

THE
LOVE OF CHRIST

ALWAYS THE SAME.

BY
WILLIAM HUNTINGTON, S.S.
MINISTER OF THE GOSPEL
AT PROVIDENCE CHAPEL, LITTLE TITCHFIELD STREET,
AND THE CITY CHAPEL.

Having loved his own which were in the world, he loved them unto the end.
JOHN XIII. 1.

L O N D O N :

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Cumberland.

1809.

TO

THE REV. MR. HUNTINGTON.

MY DEAR FRIEND,

I CONCEIVE it will give you no small degree of pleasure to hear, how God has honoured his servant, and given testimony to the word of his grace during your late blessed visit to us in the Isle of Ely. I therefore take the earliest opportunity to inform you that the good Lord has, through your instrumentality, been pleased to deliver from fore bondage the poor man that you saw at work in our garden. He came this morning to acquaint me of the glorious liberty that God has proclaimed to him while under the word; and also of the love and peace that he has enjoyed since you left us. For he told me that he was as sure that he should be saved, as that there is a God, and repeated it several times: and added, ‘Nor shall all the devils in hell ever prevent it.’ He said he should have cause to bless you to the day of his death, let it come when it may. He is so fully persuaded of this, that he has not one doubt but he shall die in the joys of a good hope. At the beginning of his distress

he occasionally heard at Downham Meeting; but after Mr. Jenkins had been amongst us the former took on himself to burlesque the discourses of the latter, at which this poor man was so disgusted that he never went again: they that fear God shall come forth of them all. He says he was first raised to hope under you, and has frequently been much indulged and encouraged while hearing the word; but as soon as you had finished the discourse all was gone. He tells me he has suffered deeply in his soul of late, and had concluded, before you came down, that it was impossible for God himself to save a sinner so vile as he found himself to be: he says his troubles at times were such, that he thought he could not live, yet he knew that, if he died in the state that he was then in, he should most certainly be damned. But, as soon as ever you opened your mouth in prayer, he declares that he felt such comfort flow into his heart as he cannot describe. In short, he declares you asked for every thing that he wanted, and when you preached the word came with such amazing power and consolation into his soul, that it cast out all fear, and all torment. This was on the Sunday morning at Downham. He is now sitting by me while I am writing this; he came to me last night, and again this morning, between five and six o'clock. He desires me to give his kind love to his dear father in Christ

Jesus, for such, he says, he knows you to be; and begs to be favoured with an interest in your prayers; and, if you would condescend to favour him with a few lines, he shall esteem it a peculiar favour: for he says he knows you have begotten him in the bonds of the gospel; and such a love does he feel to you that he shall never be able to express. His name is Waddelow Stevens; he desired me to say that he is now in the thirtieth year of his age. He told me this morning that he had some conversation with his wife last night, and he is in hope that God has not forgotten her, as she is far from being at ease in Zion. He is a very simple, honest man; both myself and Mr. M — have long entertained a favourable opinion of him; but, being a man of very few words, and having never once opened his mouth before to us on a religious subject, we were the more surprised to hear this glorious account. He tells us that he should have come to you before you left Downham, but, as he knew the liberality of your heart, he dared not. He says that he shall have cause to bless you as long as he is in the world; and, let his end come whenever it may, he is fully persuaded, and that without one doubt, that he shall end his days in peace. He says, he thinks, if possible, that his comforts have increased more and more ever since you left us; yea, he declares that heaven itself cannot

afford more consolation than what he now feels. He says that he wishes he could write; he has sufficient matter for an endless epistle. God's goodness to this poor man has provoked some to jealousy; nor can I say that I am altogether without heat from this flame; for, although I know it is better than life itself to have a good hope through grace, yet I want also to be favoured with the fulness of that love that casteth out all fear. For, let me be favoured with what encouragement I may while hearing, I cannot retain it. I remember, two years since, you told me to watch the good hand of God, for you said you had no doubt but I should soon hear of some poor souls to whom the word would be made a blessing. Last year Mrs. Etches escaped the dismal regions, and Mrs. Few found the door of hope. And this year this poor man has been favoured with a sweet sound from the jubilee trumpet. The former I rejoiced at; nor could I refrain from tears at hearing the latter: but I will leave you to judge of my feelings, when the contested prize of the bosom is possessed by another, which is what I have so long and so earnestly fought. But in this I fail not: I always beg of God to let his word run and be glorified whenever you come down among us. But can I be wrong if I covet earnestly the best gifts for my own soul?

Adieu, my ever dear, my valuable, and ever blessed friend: accept my most unfeigned and most fervent love yourself; tender the same to my dear Lady S——; and, with kind remembrance to all friends at Cricklewood, conclude me, in the best of bonds, ever

Yours most affectionately,

MARY MARTIN.

Downham, Aug. 7, 1800.

TO
MRS. CHARLES MARTIN,

Little Downham, Isle of Ely.

MARY's artless and simple account of the poor man's deliverance came safe to hand, and it is a most humbling and self-abasing consideration to me, being a true copy of a living epistle, and a sweet exhibition of the unparalleled condescension and humiliation of God, in setting the broad seal of heaven to the commission of the most despicable and the most abhorred of all ambassadors; but God, knowing that I am much hated, hath therefore given me another son.

