

LETTERS FROM MISS JANE HILL, HAWKESTONE

The character of Miss Jane Hill exhibited a most attractive union of the beauty, wisdom, firmness, and dignity of vital Christianity.

CHAPTER III OF THE LIFE OF SIR RICHARD HILL

CHARACTER OF MISS JANE HILL. HER LETTERS TO MR. ROWLAND HILL, AT ETON AND CAMBRIDGE. HER ACCOUNT OF THE DEATH OF MR. RICHARD HILL'S FAITHFUL SERVANT, ARCHER. HIS MASTER'S TRIBUTE TO HIS MEMORY.

The accomplished lady, mentioned at the conclusion of the last chapter, was the writer of those striking letters published with her name in the life of her friend, Lady Glenorchy. They form a most attractive portion of that volume; and the admiration which they have so justly called forth, will naturally give to her correspondence with Mr. Rowland Hill, at Eton and Cambridge, a more than common interest. She seconded, with all the force of a most persuasive manner, the efforts of Mr. Richard Hill to instil Christian precepts and useful advice as to his studies, into the youthful mind of their newly-awakened brother. In addition to natural gifts of no ordinary kind, Miss Jane Hill was possessed of a spirit of genuine piety, the fervour whereof was effectually regulated, though not at all impaired, by a peculiar sobriety of judgment. Her countenance was altogether the index of the refined qualities of her mind; and its sweet, intelligent expression was graced by an air of sincerity, which ensured the unbounded confidence of those who enjoyed the privilege of her friendship. She read and thought much, but prayed more, of which we shall have abundant evidence in the tone of her pious letters to young Rowland. He treasured them up through his long life, with a care that he bestowed only on those of his brother Richard, Whitfield, Berridge, and two or three other friends of his opening day of exertion in the cause of Christ.

Miss Jane Hill's first letter is as follows:

To Mr. Rowland Hill, at Eton.

Jan. 7, 1764. MY DEAR ROWLY,

I rejoice to hear by the letter Mamma had from your last post, that you arrived safe at Eton, and met with no inconveniences from the floods. This mark of the care of the Almighty over you, may furnish you with fresh matter for praise and thankfulness; and indeed so innumerable are the instances of divine mercy, that we have cause continually to dwell on the delightful theme of praise which we trust will be our employment to all eternity, joining with the heavenly host in singing hallelujahs to the God of our salvation, whose glory should be celebrated with joy and triumph by his reasonable creatures. Praise is the work of angels; the more, therefore, we abound in holy, humble, thankful, joyful, praise, the more we do our Father's will as they do it.

Oh, how insipid and tasteless do the pleasures of the world appear, to those who have some experimental knowledge of that only true joy which cometh from above, and which is centred in the Lord Jesus Christ, in whom there is fulness of joy, and at whose right hand there are pleasures for evermore. Christ is to the believer all that he can wish for, or his heart desire; he is as the shadow of a great rock in a weary land. There is that in him, his name, his graces, his comforts, his undertaking for poor sinners, which may be their continual comfort and support. They that are weary and heavy laden, in Christ may find rest; in him are all the precious privileges of the new covenant, purchased by his blood, and communicated by his spirit. How sweet are the promises in the word of life, to a believing soul which rests upon the Lord Jesus! How sweet the knowledge of pardon, the assurances of God's love, the joys of the Holy Ghost, the hopes of eternal life, and the present earnest and foretastes of it, to those that have their spiritual senses exercised! If the pleasures of sin are distasteful to us, divine consolations will be sweet to our tastes, sweeter than honey and the honeycomb; and we may say with the spouse, As the apple-tree amongst the trees of the wood, so is my beloved among the sons; I sat down under his shadow with great delight, and his fruit was sweet to my taste. Surely nothing on this side heaven, can be compared with the delights which are attendant on communion with the Redeemer, and the sensible manifestations of his love; well may we desire a continuance of such blessed views and visits.

But Christ will, at his good pleasure, withdraw those extraordinary communications of himself, for he is a free agent, and his Spirit, as the wind, blows when and where it listeth; and in his pleasure it becomes us submissively to acquiesce. Our great care must be that we do nothing to provoke him to withdraw, and to hide his face; that we carefully watch over our own naturally corrupt and desperately wicked hearts, and suppress every thought that may grieve his good Spirit. Those that experience divine comfort should greatly fear sinning it away.

I now, my dear brother, must conclude my letter, but not without a word or two entreating you to be diligent in your school studies, and to desire you will be particularly mindful of reading English in your private hours. It is the sincere affection I bear you, which makes me thus anxious for your improvement. I have often urged to you the disgrace an ignorant clergyman is to religion. God knows what profession is allotted for you; but, be it what it will, your indefatigable care is indispensably needful; and human learning is a most desirable jewel, in order to set off the lustre of those in a sanctified heart.

I shall expect no answer to this letter, but when you next write, remember to send word if you called on Mrs. More, at Oxford. Our dear brother R.' arrived well in town, as did Mr. Tudway¹ and my sister.

I hope your young friend grows in grace.

J. Hill.

Miss Hill wrote to her brother Rowland again before he left Eton; but as I have given the substance of that letter in his life, I proceed to her first letter to him on his entering the University.

To Rowland Hill, Esq., St. John's College, Cambridge.

Oct. 10, 1764. MY DEAR BROTHER,

You may reasonably before now expect to have heard from me, in answer to those letters I received from you during my stay at Lord Dartmouth's. My heart has been with you, though my pen has been unemployed, on account of my waiting till Mr. Tudway came home to direct my letter, which not being yet the case, I shall no longer delay writing.

I was, indeed, greatly concerned when I found we were not to meet again before your journey to Cambridge, but the consideration that it was the will of our ever blessed and adorable God, made me thankfully submit, as he knows what is good for his children better than they do for themselves; and I trust the fiery trials with which you were encompassed before you left home, have all worked together for the good of your precious soul, and that those which you will doubtless meet with during your stay at the University, will make you cleave more closely by faith to Jesus, the author and finisher of that faith.

Oh, my dear brother, may that blessed God-man strengthen you with strength in your soul according to his word, which, as the bread of life, strengthens the heart to undergo what God is graciously pleased to inflict upon his people. May he assist you to do the duties, and courageously to resist the various temptations with which the soul is continually beset, both from within and from without, and to bear up under every trouble you may meet with in your present pilgrimage. The power of Jesus should be the Christian's support in every time of trial, and we have a gracious

¹ This gentleman was their brother-in-law. He was many years Member for Wells, in Somersetshire, and was for some time father of the House of Commons.

promise that it will be so, if we by faith and prayer apply unto him. Then will all that the enemies of our peace can contrive against us, be brought to nothing.

Jesus is strong; happy that he is so, for we are frail, weak, and impotent; yet he can hold us up, and enable us to stand fast. The weakest believer that hangs upon him, though all the terrors of hell, the assaults of Satan, the world, and the allurements of sinful nature be against him, will find Jesus a secure defence, and his standing as unshaken as the strongest structure supported by columns of brass. O, glorious and most consolatory thought, Christ is unchangeable, the same yesterday, to-day, and for ever; he cannot fail us; it is impossible. Build, therefore, upon him: no storms can shake the building whose foundation is on the rock Jesus Christ. Strong in the Lord, and in the power of his might, we are enabled in all temptations to defy the ever-watchful enemies of our salvation. Here, then, my dear brother, let us take comfort, however great our trials may be, however beset on every side, without fighting, within fears; though of ourselves weak and helpless, utterly unable to withstand the shock of the least storm or tempest, yet if we are found in Christ we are secure. In the Lord have we strength, and none, no, none shall pluck us out of his hand. Till Satan prevail against our foundation, Christ, we cannot fail. The more, therefore, as Mr. Haweis advises in one of his sermons, the more we are beset on every side, whether by the world opposing or persecuting, or from our own hearts within ensnaring and discouraging us, the more let us fly to him. Let all work together to teach us our want of him, and unite us faster to him by faith, and then we shall find, by delightful experience, that he is able to keep us from falling, and that when we are weak, then shall we be strong, through the power of Christ strengthening us. In every danger, his sweet support shall cheer the spirits of the drooping soul.

Fear not, says he, for I am with thee.

Your epistle to my brother arrived last post. He will soon answer it on the subject you desire. In the mean while stand fast in the Lord, and let not Satan distress your soul with doubts and fears. Take hold on the covenant of grace. Christ - O, the wonders of redeeming love - Christ has done all for you; he has left you nothing to do, no conditions to bring; only believe, watch, and pray, lest you enter into temptation. I need not, my dear brother, tell you that the whole ground on which our acceptance with God is built is the righteousness of Christ; for this, says Mr. Walker,² is the provision made in the case by the covenant of grace, so that our justification with God cannot be forwarded by anything good in us on the one side,

² The Rev. Samuel Walker, of Truro.

nor hindered by our guilt on the other. We are justified by a righteousness not wrought in us by the Spirit, but wrought for us by Christ. He has done his part in the covenant of grace, has been obedient unto death, and thereby has vindicated God's government and satisfied his justice. My dear brother, why should we doubt? We can never have deserved so much as Christ has merited. Justice can have no demand upon the believer. Jesus has discharged all. It is true we have sinned, greatly sinned, but we are assured our iniquities are laid on Jesus, and shall we suppose that God will demand payment of us also? These are dishonourable fears. Cleave close to Jesus by faith, and lay hold on the everlasting promise of the gospel. This is a subject which might fill volumes; at present I have not time to enlarge upon it, and I trust there is no occasion for me to do so.

Mr. Fletcher³ has preached at Hodnet, and given great offence. I hope his labour was not wholly in vain, though I have not heard of any good being done. Paul may plant and Apollos water, but God must give the increase. Lord Cardross is now here; he has, I think, great experience of divine things in his soul, and is a check to opposers. I trust he may be of use in this family. Your dear Christian friends here are all well, and beg to be kindly remembered to you, as does my sister Tudway and the rest of the family. Adieu, my very dear brother. May the abundant consolations which are in Christ Jesus, attend you.

So prays

Your unworthy sister,

J. H.

Nothing can surpass the spirit of true piety which runs through every line of this letter. Nor is the next specimen of its writer's spiritual advice, less creditable to the kind sister who addressed it to her youthful brother, when he was much cast down by the trials in which he was involved, and complained of that sense of barrenness of heart which is often the prelude to an abundant dew of the divine blessing.

To Rowland Hill, Esq., St. John's College, Cambridge.

