favoured with the joys of God's salvation; for that which is seen is not hope. Hope is an anchor, it has a mighty hold upon God, and this hold is attended with a claim upon him, and this claim has many pleas, or many things to plead with God; and God will own the suit of hope, and honour the hoping soul; for "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

This, Mary, is your state and case, and the blessing is eternal life; but had my dear friend been a little more diligent to keep her convictions alive, and to have complied more with them, attended more to them, and have fed them more by reading, confessing, meditating, watching, and praying, she would at this time have been adorned with a few more jewels; she

would have had more land-marks, more high heaps, more evidences to produce, more tokens for good, more arguments against Satan, and more proofs to satisfy a doubtful mind. I know this is rubbing salt in the wound, and adding affliction to your bonds; but I will tell you of it, and I know that my old friend conscience, who is a good minister of Jesus Christ, has been labouring at the same text for many days; deny it if you can.

Nevertheless, I am fully persuaded thou art brought off the candy foundation, thou art chased out of all confidence in the flesh, there is no trust there, for the plague of leprosy is broke out in the camp; the wretched web of self-righteousness is singed, yea the fiery law and the wrath of God revealed in it, has burnt these all up, so that these refuges of lies have all failed; and all false notions of God, false confidences, and false hopes, are also extinct, they are quenched as tow, and will rise no more; these all perished at the presence of God, and what little is now to be found is the better crop, the better glory, and came down from the Father of lights, with whom is no variableness nor shadow of turning.

And sure the divine husbandman will own his own husbandry, his own fallow ground, which himself has ploughed up; for what little light, knowledge, confidence, hope, expectation, sorrow, abasement, desires, meekness, humility, contrition, life, changes, gratitude, thankfulness, and submission, is found in me, these are seeds of his own sowing, a crop of his own produce; and O that he would bless the springing thereof, and crown his own work with his own goodness. Seeing that all these are plants of his own right hand planting, will not my beloved come into his own garden, and eat his pleasant fruits? Yes, my dear, he most certainly will, and that in such a manner as the eyes never saw, nor heart conceived. Hear what he says to you, " The Lord shall comfort Zion, he will comfort all her waste places, he will make her wilderness like

Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody," Isa. li. 3. Nor shall all the infidelity of Mary's heart, no, nor even the devil himself, prove me a liar in this, or make my speech nothing worth. Notwithstanding all that I have here promised, she shall have some bitter searchings of heart for her former cold neglect; bitter sighs she will have, and great, undeserved, and unexpected sensations of divine love. Prove me a liar if you can.

Ever yours in him,
W. H., S. S.

LETTER LX.

TO THE SAME.

My dear Friend,

YOUR letter has brought me lower than I was, for of late I have been of a sorrowful spirit. The death of your poor aunt, the sickness of your surviving aunt and uncle, and the often infirmities of poor M., is sorrow upon sorrow. But our dear Jesus lives, and his grace is endless health and eternal life, nor shall hell itself ever deprive us of this. We love one another now, and this is the bond of the covenant, the bond of union, and the bond of all perfectness; and this bond every sharp trial both increases and strengthens. Death shall not dissolve it, and eternity itself will only perfect it.

How did my soul cleave to you, and others of my dear fraternity, when this trouble first came upon me; how did I, and still do, loathe this malicious and envious world: I comforted myself to think that I was old, and should soon see an end. Nothing, look which way you will, is to be seen but lust, pride, and every vanity, and a tinder-box within, inflamed at every spark, and setting on fire the whole frame of nature. "But this, this is the will of him that sent me; of all he hath given me, I should lose nothing, but raise it up at the last day." Our bodies and souls are God's work, and riven to Christ, and not one hair of our head shall ever perish. But the old man, sin, is the corruption of our nature; "All flesh hath corrupted its way."

Satan corrupted us from the original holiness that we had of God. To purge us from this by blood, to counteract the remains of it by grace, to change our vile bodies at last, and to fashion them like the glorious body of Christ, is the work in hand. This good work, my dear girls and sisters, is begun, and will be carried on, and be perfected in the day of Christ, when the body rises; this is what David means, "The Lord will

perfect that which concerneth me: thy mercy, O Lord, endureth for ever; forsake not the works of thine hands," Psal. cxxxviii. 8. Sure I am, and I feel it now, that every cross and sore trial mortifies sin, and deadens the soul to it; the effect of this, meekness, humility, awl self-abasement, searching, seeking, crying, praying; and after this faith, hope, and love rise up, with new strength, life, and vigour.

The devil hates the furnace; his sweet morsels are disrelished when the soul is in sackcloth; and crying and praying to God is a scourge for the devil. I never read of any dying or perishing under the rod, under sharp exercises, or in the purging furnace. Job's children were all feasting, when the wind smote the house, and killed them all. God bless you both is, and will be, the prayer of,

Your loving brother,
W. H., S. S.

LETTER LXI.

TO THE SAME.

Dearly beloved in the Lord Jesus Christ,

GRACE, mercy, and peace be with thee. I have no doubt but you have met with many changes since I saw you last; Satan will not quit his possession without violence and strong opposition, but the prey shall be taken from the mighty, and the lawful captive shall be delivered. Christ will have a portion with the great, and he will divide the spoil with the strong; hence, says Paul, our weapons are mighty through God, to pull down strongholds. Christ takes away all Satan's armour wherein he trusts, and spoils his house; and his armour is false peace, self-sufficiency, self-righteousness, blindness of mind, hardness of heart, enmity against God, and his way, hatred to the light, unbelief, and carnal security.

When the holy and ever-blessed Spirit of God comes upon the strong man, he takes away all these, binds the strong man, and spoils his house; so that instead of peace we have destruction and misery; sinfulness, and perfect weakness, instead of sufficiency; condemnation and death instead of righteousness; light to see our evil heart, evil way, the holy law, and all the word of God against us; a wounded spirit instead of hardness, a cry to God for reconciliation instead of enmity, a desire to be searched, and tried, and led right, instead of hatred to the light; a full persuasion that the whole word of God is truth instead of unbelief, and a searching and seeking day and night for salvation instead of security. This my dear Mary, is the work of God, and he will carry it on; and if you watch and observe, you will feel Satan labouring at times to strengthen every piece of this armour, and the most blessed Spirit of God will often be felt influencing his work in opposition to it; between these two you cannot do the things that you would, though to will and choose is present with you.

Be not discouraged; grace and corruption will struggle and fight it out, and grace shall reign; God's eternal love to us, fixed upon us in Christ Jesus, shall reign over satanic wrath, rage, and cruelty. Be of good cheer, my dearly beloved, for I am fully persuaded that God loves thee, and hath chosen thee that thou shouldest know his will; and this we may know by the love that he has given us to each other. I have shed many tears of joy and sorrow since my return, at seeing the goodness of God to such a poor despised wretch as I am, in blessing my books and my preaching, to raise so many poor souls to hope as I found in my last journey, even five in one family.

I have now got more under my wings than my feathers can cover, but in our father's house are many mansions Bless the Lord, O my soul, and forget not all his benefits." Many pulpits were shut against me, but God opened other places, and he opened my mouth and my heart, till I really appeared a wonder to myself; and that this his goodness might not puff' me up, he was so kind as to keep me in a spirit of meekness, lowliness, and self-abasement all day long, crying over his undeserved goodness, and my unworthiness of the least of his favours. Never did I see so many poor starving souls as I saw in my last journey, some of whom followed me near a hundred miles, and wept bitterly when I came away. Naomi tells me Betsy is very low; I sent her a scrap last week. My duty to mother, love to my true yokefellow.

God bless thee.
W. H., S. S.

LETTER LXII.

TO THE SAME.

Poor dear Mary,

I AM grieved to hear by Betsy, that your painful complaint has returned upon you again, and also that poor mother is very poorly still. You are not a stranger, Mary, to the holy law of God, a real application of this has, I believe, been made to thy heart. You have felt the power of it in awakening the mind and conscience; the light of it has discovered the follies of youth, the vanity of a form of godliness, and the enmity of the carnal mind. You have felt the terrors it communicates, the wrath it reveals, the bondage that it genders, the slavish fear that it works, and you have felt the condemnation and death that it administers these my dear girl, are the terrible operations of it. The intention of God in this terrible work, is to destroy all vain boasting, to stop the mouth from pleading innocent, and to bring the poor sinner in guilty before God. It destroys the sandy foundation; all false hopes, false confidences, false notions of a God all mercy, an empty form of religion, and all human righteousness, supposed goodness, counterfeit holiness, and vain wisdom, all give way, and let the poor sinner down into the pit of horror; here sins, staring him in the face, abash and confound him, and the burden of guilt presses hard upon him, and the anger of God cuts him off.

One vain imagination still remains with him, he supposes that he has some power, some strength left him, which he supposes must be the case, because God commands him to do so much, which he thinks God would not do, if man had no power to perform. This poor withered arm is often stretched forth, and propped up with many vows, and good resolves; but being continually disappointed, and therefore baffled and confounded, we despair of any help from this poor broken idol also, and now all refuge fails; a whole Saviour, or lost for ever.

This my dear is human nature at wreck, and the whole fabric of natural religion in ruins; out of these ruins a building of mercy is raised. First, light, distant, but transient views of gospel ground appears, this raises hope and expectation, which keep us from sinking lower: here and there a passage of holy writ opens to us, and lets the mind in, when a lively sweetness is tasted, this encourages hope, and this begets a firm expectation of better tidings, better days, and that it is in mercy that God has afflicted us.

All the honour of proud and depraved nature, being stained and laid in the dust, all our thoughts are brought into willing captivity to the obedience of Christ; we think of nothing in point of acceptance with God, but by attention and obedience to the voice of Christ. All our desires meet and centre in him, and all our expectations are from him alone, and there is a sweet savour, an unction, a balmy dew in his precious name, and as this increases, self is disrelished; and as Christ's love is felt, self, sinful self, and righteous self is loathed, debased, yea abhorred. Now our foot-hold appears firm, Satan, unbelief, and polluted nature all work, but there is a firmness in the mind, and a sensible support in the heart; and that which makes this manifest unto us is, confession, complaints, and prayers do not occupy all our time; a few thanks, blessings, and praises, will force themselves through our lips, which by fits of hope and joy rise up in the heart; this shews that the work of grace is begun, "This people have I formed for myself, they shall skew forth my praise." It shews that the gates of life and liberty begin to yield, "Enter his gates with thanksgiving, and into his courts with praise." We may cry, groan, and sorrow in despair, or exercise desperate sorrow, but no praise will break through from the heart, till some access to God is granted, "Thou shalt call thy walls salvation, and thy gates praise."

Well, girl, you see I have pursued close after thee, and have not missed thy track; I have come step by step, and I have overtaken thee, and thou art not two footsteps front the spot which I have traced thee to. If you say, yea, such a man as you can certainly divine, then I tell thee, that thou art upon the foundation that God has laid in Zion, and the gates of hell shall not prevail against thee. Thy afflictions may be intended as a spur to diligence; secondly, to promote, and put the keener edge to appetite. There is a blessing both upon the appetite and upon the food, to shew that there is life in both: "Blessed are they that hunger and thirst; and God will bless Zion's provision, and satisfy her poor with bread. Betsy's letter rejoiced me, she tends meekness, and much access in prayer; this is heaven, my dear Mary, pursue it night and day. I lap your case before God, and shall not forget you.

LETTER LXIII.

TO THE SAME.

MY dearly beloved and longed for, my joy and the crown of my rejoicing in that day when the Lord shall make up his jewels, when the precious children of Zion that are in this world esteemed as earthen pitchers shall be as the wings of a dove covered with silver, and their feathers with yellow gold. I believe that thou art or wilt be my own child in the faith, and I hope that thou wilt not be ashamed of thy progenitor, knowing that my dark appearance will not alter thy fair skin, though I may be of some use in adorning thy soul, or be a fellow-helper of thy joy. I hope that all sight and sense of sin is not worn off, and that the dear Redeemer's name has not lost all his sweet savour; his name is still an ointment poured forth, and this thou wilt own and confess whenever the sweet beams of his blessed face, and the propitious looks of his blessed eyes, shine and dart their rays into thy heart: healing and health will attend the glorious rising, and the secret manifestation.

Thou knowest not yet what thou art born to see; the 'Saviour will manifest himself to them that the Father hath given him out of the world. Hitherto thou hast drank of the bitter cup, and hast experienced the days of adversity; but there is a cup of salvation, and days of the Son of man before thee; days of prosperity. And you shall see the curtains of Solomon as well as the tents of Kedar, and sing of mercy as well as of judgment. God will not contend for ever, nor be always wrath; his anger endureth but a moment, in his favour is life; weeping may endure for a night, but joy cometh in the morning: so I predict, and so thou shalt be brought to confess. Be diligent, be much in private prayer, and be thankful for what he hath done. If conscience or Satan accuse, confess; if grief overflow, pray; if any glimpse of life or favour, be thankful, and acknowledge every hint dropped, or every encouragement

given; this pleases God in Christ Jesus And by attending daily to these things do I keep my soul alive, while numbers, unobservant of these operations, neglect their books, omit taking stock, and are daily running back in the heavenly trade, though godliness with contentment be such great gain, yea, better than gold, and the revenues of wisdom are better than choice silver. No mention must be made of coral, or of pearl, for the price of wisdom is above rubies.

I bless my God, he is still with me, and precious to my soul; I make up all my happiness in my shield, and in my exceeding great reward. Let me encourage thee, my dear daughter, to seek after, to cherish and encourage, righteousness, meekness; quietude, peace, faith, love, humility, tenderness, diligence, watchfulness upon the hand of God, and gratitude for what he has done, knowing that we have all sold ourselves, and are enemies and rebels. While thou art mourning after greater things, do not despise the day of small things, but acknowledge with thankfulness what thou hast; this is the fault of not a few, which God resents by keeping them in bondage, and making their chains heavy. Read 2 Chron. xxxii. 25.

Tender my duty to mother, and love to my companion in villany, in misery, and in mercy.

Ever thine,
S. S.

LETTER LXIV.

TO MISS E. B.

Dearly beloved in the Lord Jesus Christ,

GRACE and peace be ever with thee, for it wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. I am at present very low, being born to trouble, and trouble is not palatable, though it may be profitable; nature says, more food and less physic, but flesh and blood is no physician, nor must carnal reason be suffered to prescribe.

It is a comfort, my dearly beloved, that we are not in the flesh, because we are at perpetual war with it, groaning under it, and galling for divine help against it. Nor is our hope a dead one, that has no employment, nor life, motion, or activity in it; our hope labours daily, and labours hard. From first to last, yea, out of every strait, difficulty, furnace, or conflict, "We are saved by hope;" and hope forbids despair, counteracts despondency, fortifies against dejection, and expostulates with dismay: "Why art thou cast down, O my soul? hope thou in God." God's furnace and God's fire is in Zion; this, when we are put into it, discovers the dross, the scum boils up, and desperate grief and sorrow make it run over; and this we often feel, and often fear, but there is no desperate or remediless grief where there is hope. God's furnace is in Zion, and so also is the fountain opened that cleanses from all sin.

My old man of late has been not a little roused, equipped, armed, and inflamed with rage, fit for any desperate attempt, the great transgression not excepted; but a gentle persuasion in faith, that all things work for good, dethroned him, disarmed him, and routed him: and after this a recollection of innumerable favours past, undeserved, unexpected, and unimplored, dissolved me, debased me, and humbled me;

while deep contrition and pleasing meekness gave double vent; they enlarged the heart, stirred the bowels, and filled the mouth with matter for a thank-offering. Such burthensome matter conceived, must have vent, and sweet it is to pour it out, but shocking when it boils over: "My feet," said one, "were almost gone, my steps had well nigh slipped;" but God keepeth the feet of his saints, when the wicked are silent in darkness, 1 Sam. ii. 9.

In every grace of the most holy and blessed Spirit, yea, in every grace that he plants in the heart, there is life. In repentance, in faith, in hope, in love, and in meekness, there is life. Grace, yea, every grace, shall reign to eternal life; but what wisdom, what power, and what unremitted communications from God, are required to keep this life in existence.

I assure you, that of all the voracious creatures that ever my eyes beheld, and of all the formidable monsters that I have ever heard of, whether in the sea or on the land, and of all that I have ever conceived or imagined of fallen angels, or devils, in all their rebellion, desperation, and endless woe; put all these together, and draw them in the blackest colours that imagination can paint, and then exhibit them in all their sin and fear, filth and shame; and as the Lord liveth, all of them in the worst light that nature can imagine, they never appeared half so bad, nor was I ever half so terrified at the most terrible thoughts of all these, as I was at the sight of myself, when God shined into my heart, discovered my inbred corruptions, and set all my secret sins in the light of his countenance. O what grace to purge such filth, and what continual supplies of it to subdue such an army of deceitful and rebellious corruptions; for they are still in being, and still living.

Yours very affectionately,
W. H., S. S.

LETTER LXV.

TO THE SAME.

Cricklewood.

I was very glad to hear from my dear friend. Your letter did me good, it arrived on Monday last, and I was thankful to my God at the sight of it, as I had been long concerned to know if your distress, bondage, darkness, and desertion continued. I could not help weeping at the good tidings of your enlargement, and nearness to God in prayer, for I thought it was not only a jubilee to my poor companion, but a confirmation of my former counsel and advice to you, to be diligent, however rebuffed, disheartened, or discouraged. I blessed him with my whole heart, and thanked him upon my knees for his great condescension, in shewing that he did not despise the poor, imperfect prayers of his servants, nor disregard the afflictions of his handmaid.

The pleasing account of the poor old wood-ranger melted me, and afforded me a little fire for another thank-offering; and as he is coming to live under your father, I have a hope that I shall see him, and acknowledge him; for such are to be for my hire when they shall come to appear before the face of the Lord: so shall my righteousness answer for me in this business, that I have sowed in righteousness, and others have reaped in mercy. We have no titles, we have no dignity, we have no power to demand either great tithes or small tithes; but, blessed be God, we shall beat them in sheep.

I have had several days lately of much dryness, and confusion in prayer, no liberty in expression, no softening contrition to let out the grief at the foot of the altar, which is no small grief; and if a melting moment, it was when in company, when I had no opportunity to vent it where it should be carried.

But, thank God, I still paid my visits at court, I did not miss the roll call, nor suffer my seat to be empty at the time of the evening oblation, though I had no incense to offer, nor one live coal from the altar, nor any salt in my cruse to season the sacrifice, although it is so strictly commanded that "With all thine offerings thou shalt offer salt," Lev. ii. 13. And how tasteless and unsavoury is every offering, or religious exercise, unless we have salt in ourselves, and are at peace one with another; for salt is good; and, blessed be God, with us salt has not lost its savour, and therefore I hope we shall be seasoned with it, and not be a stench in the nostrils of God.

Now what shall I say more to my friend, to the joy and the crown of my rejoicing? say, follow hard after him, and never fear nor fret, flinch nor tire, faint nor forbear, though heaven and earth combine against thee: and of this be assured, that the longer and the harder the conflict is, the more welcome and wonderful the deliverance; and this in every branch of the faith, in every experience of the saint, and in every stage of the pilgrimage.

God bless thee.
W. H., S. S.

LETTER LXVI.

TO THE SAME.

To my Little One, greeting,

I THANK you for your kind epistle, and thank you kindly for your prayers; for, "I am poor and needy, yet the Lord thinketh upon me," Psalm xl. 16. I am glad that you find nearness of access, which is the promised blessing of God to all the family, that by one spirit they shall find access to the Father by the faith of him. We know not the blessings, benefits, and privileges that accrue to poor souls through the mediator, advocate, and intercessor, that stands in the gap, having closed up the breach, and filled the infinite distance, making us nigh by his precious blood that was so far off. This distance is called by the Saviour a great gulf fixed, an eternal chasm, but we have escaped it by the bridge of Zion.

I received your letter with tears of joy, and have of late found much meekness and softness of spirit, and a heart to bless and thank my God that I have not laboured in vain, but have many in gospel-fellowship, whose names are in the Lamb's book of life, and whose souls are in the covenant of grace, and this number still increases.

The life of faith, my dear little one, is greatly kept up by observing the providential dealings of God passing before us, making all hills of difficulty, that appear insurmountable, low; exalting, agreeably to his promise, every valley, even the valley of the shadow of death, and turning it into the morning of our souls, making crooked things straight, that is, making all those things which appear quite against us, work for us, and for our good. The devil, ignorance, and unbelief, make the crooks, and God's mercy and wisdom make them straight. He makes rough places smooth; obstructions, difficulties, and afflictions, make the path rough, but his visits, and the

influences of forgiving love sweetening our spirits, and sanctifying our afflictions, makes them smooth, by making them bearable. Many little kind providences does he turn up in our favour, which faith greedily catches at; many impediments does he remove; many openings in our favour, and ways of escape in trouble, does he work out for us in the course of our pilgrimage. These things employ the mind, endear the Creator to us, and exercise our faith by the way.

Moreover, the new man is kept alive by various ways; sometimes it is done by the word preached, the sound of Christ's sweet voice, and salutations in the word, sounding with joy to the ears, makes the new man within leap for joy. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day and in thy righteousness shall they be exalted," Psalm lxxxix 15, 16. Again, the new man is oft revived by the word and Spirit, by which past experiences are brought to our minds; former deliverances, which have been doubted of, confirmed. Christ afresh exhibited to faith; doctrines already received presented to view with more evidence; and some things, never known before, brought forth: thus, the scribe instructed unto the kingdom of God, brings forth things out of his treasure, new and old. To this way, the Spirit, says Christ, shall take of the things that are mine, and shall shew them unto you; which encourages faith, excites gratitude, and under the influence of the Spirit draws forth love, joy, and praise, by which Christ is glorified—the Spirit shall glorify me.

One thing more I will observe to my friend, which she will do well to attend to, and that is, the effects of God's favour, with which we are encompassed, and the different pieces of armour with which we are equipped: "For thou, Lord, wilt bless the righteous, with favour wilt thou compass him, as with a shield," Psalm v. 12. If we look back, there is our former

follies, the burden of them, and the severe chastisement that attended them; " Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me," Lam. iii. 19,20. Under the keenest temptations to sin, there is a thousand tokens for good, and the most noble ties of gratitude, from the considerations of a suffering Saviour, and the sweet experiences of pardoning love; this will produce a filial and child-like fear, "I will plant my fear in their heart, they shall not depart from me."

The blessing of God is life; on mount Zion God commanded the blessing, even life for evermore, Psalm cxxxiii. 3. This blessing Satan calls a hedge, "Hast thou not made an hedge about him, and blessed the work of his hands?" Job i. 10; and where there is life, the sting of sin and rebukes of conscience pierce deep. "I will hedge up her way with thorns, that she shall not find her paths." "Whoso breaketh an hedge, a serpent shall bite him.," Eccles. x. 8; the old serpent will reproach him, and guilt is called the sting of death. A tender heart, which is the effect of life; "Because," says God to young king Josiah, "thy heart was tender, and thou hast rent thy clothes, and wept before me, thine eyes shall not see the evil, but thou shalt be gathered into thy grave in peace." He is one of the righteous Isaiah alludes to, who was taken from the evil to come, and Hezekiah another. Had much more to say, but time fails; hope ever to fallow thee with my poor prayers, and conclude,

Ever yours in Christ,
W. H., S. S.

LETTER LXVII.

TO THE SAME.

I RECEIVED a letter from my dear friend in the Lord, informing me what I have fully believed; for from the first account of the illness, if I am not much disappointed, I felt in myself he would never rise again. I heard last Saturday night from —, that my dearest of all friends was better; I replied immediately that he would relapse again. It is true, place your heart on what you may in this world, all is fleeting, unsubstantial, disappointing, distressing, and delusive; nothing short of the Son of God, and faith in him, will ever stay the mind or fix the heart. Try till doomsday, and you shall set to your seal that God is true, and that the above is true.

But then I ask you in the name of God to tell me, What are we? Heirs of wrath, and cursed children, and yet we are in the light and life of God, in hope, in faith, in expectation, and in looking for the great reward of inheritance, which was what we were born for, appointed to, and intended to the endless enjoyment of. Therefore are by God himself strictly charged, "Not to be sorry as them that have no hope, for them that sleep in Jesus will God bring with him." It is true they are gone, but not for good and all; we shall see them again, and enjoy their company for ever and ever. "This is the will of him that sent me, that of all that he hath given me, I should lose nothing, but should raise it up at the last day."

This is the unalterable and eternal will, God's will of purpose, and of promise, and must and shall be punctually fulfilled, even to the hairs of our head, all of which are numbered, and not one of which shall ever perish, but be raised up, renewed, refined, restored, adorned, and glorified, and shall outshine the sun in all its splendour, lustre, glory, light, and heat, and that to all eternity. "He that hath ears to hear let him hear."

My dear young friend, my companion in travail, my sister in Christ Jesus, as I have ever told you, so I now tell you again, that if you have any reverence of, or respect to God, if any love to your own immortal soul, if any regard to me, to my ministry, to my advice, seek without ceasing, without intermission, the face, the fulness, and the reconciling countenance of the Son of God. No damp, no death, no disappointment there; but seek it in the flesh, and no cross can be expected, no crop shall ever be reaped but corruption.

I do most earnestly long to see my dear friend in travail; do send me word from day to day how he does; who knows but God may permit me to see him once more in the flesh. God bless thee.

Ever thine in Christ Jesus,
W. HUNTINGTON.

LETTER LXVIII.

TO THE SAME.

BELOVED of the Lord, and dearly beloved of me, and may a full reward be given thee of the Lord God of Israel, under whose wings faith leads us to trust. I thank you for yours, but am sorry to hear that — remains so ill; I have this morning made mention of him in my poor petitions. I know there is nothing too hard for God, there is nothing impossible to omnipotence; he brings low, and he lifts up, he wounds and his hands make whole; and happy, thrice happy the soul, who puts his trust and hangs hopes on a covenant God in Christ Jesus; and who by faith retreats, by choice resorts, and pays his tributes, pleads his suits, reveals his wants, and makes his constant visits there.

The prayers of the upright are his delight, and thanksgivings in faith and hope please him better than a bullock with horns and hoofs. The poor in soul find this, and the heart lives that seeks God. Here we are one, we are agreed, and in access to God by one spirit we are united, and this tie is from above; this cord will never be broken, nor the stake be removed to which this cord is fastened, for it binds the soul, the affections which is the throne and seat of the soul, up with the Lord God in the bundle of life, or in the bond of the covenant, which covenant is of life and peace.

The world, the flesh, and the devil, are against thee; these three agree in one. But the daughter of Zion hath despised them, the daughter of Jerusalem has shaken her head at them; there is no enchantment against my friend, no divination against the virgin of Israel. She is encompassed with favour as with a shield, the breastplate of faith, of love, and of righteousness. Filial fear, an army of terrors, wrath, chains, arrows, spears, the gates of death, and pains of hell behind,

tenderness in the conscience, meekness in the mind, and humility in the heart, beside the noble ties, the divine restraints, and spiritual obligations to love, to gratitude, to thankfulness, and to the most grateful returns, which are stronger than a thousand warnings, and cautions, backed with the most alarming fears, or terrific apprehensions of endless misery: these I often feel when trials press me the closest, and Satan lays the hardest at me. Tender my kind respects and best wishes to —, and accept the same from,

Yours to serve,
W. H., S. S.

LETTER LXIX.

TO THE SAME.

Beloved in the Lord,

YOUR epistle came to hand, and by the contents of it I perceive thou art still alive, and will live for evermore; not the furnace, nor the path of tribulation, will ever hurt the new man, it will purge the dross and tin, but not consume the gold. Faith, hope, and love, will never be destroyed or lost, but will increase in strength, in worth, in boldness, and in exercise, as troubles come on and lie long. And if faith cannot hold fast, she will wait till the Spirit gives her more strength, and her darling object returns and smiles again.

Faith can reason, "If he meant to destroy us, he would not have chewed us such things as these;" she can cry, Lord, save, or I perish; she can sigh, "Because of the deep sighing of the poor, now will I arise, saith the Lord, and set him in safety from him that puffeth at him" She can beg, "He lifteth up the beggar from the dunghill;" and if the cloud be so thick, and the heavens so dark, that she cannot venture out, she will bear up and watch, wait, and expect within.

Two things are sure to move her, overwhelming distress within, and the heat of the sun without: overwhelming distress, "Though he slay me, yet will I trust in him, but I will maintain my own ways before him. He also shall be my salvation; for an hypocrite shall not come before him," Job xiii. 15, 16; and the sun shining from without, "Come, my beloved, let us go forth into the fields, let us lodge in the villages. Let us see if the vines flourish, and whether the pomegranates bud forth: there will I give thee my loves," Song vii. 11, 12. Expect him to appear at different times, in different covenant characters; he is a prophet, and has the tongue of the learned, to speak a word in due season to them that are weary.

How many strengthening and supporting words did he speak to his disciples, before he sent the comforter; and when the poor man came to him about his daughter at the point of death, and while the Lord lingered, came a woman, saying, "Thy daughter is dead, why troublest thou the master any further? who answered, Fear not, only believe, and she shall be made whole." As the Omniscient Sovereign, he says, "All the churches shall know that I search the veins and hearts," Rev. ii. 23; there is terrible majesty in this. But as our advocate he silences all our accusers, and keeps them at times still; but we always want him to appear as our spiritual bridegroom, for as such there is freedom, union, fellowship, familiarity, and sweet comfort. Aye, but it must not be always so done in our country.

A good hope is worth a million worlds; a good hope cannot be lost; a good hope is the gift of God; "We are saved by hope:" and God's mystery among the Gentiles, is Christ in them the hope of glory.

Ever Yours in the Lord Jesus,
W. HUNTINGTON, S. S.

LETTER LXX.

TO THE SAME.

Dear Friend,

I LONG much to know how it is with you, and how all our friends are at B. I wrote to your father yesterday, wishing much to know how he and the family are. With respect to myself, I have been very much favoured in the pulpit, nor have I had one real barren time since my return; and blessed, for ever blessed, be his holy name, he still indulges me with a loathing this vain world, and in keeping me dead to it, and sick of it; with an unabated love to secret retirement, to being alone, and to continue seeking his most blessed reconciled countenance in the face of Jesus Christ; the shining of which into the poor sinner's heart, comes the nearest of all indulgences to the glorious realities of heaven. "Blessed are the pure in heart, for they shall see God"

O, Betsy, faint not, abate not; God's back parts appear daily before us in his providence, "I will make all my goodness pass before thee," this engages the eye; "and I will proclaim the name of the Lord before thee," this appears to draw the heart after him: for every time he appears gracious, in reviving faith, hope, love, or meekness, it is a fresh proclamation of this part of the name of the Lord God, gracious or loving. Every melting, frame of soul, that produces sorrow after God, or self-abasing penitence for any thing amiss, it is a fresh application of the name of the Lord, merciful, or touched with a feeling of our trouble, and compassionate to relieve us in them. Every fresh enlargement proclaims his goodness, and every new discovery into his covenant proclaims his abundance in truth; and every time he foes away our offences, and gives us a fresh sense of pity, of peace, of pardoning love, it is a fresh discovery of another branch of God's covenant name, forgiving iniquity, transgression, and sin, Exod. xxxiv. 6, 7.

My name, says God, is in my angel, or messenger of the covenant, "Obey his voice;" and it is wonderful how our dear Redeemer did manifest his name to the poor creatures who believed `in him: Father, I have declared thy name to the men which thou gavest the cut of the world, and will declare it; that the word that thou hast given me may be in them, and I in them. I will declare it again and again, as he most certainly does every day of our lives. This, my dear friend, is that religion which mars the works of the devil, fixes the heart, adorns the soul, ennobles the mind, kills the world, and drives the hypocrite mad. This is Christ's ancient promise, "I will declare thy name unto my brethren: in the midst of the church will I sing praises unto thee," Psalm xxii. 22; as he did just before he went out to suffer: "They sung an hymn, and went out," Mark xiv. 26.

Oh! the astonishing condescension; he is not ashamed to be called our God, nor ashamed to call as brethren. This evangelical labour the devil cannot endure, and this I well know by his lying so hard, and venting his rage so often against me; and he often so far prevails, as to throw all into confusion and disorder; every thing seems off the hooks, and out of joint. But when I can get for a whole day into the cabin, and the good Lord is pleased to meeken and soften my heart, I labour hard to bring all the work into order again; and when this is done, how bold do I find myself in the work.

O, my dear friend, be diligent, beware of a cold, a dead, a sleepy, a lifeless profession; an inactive faith, a hopeless hope, and a careless care, is a frame unfit for both worlds.

Ever yours,
W. H., S. S.

LETTER LXXI.