And if a multitude of various looks can speak, and countenances can proclaim, and if I have any skill in reading the risings and fallings, the goings and comings, the approbation and then the fear, the risings in hope and sinking in dread, the shining with oil and the weepings of love: I say, if I can read these inward motions by the countenance, which is a true index of the heart, you will, ere long, acquaint me with the birth of another son, unless he be one that comes from some distant place. It is a poor young man that I allude to, a face that I have often seen in the barn; both his ears were most assuredly unstopped, and he heard the voice of the charmer, and moved

in concert with it; his countenance and my mouth kept pace and footed it together, until the damping conclusion of 'I add no more' put a stop to the dance; it was so conspicuous, that I could but observe it, and he was too much lost in amazement to think of concealing. I mentioned the circumstance to you and Mr. M. afterwards, though neither of you could inform me who he is; but we shall not lose him in the crowd, for, when the voice of pardon says to the prisoner, 'Go forth,' then they that sit in darkness must shew themselves, Isaiah xlix. 9. He must appear, for all such shall return and give glory to God, if nineteen hypocrites depart without it.

I was not a little surpris'd, when we first walked together in the garden, at the poor man you speak of; both his words and his countenance expressed a most hearty welcome, and his hand the most cordial reception; such salutations and embraces are seldom lavished away upon the off-scouring of the earth. I expect no less, either by word or look, than to be considered and received as an enemy, a deceiver, a troubler of Israel, or as a spy upon the nakedness of the land. But, as every good work proclaims the workman, so a man's gift, especially the gift of the Holy Spirit, makes room for him. If the word is a hammer, it breaks the rock; if a fire, it dissolves the mountains; if a candle, it searches Jerusalem; if a voice of thunder, it alarms the secure; and, if as the

piercings of a sword, entrances and inroads into the heart and conscience are made. "A wise man," saith the proverb, "scaleth the city of the mighty, and casteth down the strength of the confidence thereof," for whenever the word enters the power of the Spirit is clearly manifested, and a full proof of the ministry is made; and convinced souls dare not hate, though they cannot love; and, if they cannot approve, they dare not reproach; for our call, commission, and authority, are all manifested and established, even in their own confidence as well as in their own conscience; for such believe and tremble, feel and are affrighted.

But nothing makes us so welcome to the most distant fraternity of Jesse, as the horn of unction, when we are sent to pray over those who are sick of sin and of self, and to anoint them with fresh oil in the name of the Lord. And it appears, by the man's cordial reception of me at my coming, that the Comforter had shewed him beforehand things to come, though his understanding might be unfruitful upon this head; because he gladly received the spy, when joy and peace soon followed; for there is no beauty in our feet upon the mountains until the oil of joy anoints the eyes of the spectators; and even this is but a faint discovery of the glory of his image who is the only begotten of the Father, full of grace and truth.

The poor man is a true copy of the power of the gospel, and an excellent portrait of its sim-

plicity. Truth goes before in the promises, and faithfulness follows after and makes them good; the gospel is a display of the eternal love of the Holy Trinity to the sinful sons of men, and this divine love shed abroad in the heart is God's image in man. The Holy Spirit is the seal, and love the impress; and he that believes the love of God sets the hand of faith to the impress of love, and confesseth with his mouth that God is true.

It is now nine or ten years since I first went into the island, and the work has been chiefly ploughing, stirring, sowing, and some work at breaking the clods: but reaping, binding, shocking, and ingathering, are the sweetest branches of the Lord's husbandry, for, "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." This we see, and this we can say, that although the offence of the cross is not ceased, as under the ministry of the letter, yet the pleasure of God prospers in the hand of the Mediator; and he sees, and we too, the travail of his soul, which is a satisfaction to him and a pleasure to us. It is true the work among us is not begetting, quickening, labouring, bringing forth, and making perfect, a whole family under one discourse, as it is among some of your neighbours; yet as the first are last, so we hope that the last will be first.

Old Sarah never was so quick in her motions

as Hagar, for they that believe shall not make haste; nor is Zion so prolific as Jerusalem that now is; but, when the Lord returns according to the time of life, Zion is sure of a seed. When God visits the miserable soul with his salvation, and the consolations of his love by the Spirit, we are sure of an addition to the family; the grand example of this to all succeeding ages is recorded Genesis xxi. 1; "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived and bare Abraham a son." Hence it appears that Isaac was an heir of promise; God did as he had spoken, and his presence fulfils the promise; and all that come forth without this divine visitation have no more members of the new man, nor any more features of God's image, than a snail.

You may tell the young man that I have it not in my power to forget him, for such are my joy and crown; and both the anointing, and the cap of state, will have a place in the hearts of all who are made kings and priests unto God, and especially in them whom God condescends to use in anointing others.

If Peter be bidden to arise and kill, he is commanded also to eat: when God restores comforts to Ephraim, he restores the same to those that be-moan him. Nor is it likely that God and his angelic neighbours should rejoice together in heaven over one sinner that repenteth, and all his friends upon

earth be silent on the occasion; no, they are both called upon, and called together, to acquiesce in, and to rejoice at, this happy meeting and eternal union, when God and the penitent meet together in Christ Jesus. None but elder sons, who are in their first-born state, will be silent, sullen, and angry, on such an occasion, and to such a degree as never to come near to God, to his saints, and to his worship any more; "He was angry and would not go in," Luke xv. 28.