Nov. 30th, 1764. MY DEAR BROTHER,

I received your Christian letter last post, which I cannot defer answering as soon as possible; and may the Almighty God direct me what to say for your comfort and edification in grace and holiness, though, indeed, my dear brother, I am such

³ The well-known Mr. Fletcher, of Madeley.

a babe in the Redeemer's family, as to be but ill qualified to administer advice to others. Let us pray continually for increase of grace to Him who giveth power to the faint, and increase of strength to them that have no might. Our help is in the name of the Lord; o, may his good spirit help our infirmities, and enable us against our sins. Be assured that He that has brought you on hitherto, will never leave you nor forsake you. The word of God is engaged in your behalf, and cannot fail you. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands, thy walls are continually before me.

My dear, dear brother, I should be very uneasy concerning the present dark state of your soul, were I not convinced that almost all who have been savingly awakened and brought to the true knowledge of our Lord and Saviour Jesus Christ, have at times experienced the same state of spiritual desertion, of which David is a most remarkable instance. Our Lord's design in such desertions is for the trial of our faith and patience, consequently for the good of his people's souls. He is righteous and just in all his dealings, and when we are deprived of the faith of assurance, we must live by a faith of adherence. My dearest brother, be frequent and earnest at the throne of grace; be diligent in reading and meditation on the written word, and God will no doubt in due season, shine with transcendent lustre on your now benighted soul. Christ himself, you see, for a time seemed to be cast off by his heavenly Father, when, in the bitter anguish of his soul, he cried out, My God, my God, why hast thou forsaken me? Yet even then, he obtained a most glorious victory over the powers of darkness.

God's spiritual Israel, through him also, are more than conquerors. Though for a season they may seem cast off, God will assuredly bring them into the strong city at last.

A lively faith in the ever-blessed and most comfortable promises, will raise our drooping souls to joy and gladness, and shew us not only that the God of peace shall tread Satan under our feet shortly, but that it is our Father's good pleasure to give us the kingdom. How comfortable is that dependence we may have on the eternal son of God to perform all things for us by his wisdom, goodness, power, providence, promise, and grace. O, let us on all occasions place our entire trust and confidence in him. He will guide us when we are in doubt, protect us in danger, support us in want, and strengthen us for every good word and work.

Mrs. X. is now here. I trust she is at least desirous, and cannot help hoping there is grace in her heart; and, if the seeds are sown, God no doubt will ripen them. She was much struck by a sermon Lord Cardross read to her one morning at Prees,

setting forth the character of a formalist in very lively colours, and the necessity of a new birth, in order to be meet partakers of the kingdom of heaven.

Thou, O blessed God, art neither unjust, unkind, nor untrue in any of thy dispensations; and, though thou withdrawest the sunshine of thy comforts from thy faithful people, yet thou lovest them, and art true to thy covenant with them. In all our necessities let us be looking to Jesus, for he is our chief good and highest end; our owner, ruler, and judge; our gracious benefactor, our sure guide, and strict observer. Blessed Paul set the Lord always before him; for, even in bonds and afflictions, he could triumphantly say, None of these things move me. It is very certain that nothing can affect the true child of God more than spiritual desertions, when evidences are clouded, divine consolations suspended, and communion with the Most High interrupted. How insipid, then, are all other comforts. These burdensome complaints are, however, a good token of spiritual life and spiritual senses exercised. Oh, what great need have we to adore and magnify the great God of heaven, that he at any time should stoop so low as to allow poor sinful mortals any communion or intercourse with him; yet this in mercy he condescends to, though for wise reasons he sometimes withdraws the light of his countenance from them. O, let us adore thee, great God; let us know thee, acknowledge thee, love thee, walk with thee, and enjoy thy presence here; and, whilst we remain in this world, let us employ ourselves in contemplating thy perfections, and the love of Jesus, till we are raised up to the fruition and vision of thee, our only God and our dear Saviour, who hast wrought out redemption for us, and who proclaimest redemption to us, who art both mighty and eternal, and therefore art able to save to the uttermost.

Our dear friends at Hodnet are all well, and the sweet, amiable Miss has given her consent to make Mr. N. happy, by being his partner for life. She sees God's hand in it, and has every promising appearance of lasting happiness.

I have sent you Mr. Romaine's picture, according to your desire. May the image of Christ be more and more stamped upon your mind and mine, and may we who profess a faith in him, experience more and more the power of his death and resurrection in our souls, to his glory in the world, and our own abundant peace and growth in holiness. Miss N. came here to-day. I have had a great deal of serious talk with her, and, blessed be God, I think she is in earnest pursuit of the kingdom of heaven.

Let us strive with greater earnestness to enter in at the strait gate. My brother Hill is at Berwick, or would send his love to you. I hope I shall soon hear that you are

in a more comfortable state of soul. May all blessings in Christ Jesus attend you. Pray for Your very affectionate sister,

J. H.

There were but few undergraduates at this time in Cambridge, who would have desired or ventured to place the picture of Mr. Romaine on the walls of their College room. A happy change indeed has taken place in the religious condition of this University, and the period at which these letters were written, was the dawn of that brighter day which it now enjoys.

Mr. Rowland Hill spent his first Christmas after he entered College, with Mr. Berridge, and found himself much refreshed by intercourse with the pious Christians who gathered round their singular but devoted leader. His intimacy with that zealous man was far from being approved by all the members of his family, and accordingly, his sister cautioned him against the too frequent repetition and publicity of his visits to Everton. Her letter is a rare example of the wisdom as well as fervour of true religion; and, if the character of Mr. Berridge had been qualified with a little more of the former, his own course might have been more effective of solid good, and his counsel to others more valuable, at least in its permanent results.

To Rowland Hill, Esq., St. John's College, Cambridge.

Hawkstone, Feb. 2d, 1765. MY DEAR BROTHER,

As Mr. Jackson is going to Cambridge, I cannot omit the opportunity of writing to you, though I fear I shall only have time for a short letter. We rejoice much at the happy Christmas you spent with Mr. B[erridge], as well as at the other opportunities you have of conversing with the dear children of God, whose experience, discourse, and admonition I trust you will find abundantly blessed to your soul, and that you will not fail to prosper amongst the trees of righteousness, and to bring forth much fruit to the honour and glory of that God who has brought you out of darkness into his marvellous light, and made you to know and experience the felicity of his chosen. But my brother H[ill] and self both think it proper to give you a caution how you go too frequently to Mr. B[erridge]; for, should that be discovered, I need not tell you the storm it would raise. It is, indeed, a happy privilege to have outward fellowship with those who are walking in the King's highroad to Zion; for, as we talk of him by the way, Jesus himself draws nigh, and makes our hearts burn within us whilst he explains to us those Scriptures which testify of him, in whom all the promises are yea and amen. I frequently see our friends at Hodnet. Miss and Mr. will be married about Easter, immediately after which my brother and myself set out for London, where we hope to spend much comfortable time in the means of grace; but we must remember that all will be unprofitable unless we keep a fixed eye on the fountain head, which we are too

apt to lose sight of whilst we eagerly follow the streams. My brother has sent you two books.

As to Mrs. I have not yet given her your letter. If she had any serious impressions, I fear they discontinue, and the voice of the worldlings, like the noise of great waters, seem to have borne irresistible sway. Oh, my dear brother, does it not make your heart melt with pity to see the purchased salvation so miserably neglected, and offers of mercy so madly slighted. Jesus seems in vain to say that not all those who say unto him 'Lord, Lord,' shall enter into the kingdom of heaven; in vain to bid the multitude of sinners strive to enter in at the strait gate. The unbelieving throng, borne away by the strong stream of ungodliness, refuse to listen to the voice of the shepherd, or to hear the voice of the charmer, charm he never so wisely. The ravening wolves, clothed like harmless sheep, betray them, till finally the chains of darkness hold them fast for the day of fierce vengeance. O, deceitful, foolish, dangerous presumption! Do thou, great God, of thy infinite mercy, awaken all who are yet asleep in carnal security, to a due sense of their misery and danger; let them no longer say that they are rich and increased in goods, when they are poor, and miserable, and blind, and naked. O, that they may with broken and contrite hearts, like the repenting publican, or like Saul, be praying day and night for the Spirit of God, Lord, be merciful to me a sinner; Lord, what must I do to be saved?

Oh, how precious is faith in the blood of Christ, which can not only cure the wounds in a dying soul, but restore life to a soul already spiritually dead! Would to God, that all who are yet dead in trespasses and sins may come to the throne of grace, condemned by their own consciences, heavy laden with the remembrance of their sins, and labouring under the weight of their hardness of heart and unbelief. May they implore the mercy of their judge, till he shews himself to be their Father in giving them his spirit of adoption; their Jesus in being their Saviour from their sins; their Christ in making them partakers of his Spirit; their Immanuel in revealing himself to them, and in inhabiting their hearts by faith. Let it, my dear brother, be our constant, unwearied endeavour to find and feel in our hearts more of the powerful efficacy of true Christianity, that we may be rooted and firmly established in faith, praying for increase of grace, that we fall not under the various assaults of our spiritual enemies, which are ever on the watch, seeking whom they may devour.

Let us ever be watchful and diligent in prayer, to the end that the profession we make of Christianity, and the many means we enjoy, may never rise up in judgment against us at the last day. May the Lord, our righteousness for justification, be also

our strength for the present salvation of our souls from the dominion and slavery of sin.

I must hasten to a conclusion. When you write to me, always direct to my brother. You need not put your letters in double covers, as what you say to one concerns the other equally. All here join in blessing, love, and compliments. Yours most affectionately,

J. H.

The next communication from Miss Hill to her brother Rowland, was to acquaint him with the death of Mr. Richard Hill's pious servant, Archer.⁴ The regard of his employer for this worthy man, and the respectful gratitude he manifested in return, shew the happiness which religion brings upon all the relations of life, and the security it affords for the performance of the reciprocal duties of masters and servants, so often unsatisfactory, because based upon wrong principles. The letter of this excellent lady sets before us an instructive example.

To Rowland Hill, Esq., St. John's College, Cambridge.

Hawkstone, Thursday night, Feb. 6, 1766.

