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The Power of the Spirit

An Address to the Clergy

BY

WILLIAM LAW

WITH ADDITIONAL EXTRACTS AND AN
INTRODUCTION BY

REV. ANDREW MURRAY

London

JAMES NISBET & CO., LIMITED

21 BERNERS STREET

THE
DIVINE INDWELLING

SELECTIONS FROM THE LETTERS OF
WILLIAM LAW

SELECTED
AND
WITH AN INTRODUCTION BY
REV. ANDREW MURRAY

SECOND EDITION

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P R E F A C E

IN republishing in this smaller form the extracts from Law's letters which have already appeared in the volume containing his larger work, "The Power of the Spirit: an Address to the Clergy," I am animated by the simple desire to introduce them to a larger circle of readers. I have learned so much from him of what God's purpose is with the Gift of the Spirit, and he appears to me to have had such a revelation of this central truth of redemption, that which constitutes the very essence of its fulness of blessing, that I feel urged to do my utmost to direct attention to the treasures these selections contain.

The Divine Indwelling:—This title expresses what is the substance of his teaching.

A man's conception of what the Aim of redemption or religion is, necessarily affects his whole Christian life. The man who seeks to find out what God's highest Aim was, and makes it his own, is on the right track to know and enjoy a full salvation.

And what was God's Aim in creation and redemption? Nothing less than this—that man might be partaker of the Divine nature. From the very nature of God in His Divine Absoluteness and Omnipresence, as He who alone has, and is, and gives life, is over all, and through all, and in all, that partnership in the Divine nature could be effected in no other way than by Indwelling. Man, with all his wondrous powers, was to be a living habitation of a God who was to inspire his whole being with His own goodness. God's life was to be his life. It was to be man's unutterable blessedness to have God to live within him, show forth through him all His goodness and glory. As a flowered

or coloured lamp reveals the beauty of the light within, God who is Light was to shine in his heart and life, and make him in his turn the light of the world. God, who is Love, was in that love to communicate to man and reveal within him all that he was capable of receiving.

When sin entered and destroyed God's temple in man, all the preparations for the New Testament redemption were the proof that God's great Aim still was to have man His temple. And this is the meaning and the glory of Pentecost, that the glorified Christ came in the Spirit to resume possession of the hearts of men, and to take up His abode there with the Father. Pentecost was the restoration to man of what he had lost in Paradise. In the Spirit Christ came to be Himself the life of the disciples whom He had prepared to receive Him into their hearts. This truth is so incomprehensible, so divine, that it is only by slow degrees that we take

it in. The great value of Law's book on the Power of the Spirit, and specially of the extracts of his letters in this little volume, is that he presents this one truth with such persistent iteration, and from so many points of view, that a thoughtful reader is at length compelled to admit that he has not grasped it, and so the desire is awakened to look to God to reveal and communicate what the mind cannot master. Let me try and state the chief aspects of the truth of the Divine Indwelling, as Law puts them.

He begins with man's Creation, and shows how God's creating love brought forth man with the one object of in him showing forth all His goodness and glory by being within him the power of goodness, and working in him all that he was to work. God, as the Living One, as alone good, could not part with a degree of His own life and goodness ; He could in no other way bless man than by making him a real temple, a habitation

in which He lived and worked ; all that was done in the temple was done by Him. The Indwelling was to be so real that it was to be, God in man and man in God. Man's dignity and blessedness was, not to be independent of God, but in perfect and continual dependence, to show the life and goodness of God.

Christ came with no lower object than actually to restore this lost Indwelling. The sending of the Holy Spirit into our hearts means nothing less than this, that everything that is to be done in our hearts is to be His doing : being led by the Spirit of God, or the Spirit dwelling within and animating our spirit with its will and mind and affections, gives us a life which is indeed not our own, but God in us. This blessing is so wonderful, so spiritual, so altogether supernatural, that but few seek after or receive it in its Divine fulness.

“The soul hath its breath, and being, and

life for no other end, but that the Triune God may manifest the riches and power of His own life in it." "As God is all the fallen soul wants, as nothing but God can communicate Himself to it; all is lost labour, but the total conversion of the soul to the immediate essential operation of God in it."

In the path that leads to the personal actual enjoyment of the Divine life, there is, after outward hindrances have been laid aside, one great enemy to be overcome, Self. When in the fall God left His temple, self took possession of the throne. When the Spirit begins to move in the heart and leads men to Christ, self is the power that continually seeks, under the cloak of religious knowledge and zeal and effort, to keep Christ from being and having all. With extraordinary force and clearness, Law points out how this is the first lesson a man needs to learn, if he is really to come to a life and walk in the Spirit. "The entire

denial of self, death to self, was what Christ and the Apostles preached; for this one reason that there is in it no possible goodness, and no possibility of being made good; there is no deliverance from its presence but by dying to it." "All man's good works are as tinkling cymbals, unless they be solely the work and fruits of the Spirit of God; for the Divine nature is that alone which can be the power to any good work, either in man or angel." "We must see ourselves as utterly unable to take one single step in goodness, as to add one cubit to our stature." "We must be brought to this conviction, that all that can be called life, good, happiness, is to come solely from God, and not the slightest spark of it from ourselves."

Much attention is being directed to the work of the Spirit; confession is made that we need more of the Spirit; gatherings are held for waiting for the power of the Spirit. We thank God for this. And yet it is pos-

sible that very many have but little right conception of what the place of the Spirit is to be, and what is required ere He will come in and take His place. We need to learn that He alone is to be the life of our life; that all our willing, thinking, feeling and doing are to be so entirely under His inspiration that they shall have their goodness and godliness from Him. Our voluntary intelligent being is to find its highest activity and its true glory in allowing the Spirit to work the will of God in us as He works it in the angels of heaven; so that we do it with Divine strength. I do not think any one can thoughtfully meditate on what this little book brings him without getting a view of the blessedness of the gift of the Holy Spirit, and the work He is to do in us, such as is not often set before us.

If the Holy Spirit is thus to have the whole life, with the doing of all that is to be done in it—for nothing less than this is meant

by being led by the Spirit, walking in the Spirit—it follows that, to enjoy this blessed indwelling, the whole of our natural life, as it is under the power of self and the flesh, must be parted with and denied. “We must be brought to this conviction, that everything in ourselves by nature is evil, and must be entirely given up; and that nothing that is creaturely can make us better than we are by nature.” “The whole life of the natural man resisteth all that essential operation of God which would create us again in Christ Jesus.” It is to be feared that many pray for the fulness of the Spirit, who have no conception of how exacting His demand is, and how all the religious knowledge, and willing and working, that is of the flesh, must be crucified and slain.

The Cross of Christ and the Spirit of Christ are inseparably united. It was so with our Lord Himself; the Cross was to Him the path to the glory where He received

the Spirit of the Father to pour out upon His disciples. It was so with the Apostles: their fellowship with Him in His cross-bearing was their preparation for their baptism in the Spirit. It is so still. Any large experience of the Power of the Holy Spirit in the ministry and the Church will have to be preceded by a deeper entrance into the fellowship of the Cross, in the crucifixion to the world, its wisdom and its spirit. To be baptized with Christ's baptism of humiliation and suffering will be the path to be baptized with His Spirit as the glorified One. The Cross and the Spirit of Christ are one. The separation from the kingdom and spirit of this world, to receive the Spirit and the kingdom of heaven as little children, the laying down of our life, is the only entrance to life as the Spirit gives it—the only way to receive the Spirit in power. Law will help the honest and unprejudiced reader greatly to see how entire must be the giving up of

the old life, if this wonderful indwelling in its Divine power is to be ours,

I may say, in conclusion, that when I began to mark the more important passages it was simply for my own sake, and not with any view to publication. But I have been so strongly convinced of the need of it, and the help it brings, that I venture to hope that the underlining will help others. We think that we know what is meant by the words: the Holy Spirit being sent into our heart; Christ dwelling in the heart; God being the God of our life and working all in us; while the Divine magnificence of these conceptions neither overwhelms nor attracts us. Do let us listen while Law ever again calls us back to hear his one message: the indwelling of God for which man was created can now be experienced; the Holy Spirit is our life, in a sense and reality passing all understanding; the Son longs to manifest Himself within us, and with the Father to

take up His abode with us. If once we begin truly to hunger for this, to wait on God to make it true, to yield ourselves for the Holy Spirit to be our life, we shall find that the words have not been repeated too often. Our hearts will begin to believe what they cannot conceive, and the one thing we desire of the Lord will be the Divine Indwelling—“*the everlasting union of the soul with God as its only good, through the Spirit and nature of Christ truly formed and fully revealed in it.*”

ANDREW MURRAY.

WELLINGTON, *26th October* 1896.

P.S.—I need hardly add that those who long for a fuller exposition of this blessed truth of the indwelling and work of the Holy Spirit, will find it in “The Power of the Spirit.”

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THE DIVINE INDWELLING

LETTER I

1. Of Spiritual Worship

IT may now be reasonably asked, What is the divine service, or worship in this church? For every church must have its divine service and worship, which is the life, strength, and support of it.