The spouse may be jealous, and angry too, when the daughters of Jerusalem take up the knee and the bosom also, as jealousy often furnishes; but then this is only partial and temporary, like the indignation of the ten disciples against James and John, about a seat at the right and left hand of the Lord, Matt. xx. 24. But this fire, though it was vehemently hot, yet it was not lasting; it was not like the anger of Esau, it did not tear perpetually, nor was their wrath kept for ever, Amos i. 11. Mary has no cause to be touched with jealousy on this occasion, nor any other person who fears the Lord, who favours his cause, and who waits upon him and for him; for this they have from his own mouth, "They shall not be ashamed that wait for me." Nor is Mary ignorant of these indulgencies; she is no stranger to freedom and familiarity with him; she has often approached with boldness, and left many cares and burdens behind her, and has obtained both

faith and hope; and she has so strong a testimony of this both from the Spirit and her own conscience, that she dares not deny either without belying both. Wedding days do not last all the year round, nor is the character of a bridegroom the only one that Christ sustains. He is a husband, a father, a master, and a ruler; and he appears, and fills all these in turn, and in one of these you are sure to have him. The feast of the passover was not kept all the year through, only once a year; if all is festivity, who is to carry the cross? who to bear the heat and burden of the day? who are to endure the furnace? and who to keep open the path of tribulation? The last description the angel gives of the company bearing palms in heaven, is, that these are they who came out of great tribulation; and it was this that drove them to wash their robes and make them white in the blood of the Lamb. I would to God that all who wait at Wisdom's gate were as forward as Mary. You remember my dream of the river, the boat, the company, the cottage, the green lawn, and the golden-headed bird, and the way in which I caught it. Since I have been writing this the dream came fresh to my mind, but some parts have escaped my memory; be so kind as to send that letter back to me if you have not destroyed it; for, although I place no confidence in dreams, yet some parts of that are now apparently verified. Mary cannot forget the various

times that she has been so forely beset by a sleepy devil; the sudden fall of this upon you, and at no other time but when engaged in religious exercises, makes manifest from whence it comes. God says, Awake and watch: then it must be the devil that lulls us to sleep when at prayer; but there is no danger of sleeping when the flames of jealousy are kindled; if any thing under heaven will keep you awake, this will; therefore this also is among the all things that work for good, to them that love God.

I must now address my son. And what shall I say to thee, my son? Why I will say, as Joseph did to Benjamin, "God be gracious unto thee, my son;" and remember that God hath formed thee for himself, that thou mayest shew forth his praise. Such are to go out with joy, and be led forth with peace, while the Holy Spirit will cast up the highway, and make crooked things straight, and rough places plain, and convince thee, by his love within, that charity is the more excellent way. But a brother is born for adversity. Some will hear thy report, see and admire the work, and take encouragement from it to wait, to watch, and to hope for the same benefit; while others will see and hate the change; these will watch for thy halting, and make thee an offender for a word; and, if God keep thee as upright as the palm-tree, yet a vile antinomian thou must be called; from this no heaven-born soul can be

exempt in our days, for such aspersions are intended for no other purpose but to blacken those whom God condescends to keep clean.

Thou art come forth at a busy time; it is the beginning of wheat harvest; and thy mind, thoughts, and affections, will be so entertained above, that thou wilt be as awkward and inexperienced at the scythe and sickle, as I was at the hoe and the rake; but the harvest must be got in, and thou art at work for them who are in the same secret, and who know the difference between jubilee and common years, and who can make allowances on such occasions. God has shewed thee the way of life, and has set before thee an open door, and none can shut it. Christ Jesus is the new and living way, and faith and love are living feet, these will move on at every transforming view of a dear Redeemer. Be grateful, be thankful; stand fast, and cleave close, and the God of peace shall be with thee.

I thank Mary for these welcome tidings, and bless my God, who does not suffer the antinomian to labour in vain. My kind love to Mr. M. and all that love our Lord Jesus Christ in sincerity; while I ever remain, in the bond of the everlasting covenant,

Your most affectionate Friend and Servant,

THE COALHEAVER.

TO
THE REV. W. HUNTINGTON.

DEARLY BELOVED AND REV. SIR,

IN love to you, I write to inform you a little of God's dealings with me. About five or six years ago the dear Lord was pleased to give me a sight of my lost and undone state; I saw and felt that if I died in the state that I was then in, I was as sure to be damned as I was born; I was afraid to go to sleep for fear I should lift up my eyes in hell, as the rich man did, for I had him always before my eyes, and in the morning I used to cry out, O! what a mercy to be out of hell!

I was brought up to the church of England, but I was obliged to lay by all my forms of prayer, and cry, God be merciful to me a sinner. I was convinced that you and Mr. Jenkins were God's servants, and when I got a little better (for I had been very ill in body) I went to hear Mr. J——; his text was, "Come out from amongst them, and be ye separate," &c. and so I did, for my heart was cleaving to a new family, which I believed to be the children of God.