MY DEAR BROTHER,

My last letter was to inform you of the death of poor Sir Brian, at which I dare say you were much concerned. This, too, will contain an account of a scene of mortality; but, blessed be God, such a one as should make the heart of every Christian exult with gratitude, wonder, love, and praise; yet one that gives us the greatest concern, and which I doubt not will affect you. After this preparation, I will proceed to tell you that poor Archer is gone to sing the song of Moses and the Lamb. I think I informed you in my last that he was ill. Never was a more instructive death-bed. Never was faith more strong than in the blessed deceased. During the whole of his illness, he enjoyed an uninterrupted sense of the love of God in his soul, and communion with him. On his first seizure, which is near three weeks since, when I was reading part of a letter to him, in which was the name of Jesus, he fell as it were in an ecstasy, but recovering himself a little, said words to this effect, 'O, Madam, that name, that name you mentioned, I find it as ointment poured forth. Sweet Jesus, he indeed is my shepherd.' He continued growing weaker and weaker daily, but as his bodily strength decayed, his faith seemed to

⁴ There is a tablet to the memory of this Christian servant on the wall of Hodnet Church, alike honourable to a kind master and an upright and devoted attendant.

strengthen. On Monday last he took a solemn farewell of my brother, his wife, and other mourning friends. The agonies of death seemed upon him; however, it pleased God to allow him a little longer time on earth, and he was so much better yesterday as to give great hopes of his recovery; but he said to his wife, 'Do not flatter yourself, I must die; I have had another call from God;' and accordingly this day, soon after twelve o'clock, he sweetly fell asleep in Jesus. O, how strong was his faith to the very last gasp! What encouragement, my dear brother, is this for us to press forward towards the promised land, to which he is gone but a short time before us. I have been tempted to wish myself in his blessed case. Grant, Lord, that my latter end may be like his. For about an hour before he resigned his soul to God, he was wholly engaged in ejaculations and prayer, and was frequently heard to repeat, 'Come, Lord Jesus, come quickly. Sweet Jesus, come quickly. A day or two since, he said to his maid, 'Do you believe in Jesus?' 'I trust I do, Sir,' answered she. 'O, but you must believe with the heart,' said he;

confessing him with the mouth is not enough. Did you ever see any person die? On being answered in the affirmative, 'A believer,' said he, 'never dies; he does but sleep in Jesus. I shall not die; God has made with me an everlasting covenant, ordered in all things and sure.' At another time he said to those about him, 'You must all come to this. You must all leave this world, O, that my death may occasion the life of many.' When he seemed to be drawing his last breath, he said, 'O, how easy it is to die; this cannot be called dying, death has no sting, it is swallowed up in victory.. Come, Lord Jesus, come quickly. Why do thy chariot wheels tarry so long?' On being something easier, he said, 'God's will be done; if it is his will, I would rather depart now.' The day after this he said, 'Satan has tempted me to desire I may recover, but I know I shall not; through the power of Jesus I am come off more than conqueror. When he was better, he desired his wife would not flatter herself, saying, 'I shall live but a short time, and I trust you will follow me soon. Mourn not for me, mourn for yourself. I shall soon be with Jesus;' and this morning, not long before he did go to Jesus, he said, 'I have seen things which I never saw before,' but had not strength to explain himself. He expired without a pang, and is most heartily lamented by the greatest part of this family. He will be an unspeakable loss to the parish; but God, who has taken him, is righteous and just in all his dealings. Thy will, O, blessed Lord, be done. Our dear brother bears the blow with most Christian resignation, kissing the rod that smites. The blessed deceased shewed an uncommon affection for his master, calling often for him, and expressing the utmost gratitude for every kindness shewn him. His distressed wife, Miss Clay has taken to her house. The Lord supports her greatly in her affliction.

My brother is surprised you have not answered his letter. Pray do as soon as you receive this. At present I have time for no more. May the Lord be your sun and shield, and remember that your race as well as mine will soon be run. Your most affectionate sister,

J. H.

Among the memoranda of Sir Richard Hill I find the following in reference to this event:- Feb. 6th, 1766. This day, being Thursday, about a quarter past twelve at noon, my dear, humble, faithful servant Giles Archer sweetly fell asleep in Jesus. His disorder was a fever, which lasted exactly three weeks. The Lord enable me to follow him as he followed Christ.' In another memorandum relative to the same occurrence, he says, 'He was about thirty-five years of age, six or seven of which he had known the grace of God in truth. He had just begun his sixth year's service with me, and I believe nothing but death could ever have parted us. I may truly say that in him I lost a judicious, valuable friend, as well as a most excellent servant. The Lord can supply his loss if he sees good.' May many learn from this example how blessed a thing it is to be endued with the grace of true piety, not only as regards our future prospects, but with reference even to the alliances of time, and the uses of this world. The letter announcing this event, reflects no small degree of credit on its pious author and her devoted brothers. It is the last of this series in my possession. It will be read with admiration by every friend of the principles it contains, and will be acceptable to all who remember with profit or respect, the long and laborious ministry of him to whom it was addressed, in times when the zeal of his youth involved him in much affliction and persecution for his Master's sake.

FROM THE LIFE OF LADY GLENORCHY⁵

Lady Glenorchy was not yet twenty-four, and Miss Hill was about her own age, perhaps somewhat older. They had before been intimate, but from this time they became bosom friends. The goodness of God was very evident in providing for Lady Glenorchy an adviser so well informed, so wise and prudent, so faithful and affectionate. The judicious and pious reader will be struck with wonder and admiration at the religious knowledge and experience of so young a person, and at the ease and clearness, as well as decision, with which she in her letters conveys her ideas; and at the integrity and truth, the simplicity, fervour, and good sense, with which she expresses herself on various, and even mysterious subjects.

Whilst Lady Glenorchy was sinking in the deep waters of conviction of sin, and her strength and hope were about to perish, she received the following letter from her friend Miss Hill.

July, 1765.

It gives me great pleasure to hear that your illness has been so sanctified to you, as to show you in any measure that in yourself, to which before you confess you were a stranger; that is, that you had too great an attachment to this vain unsatisfying world, the most pleasing appearances of which are nothing more than transparent baubles, which present gay colours that will soon fade. Allow me to congratulate you on this discovery; and may He, in whose hand our breath is, show you more and more of the uncertainty of all earthly happiness, and convince you more of the substantial joys that are to be found in him alone. It is a common and no less dangerous prejudice. which many entertain against the ways of true evangelical holiness, that they are dull, forbidding, and melancholy, and that to live godly in Christ Jesus is to exchange every enjoyment for austerities and mortifications; whereas, on the contrary, none enjoy so much inward peace and security, none have so much cause for cheerfulness and joy, as those who seek. first the kingdom of God and his righteousness.

It is indeed the interest of the grand enemy of our salvation to pervert the good ways of the Lord, to frighten us from pursuing them by lying suggestions, and, like the spies who went to view the promised land, to bring against it an evil report; and to insinuate, that instead of flowing with milk and honey, it devoured the inhabitants thereof. But surely God never intended that religion should lessen our

⁵ The Life of The Right Honourable Willielma, Viscountess Glenorchy, T.S. Jones, D.D., Second Edition.

enjoyments, or make over to a world living in rebellion against himself, a happiness greater than his own children should possess.

No; the ways of religion are ways. of pleasantness, and all her paths are peace. You say you wish to overcome the fear of death. In order to this, I would advise you to examine whether you are really building upon the only sure foundation of hope; and what that hope is, the apostle expressly declares in the following words; Other foundation can no man lay than that is laid, which is Jesus Christ.?² Try then, whether, as lost and undone in yourself deeply sensible of the natural apostasy of your heart from God-weary and heavy laden with the burden of sin-and renouncing all hope and help in your own righteousness, repentance, resolutions, &c.

Try if you really rest upon Christ as your only Saviour, relying solely upon his blood applied by the Spirit to pardon you, his righteousness imputed to justify you, and his grace to be given to sanctify you. It was He who came to seek and to save that which was lost, and we must see and feel ourselves thus lost without him, before we can in earnest seek an interest in that salvation which he hath purchased, for they that are whole need not a physician, but they that are sick.?² So long as, either in whole or in part, we cleave to our own doings, and are not brought off from all dependence on the covenant of works, one or other of these two things must happen; either we shall have so high a conceit of ourselves as to think lightly of, and greatly undervalue the redemption that is in Jesus, or else we shall walk in continual darkness and want of comfort, under a slavish dread of wrath, whereby all our endeavours to avoid sin will proceed from a wrong principle, a principle of fear, instead of love and gratitude, and all our obedience will be the forced drudgery of a slave, and not the effect of the filial disposition of a child.

This, I am convinced, is the case with many sincere people, and it is wholly owing to a lurking spirit of self-righteousness and unbelief, which prevents, them from submitting to the righteousness of God, and closing with that full, free, all-sufficient salvation which the Gospel holds forth to guilty, helpless sinners, showing them, that by the obedience of Christ unto death, the law is fulfilled, and Infinite Justice satisfied to the uttermost - that by his resurrection from the dead, God accepted the payment which he had made for his people, and discharged him from the prison of the grave in token of their full acquittal, and that he is now at the right hand of God, having entered the holy place as their head and forerunner, dispensing his gifts according to their various necessities, and making intercession for them, that where he is they may be also.

Well, then, may we say with the apostle, ‘Who shall lay anything to the charge of God’s elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword in all these things we are more than conquerors, through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of

God, which is in Christ Jesus our Lord.’ Many, I know, object against thus living wholly upon the blessed Redeemer, making him our all in all, our Alpha and Omega, as a doctrine that tends to licentiousness, and to the prejudice of morality and good works; and this is sometimes done even by those who pretend to mighty zeal for the interests of holiness, whilst they themselves are living after the course of this world. Whoever makes this objection, hereby plainly shows himself to have never received the grace of God in truth, and to be a stranger to the nature of justifying faith, and to the constraining power of Christ’s love; for how is it possible that we should be one with Christ, and not endeavour to be like him? If we partake of his Spirit, will not the fruits of that Spirit appear in our lives and conversation? Can he that is brought into the marvellous light of God’s dear Son, have any longer fellowship with the unfruitful works of darkness? Can the head be holy, and the members unholy? Can he who is united to Christ be employed in the service of Satan? Can the new creature delight in the works of the old man? Certainly not. It is true, (as the Church of England observes in her 11th article,) ‘we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.

Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort; but then it is as true, that there can be no real faith which does not produce good works, for the tree is known by its fruits, and as faith is the root of works, so works are the fruit of faith. We do not then make void the law through faith. God forbid: but we establish the law; for although through our weakness we cannot be justified by it, yet it still remains as a rule of life to every justified believer. Besides, the real Christian does not only look upon holiness as his duty, but also as his privilege; for being vitally united to Christ by faith, he receives from him a new nature, being, as saith the apostle Peter, made partaker of a divine nature; which nature as much inclines him to holiness, as the old corrupt nature does to sin.