It is answered: "That no man can call Jesus Lord, but by the Holy Ghost." Therefore nothing is or can be a divine service in that church which has Christ for its Lord, but what has the Holy Spirit for its beginner, doer, and finisher. For if it be certain that

no one can own Christ as his Lord, but by the Holy Spirit, then it must be equally certain, that no one can serve or worship God through Christ his Lord, in any other way, help, power or means, but so far as it is all done in and by the power of the same Holy Spirit. Whatsoever is born of the flesh is flesh; that is, whatsoever proceeds from or is done by the natural powers of man, from his birth of flesh and blood, is merely human, earthly and corrupt, and can no more do anything that is heavenly, or perform a service of worship that is divine, than our present flesh and blood can enter into the kingdom of heaven. Thus saith the apostle, "Ye are not in the flesh but in the Spirit, if so be the Spirit of God dwelleth in you. Now if any man hath not the Spirit of Christ, he is none of His." And consequently, if not His, he can perform no divine

service to Him. Nor can any worship cease to be carnal, or become divine, but by its being all that it is, and doing all that it doth, by the power and presence of Christ dwelling in our souls, and helping us by His Holy Spirit to cry in truth and reality, Abba, Father.

The New Testament never calls us to do, or offer, nor allows anything to be done or offered to God, as a divine service or worship, but what is done in the truth and reality of faith, of hope, of love, and obedience to God.

But through all the New Testament, no faith, no hope, no love is allowed to be true and godly, but only that faith, that hope, &c., which solely proceeds from and is the fruit of the Holy Spirit, living, dwelling, and working in our whole heart, and soul, and spirit.

This spirituality of the Christian religion is the reason why it was first preached to the world under the name of the kingdom of God, because under this new dispensation, freed from veils, shadows, and figures of good things absent or to come, God Himself is manifested, ruling in us and over us, as an essential light of our lives, as an indwelling Word of power, as a life-giving Spirit within us, forming us by a new birth, to become a chosen generation, a royal priesthood, to offer spiritual sacrifices to God, through a new and living way which Christ hath consecrated for us.

If Christ had not only and solely set up this truth of spiritual worship, He had been but another Moses, and though a better teacher, yet still but as a schoolmaster to some higher state of religion, that was yet wanted, and must be revealed, if so be that

man was to be restored to his true state of life, union, and happiness, in and with the divine nature. For as God is a Spirit, and our life is spiritual, so no religious worship can be in its true perfection, or bring us into the possession of our highest good, till it raises all that is spirit and life in us, into union and communion with Spirit and life in God.

2. How to Become Spiritual Worshippers

If it should here be asked, How are we to become and continue worshippers of the Father in spirit and truth? It is answered: All consists in turning inwards, in attention to that which is daily and hourly stirring, living, and working in our hearts.

Now though the Scripture nowhere gives this direction in these very words, yet, since it is said in Scripture, that God dwelleth not in temples made with hands, but in the temple of our hearts, since the kingdom of God is said to be within us, and not to come with outward observation, but to be in us, as a secret, living seed of the incorruptible Word ; since our heart is our whole life, and we are said to live, and move, and have our being in God, it is directly telling us that we are to turn inwards, if we would turn to and find God.

It is directly telling us, that in what manner we are within, as the worship is done there, so is God in such manner within us ; and that He is no otherwise our God, our life, our rest and happiness, than so far as the working of our hearts is a willing and choosing, a hungering and thirsting to

find, feel and enjoy the life-giving power of His holy presence in our souls.

To be inwardly therefore attentive to God, showing the good and the evil, distinguishing the light from the darkness in our own souls; to listen to the voice of his ever-speaking word, and to watch the movings of his ever-sanctifying Spirit within us, waiting and longing in the spirit of prayer, of faith and hope, of love and resignation, to be inwardly quickened and revived in the image, and according to the likeness of that Son, in whom He is well pleased, is the worshipping of God with our whole heart and soul, in spirit and in truth.

It is living to God, in and through the power of Christ, as He lived; it is praying with Him, and by His Spirit, that continual prayer which He always had, whether speaking to the multitude, or healing their dis-

eases, or alone by Himself in the stillness of nights, and loneliness of mountains. For this inward prayer, in which the whole heart, and soul, and spirit, loves, worships, and applies to a God, not absent or distant, but to a trinity of goodness and mercy, of light and love, of glory and majesty, dwelling and working within us, willing and desiring to do all that in the temple of our hearts, which is done and always doing in His own temple in heaven, is a prayer, that only needs outward words for the sake of others; and of which it may be said, as Christ said: "Father, I knew that Thou always hearest Me, but because of the people, which stand by, I said it."

I begin to apprehend, worthy sir, that you will think I am gone too far about, and not come close enough to the matter in hand. But I hope it is not so: I have gone through

all that I have said, only to show, that church unity or communion is not a matter that depends on any particular society, or outward thing, but is complete, or defective, in such degree as we live in unity with, or contrariety to, the inward Spirit and outward example of Christ. For no union signifies anything to us; or our salvation, but union with God, through Christ, and nothing unites us to Christ, or makes us to be His, but His Holy Spirit dwelling inwardly and working outwardly in us, as it did in Him.

This is the only church unity that concerns the conscience, and when we are in this unity, we are in union with Christ, and with every one who is united to Him, however distant, or separated from us, by human enclosures.

3. Of the Imperfection of Churches

I join in the public assemblies, not because of the purity or perfection of that which is done or to be found there, but because of that which is meant and intended by them : they mean the holy, public worship of God ; they mean the edification of Christians ; they are of great use to many people ; they keep the world from a total forgetfulness of God ; they help the ignorant and letterless to such a knowledge of God and the Scriptures, as they would not have without them.

And therefore, fallen as these church assemblies are, from their first spiritual state, I reverence them as the venerable remains of all that which once was, and will, I hope, be again, the glory of church assemblies,

namely, the ministration of the Spirit, and not of the dead letter.

And there are two very great signs of the near approach of this day, in two very numerous, yet very different kinds of people in these kingdoms.

In the one sort, an extraordinary increase of new separations, particularity of opinions, methods, and religious distinctions, is worked up to its utmost height. And we see them almost every day running with eagerness from one method to another, in quest of something, by the help of a new form, which they have not been able to find in the old one.

Now, as the vanity and emptiness of any thing, or way, is then only fully discovered and felt, when it has run all its lengths, and worked itself up to its highest pitch, so that nothing remains untried, to keep up the

deceit ; so when religious division, strife of opinions, invented forms, and all outward distinctions, have done their utmost, have no further that they can go, nor anything more to try, then is their inevitable fall at hand ; and if the zeal was simple and upright, all must end in this full conviction, namely, that vanity and emptiness, burden and deceit, must follow us in every course we take, till we have done with all our own running, to expect all, and receive all from the invisible God dwelling in and blessing our hearts with all heavenly gifts, by a birth of His eternal, all-creating Word and life-giving Spirit brought forth in our souls.

The other sign I mentioned, is to be found in another kind of a much awakened people, in most parts of these kingdoms, who in the midst of the noise and multiplicity of all church strife, having heard the still and

secret voice of the true Shepherd, are turned inwards, and wholly attentive to the inward truth, spirit, and life of religion, searching after the mystical, spiritual instruction, which leads them from the outward cry, of a Lo here, or there, is Christ, to seek to Him and His redeeming Spirit within them, as the only safe guide from inward darkness to inward light; and from outward shadows into the substantial, ever-enduring truth; which truth is nothing else, but the everlasting union of the soul with God, as its only good, through the Spirit and nature of Christ truly formed and fully revealed in it. But to go no further; I shall only add, that as yet, I know of no better way of thinking or acting, than as above, with regard to the universal fallen state of all churches; for fallen they all are, as certainly as they are divided.

Every church distinction is more or less in the corrupt state of every selfish, carnal, self-willed, worldly-minded, partial man, and is what it is, and acts as it acts, for its own glory, its own interest and advancement, by that same spirit, which keeps the selfish, partial man solely attached to his own will, his own wisdom, self-regard and self-seeking. And all that is wanting to be removed from every church or Christian society, in order to its being a part of the heavenly Jerusalem, is that which may be called its own human will, carnal wisdom and self-seeking spirit ; which is all to be given up, by turning the eyes and hearts of all its members, to an inward adoration, and total dependence upon the supernatural, invisible, omnipresent God of all spirits ; to the inward teachings of Christ, as the power, the wisdom, and the light of God, working within them

every good, and blessing, and purity, which they can ever receive, either on earth or in heaven.

Under this light, I am neither Protestant nor Papist, according to the common acceptance of the words. I cannot consider myself as belonging only to one society of Christians, in separation and distinction from all others. It would be as hurtful to me, if not more so, than any worldly partiality. And therefore as the defects, corruptions, and imperfections which, some way or other, are to be found in all churches, hinder not my communion with that, under which my lot is fallen, so neither do they hinder my being in full union and hearty fellowship with all that is Christian, holy and good, in every other church division.

And as I know, that God and Christ, and holy angels, stand thus disposed towards all

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that is good in all men and in all churches, notwithstanding the mixture in them is like that of tares growing up with the wheat, so I am not afraid, but humbly desirous, of living and dying in this disposition towards them.

LETTER II

4. The First Business of a Clergyman

It is a great pleasure to me to think (as you say) that my letter to you will also be to two of your brethren, who stand in the same state of earnestness, to know how to be faithful and useful in their ministry, as you do: I hope God will increase your number.

The first business of a clergyman awakened by God into a sensibility and love of the truths of the gospel, and of making them equally felt and loved by others, is thankfully, joyfully, and calmly to adhere to and give way to the increase of this new-risen light, and by true introversion of his heart to God, as the sole author of it, humbly to beg of

Him, that all that which he feels a desire of doing to those under his cure, may be first truly and fully done in himself.