TO THE SAME.

Cabin, Sunday morning.

SOMETIMES ago I acquainted my sister in the Lord, of my journeys, and of the time of my intended return, which I accomplished accordingly, and blessed, for ever blessed be my God, my success has been great. I preached thirteen times in nine days, Saturday night was not excepted; since which time, my cruse being much exhausted, the oil and unction dispersed, the savour of a Saviour's name made manifest to others, I returned like Samson shorn of his strength, and remained dead, dry, barren, empty, cold, indifferent, and reluctant to all that is good. To prayer averse, to every religious exercise dead, and for every thing ungrateful; and so I remained for two or three days.

But since, I have been a little moved in prayer, being spurred up by a legion of evils within, and the assault of the king of evils without, and between these two I am often in a great strait. Not one single fruit to God's honour, from all, and for all the displays of his matchless grace, but by virtue of union with the living vine. Nor can this union be supported and kept up, but by a continual pruning and purging the branch. Every divine influence, operation, sensation, affection, motion, that has either life, light, or love in it, comes by the Spirit from a dear Redeemer's fulness, who is both the life-giving root and the operating agent, both of the saints and of all grace in the saints.

Hence under every sensible separation, or distance, or departure; or spiritual desertion, deadness in the branch immediately follows, and to the observant soul, all life, yea, joy and all, seem to wither. Christ is our life, and our life is hid

with Christ in God; in him we have righteousness and strength; and every time these are put forth in us, as they are when we are indulged with nearness and access to him, how sensibly are they felt, and what fortitude do they afford; but how inactive the instrument, how motionless the machine, when once divine energy ceases its operation: "Without me ye can do nothing;" nothing but evil, that being in the power of our hand, and always present with us even in our best frames, and in our most lively exercises, whether perceived or not.

The wretched materials brought in by the ruins of the fall, do so clog and encumber the lively stone, that if the building of mercy is going on and going up, it is only discerned 'by the motions of faith, love, and light. "The strength of the bearers of burthens is decayed, and there is much rubbish, so that we are not able to build the wall," Nehem. iv. 10. And if the furnace consume this dross, and if the good Spirit remove this rubbish, every time the devil, that foul spirit, is permitted to return, he raises up and revives all the heaps again; and in this business he raises such a dust and confusion as blinds the eyes, and leads us to conclude, that Zion and her walls never can be built, much less established. Two or three have lately left us and the stage of time, and bore their testimony to the last, of the sufficiency of divine grace, and of the faithfulness of God to his covenant, and to that covenant head, and to the heirs of promise in him. Kind love to Mary, and accept the same.

THE DOCTOR.

LETTER LXXII.

TO THE SAME.

I THANK my kind friend for her two scraps, respecting her father's illness, and am glad to find that the Almighty affords him the comforts of hope, in his weak and debilitated state of body. He has promised to strengthen us upon the bed of languishing, and to make all our bed in our sickness. I have been seized with a violent cough and cold, and last Tuesday evening with much difficulty got through the work at Monkwell-street. I went home, and continued very low and poorly all the week, and on Sunday was so hoarse that I could not be heard. Had I not been in this poor frail state, I should have ventured to B.; but there is another country besides this, where, if the heart and affections are admitted while in this life, the soul will be admitted when this life is ended, for where the heart is there is your treasure.

Now as the heart of all men is out of men's power to manage, and all our attempts in drawing nigh to God in a state of nature, are without the heart; this people draw near me with their mouth, while their hearts are far from me, Isaiah xxix. 13. God must work in it, and take possession. of it, before it can be admitted into his presence and love; but he looks to them that tremble at his word, and dwells with the broken and contrite hearts. Now God is the portion of the soul, and God's children are his inheritance, so that when God takes possession of the contrite, he takes possession of his own inheritance; and we on the other hand possess the portion of our souls, for where the heart is there is the treasure. "My son, give me thy heart," says the Father of all mercies; and when we are sick of labouring and toiling to mend it, and after all it gets worse, then we sink, and heart fails, and give up all for loss—then he appears. When heart and flesh both fail, God is

the strength of our heart, and, mind what follows, our portion
for ever, Psalm lxxiii. 26. Adieu.

Your willing servant in the best bonds,
W. H., S. S

LETTER LXXIII.

TO THE SAME.

I RECEIVED my dear friend's epistle. Afflictions are dealt out by weight and measure, and we shall have no more than what is appointed us; no afflictions, no consolations; as the one abounds so does the other. The furnace, my dear friend, will discover what otherwise would be hid, and the balm will go in its application as deep as the discovered wounds; and it is this that makes clear work at bottom, and straight paths for the feet, so that nothing lame may be turned out of the way, but healed. Besides, our misery is God's opportunity; in these times he is a present help, and you will see it, and own it has been good for you. You know not what strength, fortitude, and support, will be put forth in your weakness; I have found it so, and so will you.

You both share daily in my poor prayers, and will at any time and at all times be welcome to me. Pray on, prayer will prevail, and be thankful for every lift up, for every indulgence, for every sensible support, encouraging word, or cheering ray: "For this is the will of God concerning you." And I know that these things will work for both your good; we are chosen in the furnace; there God promises to own and acknowledge us for his; and there we are to be emboldened to claim him for ours in covenant love for evermore. Come up whenever you please. The Lord of all lords be with thee, so prays,

Ever thine,
W, H., S. S.

LETTER LXXIV.

TO THE SAME.

Dear Friend,

I HAVE been a prisoner for a whole fortnight, and no wonder, alter so many campaigns; the bellows by much blowing get weak, Jerem. vi. 29. But there most certainly is three men about the Doctor, living together, but never in harmony, never in concord. The outward man decays, not the old man, Satan will never suffer that to decay; but the outward man, the body, does get feeble; but still the inward man is alive, and this I firmly believe.

I have been writing, and have finished it, a work long on my mind, and I have thought that my hoarseness was permitted to come on me, that I might perform this work before I go hence. The subject that I have been writing upon is, the rise and progress of divine life in the soul; and I have finished it, and laboured hard at it, and it is gone to the printers. This principle is more than a thousand worlds, and will be attended with longing, craving, desiring, hungering, and thirsting, till the heavenly inheritance be obtained; then, "The Lamb in the midst of the throne shall feed them, and lead them to living fountains of waters; and God shall wipe away all tears from their eyes. Then they shall hunger no more, neither thirst any more, neither shall the sun" of persecution "light on them, nor any heat," Rev. vii. 16, 17; from a broken law, or from Satan's darts.

I much dread this long cold winter, the worst of which is before me; and short breath, and London fogs; bad lungs, and frosty air; much speaking, and an increase of weakness, at times discourage me: but a good hope through grace counteracts and counterbalances all these, and nothing else can. I was overjoyed at hearing my poor companion is better; however. I

much doubt if ever we meet, or see each other again, in the flesh, though I have no doubt of a meeting in the better country. I hope to be once more among the sheep next Lord's day, if God permit, as I am but poorly off for curates. Tender my kind respects to all friends, while I remain,

Your willing servant, under the best of Masters,
W. H., S. S.

LETTER LXXV.

TO THE SAME.

Grantham, Saturday.

My dearly Beloved in the Lord,

I AM alarmed, and sorry to hear of the dead state into which thou art fallen; none knows but God himself, the power, craft, subtlety, cunning, and artful means which that enemy is capable of practising against the poor children of God. When he had been permitted to attend and weary my soul with every kind of lascivious thoughts, blasphemy also against the greatest of powers, and then to deny his existence, and the truth of his word, and then tempted to murder, after this to pray to the devil and worship him, it pleased God to deliver me, and then he attempted my peace and happiness another way. He came transformed indeed, and melted my soul, and set me to bewail and lament the world of the ungodly, and fired my enmity against the sovereignty of God, and his electing grace, and to this I cleaved, and determined to share with them in the common destruction; but after going blindly on strange lengths, it pleased God to deliver me.

The next onset of Satan was that which is now fallen upon you; he operated as the spirit of a deep sleep, that I might sleep the sleep of death; and it was long before I found out what source it came from. Poor M. M. has been long in this, and the adversary has gained more ground by this than by all his former violence, for then she could pray, plead, and write her feelings, but now she is completely shut up; like the spouse, "I sleep, but my heart waketh;" conscience was uneasy, and that was all. The same befel the apostles at our Lord's apprehension; they could not watch one hour. Under all other temptations we may struggle and resist, but this takes

all life, all activity, all power, sensation affection, and motion; and leaves us free among the dead.

You have acted unwisely in this; had you written before, it might have been easily removed, but when it becomes a set-fast it goes not out but by prayer and fasting. "Resist the devil, and he will flee from you:" give no place to the devil. But this should be done as soon as the attack is made, but, alas! alas you have missed that opportunity, and lost both power and armour, and a sore conflict will follow. I shall be here about ten days; at my return, come to town, and see what truth and prayer will do.

God bless thee.
THE DOCTOR.

LETTER LXXVI.

TO THE SAME.

My dear Friend,

I SHOULD have answered yours before, but my book has been long in hand, and I did expect you both in town before now. Yours savoured of trouble, and many complaints; it is the wise man's saying, that a brother is born for adversity, as I believe every real brother, or brother born again, is. Enmity between the serpent and the Saviour, between Christ's seed and the seed of the serpent; enmity, I say, between these, is put by God himself; and Christ came not to send peace here, but rather divisions, a sword, and a fire. Between grace and corruption there is, and must be, a continual war, hence self-denial, and a bearing of this cross, comes on daily.

And besides this, the rod and the furnace, to purge every branch in the true vine, this is from God the Father; spiritual desertions from Christ, "Verily thou art a God that hidest thyself, O God of Israel the Saviour," Isaiah xlv. 15; great support, and kind aid and assistance from the Holy Spirit, and sad deadness, reluctance, and cold indifference for the want of it. These are the ground work of all the changes which the believer passes under, and they that have no changes, fear not God. But even this is called a gift, and is such an one, as many in sensible apostacy would gladly embrace; "It is given in your behalf, not only to believe in Christ, but also to suffer for his sake;" and they that share not in this suffering, are sure to have their portion in a worse lot. But sure I am, the Lord's power is never made so perfect as in our weakness, when heart and flesh both fail.

There is life in every grace of God's Spirit, and though these often appear at a low ebb, and ready to die, yet we continually see a revival; and seldom do we see all grace sunk and down

together. Faith may stagger, as in David, when he fled from Absalom; love as in the church of Ephesus; deadness as in the church of Sardis; but hope and expectation keep the field, this anchor is sure; was this to give way, we should be utterly cast down, for the Lord upholds us with his hand; and out of this hand they shall never be plucked, come on us what may. This I am sure of, that as afflictions abound, so also shall consolations abound; and the deeper the work, the clearer the bottom, the firmer is the joint with the foundation, and the brighter the evidences. God says, and I believe it, that all things work for good to them that love him. Farewell, my love to Mary, and accept the same.

W. H., S. S.

LETTER LXXVII.

TO THE SAME.

The Cabin, Monday morning.

SATURDAY night when I arrived at the Cabin, I found my dear friend's letter, for which I thank her kindly. The communion of saints is an article of faith, and where there is communion there must be a union of spirit; and this appears in yours; you had a part of my burden laid on, before you knew of the load I laboured under; "This is the Lord's doing, and it is marvellous in our eyes." The heavy tidings were brought to my ears last Saturday was a week, when I arrived at the chapel, after returning from —, and a heavy, restless night I had of it; my heart was hard, my soul dry and barren, sunk, and shut tip. On Sunday morning it began to thaw and move a little, and I got through the day better than I expected. Monday and Tuesday sweet meekness, contrition, humility, and self-abasement possessed me, and much energy, fervour, and enlargement of heart at prayer, insomuch that my bowels yearned, my heart glowed, my burden lightened, faith and hope sprung up, and went out into exercise, and I felt in myself as if the heavens were in motion in my behalf.

You know not the indignation there is in these against Christ and his cause; it is deemed mere jest, and made a scorn, derision, and ridicule of; but God can support me, and bring me through all the brow-beating that I may be exposed to. But as the imprisonment of Peter moved the church to pray without ceasing for him, I thought I would endeavour to move the same army with banners in my cause, knowing that God will hear and answer prayer, and he bids us pray for each other. It is true the path is through much tribulation, but, "Surely," says the wise man, "there is an end, and thine expectation shall not be cut off," Prov. xxiii. 18.

Sorrow and sighing will never take their flight, till that which is perfect is come; then all kindred souls will enjoy their own friends, the wicked shall cease from troubling, and the weary be at rest, Job iii. 17. My heart is with many that are gone before, it is with some going off the stage now, and not a few will be left behind when I go; but the cord of love, the bond of the covenant, runs through all the disciples, and binds them up in the bundle of life with the Lord our God; and this threefold cord, or the love of the Father, Son, and Spirit, is not quickly broken. Give my kind love to Mary when you see her, and depend upon it, that I shall never forget my dearly beloved friends in the Lord Jesus.

Yours, evermore in him,
W. H., S. S.

LETTER LXXVIII.

TO THE SAME.

The Cabin.

I RECEIVED my dear friend's letter, but am deeply engaged with my book, having been much hindered in the work. I was sorry to hear of so sick a house, but we are born to trouble, and troubles are good, when we consider who sends, them, and for what end they are sent. R. has lost her fine child, and she is now at my house low indeed, both in body and mind, and yet I perceive s Ws has been attended with a hope in the mercy of. God, through Christ. God is never so far from us as when we are most at ease; he is a present, a very present help in times of trouble. Follow hard after him, and seek his face evermore, for they that seek the Lord, shall want no good thing. I am a living witness of this, I never saw his providence so clear, and so bountiful as of late, and not from the quarter that you suppose, for I will not be brought under the power of any, but it has flowed in from all quarters.

The infirmities of old age crawl on, and so our kind and dear parent lightens other loads. I never omit, neglect, or forget you, nor the poor souls at B. in my prayers; I have you and them always in remembrance at these times, go when I may, and I know I am heard. I heard the week before last that poor J. was very ill; last Sabbath was a week, I rose early in the morning at the Cabin to pray for him, and was sure I prayed in faith, and was heard; and I asked the Lord to convince me by the first passage I looked at, that he had heard rile, and it was tills: "He hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he prayed unto him he heard." I sent the whole account to J. and received for answer that on that day he began to amend, and

preached twice; and in the evening he was so assisted and led out, as to be a wonder to himself, and to all the people.

At the same time came word that was exceeding ill, and had great confidence that God would hear me, if I prayed for him; I did, and was much led out, and when Mr. returned at noon and told him, he replied, I knew it, for I felt myself getting better at the same time. Farewell, be of good cheer, and we shall win the prize of the high calling of God in Christ Jesus.

Ever yours, most affectionately.
W H. S. S.

LETTER LXXIX.

TO THE SAME.

I WAS very sorry to hear of my dear friend's indisposition, hone by this time she is better. Every thing that weans us from this world, and that damps our affections to it, does, under the influence of divine grace, bring distant things near, and endears them to us, familiarizes them to the mind, and makes them appear the more precious to us, when we see the substance and durability of the things hoped for, and how fluctuating, fading, and transient are all things which are beneath the sun. But all above is fulness, it never cloy, it never disappoints, it never produces leanness, it never overfills; and it is always new, always desirable, and always welcome. How does his soul-satisfying visits melt the heart down, and fetch all our unworthiness up; how little are we, and himself how great. Every accuser vanishes at his presence, and every daring corruption hides its head; all that is amiss is blotted out at his love-visits, and not one chalk upon the slate at his departure; his visitations preserve our spirits.

O, how wonderful is the change, nothing once before our eyes but death and judgment, hell and endless misery, and already cooped up in the dark regions of the shadow of death, like state prisoners, with the snares of death on the mind, the pains of hell in the conscience, wrath working in the heart, and worse to come expected. But jubilee is come, the blood of the covenant is applied, the gates of brass and the bars of iron are cut and broken, the doors of the shadow of death are closed, Job xxxviii. 17; and terrible meditations are fled; the free woman has kicked Hagar out of doors, and love hast cast her bond-child, slavish tear, and all the torment that suckled it, out with her. He has set before us an open door, and none can shut it: our thoughts have already been admitted there, though once we dared not so much as lift up our eyes to

heaven; but our face is now purged of shame, and the conscience of sin, and we can look to the hills from whence our help cometh: "Thou, O Lord, art a shield for me; my glory, and the lifter up of my head," Psalm iii. 3.

Take comfort in this, my dearly beloved, truth has told us, that where the heart is, there will thy treasure be also. No pharisee, no bond-child, no impostor, no foolish virgin, no hypocrite, no gifted minister, ever could get his heart to God, or to heaven, the residence of God; all their hearts are far from him; no thought for God till brought into captivity, no ascending to God but by faith, hope, and love; these are the things which accompany salvation, and none but the elect are ever favoured with them. I shall hope for a line to know how you and all your patients are. God bless my dear friend and keep her, is the prayer of,

Her affectionate friend and brother,
W. H., S. S.

LETTER LXXX.

TO THE SAME.

Dear Friend,

I WAS sorry to hear of your friend's disaster, but man is born to trouble, and such shall ever attend him in this world, for there is little else. I have been this week confined with a cold, bad throat, and an asthmatic cough; but God does not leave me without a persuasion of a part and lot in the better country. This world is but a temporary stage; it was set up, and it shall be taken down; upon this stage sin and devils act their part, and all their works are confined to this world; but God counteracts both in the souls of his saints.

By the word preached he is pleased to communicate his Spirit, and by his Spirit taking possession of the soul, he produces an incorruptible seed, which liveth and abideth for ever; this is the beginning of sin's destruction in us; and it is a truth that, "Whatsoever is born of God overcometh the world." And every grace, every incorruptible seed, is born of God; such as fear and hope, light and life, meekness and humility, peace, love, and joy; and I am fully persuaded that my friend has felt at times, and enjoyed all these: and these can never be lost, but must and shall be found to praise, and honour, and glory, at the appearing of Jesus Christ.

It is true they are at times borne down, obscured, and hid from our sight, under the workings of inbred corruption, and may lie dormant for awhile, but even then they may be felt at the bottom; for although they do not go forth in lively exercise to meet the bridegroom, he being hid, yet they stay at home to prop up the heart, to support it, and to counteract despair, so that the heart is fixed, though there be no influx of comfort. We stand fast if we cannot walk on, and if these things be obscured a thousand times, yet every visit paid, or revival

made, or refreshing sent, brings them all forth to the light again, nothing is lost or missing, without doubt we recover all, and that with additional strength and clearness.

Besides, light abides, for in this we see the works both of sin and Satan, though we see not the king's face. Life makes us feel evil, if we do not feel the Lord's presence. Our knowledge is great, and our apprehensions quick, and our observations wonderful; for we know he is gone, but we must be ignorant of this if we never knew his presence. Moreover, if he stands aloof we know it; if not far off, if behind the wall, and looking through the lattice, we are up to it, the soul moves in concert with him; if he comes near the heart enlarges, if he draws back it contracts; if he wants inviting he has it, and if he comes in, none so welcome. And the different graces exercise themselves upon him in various ways, if sharply tried faith works principally alone; if he pities us, meekness works; if his presence makes our corruption appear, contrition and self-abasement move; if we feel him approaching, hope goes forth to meet him; if he shines in with love, then joy abounds. Upon these things I keep my eyes, and watch them narrowly, and thou art no stranger to these things. And how do we get at them? By our learning. And who teaches us? The Holy Spirit. My kind love to Mary.

Ever yours,
W. H., S. S.

LETTER LXXXI.

TO THE SAME.

Cabin.

I THANK thee, my dear friend, for thine epistle, and bless my God for his goodness to thee, and for all the visits and indulgences which his undeserved mercy grants to such poor creatures, who are unworthy of every mercy. But you complain that these joys are short; I think my poor little one does not seem to understand the mind of God in these his communications, nor consider rightly the end for which these influences and exercises of grace are sent. Observe, that the Holy Spirit and his grace is not called a pond, pool; or standing water, but quite the reverse; being waters, or water of life, a flowing brook, and a springing well, all which is expressive of a continual emanation, or perpetual flowing; and the great end God aims at in this is, that he may be glorified, "Herein is my Father glorified, that ye bring forth much fruit" All acceptable fruit is produced by the Holy Spirit, and therefore called the fruits of the Spirit, as our sacrifices are called spiritual sacrifices; our worship, worshipping in the Spirit, and our service is called serving in the newness of the Spirit.

Hence let my dear friend observe, that all purging and purifying is to promote fruitfulness. My Father, says Christ, purges the branch to make it more fruitful, or that it may bring forth more fruit. The next thing intended by it is to refresh, animate, quicken, and stir us up to fruit-bearing: "Their leaf shall be green, neither shall they cease from yielding fruit." Hence every divine influence from God, is to go back again to God, and it all comes and goes through the Mediator; hence it is called watering every moment, and keeping the vineyard night and day. Mark now what I say: we are sometimes in

trouble, under the stirrings of corruption, or guilt, fear, shame, bondage, or unbelief, and altogether barren; presently godly sorrow, pious grief, self-loathing operates; "Is any afflicted? let him pray." "Call upon me in trouble, I will deliver," &c; we give ourselves unto prayer, and soon this sorrowful frame is gone. Soon after thankfulness springs up, we bless him, praise him, and adore him; and by speaking to him, we spend that holy frame in the praises of him that sent it.

This stirring us up to fruit-bearing, is done in innumerable ways, sometimes under the word, and how does the soul long to get alone to pour it out; sometimes in reading or meditation, reflecting or looking back to past mercies. Sometimes by a word occurring, a favourable providence turning up, some deliverance wrought, or desirable way opened; a ray shines, the bowels are moved by love, or a humbling, softening, pleasing sensation flows through the mind, and dissolves the whole soul, and off we go to discharge the rich contents into the fountain of life from whence all flows: either by thanks, "Sacrifice thanksgiving;" Or in blessings, "Thy saints bless thee;" or in praises, "He that offereth praise, glorifieth me;" or in adoration, "I adore thee, O God of my fathers." And according to the different attributes of God which appear, so is our praise, which is celebrating, or speaking good of the holy properties of God; "God has spoken in his holiness, I will rejoice;" good and upright is the Lord. "His mercy endureth for ever." "Great is the Lord, and greatly to be praised." "The Lord hath sworn in truth unto David: thy faithfulness shalt thou establish in the very Heavens."

Thus, says Christ, "I have eaten my honey-comb with my honey, I have drunk my wine with my milk; eat, O friends," Song v. 1. These are the uses of our holy frames, not kept for us to bathe in; Christ receives his own with usury. I intend soon to visit B., and hope to preach two Sundays in the orchard at which time you would like, perhaps, to be there. Let

me hear from you, if it is but two lines, as I long for your soul's welfare. I have had a line from your father; I am sorry poor Mary is low, hope to send her a scrap this week. God bless thee.

Ever yours in Christ,
W. H., S, S.

LETTER LXXXII.

TO THE SAME.

I RECEIVED my friend's kind epistle, and in every thing executed her orders. It most certainly is the unalterable purpose, and revealed will of God, that the just shall live by faith; and every thing that has a tendency to draw my mind or my dependence from God, is a let and stagnation to faith. The grace of faith is like a ministerial gift, it wants stirring up; it is the (better, the brighter, the stronger for using. If it hath no difficulties to cope with and surmount, no errands to fetch in, no 'messages and petitions to carry, it lingers, sinks, gets inactive, weak, and almost dead, until the Spirit, which is the life of all grace, quickens it afresh, and sets it to work; read Rev. iii. 2. Without exercise, faith dwindles into a mere habit; the principle remains, but the actings and exercises are not felt and enjoyed.

The contents of yours greatly surprised me, but God is the first cause, and one under your roof the second cause. Every divine lesson must be learned experimentally, and the impression will sink both into the ears and into the heart. When God has implanted his grace in our hearts, which is secretly and often imperceptibly done, with respect to us, he intends to discover his goodness and his relationship, as a covenant God, to us; and whatever discoveries he intends to make of himself, or of his goodness to us, he will bring us into such straits, as shall compel us to use our interest with him, or sink for the want of his aid. When he intended that I should be brought to observe, and depend upon his providence, he often took away, to my view of things, every means of sustenance, and let me see his promises of daily food; and his withdrawing all apparent means, and closing all doors, was in effect telling me to call on him, or trust in him, or starve.

So when he has implanted the grace of hope, we know not what we are in possession of, but he brings us either into the furnace or horrible pit, and then says, Hope and despair, swim or go to the bottom; and at such times many evidences, tokens, former favours slighted before are now courted, called in, hugged, and embraced, as friends in time of need. In this way have I been taught, believe or die, hope or despair, trust in my providence, or more plainly, trust in God who provides for all, or starve. And when I come to use the implanted stock of grace within," and to try the faithfulness of God to his word, I soon found what I could do. And still look, wonder, and admire, what he could do, would do, and did for poor me.

In this we see the weakness of the best of men, the malice of the best of friends if carnal, and the determination of God to keep the objects of his choice, the darlings of his soul, and the sons and daughters of his household, dependent upon him. I like it best as it is, the old man loves food, but no physic, a stock in hand, but no dependence; ease, but no emptying from vessel to vessel, all at home, but no actings or goings out in faith, to fetch matters in. Satan frets and feels more under our exercising of faith, and accesses to God, than ever we do under all his foul, furious, and fiery assaults, and darts. My love to poor Mary.

Ever yours,
W. H., S. S.

LETTER LXXXIII.

TO THE SAME.

The Cabin on board the Providence.

THE grace of our Lord Jesus Christ be with thee, and with all them who know our Lord Jesus Christ, and those that feel their need of him, and favour his righteous cause. Beloved of the Lord, I have been of late not a little indulged with access to God through Christ, have had much freedom in private prayer, and have given myself much to it; have been kept very meek, submissive, and heavenly-minded; and have given myself much up to retirement, and to a close walk with my God. In all my secret engagements I have remembrance of thee in my prayers, that the throne of grace may be accessible to thee, and the door of hope displayed; that thou mayest, agreeable to our Lord's most gracious promise, Go in and out, and find pasture. When this is denied, like Israel of old, we wander from mountain to mountain, and from hill to hill; they have says God, forgotten their meeting place. Christ, says the prophet, is our rest, where the weary are to rest, and he is our refreshing. And how sweet does the soul sink down composed and becalmed in the dying love and finished work of the Son of God; the conscience purged by his precious blood, rests in peace; the heart is settled, in confidence; the mind, in hope; and the heart fixed in the immutable love of God.

By the application of the atonement, God takes away the guilt of sin, that it should not sting; the sting of death is sin. By justification, or by the of Christ's righteousness, he takes away the destructive power of sin, that it should not condemn; there is no condemnation to them that are in Christ Jesus, it is God that justifies; and he that believes is justified freely from all things, from which he could not be justified by the law of

Moses. By the most holy Spirit of all grace, God takes away the minion of sin, that it shall not reign; "Sin shall not have dominion over you, for you are not under the law but under grace," Rom. vi. 14. And by glorification in the great day, he will take away the very being of it, that it never more may be found among the saints; "At that time the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve," Jerem. 1. 10.

This, my dear friend, is the good work that Paul speaks of, He that hath begun a good work in you, will perform it until the day of Jesus Christ," Phil. i. 6. This work shall be carried on until the day of Christ's appearing, and then it will be finished; this is what David alludes to, when he says, "The Lord will perfect that which concerneth me. Thy mercy, O Lord, endureth forever; forsake not the works of thine own hands," Psalm xxxviii. 5. Thine own hands have begun, and in much mercy didst thou begin it, and this work is my concern, or it is that which concerneth me; and surely thou wilt not forsake it, but perfect it; and this I gather from the eternity of thy mercy; thy mercy endureth for ever, forsake not the work of thine own hands; thou hast already made me a vessel of mercy, prepare that vessel for glory.

This is the work, Betty, that is going on, and how restless, uneasy, and disquieted are we, if he seems to neglect it, or we to perceive it falling to decay. If it is not revived every few days, we begin to sink; a visit, a promise, an enlargement in prayer, a propitious look, a transient ray will do, but some morsel for this new man must be had, or we complain. Let me know how you all do, and when you heard from B.

Ever yours to serve in the Lord Jesus,
W. H., S. S.

LETTER LXXXIV.

TO THE SAME.

Monday morning.

My dear Friend, Cabin,

IT is winter, it is cold, and I am and have been for some time in the possession of one of the worst coughs that ever fell to my share. I have got, I firmly believe, a confirmed asthma, and no wonder if the bellows decay, when the pipes have been hard worked for upwards of thirty years. This cold has been long on me, and is continually renewing, so that I am almost a stranger to beloved sleep.

When this came first on, I felt the iron sinew in my neck, a brazen brow, a stubborn will, a hard, unrelenting heart, and an obstinate mind. I fretted, I cavilled, I contended, I disputed, I murmured, I rebelled; I kicked up, I hung back, I started aside, I fell down in the furrow, but could not, would not yield. So the devil and the doctor went on, and carnal reason and unbelief helped forward the calamity. Sunday came on, still the war lasted; when in the pulpit all blowed over, and all was well, and I was carried through with a high hand. But when the work was done, and I again alone, I renewed the attack, and reassumed the dispute. Sometimes I was a pharisee, and ready to plead my integrity, usefulness, and the sincerity of my love; then I hardened my mind in desperate sorrow, saying, Let me alone; then Gallio-like, kill or save, and let me sink or swim I care not. Now and then a reflection upon many past favours, kind tokens, and tender dealings, came to my mind; I relented, and bowed my knees, and asked submission. A few soft tears rolled down, and the heavenly dove whispered within, this will terminate in a renewal of the work, and so I believed for awhile.

After this I rose up, and summoned all the black band again, and revived the old arguments. Could any soul think that the Coal-heaver should have so many coals of juniper in his sack? But previous to this, I had in my cabin one afternoon, such a frame of energy with God in prayer, as was wonderful to me; and finding the door open, and the sceptre held out, and his ear attentive, the king was held in the galleries. I went again and again, for all that I could think of, and among the rest that he would cure my asthma, and I believed he would; and by terrible things in righteousness has he answered me.

But there are other answers besides these; these are preparatory, or to empty me of self, that the new wine may come into the new bottle. Not long since I was thinking, we have but little converting work going on, and a thought sprung up, I have but little soul-travail of late, and soon after this labour came on. And now twice have I had tidings of ore long in the deep, wing to an anchor, and another coming fairly out, after a long labour, a re-conversion, and after going into the water, &c. and many more are in travail among us, so that I expect the lying-in hospital to be at work. And now, my dear companion in the Lord Jesus, let me exhort thee to cleave close to Christ, with full purpose of heart, for all but Christ, and those in whom he dwells, death. I remember you all in every prayer of mine. I should be glad to see you, and Mary, if convenient.

Ever yours,
W. H., S. S.

LETTER LXXXV.

TO THE SAME.

Dear Friend,

YOURS came to hand just as I was deeply engaged in packing Up for a tour to C., in order to take fresh air, as my appetite seemed nearly gone. I went a long round, and preached four limes at C., and I believe I was a more welcome guest there than I had ever been before; and, to my view of things, there seems to be a good work going on there. Poor L. seems gone hoping ground; nay, further, he told me in his last letter, that he was more comfortable in the hope of salvation than formerly; and his countenance expresses much more than his pen or tongue.

Yesterday I seemed to have got a fresh cold, and have been poorly all night, and the rheumatism in my shoulders pinches me not a little; but this is not our rest, it is polluted, and therefore we must look forward, and press after another, for "There remaineth a rest to the people of God." When God finished the works of creation, he rested on the seventh day, and when Christ had finished the work of redemption, his flesh rested in hope. So the soul that works out his salvation with fear and trembling, finds rest for his weary soul in the dying love, and finished work of Christ, and rests from his works as God did from his: "For we that believe, do enter into rest." And although this our rest is often disturbed, yet we rest fully persuaded that Christ has finished the work, and at times fully satisfied that we have our part in it; and when the light shines we rest contented: and the full assurance of faith is nothing else but the full assurance of satisfaction, and hence the promise, they shall rest satisfied; and again, they shall be satisfied with my goodness, saith the Lord.

In my first illness I was very low, dry, and barren; but through the tender mercy of my God, I am not so now; though I feel myself in body very feeble. You look too much to yourself; it is looking to Jesus that does the work: "Look unto me and be ye saved." It is being strong in the fulness of grace that is in him, and looking to the promise, "I will water them every moment, I will keep them night and day." Looking out brings the comfort in, and then we look within till it is lost: this is our folly. Adieu.

W. HUNTINGTON.

LETTER LXXXVI.

TO MISS E B.