Thus, being regenerated and born again, he is transformed in the spirit of his mind, he has put on Christ, and is renewed in every faculty of his soul. But still let us remember, that we are but renewed in part; so long as we are in the body, we shall find a law in our members warring against the law in our mind; the old man will be still striving for the mastery, and if he must die, will die hard.

May this consideration make us ever watchful against the first risings of sin, and may we be continually looking to Jesus for strength to check it in the bud. It is this Jesus, my dear friend, who has conquered the only enemies we had to fear; he has disarmed death of his sting-looking to him we may overcome all fear of its approach, for when he is our friend, death is no other than an advantage; if he is our life, we shall surely find death our gain. The following questions I have found useful to myself: if we are able to give a comfortable answer to them, death cannot be to us a king of terrors, but a messenger of peace. Have earthly or heavenly things the chief place in our thoughts and affections? Do we prize that great salvation which the gospel offers to sinners, beyond everything else in the world? Are we crucified to the world, and the world to us? Are we dead to its pleasures, riches, honours, and esteem? Does the humble temper of the meek and lowly Jesus reign in us? Is his service our delight; is sin our burden? Are we hungering and thirsting after righteousness? Are we taking up our cross daily, denying ourselves, and following Christ? Are we working out our own salvation with fear and trembling? Are we giving diligence to make our calling and election sure? Blessed indeed is the person who can say, I find this to be my case.

J.H.

This letter, by the blessing of God, produced what was intended by Miss Hill, and what was desired by Lady Glenorchy. It was the means employed by the grace of God, to bring her out of the horrible pit and the miry clay of despondency, to set her feet on the Rock of Ages, to establish her goings, and to put a new song into her mouth, even praises unto God. It may now be said of Lady Glenorchy, Behold she prayeth. She arose from her knees at Taymouth, as Saul of Tarsus did from the ground near Damascus, a wonderful monument of the power and grace of God. From that interesting moment, without hesitation or conferring with flesh and blood, she resolutely turned her back on the dissipated world, and without reserve devoted herself, and all that she could command and influence, to the service of Christ and the glory of God; and in this she invariably persisted to her latest breath. Here future path of life lay through evil report and through good report; in the midst of deep adversity and of high prosperity; of severe trials and strong temptations, both temporal and spiritual. But none of these things moved her from the steadfastness of her Christian profession. Although her road was often rough in the extreme, and her enemies cruel, strong, and numerous, yet on she went in her Christian course, never deviating to the right hand

nor to the left, but ever pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Lady Glenorchy, like every other well informed Christian, very soon began to discover her spiritual weakness and infirmities. Of these, it seems, she complained to her friend Miss Hill, who accordingly wrote to her the following letter:

August 30, 1765.

It gives me great concern to hear of your bad state of health. May that God, in whose hands you are, command a blessing on the means used for your recovery! or, if it should be his will that this sickness be a sickness unto death, may you, as you see the outward man decaying, see the inward man renewed day by day! The Lord has merciful intentions even in his most bitter dispensations. Whom he loveth he chasteneth; and he scourgeth every son whom he receiveth. May you, my dear friend, be enabled to see love in his rod, as well as justice in his dealings; and may the bitter cup which he has given you to drink be so mixed with sweet ingredients, that you may look forward with comfortable assurance that all shall work together for good! It is the Lord, he cannot mistake your interest; his will be done: if it is his will, most earnestly do I wish and pray for your recovery. I am persuaded that you belong to Christ; and therefore desire patiently to wait his will in the event.

What poor helpless creatures should we be, full of inward fears and outward pains, unwilling to die, and yet dissatisfied with a wretched life, could we not discover some tokens of the Lord's merciful intentions towards us, and of our interest in him! Press on, my dear friend, and be not discouraged: he that is for you is greater than he that is against you. Although trials await you from without as well as from within, he who I trust has brought you out of darkness into his marvellous light, and has refreshed your soul with the light of his countenance, will now be with you when you pass through the fire and water of affliction. These are the strokes of a loving Father's hand, whose wisdom knows how to temper them to your case and strength, and to make you not only bear them with submission, but to kiss the rod that smites, and to sing of judgment as well as mercy. The trials and temptations which you have to encounter are indeed great and many; but having taken to you the whole armour of God, you may bid defiance to them all. You fight against conquered enemies.

The Lord of Hosts is engaged in your behalf; look to him then by faith and prayer for strength; he will assuredly show himself to be a strong-hold in the day of trouble, in which the weary may take shelter and be safe. He is faithful that

promised, 'I will never leave thee nor forsake thee. Fear not, for I am with thee; be not dismayed, for I am thy God.' 'Cast thy burden on the Lord and he shall sustain thee;' and above all let us remember, and we shall never want comfort, the gracious declaration, In that he himself hath suffered, being tempted, he is able to succour them that are tempted!

May your eyes and mine, my dear friend, be ever upon the Lord Jesus. Fixed upon him, we must be happy, He it is that has overcome Satan, death, and hell: they cannot hurt the soul that rests on Christ; he cannot fail the weakest believer that builds upon him. Strong in the Lord, and in the power of his might, we are enabled amidst every distress, and every trial, and every temptation, to endure: as some massy rock supported by pillars of basalts, though surrounded by tempestuous waves, and beat upon by storms and winds, yet remains unmoved, so we, built upon the rock Christ, are enabled to look down on the foaming billows of affliction, and defy their impotent rage.

If we are in Christ, we shall have strength, and none shall be able to pluck us out of his hand. The more we are encompassed with trials and temptations, the more earnestly let us fly to him, and then shall we find by sweet experience that he is able to keep us from falling, and that when we are weak, then shall we be strong-strong in the Lord, and in the power of his might. I have found that I am nowhere safe, but at the foot of the Cross; there would I always be in the lowest prostration and subjection; in that posture I would always be looking to Jesus, viewing the fulness of the all-sufficiency which dwells in him: and when in that posture of soul, deeply sensible of my own nothingness, and firmly believing his faithfulness, as well as fulness, I dare defy all the powers of darkness.

Again, although I desire always to approach the throne of grace with lively actings of faith, and pleading the divine promises, yet I would appear, not in the character of a saint, but of a sinner; and (as a friend of mine observes) there are two things in which I need not fear excess, in thinking humbly of myself, and highly of the Lord Jesus. I would approach him as my dread sovereign, and yet as my dearest friend, who hath loved me with everlasting love, and drawn me with everlasting kindness. Within this fortnight I have met with a severe trial in the death of a most dear and intimate friend, who has been as a sister to me from my infancy; but my comfort is, that I firmly believe she is gone to glory, and my loss is her gain. There can be little doubt that she was washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God, as it evidently appeared both in her health and sickness. Although she was in the bloom of life, and God had given her such a portion of the good things of this world as might have attached her heart to it, yet did she wisely consider that this was not her rest, and looked beyond this

transitory life to the world of spirits, where she was persuaded she must ere long appear before the judgment seat of Christ, to receive the things done in the body, according to that she had done, whether it was good or bad. This awful consideration led her to inquire into the nature, ground, and object of her hope, and through mercy she found it not only to be such as would administer comfort to her in a dying hour, but such as would give her confidence towards God in the great day of Christ's appearing. When she was in health, she was often under doubts and fears with respect to her interest in Christ, the reality of her grace, and the truth of her conversion. But in the time of her sickness, the Lord was pleased to remove this burden, and to give her (as she told me) a settled and composed confidence in his pardoning love through Christ. Hence she was enabled to look upon death as a disarmed enemy, who had no power to hurt her, Christ Jesus the Captain of her salvation having given her the victory over him, through faith in his most precious blood, through which she had redemption, even the forgiveness of her sins according to the riches of his grace.

Happy souls, who, from a well-grounded hope and confidence in the God of their salvation, can, when on the borders of eternity, look the king of terrors in the face, and say in the triumphant language of Scripture, 'I am persuaded that neither death nor life can separate us from the love of God which is in Christ Jesus our Lord.' I was not present when my dear friend resigned her spirit into the hands of Jesus, but was with her not long before; the last words she spoke to me were, 'Pray for me that my faith fail not;' and taking me affectionately by the hand, rested her head on the pillow, which lay on the table by her, (for she took not to her bed till just before she expired.) After this, I withdrew almost immediately, being greatly affected. Her last words were, 'Lord, let thy will be done in me;' and presently after she fell asleep in Christ, with a sweet smile in her countenance.

May our latter end be like hers! With regard to myself, I cannot say that I have been quite well lately; but when I consider my own deserts, I am amazed that the Lord deals so gently with me, and that the heavy rod of his displeasure has not long since fallen on so unprofitable a branch, with this dreadful sentence, 'Cut it down, why cumbereth it the ground?' But grace is free, or it would not be grace. Here then will I set my foot. Grace is free, and comes by Jesus Christ; and he saith, look unto me, and be ye saved. O for a steadfast faith on his infinite merits and glorious work. The believing heart through the power of the Holy Ghost applies them to itself, and fails not to reap every real advantage, both in time and through eternity. I cannot express how greatly I think myself indebted to you for the kind regard which you show me; I trust we have established a friendship upon such solid foundations as can never be overthrown. Our meeting again in this world is

very uncertain; God only knows if it will ever be: but, through grace, the time will come, when we shall meet to part no more; when a period shall be put to all our worldly troubles, and we shall join the heavenly host, who are day and night singing praises to the Lamb who redeemed them by his blood. Before I conclude, I must beg leave to offer you, my dear friend, a word or two of advice, which you may find useful in your Christian course, of which experience has taught me the necessity. Be earnest and diligent in prayer, and however backward you may at times find yourself to be to this exercise, yet never give way to sloth or listlessness; but if you find your heart cold and dead, pray, (as was Luther's custom), till it be warmed and enlivened.