Now the way to become more and more awakened, to feel more and more of this first conviction or work of God within you, is not to reflect and reason yourself into a further and deeper sensibility of it, by finding out arguments to strengthen it in your mind. But the one true way is, in faith and love, to keep close to the presence and power of God, which has manifested itself within you, willingly resigned to, and solely depending upon the one work of His all-creating Word, and all-quickenning Spirit, which is always more or less powerful in us, according as we are more or less trusting to, or depending upon it.

And thus it is that by faith we are saved, because God is always ours, in such proportion as we are His; as our faith is in

Him, such is His power and presence in us. What an error, therefore, to turn one thought from Him, or cast a look after any help but His; for if we ask all of Him, if we seek for all in Him, if we knock only at His own door of mercy in Christ Jesus, and patiently wait and abide there, God's kingdom must come, and His will must be done in us.

For God is always present, and always working towards the life of the soul, and its deliverance from captivity under flesh and blood. But this inward work of God, though never ceasing, or altering, is yet always and only hindered by the activity of our own nature and faculties; by bad men, through their obedience to earthly passions; by good men, through their striving to be good in their own way, by their natural strength, and a multiplicity of seemingly holy labours and contrivances.

Both these sorts of people obstruct the work of God upon their souls. For we can co-operate with God no other way than by submitting to the work of God, and seeking, and leaving ourselves to it.

For the whole nature of the fallen soul consists in its being fallen from God into itself, into a self-government and activity, under its own powers broken off from God, and therefore dying to self, as well to our reason, as our passions and desires, is the first and indispensable step in Christian redemption, and brings forth that conversion to God, by which Christ becomes formed and revealed in us. And nothing hinders this conversion from being fruitful in all good, and gaining all that we want from God, but the retaining something to dwell in as our own, whether it be earthly satisfactions, or a righteousness of human endeavours.

And therefore all the progress of your first conviction, which by the grace of God you have had from above, and from within, consists in the simplicity of your faith, in adhering to it, as solely the work of God in your soul, which can only go on in God's way, and can never cease to go on in you, any more than God can cease to be that which He is, but so far as it is stopped by your want of faith in it, or trusting to something else along with it. God is found, as soon as He alone is sought; but to seek God alone is nothing else but the giving up ourselves wholly unto Him. For God is not absent from us in any other respect than as the spirit of our mind is turned from Him, and not left wholly to Him.

The spirit of faith, which not here or there, or now and then, but everywhere and in all things, looks up to God alone, trusts

solely in Him, depends absolutely upon Him, expects all from Him, and does all it does for Him, is the utmost perfection of piety in this life. The worship of God in spirit and truth can go no higher, it does that which is its duty to do ; it hath all that it wants, it doth all that it will, it is one power, one spirit, one will, and one working with God. And this is that union or oneness with God, in which man was at first created, and to which he is again called, and will be fully restored by God and man being made one in Christ.

“Stephen was a man full of faith and the Holy Ghost.” These are always together ; the one can never be without the other.

This was Stephen’s qualification for the deaconship, not because of anything high or peculiar in that office, but because the gospel dispensation was the opening a kingdom of

God amongst men, a spiritual theocracy, in which as God, and man fallen from God, were united in Christ, so an union of immediate operation between God and man was restored. Hence this dispensation was called, in distinction from all that went before it in outward types, figures, and shadows, a ministration of the Spirit, that is, an immediate operation of the Spirit of God itself in man, in which nothing human, creaturely, or depending upon the power of man's wit, ability, or natural powers, had any place, but all things begun in, and under obedience to the Spirit, and all were done in the power and strength of faith united with God.

Therefore to be a faithful minister of this new covenant between God and man, is to live by faith alone, to act only, and constantly under its power, to desire no will, understanding, or ability as a labourer in

Christ's vineyard, but what comes from faith, and full dependence upon God's immediate operation in and upon us.

This is that very thing which is expressly commanded by St. Peter, saying, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." For all which he giveth this reason, which will be a reason as long as the world standeth, namely, "That in all things God may be glorified through Jesus Christ." A plain and sufficient declaration that, where this is not done, there God is not glorified by Christians through Christ Jesus.

God created men and angels solely for the glory of His love; and therefore angels and men can give no other glory to God, but that of yielding themselves up to the work of His creating love, manifesting itself in the

several powers of their natural life, so that the first creating love which brought them into being may go on creating, and working in them, according to its own never-ceasing will, to communicate good for ever and ever. This is their living to the praise and glory of God, namely, by owning themselves, in all that they are, and have, and do, to be mere instruments of His power, presence, and goodness in them, and to them; which is all the glory they can return to their Creator, and all the glory for which He created them. We can no otherwise give religious glory to God than by worshipping Him in spirit and in truth, seeing Christ has said that "the Father seeketh such to worship Him."

But we can no otherwise worship God in spirit and in truth, than as our spirit in truth and reality seeks only to, depends only upon, and in all things adores, the life-giving power

of His universal Spirit, as the Creator, upholder, and doer of all that is or can be good, either in time or eternity. For nothing can be good, but that which is according to the will of God ; and nothing can be according to the will of God, but that which is done by His own Spirit. This is unchangeable, whether in heaven or on earth. And this is the one end of all the dispensations of God, however various, towards fallen man, namely, to bring man into an union with God.

Comply with all the outward modes and institutions of religion, believe the letter, own the meaning of Scripture facts, symbols, figures, representations, and doctrines, but if you stand in any other use of them, or seek to gain some other good from them, than that of being led out of your own self, from your own will, and own spirit, that the will of God, and the Spirit of God, may do all

that is willed and done by you; however fixed and steadily you may adhere to such a religion, you stand as fixed and steadily in your own fallen state. For the restoration of fallen man is nothing else but the restoration of him to his first state, under the will and Spirit of God, in and for which he was created.

You may here perhaps, my dear friend, think that I am speaking too much at large, and not closely enough to the particular matter of your inquiry. But my intention hath been, so to speak to you on this occasion, as to lay a ground for a proper behaviour, under every circumstance of the outward work of your ministry. All things must be set right in yourself first, before you can rightly assist others, towards the attaining to the same state

5. The First Object of Preaching, to stir up the Inward Hearing of the Heart

Hence you may learn what you are chiefly to drive at, in all your discourses from the pulpit, and conversation—namely, to turn the attention of men to a power of good, and a power of evil, both of them born and living within them. For in these two things, or states of the soul of every man, lies the full proof of the whole nature, both of the fall, and redemption from it.

Were we not naturally evil, by a birth of evil essentially born and living in us, we should want no redemption; and had we not a birth of something divine in us, we could not be redeemed. Inward evil can only be cured, or overcome, by an inward good.

And therefore, as all our salvation is an inward work, or struggle of two births within us, so all the work of your outward instruction must be to call every one home to himself, and help every heart to know its own state, to seek, and find, and feel his inward life and death, which have their birth, and growth, and strife against one another, in every son of Adam.

And as this is the one good way of preaching, so it is, of all others, the most powerful, and penetrating into the hearts of all men, let their condition be what it will.

For as these two states are certainly in every soul of man, however blended, smothered, and undistinguished, in their operations for a time, yet they have each of them, in some degree, their hearing ears, which, though ever so sunk into dulness, will be forced, more or less, to feel the

power of that voice, which speaks nothing but what is, and must be in some sort spoken within themselves.

And this is the true end of outward preaching, namely, to give loud notice of the call of God in their souls, which though unheard, or neglected by them, is yet always subsisting within them. It is to make such outward sounds, as may reach and stir up the inward hearing of the heart. It is so to strike all the outward senses of the soul, that from sleeping in an inward insensibility of its own life and death, it may be brought into an awakened and feeling perception of itself, and be forced to know that the evil of death which is in it will be its eternal master, unless the good of life that is in it seeks for victory in the name and power and mediation of Christ, the only Prince of Life and Lord of Glory, and who only hath

the keys of heaven, of death and hell, in His hands.

Thus far, and no further, goes the labour and ministry of man, in the preaching of the Word, whether it be of Paul or Cephas.

Hence also you will be well qualified to open in your hearers a right sense and knowledge of the truth and reality of every virtue, and every vice, that you are discoursing upon.

For since all that is good and evil is only so to them because it lives in the life of their heart, they may easily be taught that no virtue, whether it be humility or charity, has any goodness in it, but as it springs in and from the heart, nor any vice, whether it be pride or wrath, is any further renounced than as its power and place in the heart is destroyed. And thus the insignificancy and vanity of an outward

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formality, of a virtuous behaviour, and everything short of a new heart and new spirit in and through the power of Christ, dwelling vitally in them, may be fully shown to be self-delusion, and self-destruction.

6. The Great Work of the Preacher, to Lead Men to the Holy Spirit

Your next great point, as a preacher, should be to bring men to an entire faith in, and absolute dependence upon, the continual power and operation of the Spirit of God in them.

All churches, even down to the Socinians, are forced, in obedience to the letter of Scripture, to hold something of this doctrine.

But as the practice of all churches, for many ages, has had as much recourse to learning, art, and science, to qualify ministers

for the preaching of the gospel, as if it was merely a work of man's wisdom, so ecclesiastics, for the most part, come forth in the power of human qualifications, and are more or less full of themselves, and trusting to their own ability, according as they are more or less proficient in science and literature, languages and rhetoric.

To this, more than to any one other cause, is the great apostasy of all Christendom to be attributed. This was the door at which the whole spirit of the world entered into possession of the Christian Church.

Worldly lusts and interests, vanity, pride, envy, contention, bitterness, and ambition, the death of all that is good in the soul, have now, and always had their chief nourishment, power, and support from a sense of the merit and sufficiency of literal accomplishments.