THE last time I heard from my dear friend, she was in a very flourishing state, comfortably enlarged, and somewhat confirmed and established: at such seasons they can reign as kings, with the toil of labourers. But these flourishing seasons are of short duration, and after a sweet banquet the appetite is but the keener when fasting-days come on: "Can the children of the bride-chamber fast, while the bridegroom is with them?" No, it is impossible; but the time is sure to come, "when the bridegroom shall be taken away from them, and then shall they fast in those days," Mark ii. 19, 20. That which sharpens the appetite is, the sweetness of his presence, and the bitterness that succeeds upon his departure, which makes the soul passionately long for his return; the days will come when you shall desire to see one of the days of the Son of man, and ye shall not see it.

But this going and coming not only leads us to distinguish between feasting and fasting, but between the old man and the new; it also makes us more and more acquainted with the Lord himself, whose presence is the better distinguished by his long absence, the more minutely observed, and the more thankfully acknowledged. All this may be seen in the spouse; her Lord's long absence had provoked her to such raging jealousy, that her apprehension became so quick, that she knew him both by his voice, and by the stroke of his hand; It is the voice of my beloved that knocketh, saying, Open to me." as if she was the only one that he sought after. It also leads us to distinguish between the old man and the new; the new man, so called by Paul, is by Peter called the divine nature; and elsewhere Paul calls the old and new man flesh and spirit: "The flesh lusteth against the Spirit, and the Spirit against the flesh," Gal. v. 17.

Now every visit which the Lord pays to his poor children, is to preserve, revive, enliven, and strengthen the good work of grace; "Thy visitation," says Job "hath preserved my spirit," Job x. 12; for, "Thou hast granted me life and favour," and visited me to keep that life and favour from falling to decay. This is what David alludes to when he says, "The Lord will perfect that which concerneth me. Thy mercy, O Lord, endureth for ever; forsake not the work of thine own hands." To this Christ alludes, when upon every visit he says, "Behold my reward is with me, and my work before me;" every visit therefore is to renew this new man. "The inner man," says Paul, "is renewed day by day." Hence, if we observe upon every appearance of the Lord's presence, the heart is enlarged, the soul refreshed, faith gets active, hope abounds, love draws, meekness softens, contrition affords a pleasing smart; he deals kindness by his countenance, and recalls former miscarriages, and coyly refuses his tenderness, upon a deep sense of unworthiness, and reflections of former unbelief, impatience, and hard thoughts of his long delay; this fills the soul with true humility, and self-loathing, under which much nearness, boldness, freedom of access, great liberty, and strong persuasions, and comfortable claims are granted; our interest appears clear, and our evidences bright, and love appears perfect; and we resolve, and fully intend, in all future periods, to quit ourselves like men.

But, alas, when Christ has revived his work, and is gone, then comes Satan to stir up every branch of his dominion, every loyal subject to his interest, and every corruption, or every faculty, power, or affection of our hearts, which he, by the fall of man, has corrupted, and vitiated, and alienated from God. Not only unbelief, hardness, rebellion, enmity, pride, and revenge, but every natural inclination to evil; this is the old man, and these two will war, as long as we live in this vale of tears, this enchanting and ensnaring spot, and as long as we are in this body of sin and death: thus our Lord's visits and

absence distinguish between sin and grace. And this my dear friend must expect to be the daily task of bearing the cross, till the cross give way to the crown, and tribulation ends in eternal tranquillity.

I have, for this fortnight back, had a bad cold, fever, cough, hoarseness, and much shortness of breath, but am somewhat better. I have long lived in expectation of seeing my old companion in travail, and his two daughters, but all hope on that ground has been destroyed, on which account I send these few scraps. The heavens bless my poor friends, and all at the Bower, is the daily prayer of,

W. H., S. S.

LETTER LXXXVII.

TO THE SAME

The Cabin, Monday.

ONCE more I come to inquire after the health, the wealth, and the prosperity of my dear friend; knowing that there is balm still in Gilead, or among the witnesses of God, and a physician there, that is in every purged conscience, and near to every broken heart, in order to save every contrite spirit: "His reward is with him." Every band for binding up, every cordial for reviving drooping spirits, every bitter ingredient for strengthening the stomach, and promoting appetite; oil and myrrh, milk and honey, wine and spices. "All his garments smell of myrrh, aloes, and cassia, out of the ivory palaces," all, all, for our use, for our good, and for our growth.

"His reward is with him, and his work before him;" and what is that? "From all their filthiness, and from all their idols," says Christ, "I will cleanse them;" "I will clothe thee with change of raiment," Zech. iii. 4. And he shall feed them, and keep them, as a shepherd does his flock; this is his charge, and he is the good Shepherd, and will be faithful, tender, and watchful, for he that keepeth Israel never slumbers nor sleeps, Psalm cxxi. 4. We are God's choice, and his own purchase, and he will lose nothing of his own, no, not an hair of the head shall perish, for these are all numbered. And if matters are so, will he ever forget our persons, or once let our names slip from his divine mind, or be banished from his memory? "O thou of little faith, 'wherefore dost thou doubt,' when thou art in such safe, and such powerful hands?"

I daily remember you all in my poor, imperfect prayers, for I love, and I long to see the kingdom of Christ enlarged; and I have some satisfaction on this head. Let nothing damp thee,

to slacken thy diligence; "The diligent soul shall be made fat;" it is bold faith, and strong faith, that gives glory to God, which maintains its hold, and repeats its claims, suits, and pleas, when heaven and earth seem to combine against us. I have this day sent a scrap to poor Mary. God bless my dear friend, so prays Her most affectionate,

W. H., S. S.

LETTER LXXXVIII.

TO THE SAME.

The Doctor to his little one, sendeth greeting, with perfect peace and at such a time.

THIS is Saturday, and I have been on the wings of vain imagination five or six times to B. I have lately, in order to prevent my going out of the chapel on Sunday nights, when I am so hot, had a new bed put up in the study at the chapel, and there I have slept for some time. On Thursday night last, being Christmas eve, I went there to bed at seven o'clock; I waked up at midnight, and chewed over my Christmas-day text, and after this, dropped off again, and into the land of Nod I went. I dreamed that I was on a large barren common, and a person stepped up to me and told me, that was the way to the mill; I set off down a descent, and soon came to the mill, and something told me that there were none in that place but what would be glad to see me. The mill stood very pleasant, and before it a beautiful stone building, and at the front of that a delightful river, and one lady walking by it, who looked at me, smiled and curtsied. I said, You have been at great expense here; she said she had, and I awoke. I thought of the two grinding at the mill, the one taken, the other left, and of Peter's building of living stones, and of John's river of the water of life, and then sunk down into the land of forgetfulness again, and behold another dream.

I dreamed that I was in a very large, old, and ruinous house, but it had pleasant gardens; in this house there was you, your father, mother, Mary, and John and we all walked about for some time; at last all sat down in a large room, and I was to wash the feet of you all: I was to begin with you, then your father who sat next, then your mother, then Mary, and then John. I began, and washed yours quite clean, and when I had

done, you looked hard at me, and said, I think I have got some spots about my nose; I looked, and there were two spots upon one cheek, one upon the other, and two little ones upon your upper lip. I got those off the same way the Saviour healed the blind man, I spit upon my handkerchief, and rubbed them all off, and I thought I never saw you look so cheerful in my life. I then began upon your father, but by the motion of my arms in rubbing, I awoke myself, before I had finished the work that I was to do.

I thought of our Lord's washing the disciples' feet, and of Peter's desire to have the same to be done to his hands and his head, and of our Lord's answer to him; and then I thought of this text, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet," John xiii. 14. Then I considered what that of washing one another's feet should mean, and likewise what is meant by the feet. Those who believe in Christ are pardoned, justified, and sanctified, and therefore complete in Christ, and of course clean every whit, and need no more washing, save to wash the feet; which signifies the whole of our conversation through life in the course of our pilgrimage, in which we often offend in thought, word, or deed, and which disquiets the mind, disturbs our peace, offends our conscience, weakens our faith, encourages Satan, and brings on the rod of God. "What I do thou knowest not now," says Jesus to Simon, "but thou shalt know hereafter," John xiii. 7; which was fulfilled when Peter fell; then he wanted his feet washed, for he was down, and his mouth too, for he had cursed and swore.

But what can be meant by washing one another's feet; did the apostle ever do this? I believe not. How does the Lord purge and save' us? "With the washing of water, by the word," Ephes. v. 26; this is the way that he sanctifies and cleanses his church: that water is the renewing of the Holy Ghost, called the washing of regeneration, Titus iii. 5. But then why is

it called the washing of water by the word? Because God gives testimony to the word of his grace, by accompanying it with the Holy Spirit; the word comes in power, in the Holy Ghost, and in much assurance, 1 Thess. i. 5; therefore, to preach comforting and encouraging words to fallen saints, backsliding souls, and to such as have offended, the Holy Spirit applying the word, pardon and peace is renewed, and the feet are afresh washed again.

By the cheeks of my little one, I understand the heart and conscience, for when these are clean we can lift up our face without spot to God, Job xi. 15; but when these are foul, I am bowed down, I am so troubled I cannot look up. The spot on my little one's lip, betokens some mutterings; your lips have muttered perverseness, saith the prophet; and of himself at conversion he says, "I am a man of unclean lips." Thus has the Lord told me what thou hast been at, and I was employed to rub it all off; and who knows but the living water may attend this epistle, and do the work of the whole dream? I never understood these things of washing the feet so clear before. After my dreams, I had a glorious time in the pulpit, and after that good news from —. I have hope of five poor souls there. About three weeks before Christmas, now twenty-eight years ago, I was brought forth the second time, on which I thought with many tears. I send this to B. expecting you are altogether there. My most cordial love to father, mother, Mary, and John.

God bless you all.
W. H., S. S.

LETTER LXXXIX

TO THE SAME.

Being returned from the journey, I am coming to inquire how my beloved friend does. I see I have not laboured in vain in — ; some have shook themselves from the dust, and loosed the bands of their neck; while others look out of obscurity, and struggle to come forth out of their holes: some hang their harps on the willows, and two or three go forth in the dances of them that make merry.

But how is it with my old companion in travail? I have no doubt but her mind is often buffeted, her understanding beclouded, her peace disquieted, her resting place disturbed, her unbelief strengthened, and every good thought scattered; but after all, this is no more than the devil's works, moving our inbred corruptions: and this we know is the war that God himself has called us to, and Christ is the captain of all these forces, and of our salvation; and we are to be more than conquerors through him that hath loved us. All the devil's malice is against Christ, and faith in him, but this is not attended with the sword of justice; no sting of unpardoned guilt, no rebukes with flames of fire, no piercing curses from the holy law, no arrows from God's quiver, no vindictive wrath reflected from God's anger, no black despair, no evident token of perdition, no dread of damnation.

Nay, so far from this, we find that after every onset is over, that the Lord comes in and revives the work, gives fresh strength, repairs all our losses, recruits our ammunition, and gives fresh fortitude to renew the war; and surely those soldiers fight well who are thus honoured, encouraged, and led on in the field of action again and again. And sure I am that there would not be any renewing of our strength, no more encouragement, no more visits, no smiles, no reviving

cordials, no good cheer; nor would he ever lead us forth again, if he did not approve of the war, and of our conduct in the war; nor do we fight and beat the air. We have gotten fear, life, light, peace, rest, faith, hope, love, and meekness, already in possession, which are the first fruits; and when we are so bewildered as to lose sight of all these, a thousand worlds would not purchase our share in these things, even then when we have nothing left but the bare remembrance of them. Keep on, the Lord of Hosts is both our Commander and our armour, and we are no more than mere machines in this war. Kind love to Mary, and accept the same.

W. H.. S. S.

LETTER XC.

TO THE SAME.

Cricklewood, Edgware-Road.

My dearly beloved in the Lord,

Yours came safe to hand, and I was glad to hear of the revival of the good work in thee; and indeed it is no more than what I firmly believed would be the case when I set out. God will not contend for ever, nor will he be always wrath; "His anger endures but a moment, in his favour is life; weeping may endure for a night, but joy cometh in the morning," Psalm xxx. 5. Our souls are naturally wedded to the law; a self-righteous spirit, which is natural to us, often betrays us into a labyrinth of bondage; hence the apostle intimates, that there is a necessity of being divorced from the law, by the condemning sentence thereof. "Wherefore, my brethren, ye also are become dead to the law, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," Rom. vii. 4.

A legal spirit betrays us into slavish fear; and slavish fear, which the law communicates, influenceth the soul, and mingleth wrath and terror with it; it gendereth to bondage, Gal. iv. 24; and the motions of sin which are by the law discovered, irritated, and stirred up, such as enmity, unbelief, and rebellion, work in our members, to bring forth fruit unto death, Rom. vii. 5. Hence my dear little one may see the need of a divorce from the law, because it can give no life, and therefore under it dead fruits and nothing else can be brought forth. But the bond of the new covenant is love, and the bond of the old covenant is wrath, hence it is said to work wrath; and as it binds the sinner over to punishment, so the poor criminal is kept in tormenting fear of punishment, and bowed down to the meditations of terror.

Unpardoned guilt, and the law's curse, always go together, and the curse and wrath of a broken law hold the sinner fast; nor can he ever get free, but by the blood of the Lamb: "The sting of death is sin, and the strength of sin is the law," 1 Cor. xv. 56. Faith eyes the atonement and satisfaction of Christ, and deals with his blood for pardon; and when applied, "By the blood of thy covenant," says the Father, "I have sent forth thy prisoners out of the pit, wherein is no water. Turn ye to the strong hold, ye prisoners of hope," Zech. ix. 11, 12. This is God's command, that Christ's prisoners of hope turn their eyes to him, who is their high tower, strong hold, and safeguard, Nahum, i. 7.

I have informed my little one, that the bond of the covenant of grace is love; a covenant is a bargain made between two persons or more; God's covenant was a bargain made between God and his Son, in which bargain God promised and fixed his free love upon us, and ordained us to life and glory. Christ on his part agreed to take our nature, and die to redeem us from sin, and from the curse that we were under, by obeying the law, and dying in our room and stead; and this was the debt which the surety paid down. The bond of the covenant was, that God promised upon the satisfaction of Christ to turn his wrath from us, and to love us freely, and to continue us for ever in his love; hence he sends us out of the pit, and discharges us, and likewise chastens us as a proof of his love to us; and after he has caused us to pass under this chastening rod, he brings us into the bond of the covenant, that is, he reveals his love to us. This love is to cast out the fear and torment peculiar to the old covenant, that the blessings of the better covenant may come into our souls, namely, life and peace, Mal. ii. 5. Life and peace in the new covenant, are the fruits and effects of pardon and justification, as guilt and death were the fruits and effects of condemnation by the old covenant.

Let my little one read and ponder these things over, and let her observe, that by the bond of love which God fixed on us in Christ, and which we feel when we are enabled to exercise faith on the Son of God, is the bond of union between Christ and us hence he is flesh of our flesh, by his incarnation, and we are one spirit with him, being joined to him in love. And as the covenant of promise is ratified by the death of Christ, it stands fast, having the unchangeable love of God, the oath of God, the promise of God, the faithfulness and truth of God, the blood of Christ, and the witness of the Spirit, for its basis.

God, that we might be safe, has made Christ our everlasting Father, husband, and elder brother; and has appointed him in our nature to be the judge of quick and dead, that he may avenge us of our enemies, and reward us with the kingdom and glory which he hath predestinated us to, and prepared for us. It is our heavenly Father's will that none of Christ's little ones should perish, but have everlasting life, and be raised up at the last day; and Christ, who is our lover, and the faithful and true witness, must reign till this is done; "The last enemy that shall be destroyed is death." Have been much tempted and exercised lately, and am but poorly in body, but hope ever to remain,

Dear little one,
Yours most affectionately, in the best of bonds,
W. H.. S. S.

LETTER XCI.

TO THE SAME.

Cricklewood, Friday morning.

Dearly beloved in the Lord Jesus Christ,

GRACE and peace be multiplied, for it is God's most faithful promise, that those which be planted in the house of the Lord, shall flourish in the courts of our God, or as the New Testament explains it, they shall grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

The first grace planted in the heart is fear, "The fear of the Lord is the beginning of wisdom;" and though this fear has at first an angry God for its object; and therefore slavery attends it, and we tremble at his word, and every sin pierces us, and conscience being authorized and commissioned to act against us, yet this serves to hedge up our way with thorns, so that we cannot find any pleasure in our old paths as usual; this makes us sick of going astray. "Before I was afflicted I went astray," says the Psalmist, "but now have I kept thy word," Psalm cxix. 67.

The second grace is faith; this persuades the mind, and by some distant views of the love of God, it draws the heart from off all trust in self, to confide in the mercy of the mediator; it sets the soul to call upon God, with a peradventure we may be heard; it credits God as most true in all he says, and mixes itself with whatever we read or hear, and makes us feel the same, whether it be reproof or rebuke, comfort or encouragement. And as it gathers strength, it applies the promises, and leads the heart to believe that greater things are yet to be done in us; and having life in it, or its being a lively faith in God's mercy, through Christ, it is the substance of things hoped for, or eternal life already in the soul; and the

evidence of things not seen; for it assures the mind of salvation, and that assurance, like an evidence or witness, silences all gainsayers.

The third grace is hope, and hope is founded on faith, for what I believe God has given, that I hope to enjoy, and live in expectation of it; therefore hope respects something future, something good, something promised, and something desirable. God gives this grace; through Christ we hope in God who is faithful, and expect upon the warrant of his promise, the glory that is to be revealed. Fear counteracts presumption; faith guards us from the curse of a broken law; and hope forbids despair.

The fourth grace is peace; this informs us of reconciliation and friendship with God, and is the fruit and effect of pardon, and of justification, and a sure sign of union with Christ; "In the world you shall have tribulation, but in me you shall have peace." This is one blessing of the covenant, a fruit of the Spirit, and one blessed ingredient of the heavenly glory; "They shall enter into peace," Isa. lvii. 2. Peace is a calm within, when there are storms without; and is an eternal cessation of arms with God when at war with the world, the flesh, and the devil.

5. Patience. The business of this grace is to keep us waiting for what we expect; it forbids hastiness, peevishness, fretfulness, turbulence, and disquietude, and is intended to compose the mind in a sea of troubles, to keep us waiting God's pleasure, and God's time for our deliverance; "In patience possess ye your souls. But there shall not a hair of your head perish," Luke xxi. 18,19.

The Lord, "the Spirit, "direct your hearts into the love of God, and into a patient waiting for Christ," 2 Thess. ii. 3, 5.

6. Meekness. This grace is intended to ease the burthened mind, to assuage the grief of the heart, and to vent the heavy troubles of the soul by contrition, compunction, brokenness of heart, and by a flood of tears; otherwise when grief and distress fill the soul, it would vent itself in rebellion, murmuring, rage, and fury, and distress would come out of the mouth by muttering perverseness, as always is the case of those whose souls are filled with grief and desperate sorrow, Isa. xvii. 11; sorrow that has no remedy, sorrow that has nothing but despair and desperation for its object. But when the hearts of God's children are pregnant with grief, either the old man or the new man will give it vent: if the former it is in anger, and rebellion; if the latter it is in tears, prayers, and contrition.

Moses was the meekest man on earth, and almost in every sore trial he falls on his face and weeps to God; but now and then it was not so, and then it is said, "Moses was wroth." Again, he rays to God, "Have I begotten them, that thou shouldest say onto me, Carry them in thy bosom, as a nursing father beareth the sucking child; and if thou deal thus with me, kill me, I pray thee, out of hand, and let me not see my wretchedness." Again, Hear now, ye rebels; must we fetch water for you out of this rock?" "They provoked his spirit, so that he spake unadvisedly with his lips." "They envied Moses also in the camp, and Aaron, the saint of the Lord; so that it went ill with Moses for their sakes," Psalm cvi. 33, 16, 32; for he was not suffered to enter the promised land. Hence the Lord's exhortation, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls;" and Paul's exhortation is, "Follow after righteousness, meekness, patience, charity, with all them that call upon God out of a pure heart."

7. Love. This grace is called the bond of all perfectness, it is the fulfilment of all law, and the glory of the everlasting gospel;

and every blessing flows from it, even Christ himself: "God so loved the world that he gave his only-begotten Son," that we might live through him. The Holy Ghost sheds this love abroad in our hearts, through Christ Jesus, and it disarms the soul of all that slavish fear, and bondage, and torment, which is peculiar to servants in the flesh; it casts out doubts, and all that legal bondage that debases the soul to a mean, low, and base disposition, which is but eye service, or service extorted by the fears of punishment. It enriches and ennobles the mind, it leads the soul to be satisfied and delighted in the favour, worship, and service of God; and by thus cord of the love of God, God says he draws us, "I have drawn them with the cords of love as with the bands of a man;" by this he allures, woos, wins, and powerfully constrains us with a sweet omnipotence, and with an omnipotent sweetness, to follow hard after him. All other graces but this will pass through a change; fear will terminate in fortitude, faith in fruition, hope in full enjoyment, patience into eternal placidity, meekness in endless joy—but charity never faileth, but is always the same.

I have written these few scraps to entertain thee, and to keep thy mind heavenly, knowing thou hast not the opportunity of hearing the word, which is no small mortification to those that have an appetite for the bread of life; but God promises to hear the prayer of the poor and needy that seek water when there is none, and that he will not forsake them. There is a heavy cloud hangs over our head, but the greatest part apprehend no danger, but their security is a bad sign to me. Stand fast, my dear friend, and cleave close to thy God, and remember how great things he has done for you in calling you out of this sinful world, and calling you to the fellowship of his dear Son; it is his will that you should remember your Creator in the days of your youth, while the evil days come not. Mr. B. at B. determines to preach no more in the church, but is looking out for a chapel. Give my love to aunt.

Your willing servant in Christ Jesus,
W. H., S. S.

LETTER XCII.

TO THE SAME.

The Cabin, Tuesday Morning, four o'clock.

LAST night, just before going into the pulpit, poor James brought in thine epistle to me, with the good tidings of father and mother being better, which quite dissolved my soul in love to my God, who is so kind as to listen to the pitiful entreaties of poor rebellious mortals. My heart was filled with love, admiration, and pious grief, but I could not pour it out, though my heart was hot, and in holy motion for a thank-offering.

After service came in one from S., another from M., another who lives in Town, and this morning two more are coming, so that I ordered my fire to be lighted at four o'clock, which it was, and the offering abode with me till opportunity offered. I can say with truth that a meek, submissive, praying frame, has abode with me ever since I left B., and yesterday was a whole day of prayer. I was so grieved at seeing poor father and mother so ill, and so low, and I thought of your cold collation which Satan would prepare at your return, in order to quench every spark that came from the altar of burnt-offering, and therefore put up innumerable petitions on that head; and what I said and thought when I set out for B. is true, that God would do more in answer to prayer, than all medicines had done.

A praying frame was given me as soon as I saw your mother, and my heart abode full for some time before I could pour it out, and I pursued it all the time I was there; and though I saw them little better I was riot discouraged, but persevered, and now I set to my seal that God is true. And now God requires many grateful acknowledgments and thank-offerings, and this I have found by late experience establishes the answer granted. Without this, matters will go back again; do you

observe this, "Call upon me in the time of trouble, I will deliver thee, and thou shalt glorify me," mark that. Sure I am that neither afflictions, diseases, devils, nor sinners, can stand before the united force of the camp of the saints, when the shield of faith, the sword of the Spirit, and all prayer from the armoury of God are brought forth against them. When I call upon God my enemies shall be turned back; this I know, for God is for me, Psalm lvi. 9; mark that.

I have made up my mind, should God spare my life, to spend one week at the new house at Christmas, in order to consecrate the new pulpit which I intend to have made for the new house, and if possible will preach there on Christmas-day; for I know that poor souls in the best frames will wither without the word; we know not the worth till we know the want. But my refuge, my hiding-place, my only resource is a throne of grace. O Betsy, if thou didst but know the ten-thousandth part of the benefits of this throne, and of the mediation and intercession of Christ, and of the fulness of grace that is in him, and of the delight that God takes in the prayer of his people, and of the aid and assistance that the Spirit gives us therein, and of the gains, profits, and increase gained thereby; sick or sorry, miserable or merry, high or low, dead or alive, thou wouldst pay thy constant visits there.

Perhaps there are few in the land of the living that carry on more trade at this divinely Royal Exchange, than the much despised Coal-heaver, and my soul knows the immortal and eternal gains. It keeps up the life of godliness, and when the soul is lively it is contented and happy, "For godliness with contentment is great gain," mark that. And now let my poor little one observe the sweet motions of the heavenly dove; when troubles appear he will fill the mouth with petitions and the heart with sorrow, that is for prayer. When deliverances appear, and our worthiness is considered, meekness operates, that is for thank-offerings; when high joys spring up,

that is for praise, called the sacrifices of joy, and declaring his works with rejoicing; when corruptions rise, and sins prevail, it is for confession. Mark these things and observe them.

Last Sunday was ordinance day. I have worked very hard lately, nor have I experienced any frowns, desertions, rebukes, nor reproofs, since I returned, which is often the case, but have been much indulged with access to my God. Read this to poor mother, with my love.

God bless thee.
W. HUNTINGTON.

LETTER XCIII.

TO THE SAME.

Cricklewood, Edgware Road.

Dear Betsy,

I DID intend, and much wished for, a private walk with thee across the field, to have inquired a little how the best of causes went on, and whether the noblest work under heaven prospered in thee; but the weather proved unfavourable. But the Doctor and his friend can say what few young lovers can say, and that is, that our love is from above, and our union shall never be dissolved, for we are brother and sister in the noblest ties, and kindred souls in the eternal affections of God. My soul loves none but such, however kind, however liberal, however agreeable, however handsome. I can always find my spirit dissolve, melt down, run together, mingle with, cement to, and unite with, those in the furnace, those in soft contrition, those in sorrow after God, those in gospel simplicity, those in humility, and those of a teachable and tractable spirit. These will crawl into my heart, and steal away one corner or other of it; and to tell thee all the truth my dear Betsy kept a slice when I left Gasson's Bower. But far be it from me to bring a charge of theft against thee, knowing that thou art willing to live honestly, and must live so, for-conscience will not suffer it to be otherwise. We will call it an exchange, for a bit of her heart was willingly spared to go to town with me-this is no robbery.

Fear not, Betsy, "He that receiveth whomsoever I send receiveth me, and he that receiveth me, receiveth him that sent me." This is the threefold cord that shall never be broken. It is the bond of God the Father's love, displayed in the gift and revelation of Christ to the preacher; this cord by the preacher is stretched out and another feels it, and receives

the messenger for the sake of the message, and by receiving the sent, he receives Christ the sender, and by receiving Christ he receives the Father that sent him: and then truly we have fellowship both with the Father and the Son. "He that loveth his brother abideth in the light," and if we walk in the light, then have we fellowship one with another, 1 John i. 7.

Thus are our souls bound up by God the Father in the bond of iris eternal love with Christ, and all that are thus bound up shall live, hence we are said to be bound up in the bundle of life with the Lord Jesus Christ our God. Love and life are inseparably connected together; if God circumcise our heart to love him, it is that we may live, "Arid we know that we are passed from death to life because we love the brethren." I can truly say that the first child that ever God called by me, I found more love to, than to all in the world beside; and I was much frightened and terrified at it, and Satan tried me sorely about it, because the object was a woman; and to shun the snare as the cavilling devil suggested it to me, I would hardly suffer the poor creature to come to my house, or even to speak to me, which almost broke her heart. But soon after God called her husband, and I found the same love to him; this discovered Satan's snare and his lie, and led me to an unctuous experience of this text, "Ye are taught of God to love one another," 1 Thess. iv. 9. Surely none can lie nearer my heart than your poor father and his family, yea, every one of them; nor do I forget you in my poor imperfect prayers one day in the year; but this I do not mention that there is any reliance to be put on my prayers, but to let you know that your family lies near my heart, for many people have more confidence in my poor prayers than I have myself; and think God will bear me for them, when I cannot believe that he will grant me the least request, so strong at times is my unbelief.

I beg, dear Betsy, that no temptations may lead you to believe that my one fiery dart of Satan hath ever been hurled at thee,

but such as is common to man. We hang in an even balance, for God weighs both men and their actions, yea, saith the wise man, he weigheth the spirits, Prov. xvi 2; and we rise and fall as the Spirit operates, or ceases to operate. Corruption entered the heart of Eve by her faith in Satan's lie; grace enters the heart by faith in God's truth. When God withdraws the light of his countenance, Satan comes, and the soul sinks; like a robber he comes with violence, and we become hasty, peevish, and pensive. He stirs up confusion and we appear a riddle, mystery; he veils the understanding, and the good work is hid; he spreads a dismal gloom over the soul, and an army of terrors surround us, or dreadful things are expected; then he calls up carnal reason, or unbelief, and when these work, he influences us with his own sensations, enmity to God, malice, rebellion, and desperation, blasphemy, and madness, and sometimes operates as an unclean, and awfully foul spirit. These names he hears, and by these things the very workings of the mind of devils may be known. At other times he comes changed, and fills us with self-pity, and the pleasing things of flesh and blood, but all against God. Believe him not, for there are seven abominations in his heart.

When God shines the veil is rent, love disperses the gloom, peace succeeds confusion, meekness follows upon hastiness, sorrow is exchanged for rebellion, and sympathy for the Lord instead of enmity. Long have I gone up and down in this balance, and here I am to this day, nor will times ever be better with me; every time the prince of this world cometh, he is sure to find something in me to stir up and work upon as his allies; and nothing but death will ever cure or cleanse me of them. But the whole work of God remains with me, all God's work shall outlive the spawn of Satan, "Grace shall reign." If we fall it raises us up, if we backslide it restores us, if we get dead it quickens us, if sin gets the mastery it undermines it, if we contract guilt Christ's love and our sorrow disperse it, and if we stand fast it is God's grace keeps us; if we get shut up,

grace lets us out, if into chains, grace makes us free again. God's eternal love, which is the fountain of all grace, shall reign through the obedience of Christ unto eternal life.

As sure as ever any fiery trial comes upon thee, so sure will the Holy Spirit give thee some hint, or item of it, before it comes, or else alarm thee to fear, to look out, or to expect something as coming on, to prepare thee to receive it, without being overmuch, alarmed and dismayed at him. "Behold," says God to Moses "I come unto thee in thick darkness." "The thing that I greatly feared is fallen upon me," says Job "and that which I was afraid of is come unto me," Job iii. 25. "The Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me," says Paul, Acts xx. 23. Let Betsy watch, and she will see something of this attend her, for God speaks once, yea twice, but man perceiveth it not.

I am at present very low in body, and have not preached since last Lord's day, am so weak inwardly; and the doctor seems to have done me little good, though I have been taking medicine six days. I am to finish my course in a tottering tabernacle, death is to work in me, but life in others; I am to die daily, and my outward man is to decay by piecemeal, but my labour is not to be diminished; and were it not for my family, and those I love in the truth I should fetch in all my comforts from the grave; I am truly sick of this world, and of the uncertainty of all things in it I pity the young ones that are in the world, for spiritual famine is before them, and hypocrites and hypocrisy abound, and the fan must come on. I have passed under various changes this week, but this joy and bitterness, rebellion and submission: temptations and consolations, smiles and frowns, visits and desertions, the pulpit and the pillory, will have an end sometime. And surely whenever I join the palm-branch company above, it may be said of me as of all the rest, that I came through great tribulation, more by far than any poor wretch that hath appeared on the earth in a

profession in my day. Dear Betsy, God bless thee, and keep thee near to himself through this vain life, that thou mayest escape the corruptions of the world, and the wrath to come. So prays,

Thine affectionate friend, brother, and servant, in Christ
Jesus,
W. HUNTINGTON, S. S.

LETTER XCIV.

TO THE SAME.

The Cabin, Tuesday morning, four o'clock.

My dear Friend,

YOURS came to hand last night, and I was glad to hear you are well, as through mercy I am at present. I had a good day on Sunday last, and a comfortable time last night; God is good k' to poor unworthy me, and to the poor flock which he has sent me to feed. Let us, my dearly beloved in the Lord, covet earnestly the best gifts, for this God bids us to do. Elisha begged that a double portion of God's spirit might rest upon him, and he obtained his suit; and Jabez prayed that God's hand might be with him, that he would bless him indeed, that he would enlarge him, and keep him from evil that it might not grieve him, and God granted him his request. Solomon craved wisdom, and his petition so pleased the Lord that he granted him wisdom, and told him that he had given him that which he had not asked, namely, riches and honour, as none ever had before him.