Never rest satisfied with the mere performance of this duty, but always seek to maintain that communion with God in it, without which it will be dry and unprofitable, and perhaps nothing better than lip labour. Be diligent also in reading the word of God, and supplicate that Spirit which inspired it to be your teacher, to lead you into all truth, and to enlighten your understanding, that you may see the wondrous things of his law. Avoid, as much as your situation will allow, whatever may be destructive of a holy, lively, and spiritual frame of mind, such as vain company and unprofitable discourse, which greatly tend to injure and impair the life of God in the soul. I would also beg leave to caution you against the unprofitable walk of professors. Let us always remember, that there is a great and a wide difference between knowledge in the head and grace in the heart. Beware, my dear Madam, that you are not encouraged to go beyond your Chris

tian liberty in any matter, because you see others do so; but whilst you copy their graces, be very careful not to stumble by their falls, or be led aside by infirmities. I am in a particular manner bound to repeat this caution to you, from a consciousness, that my example before you has not been such as becometh the gospel; but be assured, that the reflection of my undutifulness affords me constant matter of humiliation, and that it is the earnest desire of my heart to be daily more and more conformed to the image of Christ, and more and more meet to be a partaker of the inheritance of the saints in light.

As the directions here suggested are diametrically opposite to the principles and practices of a world lying in wickedness, it will be no wonder if your adherence to them should bring upon you reproach and opposition from those who are yet in a state of blindness and alienation from God, whether they be totally careless or outwardly decent. There cannot be conceived any two things so contrary, as the Spirit of Christ which dwells in all true believers, and the spirit of Satan which dwells in all the children of disobedience. 'If ye were of the world,' says our Lord, the world would love his own; but because ye are not of the world, but I have

chosen you out of the world, therefore the world hateth you; but be of good cheer, he who spoke these words tells you likewise, that he has overcome the world.' If we would have Christ, we must have his cross also; and if we suffer with him, we shall likewise reign with him.

October 1st, 1765.

I began to entertain many anxious and uneasy thoughts respecting you, and am most truly concerned to find that my apprehensions were but too well grounded, and that you have been so much worse. But thanks, all thanks be to the Great Physician, who has again been merciful to my dear friend! His name is Wonderful. None is like him. His skill and power are beyond comparison. There is no disease which he cannot cure. There are none so poor whom he is not willing to heal. No one ever applied to him, even in the most desperate case, and perished. Indeed, how can they? For his name is Jesus, his nature is love! Love all mighty to save his people, and that from the first moment of their conversion to the last moment of their lives, even the endless ages of eternity. He is and ever will, be our Saviour, to keep us from all evil, and to bless us at all times with every good. Your letter seems to be written on purpose to humble me. I be your monitor!

O, my dear friend, what an unworthy object have you employed! Conscious of my own demerit, my pen is ready to shrink back, lest it should do injustice to the cause which it wishes to promote. Yet encouraged by the hope that God often makes use of the weakest instruments for the greatest ends, I presume to offer you all the assistance in my power towards your progress in the road to Zion. And for this end I know of nothing more useful than a deep impression of the importance of salvation, to which every circumstance of human life ought to be subservient. We must consider that the same omniscient eye is over our thoughts, views, affections, frames, language, and behaviour, as well whilst we are conversant with the common affairs of life, as when we are engaged in public ordinances or in our closet.

This consideration, when allowed its full effect, will make everything serve as a fresh gale to waft us forward to our desired harbour. We must likewise remember, that every religious duty is performed in the presence of a heart-searching God, who sees the inmost recesses of our souls.' It will be therefore necessary, indispensably necessary, for us, by previous meditation, to endeavour to obtain a lively sense of the infinite perfections of that God before whose throne we would appear, keeping our hearts as free as possible from deadness, coldness, or wandering thoughts, and habitually striving to maintain a devout and spiritual frame of mind. We should approach God with an abasing sense of our sinfulness

both by nature and practice, and with earnest importunity for the assistance of his grace and Spirit; and though we come self-loathed and self-condemned, yet we must not dishonour God so far as to appear before him with a distrustful dread; but, sensible of our own misery and want, we should with faith and dependence plead the merits of a crucified Jesus, and the riches of his boundless grace.

We should frequently ask ourselves, if we are fit to die? This is a question of the utmost importance, and should at once excite us diligently to flee from the wrath to come, and animate our love and gratitude to God, and our zeal for his service, in hope of the glory to be revealed. Before retiring to rest, we should constantly recollect the business done, the duties performed, the mercies received, the frames of soul experienced, the dispensations of Providence allotted, with the sins of omission and commission of the past day. By this means we may always see ourselves as in a glass, and observe what proficiency we make in the school of Christ. Whatever we do, let faith in the Son of God be kept in constant exercise, and run through every duty. For this is the victory that overcometh the world, even our faith.' - Faith is the substance of things hoped for, the evidence of things not seen.

This uniform attention to the actings of faith will make us keep the mark for the prize of our high calling constantly in our view. Let us moreover ever remember, that all our expectations of pardon, sanctification, and saving mercy, must be derived from Christ, the fountain opened for sin and for uncleanness, who is our hope, the hope of Israel, and the Saviour thereof.

Whatever corruptions we see in ourselves, let us lay them all at the foot of the cross; for he who was suspended on that accursed tree has borne our griefs and carried our sorrows, and with his stripes we are healed. How amazing are the transactions of redeeming love! Our hearts must be dead indeed, if we are not quickened by the contemplation of it. We shall, I believe, always find our souls enlivened, our graces invigorated, and our affections spiritualized, in proportion to our humble, steady, cheerful dependence on Christ, our blessed surety, for all those supplies of which we stand in need, In holy writ, the Redeemer is styled the Lord our Righteousness.

What a treasure is there in that epithet! o, my dear friend, I desire to rest satisfied, and to stand complete in the righteousness which is of God by faith. View it, I entreat you, incessantly, and particularly under deep afflictions and discouragements; fix your soul in the lowest abasement at the foot of the cross, and at all events dare to cry, o, my Saviour, who hung, and who bled, and who died upon it; my wisdom, my righteousness, my sanctification, my all in all, in thee do I

trust! Blessed be God, however variable we may be in our spiritual frames, affections, or dispositions of soul, yet Christ is the same to-day, yesterday, and for ever, and may be safely trusted. All he has done all he has suffered all he is now doing, is in behalf of the believer, and therefore, although we walk in darkness, and see no light, though we even walk through the valley of the shadow of death, yet may we trust in the name of the Lord, and stay ourselves upon our God. His people may seem to suffer the same things as others do, but he wonderfully supports them, sanctifies their sufferings, and changes their very nature, so that they come from love, and taste of love. All their crosses are marked with love. In the hour of affliction, his language is, 'I will be with thee in trouble.'

When conflicting with the great enemy, listen to his declaration, 'Stand still, and see the salvation of God.' When visited with sickness, hearken to his promise, 'I will make thy bed in thy sickness. When oppressed with poverty, his cheering voice proclaims, 'I know thy poverty, but thou art rich. When ready to faint under losses and bereavements, this is his language, 'I am thy shield and great reward.' Even at the approach of death, the voice from the excellent glory declares, 'He that believeth in me shall never die.' And to complete the bliss, even when standing at the judgment-seat, the divine Redeemer says to all his believing people, 'Lift up your heads with joy, for now your redemption draweth nigh.' In all these cases of distress, ever remember that he acts as Jesus, and saves from them all; not indeed from their approach, but most certainly from their injurious effects. They come, but it is for good; he permits the disease to seize on them, that he may show his almighty power to heal. He suffers his children to be put into the burning fiery furnace, to show that fire can have no power over them, nay, that the very smell of it cannot pass even upon the garments of those who are under his keeping.

O what a friend is this! Surely there can be none like him! Such a friend, and better and greater far, you may, and, I doubt not, shall find him, as your faith increases, and your dependence upon him becomes more habitual. He is everything to his people which they can desire; a propitiation for their sins, light in darkness, life in death, the way wherein they must walk, the door by which they must enter, and the garment which they must put on. So says the infallible word of God, that word which I would recommend to my dear friend to make her study as much as her health would admit. In that word are truths pure and unmixed, -truths without the least taint of error,--the infallible and perfect will of God itself. Treasure it up, then, in your memory; learn it well, and inwardly digest it; you will find it as necessary to your soul as food is to your body; therefore feed upon it, and nourish your soul with it. As you say, that you are sometimes under the necessity of being in vain company, which doubtless must be burdensome to a soul in pursuit of higher

gratifications and more substantial pleasures, allow me to request of you to examine your heart as follows: Am I willing that those I at any time converse with should know that it is my determined resolution to work out my salvation with fear and trembling? Am I willing to risk my reputation so far as not to be ashamed to be thought more serious than the world around me? Have I given proof of this when in the company of those who are otherwise disposed? Have I had courage to think, to speak, and to act, in opposition to their opinions and practices; and have I done so when necessary, upon the very spot?

There is nothing in this age which can much evidence the determination of our wills for God, as such a conduct in the world, and much need have we, especially in times like the present, of the assistance of the Holy Spirit, to enlighten our minds, to keep open our eyes, and to confirm our hearts in such a resolution; but we shall not fail if we pray as we ought, and seek for greater humiliation under a sense of past miscarriages. I received, the other day, an account of the experience of a young person on her death-bed, which, as it is both comfortable and encouraging, I shall insert without apology. ‘My mind,’ said she, ‘has been kept in perfect peace and composure, intermixed sometimes with lively views of the glory that is to be revealed. I have no doubts, nor any fears of death; I am happy.’ I beg you to press on, and not to faint by any means. I can assure you that you shall be well recompensed; the reward is present as well as future. I would not part with the knowledge which I have of God in Jesus Christ, for ten thousand worlds; I only lament that I have done no more for the glory of God, and lived no more to promote it.

Beg all to pray for me that I may wait the Lord’s time, and glorify him by a patient submission, as becomes a humble penitent sinner under the chastening of an Almighty God, and most merciful Father in Christ. I have been taken out of bed but once this fortnight. My disease is worse, attended with most violent pain, and such excessive thirst as is almost insupportable. I am passing a time of the greatest trial; but Satan is kept under. I have peace, hope, and joy beyond expression; but I still find myself a corrupted creature, and have the greatest reason to cry with my latest breath, God be merciful to me a sinner! I have no wish to return to life again, but I desire to wait God’s time with patience.’

‘In this young person’s happy death, we receive a testimony of the power and grace of the Redeemer. It is a peculiar blessing, my dear friend, that you are resigned to his will, and that you can see that the sting of death is removed. O may all who suffer by your illness be equally submissive, and not the worse but the better for the cross! I am and shall be earnest at the throne of grace on your behalf, that the Lord may pour out upon you the influences of his Holy Spirit, that what he calls

you to, he may fit you for; but you have a better intercessor than I am, whom the Father heareth always. Now our Lord Jesus Christ himself, and God, even our Father, be your support under, and do you good by this dispensation. Believe me to be, more than I can express, your sincere and affectionate friend.'