Humility, meekness, patience, faith, hope, contempt of the world, and heavenly affections (the very life of Jesus in the soul) are by few people less earnestly desired, or more hard to be practised, than by great wits, classical critics, linguists, historians, and orators in holy orders.

Now to bring men to a right practical knowledge of that full dependence upon, and faith in the continual operation of the Holy Spirit, as the only raiser and preserver of the life of God in their hearts, and souls, and spirits, it is not enough you sometimes or often preach upon the subject, but everything that you inculcate should be directed constantly to it, and all that you exhort men to should be required, only as a means of obtaining, and concurring with, that Holy Spirit, which is, and only can be, the life and truth of goodness. And all that you turn

them from should be as from something that resists and grieves that blessed Spirit of God, which always wills and desires to remove all evil out of our souls and make us again to be sanctified partakers of the divine nature.

For as they only are Christians who are born again of the Spirit, so nothing should be taught to Christians, but as a work of the Spirit ; nor anything sought, but by the power of the Spirit, as well in hearing as teaching. It is owing to the want of this that there is so much preaching and hearing, and so little benefit either of the preacher or hearer.

The labour of the preacher is, for the most part, to display logic, argument, and eloquence upon religious subjects ; and so he is just as much carried out of himself, and united to God by his own religious discourses, as the pleader at the bar is by his law and oratory upon right and wrong.

And the hearers, by their regarding such accomplishments, go away just as much helped to be new men in Christ Jesus, as by hearing a cause of great equity well pleaded at the bar.

Now in both these cases, with regard to preacher and people, the error is of the same kind, namely, a trusting to a power in themselves; the one in an ability to persuade powerfully, the other in an ability to act according to that which they hear.

And so the natural man goes on preaching, and the natural man goes on hearing, of the things of God, in a fruitless course of life. And thus it must be, so long as either preacher or hearers seek anything else but to edify and be edified in and through the immediate power and essential presence of the Holy Spirit working in them.

The way therefore to be a faithful and fruitful labourer in the vineyard of Christ is to stand yourself in a full dependence on the Spirit of God as having no good power, but as His instrument, and by His influence, in all that you do; and to call others, not to their own strength or rational powers, but to a full hope and faith of having all that they want from God alone; not as teaching them to be good by men, but, by men and outward instruction, calling them to Himself, to a birth of essential, inherent living goodness, wisdom, and holiness from His own eternal word and Holy Spirit, living and dwelling in them. For as God is all that the fallen soul wants, so nothing but God alone can communicate Himself to it; all therefore is lost labour, but the total conversion of the soul, to the immediate essential operation of God in it.

LETTER VI

7. How to be in the Truth?

You tell me, sir, that after a twenty years' zeal and labour in matters of religion, it has turned to so little account, that you are forced most earnestly to desire a speedy answer to this question, where you shall go, or what you shall do, to be in the truth?

Religion has no good in it, but as it is the revival and quickening of that divine nature, which your first father had from God, and nothing can revive it, but that which first created it. God is no otherwise your God, but as He is the God of your life, manifested in it; and He can be no otherwise the God of your life, but as His Spirit is living within you. Satan is no other way knowable by

you, or can have any other fellowship with you, but as his evil spirit works, and manifests itself along with the workings of your own spirit. “Resist the devil, and he will flee from you;” but he is nowhere to be resisted but as a working spirit within you, therefore to resist the devil is to return from the evil thoughts and motions that arise within you. “Turn to God, and He will turn to you:” but God is an universal Spirit, which you cannot locally turn to or from; therefore to turn to God, is to cleave to those good thoughts and motions which proceed from His Holy Spirit, dwelling and working in you. This is the God of your life, to whom you are to adhere, listen, and attend, and this is your worshipping Him in spirit and truth. And that is the devil that goeth about as a roaring lion, who has no voice but that which he speaks within you.

Therefore, my friend, be at home, and keep close to that which passes within you, for be it what it will, whether it be a good in which you delight, or an evil in which you grieve, you could have neither the one nor the other, but because a holy God of light and love is essentially dwelling in you. Seek therefore for no other road, nor call anything the way to God, but solely that which His eternal, all-creating Word and Spirit worketh within you. For could anything else have been man's way to God, the Word had not been made flesh.

The last words in your question, namely, to be in the truth, are well expressed, for to be in the truth, is the finished state of man returning to God, thus declared by Christ Himself, "Ye shall know the truth, and the truth shall make you free;" free from the blindness and delusion of your own natural

reason, and free from forms, doctrines, and opinions which others would impose upon you. To be in truth is to be where the first holy man was, when He came forth in the image and likeness of God. When he lost Paradise, he lost the truth ; and all that he felt, knew, saw, loved, and liked of the earthly, bestial world, into which he was fallen, was but mere separation from God, a veil upon his heart, and scales upon his eyes. Nothing of his first truth could be spoken of to him, even by God Himself, but under the veil of earthly things, types, and shadows. The Law was given by Moses, but Moses had a veil upon his face ; the Law was a veil, prophecy was a veil, Christ crucified was a veil, and all was a veil, till grace and truth came by Jesus Christ, in the power of His Holy Spirit. Therefore to be in the truth, as it is in Jesus, is to be come from under

the veil, to have passed through all those dispensations, which would never have begun, but that they might end in a Christ spiritually revealed, and essentially formed in the soul. So that now, in this last dispensation of God, which is the first truth itself restored, nothing is to be thought of, trusted to, or sought after, but God's immediate, continual working in the soul, by His Holy Spirit. This, sir, is the where you are to go, and the what you are to do, to be in the truth. For the truth as it is in Jesus is nothing else but Christ come in the Spirit. And His coming in the Spirit, is nothing else but the first lost life of God, quickened, and revealed again in the soul. Everything short of this has only the nature of outward type and figure, which in its best state is only for a time. If therefore you look to anything but the Spirit, seek to any power but that of the Spirit, expect

Christ to be your Saviour, any other way than as He is spiritually born in you, you go back from the grace and truth which came by Jesus, and can at best be only a legal Jew or a self-righteous Pharisee ; there is no getting further than these states but by being born of the Spirit, living by the Spirit, as His child, His instrument and holy temple, in which He dwells, and works all His good pleasure. Drop this full adherence to and dependence upon the Spirit, act as in your own sphere, be something of yourself, and through your own wisdom, &c., and then, though all that you say or do is with the outward words of the spiritual gospel, and in the outward practices of the spiritual apostles, yet for all this, you are but there where those were who worshipped God with the blood of bulls and goats ; for (N.B.) nothing but the Spirit of God can worship God in spirit and in truth.

8. How to find the Continual Guidance of the Holy Spirit

But you will perhaps say that you are still but where you were, because you know not how to find the continual guidance of the Holy Spirit. If you know how to find your own thoughts, you need not be at a loss to find the Spirit of God. For you have not a thought within you, but is either from the good of the Spirit or from the evil of the flesh. Now the good and the evil that are within you, and always more or less sensible by turns, do each of them teach you the same work and presence of the Spirit of God. For the good could not appear as good, nor the evil be felt as evil, but because the immediate working of the Spirit of God creates, or manifests this difference

between them, and therefore, be in what state you will, the power of God's Spirit within you equally manifests itself to you; and to find the immediate, continual, essential working of the Spirit of God within you, you need only know what good and evil are felt within you. For all the good that is in any thought or desire is so much of God within you, and whilst you adhere to, and follow a good thought, you follow or are led by the Spirit of God. And on the other hand, all that is selfish and wicked in thought, or affection, is so much of the spirit of Satan within you, which would not be known or felt as evil, but because it is contrary to the immediate continual working of the Spirit of God within you. Turn therefore inwards, and all that is within you will demonstrate to you the presence and power of God in your soul, and make you

find and feel it, with the same certainty as you find and feel your own thoughts. And what is best of all, by thus doing, you will never be without a living sense of the immediate guidance and inspiration of the Holy Spirit, always equal to your dependence upon it, always leading you from strength to strength in your inward man, till all your knowledge of good and evil is become nothing else but a mere love of the one, and mere aversion to the other. For the one work of the Spirit of God is to distinguish the good and evil that is within you, not as in notion, but by affection; and when you are wholly given up to this new-creating work of God, so as to stay your mind upon it, abide with it, and expect all from it, this, my friend, will be your returning to the Rock from whence you were hewn, your drinking at the fountain of living

water, your walking with God, your living by faith, your putting on Christ, your continual hearing the Word of God, your eating the bread that came down from heaven, your supping with Christ, and following the Lamb wherever He goeth.

For all these seeming different things will be found in every man, according to his measure, who is wholly given up to, and depending upon the blessed work of God's Spirit in his soul.

9. Redemption, the Restoration of the lost Knowledge of God living and working in the Soul

But your mistake, and that of most Christians, lies in this: you would be good by some outward means, you would have methods, opinions, forms and ordinances of

religion alter and raise your fallen nature, and create in you a new heart and a new spirit; that is to say, you would be good in a way that is altogether impossible, for goodness cannot be brought into you from without, much less by anything that is creaturely, or the action of man; this is as impossible, as for the flesh to sanctify the spirit, or for things temporal to give life to things that are eternal.

The image and likeness of Father, Son, and Holy Ghost are in every man, antecedent to every outward work or action that can proceed from him; it is God thus within him, that is the sole cause that anything can be called godly, that is done, observed, or practised by him. If it were man would only have his being from his goodness from himself.
n's outward good works are only

like his outward good words; he is not good because he is frequent in the use of them, they bring no goodness into him, nor are of any worth in themselves, but as a good and godly spirit speaks forth itself in the sound of them. This is the case of every outward, creaturely thing, or work of man, be it of what kind it will, either hearing, praying, singing, or preaching, &c., or practising any outward rules and observances; they have only the goodness of the outward Jew, nay, are as vain as sounding brass and tinkling cymbals, unless they be solely the work and fruits of the Spirit of God: for the divine nature is that alone which can be the power to any good work, either in man or angel.