I had twelve miles to walk to hear Mr. J—, and, as I was going one Sunday, I called on a man that used also to hear the word at Lewes, and there sat a young man reading one of your books. I heard him till I found I was condemned on

every hand; I thought there was no way left for me to escape; all my righteousness was as filthy rags, therefore I was brought to hunger and thirst after something better. I had, however, a little comfort at times from these words, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled;" and, "As many as I love I rebuke and chasten, and scourge every son that I receive; and they that are without chastisements are bastards and not sons." But carnal reason and unbelief said it could not be love that exercised me so. If I had ten thousand worlds, I could have left them all for a part or lot in Christ Jesus, for I saw him a complete Saviour, so suitable to my case; but, O! that sin of unbelief, which is the greatest of all my plagues! Yet my prayer was, for God to search me, and try me, and know my heart and thoughts, and see if there was any wicked way in me, and lead me in the way everlasting. And so it is to this day, for I am afraid of my own heart, it being deceitful above all things, and desperately wicked. But God did not suffer me to shun the light, but to come to it, for I longed to know the worst of myself. I found God to be in Mr. J. of a truth, and I was searched and tried to, and sometimes comforted, until I was brought down to the feet of Christ. Come what may; come life, come death, come heaven or come hell; here I am, O Lord! do with me what seemeth good in thy sight; not my

will, but thine be done. I knew God would be just in sending me to my own place, for sinning against him; but instead of that I felt humbleness, meekness, contrition of heart, godly sorrow, repentance, and self-abasement; and soon after this I went to Bolney to hear you, which I never had done before. I do not remember your text, but this I do remember, that you preached Christ Jesus, and he was to me the chiefest among ten thousand, and the altogether lovely. I was much humbled under a sense of God's goodness, and my own vileness; O! the love that I felt to you, and to your God! I walked very humbly for some time, and delighted myself in the ways of God, particularly in private prayer, for I found nearness of access to God; but I could not bear the thoughts of your leaving Suffex, for when you came to Lewes I heard you again; and when you went away I used to long to go with you to London, and would have been glad to be your servant, or any thing else; for I think, when I have been in these frames, that I could have laid down my life for you.

After this I had a dream; I dreamed that I was in a furnace, and that I went down as though it was nearly into hell itself, and up I came again; and there was one sitting by which I conceived to be the Son of God; every time I had a view of him hope sprung up, and a confidence that I should not be lost; and I was not, for he brought

me out safe. I awoke, and behold it was a dream; and when I awoke I felt very humble, and willing to go through the fiery trial, for I did believe that dream to be from God, though I have had many dreams from the devil. Soon after this love began to wax cold again, and my affections were going after idols; and I went so far, that I thought I would have my own way, if I was damned for it. I found my corruptions get lively and strong, and I found unbelief, carnal reason, hardness of heart, rebellion, enmity, and hard thoughts of God, and the lust of the flesh, work like the fire of hell; "O wretched man that I am!" I thought these things would work my destruction, when these words were sent home to me, "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation;" and, "There is no peace, saith my God, to the wicked." Here I expected to be cut off: but God changeth not, therefore it is that I am not consumed. "The backslider in heart," the scripture saith, "shall be filled with his own ways;" and so was I, for the dear Lord made me sick of idols, and sick of self; and the more I prayed against my corruptions and lust the worse I was, and the devil told me I had better give up prayer, for it was of no use, seeing I was not a child of God; for God says, "Ask and you shall have, seek and you shall find,

knock and it shall be opened unto you;" but you have been praying long without receiving any answer. And, as I gave way to this, the devil gained ground, and I lost it; I thought, as Job says, that if I prayed and God had answered, yet could I not believe that he had hearkened unto my voice. O how ashamed have I been to think how I have dishonoured God through this damning sin of unbelief. I find, without God, I can do nothing good, no not so much as think a good thought, if it would save my soul. It is a blessed thing for me that there is no part of my salvation left for me to work out; if there was it would be all over with me. I have no merit, no worth or worthiness in me, for in my flesh dwelleth no good thing. I think I do know what the plague of the heart is; for, if I got any comfort, I was called by Satan to give an account what promise brought it, for it must be some particular promise, or else it would not do. So I thought I was not a child of promise, because I had not the promises brought to me as some have: but, since I have sat under you, I have not been much concerned about the word, for the kingdom stands not in word, but I am sure that I have felt the power.

I came to London last November, and I was in a very heavy trial when I came, and so troubled that I could not speak, and so ill in body that I was troubled even to walk. I had not been long in

town before you preached from this text, "Save thy people, O Lord, and bless thine inheritance; feed them also, and lift them up for ever." You said, what you aimed at was to bring forth a few sweet things from your text; and, blessed be God, so you did, and so I found it; it was sweeter than honey, or the honey-comb, and I had a feast of fat things. All my doubts were gone, and all my fears removed; all my corruptions and lusts were subdued; and I felt love, joy, peace, humbleness of mind, and meekness, spring up, and I had a meek and quiet spirit given to me, for I had not a doubt of my interest in Christ. The fear of death and judgment, hell and damnation, all died away, while the Spirit bore witness with my spirit that I was a child of God. I found what we used to say at church to be true, that God filleth the hungry with good things, and sendeth the rich empty away. I could thank and bless God with all my soul for what he had done for me, and I was very happy for a few weeks, and did sweetly feed on your discourses; but, alas! my comforts went away again and troubles came. I felt great doubtings and fearings; my corruptions and lusts got very strong and powerful, and my heart very hard, and I was both peevish and fretful. If I read the Bible, I was as though I should give God the lie; and, in prayer, as though I should blaspheme and die. I conceived myself to be under a delusion, and that it was presumption I had