The family usually left Taymouth at the close of the autumn. This year, it would seem, they had taken their departure sooner, for Lady Glenorehy was in London early in October. This probably was intended by her friends to divert her mind from those serious subjects which occupied it. Aware of the danger attending this return to the seat and centre of dissipation, she had made up her mind to resist it, and had informed Miss Hill of her determination. In this resolution her friend endeavoured to confirm her, by addressing to her the following letter.

October 14, 1765.

As my brother goes through London, I cannot omit writing you a few lines by him, and sending you some tracts, which I trust may be of use to you in your present resolution of seeking our blessed Jesus, and of being no more conformed to this vain world. Although I am most deeply affected by your illness, I cannot but rejoice in the happy change produced on your mind.

O my dear friend, what abundant cause of thankfulness and rejoicing have you, that God has thus brought you to himself--that he has shown you the nothingness of every creature comfort, and enabled you to seek happiness where alone it is to be found, before you are called home, to be no more in the world. The power of the Redeemer's grace now makes you look upon the salvation of your soul as the one thing needful; and instead of attempting to feed your mind with the emptiness of worldly amusements, enables you to see his power and his glory in the sanctuary, and to look forward towards eternity with a hope full of a glorious immortality.

This change has been wrought by the finger of God, and even in its lowest degree is to be thankfully acknowledged and remembered in every dejection of mind which, through the force of your distemper, may surprise you.' I trust you will always be enabled to recollect and to say with comfort, Remember, O Lord, thy gracious word unto thy servant, wherein thou hast caused him to hope. May your soul, my dear friend, rejoice more and more in an experimental sense of communion with the blessed Jesus, and in the sensible manifestations of his love and favour! O how far preferable is this to the vain, false, momentary, unsatisfactory toys on which the children of this world fix their deluded hearts. The worldling, it is true, sees no excellency, no form nor comeliness in the Lord Jesus wherefore he should be desired, as if there was no more in the knowledge of

Christ the Saviour than in the knowledge of the world, its vanities and pursuits. Glory, glory be to rich grace, that has taken the dark scales from off our eyes, and enables us to call Christ our Beloved and our Friend, the choice, the rest, the life, and the joy of our souls, our all in all, in whom we both wish to live and die. In him all fulness dwells, and he has it for the express purpose of dispensing it liberally.

This is the fulness of a fountain ever flowing, yet ever full; and, therefore, none ever applied to it in good earnest and was disappointed. O may we never dishonour the profession we make by any sinful worldly compliances, which may at once destroy both our communion with God and our peace of conscience. The fears you mention, of returning to a life of vanity, if it please God to continue you much longer in the world, are an evidence of your progress in the divine life, and that you have been effectually brought out of the captivity of Satan, into the glorious liberty of the children of God. How much do I feel myself attached to you, to whom I perceive the Lord is manifesting himself, and whom I trust he is sealing unto the day of final redemption! So long as you keep the importance of salvation in view, looking at Christ as your only satisfying good, your only enriching treasure, and relying on him for strength, you will no doubt be kept from falling; you have God's promise on your side, which cannot fail: When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.'

Cast thy burden upon the Lord, and he shall sustain thee. I am glad that you examine strictly into your own heart. May the Lord enable us to approve ourselves to him, and to strive most vigorously against all unhallowed inclinations, those sources of actual transgression wherewith we more or less offend God continually, both in heart and life! To the care and protection of God I now heartily commend you. May his blessing follow you, and if it is his good pleasure, may you be restored to health; at all events, may you be conducted safe to the desired haven of eternal rest and bliss! So prays your sincere friend.

J.H.

From the time of the Reformation to that of the Restoration, the scripture doctrines of the free forgiveness of sins by the sacrifice of Christ, of justification by his righteousness, and of regeneration by the operations of the Holy Ghost, were very generally taught throughout all England. After the Restoration, however, they became too generally neglected and forgotten. So much indeed was this the case, that when they were preached by the regular clergy, Hervey, Romaine, and a few others, from their pulpits, and by the irregular clergy, Whitfield and Wesley, and their followers,

in the streets and fields, there was a general commotion excited throughout the whole land, as if some new, and strange, and pernicious tenets had been introduced. About this time these topics became very frequently not only the subjects of controversy from the pulpit and the press, but the subjects also of conversation among professing Christians, and were condemned or applauded by them, according to the different views which had been formed of their nature and importance. Among others, Lady Glenorby had her attention turned to them, and, as might naturally have been expected, was anxious to have the opinion of her friend Miss Hill upon them. This Miss Hill gave, in her usual frank and kind manner, as follows:

November 16, 1765.

My heart and thoughts, my very dear friend, have been much with you during your journey; and were it not for the reflection that you have a merciful God, whose watchful eye is ever over you, to keep you from all evil, my uneasiness on your account would have been abundantly heightened, as in your last letter you mention being afflicted with great doubts and terrors.

This is far from being an uncommon complaint; and I believe there are few truly brought out of the captivity of sin and Satan, who have not at times experienced the same or similar distress. When this great adversary sees his kingdom likely to be overthrown in the heart of any one, he never fails, either by force or fraud, to attempt to regain it. But the Lord Jesus Christ, the great Captain of their salvation, ever has, and ever shall most undoubtedly enable them to come off more than conquerors.

With respect to the doctrine of the new birth, on which you ask my opinion, it is plainly taught by our Lord in his discourse to Nicodemus, when he says, Except a man be born again, he cannot see the kingdom of God.' The sinner, in his natural state, has unquestionably in God, life, motion, and animal being; but he is not conscious of his presence, and is an entire stranger to those influences of the Holy Spirit which nourish the divine life in the new creature. The things of God which are so continually present to the souls of the children of God, make no impression on his mind. God speaketh to him by his word and his

providences; he calleth him, but he heareth not his voice. Christ offers himself to him as the bread from heaven, but he tastes not how good the Lord is. God would manifest himself to him, but the eyes of his understanding are so darkened, that he cannot discover him. He is, in fact, as the apostle Paul expresses it, alienated from the life of God through the ignorance which is in him. He may, however, at times have some serious thoughts and affections; he may occasionally feel some good desires, and make some faint efforts to turn to God; but his heart being yet attached

to this world, his spiritual senses not being yet exercised, he is not able to behold the Sun of Righteousness, for he is not yet born of God. Whatever peculiar circumstances may attend such a change as is implied in being born again, there is every reason to believe that none can have truly experienced it, and yet remain entirely ignorant that such a change has been effected. The sinner, in fact, is no sooner born of God, than he feels the presence of God, and becomes capable of discerning spiritual objects. God no longer calls to him in vain; he hears, he knows the voice of God, he draws near to God, he tastes the good word of God, and the joys of the world to come. In short, his spiritual senses are all in action; the veil is taken off from his eyes; the things of the Spirit of God are no longer foolishness to him; he receives them, he comprehends them; he feels the peace which passeth all understanding; the love of God is shed abroad in his heart; and living in love, and knowing that God is love, he knows also that he is born of God, and that he dwelleth in God, and God in him.

Having suggested these few hints respecting the doctrine of regeneration, I shall now proceed to say, a word or two, which may, by the blessing of God, be of use to you towards repelling those fiery darts with which Satan frequently attacks believers, bringing them under doubts and fears respecting their interest in Christ, and the reality of their regeneration. The great deceiver (who, like a roaring lion, goeth about seeking whom he may devour,) may possibly take advantage of the weakness of your body, and thereby bring you under many distressing fears. But, my dear friend, the God of truth has declared, that he cannot hurt you; in that Christ himself hath suffered, being tempted, he is able to succour them that are tempted.' Keep this text constantly in your view; I know of none more strengthening or comforting; it has often been blessed to me in like circumstances.

Our dear Redeemer, in his sufferings, seemed to be cast off by his father, when, in bitter agony, he cried out, 'My God, my God, why hast thou forsaken me?' And yet, even then, he obtained a glorious victory over the powers of darkness. The Israel of God, his spiritual children, through him, likewise, are more than conquerors, although they may sometimes be tempted to think that God has cast them off, and suffer most severely by particular conflicts. God, however, is in these circumstances often most near to them, and thus exercises the strength of their love towards him, and tries their faith and patience. A lively faith in the divine promises will convince us, not only that the God of Peace shall bruise Satan under our feet shortly, but that it is also the Father's good pleasure to give us the kingdom. When, therefore, my dear friend, you feel the force of temptation, and you are assaulted with doubts, fears, and terrors, (than which nothing can be more burdensome to a real Christian,) do not fail to exercise faith on the Son of God;

consider his triumphs on the cross; and remember, that all he did, and all he suffered, were for you.

Lay hold on him as your only and all-sufficient Saviour, then shall he be to you, as Isaiah expresses it, chap. xxxii. v. 2. As an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. When Christians are distressed with convictions of sin, as David was, or fatigued with the troubles of this world, as Elijah, they find that in Christ, in his undertaking, his promises, and his consolations, which revives them, and keeps them from fainting; they who are weary and heavy laden, do indeed find rest in Christ. All the precious privileges of the new covenant are purchased by his blood, and communicated by his Spirit. How sweet are the promises to a believing soul! How delightful the knowledge of pardon, the assurance of God's love, the joys of the Holy Ghost, the hopes of eternal life, and the present earnest and foretastes of it, to those who have their spiritual senses exercised. If the pleasures of sin are hateful to us, divine consolations will be sweet to our taste, sweeter than honey and the honey-comb. Now if Satan attempt to destroy your comfort, by suggesting that you must do so and so, and be this and be that, repel his temptation, by calling to your remembrance, that Christ has paid the whole debt, even to the uttermost farthing; and that in him you have a fulness of pardon, peace, wisdom, strength, righteousness, and salvation, all treasured up for you.

O blessed free grace of God! O blessed be his name, for Jesus Christ! What a gift! and for whom? for sinners! for me and for you, my dear, dear friend, to whom I am now writing. What says the everlasting God? Believe on the Lord Jesus Christ, and thou shalt be saved. Can God lie? Can we have a better foundation to build upon than his promise and oath? O then, may we ever cast all our burden upon the Lord, seeing we are thus encouraged, and invited to do so, and lean on the beloved of our souls, and upon the promises of God in him. This will bear us up under all troubles, and fortify us against all temptations, for the Lord Jesus is our strength and our Redeemer. You complain of weakness, see then in whom you have strength, strength sufficient for you in every time of need; for, saith the Scripture, 'As thy day is, so shall thy strength be. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.' My dear friend, lay up these gracious words of promise in your heart as your richest treasure, and confide in them as your surest support, counting nothing so certain as what God has said.