When a man first finds himself stirred up with religious zeal, what does he generally do? He turns all his thoughts outwards,

he runs after this or that man, he is at the beck of every new opinion, and thinks only of finding the truth by resting in this or that method, or society of Christians. Could he find a man that did not want to have him of his party and opinion, that turned him from himself and the teaching of man, to a God, not as historically read of in books, or preached of in this or that society, but to a God essentially living and working in every soul, him he might call a man of God; as leading him from himself to God, as saving him from many vain wanderings, from fruitless searches into a Council of Trent, a Synod of Dort, an Augsburg Confession, an Assembly's Catechism, or a Thirty-nine Articles. For had he an hundred articles, if they were anything else but an hundred calls to a Christ come in the Spirit, to a God within him, as the only

possible light, and teacher of his mind, it would be a hundred times better for him to be without them. For all man's blindness and misery lies in this, that he has lost the knowledge of God as essentially living within him, and by falling under the power of an earthly, bestial life, thinks only of God as living in some other world, and so seeks only by notions to set up an image of an absent God, instead of worshipping the God of life and power, in whom he lives, moves, and has his being. Whoever therefore teaches you to expect great things from this or that sort of opinions, or calls you to anything as saving and redeeming, but the manifestation of God in your own soul, through a birth of the holy nature of Christ within you, is totally ignorant of the whole nature both of the fall and redemption of man. For the first is nothing else,

or less, than a death to the divine life, or Christlike nature, which lived in the first man; and the other is nothing else but Christ new-born, formed, and revealed again in man, as He was at the first. These two great truths are the most strongly asserted by Christ, saying, "If any man will be My disciple, let him deny himself, take up his cross daily, and follow Me." Let him "deny himself" is the fullest declaration and highest proof that he has lost his first divine and heavenly nature, that he is not that self which came first from God, or he could not be called to deny it. Say, if you will, that he has not lost that first heavenly life in God, and then you must say that our Lord calls him to deny, crucify, and renounce that holy and godlike self which was the first gift of God to him.

Christ and His apostles taught nothing

but death and denial to all self, and the impossibility of having any one divine temper but through faith and hope of a new nature, not “born of blood, nor of the will of the flesh, nor of the will of man, but of God.”

To speak of the operation of the Holy Spirit as only an assistance, or an occasional assistance, is as short of the truth as to say that Christ shall only assist the resurrection of our bodies. For not a spark of any divine virtue can arise up in us, but what must wholly and solely be called forth by that same power which alone can call our dead bodies out of the dust and darkness of the grave.

If you turn to your own strength, to have Christian piety and goodness; or are so deceived as to think that learning, or logical abilities, critical acuteness, skill in languages, church systems, rules and orders, articles and

opinions, are to do that for you which the Spirit of Christ did, and only could do, for the first Christians ; your diligent reading the history of the gospel will leave you as poor, and empty and dead to the divine life, as if you had been only a diligent reader of the history of all the religions in the world. But if all that you trust to, long after, and depend upon, is that Holy Spirit which alone made the Scripture saints able to call Jesus Lord—if this be your one faith, and one hope, the divine life, which died in Adam, will find itself alive again in Christ Jesus. And be assured that nothing but this new birth can be the gospel Christian, because nothing else can possibly love, like, do, and be that which Christ preached in His divine Sermon on the Mount. And be assured also that when the Spirit of Christ is the Spirit that ruleth in you, there will be no hard sayings

in the gospel ; but all that the heavenly Christ taught in the flesh will be as meat and drink to you, and you will have no joy but in walking, as He walked, in saying, loving, and doing that which He said, loved, and did. And indeed, how can it be otherwise? How can notions, doctrines, and opinions about Christ, what He was and did, make you in Him a new creature? Can any one be made a Samson, or a Solomon, by being well versed in the history of what they were, said, or did?

Ask then, my friend, no more, where you shall go, or what you shall do, to be in the truth ; for you can have the truth nowhere but in Jesus, nor in Him, any further, than as His whole nature and Spirit is born within you.

LETTER X

10. Of a Sense of Sin

You seem to yourself to be all infatuation and stupidity, because your head and your heart are so contrary, the one delighting in heavenly notions, the other governed by earthly passions and pursuits. It is happy for you that you know and acknowledge this; for only through this truth, through the full and deep perception of it, can you have any entrance, or so much as the beginning of an entrance, into the liberty of the children of God. God is in this respect dealing with you, as He does with those whose darkness is to be changed into light. Which can never be done, till you fully know (1) the real badness of your own heart, and

(2) your utter inability to deliver yourself from it, by any sense, power, or activity of your own mind.

And were you in a better state as to your own thinking, the matter would be worse with you. For the badness in your heart, though you had no sensibility of it, would still be there, and would only be concealed, to your much greater hurt. For there it certainly is, whether it be seen and found or not, and sooner or later must show itself in its full deformity, or the old man may never die the death which is due to him, and must be undergone, before the new man in Christ can be formed in us.

All that you complain of in your heart is common to man, as man. There is no heart that is without it. And this is the one ground why every man, as such, however different in temper, complexion, or natural

endowments from others, has one and the same full reason, and absolute necessity, of being born again from above.

Flesh and blood, and the spirit of this world, govern every spring in the heart of the natural man. And therefore you can never enough adore that ray of divine light which, breaking in upon your darkness, has discovered this to be the state of your heart, and raised only those faint wishes that you feel to be delivered from it.

For faint as they are, they have their degree of goodness in them, and as certainly proceed solely from the goodness of God working in your soul, as the first dawning of the morning is solely from and wrought by the same sun which helps us to the noonday light. Firmly, therefore, believe this, as a certain truth, that the present sensibility of your incapacity for goodness,

is to be cherished as a heavenly seed of life, as the blessed work of God in your soul.

Could you like anything in your own heart, or so much as fancy any good to be in it, or believe that you had any power of your own to embrace and follow truth, this comfortable opinion, so far as it goes, would be your turning away from God and all goodness, and building iron walls of separation betwixt God and your soul.

For conversion to God, only then begins to be in truth and reality, when we see nothing that can give us the least degree of faith, of hope, of trust, or comfort in anything that we are of ourselves.

To see vanity of vanities in all outward things, to loathe and abhor certain things, is indeed something, but yet as nothing in comparison of seeing and believing the vanity of vanities within us, and ourselves

as utterly unable to take one single step in true goodness as to add one cubit to our stature.

Under this conviction, the gate of life is opened to us. And therefore it is, that all the preparatory parts of religion, all the various proceedings of God either over our inward or outward state, setting up and pulling down, giving and taking away, light and darkness, comfort and distress, as independently of us, as He makes the rain to descend, and the winds to blow, are all of them for this only end, to bring us to this conviction, that all that can be called life, good, and happiness, is to come solely from God, and not the smallest spark of it from ourselves. When man was first created, all the good that he had in him was from God alone.—N.B. This must be the state of man for ever. From the beginning of

time, through all eternity, the creature can have no goodness but that which God creates in it.

Our first-created goodness is lost, because our first father departed from a full, absolute dependence upon God. For a full, continual, unwavering dependence upon God is that alone which keeps God in the creature, and the creature in God.

Our lost goodness can never come again, or be found in us, till by a power from Christ living in us, we are brought out of ourselves, and all selfish truths, into that full and blessed dependence upon God, in which our first father should have lived.

What room now, my dear friend, for complaint at the sight, sense, and feeling of your inability to make yourself better than you are? Did you want this sense, every part of your religion would only have the nature

and vanity of idolatry. For you cannot come unto God, you cannot believe in Him, you cannot worship Him in spirit and truth, till He is regarded as the only giver, and you yourself as nothing else but the receiver of every heavenly good, that can possibly come to life in you.

Can it trouble you, that it was God that made you, and not you yourself? Yet this would be as unreasonable as to be troubled that you cannot make heavenly affection or divine powers to spring up and abide in your soul.

God must for ever be God alone ; heaven and the heavenly nature are His, and must for ever and ever be received only from Him, and for ever and ever be only preserved, by an entire dependence upon, and trust in Him. Now as all the religion of fallen man, fallen from God into himself and

the spirit of this world, has no other end but to bring us back to an entire dependence upon God; so we may justly say, Blessed is that light, happy is that conviction, which brings us into a full and settled despair of ever having the least good from ourselves.

Then we are truly brought, and laid at the gate of mercy: at which gate, no soul ever did or can lie in vain.

A broken and contrite heart God will not despise. That is, God will not, God cannot pass by, overlook, or disregard it. But the heart is then only broken and contrite when all its strongholds are broken down, all false coverings taken off, and it sees, with inwardly opened eyes, everything to be bad, false, and rotten, that does, or can proceed from it as its own.

But you will perhaps say that your conviction is only an uneasy sensibility of your

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own state, and has not the goodness of a broken and contrite heart in it.

Let it be so, yet it is rightly in order to it, and it can only begin, as it begins at present in you. Your conviction is certainly not full and perfect; for if it was, you would not complain, or grieve at inability to help or mend yourself, but would patiently expect, and only look for help from God alone.

But whatever is wanting in your conviction, be it what it will, it cannot be added by yourself, nor come any other way, than as the highest degree of the divine life can come into it.