got under you: I fancied the dear Lord had left me, as he did Saul; and it was suggested to me, ‘Are you sure that your minister is right, does he really feel what he preaches?’ I was in this state for some weeks, and thought that the workings of these evils could not be for my good, or for the glory of God, and was thereby brought very low. Afterwards it pleased God that you should preach from this text, “God is faithful, by whom you were called to the fellowship of his Son, Jesus Christ our Lord.” You gave such a description of the trial I was in, the temptations I was exercised with, and our being called to the fellowship of Christ, that it pleased God to own, bless, and apply the word with power, so that the devil was obliged to be off with his fiery darts, and I went home in sweet peace. Truly, I can say, God is faithful, and will not forsake the work of his own hands, nor suffer us to be tempted above that which we are able to bear. By these trials I find out the two principles, the new man and the old; and I would not commit another sin against God, if it was his blessed will, for all the world; yet I find a principle, that lives in me, that loves sin as well, if not better, than ever it did, and can feast upon nothing else but sin; and the sins that I used to indulge myself the most in, are they which I now find my greatest plagues. Dear Sir, I lost all fear of death when you preached from this text; “When he

shall come to be glorified in his saints, and admired in all them that believe." The language of my soul was, Come, Lord Jesus, come quickly. You said there were some that were waiting for the second appearing of Christ Jesus; and, blessed be God, I found myself to be one of that number, though so vile, that I am not worthy of the least of all God's mercies, for I deserve nothing at his hands but everlasting destruction.

I hate and abhor myself: this I now speak and feel, for God has given me a humble heart; it is the goodness of God that has led me to repentance, and it has led me to God, and not from him. Bless his most holy name, I love him because he first loved me, and gave himself for me, the chief of all sinners; for my sins have been against light and love. Dear Sir, I fear I shall weary you, but I love to be speaking of these things when I can, for it is all my delight, and all my happiness; for every thing short of Christ I count vanity, and it is no more to me than the drop of a bucket.

I was much blessed when you spoke from these words: "Now he which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." O how I was comforted and established! I went home rejoicing in God, having no confidence in the flesh. I found myself firm on the rock, which is Christ

Jesus; and I believe that you was chosen in him, before the world was, to bring me to Christ. I love to hear you on the life of the soul, for this is my comfort in my affliction; the word of the Lord hath quickened me. That little book of yours hath been a blessed book to me, I mean, ‘The Destruction of Death by the Fountain of Life.’ Dear Sir, I am a witness that God speaks to the heart of his people by you; Paul may plant, and Apollos may water, but God must give the increase, for the excellency of power is of God, and not of man. Do excuse, dear Sir, the freedom I take with you; for I think there never was a son in the flesh that did love a father as I love you in the spirit, because God is in you. These words have been sweet to me, when you have said, ‘Christ in you the hope of glory,’ for glory is what I am hoping for; and, instead of being afraid of death, I often wish for it, for I am a stranger and a pilgrim in this world. I am crucified to the world, and the world to me, and my delight is in the ways of God; he has got my heart, and where my heart is there must my treasure be also. The ever-blessed God is my portion, and in him do I trust; I only want to enjoy more of his love, but bless him for ever for what I have. There is one thing I cannot submit to, and that is for you to die. May the Almighty and ever-blessed God abundantly bless you, both in soul and body, and give you a door

of utterance, and grant you long life, and many days, for his and his church's sake ! so prays the least of all saints. And if you count me worthy of your notice, pray for me, and please to answer this, to let me know whether it is right or wrong my writing to you, for I have been much exercised about it. Sir, I have sent you the plain truth; learning I have none, but what I have felt that have I written.

Please to direct thus,

WILLIAM WOOD,
N^o 14, Frederick Place,
Newington, Surry.

August 4, 1809.

TO
MR. WILLIAM WOOD,

Frederick Place, Newington, Surry.

MY DEAR SON,

Yours came to hand, and I thank you for it, and I have thanked my God for the pleasing contents. God has, as far as I can judge, led thee to the rock that is higher than thou; thou art upon the foundation that God hath laid in Zion; a living stone upon the life-giving rock, hewn out of the quarry of nature, squared by afflictions, smoothed by pardon and repentance, and cemented by love, which constrains him to adhere to us and we to him. You are a living witness, that what is called sinking antinomianism is the gospel of the grace of God, and those styled men of a bad spirit are the ambassadors of peace; and I have no doubt but you have found many, who call themselves evangelists, loaded with chains, and in their ministry the sons of death. But God has shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God? By doing justly thou wilt keep a conscience void of offence, and have rejoicing in thyself alone and not in another. You read in Isaiah that God's