While his children can live upon this fixed dependence on the Saviour's grace, all things shall work together for their good. The abiding sense of our own weakness will keep us dependent upon Jesus, and anxious to receive out of his fulness, so

that the more we feel of our utter helplessness, the stronger we shall grow, because we shall live more upon him; which illustrates that seeming paradox of the apostle's, 'When I am weak, then I am strong;' when I am most sensible of my own weakness, then am I strong in the Lord; his strength is then perfected in me. According to the express testimony of the Scriptures, it is faith that brings peace and resignation to the soul.

Being justified by faith, we have peace with God through our Lord Jesus Christ.' And again, 'Thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.' The conscience being first awakened to see its own defilement, and afterwards pacified by an application of the blood of sprinkling, attains a sweet composure; and resting on the faithfulness of the Redeemer, and the all-sufficiency of his undertaking, is confident that all things shall work together for good to those who love God, and are the called according to his purpose. This consideration makes it the desire of the Christian's heart, that the will of God may be done in him, and by him; and therefore, under the most distressing circumstances and sharpest sufferings of body or mind, he can say, 'not my will, but thine be done. Moreover, the soul thus brought out of its natural darkness into the marvellous light of the Gospel, sees an amiableness and an excellency in Christ Jesus, of which before it knew nothing.

Once the man could look upon the blessed Redeemer as having no form nor comeliness that he should desire him; but now he sees him to be altogether lovely, the chief among ten thousands, full of grace and truth. Having now obtained the precious faith of God's elect, Jesus is become precious to his soul; for saith the Apostle Peter, 'Unto you which believe, he is precious. Time was when this poor perishing world, and its riches, honours, or pleasures, engrossed his affections; but the bent of his heart being now changed, he seeks only the unsearchable riches of Christ, the honour which cometh from God, and those pleasures which are at his right hand for evermore. Time was when his own will was his rule, and the commandments, ordinances, and people of God, were irksome to him and unwelcome; but now, being born from above, and passed from death to life, it is the desire of his heart to be guided by the word and Spirit of God; he counts his commandments no longer grievous, but a light and easy yoke; he says of the ordinances, 'It is good for me to be here;' and his delight is in the saints, who in his estimate are the excellent ones of the earth.

These things, my dear friend, I am convinced you now know by happy experience; and most certain it is, that if you do know them in truth, flesh and blood hath not revealed them unto you, 'For the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned;' and

human nature can rise no higher than its source; but the anointing which you have received of God abideth in you, and shall teach you all things. Although, however, it has pleased the Lord to reveal himself in you, you must be earnest in prayer for fresh supplies of knowledge, faith, grace, and strength; and you have all possible encouragement to be so, since (as I observed before) in Christ all fulness dwells, and out of that fulness we receive grace for grace. Learn then to guard against self-dependence, and to live more upon Christ. Resign yourself to him in all his offices, as a Prophet to teach you, a Priest to make atonement and intercession for you, and a King to rule over you and in you.

View him also in his pastoral office, in the character of a shepherd, the good Shepherd who gave his life for the sheep.’ Consider his watchfulness and care of his little chosen flock, that little flock to whom it is the Father’s good pleasure to give the kingdom, and of whom he himself says, that ‘none shall pluck them out of his hand.’ O my dear fellow-traveller in the road to Zion, how are we bound to magnify’ and adore the good Shepherd, when we remember how that, when we like sheep had gone astray, he sought us and brought us back by the cords of love, and when we were wandering farther and farther from his fold, made us hear his voice and follow him.’

O this indeed is love which passeth knowledge! May it fill our hearts with gratitude, and our lips with praise! May it constrain us to live more to him who died for us, and to grow more and more in conformity to his blessed image! that so we may adorn the doctrine of God our Saviour in all things, and by well-doing put to silence the ignorance of foolish men, who would falsely accuse our good conversation in Christ. But I tire you, and engross too much of your time by the length of my letters. You will, I know, however, pardon the freedom with which I write, for with shame and sorrow I confess, that I am a miserable proficient in the school of Christ, and have great need myself to be taught. I love indeed to think, talk, and write of the blessed Jesus; my sinful soul seems refreshed when I meditate on the glories which compose his name.

But o, how dark, how ignorant am I! how little, how exceedingly little do I know of him! O thou light of the world, enlighten my soul, teach me to know more of thy infinite and unsearchable riches, that I may love thee with increasing ardour, and serve thee with growing zeal, till thou bringest me to glory! Since I wrote the above, I have been very ill, but I thank God that I am now better. In the midst of my pain, I felt a sweet composure, and experienced a hope that God was my reconciled Father in Christ. When I looked at myself, the sight frightened me, for I saw nothing but a black catalogue of actual sins arising from the impure fountain of my corrupt nature; but in looking at Jesus, how was the view changed! I was

enabled to see every sin blotted out by his precious blood, and that the law, as a covenant in its utmost rigour, could have no demands against me. In general, I find it the hardest thing in the world to believe this; a certain legal self-righteous spirit cleaves to me, and I am looking for that in myself which I can never find but in my blessed Surety.

It is this that obstructs the actings of faith, and prevents us from submitting to the righteousness which is of God. I thought much of you, my beloved friend, and even almost wished that I could bear your sickness for you; but this was not a proper submission to the will of Him who orders all things well, and thus visits you for the good of your immortal soul. I dedicate part of every day to pray to God for your recovery, and for your increase in grace, strength, faith, and holiness, so that you may come out of the furnace of affliction, refined as gold purified in the fire, and be made more and more meet for an inheritance amongst the saints in light. May the Lord vouchsafe an answer to my petitions! Sometimes the consideration of my great unworthiness would draw me back from the throne of grace; but I am encouraged by the reflection, that it is God's command that we should make our requests known to him, and that I shall be heard, not because I am worthy, but in virtue of the merits of my Redeemer.

O what a privilege is it, that the God of heaven allows poor sinful worms to pour out their complaints before him! What an ease to an oppressed heart to breathe its wishes, and confess its fears, and tell its griefs to a loving Father, whose ears are open to the humblest prayer! O that the time spent in this heavenly exercise may be more and more delightful to me, and not to me only, but to all who love the Lord Jesus in sincerity! I fear our prospect of meeting again is very distant; perhaps it may not be permitted us in this life; but we may, I trust, hope for a far happier meeting, where sickness, pain, disappointments, and sin, (the woeful cause of them and of every other evil), shall be no more!-Blessed existence! May God vouchsafe to bring us, together with the whole Israel of God, to the haven of everlasting peace and rest, even to the eternal state of holiness and bliss, through the merits and intercession of our dear Redeemer! Help me with your prayers, my dear friend, to the end that I may be enabled to experience in my own soul, what I most sincerely recommend to you, and most earnestly pray for you.

J.H.

Lady Glenorchy passed this winter in London and Bath, where every means had been employed to induce her to return to the dissipated world. Her judgment and her conscience, however, were decidedly against it; and neither severity nor art, both of which were put in practice, could divert

her from her purpose. In this steadfastness Miss Hill rejoiced, and thus expressed the pleasure which she felt.

January 17, 1766.

I was last night made happy by the receipt of your kind letter, which I perused with uncommon interest and feeling. Greatly did I rejoice to find that there is any amendment in your bodily health, and above all, that you have once more through grace conquered the snares which Satan had industriously laid to seduce you again into the world - a world, friendship with which, the Scriptures declare, is enmity with God. It is truly amazing that so many people, professing to believe the Bible, should count it an act of prudence and good sense to cultivate, in the manner they do, the esteem and friendship of this vain and foolish world. Such persons certainly forget that there is no precept in Scripture laid down with more express authority than this, 'Be not conformed to this world, but be ye transformed by the renewing of your mind,' nor than this, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.'

How does it happen then that so many love the world, and yet remain perfectly at ease with respect to the state of their souls? I can attribute this to nothing but to the fatal blindness and desperate deceitfulness of the heart, and to the temptations of Satan, the father of lies. This arch deceiver is ever persuading us to think, and to live, and to act in direct opposition to the sacred oracles of truth, in some point or other; well aware that as long as we are the willing servants of any known sin, so long are we his; as the Apostle emphatically expresses it, 'Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?' It is because the god of this world hath blinded their eyes, that worldly people are so contented and satisfied with themselves; and hence it is that the religion of the heart is so much despised amongst us, and that engaging in the round of ceremonies and formal services passes for the whole of religion.

The Gospel, however, is the power of God unto salvation; and when its influence is truly felt, it purifies the heart, sets it upon God, and is as inconsistent with the love of this vain world, as light is with darkness. This accounts at once for all the opposition which has been raised against it. The Lord says, 'Son, give me thine heart;' and when the heart, deeply affected with the love of the Redeemer, yields itself up to God, Satan has no more place there: this he well knows, and therefore stirs up the enmity of the world to use its utmost efforts to shake the pillars of the kingdom of God within the soul. This is evidently the cause why inward vital religion is so much rejected and despised, and why that dull, stupid, inefficacious

lip-labour, in which worldly people are so fond of trusting, passes current amongst us.

O that God may open the eyes of all who are thus deluded, and show them that nothing but the love of God in the heart can avail before him, and that everything else is false and counterfeit! O may God then, my very dear friend, by his Spirit shed abroad his love in our hearts, and cause us to live more and more under its holy and heavenly influence! Happy they who, like Mary, have chosen that good part, which shall not be taken away from them! They have abundant cause to rejoice before God on account of what he hath done for their souls, in as much as he has enabled them to know the things which belong unto their everlasting peace, and to prefer the service of Jesus to all that the world can present.

Doubtless the world condemns their choice, and has been telling them that they are sadly lost to their friends and acquaintances, and, with an affected sort of pity, would fain again entangle them in its snares. But they are happy, let the world form what opinion of them it may, for the Spirit of God and of glory resteth on them; and whatever they may meet with from the contempt of an unbelieving world, they shall rejoice and be exceeding glad, for great is their reward in heaven. Remember, saith our blessed Lord, the word that I said unto you, the servant is not greater than his Lord; if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. These things have I spoken unto you, that ye should not be offended.