Know therefore your want of this, as of all other goodness. But know also, at the same time, that it cannot be had through your own willing and running, but through God's showeth mercy; that is to say,

through God who giveth us Jesus Christ.
 For Jesus Christ is the one only mercy of
God to all the fallen world.

11. How Christ is to be Found

Now if all the mercy of God is only to be found in Christ Jesus, if He alone can save us from our sins; if He alone has power to heal all our infirmities, and restore original righteousness, what room for any other pains, labour, or inquiry, but where and how Christ is to be found.

It matters not what our evils are: dead-ness, blindness, infatuation, hardness of heart, covetousness, wrath, pride, and ambition, &c., our remedy is always one and the same, always at hand, always certain and infallible. Seven devils are as easily cast out by Christ as one. He came into the

world, not to save from this or that disorder, but to destroy all the power and works of the devil in man.

If you ask where and how Christ is to be found, I answer, in your heart, and by your heart, and nowhere else, nor by anything else.

But you will perhaps say, it is your very heart that keeps you a stranger to Christ, and Him to you, because your heart is all bad, as unholy as a den of thieves.

I answer, that the finding this to be the state of your heart, is the real finding of Christ in it.

For nothing else but Christ can reveal and make manifest the sin and evil in you. And He that discovers is the same Christ that takes away sin. So that, as soon as complaining guilt sets itself before you, and will be seen, you may be assured that Christ is in you of a truth.

For Christ must first come as a discoverer and reprovcr of sin. It is the infallible proof of His holy presence within you.

Hear Him, reverence Him, submit to Him as a discoverer and reprovcr of sin. Own His power and presence in the feeling of your guilt, and then He that wounded will heal, He that found out the sin will take it away, and He who showed you your den of thieves will turn it into a holy temple of Father, Son, and Holy Ghost.

12. Of leaving Ourselves to God

And now, sir, you may see that your doubt and inquiry of me, whether your will was really free or not, was groundless.

You have no freedom or power of will to assume any holy temper, or take hold of such degrees of goodness as you have a

mind to have. For nothing is or ever can be goodness in you, but the one life, light, and Spirit of Christ revealed, formed, and begotten in your soul. Christ in us is our only goodness, as Christ in us is our hope of glory. But Christ in us is the pure free gift of God to us.

But you have a true and full freedom of will and choice, either to leave and give up your helpless self to the operation of God on your soul, or to rely upon your own rational industry, and natural strength of mind. This is the truth of the freedom of your will, in your first setting out, which is a freedom that no man wants, or can want, so long as he is in the body. And every unregenerate man has this freedom.

If therefore you have not that which you want to have of God, or are not that which you ought to be in Christ Jesus, it is not

because you have no free power of leaving yourself in the hands and under the operation of God, but because the same freedom of your will seeks for help where it cannot be had, namely, in some strength and activity of your own faculties.

Of this freedom of will it is said, "According to thy faith, so be it done unto thee;" that is to say, according as thou leavest and trustest thyself to God, so will His operation be in thee.

This is the real, great magic power of the first turning of the will; of which it is truly said, that it always hath that which it willeth, and can have nothing else.

When this freedom of the will wholly leaves itself to God, saying, not mine, but Thy will be done, then it hath that which it willeth. The will of God is done in it. It is in God. It hath divine power. It worketh

with God, and by God, and comes at length to be that faith which can remove mountains ; and nothing is too hard for it.

And thus it is that every unregenerate son of Adam hath life and death in his own choice, not by any natural power of taking which he will, but by a full freedom, either of leaving and trusting himself to the redeeming operation of God, which is eternal life, or of acting according to his own will and power in flesh and blood, which is eternal death.

And now, my dear friend, let me tell you, that as here lies all the true and real freedom, which cannot be taken from you, so in the constant exercise of this freedom, that is, in a continual leaving yourself to, and depending upon, the operation of God in your soul, lies all your road to heaven. No divine virtue can be had any other way.

All the excellency and power of faith,

hope, love, patience, and resignation, &c., which are the true and only graces of the spiritual life, have no other root or ground but this free, full leaving of yourself to God, and are only so many different expressions of your willing nothing, seeking nothing, trusting to nothing, but the life-giving power of His holy presence in your soul.

13. Of Depending on God Alone

To sum up all in a word. Wait patiently, trust humbly, depend only upon, seek solely to a God of light and love, of mercy and goodness, of glory and majesty, ever dwelling in the inmost depth and spirit of your soul. There you have all the secret, hidden, invisible upholder of all the creation, whose blessed operation will always be found by a humble, faithful, loving, calm, patient intro-

version of your heart to Him, who has His hidden heaven within you, and which will open itself to you, as soon as your heart is left wholly to His eternal ever-speaking Word, and ever-sanctifying Spirit within you.

Beware of all eagerness and activity of your own natural spirit and temper. Run not in any hasty ways of your own. Be patient under the sense of your own vanity and weakness; and patiently wait for God, to do His own work, and in His own way. For you can go no faster than a full dependence upon God can carry you.

Nothing that you do, or practise as a good to yourself and other people, is in its proper state, grows from its right root, or reaches its true end, till you look for no willing, nor depend upon any doing that which is good, but by Christ, the wisdom and power of God, living in you. I caution you against all

eagerness and activity of your own spirit, so far as it leads you to seek, and trust to something that is not God, and Christ within you.

I recommend to you stillness, calmness, patience, &c., not to make you lifeless, and indifferent about good works, or indeed with any regard to them, but solely with regard to your faith, that it may have its proper soil to grow in, and because all eagerness, restlessness, haste, and impatience, either with regard to God, or ourselves, are not only great hindrances, but real defects of our faith and dependence upon God.

Lastly, be courageous then, and full of hope, not by looking at any strength of your own, nor fancying that you now know how to be wiser in yourself than you have hitherto been; no, this will only help you to find more and more defects of weakness in yourself; but be courageous in faith, and hope,

and dependence upon God. And be assured that the one infallible way to all that is good, is never to be weary in waiting, trusting, and depending upon God manifested in Christ Jesus.

LETTER XI

14. Man's Two Enemies: Self and the World

LET every evil, whether inward or outward, only teach you this truth, that man has infallibly lost his first divine life in God; and that no possible comfort or deliverance is to be expected, but only in this one thing, that though man had lost his God, yet God is become man, that man may be again alive in God, as at the first. For all the misery and distress of human nature, whether of body or mind, is wholly owing to this one cause, that God is not in man, nor man in God, as the state of his nature requires; it is, because man has lost that first life of God in his soul, in and for which he was

created. He lost this light, and Spirit, and life of God, by turning his will, imagination, and desire into a tasting and sensibility of the good and evil of this earthly bestial world.

Now here are two things raised up in man, instead of the life of God: first, self, or selfishness, brought forth by his choosing to have a wisdom of his own, contrary to the will and instruction of his Creator. Secondly, an earthly, bestial, mortal life and body, brought forth by his eating that fruit which was poison to his paradisaical nature. Both these must therefore be removed; that is, a man must first totally die to self, and all earthly desires, views, and intentions, before he can be again in God, as his nature and first creation requires.

But now if this be a certain and immutable truth, that man, so long as he is a

selfish, earthly-minded creature, must be deprived of his true life, the life of God, the Spirit of Heaven in his soul; then how is the face of things changed! For then, what life is so much to be dreaded as a life of worldly ease and prosperity? What a misery, nay what a curse, is there in everything that gratifies and nourishes our self-love, self-esteem, and self-seeking! On the other hand, what happiness is there in all inward and outward troubles and vexations, when they force us to feel and know the hell that is hidden within us, and the vanity of everything without us, when they turn our self-love into self-abhorrence, and force us to call upon God to save us from ourselves, to give us a new life, new light, and new spirit in Christ Jesus.

15. The Infinite Love of God

Only let your present and past distress make you feel and acknowledge this two-fold great truth : first, that in and of yourself you are nothing but darkness, vanity, and misery ; secondly, that of yourself you can no more help yourself to light and comfort than you can create an angel. People at all times can seem to assent to these two truths ; but then it is an assent that has no depth or reality, and so is of little or no use ; but your condition has opened your heart for a deep and full conviction of these truths. Now give way, I beseech you, to this conviction, and hold these two truths, in the same degree of certainty as you know two and two to be four, and then you are with the prodigal come to yourself, and above half your work is done.

THE INFINITE LOVE OF GOD

Being now in full possession of the two truths, feeling them in the same degree of certainty as you feel your own existence, you are, under this sensibility, to give up yourself absolutely and entirely to God in Christ Jesus, as into the hands of infinite love; firmly believing this great and infallible truth, that God has no will towards you but that of infinite love, and infinite desire to make you a partaker of His divine nature; and that it is as absolutely impossible for the Father of our Lord Jesus Christ to refuse all that good and life and salvation which you want, as it is for you to take it by your own power.

Oh drink deep of this cup! for the precious water of eternal life is in it. Turn unto God with this faith; cast yourself into this abyss of love; and then you will be in that state the prodigal was in, when he said, "I

will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son ;” and all that will be fulfilled in you which is related of him.

Make this, therefore, the twofold exercise of your heart ; now, bowing yourself down before God, in the deepest sense and acknowledgment of your own nothingness and vileness ; then, looking up unto God in faith and love, consider him as always extending the arms of His mercy towards you, and full of an infinite desire to dwell in you, as He dwells in angels in heaven. Content yourself with this inward and simple exercise of your heart, for a while ; and seek, or like nothing in any book, but that which nourishes and strengthens this state of your heart.