everlasting covenant is the sure mercies of David ; and this the prophet explains to be God's Spirit upon Christ, and upon his seed. Read and compare Isaiah lv. 3, and lix. 21. These sure mercies, and the Spirit's work, Paul puts together, saying, " Of his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost." This is the mercy of God in Christ Jesus to us ward. To love mercy, therefore, is to love, revere, and admire, the Holy Spirit and his fruits, for the fruits of the Spirit are called mercies; and God styles himself the parent of these; he is the father of all mercies, and the God of all comfort, 2 Cor. i. 3. And, if you love mercy, you will loathe yourself, and your best performances, and glory alone in this, that you understand and know God, who exerciseth loving-kindness, judgment, and righteousness, in the earth, for in these things God delights, Jerem ix. 24. And when his delight is our delight, when what he loves we love, when his pleasure is our pleasure; then are we in heart-felt union and friendship with him ; and truly this is fellowship both with the Father and with his Son Christ Jesus the Lord. If you are favoured with this fellowship you will walk humbly with him ; for nothing gives us so true a sight and sense of sinful self, nothing works self-abasement and self-aborrence so effectually, as the glorious presence of God. At this the wicked perish, Psal. lxviii. 2;

at this Job, with all his boasted performances, came down to self-aborrence, and to repentance in dust and ashes, Job xlii. 6. Take diligent heed to the good work begun in you, and move in harmony with the Holy Spirit's influences and operations; and follow after his fruits, in their wonderful exercises, and in the enjoyment of them. God now expects love, joy, gratitude, thankfulness, adoration, and praise. At our entrance into Zion we are to call our walls salvation, and our gates praise; and our justifying robe is called a garment of praise also; and, when the soul is moulded into faith, and formed to love, we are created anew in Christ Jesus, that we should shew forth his praise. While prosperity lasts God tells you to be joyful, and when adversity succeeds we are bid to consider; God has set the one over against the other.

Every discovery of sinful self furnishes us with confession; troubles, and a sense of need, will prompt us to prayer; but wedding days, feasting days, and jubilee days, call for thanksgivings and the voice of melody. The Holy Spirit will inspire the heart, and furnish the mouth, for all these spiritual sacrifices; and, if you are led by the Spirit, you will be exercised in all these.

God's umpire is our own conscience; and when this is purged from dead works by the blood of Christ, and furnished with light, life,

faith, hope and peace; and governed and influenced by the Holy Spirit of God; and made to bear a joint witness with the Holy Spirit to our adoption, justification, and acceptance with God in Christ Jesus; we are at a certainty about our state. These things, my dear son, are the blessed effects of our Lord's ascension and mediation; "The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure," Isaiah xxxiii. 5. 6.

The Holy Spirit dwells in us, as in his own temple; and he erects his tribunal in our conscience, and keeps his court there. All the reproofs and rebukes, that sound in our ears from the word preached, are always seconded by a voice from the court of conscience; without this reproof is not received, without this it has no weight.

The Spirit always begins his work with conscience, that being the only ally that God has in fallen man; "Commending ourselves to every man's conscience in the sight of God." Here the appeals are first made, and to conscience the ambassadors of peace commend themselves in the sight of God. And the breath of eternal life is first breathed into the conscience to alarm, awaken, and animate; and, when conscience is

made sensible of the alarm, and is quickened to feel, the sinner bestirs himself, and begins to confess, to call upon God, and to seek with all the heart, or with all the desires of the conscience; and it is to the conscience that the seeking sinner's first promise is made; "Your heart shall live that seek God." It is a promise to the seeking soul, that the living convictions of a soul quickened by the Spirit shall not die away and come to nothing, as the convictions of a natural conscience do; though the poor sinner may often fear that this will be his case: but the Spirit says, No, it shall not be the case, "Their heart shall live that seek God."

Conscience, when awakened and quickened by the Spirit, calls for our most diligent attention; we should attend to its accusations, to its checks and reproaches, to its troubles, to its disquietudes, to its complaints, its wants and desires; and carry all these to God by prayer, and beg of God to grant us those things that conscience craves at our hands; and this is communion with conscience. What is communion, but giving and receiving? receiving the complaints of conscience, and begging supplies for it? and this is what the Psalmist means when he says, "I commune with my own heart; and my spirit made diligent search," Psal. lxxvii. 6. And this he recommends to us; "Commune with your own heart upon your bed, and be

still." Conscience, however neglected and flighted, will be found in the great day to be the sinner's gnawing worm; and his accusations and reproaches will never die. Attend to every charge that conscience can bring against you, and bring them to the light of God's word and Spirit in the ministry, and listen to all the cravings of conscience, and let the prayer of faith satisfy all its wants; and this is communion with conscience. When conscience magnifies its office, and does its duty by lashing, smiting, and reproaching us for every evil word and evil deed, it is then made meet to receive the promise of life; hence such are said to receive the word in an honest and good heart, Luke viii. 15. And what can be worse, or more dishonest, than a conscience that will suffer itself to be seared as with a hot iron, till it be past feeling? and suffer the strong man armed to keep possession of the palace, and conscience hold its peace till the sleepy soul feels no bands even in death, and never does its duty but in hell? then it awakes, reproaches, accuses, torments, and begins the work of a never-dying worm, being called upon to do its office by the vindictive wrath of God let into it.

All God's reproofs, when seconded by an awakened and quickened conscience, take us clean off from the sandy foundation, and from all confidence in the flesh; " Rebuke them

sharply," says Paul, "that they may be found in the faith." But, if the word brings no life, reproof wants an edge; yea more, the voice of all the three divine persons, and their witness or testimony, must be received into the conscience; the blood of sprinkling, that speaketh better things than that of Abel, Heb. xii. 24, because it speaks pardon, peace, reconciliation and friendship with God, must be received into the conscience, if, as Paul says, the heart be sprinkled from an evil conscience.