Jacob wrestled for a blessing, and God's blessing is everlasting life, and God styles himself the God of Jacob, but he is not the God of the dead but of the living, says Christ, which shews that Jacob is alive with God. Moses prayed, that God's presence might go with him, and that he might skew him his way, and this he obtained. God told him, "My presence shall go with thee, and I will give thee rest." These men, my dear girl, coveted the best gifts, even spiritual blessings in heavenly places, and I am fully persuaded that you are not ignorant of these things, nor of the glorious and eternal worth of them. These are the things which alone can make the soul happy in life and death, and without these things life is vanity, and death a misery. A form of godliness

without the power, leaves us without God and without hope, but not so fares the believer in the Son of God; the just man shall live by his faith, and the end of faith is the salvation of the soul, says Peter, a blessed end. Solomon says, "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Remember, my dear little one, that we cannot love God unless we believe in Christ, nor can God love us out of Christ, so says the Saviour; "The Father himself loveth you, because you have loved me, and have believed that I came forth from God," John xvi. 27. To believe in Christ, gives us an interest in his death, in his blood and righteousness, in his sacrifice and satisfaction, in his love, and in his mercy, and eternally blessed are such in this world and in the next; "Blessed are the dead which die in the Lord, they rest from their labours, and their works do follow them."

Now I know that you are well acquainted with these things, you know the plague of the human heart, the blessings and benefits of Christ's death, the preciousness of faith, the comforts of the Holy Ghost, and the sensible enjoyments of the presence of God. You have felt the sweetness of these things, and let nothing divert your mind, or draw you away from them, for "What shall profit a man if he gain the whole world, and lose his own soul?" Accept my kind love.

W. H., S. S.

LETTER XCV.

TO THE SAME.

Cabin, Tuesday morning, five o'clock,

Dearly beloved in the Lord,

Yours came to hand last night, and I thank you for it. I am always glad to hear from you, and earnestly desirous of knowing how you go on, and was glad at my heart, and thankful to my God, for the visit you speak of, and for the energy and freedom granted to you at the throne of grace, by the promised aid and assistance of the most holy Spirit of promise. These visits should be strictly observed, watched, and thankfully acknowledged, otherwise we displease the holy Comforter, who will not put up with any slight, nor suffer unthankfulness to pass unresented. And remember this for thy comfort, that the Spirit of grace and supplication is secured to us by an everlasting covenant, and that covenant shall never be removed saith the Lord which hath mercy on us; and that mercy Paul describes thus: "Of his mercy he saves us, with the washing of regeneration, and the renewing of the Holy Ghost."

You see, my dear friend, how firm God's covenant stands, and how nobly and richly our covenant mercies and blessings are secured, both in the covenant, and in the covenant head, in whom all the promises are yea and amen, to the glory of God's grace, by the eternal salvation of we poor helpless sinners. The more grateful we are for favours received, the more bold may we be when favours are wanted. Gratitude and thankfulness are fruits acceptable, and well-pleasing, and herein is our heavenly Father glorified, that we bring forth much fruit, John xv. 8.

The woman in the Revelations is the church of Christ, sometimes called a woman, sometimes a city, and you see in the Galatians that Hagar, Mount Sinai, and the earthly Jerusalem, all signify the covenant of works, and all that are under it. Sarah, the covenant of grace, and the heavenly Jerusalem and those in it, are one and the same thing, called the Lamb's wife, hence the covenant is called a city, and so are the elect in it; io Thou shalt be called the redeemed of the Lord, sought out, a city not forsaken," Isaiah lxii. 11. The devil sent forth a flood of errors, called doctrines of devils, after the woman, when he found persecution would not do; Arianism, most likely, was the flood east out, for about that time it was said that all the world was Arian, save one Athanasius; but the earth helped the woman. None but carnal professors, hypocritical persons, and earthly-minded men received it; these opened their mouth and received the flood, and by this means these hypocrites were made manifest and purged from the church, and she was made purer and shined the brighter when they were gone; and they turning persecutors shewed the real saints the effects of the damnable errors, and made them more adherent to, and more valiant for, the truth.

Sometimes when wars come on, Satan labours to destroy the saints, as war is called a desolating flood. When the king of Assyria sent to destroy Jerusalem, tidings came to him that Tirhakah, king of Ethiopia, is come forth to war with thee, this draws him away from Jerusalem. Satan's aim was to kill the Jews; God sent him against the Ethiopians, as it is written; "I gave Egypt for thy ransom, Ethiopia and Seba for thee," Isaiah xliii. 3. Thus the wicked are a ransom for the righteous, and transgressors for the upright, Prov. xxi. 18; and thus also the earth helps the woman.

I cannot help thinking that all the strange dreams have respect to some calamity coming upon the poor children of God, for the creature in mine was a beast, and in yours not much

unlike the enemy of souls, or the old man of sin, or death the king of terrors. It brings a former dream to my mind which I had, relating to all your family, that of being servant of all, for I washed all your feet; and I remember one of the family had three spots on her face, one on the cheek, and two on the upper lip, all which I wiped off with my spittle on a handkerchief: much of this is already fulfilled.

I preach to-morrow morning, and at noon set off I intend to preach Sunday, Monday, and Tuesday, and then return. All the chapels are shut against me; I am to preach in a barn. Farewell, God bless thee. Be diligent, be of good comfort; "Many are the afflictions of the righteous, but the Lord delivereth him Out of them all."

Yours affectionately,
S. S.

LETTER XCVI.

TO THE SAME.

Paddington, Feb. 2, 1798.

Dearly beloved in the Lord.

I WAS glad at my heart when I saw the direction on yours to me, and I know not why, but you and your family have been and still are perpetually on my mind, and have been, ever since I was first at B. Seldom do I bow my knees to God but those of B. come into my thoughts, somewhat like the poor person in Paul's dream, saying, Pray come over into Macedonia and help us; and as Paul assayed to go, assuredly gathering that God had called him to the work, who knows but God may make me useful to thee, and to some more in the old barn, should we be spared and permitted once more to get into the straw together.

I was much pleased in perusing thine to me, and my bowels yearned over the goodness of God to poor blind creatures bent upon their own ruin; but I will work, says God, and who shall let it. "All that the Father hath given me shall come to me, and he that cometh unto me I will in no wise cast out." Prejudice, enmity, unbelief, hardness of heart, and insensibility, are the armour of the strong man, by which he keeps possession of the heart, and the dear Lord Jesus out of our mind, and out of all our thoughts; but when God the Holy Ghost comes with his power upon him, he takes away this armour in which the devil trusts, and by which he keeps the poor soul carnally secure, and in a false peace. These are the effects of an unfeeling conscience, and in this state will the judgment-day find all the wicked, and all the foolish virgins, for when they shall say, peace and safety, then sudden destruction cometh as labour upon a woman with child, and they shall not escape. For the judge will come "in flaming fire,

taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe," 2 Thess. i. 8-10.

I am fully persuaded that the holy and blessed Spirit of God is now hovering over thee, and is the author of that fear and feeling, and of those checks, reproofs, encouragements, joys, sorrows, convictions, discoveries of sin and sinful self, misgivings of heart for what is amiss, and inclinations to prayer, and desires after the knowledge of Christ; and was he entirely to leave thee, thy soul would appear naked, unarmed, ungirded, unsupported, weak, frail, defenceless, exposed to every vice, and a prey to every fowler. And the more thou attend to the motions of fear, tenderness, simplicity, watchfulness, diligence, care, caution, circumspection, and reverence of God, and dependence on him; thoughts of him, and of his universal presence, and of his perfect knowledge of thee, and of all thy thoughts, words, and actions; I say, the more thou attend to these things the more will that fear grow, till thou wilt find thyself braced up, equipped, strengthened, fortified, emboldened, encouraged, defended, and guarded, even by God himself.

The fear of God is a fruit of the Holy Spirit, and where his fruits are planted there he dwells, nor is there one little one in the household of faith, but what has a guardian angel to protect it; hence Christ calls them the angels of his little ones, which do always behold the face of his Father which is in heaven; yea, they are all ministering spirits sent forth to minister to them who are the heirs of salvation, Heb. i. 14. O my dear young friend, what thoughts, what views, what feelings, what hopes, and expectations, what riches, treasures, profits or pleasures, are so sweet, so noble, so

endearing, so durable, so soul-enriching, so grand, as those that come down from the Father of lights, which centre in God, and lead to immortal and eternal glory?

I have, times without number, lain on my bed by the hour, looking back on the intricate path that I have been led in, the dangers I have escaped, and the destruction of the wicked which hath appeared so conspicuous, while my poor weather-beaten vessel is in view of the haven, and thousands of vessels of wrath all wrecked behind me. I have with these views blessed him, and wept over him, by the hour, and said in my simplicity, How couldst thou find me out! a poor creature, born and brought up in the woods, and as wild as an ass's colt! How couldst thou find me out, and look me up, and reveal thyself to me, and send me as an ambassador from thy court, to one of the greatest cities in the world! and even to speak by me, and that to the souls and consciences of thousands, either as a savour of life unto life, or of death unto death, when thou knowest that there was not such another poor, blind, ignorant, vile devil in all the world! But he will have mercy on whom he will have mercy, and he hath chosen the weak, the foolish, and the base, that he may stain the pride of all glory, and bring into contempt the honourable of the earth.

The Holy Spirit's first work, my dear friend, is to convince us of sin, which he does by bringing our past crimes fresh into our mind and memory, and then he shines into our understandings, and this new light brings them into our view, that we can see them; hence the complaints, I possess the iniquity of my youth, says Job; "My sin is ever before me," says David; "thou hast set our secret sins in the light of thy countenance." Art thou come to slay my son, and to bring my sin to remembrance? saith the poor widow to Elijah, 1 Kings xvii. 18. This work God says he will do, "I will reprove thee, and set thy sins in order before thee. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to

deliver," Psalm 1. 21, 22. This is done to convince us, to fill us with shame and confusion of face, to drive us to seek forgiveness, and to pray for it, to make us loathe ourselves, and to see and feel the need of Christ; and to shew us the perfect knowledge that God hath of our hearts, thoughts, words, works, and cursed ways, and that he doth not forget them though we do; and to convince us of the dreadful confusion that the wicked will appear in at the great day, when the heavens shall reveal their iniquity, and the earth rise up in judgment against them; hence the wise man foreseeeth the evil handideth himself in Christ, but the wicked pass on and are punished.

It is true, my dear young friend, that one part of the word encourages the seeking soul, and another militates against it, in our confused apprehension of things; but consider, that we are all by nature children of wrath alike, and of course we are all under the threatenings, reproofs, rebukes, and curses of God; and when the Spirit begins his work in our souls, he brings us out of the flesh, from off all trust in our own heart, arm, and strength, and out of a state of wrath and unbelief. As this good work goes on within, so we get gradually from under the curses of the law, and of course the invitations, encouragements, and promises begin to speak to us; and as soon as faith and love come, the fear of the law is cast out, and torment too, and then the curses flee away, and the promises come in; then we are no more under the law but under grace, not heirs of wrath but children of the promise. The farther we go under this good work of the Spirit, the more the promises will speak to us; now do you observe and watch this narrowly, and you will see in some future period that the promises will all flow in, and then the curses, threatenings, &c. will appear to none else but to the children of wrath.

Let nothing discourage you in, nor draw thee from prayer, for to abstain from this when we have offended is adding sin to

sin; God has designed prayer as a means of easing the mind of its grief: I poured out my soul before God, I skewed unto him my trouble. It is casting one's cares and burthens on the Lord who cares for us, and will sustain us; it is intended to bring in all that God has promised to give us, For all these things I will be inquired of by the house of Israel, that I may do them for them. God loves it; "Let me hear thy voice, let me see thy face, for sweet is thy voice and thy countenance is comely," Song ii. 14. It is the delight of heaven, "The prayer of the upright is the Lord's delight." O Betsy, let me have joy of thee, obey my voice, and receive my instructions, and thou wilt find a heaven upon earth; he will be about thy path, and about thy bed, and spy out all thy ways, and when thou awakest thou shalt find thyself still with him; for, "Though the Lord be high, yet hath he respect unto the lowly," Psalm cxxxviii. 6; for God will dwell with mortal men.

Thy father and mother are shortly coming to see me; I should be very glad to see thee with them, if it could be accomplished. I hope that thy usual success with thy hen will be sufficient to defray the expenses of my letters, or else I am fearful that thou wilt come to poverty. Thy father sends me word that a woman who heard me in the cathedral, is in soul travail, and requested of him the loan of some of my books. I long to see the old spot once more, that they may have a second benefit. Dear sister, adieu; grace and peace be with thee, is the earnest desire, and humble prayer of,

Thy willing and affectionate servant and brother in Christ
Jesus our Lord,
W. H., S. S.

LETTER XCVII.

TO THE SAME.

I HAVE received no answer to my last, the contents not being worthy of a reply; but as most of the household think that a treble portion of divine comfort falls to my share, and as it is out of the abundance of the heart that the mouth speaks, I wrote my last from that stock, as it then boiled up and ran over. However, the fit did not last long, the adversary that stirred it up soon withdrew, for the abundance of such matter would not do for the pulpit, nor the audience, unless they were all dead in trespasses and sins, and needed a dreadful alarm, and overflowing storm, and the iron yoke of bondage.

I intended that my poor friend should know, that the old man and the father of him, can find me out in the cabin, as well as my friend in the woods, and that notes might be compared. However we gain by all these things, for my prayer and pleas were so many, so earnest, and so repeated, that the dismal scene was soon changed, for such frames may serve to humble the soul before God, but it is trying work, and would have a strange effect upon an audience of two thousand people. But blessed be his name, there is no holding a contention or dispute long with him; he is to us the altogether lovely, and therefore the soul cannot endure what it supposes to be slight, or cold neglect; yea, he is our all, and therefore our all is gone when he is absent. But he will not contend for ever, nor could I tell what he contended with me for, unless it was because I sought him too much; "His anger endureth but for a moment; in his favour is life weeping may endure for a night, but joy cometh in the morning," Psalm xxx. 5; and surely since that conflict I have been amply rewarded, and other poor souls have reaped the benefit of it.

Last Sunday came Mr. G. and five more with him; then Mr. L. and his brother in law; poor G. now lifts up his drooping head. Mr. and Mrs. M. are now in town, and as so many were coming which I knew nothing of, the good Lord put me into the fire in order to fetch up something new, to set before the innumerable guests. Sharp conflicts always produce, promote, and sharpen the soul's appetite; Satan is up to this, and when the starving soul can get no honey, no milk, no bread, no water, wine nor oil, from above, in order to feed the new man, divine life sinks, and faith that fetches in its food and feeds it, droops and gets out of exercise, then hope flags, and love crawls into the heart, having neither a ray, nor a spark to draw it out. Grace getting thus flat, the old man rouses up, and calls for the old cheer, the desires and gratifications that used in times past to be the chief, and the sweetest, and indeed the only diet that was delightful. The better part still longs for its own native food, but the new man that loves the law of God, being denied its request, the old man that loves the law of sin feeds on, and will until the new man is revived, and sweet food given to him, at which times the old man is neglected: this is the true state of the case, and this case will never be remedied until these tabernacles be unpinned, and laid in the dust.

I long much to see my poor dear friend, and to know how she comes on; hope shortly that we shall assemble once more within the walls of Zion, where many a comfortable and heavenly visit has been granted. I have heard of you and Mary at L. Mrs. and Miss M. are now with me. The last doleful ditty brought no answer, but this lark-line, this shoeing horn, I hope will, that I may know how you, and all the poor souls at B. are. Abate not in diligence, abate not in seeking-this is all I fear.

Ever thine,
S. S.

LETTER XCVIII.

TO THE SAME.

My dear young Friend,

Grace and peace be multiplied unto thee through Jesus Christ our only Lord and Saviour, Amen. Thine epistle, according to custom, was received at the door and brought up to me, which I immediately opened without looking at the direction, as it is seldom that any letters come to my house but those that come to me. I called my daughter up when I found from whence it came, and read it to her, and gave it her. It came on my mind, who knows but this my young acquaintance is a chosen vessel, and that both her letters should fall into my hands, designed so of God on purpose that I should answer them, and that God may own and bless the answers to encourage and revive the desires of her heart; and it likewise came on my mind the number of boys and girls from eight to ten years of age, when I first came to London, who took a fancy to my ministry; yea, I believe the number amounted to thirty, and who are now married people, and fathers and mothers of many children, and who belong to us to this day, though some are fallen asleep. Two little boys from one house, both orphans, came under me now near eighteen years ago, who are both members with us to this day, and good young men they are; how great a blessing is this; and should this be thy happy case, my soul should rejoice, even mine.

You intimated in your first letter, that there was some savour in what you had heard in town, and in your last that you got a little reviving in the few scraps that I sent, and if so, God must have some hand in it, for he is the Father of all mercies, and the God of all comfort. And when he quickens the soul to feel its need, and to feel the power of his grace and truth when he gives us a longing heart for his favour, and a hunger and thirst after righteousness; a humble mind under a sense of our

foolishness and folly, and meekens and softens our souls in our secret prayers, and searches after him—there is a sublime and supernatural sweetness, a richness, fulness, and satisfaction in it, which is not to be described. These things never put us to bed stung with guilt and bitter reflections, they are not attended with the lashes of a guilty conscience nor with the accusations of a cunning devil, nor with tossing from one side of the bed to the other with inward grief; nor do they cover us with shame and confusion of face, nor with the dreadful piercing thoughts of all our sins being brought to light in the great day before God, angels, and men.

The thousands of hours that I have spent awake on the bed in the night, with tears of gratitude in my eyes, and the love of heaven in my heart, while reflecting on the way that I have been led, the troubles that I have been brought through, and the unalterable goodness and mercy of God that have followed me all through my days; the numbers of youths that have been cut off, the fearful ends that some of them have come to; the several gentlemen's families that I have lived in, who are now all gone, and not one of them, nor one fellow-servant that I know of, that ever knew and feared my God: when I, the most illiterate, ignorant, blind, and despicable, am still alive in every sense, and not only raised to hope, but a messenger of the Lord God of Hosts to one of the greatest cities in all the world; I am a wonder to many, but to none so great a wonder as to myself.

In my carnal state I never could rest, destruction and misery were in all my ways, and the way of peace I knew not; vanity was in every thing that I sought after, and always disappointed of the happiness I expected, therefore cutting disappointment and vexation of soul were all that I ever got in the drudgery of Satan; I sowed to the flesh, and all that I reaped was corruption, and when divine justice overtook me, then I paid the reckoning. It used to be a terror to me in my carnal state,

the thoughts and knowledge God lead of me, and of all my works and ways; and I was afraid of death, of wrath, of the devil, and almost of my own shadow; but now the thoughts of God's perfect knowledge of me, of my heart, works, ways, intentions, and designs, are a pleasure to me, and all his ways are peace; nor has he ever left me unsupported in one time of trouble, nor has one trial come upon me out of which I have not been delivered. O my young friend, who is like unto God, or to the faithfulness of God to those that are round about him.

I saw a letter from your father, yesterday, wherein he informs us that the chapel, or the old barn, is clearing out, and getting ready; the Lord send us a forward and a mild spring, that I may visit them, see them, and once more bless them under God before I die. I would advise thee to give thy mind to reading; a chapter often read furnishes the mind with thoughts, and thoughts lead to meditation, and meditation entertains the soul: "In the multitude of my thoughts within me," says the Psalmist, "thy comforts delight my soul." And however weak thou art. however awkward, however reluctant, however at a loss, or however timorous or bashful thou mayest be at prayer, yet never give up, always pray and never faint, for in due time thou shalt real if thou faint not. God delights in the prayer of them that seek him, "Call upon me in the time of trouble; I will deliver thee, and thou shalt glorify me," Psalm 1. 15. And again, "Let me hear thy voice, let me see thy face; sweet is thy voice, and thy countenance is comely," saith the dear Redeemer of souls.

Moreover, prayer excites and encourages fear, for when thou art enticed by Satan to do evil, it will spring up in thy mind, How then shall I face God at night when I go to bed? and pray I must, or conscience will lash me all night, and sin will bring the rod, or hardness of heart upon me: this will help to keep thee in the fear of the Lord all the day long. Nobody knows, nor can know, but those who feel and enjoy it, the noble,

glorious, and infinite satisfaction that God supplies the souls of his people with. I have now been going on twenty-five years in his service, and notwithstanding the sore trials and cruel oppositions that I have met with, yet to this day more happy than all that ever set themselves against me. Furthermore, thou must not think it strange if God should shine into thy heart; and discover thy natural depravity, which thou and all mankind are born with; nor need thou be surprised should very evil and disagreeable things be sent through thy mind, especially when going to, or when engaged in, prayer; the devil is the author of these, and when we would do good, evil is present with us: all that are now in heaven went thither through much tribulation, and all were exercised with the same evils. I should be glad of a line, if convenient, and may the Lord bless these few scraps to thy soul's comfort, is and shall be the hearty prayer of thy father's friend, thy mother's friend, thy sister and brother's friend, and thy soul's friend and well-wisher in Christ Jesus, my Lord and my God,

W. H., S S.

LETTER XCIX.

TO MR. B.

I YESTERDAY received my dear friend's letter, and am sorry to find him so low; but whether we ascend the mount or descend the valley, or our feet stand on the even place, God works his own will in all these. On the mount we may speak wisdom in a mystery, in the valley become weak to the weak, on an even place confirm the churches; if in chains speak to them under the law. We must not judge of our success by our frames; comfort doth not perform the whole work on mount Zion, but crowns it. Sons of thunder, and sons of oil, are both in God's hands, nor are all prospects confined to the hills. You read of the valley of vision, where deep things are discovered out of darkness, and the shadow of death brought to light, by being turned into the morning; and it is here that the morning star appears, the first harbinger of glory. Some rays of the sun succeed, and on the beams hereof we ascend the mountains of rocks, to see the King in his beauty; but when these beams of his chambers are withdrawn, the old veil closes again, to inform us that he who dwelleth in the light no mortal can approach, no eye hath seen, nor can see.

He who only hath immortality, is separate from sinners: the prince of this world hath nothing in him; yet all believing sinners are one with him, and one in him, though the prince of this world hath so much in us, for, "Who shall separate us from the love of Christ?" Oh, the gloomy and dismal veil that hangs so heavy over us! this makes darkness the Lord's pavilion, nevertheless, his goodness passes before us. In this we see his back parts-- "But my face shall not be seen;" so it was under the law, but not so bad under the gospel. He there shone on Moses' face, this glory was skin deep, the skin of Moses' face did shine; but all these were shadows, and not so much as the image of the things. But Christ is the brightness

of his glory, and the engraved image of his person! And the gospel is a glass which reflects a more exact likeness than all the images of the sculptor, or the portraits of the limner, or all the types of the ceremonial law, and for this reason--the open and saving visions of faith, under the gospel, are no less than a divine exhibition of the most sacred Trinity, which under the law was known by word, but very, very dimly with respect to vision.

Observe the apostle, Moses put on a veil, but we not so, but with open face. God Shone upon Moses' face, but he shines into our heart, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ; and while we look, as through a glass darkly, we are changed into the same image, from glory to glory, as by the Spirit of the Lord: there is the light, knowledge, and glory of the Father; the face of Jesus; and the transforming operations of the Spirit. I often look back at this, weep, moan, and struggle to break forth, but all in vain; for we are surrounded with corruption, and blinded by the devil. These are the grave-clothes that keep us down, and the napkin that keeps us blind: and if we, who are to feed others, are indulged, permitted to soar and ascend the mount, the lads and asses abide at the foot of the hill, while we ascend to worship.

Christ came down from the mount of transfiguration when he preached to the people, and cast out devils. Moses must descend to speak to Israel, who were almost dead at the light of his countenance, till he wrapped his face in a mantle. What we crave, the wicked shun; we wish his presence to go with us, when the wicked perish at the presence of God. In short, all things combine to keep us down, the weakness and darkness of the people, their want of spiritual senses to discern, their dull ears and gross hearts keep us lying among the pots; for, get the wings of the dove, and you are out of sight, the preacher is hid in a corner; and if at any time we do

see eye to eye, it is when we are all wrapped in the cloud together. My poor dear Jenkins is gone, but God has given me one more, who seems to be after my own heart. God prosper him, bless him, and be with him: this is the prayer and desire of,

Thine affectionate brother, friend, and servant,
THE COALHEAVER.

LETTER C.

Friend Jane,

HAVING some thoughts that you are desirous of altering your state, which I know by sad experience to be a wretched one, permit me to give thee a little advice about the object of thy choice, and the match. The adorable object, the grand personage, who is the king of love and of all real lovers, is one that loveth at all times; but he differs from all other lovers in his ways of shewing it. He often draws and allures at first, but it is often seen as soon as we begin to be alarmed that the rod comes on; "As many as I love I rebuke and chasten:" and often the courtship is carried on by frowns, crosses, suspicions, trials, cold indifferences, jealousies, and sad searchings of heart; "All the churches shall know that I am he which searches the reins and hearts."

We came into this world wedded to the law, we are born in a self-righteous spirit, and our pride loves some ground of boasting, which the law doth not exclude; hence God sends it home to us to discover our sin, fill us with fear, terrify us with wrath, and condemn us to death. Here we labour hard, and mean well, but as we can give the law no love, the law can give us no life, hence a divorce is needful. This law has dominion over us as long as we live, and no longer. When it has discovered our crimes, and cursed us to death; when despair of self invades us; when vain confidence fails; when false notions of a God all mercy are destroyed, and legal hope gives up the ghost, then we are loosed from that law, and are no adulteresses though we make a better choice, and get married to another man, "even to him who is raised from the dead, that we should bring forth fruit unto God," Rom. vii. 4.

This strange divorce is absolutely necessary, and of great use to us, because the sentence of the law wounds the spirit, and

a wounded spirit withers all carnal love, and crucifies us to all the lovers, or to all the things loved, which this world can afford. This paves the way for the Lord to have all the heart, He that loveth any one better than me is not worthy of me, Mat. x. 37. The law makes sad work with our linsey-woolsey garment; the fir-leaf dress becomes very much tattered, and torn; we pull it about us this way and that way, but all in vain. Our filthiness is in our skirts, our heels are still bare, there is a time to rend, and a time to sew-but neither the fig-leaf dress, nor the new cloth patched to our old garments, will make a robe for the Lamb's wife. Sin and fear, guilt, filth and shame, appear, to our confusion, when we have done our best; both top and tail, fore bodies and hind bodies, the stuff and the body lining, all is bad, it is filthy rags.

The Lord's most Holy Spirit reveals the atonement, this makes us nigh; by the discoveries of his own love he knits the marriage knot, and always embraces his spouse. Enwrapped in his owe robe, O how does such a highly favoured soul blush, when irresistible love completes the conquest, and seals the endless union Humility and meekness adorn the mind, sweet submission bedecks the will, peace becalms the conscience, love inflames the heart, while the raptures of joy make the countenance comely, which is an ornament of grace to the head, and a terror to the hypocrite in Zion.

Press forward, Jane, God says, "It is not good that man should be alone," Gen. ii. 18; and it is the second Adam that is meant by that man. God calls him a bridegroom and a husband, and therefore he must marry. God calls him likewise an everlasting father, and therefore he must have a wife and family, and he can have neither but among us; because he is man, in our nature, a brother of ours, and a very near kinsman: if he turns his back upon us, he is a head without a body, a king without subjects, a husband without a wife, and a father without a family.

In this match, Jane, expect both the world and the devil to forbid the banns, for both are averse to the match; but remember that a divine joint here is the endless tie of a threefold cord. The Father chose the daughter, and proposed the match; the Son accepts the spouse in the banns of endless wedlock; and the Holy Spirit witnesses the union, and possesses the bride till the consummation of the marriage in heaven. All other bands of union are a rope of sand, witness my hand. You must distinguish Esau's hand from Jacob's voice.

W. H., S. S.

LETTER CI.

YOUR last sent to —, is now with me. You may protest that you die daily, for you have been often expecting death, and wondering morning after morning, that it should be so long deferred; seeing the devil still insists upon it, that it is even all the doors, and that there is but one step between thee and it. However, I differ much in judgment both from the devil and —, I put these two together, because what the former suggests the latter believes; but both are liars, and by no means to be credited, even if they speak true, for there are seven abominations in them both.

If a man is given up of God to Satan, he falls in the first onset, and never rises in his mind, either to hope or confidence more; as was the case with Judas, and many more that I have seen. But if Satan is let loose, and suffered to buffet or tempt an elect sinner, the true light has discovered him, the quickening power of the Spirit makes us feel him, the power of the Spirit dislodges him, his armour is gone, the infernal loyalty of the sinner is taken away, and he is made willing to forsake both Satan and all his works. It is true such an awakened sinner feels his enmity often rise against God, but this arises from the application of the law working wrath, to which the carnal mind cannot be subject. It rises also from the sinner's ignorance, expecting nothing from God but wrath and ruin, and which he is conscious is his just desert. Did he know that it is by these things men live; that God dwells with them that tremble at his word; that he is only given up to Satan for the destruction of the flesh, that the soul might be saved in the day when Christ shall manifest himself to him; at which time he shall hear a more sweet, a more melodious voice than that which is heard in the secret place of thunder, according to this passage: "Thou turnest man to destruction, and sayest, Return ye children of men," Psalm xc. 3.

Many a time has arraigned — himself, and cast, and condemned himself; many bitter things he has written and filed. against himself; many awful conclusions has he drawn; and many fiery and fearful ends has he predicted, and expected, and still he is just where he was: for as God has not invested — with the office of a divine judge, so he has not ratified nor executed any of his judgments; and it is well for us, that we are not our own, nor at our own disposal. is not a bankrupt, not a little child in strength, not an idiot, not free among the dead yet; was this his happy case he would be out before now, for this is all that is wanted: "When they had nothing to pay, he frankly forgave them:" "Let the weak say, I am strong." We must receive the kingdom of God, in the power of it, as little children. If we will be wise, we must become fools, that we may be wise; and it is the dead that have the promise, "Thy dead men shall live: the dead shall hear the voice of the Son of God, and live." This is the spot where you must come, and here God will bring you; "They shall find me when they shall seek me with all their heart:" and such will ascribe all glory and power to God.

Stripping work is all the labour, regenerating and renewing, converting and justifying, repenting and loving, believing and uniting, will all be done in one minute. One act of faith in the dying love of Christ, will clothe you from head to foot. One overflowing sense of divine love builds us up, and establishes us; "Charity edifies." One look to Jesus saves us; "Look unto me and be ye saved." Send me word in the next how many times you have departed this life, since you wrote to, your heart seems bent to depart, and to cast in your lot with the world-this also must have God's amen; for all religious labour which we can take up and lay down, is not worth one farthing. You are in the hand of God, and sure I am that cannot get out, nor can Satan loose him. I will, and you shall, is the unalterable language of God's covenant; and though there be

many devices in a man's heart: "Nevertheless the counsel of the Lord, that shall stand," Prov. xix. 21.

Let me have a line, but be sure not to deviate from the ancient custom: if you have any enlargements or encouragements; any hopes or expectations; any visits, rays, glimpses, or preludes to better success; be sure to hide all these, and send me nothing but the dregs of the cask, the scum of the pot, and the dross of the furnace; and let it savour of nothing but unbelief, rebellion and desperation, death and judgment; and by vomiting up these, you will ease your own stomach.

W. H., S. S.

LETTER CII.

WHAT the poor man says, is true in me, The Lord took great pains to engross my whole soul, and pleasingly captured every affection; every thought, and every sense. All my will, my wishes, my desires, and every appetite, was replenished, satisfied, and filled, with real substance. Under this I became crucified and deal to all creatures and to all things. Nothing seemed to be alive in heaven or earth, within me or without, but Christ himself, His presence filled my soul, his glory covered the heavens, and the earth was full of his praise. Sin was purged, devils banished, death swallowed up, hell out of sight and out of mind, and every corruption of nature dead and buried; no revival or resurrection ever thought of, much less expected; and as I felt so I dreamed, and so I sung; and, as I then thought, all the prophecies and promises sung the same.

But this was thinking and speaking as a child, for it was no more than the day of our espousals; and so watchful, and attentive, and tender, was the Lord's dealings, that no enemy perplexed me, but an addition of oil was poured in; and not a tear, except the tears of love and joy, were suffered to hang on my cheek. But soon these joys were mingled with bitterness, the whole crop of corruption shewed their heads, legal bondage and slavish fear returned, the devil appeared to re-enter his house, a throne of grace became irksome, prayer was straitened, and I met with neither relief nor release. My Lord became shy, and appeared to shun me; "I sought him, but I found him not, I called him, but he gave me no answer." My old task-master often saluted me, not with a "How do you do, Doctor?" but with a "Where is now thy God?" and then set the great transgression before me, and insisted upon it that I was the man: and as the Advocate did not silence him, he went on lying, for in my mouth were no replies, nor reproofs.