“Come unto Me,” says the Holy Jesus,

“all ye that labour, and are heavy laden, and I will refresh you.” Here is more for you to live upon, more light for your mind, more of unction for your heart, than in volumes of human instruction. Pick up the words of the holy Jesus, and beg of Him to be the light and life of your soul; love the sound of His name; for Jesus is the love, the sweetness, the compassionate goodness, of the Deity itself; which became man, that so men might have power to become the sons of God. Love and pity and wish well to every soul in the world; dwell in love, and then you dwell in God; hate nothing but the evil that stirs in your own heart.

Teach your heart this prayer, till your heart continually saith, though not with outward words: “O holy Jesus: meek Lamb of God! Bread that came down from heaven! Light and life of all holy souls!

help me to a true and living faith in Thee. Oh do Thou open Thyself within me, with all Thy holy nature, spirit, tempers, and inclinations, that I may be born again of Thee, in Thee a new creature, quickened and revived, led and governed by Thy Holy Spirit."

Prayer so practised becomes the life of the soul and the true food of eternity. Keep in this state of application to God; and then you will infallibly find it to be the true way of rising out of the vanity of time into the riches of eternity.

Do not expect, or look, for the same degrees of sensible fervour. The matter lies not there. Nature will have its share; but the ups and downs of that are to be overlooked. Whilst your will-spirit is good, and set right, the changes of creaturely fervour lessen not your union with God. It is the abyss of the heart, an unfathomable depth

of eternity within us, as much above sensible fervour as heaven is above earth; it is this that works our way to God, and unites with heaven. This abyss of the heart is the divine nature and power within us, which never calls upon God in vain; but whether helped or deserted by bodily fervour, penetrates through all outward nature, as easily and effectually as our thoughts can leave our bodies, and reaches into the regions of eternity.

The poverty of our fallen nature, the depraved workings of flesh and blood, the corrupt tempers of our polluted birth in this world, do us no hurt, so long as the spirit of prayer works contrary to them, and longs for the first birth of the light and spirit of heaven. All our natural evil ceases to be our own evil, as soon as our will-spirit turns from it; it then changes its nature, loses all

its poison and death, and only becomes our holy cross, on which we happily die from self and this world into the kingdom of heaven.

Would you have done with error, scruple, and delusion? Consider the Deity to be the greatest love, the greatest meekness, the greatest sweetness, the eternal unchangeable will to be a good and blessing to every creature; and that all the misery, darkness, and death of fallen angels and fallen men consist in their having lost their likeness to this divine nature. Consider yourself, and all the fallen world, as having nothing to seek or wish for, but by the spirit of prayer to draw into the life of your soul rays and sparks of this divine, meek, loving, tender nature of God. Consider the holy Jesus as the gift of God to your soul, to begin and finish the birth of God and heaven within you, in spite of every inward and outward

enemy. These three infallible truths heartily embraced, and made the nourishment of your soul, shorten and secure the way to heaven, and leave no room for error, scruple, or delusion.

Expect no life, light, strength, or comfort, but from the Spirit of God, dwelling and manifesting His own goodness in your soul. The best of men, and the best of books, can only do you good, so far as they turn you from themselves, and every human thing, to seek, and have, and receive every kind of good from God alone ; not a distant, or an absent God, but a God living, moving, and always working in the spirit and heart of your soul.

They never find God who seek for Him by reasoning and speculation ; for since God is the highest Spirit, and the highest life, nothing but a like spirit, and a like life, can unite with Him, find or feel or know any-

thing of Him. Hence it is that faith, and hope, and love, turned towards God, are the only possible and also infallible means of obtaining a true and living knowledge of Him. And the reason is plain : it is because by these holy tempers, which are the workings of spirit and life within us, we seek the God of life where He is, we call upon Him with His own voice, we draw near to Him by His own Spirit ; for nothing can breathe forth faith, and love, and hope to God, but that spirit and life which is of God, and which therefore through flesh and blood thus presses towards Him, and readily unites with Him.

There is not a more infallible truth in the world than this, that neither reasoning nor learning can ever introduce a spark of heaven into our souls. But if this be so, then you have nothing to seek, nor anything to fear,

from reason. Life and death are the things in question : they are neither of them the growth of reasoning or learning, but each of them is a state of the soul, and only thus differ : death is the want, and life the enjoyment of its highest good. Reason, therefore, and learning have no power here but only by their vain activity to keep the soul insensible of that life and death, one of which is always growing up in it, according as the will and desire of the heart worketh. Add reason to a vegetable, and you add nothing to its life or death. Its life and fruitfulness lieth in the soundness of its root, the goodness of the soil, and the riches it derives from air and light. Heaven and hell grow thus in the soul of every man : his heart is his root ; if that is turned from all evil, it is then like the plant in a good soil ; when it hungers and thirsts after the divine life, it

then infallibly draws the light and Spirit of God into it, which are infinitely more ready and willing to live and fructify in the soul, than light and air to enter into the plant that hungers after them. For the soul hath its breath, and being, and life, for no other end but that the triune God may manifest the riches and power of His own life in it.

16. The Spirit of Prayer

Thus hunger is all, and in all worlds everything lives in it, and by it ; nothing else eats, or partakes of life ; and everything eats according to its own hunger. Everything hungers after its own mother, that is, everything has a natural magnetic tendency to partake of that from which it had its being, and can only find its rest in that from whence it came. Dead as well as living things bear witness to this truth : the stones fall to the

earth, the sparks fly upwards, for this only reason, because everything must tend towards that from whence it came.

Were not angels and the souls of men breathed forth from God, as so many real offsprings of the divine nature, it would be as impossible for them to have any desire of God, as for stones to go upwards, and the flame downwards. Thus you may see, and feel, that the spirit of prayer not only proves that you came from God, but is your certain way of returning to Him.

When, therefore, it is the one ruling, never-ceasing desire of our hearts, that God may be the beginning and end, the reason and motive, the rule and measure, of our doing or not doing, from morning to night; then everywhere, whether speaking or silent, whether inwardly or outwardly employed, we are equally offered up to the eternal

Spirit, have our life in Him and from Him,
and are united to Him, by that spirit of
prayer, which is the comfort, the support,
the strength and security of the soul, travel-
ling by the help of God, through the vanity
of time into the riches of eternity. For this
spirit of prayer, let us willingly give up all
that we inherit from our fallen father, to be
all hunger and thirst after God ; and to have
no thought or care, but how to be wholly
His devoted instruments ; everywhere, and in
everything, His adoring, joyful, and thankful
servants. Have your eyes shut and ears
stopped to everything that is not a step in that
ladder that reaches from earth to heaven.

Reading is good, hearing is good, conver-
sation and meditation are good ; but then
they are only good at times and occasions,
in a certain degree ; and must be used and
governed, with such caution, as we eat and

drink, and refresh ourselves, or they will bring forth in us the fruits of intemperance. But the spirit of prayer is for all times and all occasions; it is a lamp that is to be always burning, a light to be ever shining; everything calls for it, everything is to be done in it, and governed by it; because it is, and means, and wills nothing else but the whole totality of the soul, not doing this or that, but wholly, incessantly given up to God, to be where, and what, and how He pleases.

This state of absolute resignation, naked faith, and pure love of God, is the highest perfection and most purified life of those who are born again from above, and through the divine power become sons of God. And it is neither more nor less than what our blessed Redeemer has called, and qualified us to long and aspire after, in these words:

“Thy kingdom come ; Thy will be done on earth, as it is in heaven.” It is to be sought for in the simplicity of a little child, without being captivated with any mysterious depths or heights of speculation ; without coveting any knowledge, or wanting to see any ground of nature, grace, or creature, but so far as it brings us nearer to God, forces us to forget and renounce everything for Him, to do everything in Him, with Him, and for Him, and to give every breathing, moving, stirring intention, and desire of our heart, soul, spirit, and life to Him.

17. Of Love and Patience

Let every creature have your love. Love with its fruits of meekness, patience, and humility, is all that we can wish for to ourselves and our fellow-creatures ; for this is

to live in God, united to Him, both for time and eternity.

To desire to communicate good to every creature, in the degree we can, and it is capable of receiving from us, is a divine temper; for thus God stands unchangeably disposed towards the whole creation: but let me add my request, as you value the peace which God has brought forth by His Holy Spirit in you, as you desire to be continually taught by an unction from above, that you would on no account enter into any dispute with any one about the truths of salvation: give them every help but that of debating with them; for no man has fitness for the light of the gospel, till he finds an hunger and thirst, and want of something better than that which he has and is by nature. Yet we ought not to check our inclinations to help others in every way we

can. Only do what you do, as a work of God; and then, whatever may be the event, you will have reason to be content with the success that God gives it. "He that hath ears to hear, let him hear," may be enough for you, as well as it was for our blessed Lord.

The next thing that belongs to us, and which is also godlike, is a true unfeigned patience, and meekness, showing every kind of goodwill and tender affection towards those that turn a deaf ear to us; looking upon it to be full as contrary to God's method, and the good state of our own heart, to dispute with any one in contentious words, as to fight with him for the truths of salvation.

18. Of Hearing Christ's Voice

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest," saith our blessed Lord. He called none else,

because no one else hath ears to hear, or a heart to receive the truths of redemption.

Hear what our blessed Lord saith of the place, the power, and origin of truth. He refers us not to the current doctrines of the times, or to the systems of men, but to His own name, His own nature, His own divinity hidden in us: "My sheep," says He, "hear My voice." Here the whole matter is decisively determined, both where truth is, and who they are that can have any knowledge of it.