The Holy Spirit's cry of 'Abba, Father,' and the witness that he bears to our sonship, must be attested with the witness of conscience, or else there would be not only pro and con, as with faith and unbelief, but also different witnesses and clashings, which would not bring peace but confusion. But the God of peace and good order makes both these unite in one testimony: "The Spirit itself beareth witness with our spirit, that we are the children of God," Rom. viii. 16.

Yea, God the father's voice of love, when by circumcising our heart to love him, then says, by the fulfilment of his promise, "Yea, I have loved thee with an everlasting love," Jer. xxxi. 3; even this has its seat and voice in the conscience: "Now the end of the commandment is charity, out of a pure heart, and a good conscience, and of faith unfeigned." Hence it is plain that the blood of sprinkling has a voice in the conscience;

the Spirit's cry of 'Abba, Father,' and his testimony or witness, are in the conscience too; and so is the voice of God the father's love; charity must be held and enjoyed in a pure conscience.

The mystery of the Holy Trinity is the most sublime mystery in all the Bible, and their three-fold witness in a believer's conscience is the greatest wonder and the greatest blessing in all the world, and this must be in the conscience also; "Holding the mystery of the faith in a pure conscience," 1 Tim. iii. 9. Nothing under the sun will ever make you so sound, or settle you on the rock of salvation so firm, or fix your heart so fast, or make your union with Christ so clear and so satisfactory, as these things which I have written to you.

Indeed there is no walking with God without an experience of these things, for they that walk with him must walk in peace and equity, Mal. ii. 6. A conscience purged, purified, and inspired by the Holy Spirit, is a firm basis for an unshaken confidence; hence the apostle's good counsel to us all, "Holding faith and a good conscience," 1 Tim. i. 19. Nothing will shake, stagger, move, affright, or unsettle thy confidence like allowed sins, and fresh contracted guilt. He that exercises himself diligently to keep his conscience clean and good, is sure to have the joy of his own faith; "Beloved, if our heart

condemn us not, then have we confidence towards God," 1 John iii. 21. Conscience is the principality in which peace should rule; and Satan, sin, and guilt, are the only enemies and disturbers of this sway of the Saviour's sceptre, whose kingdom stands in righteousness, peace, and joy: hence the exhortation, "Let the peace of God rule in your heart, to the which also ye are called," Col. iii. 15.

I have set my son a task that will employ him all the year round, and exercise him to the end of his days; it may grow out of favour and out of practice, but he will never make straight paths for his feet till he takes it up again. And now, my son, I charge thee to keep this commandment without spot until the appearing of Jesus Christ, and thou shalt find this exercise to be its own reward. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," 2 Cor. i. 12. Adieu,

Ever yours in Christ Jesus the Lord,

W. HUNTINGTON.

TO
THE REV. W. HUNTINGTON,

DEAR SIR,

I HEARD you preach, the Tuesday evening before you went last to the Isle of Ely, when my afflicted soul and body were revived under the word, and with your last prayer went up the sincere desires of my heart and soul. I was grieved because you were going, hoping however to hear you again on your return. But I am confined. "The Lord do as seemeth him good," for "he remembereth we are but dust." Bless, O bless his precious name for ever, for his supporting power; "When heart and flesh both fail, he is the strength of my heart, and my portion for ever." I am very low and weak in body, and sometimes faint-hearted; but have been holpen with a little help, and the Lord God Almighty, and my own conscience, witness that the hearing of you is meat and drink to my weary soul. And I do esteem it one of the highest privileges, next to my soul's salvation, because, through mercy, the Lord the Spirit leads you, as he has done for these eight years past, to speak to my case more or less. Bless his adorable and great name, he often sends his word with power to my heart, so that I come away like a giant

refreshed with wine. Yea, I have drank so as to forget my poverty, and remember my misery no more for a while. But, O! how have I returned to my sad place again! I have had a nervous fever for a long time, and was seized last Wednesday morning with a fainting and trembling of the limbs, as though I could not long survive, and was afraid I should lose my senses. I am still very faint and low, though a little recovered, blessed be God; and am ordered down to Brighton, for the benefit of the salt water, where I hope to see and hear dear Mr. Brook, and Mr. Jenkins at Lewes. I have begged of the Lord that, unless his presence go with me, I might not go hence. And the answer in my mind is, "Go, and I am with you, and I will raise you up again." I can say, to the honour and glory of God, that, when I did not expect to live many hours, I had the sum and substance of the 103d and 116th Psalms in my soul, and that the Almighty God and Father of our Lord Jesus, for his sake, might, by his good Spirit, influence you to plead the merits of his most precious blood in my behalf, and in behalf of my family; and my desire is to commit body, soul, family, and all my affairs, into the mighty hand of God; for my weak head and faint heart will not bear the weight. But he has been better to me than all my fears many times, and I hope he will be so again.

As to my love to you, that God knoweth,

who discerneth the thoughts afar off, and how many times I have had a desire to speak and write to you; that he who sows, and they that reap, might rejoice together.

That a double portion of God's Spirit may rest upon your own soul is the sincere prayer of the least of all saints, and most unworthy of all sinners, in the path of tribulation, and in the furnace of affliction,

WILLIAM MOORE.

Parker Row, near Dock Head,
Bermondsey, Aug, 14, 1909.