At this time I had put my hand to the plough, and was now looking back; this work had brought the eyes, the malice, and the contempt of fools upon me, which made me afraid. In this plight I went to coal-carrying, harder work, and worse living, and my apparel like that of a Whitechapel bird-catcher. This was truly Peter's strange thing that happened unto me, 1 Pet. iv. 12; but after many days he came again, when I was quite overwhelmed, and brought heaven, and all the glories of it, with him; and abode many days, and told me before he went away, saying, "I know thy tribulation, and thy poverty, but thou art rich." One thing appeared strange to me, which was, that in my happiness the whole contents of the Bible seemed to be eternal comfort; but in my misery it seemed to contain nothing but tribulation and as it appeared that we must enter the kingdom through much tribulation, I chose to endure it, rather than miss him at last.

W. H., S. S.

LETTER CIII.

I RECEIVED your letter, and am thankful to God that the fire did no more damage; God's hand shall be known toward his servants. We have finished our mowing, and are pretty well settled for the present. My good God is amazingly kind to his poor unworthy servant; every obstacle is out of the way, between my soul and her God; the path of life is cast up; the mountains of Sinai and of Sin are made low; the valley of the shadow of death is exalted; and immortality is brought to light. A glorious hope, and a mass of corruption which formerly appeared such a crook, now lies straight; the one discovering the other, the one exalting the other, and the one reigning to the final destruction of the other: "The elder shall serve the younger," the old man shall serve the new one. Sin shall make us pray, watch, and wait; and prayer shall support, strengthen, and increase faith; and faith shall overcome the world.

The devil has but two main springs in all his usurped empire, which are corrupt affections and carnal enmity; or, in plain English, a love to sin, and a hatred to God. I do get clearer and clearer, deeper and deeper, into these things; and every seal that is open to me, I am like the Boanergesses in the Revelations, I cry, "Come and see:" but I am obliged to cry two or three times, before they can be made to see as I do. I am thankful to God for this; formerly he inclined my heart much to reading, but now, my eyes waxing dim. he leads my mind wonderfully by thinking; and my texts and subjects come flying into my mind generally this way.

It is a strange passage in Habakkuk; "Thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck," Hab. iii. 13. The cursed head in the whole house of the wicked is Satan, as Christ is the head of the church; Christ bruised and wounded this head, that is,

marred all his plans. The foundation of Satan's empire is, love to sin and hatred to God; and corrupt affections is the bond of iniquity, or the neck that holds that head and the house of the wicked together: this, this the Lord discovers, and this light wounds the head, bruises the heel, chafes the infernal mind, and translates us from darkness to light; and this translation mars the schemes and plots, contrived by the wise head of the serpent. But this work shall go on; Christ is still in his war-chariot, riding forth to conquer. "He shall wound the head over divers countries; he shall drink of the brook in the way; therefore shall he lift up the head," and pursue his victories.

THE DOCTOR.

LETTER CIV.

Church-street, Paddington.

YOURS came safe to hand. You fear of failing of the grace of God; this fear often springs from a knowledge of one's own heart, and the desperate deceitfulness of it; from pious suspicion, and godly, jealousy, and well becomes the young – –, as it is a spur to his prayers and inquiries. It excites a desire of being searched and tried, and led in the way everlasting. It is planted there to keep thee from stopping short, from settling on the old legal bottom, and from resting in thy former attainments: It will make thee forget those things which are behind, and keep thee pressing after those things which are before. Be thou in this fear all the day long, that thou mayest not depart from him.

A hypocrite is a stage-player; the part that he always acts is that of a saint of God, as the devil does that of an elect angel. He is one that begs at the door of mercy, but never hungered after the bread of life, nor the righteousness of Christ, having never felt the sting of death, nor the curse of a broken law. He covets the name of a saint, but in heart hates the grace that is in him. He mocks God in words, and men in appearance--it is all to be seen of men. His mouth goes one way, and his heart another; with the former he draws near to God, with the latter he is far from him. His outward appearance is righteous before men, his inward, extortion and excess; his religion is all in the crowd, none in the closet. He cannot believe, because he seeks honour from men, and not the honour that cometh from God only, John v. 44. He groans much under a sermon, but is never sick nor sorry; he often turns up his eyes to God, but has not one thought or affection with him. He is swift to speak, and slow to hear; often in raptures, but never in contrition; quick-sighted in the faults of others, but blind to all

his own; sees a mote in a rival, and overlooks a beam in self. Ire loves to be flattered, but hates to be searched; talks much of relieving the poor, but steals half that is in the poor's bag; cannot endure waste in the ointment, but sells innocent blood for half the value. He strains at a Gnat, but swallows a camel; he treasures up wrath in religion, and cries not when God binds him for his dissimulation.

To love the Lord above every object, is doubtless the criterion of a saint; but as the carnal mind is enmity, and as the law stirs that enmity up, it is not expected to be found in an awakened soul, when the anger of God appears against it, and servile fear is predominant; which fear always has the wrath of God for its object, as filial fear has the goodness of God for the object of it. Moreover, all the time we doubt whether God loves us or no, our love will be clogged, it will be smoking flax; but it will not flame till a sense of God's love to us draws it forth. We may love a creature that does not love us, for nature loves nature, and corrupt affections love corruption, "With my flesh I love the law of sin;" but we cannot love God till he loves, or discovers a love to us moreover, "Where little is forgiven, the same loveth little." Again, love works according to the proportion of faith; if faith be weak, love will be languid; if strong, love will be warm, for faith works by love, Gal. v. 6.

There must be a love to him, where there is a restlessness for him, a dissatisfaction with every thing short of him, and an earnest desire for him, and the heart making diligent search after him "O thou whom my soul loveth, tell me where thou feedest, where thou makest thy flock to rest at noon," Cant. i. 7. But that which swallows up all our love, is a love-visit from Christ, when he visits us with his free and full salvation; and faith in full exercise receives it, with a sense of God's love to us, shed abroad in our hearts-then, "Whom having not seen

ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory," I Pet. i. 8.

W. H.

LETTER CV.

I THANK you for that which is seldom granted to me by such correspondents who are in the furnace, for they always keep back part of the price. All cessations, respites, breathing times, drops, buds, rays, earnestness, pledges, foretastes, glimpses, enlargements, or meltings, are kept back, and only complaints and wants made known; and the devil has no small hand in this. I have often thought, that few in our days have had more, deserved more, or required more furnace-work, than poor sinful me; and yet I would not have been without it for ten thousand worlds. Nor am I ignorant of Paul's meaning, "Most gladly therefore will I glory in mine infirmities;" for those who seem so steady as not to require the rod, and so even in their dispositions as not to need momentary support, as poor me and unstable Peter did, crawl into self, savour of the flesh, get dry, legal, and self-righteous. No troubles to give them an appetite, and of course are seldom banqueted. Such I used formerly to observe with envy, and watch with a jealous eye; but now I hug the cross, and hope for the promised profits. As our afflictions abound, so our consolations abound also, 2 Cor. i. 5.

God Almighty help thee to submit under his mighty hand, who will most surely exalt thee in due time. The devil is sadly grieved, and unbelief will contribute not a little to aid and assist him; though this is strange, yet it is true: and when men have been long in bondage and unbelief, they yield to it, indulge it, and try to harden themselves in sorrow; so that unless truth come with double force, it cannot enter. But Christ will work, and who shall stop it?

The morning star is the forerunner of day-break, day-spring, and the dawning forth of the Sun of righteousness, who comes with healing in his wings, or pardon in his beams. This

dawn of eternal day breaks forth; light shall arise in obscurity, and health shall Spring forth speedily, so as to make every convinced and convicted sinner a liar. Nevertheless they will go down again and again, but not willingly; and when down, Satan will overhaul it, criticise upon it, raise doubts about it, and labour with all his art and might to dispute them out of it; and they in judgment, in mind, and in word, will give it up; but the heart and conscience, which found peace while it lasted, will not fully part with it, but will be craving, and looking out for a renewal of it, or that he will come, and do that work over again, which is what the scriptures call reviving his work, and bringing us forth to the light, so that we shall see it again. The Lord strengthen thee.

W. H., S. S.

LETTER CVI.

THIS comes to inform, you that I am to be at L. next Sunday night, to preach there three times on that day, and on the Monday, Tuesday, and Wednesday evenings following, if God permit, when and where I hope to see you. I have been very poorly for some time, and am but weak and feeble now, but, "Bless the Lord, O my soul, and forget not all his benefits;" and for a good hope through grace, among the many undeserved and unexpected favours bestowed on the least of all his creatures and the chief of sinners.

He leaves me not without a witness, nor without an evidence, nor without a token for good, nor without a providence, nor without light, nor without life, all of which are new-covenant blessings, and bear a lasting date. Faithful are the covenant makers, and the compact is well executed, ratified, and confirmed, by the covenant head. The blessings all free, all safe, and all sure; all yea, and all amen, from end to end. The bond of it is God's eternal love; the legacies, grace and glory; the heirs of it, predestinated to the adoption of sons; the donator, God the Father; the testator who confirmed it by death, Jesus Christ; the executor and distributor of the legacies, the Holy Ghost; the promise sure to all the seed. The way into the bond of the covenant, is under the rod; the gate of entrance, is Christ; the act of entering, is believing; the blessings then enjoyed, are joy and peace.

This is the covenant of grace, because it exhibits and reveals the everlasting love of God, and all the blessed fruits and effects of it. A covenant of life, because life is the great and grand blessings of it, and because life and immortality are brought to life by it. It is the covenant of peace, because peace, reconciliation, and friendship, through Christ, are revealed in it and held forth by it. It is the better covenant,

holding forth the greatest and best things. The covenant of promise, because all the blessings of it are freely given. The brotherly covenant, that brings us as sons to the elder brother, and makes us joint heirs with him. The covenant of royalty, that makes us kings; the covenant of an everlasting priesthood, that makes us priests unto God; and the covenant of wedlock, by which we are betrothed for ever in righteousness, faithfulness, tender mercies, and loving-kindness; joined to the Lord, and one spirit with him: but I must stop, or else my cruse will run till there will not be a vessel more, or at least nothing to fill it. God bless you all, Amen, and amen.

W. HUNTINGTON.

LETTER CVII.

I RECEIVED yours; the account of the teacher is truly awful. But I believe this is not the only judgment that will be seen on that head. The congregation of hypocrites shall be desolate, and the fire shall consume the tabernacles of bribery, who think to bribe divine Justice by human schemes, without satisfaction made by the sacrifice of him, who thought it no robbery to be equal with God.

All that are in heaven and earth, were made in the six days of the creation; then where was this human soul pre-existing? Not in heaven, nor in earth, for all that are in these, were made in those six days. All things were made by the Saviour; then this pre-existing soul must have made itself, for, "Without him was not any thing made that was made." Beside, we cannot call this thing the first, and the last, Rev. i. 11; cause there was a time when it was not. Nor can it be the Almighty, Rev. i. 8, because it is a thing made. Angels excel in strength, they are called mighty angels, and excel all human souls in might; therefore it must be a very great robbery to make a soul equal with God, which is inferior to angels.

How does the Almighty baffle, confuse, confound, bewilder, and befool, these blind bats, who have nothing to guide them but blind reason, and the devil transformed is the light of that. But God will make all such manifest, and they that are his own servants, shall shine the brighter; for the true light shines in darkness, though the darkness comprehends it not. Many may now see the wisdom, the distinguishing mercy, and goodness of God, in separating them from the bands of robbers, and from the ministry of damnable impostors, deceivers, and ministers of Satan. All the god, and all the hope they have left them now, is the pool; knock away that pillar, and down they must all go, into despair, or wild

distraction: "No man knoweth the Son, but the Father, neither knoweth any man the Father but the Son, and he to whom the Son will reveal him." But bless his dear, lovely, and precious name, all these things endear him the more to us; "In Judah is God known, and his name is great in Israel."

A man, who was a carpenter, pretended to be converted at Horsham about thirty years ago, and came with his wife to town, and worked at building our chapel; they sat under me for some time. At length the Lord appeared gracious to his wife; he then turned apostate, and became openly profane, and violently persecuted her, till her life was in danger. A few days since he finished his race. He charged his son never to make a profession without the grace of God in his heart, and then uttered his last dying speech and confession, which was, "Hell, hell, hell, I am going to hell." His wife declared her soul was like a bird let out of a cage at his departure.

Tender my love to S.
W. H.. S. S.

LETTER CVIII.

YOURS came to hand. It is no small comfort and encouragement to me to be made useful to any, but it is rather wonderful that it should be so in my own country, where a prophet can expect no honour. I saw the grace of God, and was glad; and the communion of saints appears conspicuous, and in this they are read and known of all "O how good and how pleasant it is for brethren to dwell together in unity!" It is the ointment of the high-priest's head, and the Christian armies' banner. Love is the bond of God's covenant, the cement of mercy's fabric, and the beautiful image of the second Adam. Love is the bond of all perfectness, it is the first moving cause, and the ultimate end, of eternal election; and the most predominant and triumphant influence in the death of the Son of God. Love is the fulfilment of every divine law, the end of the everlasting gospel, and the perfecting grace in every saint. Love is the best midwife at Zion's labour, the completion of the second birth, the choicest handmaid to genuine faith. Love is the new born soul's sweetest breast, the way-faring fool's unerring path, and the marriage knot between Christ and his church. It is the apostolic fiery baptism, the spiritual man's circumcision, and the strongest cord on all the stakes of Zion. Love is the first-fruit of the incorruptible seed, the returning prodigal's golden ring, and the very beauty of all divine holiness. Love is the imprisoned soul's last porter, the believer's easiest yoke, and the dying saint's softest pillow. Love is the health of our countenance, the discriminating badge of our profession, and the most illustrious brilliant in the incorruptible crown.

No soul can ever stand before the book of the law, or before the book of life, if destitute of all divine charity. The law draws no more characters than two, lovers and haters; "I will visit the iniquities of the fathers upon the children, unto the third and

fourth generation of them that hate me;" and the book of life says the same. Every one that loves Christ, comes to him, as to a living, stone; he builds, and is built up upon that foundation. "Charity edifieth," or raises the edifice; and on the other hand all that hate the Saviour make him a stumbling stone, and a rock of offence. And as the former are built up, so the latter are snared and broken Here is the seed of the woman, and that of the serpent. Love is the evident token of salvation, and hatred the evident token of perdition; and both are conspicuous enough. Tender my kind love to all the seed royal.

Ever yours,
W. H., S. S.

LETTER CIX.

I do not suppose that my writing to, is very acceptable, because unbelief will represent me no better than a liar, or a flatterer at best. David said in his haste, "All men are liars," Samuel, Nathan, Gad, Abiathar, all that told him he should be king, that God had given him the kingdom of eternal royalty, that he was an object of God's love and choice, a man after his own heart, that he was to be the father of the promised Messiah, and heir of God's eternal mercy, and that God had sworn by his holiness that he would never lie unto David; all these, unbelief called liars, and if classes me among this number, I shall not be ashamed of my company. The worst thing that can say of himself is, that he is shut up in unbelief, and in bondage under the law; I defy him to say any thing worse of himself than this; all his sins are nothing, when compared to unbelief; the former inflict the wound, but this opposes the only remedy.

When God pulls down Zion he appears in wrath, in judgment, and in terrible majesty, but it is charity that raises the edifice; "When he builds up Zion, he appears in his glory," in his beauty, his love, his mercy, his pity, and in his compassion; he delighteth in these, and at these unbelief kicks, and to keep these from us, Satan by unbelief works. Yea, says —, and this was the test and touchstone of the Jews, he sent his angel before them in the desert, and with all his covenant names of mercy and pardon in him, and they believed not, and so failed of the promised rest. Then he brought them under another trial, telling them as before; "This is my beloved Son, hear ye him," and here they failed of the better rest; they believed not, and so made God a liar, and for their unbelief they were broken off; and left without God, and without hope in the world.

I have no doubt but some of these things work in 's mind, but he is not in their state, bad as his case may appear; their grand trial was upon this bead, whether Christ was the true Messiah or no, on this their weal or woe depended, this with them was the turning point; "If you believe not that I am, you shall die in your sins." On Christ's side every predicted circumstance and character, the miracles he was to perform, and the doctrines he was to teach; he refers them to the scriptures, "Search the scriptures;" to his works, the works that I do bear witness of me; "Though ye believe not me, believe the works," John x. 38; his works were greater witnesses than the witness of John though his witness was true, and the Father bore witness of him also. But they denied his being the Messiah, they denied him as Christ come in the flesh, and that against the evidence of God, of scripture, and of every witness and evidence allowed to be valid in a court of law; and called him Beelzebub, and a deceiver, and rejected him as such, and do to this day, and are looking for another.

Now — stands not guilty here, he has no doubt but Christ is come in the flesh, and that Jesus of Nazareth, the son of Mary, is he, nor is he looking for any other; this is already in his faith. Nor does he deny the fearful fall of man, nor give God the lie in his testimony of the deceitfulness of the human heart, calling himself righteous, and boasting of free will and human power, this is in his faith or heart already. Nor is he so ignorant of God's justice as to think Christ died in vain, and that man can be saved without satisfaction made to law and justice, by the satisfaction of a surety. He doubts not of himself being a lost sinner, nor does he doubt of Christ's ability to save to the uttermost all that come to God by him; all this ground is already gained, and we are left with all our doubts and fears hanging upon one single act of his sovereign will "If thou wilt thou! canst make me clean," Matt. viii. 2; aye, says —, if I could believe that he would, I should rest contented. Thus there is one thing lacking in faith, on that side

of the question, and one on his own, to know he is lost, to be humbled to submit to be saved in God's way, to be made willing by the power of his anger; to will is present with us, so that the Lord has no call to say, Wilt thou be made whole? nor, "Believest thou that I am able to do this?" The grand question is, Will he work in me to do? I am willing to submit to his yoke, to his law, and to his sceptre, if he will but make bare his holy arm, and make me believe the report, so as to obey him, or to yield the obedience of faith.

The isles, convinced of sin, and of the sin of unbelief in particular, are to wait for his law, but while the vision tarries, the heart and flesh fail; "Hope deferred maketh the heart sick:" this is our present case and state, and unless faith come by hearing, and hearing by the word; or unless the word come with power, in the Holy Ghost, and with much assurance, I must faint, for of myself I cannot believe. Sure I am this is the strait gate; "I am in a strait," says Paul, "betwixt two;" the will, the understanding, and the earnest mind are got in, but the heart, conscience, and affections are left out: I am in a great strait, says such a soul, not knowing which to choose: unbelief says it is in vain to go back, but terror and torment say, press on. The place is too strait for us, say the Gentiles by Isaiah make room for us that we may dwell; nothing here will make room or enlarge but love, that is it, aye it is so, but will love ever come to me? "Shall I cause to travail and not cause to bring forth?" shall I teach them out of my law, and chasten them and fill them with fears and labour, and not lead them to Christ in whom my love is fixed on them? or, "Shall I cause to bring forth," from a death of sin, and insensibility, "and then shut the womb? saith thy God;" or withhold from them my promised Spirit, grace, and power, which is treasured up in my promise to Christ, and to his seed? I expect no better answer to this, than, "O thou man of God, do not lie unto thine handmaid," 2 Kings, iv. 16; however I do not write either to please the devil, or carnal reason. My kind love to all friends.

W. H.. S. S.

LETTER CX.

I RECEIVED your epistle, but am sorry you should give yourself so much trouble, as I want for nothing but strength, and more grace. We have no command over these gales; this wind bloweth where it listeth, and we feel the power thereof, but cannot tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit. This wind always blows at one point; there are no motions toward God, no desires after him, thoughts of him, love to him, nor longing after him, till this wind blows them thitherward; the north wind awakens the conscience, but it is the south wind that makes the spices flow out, so as for the beloved to come into his garden, and eat his pleasant fruits, or to be entertained with the lively exercise of his own grace.

The preparation of man's heart is of the Lord; where he gives an intense desire, he promises, they that wait for him shall have the desire of their heart; if he creates an appetite, he will fill the hungry with good things. If he wounds a sinner, he promises to heal him; if he brings him low, he will lift him up; if he labours and is heavy laden, he promises that he shall find rest for his soul; and I know that he is a faithful, promise-keeping, and promise-fulfilling God, whose counsel shall stand fast, and whose pleasure shall be done. Patiently wait and quietly hope, for God declares they shall not be ashamed that wait for him.

He will ere long say to the prisoner, Go forth into the glorious liberty of the children of God; and to them that sit in darkness, Shew yourselves; and then they are no longer hid, either from the church of God, or from the world; then he that stammered shall speak plainly, and say " My father, my God, and the rock of my salvation," Psalm lxxxix. 26; without the misgiving checks of a purblind conscience, or the daring contradictions

of an accusing devil; which together with unbelief and servile fear, are the causes of his stammering, and of his faltering in his speech. Excuse haste, as I am a man in a world of business, and tender my kind love to all friends.

W. HUNTINGTON.

LETTER CXI.

SATAN'S blasphemies will do us no harm, his darts differ much from our crimes; conscience doth not accuse me, nor doth the Almighty slight me, nor frown upon me, because the devil is displeased with me, and bends his bow at me. The king of darkness loves to have quiet and peaceable possession of the palace, and to be encompassed with all his own armour.

Enmity to God, prejudice, blindness of mind, rebellion, hardness of heart, accumulated guilt, infidelity and insensibility, this is the armour wherein he trusts. Thus armed and enthroned, he smokes his pipe, while we perform his drudgery, obey his commands, and submit to be captured at his will. But when the stronger than he comes upon him, he takes away this armour; the true light shining, rends the veil; the power of God bends the will toward the Lord God of Israel. Reconciliation inclines the mind to favour the rightful sovereign; the force of truth batters and beats down unbelief; discovered mercy makes us sick of rebellion, and to loathe ourselves for it. The anger of God makes us tremble at the thoughts of sin, and the dread of damnation makes us sick of Satan's works, and drives us to seek and call for deliverance. This is the work that disquiets the habitation of dragons, it sets fire to the cockatrice den, and disturbs the hole of the asp.

The devil finding himself disturbed, tries hard to pull his armour about him again, and labours at carnal reason, at enmity, at unbelief, at prejudice, and every other piece of his old armour in turn, in hope of regaining his lost possession. But as light and truth faith and hope, love and peace, joy and comfort gain ground, he despairs of success, and grows desperate; and feeling the force of divine influence and operations, which he himself once knew and enjoyed, this

inflames him with wild, distracted, and infernal rage and jealousy; and in this unparalleled and never to be subdued enmity, he hurls his infernal shafts through us, even at the Almighty himself, at his dear Son, and at the most Holy Spirit, and his glorious work; even at the scriptures, at the saints, and at every branch of divine worship.

But at times God gives him such dreadful rebukes, that he is obliged to be off; and then he goes, being exasperated against God to the highest, among the saints, to see what mischief he can do to God among them, but these are dry places. Here he seeks rest but finds none, for Satan can feed upon nothing but the most impure lusts and corruptions of men, in these he rolls, basks, and gluts himself; hence he is called a foul and an unclean spirit; and all these being the lusts of the flesh, and the flesh being dust and ashes, "Dust," it is said, "shall be the serpent's meat." But after all his toil and labour, "He shall not hurt nor destroy in all my holy mountain, saith the Lord," Isaiah lxxv. 25; and the blessed antidote against this, is the knowledge of the blessed Messiah, for so it follows, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. xi. 9. The blessed Spirit testifying of Christ to us, is the only way by which Satan is routed; "When the enemy shall come in like a flood, the Spirit of God shall lift up a standard against him." Be strong, fear not.

W. H., S. S.

LETTER CXII.

The Cabin.

THE troubler of Israel and the plague of Egypt is coming once more according to custom, to inquire after —, hoping in God that he is worse than when I heard from him last, for then he was not half bad enough. Desperate cases spread the fame of the great physician, for the patient when restored cannot keep silence. As long as one spot of leprosy remained in the leper, he was shut up other seven days, and the priest was to look again. If one red spot appear in the head, then pronounce him utterly unclean, the plague is in his head; cover his lip, and let him cry, unclean, unclean. But if the leprosy, all white like a hoar frost cover him all over, he is clean, pronounce him clean, Levit. xiii. All his comeliness, like Daniel's, is turned into corruption, yet he is greatly beloved; in his flesh dwells no good thing, yet he is complete in him.

We, poor miserable wretches as we are, shall do more with the eternal Son of God than all the devils, or all our sins and corruptions, though these are many and mighty, for Christ hates these with perfect hatred; but the souls of perishing sinners are precious in his sight. You are not one half so bad, so low, so deeply sunk as I was; I was so deranged, lost and absent, as not to know my own master when he spoke to me. Had I been a person of wealth, or had been a kin to people of property, I had been confined; but being poor, none troubled me with a madhouse, because of trouble and charges, and bless God for my poverty. "Be strong, fear not, God will come, even God with a recompense, he will come and save you." The Spirit of God bids us pronounce these words to those that are of a fearful heart.

Christ's commission is limited, and restricted to but a few cases; not to the whole, to the full, to the righteous, nor to the pure, nor to the wise, nor to the prudent, nor to the understanding, nor to the honourable, nor to the applauded and approved of men. His commission is to the lost, those with the curse of the law in them, and that curse partly executed, called the wrath of God in them, attended with the snares of death and the pains of hell; these are the lost sheep of the house of Israel. Insolvent debtors want the surety, prisoners want liberty, and slaves in chains want freedom; the dead want life, and those that are ready to perish want bread. The elder son, who never at any time transgressed the commandment, and the pharisee who was not as other men, are far enough from this list; "Bring in the poor, the halt, the lame, the maimed, and the blind, that my house may be furnished with guests." These are the poor wretches by whom the Saviour is much wanted, and to whom he is a most welcome and an acceptable guest. Such approve, applaud, "and admire the wisdom and goodness of God; and such will never contend with the Almighty, about who shall have the glory of a sinner's salvation; it touches such sensible souls to the quick, even to speak a good word to them, much more to speak a good word of them.

I have been to —, or you might have heard from me before. The first time I went there, a meeting was open for me; the next time a chapel in —, was open; the last time all was shut, but a barn that would hold five thousand; and sure I am that meeting and chapel both would not have held my audience. I found several more poor souls wounded, and this last time I believe greatly increased the number; the devil forestalls my market, and cries down my goods, but all in vain, for God carries on his own work, and makes both dissenters, and my Lady's men, fight against me; and by these means he discovers them, and shews that they are not with him, but against him, and all that adhere to me fly from them; for my

work, which lies principally among gaol birds, idiots, lunatics, and incurables, they can do nothing with, to these they are physicians of no value.

Since my return I have heard that poor Mr. B's horse has fallen with him, and he has been confined to his bed with a bad leg; I therefore intend to preach here next Sunday and Monday, and then slip off without leave to T.S., and preach there next Tuesday, Wednesday, and Thursday evenings, which will be the eighth, ninth, and tenth of this month, November; I am wearied in the work. Imitate the Saviour, stand fast, though it be on the pinnacle of the temple, and by no means cast yourself down; if the devil is permitted to throw thee down, then it is his sin, not thine. Never despair, unless it is of help in self; "For to him that is joined to all the living, there is hope; for a living dog is better than a dead lion." An apostate that is turned to his own vomit again, is better than Satan, because the lion of the bottomless pit is dead; but for a backslider, like the prodigal son, there is hope.

W. H., S. S.

LETTER CXIII.

I WAS glad to hear that God disappointed the devices of, so that his hand could not perform his enterprise, Job v. 12. Self-emptied souls, hoping in Christ, are an army with banners, and there is no standing before the prayers of those who plead the merits, and the prevalent intercession, of the apostle and high-priest of our profession. I believed the first time that I called upon God, after the reception of your former letter upon that business, that God would convince you that the earth was his, and the fulness thereof; and that those who fear God have no cause to be afraid of a man that shall die, nor of the son of man, that shall be made as grass. I saw this, when the snares of death and the pains of hell encompassed me, that man had no power over pie, and that God's will would and must be clone in me, inspite of all the oppositions of man; which I conceived would be this, that God would lead me about the country, and fix my abode here and there, wherever he pleased, and make me a public example to others; hence I was sure, and so it fell out, that even my master could not, dared not, even discharge me, though to him I appeared quite deranged.

I was glad to hear that you was still struggling; the fight of faith is a hard baffle, especially when unbelief shuts us up In bondage, and shuts us out of the joy of the Lord, yet like a grain of mustard-seed, it works under all the burdens, and within all these gates and bars, and will be at times looking, watching, waiting, longing, and expecting; and sometimes it will reason, argue, and conclude, Who can tell? peradventure it will terminate in good at last; if God were a mind to destroy me, he would not have skewed me such things as these. Nor can the devil, either by guile or violence, gain a complete victory over it, though he try hard: I mean he cannot turn the soul from groaning to God, and looking for help, nor sink it in

black despair, nor drive it from the society of the just, nor into the scorner's chair, nor into open despite against the power of God, nor into atheism, nor into all manner of uncleanness with greediness, nor into desperate blasphemy against the Almighty, nor into a state of insensibility, though he labours hard at all these.

The soul that God rebukes and chastens, that soul the breath of God quickens, hence there are perpetual changes; sometimes fervent cries, and sometimes morose and sullen silence; sometimes keen sensations, and sometimes a careless stupor; at other times strong fear, and then again a regardless indifference; sometimes an army of terrors awakened at once, and after this often a desperate hardness. But blessed is the man whom God chastens, and teaches him out of the law, that he may give his wearied soul rest in Christ Jesus, till the pit be digged up for the wicked. God instructs us with a strong hand, that we may not say a confederacy; it makes us singular.

There is a set time for every purpose, and a set time to remember Zion; and God sometimes lays us long in irons before that time comes, to keep us from running to mischief; to keep us from a superficial and an empty profession; and to keep us from the puffs of prosperity. Without a sense of the plague of the heart, men soon leave their profession; and without the ballast of a daily cross, they are soon overset by vain applause, or the smiles of providence. The turning away of the simple shall slay them, and the prosperity of fools shall destroy them; but whoso hearkeneth unto me shall dwell safely," Proverbs i. 32, 33. Stand fast in this, that you are a lost sinner, and a perishing sinner; and Christ came to save the lost, to bind up the broken-hearted, and to feed them that were ready to perish. And was you to bring forth such texts against the devil himself, I know that at times he would skulk

off in silence, for he cannot stand the sword of the Spirit,
though handled by a sinner in chains.

W. H., S. S.

LETTER CXIV.

I PERCEIVE that thou art at the bar where inquisition is made, where past follies, and the root from which they sprung, are sifted up to the bottom; and when the accuser of the brethren, the old enticer, tempter, and ringleader, turns accuser; and at which times law and conscience are both in verdict, and in testimony against us. But remember, this is not being beaten with many stripes in hell, nor is it the last assize where and when the door of hope is shut, the flood-gates open, and prayer cannot come nigh the judge: the throne of grace is at thy back.

"We have an advocate with the Father;" and those that are strangers to this trial, never saw, nor felt, the need of Christ in that office. Indeed I expected something of this sort upon thee, politics had almost preyed upon, and eaten up, the vitals of gospel simplicity; my desire is that may be tried, because of his answers for wicked men, Job xxxiv. His heart, his affections, his best wishes, yea, God's speed was hastily desired in the behalf of the worst enemies that God, or Christ, or his church, or his gospel, have in this world, I mean the French papists; shall we bid these God speed? "Shouldest thou help the ungodly, and love them that hate the Lord?" 2 Chron. xix. 2. "Thou shalt not seek their peace, nor their prosperity, all thy days for ever," Deut. xxiii. vi. But why? because the pope is Balaam, who holds the doctrines of Balaam, and casts the stumbling-block of his iniquity in the way of God's Israel; and all papists who pay tithes to him, hire him to curse with bell, book, and candle, the Israel of God; therefore thou shalt not seek their peace nor their prosperity for ever.

My universal charity, mentioned in my "Skeleton," cost me many a stripe and groan, and God will cure of this disease.

God has given the papists tip to the father of lies, to believe a lie; and now to him that was a murderer from the beginning, that they may kill each other, and that the devil may reap his own harvest. But who would wish to die in peace, in affection, and in heartfelt union with these? "Gather not my soul with sinners, nor my life with bloody men," Psalm xxvi. 9. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they have killed the saints, and in their self-will they. have digged down the wall of salvation. Cursed be their anger, but I spare thee, Gen. xlix. 6.