Heavenly truth is nowhere spoken but by the voice of Christ, nor heard but by the power of Christ living in the hearer. As He is the eternal only Word of God, that speaks forth all the wisdom and wonders of God, so He alone is the word that speaks forth all the life, wisdom, and goodness that is or can be in any creature; it can have none

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but what it has in Him and from Him. This is the one unchangeable boundary of truth, goodness, and every perfection of men on earth, or angels in heaven.

Literary learning, from the beginning to the end of time, will have no more of heavenly wisdom, nor any less of worldly foolishness in it, at one time than at another; its nature is one and the same through all ages; what it was in the Jew and the heathen, that same it is in the Christian. Its name, as well as nature, is unalterable, namely, foolishness with God.

19. Of giving up **All** for God

I shall add no more but the two or three following words:—

I. Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness, and desolation,

with both thy hands, as a true opportunity and blessed occasion of dying to self, and entering into a fuller fellowship with thy self-denying, suffering Saviour.

II. Look at no inward or outward trouble in any other view ; reject every other thought about it ; and then every kind of trial and distress will become the blessed day of thy prosperity.

III. Be afraid of seeking or finding comfort in anything but God alone. For that which gives thee comfort takes so much of thy heart from God. “Quid est Cor purum? Cui ex toto, et pure sufficit solus Deus, cui nihil sapit, quod nihil delectat, nisi Deus.” That is, What constitutes a pure heart? One to which God alone is totally and purely sufficient ; to which nothing relishes, or gives delight, but God alone.

IV. That state is best which exerciseth

the highest faith in, and fullest resignation to God.

V. What is it you want and seek, but that God may be all in all in you? But how can this be, unless all creaturely good and evil becomes as nothing in you, or to you?

“Oh Anima mea, abstrahe te ab Omnibus. Quid tibi cum mutabilibus Creaturis? Solum Sponsum tuum, qui omnium est Author Creaturarum, expectans, hoc age, ut Cor tuum ille liberum et expeditum semper inveniatur, quoties illi ad ipsum venire placuerit.” That is, O my soul! abstract thyself from everything. What hast thou to do with changeable creatures? Waiting and expecting thy bridegroom, who is the Author of all creatures, let it be thy sole concern, that He may find thy heart free and disengaged, as often as it shall please Him to visit thee.

Be assured of this, that sooner or later,

we must be brought to this conviction, that everything in ourselves by nature is evil, and must be entirely given up; and that nothing that is creaturely can make us better than we are by nature. Happy, therefore, and blessed are all those inward or outward troubles that hasten this conviction in us; that with the whole strength of our souls, we may be driven to seek all from and in God, without the least thought, hope, or contrivance after any other relief. Then it is that we are made truly partakers of the cross of Christ; and from the bottom of our hearts shall be enabled to say, with St. Paul, "God forbid that I should glory in anything, save in the cross of our Lord Jesus Christ: by which I am crucified to the world, and the world is crucified to me."

Give up yourself to God without reserve.
This implies such a state or habit of heart,

as does nothing of itself, from its own reason, will or choice, but stands always in faith, hope and absolute dependence upon being led by the Spirit of God into everything that is according to His will ; seeking nothing by designing, reasoning and reflection, how you shall best promote the honour of God, but in singleness of heart, meeting everything that every day brings forth, as something that comes from God, and is to be received, and gone through by you, in such an heavenly use of it, as you would suppose the holy Jesus would have done in such occurrences. This is an attainable degree of perfection ; and by having Christ and His Spirit always in your eye, and nothing else, you will never be left to yourself, nor without the full guidance of God.

LETTER XXV

20. How the Life of God is to be Regained

How is it now that we are to regain that first birth of Christ? Why, just in the same way as Adam had it at first. What did he then do? How did he help forward God's creating power? Now creating again, or restoring a first life in God, is just the same thing, and the same sole work of God, as creating us at first; and therefore we can have no more share of power in the one than in the other. Nothing lies upon us as creatures fallen from God, or is required of us with regard to our growth in God, but not to resist that which God is doing towards a new creation of us.

That which God is doing towards the new creation of us, had its beginning before the foundation of the world. "In Christ Jesus," saith St. Paul, "we were chosen before the foundation of the world;" the same as saying, that God out of His great mercy, had chosen to preserve a seed of the Word and Spirit of God in fallen man, which through the mediation of a God incarnate, should revive into that fulness of stature in Christ Jesus in which Adam was at first created. And all this work of God towards a new creation is by that same essential operation of God in us which at first created us in His image and likeness. And therefore nothing belongs to man in it, but only to yield himself up to it, and not resist it.

Now who is it that may be said to resist it? It is every one who does not deny himself, take up his cross daily, and follow

Christ. For everything but this is that flesh that warreth against the Spirit. The whole life of the natural man resisteth all that essential operation of God which would create us again in Christ Jesus. Further, every religious man resisteth it, in and by and through the whole course of his religion, who takes anything to be the truth of piety, the truth of devotion, the truth of religious worship, but faith, and hope, and trust, and dependence upon that alone, which the all-creating Word and all-sanctifying Spirit of God, inwardly, essentially, and vitally worketh in his soul.

Would you know how you are to understand this essential operation of the triune Holy Deity in our souls, and why nothing else is or can be that grace or help of God which bringeth salvation. take this earthly similitude of the matter.

The light and air of this world are universal powers, that are essential to the life of all the creatures of this world. They are essential, because nothing sees, till the light has brought forth a birth of itself in the essence of the creature, which birth of light can last no longer than it is essentially united with the operation of that universal light which brought it forth. Air is also essential to the life of the creature, because nothing lives till a birth of the air is born in it, nor any longer than its own inborn air is in essential union with that universal air, and operation of air, that first brought it forth. Now from this essential, unalterable relation between light and air, and seeing, living creatures, it plainly follows, that darkness and death may be ascribed to them, as well as seeing and life.

Thus, if light and air could say anything of

themselves in outward words, of that which they are and do to all animals; if the light was to say, "It is I that make seeing and blind eyes;" if the air was to say, "I create life, and I create death;" could there be any difficulty of understanding or allowing the truth of these words? Or could they be true in any other sense, but because where light is not, there is the cause of darkness, and where air is not, there is the cause of death. And so in the strictest truth of the words, seeing and blind eyes are from the light; living and dead bodies are from the air. Because darkness could not be but because light does not shine in it, nor the body be dead but because the breathing of the air is not in it.

It is thus with the essential operation of the triune Holy God, in the life of all divine and godly creatures, whether men or angels.

The light and Holy Spirit of God are universal powers, and essential to the birth of a godly life in the creature; which creaturely birth of a divine life can begin no sooner than the Word and Spirit of God bring forth a birth of themselves in the creature, nor subsist any longer than it is united with and under the continual operation of that Word and Spirit which brought it forth. Hence it is truly said, that spiritual life and spiritual death, spiritual good and spiritual evil, happiness and misery are from God, and that for this one reason, because there is no good but in God, nor any other operation of God in and to the creature but that of heavenly life, light, love and goodness.

When man, created in the image and likeness of God to be an habitation and manifestation of the triune God of goodness, had, by the perverseness of a false will, turned

from his holy state of life in God, and so was dead to the blessed union, and essential operation of God in his soul, yet the goodness of God towards man altered not, but stood in the same good-will towards man as at the first, and willed, and could will, nothing else towards the whole human nature, but that every individual of it might be saved from that state of death and misery in an earthly nature, into which they were fallen.

Hence, that is, from this unchangeable love of God towards man, which could no more cease than God could cease, came forth that wonderful scene of providence, of such a variety of means and dispensations, of visions, voices and messages from heaven, of law, of prophecies, of promises and threatenings, all adapted to the different states, conditions and ages of the fallen world, for no other end, but by every art of divine wisdom,

and contrivance of love, to break off man from his earthly delusion, and beget in him a sense of his lost glory, and so make him capable of finding again that blessed essential operation of Father, Son, and Holy Spirit in his soul, which was the essential glory of his first creation.

Now, as in this scene of a divine and redeeming providence, God had to do with a poor, blind earthly creature, that had lost all sense of heavenly things, as they are in themselves, so the wisdom of God must often, as it were, humanise itself, and condescend to speak of Himself after the manner of men. He must speak of His eyes, His ears, His hands, His nose, &c., because the earthly creature, the mere natural man, could no otherwise be brought into any sense of that which God was to him.

But now, all this process of divine provi-

dence was only for the sake of something higher; the mystery of God in man, and man in God, still lay hid, and was no more opened, than the mystery of a redeeming Christ was opened in the type of a Paschal lamb.

Pentecost alone was that which took away all veils, and showed the kingdom of God as it was in itself, and set man again under the immediate, essential operation of God, which first gave birth to a holy Adam in Paradise. Types and shadows ended, because the substance of them was found. The cloven tongues of fire had put an end to them, by opening the divine eyes which Adam had closed up, unstopping the spiritual ears that he had filled with clay, and making his dumb sons to speak with new tongues.

And what did they say? They said all old things were gone that a new heaven and

a new earth were coming forth, that God Himself was manifested in the flesh of men, who were now all taught of God. And what were they taught? That same which Adam was taught by his first-created life in God, namely, that the immediate, essential operation of Father, Son, and Holy Spirit was henceforth the birthright of all that were become true disciples of Christ. Thus ended the old creation, and the fall of man, in a God manifested in the flesh, dying in and for the world, and coming again in Spirit, to be the life and light of all the sons of Adam.

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