TO
MR. WILLIAM MOORE.

SIR,

It was a wonderful condescension in the Almighty, whom the heaven of heavens cannot contain, to take up his residence in the tent of Moses and the temple of Solomon—buildings made with hands. But, having abandoned both these, he has said unto Zion, “Thou art my people; she is redeemed with judgment, and her converts with righteousness.” This beloved, chosen, selected, and compacted body, which is one in Christ, he has desired for his habitation: this is his rest for ever; here he will dwell, having desired it. And, although this is his royal city where he keeps his court and has his palace, yet the suburbs are neither forgotten nor neglected. He blesses the habitation of the just; but loves the gates of Zion more than all the dwellings of Jacob. Nevertheless, when he shines forth from the perfection of beauty he visits the waste places of Jerusalem; so that the contrite and broken-hearted proclaim his arrival, although they have not as yet passed through the gates, so as to call their walls salvation and their gates praise. But our happiness lies within the walls, because the

inhabitants are no more to say, "I am sick, for the people that dwell therein shall be forgiven their iniquity." It is upon this holy hill of Zion that the king is set, to give life to all the seed; and from this head of influence the holy oil descends to all the citizens. Here is the feast of fat things, and the wines well refined. Here the silver trumpet sounds, to invite the perishing guests. "God will abundantly bless her provision, and satisfy her poor with bread." In this mount I lost my vail and my yoke, which were both destroyed by the holy anointing oil. In this mountain the works of creation and the sabbath of rest must both give way to the works of redemption, for in Zion "shall the hand of the Lord rest," *Isaiah xxv. 10*. In the works of creation God displayed his wisdom and his power, and rested well pleased with these. In Israel's redemption and Egypt's destruction he displayed both his judgments and his providence, his goodness and severity; and took up his rest in the Holy Land. But the display of his love is in the gift of Christ, and in the redemption of the world by him; and in that love he rests well pleased and delighted for evermore, *Zeph. iii. 17*. This display of God's love to men, and the redemption of souls, are, in their blessed effects, in the application and enjoyment of them, both in Zion. Redemption frees us from sin, law, and justice; and love is a restoration of God's image; and in

that love God will for ever dwell, well pleased, be it where it may, and no where else. God sanctifies and consecrates his own residence by his own love, which is to be our holiness before God for ever, Eph. i. 4.

Now, seeing these things are so, and such glorious things are spoken of this city of God, and that God's love is God's image in the soul; so every revival of this most holy fire, and every cheering ray that breaks in upon it, is a changing of us into the same image, from glory to glory, till perfect day and endless glory swallow up the soul in bliss. This is the renewing of the inner man. The outward must and will decay; the leprosy is deep in the walls, and has no salt to season it, no armour to guard it from the grave and corruption. All belonging to the outward man is vanity; death is vanity; and this creature is made subject to vanity, though not willingly. But it is subjected in hope. It has been, and still is, the temple of the Holy Ghost. But we may call it the cloister, or outward court; the soul being the seat, and charity the throne, of the spirit. Though in it, abstractedly considered, dwells no good thing; even its origin is mean, its natural corruption vile to the last degree, being but a body of death at best; and it is pregnant with the seeds of death, and is dying daily, and therefore it must come down. Its doors must be shut, and its windows be darkened; the cords

and the pins must be loofened; the filver cord and golden bowl, the wheel and the cistern, shall all be diffolved together, and return to their original dust. This is the outward man's long home. Every one that paffeth his first birth is born to trouble; and he that obtains a second is a brother born for adverfity, Prov. xvii. 17. Every bodily pain is a warning to quit, every fit of sickness an ejection; and death feizes both body and goods, and hales the former to the grave, which was once our Lord's prifon: but he was taken from prifon and from judgment, and fo shall we. The door of hope and gate of life have been open, and by them we have gone out, and the Lord at the head of us, calling us by name, and leading us out. The way of life and the path of peace are caft up. Chrift is the only way to the Father; and every lively act of faith upon him is a ftep in the way, while love ftraightens the crooks, fmooths the roughs, raifes the vallies, and levels the hills. The footfteps of the flock are faith and love, as is plain by every print of their heels. Out of this way mount Sinai is removed, the clouds of our transgreffions are difperfed, the drawn fword is put up, the accufer of the brethren is displaced by the advocate, and his charges answered by the blood of fprinkling, and the great creditor fmiles in the face of the furety; and no lion or ravenous beaft is to be found in all the road, though we are travelling

through the regions of the East. It is true that tribulation always attends upon regeneration, as gospel power and the offence of the cross go hand in hand. The furnace of affliction too is in this new way; but faith and love can walk through the fire. Some clashing scriptures, and some little discord between promise and providence, have at times, and will again, raise some obstructions in the way: but there are labourers employed to gather up these; and, though some should remain before us, all is clear behind.

Infirmities of body have long overtaken me: old age is never without a retinue of these; and even common sense tells us that these must increase with our days. But the inner man, the incorruptible seed, is not subject to these things; if they increase, gather fresh strength, and thrive in light and life, in fortitude and submission, in vigour and heavenly-mindedness, the spirit will sustain the infirmities of the body.

Farewell!

Grace, mercy, and peace be with thee!

THE COALHEAVER,

Aug. 19, 1809.

THE END.