Persons whose consciences are exercised with, and influenced by, a spirit of legal bondage, which is nothing else but the wrath of God in the law, which stirs up the carnal enmity of the heart, and fills it with servile fear, vexation, and torment; I say, persons thus influenced are continually striving in their own strength, vowing, and making many laws of their own. One drinks water, till he is advised to try a little wine for his often infirmities, another eateth herbs; there is no end to "Touch not, taste not, handle not, which all are to perish with the using," Col. ii. 21, 22. The gospel forbids not the use of any lawful necessary, but the abuse of it; thou mayest eat and drink what thy soul lusteth after, so as thou art but grateful to God for It. Read the fourteenth chapter of Deuteronomy.

W. H., S. S.

LETTER CXV.

My dear Brother,

HAVING this morning begged of the Lord to make all thy bed in thy sickness, and to strengthen thy faith under a languishing body, to renew the inward man as the outward man decays, that the image of the second Adam may shine with glory on thy face, as the image of the first is about to be defaced; and this must be the case, for our God is the health of our countenance, our saving health, our healing balm, our hidden life and length of our days, or the continuer of our life in eternal day.

Thou art going from evil to come, and wilt be hid in the day of the Lord's fierce anger. The nearer thou comest to the heavenly country, the more will every incorruptible principle struggle to get into a life of glory, being ordained to reign through the righteousness of Christ to eternal life; and under these operations thy soul will aspire and enlarge, as light shines in and love enflames; the earnest is often most precious when the great reward is at hand. No doubt but thou wilt rise and fall in the balances of the sanctuary, because there are two nations within; but corruption cannot inherit incorruption, and therefore this must be put off, that glory may be put on; between those thou wilt mount and sink, but he has told us the end from the beginning, that sin shall not have dominion but the end of faith shall be the salvation of the soul.

You are commanded to watch his hand, to try the firmness of the foundation, and to prove his faithfulness; our end is promised to be peace, and hope is to be enjoyed in death, and the death of a saint is to be precious in God's sight; therefore watch, and make full proof of these things: and if these things fail not, as I am sure they will not, set to thy seal that God is true. God help thee, so prays the Coalheaver. I

have sent these scraps to my brother clergy, to read to our highly honoured friend, now in the furnace, dismissing the dross, and increasing the gold; enduring the last stripes, to prepare him for the highest acceptation.

W. H., S. S.

P. S.—The above was all written this morning, but yours with the best of tidings is come; nevertheless I send this, and the Doctor says, Adieu, vain world, and farewell, sin, death, and devil, while all that believe shall fare well.

LETTER CXVI.

HAPPY, thrice happy are we, who have the God of Jacob for help, who makes us wonders to the world, the admiration of angels, and riddles to ourselves. I am now an old man, and yet a new creature; I totter and tremble, and yet am a brazen wall, and an iron fence; nothing but frailty, and yet possess everlasting strength. A bruised reed, and yet an invincible column; stark naked, and yet adorned with seven robes; divorced for spiritual adultery, and yet a chaste virgin; near seventy years old, but only forty years of age; a condemned criminal, and yet just before God. Man and conscience less and worse than nothing, and yet much more than that nobly creature called man; often ill, yet possessing saving health, and never sick, Isaiah xxxiii. 24; thrice dead, and four times alive.

A polluted leper, yet without spot; an enemy to God, and yet in the highest friendship with him; a vile sinner, and yet a thrice sanctified saint; a beggar, and yet an heir of three worlds; a worm of the dust, and yet an angel of God. An awful rebel, and yet an ambassador of peace; nothing but evil, yet filled with all goodness; a mass of corruption, and yet incorruptible; a child of wrath, and yet a child of God; a cloud of darkness, and yet a shining light. An ignorant fool, and yet a wise spiritual teacher; naturally barren, yet the father of a hundred sons; the last of all, yet few before me; a servant of servants, yet crowned and anointed king; in the lower room, yet in the highest seat.

A native of Cranbrook in Kent, yet born and brought up in the city of Zion; never from the dunghill, yet always filling a throne of state, Job xxxvi. 7. The appearance of a thief, yet a son of the King of kings; an incarnate devil, but a temple of the Almighty; a smutty coalheaver, but a priest of the most high

God; a labourer in the vineyard, and a ruler in Israel. A condemned heretic, yet a teacher of the Gentles in faith and verity; a man of a bad spirit, yet blessed with an holy one; an Antinomian, yet influenced with truth and power; the offscouring of the earth, yet the treasure of heaven; the bane of mankind, and the delight of the Almighty; an ill savour to sinners, and yet salt to preserve them. The Kentish man sends to the man of Kent the compliments of the season, to wit, a comfortable Christmas, and a peaceable new year.

W. H., S. S.

LETTER CXVII.

I AM sorry that you should have any tossings to and fro about me, I should always inform you if any thing was wrong or displeasing; all that I long for is, to see you established in the faith. Let the two nations struggle together, I know which is to gain the mastery, the elder shall serve the younger, the old man shall submit to the new. They that have no changes fear not God, therefore expect the lot of them that do.

One single member of the new man, is more than a match for every member of the old one; grace, yea every grace shall reign. As light breaks in, it will extend and spread itself, and in this fight they will see what is the hope of his calling, and the firm foundation he has laid for hope to rest on. The whole war between flesh and spirit, is of the Lord; he is concerned in it, and will overlook it. The captain of our salvation is principally concerned in it, and as for us, our chief business is to look on, observe which is likely to be uppermost, take part with the new man, pray for more forces to assist him, and to be thankful for every victory that he obtains, and for all the seasonable succour, support, relief, and encouragement that is sent into him; and thus we are to run in the trenches, and shout for the victory, and then run off with the garland, saying, "Nay, in all these things we are more than conquerors, through him that hath loved us," Rom. viii. 37.

Nothing babes the devil like the prayer of faith, and the anchor of hope; prayer brings in fresh supplies, and hope fetches us up as fast as he sends us down. Be strong against the Philistines, and quit yourselves like men, and fight not against the ark, but for it.

THE DOCTOR.

LETTER CXVIII.

The Cabin, Monday morning.

YESTERDAY I saw the little builder, who informed me that thou art still alive, and among the little knot of seekers, after so many deaths, and so many apostacies; blessed, for ever blessed, be the most propitious Father of all mercies, and God of all comfort. O that thou didst but know what my poor soul gained by occupying business in those deep waters, thou wouldest hug thy chains, kiss the rod, and call every bitter thing sweet.

The reflections of divine anger, the recoilings of conscience, the impressions of holiness, the entrenchments of justice and severity, are the dark side of the mount, these lessons are learnt in the Secret place of thunder; Moses' beams will shine in the face of a mediator, when this humbling, searching, and trying exhibition vanishes away. Then, then comes the mountains of myrrh, and the hills of frankincense; and thou shalt see the King in his beauty, and the land that is very far off; and this transforming and soul-dissolving vision, will leave thee a silly dove without a heart, for thou wilt find it hard work to hold one thought down to the things of this life. And be sure of this, that as far as thou goest in deep waters, and heavenly flights, so far wilt thou understand the lamentations and triumphs of Zion, and no further; all besides is mere speculation. I have blessed my God with millions of tears for bringing me the way that he did, though it was grievous to me.

No law-work, no legal terrors abstractedly considered, will wean us from sin, from the world, or from the vanities of it, much less to drive us to like Christ, or his truth; this is done by the various operations of God's most blessed Spirit, which attends the convictions of God's elect: he quickens us, and

makes our feelings keen, which smart we feel. All hungerings and thirstings, cravings and longings, meltings and humblings, all the sweet fits of pious grief, self-dislike, self-abasement, looking to Christ, feeling for him, condoling him, or sympathizing with him, attended with cutting and yet pleasing regret, are from Christ; and do you observe this, the Spirit, says Christ, shall testify of me.

Now when the law works alone, the bondage, fears, wrath, and terrors of it, these are dry, parching, and hardening; they make the soul stubborn, sullen, obstinate, perverse, inflexible, proud, selfish, and as if we were injured, which ends in hatred to God and self-pity. The carnal mind cannot be subject to the law, nor does the law exclude boasting, nor can it; nay, sin, by the law forbid, and by the law stirred up and irritated, works in our members to bring forth fruit unto death. Hatred to God, self-pity, self-seeking, self-applause, self-vindication, and self-justification, are all the fruits and effects of the law, as may be seen in the elder brother of the prodigal, the servant with one talent, the Jewish pharisees, and all the professing goats, at the great day, who have done many wonderful works for Christ.

Now, on the other hand, every evangelical sensation, influence, or operation of the Holy Spirit, which succeeds the cold north wind of the law, and is called the south wind, this always humbles, softens, meekens, and melts the soul; and under these, not the wrath of God in the law is uppermost., but Christ in the gospel, he is predominant in the mind, thoughts, and affections; the Spirit testifying of him while these things are felt. Indeed, all these budding hopes, pleasing griefs, and pious moans, are the effects of grace, by the Spirit, from Christ's fulness; and self-abasement and love to Christ, are the unalterable proofs thereof. Tell — to persist. Who is to harm us, if we follow what is good?

W. H., S. S.

LETTER CXIX.

ACCORDING to account there is evil counsel taken against, as well as against me. It is a grief to the children of this world, and to their father the god of it, that we are permitted to crawl upon the earth; but so it is, that Immanuel, God in our nature by incarnation, is God with us, and he as such is heir of all things, even from the throne of glory to the smallest shrimp in the sea, Psalm xxiv. 10; viii. 8; plead this and stand still, watch and wait. In all my calamities I give myself unto prayer, I attend to this very thing, and hitherto both men and devils have fallen before it.

The warlike preparations of Assyria, the counsel of Ahithophel, the plot of Haman, and the expectation of the Jews against Peter, were all marred by humble and simple prayer; and is there any thing too hard for the Lord? I know there is no want of power in him, but there is want of faith in us, yet I find that faith and prayer mutually help each other; the mouth is faith's spokesman and interpreter, and faith is the mouth's general receiver. Weak faith, a narrow heart, and a mealy mouth, always go together. Faith in exercise enlarges the heart, and then, "Open thy mouth wide, and I will fill it," Psalm lxxxix. 10. However, abide we still by the door of hope, and by the gate of life: for, "Blessed is the man that heareth me, waiting daily at my gates:" for in the exercises of faith, hope, and love, we go in and find pasture; but unbelief, doubts, and a cold, chilled heart, keep us out. But whether cold or hot, let us pay our court visits, attend all levee days and not have our seats empty at the feasts.

My present calamity has caused a shaking among the dry bones, and their care for me seems, as Paul says, to flourish again; and I believe that many are in hard labour for me, and which will terminate in a closer, firmer, and more solid union;

and if God should restore comforts to Ephraim, no doubt but he will restore the same to his mourners. If one member suffer, all suffer; if one be honoured, all rejoice. God has made me a savour of death unto death, as well as of life unto life. One of my branches of labour is to try them which say they are apostles, and this may be called the hardest and heaviest part of the work; for all the hypocrites in Zion are roused, when their leaders are discovered. I seem to think that I reap some benefit from poor souls' prayers, for the load sits lighter than it did.

W. H., S. S.

LETTER CXX.

I WILL now set my friend a task of amazement, which will be a useful employ for him these long winter evenings: it is a thought which some years ago came to me, and that is, to attend to the different speakers, and the different voices that are heard to speak by the mouth of a poor sinner, in the furnace of affliction. I would recommend Job and David from the day of his going to the house of Saul, and you will find four distinct speakers: 1, unbelief; 2, carnal reason; 3, desperation; and single-handed against all these is, 4, poor faith. And as you read, if unbelief speaks, draw a line with a pen under all she says, and on the margin put a U, which is the initial of unbelief. For desperate words put D, and so far all the other speakers, to distinguish them: and as you read on, observe that they all speak the language of assurance. And when you come to the end, see it' one jot or one tittle of all the speeches of faith fall to the ground; and observe also, if God owns or establishes any one word but what is spoken by faith: "There are many devices in a man's heart, nevertheless the counsel of the Lord that shall stand," Prov. xix. 21. "I will arise and go to my father," says the prodigal; those two words, my father, are honoured and established, but all the rest about " make me as one of thy hired servants, and I perish with hunger," &c. fall to nothing.

I must observe one thing more, which is this, you must not wonder if some different kind of changes should pass over your mind, such as darkness and deadness that may be felt; sometimes such insensibility as is beneath the sluggish instinct of an ass, at other times transient rays, and momentary stirrings; sometimes self-pity, and cruel hard thoughts of heaven, at other times a little submission, concluding he would be but just should the worst come. This last belongs to the holy tribe of graces, and the more this rises

and reigns the more the others will struggle, wax weak, and sink, notwithstanding the energetic struggles under the assistance of Satan; God will appear just, even when he justifies the ungodly; our unrighteousness shall commend the righteousness of God, even supposing he should take vengeance. Wonder not at the transient changes, but observe what I say; in all God's dealings with us, God's honour is intended as well as our good, these are inseparably connected or interwoven together; for the least respite, mitigation, or unexpected and undeserved alleviation or lifting up, he expects praise, blessing, thanksgivings, humble acknowledgments, and at this work you may spend and exhaust the transient frame.

The church is called a fountain, because she plays all the streams back from whence they came: there is a continual emanation between God and poor awakened mortals. So in trouble, "Call upon me." "Is any afflicted, let him pray;" neglect these, and you damp the work.

W. HUNTINGTON.

LETTER CXXI.

I was sorry to hear by your brother that — was dead; but there is an appointed time for every purpose, and an appointed time for man, "A time to be born, and a time to die; these bounds are fixed, and cannot be passed, and we must accomplish as an hireling our day. But Christ is our life, the gift of it, the preordination of God to it, the promise of it, the spirit of it is in Christ Jesus, our life is hid with Christ in God.

In this we must make up our happiness, for short of this, all is transient, all is fluctuating, uncertain, vain, and vexatious; but this is the better and the more enduring substance. "The ransom of a man's life are his riches," Prov. xiii. 8. This, my dear friend, is the one thing needful; and this is the secret blessing of God, which he breathed into Adam's nostrils, and that Spirit breathed, formed the soul, and by this breathing, man became a living soul; but when he sinned, the soul still remained, but life was gone, and death came. But the same breath through Christ is breathed afresh, and this life is secured for evermore, and blessed is that soul that is quickened to feel its need of this bread. God gives it, Christ came that we might have it, and the animated soul cannot exist, support, or live without it.

As Christ is this living bread, every appearance of him is food to this divine life; we live by the faith of him. If he answers our prayers, if he blesses us in providence, if he baffles and blasts the measures of our avowed enemies; if he blesses the means, if he applies a suitable and seasonable promise, if he lifts up the light of his countenance, if he encourages hope, if he enlivens or increases faith, if he seems to own and honour his former work, if he baffles Satan and silences his accusations; if he gives but a calm of peace, a spark of life, a coal of love, or a ray of light, or the smallest flame of joy, O

these are sweet scraps, choice crumbs, rich cordials, dainty dishes, and sweet repasts.

W. H., S. S.

LETTER CXXII.

I no not wonder at the son of Mr. —, such men entail a curse as the Jews of old did, and it goes ill with them that remain in their tabernacle; they harden their children, and their posterity approve their sayings, and, in the general, go to the generation of their fathers, and never see light. I know of no men on earth who seem so firm in the scorner's chair, and who dare so impudently to set their mouths against the heavens; the brightest idea that man has of God, never rose one degree higher than that which he forms of himself; the higher man rises in himself, the lower he conceives of his Maker.

But we have not so learned Christ. In the rays of his own countenance we see that just one, as the only-begotten of the Father, full of grace and truth. We know his fulness, his beauty, and his worth; and the most distant prospect of the utmost skirt of his robe, is of more worth to the perishing soul than a million worlds, when he spreads his skirt over us, and says unto us, Live. But the heavenly scenery that opens in the visions of faith, is too high for a fool, he cannot attain unto it. And what he could see in us, or what could move him to bow the heavens and come down to such poor worms, is that which I shall never make out; however, the mountains that obstructed us in our approach to him, flowed down at his presence, darkness gave way to light, rough places became plain, and crooked things became straight; and all this was effectually done by seeing the salvation of God.

Blessed are our eyes, for they see, and hope tells us that we shall see greater things than these, when the veil which so often opens and shuts shall be rent from the top to the bottom, and lay the holy of holies open, and disclose, in everlasting light, our shield and exceeding great reward. Until then we

must grope on like the blind for the wall, in a day that is not dark nor light, with transient visits, momentary relief, pleasing but passing operations, short indulgences, and apparent long neglects, as spectacles to the world and sport for fools. Farewell.

W. H.

LETTER CXXIII.

I am doubtful whether you will ever be able to stop the mouth of a blasphemous devil, as he is given up to a perpetual course of sinning, and will send his darts through our minds at every turn, when he is permitted but to find the least access to us. I do not suppose that I have been entirely free from them for one month together for these twenty years; at first they terrified me beyond measure, but they leave no guilt, and bring no wrath down from heaven against our souls; nor will God call us to an account because Satan wants to make us as bad as himself.

I have known the time when Satan has been sending his curses into my heart even in my pulpit, before I have begun my text, and I have been rejoicing in my God not five minutes after; and at other times his furious attacks have driven me to my knees, and I have had a heaven upon earth when I came there; so that the shafts of Satan having lost their force, and being so long accustomed to them, and finding the goodness and faithfulness of God always the same, they are not so weighty and grievous as in my infancy and childhood. As for the old man, which is corrupt according to the deceitful lusts, he will never be mended; the father of him is the most foul, filthy, unclean creature in all the world; and you know that every sin that a man commits, is without the body, setting aside every species of fornication, for these are peculiar to the body, and of the body it is said, "Dust thou art;" and it is declared that "Dust shall be the serpent's meat." The inward workings of our old man is the same as the mind of Satan, and only impure lusts and false doctrines can feed that foul spirit.

God never leaves me one day but this kind of fare becomes my sorrowful meat, and when I can get no better, no other

food, I often feed upon the vain imaginations or imaginary sweets of these, till barrenness comes on, the furnace next, meekness next, and power next, and then lightness of mind, and then the old fare again. No one that has ever opened their mind to me know, neither male nor female, but what has given me to understand that they were not ignorant of Paul's confession, "It wrought in me all manner of concupiscence." I expect this old man to pursue me till within two hours of death, and I have no doubt but it will live in your head when the other end is dead; it has its seat not in what we have received when Paul says, "We have the mind of Christ," but it lives in the carnal mind, which is enmity; and wherefore called the carnal mind? because carnal things live in it: "With my mind I serve the law of God," says Paul, "but with my flesh," or fleshly mind, "I serve the law of sin" "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Ever thine,

W. HUNTINGTON.

LETTER CXXIV.

IF we are to be clothed with the apparel that the Holy Spirit reveals, brings nigh, and puts on, such as the robe of righteousness, the garments of salvation, and the clothing of humility, we must expect the work of stripping to go on also. Stripping and emptying is the hardest and most difficult work when carrying on, that I have ever felt, but to this day I find and feel the salutary effects and blessed fruits of it. The believer and the Saviour are just like a pair of balances, as self is abased and goes down, the Saviour is exalted, extolled, and very high, hence self-denial and following him are coupled together.

As Christ is put on, so self is crossed and put off, that is, his requests are denied, as Christ's word is complied with; and it is a poor furnace that discovers no dross, weakens no member of the old man, or that purges away no tin. It is a truth that no sermon is so savoury as those that are brought out of the fire, and delivered in self-loathing; nor does any believer hear so well, nor pay such attention, nor feed so heartily, as he does who obtains his appetite, like the prodigal, from the mighty famine; being hunger-bitten, he goes with bonds within, while unbelief and Satan follow close at his heels without. This is the man that sits down under the Lord's shadow with great delight, and finds his fruit sweet to his taste; "The full soul loatheth the honey-comb, but to the hungry soul every bitter thing is sweet."

An honest heart chooseth affliction before ease, when a Pharisee, filled with self, prefers his own performances before the promise of life, and such souls, with an appetite thus sharpened with bitter herbs, are seldom or ever sent empty away, when once they have begun to taste that the Lord is gracious. Concerning the doubts about the three persons in

the godhead, tell your friend that the following account is safe, satisfying, and experimental. The Father is to be known by a sense of his love, "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love, and therefore with loving-kindness have I drawn thee," Jer. xxxi. 3; this is seen by chastening of us, and leading us to Christ; this is coming to God (to be judged, tried, chastened, and drawn), the Judge of all, Hebrews xii. 23. Get pardon and peace, and then you come to the blood of sprinkling, that speaketh better things than that of Abel, Hebrews, xii. 24. And the third is, "Because Ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," Gal. iv. 6. Here is the love of God the Father, "He that loveth dwelleth in God, and God in him." Here is the pardoning grace of Christ through faith, and Christ dwells in the heart by faith; and he that believes hath the witness in himself, the Spirit bearing witness with our spirits that we are the children of God. The pardoning grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with you all, Amen.

THE DOCTOR.

LETTER CXXV.

I RECEIVED the letter, by which he seems to be troubled about many things, and according to his account, that which is crooked cannot be made straight, and that which is wanting cannot be numbered. However, there is bread enough in our Father's house, and sufficient is our Lord's fulness to supply our every want. We are not in hell, not in irons, nor in black despair "Wherefore doth a living man complain, a man for the punishment of his sins," Lam. iii. 39. Thy work, thy whole work, lies in a small compass, the afflicted are to pray, the longing soul is to let his requests be made known unto God, the hoping soul is to watch and wait, and "It is good for a man to both hope and quietly wait for the salvation of God." If this is good in the sight of God then it is well-doing in us, and let us not be weary at it.

He that believes shall not make haste, faith stands in the power of God; every deliverance, every support, every enlargement, or inward change, affords a fresh footing for faith. There are two things that make her move, deep distress will drive her to act, and at these times she will act with a witness, she will maintain her hold, and give up nothing, and will pursue her request and take no denial. The next thing that moves her is love, this draws her forth only as a companion to faith, and to see that all the glory of every love-visit is given to God. Otherwise love is nothing but the enjoyment of what faith has fetched in; faith must have all the Honour of bringing all the sweet morsels into the heart. "We live by faith," and love banquets on the provision; and the fullest belly is nothing else but the fulness of joy.

The word or promise of life, is a coal, the Holy Spirit the life of the coal, love is the fire or heat of the coal, and joy is the flame of that fire which breaks out and discovers itself, either

in vocal acclamations or on the skin of the face, which reflects the glee of the heart. My pen has run away with me, and carried me into things which were not in all my thoughts when I begun, and what you make of me and it I know not.

THE DOCTOR.

LETTER CXXVI.

ALL yours came to hand. I had it often secretly suggested to my mind while you were here, that some trial would succeed at your return. God revives, refreshes, or renews the soul by his word and Spirit; some scorching exercises succeed to wither the buildings of corruption and pride. The days of prosperity and adversity are interchangeably mixed, and set one against the other; and blessed for evermore be the name of God for both, for without them we cannot live. The least, yea, every spark of light, and every grain of grace, and every word of truth and every breath of spiritual life, will stand the fire; no flood of temptation can drown these, no fire can scorch them, no flame can kindle upon them, God himself declares this.

A tree of righteousness should bring forth fruit in due season. I have long been vexed and grieved at your unseasonable fruit, where it was not needed; but no advice had any weight. I do not know you are so much indebted to any instrument as to me; I have the greatest power here and no other. Read I Cor. ix. 10, 11, 12. God may try us, and will try us, but he will never leave us nor forsake us, but will richly supply all our need, according to the riches of his grace in Christ Jesus, who is heir of all things. We shall never want if we trust in the Son of God. I am the most singular witness of this, I believe, in all the world, the chapel, and all that I have in hand, heart, and hope, come in answer to the poor petition of faith; and all that comes this way has a peculiar flavour and sweetness in it, it is like the widow's miraculous oil, or the wine kept till last, which was poured out at the marriage in Cana of Galilee, and which wine is not out yet.

God gives us faith to live by, to work by, and to walk by, and the more this grace is exercised the brighter, the better, the

stronger, and the bolder it grows; and every fruit is a prize, work it which way you will. It honours God, and God will honour that; it will work its way through a host of foes, it knows nothing of impossibilities; it will wade through a sea of difficulties; make mountains sink, and valleys rise; it straightens the crooks, and smooths the roughs, and this I know. Will drop a line to —, when time permits.

THE DOCTOR.

LETTER CXXVII.

GRACE and peace be with, hoping she will be enabled to keep out Hagar and Ishmael. Both the epistles came to hand, but my book has swelled to that degree in my hands, that it employed me almost all last week, but is now done. Do not give place to every whim and turn, snare and device, of Satan. God says, "Be not slothful in business, fervent in spirit, serving the Lord," Rom. xii. 11. Fulness of bread and idleness was the sin of Sodom, Ezekiel xvi. 49. If we start at every attempt of the devil, he will soon make us desist from every good work.

When I began to preach, he set every difficulty that attended the work before me, and the impossibility of illiterate persons being able to explain the profound mysteries of the Bible. When that failed, then he threatened me that he would pursue me with unremitted rigour, and stir up every individual against me; this he soon made good. The next step was, tempting me all the way home after I had done preaching, and terrifying me with the continual thoughts and fears of his personal appearance to me. After this he shifted the sails, and aimed, as he perceived that God still strengthened me, to puff me up, telling me upon every discourse, that of all that were born of woman, there had not appeared a greater prophet than Parson Sack; this gained my ear, and here he was not so much suspected as in his black cloak. All the time he worked at this, my pride was counterbalanced with barren times; one time alive, the next time dead; again liberty, then bondage: this made me tremble at pride, and turn a deaf ear to his artful wiles.

The next step was to send his darts through my mind, even in the pulpit, and even tempt me to blaspheme the work, especially when straitened; this has baffled, confused, and

confounded me, and at times made me stop while the dart went hissing through my mind. The next step was, he laboured to make me aim at universal reformation, to draw no lines, but to handle the word so as to gain all, and give offence to none; to this I listened, and approved, and aimed at it, but when I begun I went on as usual, forgot all my schemes, and was carried through with more zeal, and drawing, if possible, more strait lines than ever.

His present work is raising up and sending out fresh evangelists, and setting them to lampoon the Doctor, and I believe he has done better by this than by all the others. For when he has sent out two or three thousand of these, and some of every denomination, and all are unanimous against the Antinomian, and cry him down with one voice; no simple soul, unenlightened, can doubt the truth of so many witnesses, and especially when all are evangelical preachers; and I am not much mistaken if I have not been led to write this last book, to give a universal challenge, in order to forestall the devil's market, in this last branch of business.

W. H., S. S.

LETTER CXXVIII.

IN my last journey into the north, my success was exceeding great. I still hear accounts of it, and indeed God has greatly indulged me in his work of late; but at some intervals I have been very cold and lifeless, though even then I press on, fully persuaded there is no alternative. The Socinians who occupy —, being few in number, finding the lease near out, intended to engage the whole for themselves, and we have left it.

L— complains of changes; when these cease where are we the must be all love and joy, then where is the daily cross, the furnace of affliction, the path of much tribulation? Or else we must get into carnal ease in Zion, and then woe to us. There is no appetite, no life, no feeding, no activity, no growth, no grace, where there is no changes. " "They have no changes," saith the Psalmist, "therefore they fear not God." This dark foggy winter tries me not a little, but I am looking forward to that country, where night and winter shall be no more. My infirmities now are not few, and every week they must be worse; my eyes fail not a little, besides short breath, and rheumatic pains; but though the outward man thus perish, the inward man is most certainly renewed day by day.

God bless you.
W. H., S. S.

LETTER CXXIX.

THE plague is in your house as well as in mine, by your account. Subdued sin in the saints, and unsubdued sin in servants, are both the plague of leprosy, and these will abide till our earthly tabernacles are dissolved, and raised up anew; and then there shall be no more the Canaanite in the land, nor the uncircumcised in the city. Until then tribulation must attend us, but life is but a moment when compared with Paul's weight, an eternal weight of glory. Every thing that skews us the true state of this world, and the depths of iniquity that abound in it, deadens us, to it, and raises in our mind the glory of that salvation that has saved us from it; for were it not for the elect and their light in it, and for the few remains of law and justice that are left, it would be like hell itself.

God has long since made manifest my heart, and a most tremendous sight it was, but I could not believe that all were like me; but within this last year I have seen more of this world than ever I did before, and of the depths of Satan in the souls of men; at this sight only one door of hope appears, and that is, a hope of leaving it. Well may John say, Truly our fellowship is with the Father and the Son, and the whole world lieth in the hand of the wicked one; for so it should be read. But what stupendous grace is that, that hath chosen us out of such a state, a set of such poor and despicable creatures. We have the advantage of all in this, we know them, but they know not us; we know their birth and pedigree, but they know not ours; we see their state and end, but ours is hid: "The spiritual man judgeth all things, but he is judged of none." Last week I was exercised with various disagreeables, and the prince of this world came, and found rebellion enough in me; and on Sunday forenoon I felt the effects of it. But in the afternoon at the table, I was quite above myself, and more than mortal in him, and in his work; the Doctor stayed at the

foot of the mount, only the new man ascended. Love to all friends.

In the path of tribulation,
W. H., S. S.

LETTER CXXX.

To the Hewer of wood, and Drawer of water, greeting,

I MUST confess that Satan has put a most honourable name and calling upon you, since it is added for the congregation, and for the altar of the Lord in the place that he shall choose. I hope to be employed in this work, so long as the Lord permits me to live, "I have hewed them by the prophets, and slain them with the words of my mouth," Hos. vi. 5. To hew them is to make room for grace, and dry and corrupt trees cannot be made good trees without it. To slay them is doing as Peter did, "Arise, kill and eat;" those that the law kills, Christ quickens, this is the food of the preacher.

But drawing water is sweeter still; in those days shall you draw water out of the wells of salvation, Isaiah xii. 3. This work, even for the whole congregation, has been my employ for many years; nor am I quite weary of it even now, though I meet with not a few discouragements in it. I have no doubt but Satan lays hard at you, he will not lose a subject easily, but his power is nothing against the Son of God; it pleases God often to suffer him to tempt us, that we may know what dreadful hands we are fallen into, and that it is not without a real cause that Christ was manifest in the flesh, to destroy the works of the devil, which none can understand who are strangers to his assaults.

By bearing our sin and suffering death, the Saviour destroyed him, as the head in his usurpation; by redeeming our souls from the curse and wrath, under which we and Satan both lay, he spoiled him of his prey by taking us and leaving him; and by attending his gospel by the power of his Spirit, he wounds this head over divers countries; by the light of the gospel, Satan and his works are laid open, and by the convictions which the Spirit gives, the peaceable possession of the strong

man armed is disturbed, and the power of God coming so near, and restraining and limiting his power, fills him with rage and desperation.

His power being bridled by the Holy Spirit, he cannot reign, nor rule, nor lead captive at his will as usual, therefore he tempts, terrifies, and labours to sink us in despair, or to entangle us by art and craft to sin, because he cannot compel us himself; but the stronger than the strong man armed, restrains him and guards us. "I will give you power to tread on serpents, and scorpions, and over all the power of the enemy;" and the Holy Spirit, working by the power of his grace, is this power; and stronger is he that is in you, than he that is in the world. And this is plain in you, for notwithstanding all Satan's attempts and attacks,, you are just where you was, and I know that no man can stand one moment under Satan's assaults, without momentary support "I will water them every moment, I will keep it night and day." Hence Cain, Saul, Esau, Judas, went into desperation at the first onset, and who makes us to differ? The veil by which the god of this world blinds the eyes of men is gone from you, prejudice also is removed; nor are you given up to hate either God the Father or his dear Son, because you are led earnestly to seek both, and as the wise man says, "The desire of a man is his kindness;" and this kindness is in you, though the carnal mind abstractedly considered is enmity.

How many things have we been, and even now are tempted to, and yet none of these obeyed, save some such slips as Paul speaks of, Rom. vii. 23. Does he then lead captive at his will? Does that strong man armed keep possession, and his goods in peace? No, we know it is not so, for when our feet have been almost gone, our steps had well nigh slipped, then, even then the interference of God has been most conspicuous; his strength perfectly sufficient in our greatest weakness, and this more than once; ascribe it to any thing

else but God if you can: and if Satan should drive you to deny this, you will never be able: to get the Amen of conscience.

The power of God is already in your will, you are already willing, to will is present with you, and when God performs the work of faith with power, or reveals his arm in leading you to his dear Son, then you will do as well as will; and remember the call and invitation to the water of life is to the thirsty, and to them that will. Faith is already pent up in thy heart; when the Spirit convinces us of sin, he works at the same time every grace in the heart, though we know not what manner of Spirit we are of. Hope and expectation have oft appeared, and now and then a momentary confidence, now and then a ray of joy, and a sense of unworthiness, surely he never can take notice of such a wretch as me. Love also, both to the Lord and the brotherhood; and sure I am that one clear view of Christ, or powerful sensation of his dying love, will draw all these things out; "And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe, and he worshipped him," John ix. 37, 38.

W. H.

LETTER CXXXI.

Church-street, Paddington.

I WISH grace, mercy, and peace to be multiplied to you, and to your spouse, through the knowledge of our blessed Lord and Saviour, who is the author and finisher of our faith. As for fathers, and fathers-in-law, they are all in the hand of the Lord; the heart of the king is in the hand of the Lord, and as rivers of waters he turneth them whither he will. What men say stands for nothing, unless God put his Amen to it. "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lam. iii. 37.

A young man that belongs to us, whom the Lord was pleased to work upon, who lived with an uncle in town, had so exasperated his father, that he drove him from his presence, and a few days after offered him a thousand guineas to recant his religion; but upon being informed by the son, that it was a poor religion that was bought and sold, he went home, and that night intended to alter his will, and leave him a shilling. But that night he dropped down dead in the stable, and the son came in for all that God had appointed for him. God stays back the hand of the sinner, so that he cannot perform his enterprize, and he is sure to find it hard work to kick against God.

The great Shepherd has got a few chosen sheep in the world, and he will have them in spite of fathers and mothers; they have only bred them and nursed them for him, and he has given them their hire; these sheep the Saviour knows, and sooner or later they shall all know him. If you and your dame both unite, and wrestle hard with the angel, you may depend upon it that Esau and his men must offer to drive the sheep: it is only to let your request be made known unto God, and all

things are possible to be done for them that believe: The Almighty will shew you many tokens for good, many signs of his benign favour, and compass you about with many blessings, that none will know but God and yourselves. He has promised to make all his goodness pass before us, and mercy and truth shall follow us all our days; he is near to them that call upon him, and will be found of them that seek him.

Fear no man, but God only, and when thy ways please the Lord, he will make thine enemies to be at peace with thee. A sparrow shall not fall to the ground without a grant from God, nor one hair of thy head perish, much less to be turned out of house and home because we follow the thing that good is. God compasses them that fear him as with a shield, while destruction and misery is in all the sinner's ways; and if destruction is in all his ways, he is never one minute sure of his life.

With respect to the inward state of mind, patiently wait and quietly hope for the salvation of the Lord; it is good to be exercised and disciplined; God opens our ears to discipline, and visits our sins with a rod; but it is in very faithfulness that he afflicteth us. We must not despise the day of small things; they that sow in tears shall reap in joy, and they that seek long, feel the pearl of greater price when they find it. None but God and his elect know the happiness that is to be felt and enjoyed in religion. When you have waded through a few more difficulties, you will understand my meaning. I have been writing a book, which is almost done, or I would have answered your letter before. Tender my kind respects to your spouse, and I hope she will choose the good part that shall not be taken away from her. Search the scriptures, be steadfast and constant at private prayer. Stick to one another, bear each other's burdens, and so fulfil the law of Christ, who bore the burden of us all.

W. HUNTINGTON.

LETTER CXXXII.

YOUR letter came to hand, and it appears that lease of his long life is not the grant of God, for sickness is no proof of it; and looking like Ahaz, not to God but to the physicians, is quite a wrong step to procure long life. God the Saviour is our life, and the length of our days, and because he lives we shall live also, and this we know by the principle he has infused into us, by the appetite he has given us, and by the mouth of faith which can taste, savour, relish, feed, and least upon his soul-reviving presence.

The bride-children cannot fast while the bridegroom is with them, only when he is taken away from them, then they shall fast in those days, and I would to God that those days did never come at all; for then the devil is sure to bring all his choice morsels, and if he cannot vend these goods, then he will fill us with hard thoughts and heart-risings against the good man of the house, because he has left us in a state of widowhood, and suggests that the Lord hath wooed us to gain our heart, and now he is slighting our affections. But if he speaks fair, believe him not, for there are seven abominations in his heart; besides, he has no part nor lot in our matters, his name is not in our book, nor is he in our covenant; he is not included in our promises, nor is he a friend either to the bride or the bridegroom.

All his work is forbidding the banns, putting away, and preaching up divorces; and these are the things which the Lord hates. But God will circumcise the hearts of his chosen to love him, and where this is done no rival can ever ravish or charm the soul as he does, and therefore the heart is barred against all pretenders; for' light and life, peace and joy, comfort and quietude, the good wine and the anointing oil, do not attend their visits; and we know that he is loved, "Because

of the savour of his good ointments, thy name is as ointment poured forth, therefore do the virgins love thee," Song i. 3. Tender my duty to Mr. B., and to all the blood-royal.

THE COALHEAVER.

LETTER CXXXIII.

I AM engaged at present in a cold, lifeless, disagreeable business, which is a cold chill running continually over the outward man, and keeps me low, lifeless, and inactive. But we are tenants at will, and every apparent decay keeps us looking at the end: "We have a building of God, a house not made with hands."

This wisdom I have long observed, and it appears great unto me, God loves the work of his own hands, but his soul abhors all the additions which melt or devils have put to it. The whole of God's work respecting the elect is now made Christ's charge, and his will is, that all the Father has given him he raised up the last day, that nothing be lost, no, not one hair of our head. these are all numbered, and not one shall perish. But the whole work of the devil in us, must all be destroyed, and not one spot of sin, nor a wrinkle of old age, must remain. This is the good work begun, founded in fear, and it will be perfected in love. Quickening the soul by the Spirit is the first dominion, and quickening the body will be making it a subject of ultimate glory: "Then shall the righteous shine forth as the sun, in the glory of their father's kingdom, for ever and ever." The first fruit of the Spirit is incorruptible seed, and putting on immortality is swallowing all mortality up of life.

My mind and thoughts often plough, ponder, and pore over these profound depths, but the old veil hangs heavy, and makes chequer-work of the brightest and best views. But this is our comfort, the kingdom of God is not hid from our eyes, for if we were not born again we could not see the kingdom of God; but blessed be God, we do see it, feel it, and know the invaluable power of it; and, blessed be God, we understand the nature of it, for it comes at the reception of the Holy Ghost. It stands in his power, and consists of his grace, and in this

grace the Saviour reigns, for even the Holy Spirit comes from his infinite fulness; he sends his Spirit upon us, this is the kingdom of God coming with power; and when he influences the soul with this grace, then is the kingdom of God set up within.

I know well the beginning of it, and have long watched the progress of it, and am in some measure acquainted with the glory of it, by its marvellous light, and with the majesty of it which appears in the divine grandeur, with which it enriches, ennobles, and exalts the mind; and its power appears in crushing the reign of Satan, sin, and death. All beneath the sun appears a bauble, and as the dust of a balance, when compared with the glorious majesty of the kingdom of God; and sure, they are the best messengers of the nations, best ambassadors, and the bearers of the best tidings, that say unto Zion, "Thy God reigneth:" sweet tidings to them that are in the chains of sin, and galled with Satan's yoke.

I went forth at first with these tidings, I knew the sweet power, but my head was in a fog, and upon proper reflection I have no checks, no remorse; all my present new things, serve only to confirm the old. Nor has one dying man or woman ever said that I had deceived them, and this has been a cordial to me. Thousands hope in profession, others hope in the letter, legions hope in their knowledge and judgment, and more hope in the water, and not a few in the Lord's supper; but these are no branches of that power in which the kingdom of God stands. Several of late, and even deacons too, have owned on a death-bed they had been deceived, and would not suffer their own pastors to come near them. These tidings set rue to examine, but the Antinomian stands acquitted. God bless you.

W. H., S. S.

LETTER CXXXIV.

I WISH much to know how you got home, as it was so uncomfortable a day for travelling, if you set out on Tuesday as you intended. The Lord's unction is the oil that makes the face to shine, Ps. civ. 15; and every beam or ray of this shining lustre, is watched and observed with a jealous eye, especially by those who have any understanding or knowledge of the glory of this anointing oil. Yea, hypocrites can see it as well as saints, for this seems to be the discriminating mark of the wise virgins, and by which the foolish knew them. The wise had the forgiveness of sins, which is the lamp of salvation; they had much forgiven, and therefore loved much; their love sprung from pardon, which is called the joy of salvation.

Secondly, It sprung from the love of God shed abroad in their heart by the Holy Ghost; love is the fire, and joy the oil and flame.

And, Thirdly, it sprung from peace of conscience; "Our rejoicing is this," says Paul, "the testimony of our conscience." Hence the pardoning love of God in the heart, and the witness of the Spirit in their own conscience, was their lamp, and their oil was the joy of the Spirit, blazing out from the inward testimony of conscience; this made the face of the wise to shine, which shewed, the inward assurance of their souls, and their love to the bridegroom; this the foolish saw, namely, that God was the health of their countenance, and their God. The joy of the foolish sprung from natural affections stirred up, and natural passions moved; such hear the word, and anon with joy receive it, and having no law applied, no conscience awakened, no bondage felt, no wrath or guilt working or stirring within, their joy continued to the last. But when the midnight cry came, conscience awoke, wrath and guilt, fear

and shame, all sprung up together; then all natural love to the Saviour damped, and the joy of corrupt affections withered, their heart sunk, and their countenance fell, and the lamp of the wicked went out when the light of the righteous rejoiced.

How strangely have I been led out of my way; I intended only to observe that a hot, smoking fit of furious jealousy, called coals of juniper, might serve to stir afresh, and these coals are sometimes succeeded by a live coal from the altar of burnt-offering. However, I have caught a text by this ramble, so that I am a gainer by the chase.

W. H., S. S.

LETTER CXXXV.

The Doctor sendeth greeting,

THROUGH the wisdom, the power, the faithfulness, the truth and the mercy of God in Christ Jesus, the devil that led — on has deceived him, and helped to ripen him for the worst and most fearful of all ends, that of an heretic, a deceiver, an impostor, and hypocrite, and an apostate, and my soul hates him, and I believe his soul abhorreth me; and this is the bar, this the criterion of the serpent's seed, and Zion's seed. It is to them an evident token of perdition, and to us an evident token of salvation, and that of God; and these are the effects of the two mountains of brass, at which the one kicks, stumbles, and falls, and on which the other stands so fast as not to be moved from the rock, though the rains descend, the winds blow, and the floods beat vehemently, being founded upon a rock; and that rock being a chosen, an elect, a precious, and a sure foundation, and a chief corner stone.

This discriminating decree of heaven is the gulf fixed, and a deep one it is, never to be fathomed, dived into, nor searched out, but must be solved and resolved into the good will and pleasure of God, who has not appointed us to wrath, but to obtain the salvation that is in Christ, and that with eternal glory; and this many of our enemies see, and know, and fret and kick at. And so says the Lord, "And they shall call them, The holy people the redeemed of the Lord: and thou shalt be called, Sought out, a city not forsaken," Isaiah lxii. 12. Again, "And all that see them shall acknowledge them, that they are the seed which the Lord hath blessed," Isai. lxi. 9. And this is seen by thousands; Saul owned it to David, and the effect of it is, as the wise man says, "The wicked are an abomination to the just; and he that is upright in the way is an abomination to the wicked," Proverbs, xxix. 27. And this has brought to me, from various of the sons of darkness, many a desperate

laugh, many a revengeful smile, and many a horrid and hellish grin. I could not but observe this last Tuesday as I went to Monkwell-street, I saw some youths who appeared as if the devil looked through their eyes, and grinned at me from their teeth, the mouth of such being the hole of the asp; but, "Even in laughter the heart is sorrowful;" says wisdom, "and the end of that mirth is heaviness," Prov. xiv. 13.

W. HUNTINGTON.

LETTER CXXXVI.

*The Cabin, on board the Providence,
outward bound, for the Fair Havens, the Friendly
Islands, and the Cape of Good Hope.*

You must not wonder at this, for over my study door at the chapel is written, in large gilt letters, The Cabin. Whether in bondage or in liberty, whether in the dark or in the light, whether the Lord be absent or present, I seek retirement as the best way to settle accounts; public means are ploughing and sowing, but private meditation, observation, reading and prayer, harrows it in; besides, it is a rare thing to find a companion of your own stature. This I recommend to thee, to observe all that appear to frown upon thee, or favour thee in thy castings down and liftings up, discouragements and encouragements, embracing and refrainings to embrace, rods and healings, and let confessions, acknowledgments, thanks and prayers, praises and blessings, move in concert with these different dispensations, as the wheels do with the cherubim; the cherubim are nothing but preachers, and the wheels are nothing else but the churches, called the chariot of his willing people.

In the Revelations the wheels are called elders, and the cherubim beasts, and both join in this song, "Thou hast redeemed us." A cherub is an ox; compare Ezek. i. 10, with Ezek. x. 14; mind, what is called an ox, in Ezek. i. 10, is called a cherub in the tenth chapter, and fourteenth verse. They are oxen that tread out the corn, and they that eat it, digest it, and concoct it, move in concert; and do you see how they sing in Revelations, the fifth chapter, eighth and ninth verses. Be frequently at the Bible when a leisure hour offers, it furnishes the mind and counteracts the devil in the sale of his wares; youthful lusts, vanity, and uncleanness, is all he can feed on;

he is the same in the carnal mind as the sow is in the mire, a foul spirit, and this we know by sad experience. However, so it is, "Dust shall be the serpent's meat," this he is doomed to, and no more to feed on the favour, approbation, love, glory, nor the joyful presence of God; and it is a hell to him to see poor sinners of mankind indulged with such heavenly cheer through Christ; hence the uncleanness, wrath, and rage, that the devil sometimes fills us with, when he is suffered to influence us, and wreak his rage upon us; for when the prince of this world cometh, he hath plenty in us to work upon, though he found none of this in Christ, yet he was suffered to tempt and try his pure and heavenly mind, and for wise ends, that he might succour us in our temptations. Be open also to –
–, to unbosom a secret grief, is to saddle another with half the load; to disclose a devil's secret, is to expose him to shame and contempt; and for two or three to unite in prayer against him, is to be an army with banners, for two shall withstand him; and a threefold cord is not quickly broken, for the Lord is sure to be one, when two or three meet in his name.

W. H., S. S.

LETTER CXXXVII.

I THANK my kind friend for all his good tidings, they comfort my heart. But is at my former work, envying the visions of some, and the penny of others. This hart of your letter furnished me with a text for last Monday night, take the substance of it. It is the Lord's promise that he will manifest himself to his children, John xiv. 21. This manifestation is sometimes corporeal, as among the Jews before his death, and to his disciples after his resurrection; they saw him and handled him.

There is a spiritual manifestation in open vision to the enlightened understanding: this John saw, the Lamb slain on the throne, and in the robe of his glorified humanity among the candlesticks. Isaiah saw him in dyed garments, and in the sixth chapter on his throne of glory; Daniel also, and Ezekiel too as priest, in the ninth chapter, and as king in the first chapter, and in the eleventh But although such a sight is most desirable, yet this, abstractedly considered, is not salvation; the kingdom of God stands in power, nor does faith stand in sights, but in the power of God. Balaam's vision was most illustrious, but not attended with the power of grace; nor do I believe that the elders of Israel fared any better, they saw him, but felt not his power, for, "Upon the nobles he laid not his hand," Exodus xxiv. 8-12. Blessed are they that have not thus seen, and yet have believed. I saw him, but sight of itself is not sufficient, my salvation was felt; pardon, love, joy, and peace, flowed in-guilt, fear, bondage, condemnation, and wrath, vanished; when faith, hope, and rest, flowed in, and evangelical repentance flowed out.

He promises to manifest himself to us, but we must not limit his promise. A thing may be manifested by sight, to the ear also, and to the feeling; weigh and compare the following

texts: God makes manifest the savour of his knowledge, 2 Cor. ii. 14. It is life eternal to know God in his dear Son. The mystery of Christ is manifested by the power of his word, Col. iv. 3,4. Any one benefit of Christ's death to the conscience, is to us a proof of God manifest in the flesh, 1 Tim. iii. 16. There is a manifestation of the truth 2 Cor. iv. 2; and truth is to make us free. There is a manifestation of God the Father's name, John xvii. 6; and what that name is, see Exodus xxxiv. 5-7; and there is a manifestation of the Spirit, which is for our profit, 1 Cor. xii. 7. These, and all these are Christ; he came that we might have life, by faith, by hope, by love, by the Spirit; and by the word of truth he dwells in us. And such souls are manifestly the epistles of Christ, having faith, hope, and peace, in a tender, feeling conscience, which is what is meant by the fleshly tables of the heart.

Let this suffice, and be sure of this, that the greatest blessing under heaven is divine life; this Christ came to give, and let this be our comfort in our affliction, his word has quickened us. I beg my duty to S., my kind love to Mr. B., also to our friend E., who labours with us in the word and doctrine.

S. S.

LETTER CXXXVIII.

Dear Friend,

THREE of yours lie by me unanswered, but having this cold weather but little use of a pen, and never having been a master of it, it becomes now no small difficulty. But man in his first birth is born to trouble, and if regenerated he is a brother born for adversity; his flesh upon him shall have pain, and his soul within him shall mourn. But every thing that drives us to God and deadens us to the world, is for the soul's good; troubles keep the faith in exercise, and the soul in motion; prayer is at work, and this empties the vessel of its unhallowed burden, till the devil comes with a fresh cargo. How nearly allied are the devil and man's carnal mind; and if a man knows and adores his Saviour, who is the saint's rock and the sinner's stumbling-block, what thousands of engines will Satan employ to make the cross heavy.

I am surrounded with the most bitter enemies in the ministry, and in profession, besides the treachery and deceitfulness of pretended friends, who quench the spirit of love, and wriggle themselves out-of all concern and prayer for them that are near to me; and yet in the midst of all this I have uncommon success, beyond all that I have ever seen: this is some comfort, though they are increased that trouble me; yet they do not pass altogether unnoticed of God, who fill their sermons with invectives against me. And this I have long observed, that those who set themselves against ruling powers, are in the general enemies to the godhead of him by whom they rule. But there is an end of all this, and the expectation of hope shall not be cut off, and I must lie at anchor.

Farewell.
W. H.

LETTER CXXXIX.

God still blesses the Antinomian, and many rage, storm, and curse the more. Oppression exercised upon the household of faith, fills the measure apace, and when that is full go they must; but all these secret things will be made known and come abroad, and our eyes will see their works and their rewards. Both God and conscience, wise virgins and foolish, churchmen and dissenters, articles and homilies; the examinations of the clergy, and the subscriptions of dissenting teachers; yea, law and gospel, all, all with one voice approve and acquit, justify and admire, sanctify and glorify the men in whom is found that faith that worketh by love. These are the good things found toward the Lord God of Israel.

God bless you.
S. S.

LETTER CXL.

I HAVE just corrected my last sheet of the "Penny per Day," and it will be out on Sunday next, if nothing prevent. I have still to be thankful that I do not labour in vain. Last Sunday came into the vestry one crying out under the anointing: my text was, "Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee," Song i. 3.

Poor Mr. B., who I have long thought was almost buried in the world, has been long and sorely afflicted, and was sullen, dry, barren, and stubborn under the rod, and I began to stand in doubt of him; but God has lately mingled the meekness, contrition, humility, and compunction of his Spirit with his heavy afflictions, and it is wonderful to see the sweetness, dew, and warmth which these influences have produced in him. And indeed all trouble is hardening, all grief terminates in self-pity, all sorrow is and must be worldly, or desperate sorrow, and all trials only stir up enmity, rage, and rebellion, unless the Holy Spirit operates upon our confused chaos. One breath of life on the dry bones, one motion of the Spirit upon our darkness, one humbling influence upon our worst frames, gives the blessed consecration, and turns all our troubles into a divine channel; making sorrow godly sorrow; grief, pious grief; trouble, sanctified afflictions. Tribulation becomes a purging draught; the work of the furnace becomes in its effects more precious than gold; our stubbornness makes us relent, our rebellion debases us, and our heart-risings at God terminate in cringing to him in love, and in repentance towards him in dust and ashes.

He turns the stony heart into a springing well, and the shadow of death into the morning; and I have often wondered where we should go, into what unfathomable depths of woe we

should plunge when hurried on by jealous rage, enmity, hardness, rebellion, the devil's darts, and unbelief, if the heavenly Dove did not command a calm, rebuke our rage, and hover over the sin-disordered soul. I am more than sure that not one true idea or conception of God, not one thought worthy of him, no veneration for his name, no trust in him, nor gratitude to him, but what springs from the prolific operations of this our benevolent Monitor, Admonisher, and Intelligencer. These things I have long watched and observed with much attention, and I believe that my own observations on these things, have in the general agreed with the experience of others, who have been at all acquainted with the internal war of these jarring principles; the different claims, cries, and cravings, are so contrary the one to the other, that the wisest and best of guides have been brought to halt, not knowing which Lo to follow, or which course to steer. But this I have always observed, that the worst party is always the most clamorous, the most sonorous, the most violent, and strives the hardest for mastery; the other is still, calm, composed, and quiet, having nothing to fear from banter, bustle, and noise.

W. H., S. S.

LETTER CXLI.

AT present I am but poorly with a cold, but I am more and more sensible of the preciousness of Christ, and of the infinite worth of a good hope, both of which increase daily in price as old age comes on, and the mark of the prize approaches nearer. I should be of all men most miserable were it not for a precious Saviour, precious faith in him, and many precious promises to encourage and support it. I feel an increasing debility, but it is sanctified, and my soul cleaves the closer to the darling of all lost sinners. Fix your eyes and your heart upon this holy one, this just one, for all besides will delude, disappoint, and ultimately deceive; but the enduring substance must remain, and will be all-sufficient, when this world and all that is in it, yea, heart and flesh all fail together. Christ is and will be the prize, when all besides is a blank.

Yours most affectionately,
W. H., S. S.

LETTER CXLII.

THINE epistle came safe when I was pondering over the dreary way, and the thorny paths that have appeared in my pilgrimage. One place I built at Worpolsdon in Surrey, that they took from me; another at Woking, they robbed me of that also. I built another at Sunbury in Middlesex, and they turned me out of that; and this has been set on fire twice, and now burnt down but none of these things move me, the offence of the cross is not ceased, the life of Christ and the cross are inseparable; no life, no cross.

The only place that will admit us is Grub-street. Last Thursday my friends agreed for that, and the report of this so spread in two days, that more than two thousand attended, and some hundreds that could not get in. This was the first time they heard me since the fire, and their wishful looks, their glee, and the sympathy of their countenances put me to the test-I longed for Joseph's weeping apartment, for I had hard work to refrain and conceal. But I swallowed, and I shunned every pathetic expression, and by breaking out into a fiery zeal I soared above it. I admire the lamb in the closet, but the lion best becomes the pulpit, and I am a better master, and more acquainted with this art than most.

I concluded when the fire happened, that God intended it to drive me into the country, either into the north, or into Suffolk and Ely, for it matters not to me where. God is my rest, refuge, and dwelling place, and if I feel him I am at home go where I may. The people had heard of this and made great lamentation, and having fasted a whole month they have tried the letter men, not as formerly with the dew on their branch, but with a thirsty soul, and have returned with the pitchers empty, finding no water. But my dwelling is still to be where Satan's seat is, in the midst of them that would swallow me up

whole as the grave, and alive as those that go into the pit. At present we are all in motion, some looking out for a spot of ground, some bringing their offerings, others wishing the glory of the latter house may exceed the glory of the former; but it is to bear the same name, this I gave them to understand from the pulpit, and assigned the following reasons for it: that unless God provided men to work, and money to pay them, and materials to work with, no chapel could be erected, and if he provided all these, Providence must be its name. And it goes by this name already, and that justly, for though we have no chapel but in imagination, yet providence still exists.

A very noble house at the top of Portland-place belonging to Lord Foley has a very large garden about it, and this large garden is to be sold, or let to build on; we are now after a piece of it: the chapel will no doubt be an eye-sore to Portland-place. Who knows whereunto this may grow? and who can tell but the hand of God may be in this, and that it may fall out to the furtherance of the gospel? I shall set myself upon the watchtower till the vision speaks, which in the end will be made so plain as to enable me both to read and to run, for there is no running in obedience till the mind be instructed in the way.

Adieu. W. H., S. S.

LETTER CXLIII.

I HAVE been busy in bringing out a book, and my hand getting unsteady it is but now and then that I can write at all. But I find that sore conflicts are attended with some new discoveries of new things, which are intended to mix with the old; and in the pulpit I find an increase of energy, and this brings an increase of hearers, and among these there appears an increase of awakened souls. Deep troubles lead into the deep waters of the sanctuary, and in these the Spirit searches the deep things of God; in these depths we are made to see and feel the things that are freely given us of God. Almost every sabbath-day's discourses are fetched out of the fire, or out of the water; and I observe that whatsoever comes not from hence, has but little heat or moisture in it.

This furnace work debases, mortifies, and humbles the instrument, and empties it of self; its weakness and feebleness is felt, and the mind is turned to the all-sufficient arm of the Lord, and from hence fresh power is infused into the new man, which makes grace sufficient And as out of the mouth of babes he perfects raise, so out of human frailty he perfects power by making us feel that we are but bruised reeds, and yet in him brazen walls and iron pillars.

Nor does this divine power ever appear more perfect or more sufficient to perform and perfect the great work of forming sinners anew, than when the instrument renounces and disclaims all human sufficiency; even babes will sometimes say, the Lord is with him, what power! he is strong in the Lord! the Lord is with him of a truth. The treasure of grace and truth by the Spirit, is lodged in the earthen vessel, that the excellency and the power may appear to be of God and not of us; hence it is needful that our frailty and emptiness should be

sometimes seen when we are left of God, and his power as conspicuous when blessed with his presence.

W. H., S. S.

My love to S. Mr. B. E. and all the seed royal.

LETTER CXLIV.

I WAS not a little pleased to hear that some little encouragement attended the reading the "Penny a Day," a little of that coin goes a great way, and enough to support life is promised at the worst of times. If no roast lamb, if no fatted calf, if no oil from the olive, no honey from the rock; if no sincere milk of the word, nor new wine of the kingdom, yet this remains Bread shall be given him, his waters shall be sure;" they shall have life in their souls, and refreshings in their sorrows, so that condemnation shall not enter into them, nor the fiery trial wither them. G—'s account does me good, God has taken two that dwelt in the wilderness, and slept in the woods; I am glad to hear of every appearing of Christ at Cranbrook; Christ most assuredly is visiting the Weald of Kent.

About twenty-two years ago, a young woman, housemaid to the Earl of —, came to hear me, and after some time was called, but never spake to me. Soon after the Lord's Master of the Horse married her, and they both went to the country house at P. in Sussex. About two years ago her husband, being wealthy, left his place and came to town, and she came and owned the relationship, and claimed her parentage, and was soon charmingly revived. A few months ago she drooped, and a fortnight ago died in a most glorious manner: now said she I see what I am sent to town for, to be received, and established, and ripened for heaven. I am to have to have the full account of it, as one of our members was there and abode with her. Just before she went off the woman asked, "Should you not like to see the Doctor?" She answered, "Yes, I should like to see him, but I can go now without my crutches." I think you will see this account in print, if time permit.

Her husband, who has been not very kind to her, wanders about melancholy, saying he never saw such a death in this world, nor does he believe that there is in all the world a more miserable man than himself. I have heard that he talks of going into the country; any where will mournful sinners run rather than mourn in Zion, where the promised blessing is. My love to Sarah and the children.

W. H., S. S.

LETTER CXLV.

Thursday.

YOURS came to band last night, but I am very busy. Poor Baker is dead. About a month ago I went to see him, and he seemed sweetened in soul, quite resigned. About a week after I called, and the old enemy was hard at him; his comforts were all fled, he mourned sadly, and wept like a child weaned, and begged that I would not forget him. From that time he came into my mind continually, I may say in every prayer of mine; and every now and then I sent him a written scrap of encouragement. Last Wednesday I called on him again; he seem placid, tranquil, and very happy; sweetly softened, meekened, and comforted, weeping for joy, and abounding in hope. When I left him he rose up to shake hands with me, and reeled backward, not able to stand, and said "Ali, Satan cannot get me down as he used to do." Being much pleased I laughed, and said, "A poor creature that cannot stand alone is bantering the devil, is not this a fulfilment of this scripture, Let the weak say I am strong Joel iii. 10.

I left him and went to chapel, saying as I went along, that poor James was then in his dying frame, and began to be perfumed with the Spirit's spikenard. On Sunday last, at half past four in the morning, he took his leave, uttering these words, "Let the weak say I am strong," and articulated no more. He had no pain, but was quite worn out, so that not a pulse could move. He is to be buried to-morrow, and on Sunday morning I intend to preach his funeral sermon, and perhaps from his dying words. He was one of the best of men, a dear son of mine, and had stuck close to me for upwards of thirty years, and he now reaps the benefit of it.

On Monday next I set off for Bristol. Many have strove with all their might for twenty years to keep me from those parts, and preachers have circulated reports that my books are prohibited being sold by government this is to hinder the reading of them. But a great door and effectual is opened to me, and there are many adversaries. Men shut me out, but God enlarges me, men make me stink, but God perfumes me. Love to Sarah.

Excuse haste.
S. S.

LETTER CXLVI.

I THINK that wonders have not ceased. A woman who is wife to a farmer between W. and D. was one day deeply wounded with this impulsive voice, "Thou art a lost sinner." The false anchor gave way, all refuges of lies failed, her sin found her out, and conscience did its office. Relaxation, a slow fever, and loss of appetite followed, until she got so bad as to be incapable of her business. After much doctoring, and long lingering, she was recommended to the sea air, and her husband took her a private lodging at Dover. When the husband left her, the woman of the house asked her of her affliction, the causes of it, and how long it had been on her, and she told her the whole of it, that the sole cause was, she was a lost sinner.

The woman brought her a book, and bid her read it. The author mentioned many providences that had appeared in his youth, troubles also and prayers that God had seemed to regard, and she kept pace with him. He described his convictions also and her heart tallied with that. She read on till she came to the author's deliverance, and then hope sprung up, and peace flowed in. Her spirits rose, her appetite returned, she ate and drank, and her countenance was no more sad, and she sent home. The book was my "Kingdom of Heaven," &c.—Some time back being ill, Dr. B. of W. was sent for to her, and observing her spiritual converse, he asked her where she got it, and she told him all the above.

Another poorish woman at B., about two miles from B. in Kent, had been in soul trouble for years, and could get no relief. She one day sent her girl to buy a piece of bacon; she brought it home in a sheet of printed paper. The girl put the bacon out of the paper, and fell to reading it, and the name of God being mentioned in it, she bid the girl read it out, and God blessed it

to the woman. She then sent for all the rest of those papers at the shop, and obtained them, and read them to her soul's comfort. A son of hers, who a few weeks after went to see her, being amazed at the change wrought in his mother, asked how she obtained it; she told him, and skewed him the papers. He replied, "The papers are Mr. Huntington's Sermon on the Dimensions of God's Love; that is the man I sit under." A Mr. M., at C., who belongs to us, and who told us this, keeps the above young man as a servant.

A Mr. B., at C., being an Arminian, he was a great talker about religion. He one day met in the fields walking, and seeing her low and ill, he told her he was sorry to see it; she replied, I never shall be better till I hear Mr. Huntington; he answered, you have nothing to hinder you; she took it as a reproof, and came the Sunday following. Sometime back this man married an Arminian wife, and, if I mistake not, she was a class leader. This woman, hating the truth and the power of it, used to borrow my Bank of Faith, and go among her acquaintances, and read it, jesting, spouting, and ridiculing it. After she had finished her last time of acting, one of her eyes went blind, and soon after else went ill to bed. The neighbours observing the house and windows shut up day after day, they entered into it, and found her and her husband both dead! Men may deceive themselves, but God is not mocked. Whoever they were that tore my sermon of "God's Love" to pieces and sold it for waste paper, were like those servants who had bread enough and to spare; and the poor woman, like the prodigal, was perishing with hunger, and ate what the others loathed. If you will copy off this account, Mr. B. might like to read it to the people, and he would keep it by him: for why should the wonders God hath wrought, be lost in silence and forgot? Respects to Sarah.

THE COALHEAVER.

LETTER CXLVII.

I HAVE lately been a good deal exercised in my mind with various things. Poor Jenkins is very ill, and has been exceeding low in his mind; and I have had unabated epistles from him to attend to. Satan and unbelief have met together in the Doctor, while the rage of the enemy in his access to me, and influence upon me, stirred up the carnal mind, and its enmity and rebellion, and these made uncomfortable work within. Since that conflict, the better visitor has approached, and faith has gone forth to meet him, and to welcome him in: this is the best of all meeting, and of all unions.

And of late I have watched, observed, and considered it, and so it really is; whenever the devil is let loose upon us, every corruption is animated and put in motion, they feel their master's feet, and by their motions skew their alliance, their attachment, and their loyalty; when the wicked rise, the new man is hidden, Prov. xxviii. 12. Faith and love meet, embrace, and adore the Saviour; unbelief and enmity meet, embrace, and adore the devil. These are the motions which produce all our changes, and we cannot say as our dear, precious, and ever adorable Master did, namely, "The prince of this world cometh, and hath nothing in me." We have enough to invite him, embrace him, and to entertain him too; we have the outward man, the body; and the old man, who is enmity. Besides, the new man which is love, not our love, but God's love, not our love to God, but his love to us: this is the new man, and must be if charity believeth all things, hopeth all things, beareth all things, endureth all things, and rejoiceth in the truth is not puffed up, and thinketh no evil. This is the new man, which the old man persecutes, which the world hates, and which is the genuine offspring of the King of kings, and a sweet one he is.

Ever yours,
W. H., S. S.

LETTER CXLVIII.

I HAVE finished the copy of the sermon you mention, and with it my thoughts on two texts more; one is, "The fields are white already to harvest;" and the other, "At our gates are all manner of fruits, new and old:" but my hand being unsteady, I get on but slowly.

Last week I had a most singular account from a young man, a countryman, a native of B. in Kent; he was in high profession among a small company there. He got hold of one of my books, and this threw him to the ground, and his profession fell before the ark; he then waged war, or like a wolf, fell foul of the flock, and the shepherd too; a sharp battle ensued, but he would neither give way, nor give up. He came to London to live, and to hear me, and though he was always out of my sight, yet it seems I fell on him, and not like one that beats the air, for every stroke told, being upon that part already galled. At last he gave way, and fled into Buckinghamshire, and I kept the field. Here providence frowned, pocket failed, conscience flogged, and he came back again.

He no sooner appeared on the stage, but, according to his account, I fell on him again, and beat him on the old sore place; not only for former offences, but for running away also in the day of battle. Nevertheless he stood his ground, got work in town under an advocate of Winchester's, who lampooned me all the week long as bad as I did him on the Sundays. At last he gave ground again and fled, and I kept the field a second time. His father had a little money, his mother understood lace, and all three set off to Northampton, and set up in that business; he and his mother travelled to buy the lace, and hell followed him. They traded until all was gone; the father raged, the mother grieved, and the son fainted and failed.

Back they came again, the father got into a superintendant's place in a coal wharf, the mother into lodgings, and the son came and appeared on the stage again; not that I should see him, for he took care of that. Nevertheless, I hit him again, and we had several desperate rounds more; at last he fainted, and fell to the ground through loss of blood, and want of breath; nor would he get up, nor would he rebel any more, nor would he try to run away, nor would he strike a stroke more if I killed him. At this time his second came in, and picked him up, standing at the right hand of the poor, to save him from those that condemned his soul. Here I had two to withstand me, and a third, the comforter, was not far off; so upon this it seems I gave over, and we ended in cool blood, and not in the heat of anger.

When I looked upon his ruddy countenance, I was astonished, for he is but a stripling, and I a man of war from my youth. His weapons were carnal, and mine mighty through God; yet this insignificant rascal owned, with many tears, that he had withstood me for six years however, my weapons broke every bone in his skin. And thus the physician has healed the bones that have been broken; yet should he ever dare to commence hostilities a second time, one stroke from my weapons would make them all come to pieces again; this I know by blessed experience. His words are weighty, savoury, and unctuous; and I find a double love to him, being my countryman in a double sense, and I believe a genuine offspring of the heavenly Jerusalem; a noble vine, wholly a right seed, and one that cannot degenerate into a strange slip. My respects to all.

W. H., S. S.

LETTER CXLIX.

THINE epistle came to hand, but I have such a cold and cough that I cannot write. I wonder not at the young man's dream. Our poor dear King is very ill, the death of his darling has quite upset him. He is the anointed of the Lord, the breath of our nostrils, under whose shadow we dwell among the heathen. When he goes, I fear the power of the holy people will be scattered; no more tolerations for us. The Papists will come into power, and regain the outer court—the dead Protestants; and when they get the national church, the congregation must be exposed.

When I was last in the north, I dreamed I was at the head of a large party, which party was all behind me, disputing with a number of desperate men, with large crowds behind them; and suddenly a large rock sprung out of the ground, and I pointed to it, saying, "That is for us, look at that," and at which they seemed abashed. I awoke, and soon after fell asleep again, and dreamed again the same dream, until the rock rose up as before, to which I pointed a second time. My foes seemed again confounded, and I awoke with these words, sounding both in heart and ears; "Thou hast been honourable, and I have loved thee."

In the spring last, I dreamed that myself and another were burnt at a stake. As soon as I came to the place a most beautiful woman, most gaily attired, with a handsome face, but vicious appearance, looked and grinned at me from behind a splendid curtain: when she had glutted her eyes she withdrew, and I saw her no more. I concluded she was the whore of Babylon, who will not grin long, and when she goes it will be for good and all. I saw the remains of myself and friend lying on the earth, black as a coal, and not bigger than two

geese, which I thought was the departed soul's view of the body's last remains, and then I awoke.

All ranks and classes of worshippers are paving the pope's way, church folks, Arminians, Socinians, and all sorts of dead dissenters. And these shall find it as the Jews did, who all thirsted for idol worship; but Nebuchadnezzar's image in Dura, when they must either fall down or go into the furnace, sickened them. And so these who are casting up the way for the man of sin, shall have their fill, for all shall worship him, whose names are not found written in the Lamb's book of life: and wo to them that worship this beast, for they shall drink of the wrath of the Almighty. Thus all sorts of professors shall hasten the slaughter of the witnesses, and this slaughter shall ripen them for ruin. But there is a heavy storm coming on, I fear, and not a few are taken, and are still taking from the evil to come.

God bless you all.
S.S.

LETTER CL.

WE got safe home on Thursday, about two o'clock, and what I have often observed came to pass. On my journey to Lewes, and from thence to the Wells, I know not when I have been more indulged with the sensible presence of God; such sweet, soft, humbling, and meekening sensations, as are not in the general upon old professors, in such abounding degrees. I saw more beauty in a tree, a field, or in an animal, than in all the artificial works of men's hands, in all the houses I passed: Solomon in all his glory never matched the lily.

But the Comforter shews us things to come, for God spoke once, yea twice, and I perceived it, that this was a supporting cordial against future trouble; a day of adversity would follow this prosperity: I attended to it, and expected it. On Sunday I preached-but on the Tuesday such a violent cold and fever, and such rheumatic pains in my hip, that I could not well stand, much less go, On Wednesday so hoarse that I could not preach, but was obliged to take to my bed. I preached yesterday, but had hard work to make them hear me; however, I had a glorious time in the evening from Matt. xxi. 44; but am still poorly with cold, fever, and a pain in the chest, and the weather is very unfavourable for invalids.

I was thankful to hear that the Lord owned his word by so unworthy and so despicable an ambassador; but the work is all his own, and his church is his workmanship, and it is well for us that it is so. The Papists are mustering all their force, and it is not doubted but they will gain unlimited power. Love to all friends.

W. H.

LETTER CLI.

The Cabin. Monday morning

YOURS, with all its heavy tidings, came to hand. Many, and grievous complaints of the same kind, have been brought to my ears in the course of my ministry, and some in a more emaciated state than ever you was: a blacker catalogue than some at Corinth is not to be found. However, we do not want to lessen our sins, by setting them against either Paul, Manasseh, or Magdalen; our sins are many, and God knows they are exceeding great, out the fountain that he has opened, cleanses from all sin. Idolatry, and fellowship with a familiar spirit, called spiritual wickedness in high places, is the worst of all; and those you read of in the Acts, who burnt their books of curious arts, seem to be of this stamp.

I have now been accustomed to walk the hospitals for thirty years, and am not so much terrified at every report of a perilous, a desperate, or an incurable disease, as I used to be. I have one that sits under me now, a female, who was alarmed, and sunk into despair, and went raving mad, and was chained down in a madhouse, and has hard warts of flesh on her wrists to this day, wrung with the chains. But she came out again, and came again under me, and where she got her wound, there she got her health, and belongs to us this day. I know another, a young man, who ran from place to place to hear the word, but I believe went where the truth in the power of it was not known; and labouring in his own strength, and gaining no ground, he despaired and hung himself, but was cut down in time, and saved. And soon he resolved, and to work against sin and Satan, flesh and blood, he went again; but finding sin still reigned in him, and despairing of success, he cut his throat from ear to ear;

however, to the astonishment of every one that knew him, he survived that.

And afterwards finding his terrors besetting him afresh, he began again, but in his own strength, and sin still reigned in his heart, and broke out in spite of all he could do; and then he threw himself out of a hay-loft window, head foremost, upon a stone pavement, and fractured his skull. He lay senseless and speechless many days: and after all this, he came under that despised wretch, called the Coalheaver, and there the Lord delivered him. He came and offered himself' to join us, and skewed us his throat, and his head, and his hands, for he was born a leper, and used to wear woollen yarn gloves, and took the sacrament in them. Soon after he fell sick, and I myself visited him, and carried him now and then a few shillings, to keep him from starving; and he continued in sweet submission, and blessed God for the Coalheaver to the last.

It is the law, and nothing else, that has entered thy heart; its work is to discover sin, and make it exceeding sinful: it makes the offence abound, and being spiritual it reaches the soul. It genders to bondage, fills the soul with servile fear, ministers death and condemnation, and works the wrath of God in the sinner. Our sin takes occasion by this, and rouses up all its foulness and filth against the holiness of God in the law; and our enmity against God exerts itself against the wrath of God revealed in the law, which law worketh wrath in us. Self-pity, and unutterable enmity against the Most High, was what the law always worked in me; and from this inward work, proceeded all my fruitless schemes of trying to get into non-existence, or else above the Almighty, and out of his reach; pushing at every vain devised corner, just as the prophet describes it, like a wild bull in a net, full of the fury and rebuke of the Lord. And all convictions wrought by the law, were in my soul dry, barren, desperate, black, and attended with the

pains of hell: no contrition, abasement, transient ray, real desire, hope or expectation, but only now and then, and they momentary, and always came from another quarter, but never from the law. Nevertheless, "Blessed is that man whom thou chastenest, and teachest him out of thy law;" for none else need a Saviour.

G. tells me his heart is not honest; in one sense it may not, in another sense it is honest. By the heart is often meant the conscience, according to John: "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God." If we consider conscience as a magistrate armed, enlightened, stirred up, authorised and commissioned, empowered and emboldened to do justice, to magnify his office; to pursue us, apprehend us, take us up, hold us fast, and condemn us, and all our best performances; certain I am that conscience is of God's side, works with the law, and in his office acts an honest part; much better than Paul's, when it persuaded him he ought to do many things contrary to the name of Jesus; and better than theirs Christ speaks of, Whosoever killeth you will think they do God service—thoughts and conscience were far from honesty in both them.

W. H., S. S.

LETTER CLII.

My dearly beloved Companion in travail,

BE thou now a follower of me, as I am going before. "Cast up, cast up the highway:" Christ is the way, the truth and the life; "No man cometh to the Father but by me," John xiv. 6. To cast up this way is to set Christ as crucified before sinners, and to make the whole Bible to testify of him. "Gather out the stones:" this is to shew that no hardened apostates nor impostors ever got into this way, so that we need not stumble at their apostacy. "Take up the stumbling-blocks;" that is to snake those passages plain, which weak believers stagger at.

"Every valley shall be exalted:" the worst valley is, the dark valley of the shadow of death; here nothing but destruction is felt and feared; but when the sun of righteousness arises and shines, the shadow of death is turned into the morning: "Thou turnest man to destruction," that is the shadow of death and then sayest, Return, ye children of men;" that is the morning. "Every mountain and hill shall be brought low." The highest mountain is election, called a mountain of brass; when love comes, this mountain is brought down to us, and we know our election of God. Christ is the mountain of the Lord's house, the rock that is higher than we; but when faith comes, then, "Thou hast set my feet upon a rock, and established my goings:" "I believed, therefore have I spoken," Psalm cxvi. 10.

And now having passed from death to life by faith, and firth having fixed itself above, in Christ Jesus, the ways that we travel take their names from the grace of God found in our hearts; hence it is said, that, "The way of life is above to the wise, that he may depart from hell beneath." Faith in the imputed righteousness of Christ, which justifies us freely from all things, gives our path another name: "The path of the just is as the shining light, that shineth more and more unto the

perfect day," Prov. iv. 18. And, "Being justified by faith, we have peace with God, through our Lord Jesus Christ," Rom. v. 1; this gives another name to our path: "Wisdom's ways are ways of pleasantness, and all her paths are peace."

Faith (that always works by love) and love is the fulfilling of the law; this puts another title on our way: "I will run the way of thy commandments, when thou shalt enlarge my heart;" "Charity is the more excellent way." Being partakers of the Holy Spirit of God, and having put on the new man of grace, which is created in righteousness and true holiness, our path is styled the way of holiness: "The unclean shall not pass over it, but the redeemed shall walk there. And the wayfaring men, though fools, shall not err therein," Isa. xxxv. 8, 9, 10.

W. H.

LETTER CLIII

Dear Sarah,

I WAS very sorry to hear of being in the furnace; but man is born to trouble by his first birth, and by the second he is a brother born for adversity. These things are grievous, but they are great blessings when sanctified to us, I mean when, by the Spirit's operations on us, we are meekened, softened, humbled, and made tender-hearted, and become submissive and more resigned to the will of God by them. As to myself, I generally find my spirit stubborn and rebellious when the rod comes on, but afterward it yields the fruits of peace, humility, quietude, and contrition, which are more precious in the sight of God than all the gaudy and fair shew in the flesh, which is set off and so much admired by the advocates of natural religion.

Sure I am that my gains have been great by the furnace; it is buying of Christ gold tried in the fire, which makes us rich in faith though it costs us much pain; and we are compelled to part with peace, ease, contentment, rest, &c., all which are as dear to us as a down bed, or a path paved with moss. However, I bless God for them all, for these things have so broken my spirit, that the devil himself will find hard work to petrify it again; and in all this do I see the wisdom of God, for I am not a little indulged now under the infirmities of old age, which did not use to be the case with me, but quite the reverse. Farewell.

Grace and peace be with you.
W. H.

LETTER CLIV.

I RECEIVED Sarah's epistle, and am heartily glad to find that she is still in the furnace. Our election can never be known without it; God has chosen us in the furnace of affliction; and it is in the fire that we are to call upon God, and to be answered by God, and likewise to be owned and acknowledged by him as his own, read Zech. xiii. 9; and therefore there can be no hope without the fire. Every work is to be tried, revealed, and made manifest by fire. Read the first epistle of Corinthians, the third chapter; and I know of no one ingredient in the furnace worse than spiritual and carnal jealousy. I believe I had near three years of this fuel or coals of juniper; and if you will read the whole account of Sarah and Hagar, Jacob, Rachel, Leah, &c., you will see little else than these furious fumes among them; and under these fits they carried their complaints to God, who never failed to hear their cries, and redress their supposed wrongs.

For my part I doubt not but it will work for your soul's good, and I ground my hope upon nothing else but the troubles that you labour under; for who makes me glad, but those that I see made sorrowful? My lime-burning cured me of one member of the old man, I mean inordinate affections; and while this reigned I had but half a heart for God, but when this idol was purged off I was fit for his service, and to be sent any where. No devil, Sarah, can ever prevail, no furnace, flame, fuel, or fire, can ever kindle; no flood, no deluge can ever overwhelm a soul that cries day and night to the darling, propitious, 'and eternal Son of God. Act like David, Sarah; give thyself unto prayer, attend continually upon this very thing; they that sow in tears shall reap in joy, and in due time you shall reap if you faint not. This, in every time of trouble, is my constant employ, and sure I am that nothing has been too hard for me in this work; throughout my whole pilgrimage. Many a snare, many a

mountain, many a strong combination against me, have I blown up, dispersed, and brought to confusion, by this poor little simple weapon called "all prayer;" this, Sarah, is your arms and armour, and do you make full proof of its utility.

As the vessel conceives its burthen, do you pump it up upon your knees every time you go; you will lighten it of its cargo, and keep it above water, read Psalm cix. 28: you will find first a wave of trouble and then a gale of glee, afflictions and comforts; the former creates an appetite, and the latter makes hope abound. The more bitter the herbs, the sweeter the lamb; all Christ's garments smell of myrrh and aloes, and with these ingredients did Joseph and Nicodemus embalm the Lord's body; and all his body mystical must share the same bitter and sweet. John's little book, and Ezekiel's roll, was first sweet as honey, and then bitter as aloes. "The heart knoweth its own bitterness, and a stranger meddleth not with its joy:" "In the day of prosperity be joyful, in the day of adversity consider; God has set the one against the other." It is my best peace with God to this day, "Thou hast known my soul in adversity;" and all peace must be weak where there is no trials, nor sensible need of a Saviour.

Give my kind love to poor, and to both your brothers; you are all on my mind, and in my heart, and I wish you all a share in the Master's cup; and that you may have a little flogging as well as the poor Doctor is my wish. God bless thee, so prays,

Yours in Christ,
W. H., S. S.

LETTER CLV.

The Cabin, Monday morning.

WITH duty to mother, I acquaint her that her epistle came safe to hand: am always glad to hear from, and much more so to hear, and I am enabled to believe, that God has given you a good hope through grace. Even in the fear of the Lord there is strong confidence, and this finds a place of refuge; but hope affords support on the brink of ruin, and weighs the burdened and shattered vessel out of despondency, despair, and all the imaginary and dismal resounding of hell, All the floods of Satan's rage, and blasphemy, and all the filth, scum, and dregs of inbred corruption, can never send the little bark to the bottom with a gospel hope on board.

Be of good courage, mother, wrestle, struggle, and fight hard; the prize is worth contending for. The least grain of faith puts on the breastplate of righteousness, and this is in a measure perceptible to the weakest believer, by the subsiding of terrors, by some sensible enlargement from bondage, by the sensible suspensions of divine anger, and by all our accusers being at times silenced, baffled, blasted, and put to the rout. There can be nothing of this in the quickened soul where there is no faith, no imputed righteousness. Nothing, no nothing baffles the devil like gospel hope, and an imputed righteousness, the former forbids despair, and the latter repels the curse. Every act of faith, every revival of hope, weaken's the devil's shafts, they blunt the points of his darts; and as the atonement is discovered to faith, so the malicious flame of Satan's rage is quenched. Satannic fire can only burn in guilt, and where there is none of this fuel to feed the fire, there it must go out.

Satan's curse has no effect upon God's blessing, his accusations cannot stand against the just, who live by faith, nor can his reproaches prevail against the satisfaction of our surety. "Thou shalt," says God, "forget the shame of thy youth," which springs from the remembrance of youthful lusts; "and shalt not remember the reproach of thy widowhood any more," that is, the reproaches of Satan when our souls are cursed and divorced from the law, and yet we cannot claim the better husband. This is our state of widowhood, and under which we are often saluted with a "Where is now thy God?" and "Where is now thy Jesus?" Away with you, Satan, thou hast nothing to do with this match, for thou hast neither part nor lot in the matter, this voice is to the sons of men. God says, we shall forget the shame of our youth, and that we shall remember the reproach of our widowhood no more; for our maker is our husband, Isai. liv. 4. Kind love to both.

S.S.

LETTER CLVI.

Dear Friend,

SARAH is still in the furnace, and in the furnace God hath chosen us. Christ is the refiner, the elect are the ore to be tried, sin is the dross, faith the gold, and the soul's salvation is the end aimed at. God keeps his fire in Zion, and his furnace in Jerusalem, so that it is always at hand and always hot; but none but the elect are favoured with this purifying flame, and all that escape this will be cast into another: there is a furnace of fire besides that in Zion.

But now for the different ingredients of which this flame is composed; love, then, love of some sort or other, is always one ingredient in this fire. The Jewish scribes were desperately enraged with jealousy at the apostles for preaching to the Gentiles; "I will provoke them to jealousy by them which are not a people." The scribes were lovers of themselves, proud, boasters; the enlightened Jews saw through them, the believing Gentiles hated them, and this filled them with jealous rage in behalf of beloved self, their high profession, and beloved profits. But this is not the case with God's elect, one ingredient in their fire is a sense, a deep-wounding sense of sin, which lies heavy on the mind; and bitter reflections from conscience upon every fresh remembrance of past sins, sets on fire the whole frame of nature.

A hopeless sense of God's revealed displeasure in a broken law which worketh wrath, is adding fire to fire, or, as Milton says, "Stirring tip sin against law to fight." The carnal mind shews its enmity at the impossible tasks of legal obedience, and at the lawgiver for requiring impossibilities, and this enmity rages not a little. There is also a sense of the worth of our souls, a love to them, and a desire to save them, when the

opposite to these are said to wrong their own soul; and all that hate Christ love death. And this real love to our own souls, which God hath kindled in us, is the cause of those grievous complaints-My friends are estranged from me, and my kinsmen stand afar off: "Refuge failed me; no man cared for my soul." Under all this there is a secret love to Christ, which the Spirit kindles; but as he stands behind our wall, and only shews himself through the lattice, our love is pent up, and if there be no glimpse of him, nor visits from him to draw it out, we cannot in love go forth. Nevertheless, this love shews itself by loving them that love Christ, by shunning them that despise him, and by grudging every indulgence another is favoured with; by envying them that seem to enjoy his smiles, and wishing for the least crumb that falls from his table.

In this fire every slight, or imagined indifference by a friend, stirs up jealousy; and as sure as Sarah is born, so sure is this true; "From all your filthiness, and from all your idols, will I cleanse you." Inordinate affections are palmed upon the old man; filth is purged first, and idols afterwards: and while God is purging us from these, the devil labours the more to make our love to the creature inordinate. I have been through all this, and this is the work, old girl that is going on in you; and when he purges us he will be dear to us. My kind love and hearty prayers attend this.

Yours, in haste,
W. H., S. S.

LETTER CLVII.

WHATEVER you do, learn to bear afflictions, Sarah; you may glory in your infirmities when you have nothing else to glory in. Besides, it is by these things the quickened soul lives, and herein the life of God in the soul discovers itself. Let nothing in this world, nothing beneath the sun prove an idol, a rival, or an image of jealousy to provoke God. He, and his dear Son, and his most Holy Spirit, have set their love upon us, and they are jealous of our affections; and he will have the affections, the glory, the praise, and the honour of his children, and these he will never give to another. These are all the revenues of his realm, the tributes of his empire, which he chiefly in the faith and faithfulness of his people to him, their love to him and his cause, and their hope in him; their prayers to him for all they want, and their trust in him to fulfil-promises to them, and afford the promised help in time of need, which his word assures us of: thanksgivings also for all his favours, spiritual, temporal, and eternal.

And I know that there is not a word spoken in his name, not a right answer given to a gainsayer, not an unctuous word that speaks good of his name, not a penitential tear from the eye of faith, but what is received, esteemed, and regarded; the latter is put into his bottle, and the former noted in his book. Every self-abasing, self-degrading, and soul-humbling sensation, all lowly mindedness, all mean, contemptuous, and nothingness in our own eyes; all self-abhorrence, self-loathing, and self-denial are the evangelical fruits of gospel obedience, and are put forth under the softening influences and operations of the Holy Spirit of God. And I know that every spring of gratitude, godly sorrow, or evangelical repentance; every concern for God's honour, wishing well to his cause and his name, sympathy with the Saviour in his sufferings, and feeling concern for the welfare of his family;

these, and all pious longings after him, and all gratitude for his favours, his love-tokens, and kind providences, are fruits of his Spirit, and such as no empty professor can attain unto, produce, or even counterfeit.

God bless you and yours, so prays,
Your most sincere, faithful, and affectionate friend,
W. H., S. S.

LETTER CLVIII.

The Doctor to old Sarah, with all due respects, I SEND to inform you that I find old age greatly weakens me, standing long now in the pulpit brings many strange wearisome pains on me, so that when I return on Tuesday eve, I am seldom right till Thursday morning. But the pleasing things which I have read and heard respecting the heavenly country, and a good hope of enjoying it through the mercy of God in Christ Jesus; and finding the infirmities of old age weaning me from this, and embittering it more and more to me, keeps me struggling for the prize of the high calling. For all the time that I remain here I must be kept poor, low, lean, and in beggary of soul: for if I get a little honey, wine, milk, butter, bread, or juice of the pomegranates, as soon as I get into the pulpit it begins to go off, and by the time I have done, the dew, the oil, the wine, &c. is all gone, and I return with a dry fleece, and an empty cruse; they are refreshed and watered with the well-spring of life, but I wax dead, dry, and barren. And thus death works in me, but life in them.

And here the private Christian has the advantage of the public labourer; all that he gets he keeps or eats, but all that I get is for the public; and if I labour for a whole week, and am never so successful in gathering fruits, and go filled with dew in my heart, and with fresh views in my head, yet one long and full discourse to a large hungry and thirsty flock, will both empty and drain the vessel quite dry.

I hope my old mother gets on; we are sure to be right, Sarah, all the time we feel that in our flesh dwells no good thing; feeling this leads to self-abhorrence, and when self is abhorred Christ is sure to be all: "If any man come unto me, and hate not his own life, he cannot be my disciple." No truer criterion than self-abasement; and Christ always rises and

falls in our esteem, according as self is admired or debased, gratified or denied. The fight of faith may be discerned, and we may know whether war with Satan and the world is going on, or at a stand, by prayer. When the devil, sin, and the world, have finally prevailed, there is an end to all prayer; and as sure as prayer goes on, so sure the devil loses ground.

Prayer, Sarah, is God's delight, and man's best weapon, it is both offensive and defensive, it is a preservative to ourselves, and a dagger to our enemies. This, in private, I esteem above all my privileges, the choicest of all the means of grace, and the ingatherer of all promised good. And wonderful are the assistances God has provided for us, to keep us in this exercise. Christ, in the holy place, ever lives to make intercession for us; and the Spirit upon earth, he helps our infirmities, and makes intercession for the saints, according to the will of God.

God bless you both.
THE DOCTOR.

LETTER CLVIX.

THE principal concern of this old woman is about oil to put in the lamp. This secret oil that was used as a type under the law, was made of olive berries; hence Christ is now, in the New Testament, called the good olive tree; and God's elect are called olive trees also, Jerem. xi. 16; but being wholly corrupted by sin we are become wild, and are grafted, Paul says, contrary to nature, in the good olive tree, and partake of the goodness and fatness of this good tree, which is called the root that bears.

The oil is to be known by the following things. It is intended to anoint the eyes; for the want of this the Laodiceans thought themselves rich, and in need of nothing. This eye salve, or anointing, was to shew her her true state, which is wretched, poor, miserable, blind, and naked. The anointing is to discover this our real state to us, so as that we may feel it. Under this teaching, fear that springs from danger, and sin, which exposes us to wrath, make the yoke of bondage heavy. Now this yoke is to be destroyed because of the anointing, Isaiah x. 27. At the destruction of this yoke, fear gives way to love, and grief gives place to joy. This change being made within, it causes a change without; the countenance which was either fallen, dejected, or sad, looks healthy and cheerful: this oil makes the face to shine, Psalm civ. 15. This secret oil is resembled by all material oil, which naturally rises above all liquids, and will be uppermost; nor will it incorporate with any fluid lighter, meaner, or inferior to itself. So that which is born of the flesh is flesh, and that which is born of the Spirit is spirit; for though the heart like the troubled sea casts up its mire and dirt, yet grace shall reign; no water can quench it, nor flood drown it.

This anointing is generally communicated after some sharp soul exercises, such as reproof and rebuke by the word preached "Let the righteous smite me it shall be a kindness, let him reprove me it shall be an excellent oil." Sharp soul exercises prepare us for this unction, and the one is as sure as the other; for if we are partakers of the sufferings; so shall we be also of the consolations: hence David, under the rod, looked out for this, and prophesied of it; "My horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil." Light, love, liberty, and joy, are the pleasing and delicious sensations of this anointing. Love is the fire by which this oil is fed, and joy is the flame that breaks out and ascends from it; and this is the reason that it is called the oil of gladness and the oil of joy. And young believers are very anxious after it, hence the wise man says, "There is a treasure to be desired, and oil in the dwelling of the wise," Prov. xxi. 20.

I am fully persuaded that Sarah has seen her sinful life and nature, and the sting of death, which is the piercing dart of death, and the anger of God which attends it; these do not now pierce her nor sink her. Hope counteracts despair, faith counteracts unbelief, and love counteracts servile fear, which springs from wrath; and when these graces are not going out in lively exercises, and are not engaged in bringing in joy and peace, yet they at such times abide at home to prop tip the heart against the attacks of Satan, and against the rebellion of our inbred corruptions. Hence it is at such times, and upon such trials, complaints like these, "Upon my peace came great bitterness," for so it should read; "Restore to me the joys of thy salvation." "The comforter that should relieve my soul is far from me." "Why hidest thou thy face from me?" "I forget prosperity:" "Thou hast brought me into darkness, and not into light:" and, when I looked for good, trouble came. At such times we read of help, of strength, and of power, but not of joy, nor of peace. Grace by the Spirit puts forth all its strength, nor are we ever more strong, or more resolute than then,

otherwise the rains descending, the floods coming, and winds blowing, and all beating upon the house, it would appear to shake the building-but at this time strength is all in all: "Thou hast been a strength to the poor, a strength to the needy in his distress, when the blast of the terrible ones is as a storm against the wall," Isa. xxv. 4.

God bless old Sarah.

W. H., S. S

LETTER CLVX.

I HAVE received Sarah's epistle, but I am up to the eyes and ears in business, having finished one book upon sowing to the Spirit, which is now in the copy: and I am now trying to explain the emblems of the Spirit, and his different operations, set forth by those different emblems, in order to make one complete volume of the Contemplations. God will distinguish them that are his by many signs within and without. The Lord does not permit any to succeed against his poor, worthless, unprofitable servant, though they try hard at it. His heart and his hand, his faithfulness and truth his covenant and his promises, his dear Son, and his most Holy Spirit, are all engaged in our behalf; and so no weapon formed can prosper. This I narrowly watch, this I clearly see, at this I wonder, and by these things God endears himself to his poor despised ones.

When once hope springs up, and peace flows in, when humiliation and self-abhorrence takes place, the soul feels its hold, urges its claims, and expects his promised help; knowing the government of all the subjects is to be upon his shoulders, and it soon learns to cast its cares and burthens there. And when once the soul finds its way, it labours hard to keep that path clear, the door open, the throne in view; and it feels often to see whether it is indulged with access, or obstructed; whether it may make free, or stand aloof, whether confession, prayer, or thanksgivings go off best from the altar, and ease the heart most as they ascend: and when there is no veil on the mind, no confusion to baffle, no prevailing unbelief to shackle or entangle the offering, we compass the altar with joy. The Privilege is great at such times, and indeed the end of the gospel ministry is to bring souls to fellowship with the Father, and with his Son, Christ Jesus. This is the

end of it, and God's end is our rest, our satisfaction, and our comfort. Best love to old Sarah and her new man.

THE DOCTOR.

LETTER CLVXI.

OLD Sarah's short scrap came upon her sight of mine to —. The cruse seemed too scant to fill the pages; the springs may appear low, and the dews cease to descend, but the principle of divine life is still struggling within, and making diligent search. There is a feeling after him the last thing in lying down, and the first thing in waking up, and if he has but been there and gone again, the savour is left, and the transient visit is acknowledged. Peace he brings, and peace he leaves, and every legacy is highly prized.

"They that are after the Spirit, do mind the things of the Spirit," Rom. viii. 5. The comforts of love, this is the first, and the highest of all, but if this cannot be attained, then comfort from an assurance is sought after, and a removal of all doubts and fears about the goodness of our state. If this be denied then the testimony of conscience is sought, and the joy that arises from that. But if all is disquietude here, then the stability of hope is looked after, and a longing for, and looking out for the Lord's return, in hope of the revival of the work, and fresh light to see the path. And here our strength is to sit still, until he brings us forth to the light, that we may behold his righteousness.

The lost sheep, and the sheep that has lost its way, are to be sought out, looked up, and brought back by the good shepherd. "I have gone astray like a lost sheep," says David, "seek thy servant, for I do not forget," or have not forgotten, "thy commandments:" I am still bound to love thee, and thy flock, therefore seek thy servant. I am now getting all together for a long tour. "The harvest is great, but labourers are few," and I am old and reaping is hard wore for an old stiff back. Good bye, Sarah, be a good girl and mind your work.

THE DOCTOR