These words of our Lord' are sufficient consolation to every believer. Under their influence let us, my dear friend, learn daily that glorious lesson, to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord;' and think it our highest honour, that as we can do so little for Christ, we should be called in some way or other to suffer for him, till he gives us our discharge, and takes us to share in the triumphs of that victorious faith which overcometh the world. May this be our happy lot! I rejoice you had resolution and fortitude to resist all places of public amusement at Bath, and that you were enabled to see the vast danger you were in of being again entangled by the world, whose delights you now happily find to be so truly empty, and so greatly disproportionate to the moral capacities of the soul, that they are no more capable of yielding any solid contentment to an immortal mind, than the glow-worm glistening in the hedge is capable of giving light to the universe.

Let us remember, that whatever we make our chief delight, to the neglect of Christ and his salvation, as it is vanity in the fruition, so it shall surely be very bitterness in the end. But if the blessed Jesus say to us, Be of good cheer, your sins are

forgiven you' - if he add that precious promise, I will never leave you nor forsake you'-if he in the hour of death receive our departing souls into his tender and compassionate bosom--if in the day of judgment he bid us enter into the joy of our Lord - if this be our portion, we cannot but be truly happy. Let me warn you not to give way to unbelieving doubts and fears, which are highly dishonourable to God, and most destructive to your own peace and comfort. God's Spirit has been striving much of late with you, and will, I am persuaded, not suffer you to rest short of a true conversion. Do trust him, he will certainly perfect the work he has begun.

I do from the very bottom of my heart bless the Lord, who is dealing so kindly with you. Every one of your spiritual complaints is, in my mind, matter of rejoicing on your behalf, and your case is the common one of all God's children. What if your duties are imperfect, your graces at times weak, and your comforts fail; is not Christ still the same? Is he not able and willing to pardon the imperfections of your duties, and to strengthen your graces, and to cause your consolations to abound? He is showing you that you must live wholly upon him. This is one of the most important lessons he has to teach you; and whatever brings it to your experience is a great and valuable blessing. What can make Christ so precious as seeing our continual need of him? What can endear him so much to our hearts as a full persuasion that we cannot do any one thing without him? My dear friend, you seem not to have perfectly learned this lesson. Let not your faith be discouraged by a sense of fresh wants, but live closer and nearer to the Lord Jesus. Look upon him as a full Saviour, and rest satisfied that he can save to the uttermost. Here you may build upon a foundation which cannot possibly fail you. Strive to make use of this blessed Immanuel upon all occasions; by faith and prayer carry your wants, your sins, your infirmities to him, that he may deliver you from them all. May the Lord teach and enable you to do this by his word and Spirit! The justified person shall live by faith; and, says the Apostle, the life which I now live in the flesh, I live by the faith of the Son of God. May you, my dearest friend, know this truth in your mind, love it in your heart, and enjoy it in your experience every moment of your life, and then all the present evils of which you complain shall work together for your good.

J.H.

Lady Glenorchy continues to suffer much from various causes - Miss Hill, in two letters, endeavours to comfort her - Death of Lord and Lady Sutherland - Miss Hill writes Lady Glenorchy on the occasion Lady Glenorchy, from bad health, leaves home - Miss Hill, in one letter, laments her indisposition - And in another, discovers much fidelity and affection to Lady

Glenorchy - Details her own experience -Lady Glenorchy is exposed to reproach-Miss Hill gives her advice and opinion on the subject.

Lord Breadalbane, although he did not enter into the ideas of Lady Glenorchy in matters of religion, highly respected her integrity and talents; and entertained for her the greatest esteem and affection to his latest hour, which extended to no great distance from her own. Lady Glenorchy, however, suffered much from other causes, and wrote to her friend Miss Hill on the subject, who immediately directed her, in the two following letters, to the best of all consolations those which are drawn from religion.

January, 1766.

You say you have troubles of various kinds. Of whatever nature they may be, I most sincerely sympathize with you; but you may be persuaded that you have not one which you could do well without. Even in the midst of the greatest tribulations, while they are besetting us, and falling heavy upon us on every side, true Christians can triumph, having peace with God, and rejoicing in hope of his glory. They who are acquainted with that greatest of all blessings, the sense of enjoying the favour of the almighty and all-sufficient Jehovah, and who behold endless glory awaiting them, and, as it were, just before them, cannot fail to experience thereby incomparable consolation and support.

It is God, our God in Christ Jesus, who can only be our stay in trouble. A covenant God! transporting thought! a God graciously condescending to be a God to us in time and for eternity, through Jesus the Mediator. Have we then taken hold of the covenant? Have we come to God by Jesus Christ? Do we cleave to him as our portion, our greatly and only desired portion? And do we know of a truth that he is a reconciled God to us, and that he will be our God for ever and ever? Thus minded, we shall rejoice even in tribulations; neither shall it be in the power of affliction, or of sin, or of Satan, of oppression or persecution, or even of death itself, to take this our joy from us.

O how singular and peculiar are the blessings which belong to real Christians, who are related to God as dear children! and how should this engage us to give all diligence to make our calling and election sure! A Christian is a most honourable character-one who has fellowship with the Father and with his Son Jesus Christ. May we then make it evident to our own souls that we are partakers of that fellowship, by living a life of faith on the Son of God, and adorning the doctrine of God our Saviour in all things! Without this, all is nothing. In every trouble we must strive to exercise the graces of humility, faith, and hope; and when these are in full operation, patience will be the infallible result. Humility shall effectually stop

the mouth of complaint; faith shall give the well-grounded persuasion that the affliction is good; and hope shall bring in the enlivening prospects of growth in grace and approaching glory. How then can we do otherwise than rejoice in tribulations, knowing that ‘tribulation worketh patience; and patience, experience; and experience, hope.’ Afflictions are sent to prove us, whether grace be in us or not. Now, if they work in us the sorrow of the world, and make us fly to worldly succours, what do they but unquestionably prove the depravity of our hearts? But if they have a contrary effect, and work patience, they produce in us an experimental acquaintance with various circumstances relative to God and to ourselves, to this world and to the next, which are of the most interesting and comfortable importance. When afflictions bring us to a more resigned and mortified spirit, to a more sure trust in God, and a more entire casting of our care upon him; and when the Lord supports us under them, and blesses our souls by them, then they bring along with them a comfortable experimental proof of his love.

‘If you endure chastening, God dealeth with you as with sons.’ It is afflictions which distinguish the chaff from the wheat; and by our deportment under them, we shall be able to discover whether or not we are sincere and upright in heart. If we cleave to God and duty patiently in a cloudy and dark day, this shall clear up our evidences, and help us to an experience of our integrity in which we may rejoice. If at such a season we do not confer with flesh and blood, and do not yield anything to ease, interest, or worldly esteem, but maintain a good conscience, patiently suffering since the will of God is so, hereby we evince that we regard God’s will more than our own. Thus it is, my dear friend, that sufferings may be considered as special seasons and means of giving to the children of God experience of their integrity towards him..

I rejoice to think that I my last letter afforded you any consolation; but I beg you on no account whatever to look on the unworthy writer in a higher light than she deserves. If God make use of me to be in the least degree instrumental towards strengthening you in the blessed paths of righteousness and peace, I shall indeed be happy; but to him give all the glory. My heart is much with you, and I cannot be employed more to my satisfaction than in this intercourse, which I must beg may never again be interrupted. Perhaps the Lord may in his good time permit us to meet again here below; if not, the transporting hour is drawing nigh, when we hope to meet above, and leave all our sins and sorrows behind us. In the meantime, may faith supply the defects of sense, and feed upon the privileges of spiritual communion! Do we not meet at the same throne of grace? Do we not drink of the same water of life? Are we not fed with the same heavenly bread, and supported

by the same divine promises? Are we not animated by the same glorious hopes, and pressing towards the same heavenly mark? Does not he who comforts you, vouchsafe to comfort me also? When we pray in retirement, do we pray alone?

O no, my dear friend, how would it raise our spirits to consider the countless multitudes that are joining with us every hour! All our eyes and hearts are fixed upon the same Jesus, and he, like the sun in the firmament, shines forth at one and the same moment, filling every eye with his light, and warming every heart with his love. Nor is this all; nay, this is the smallest part of the view of the communion of saints. We join not only with the church below, but with the church above, that glorious assembly, which is enlarging every moment, by the accession of new voices out of every kindred, and tongue, and nation, and constantly singing, 'Worthy is the Lamb that was slain, and ascribing all the praise to him who loved us, and washed us from our sins in his own blood.' It is true, as one observes, that the saints in light do not feel our imperfections, and consequently cannot mourn over them; for in heaven that which is in part is done away, and that which is perfect is fully come.

They do not now, but they did once. There was a time when they were as we are. They in their day passed through this vast howling wilderness; they were beset with our enemies; they were tempted, wounded, and sore thrust at that they might fall; but the Lord was their stay. Many of them have been hard put to it, and, in an hour of unbelief, have almost despaired of seeing the goodness of the Lord in the land of the living; but now their conflicts are over. After all their struggles, they are made more than conquerors, by the blood of the Lamb and the word of his testimony. And we, who experience the same trials, expect the same deliverance; for the arm that protected them is stretched out still; the fountain whereof they drank is full and flowing for us also; the word on which they hoped is in our hands; the rock on which they were built is the Rock of Ages, a foundation sure in every age; therefore we need not fear. Everyone who has gone to heaven before us, is a witness to the power, faithfulness, and love of our Saviour. And o, with what a cloud of these witnesses should we see ourselves encompassed, could we but penetrate beyond the veil of flesh, and open our eyes upon the glorious realities of the unseen world! May God bless you, my very dear and honoured friend, and pour out upon you the choicest of his mercies! Strive to have Christ always in your heart, heaven in your eye, and the world under your feet, and then you can never be unhappy.

J.H.

February 5, 1766.

Many things in your last letter I will answer now more particularly. The more I consider the matter, the more I see proofs of the Lord's gracious dealings towards you. He seems to be, by the enlightening influences of his Holy Spirit, both working in you a more perfect knowledge of himself, and of your own state and character. These two things are indispensably necessary towards our progress in the Christian race.

For until we see something of the infinitely condescending love of God to sinners, in sending his own Son to suffer for them, and the majesty and glory of the Redeemer himself, we shall never be able to discover the exceeding sinfulness of sin, which required a ransom of such inestimable value. And, on the other hand, until we see ourselves lost and undone, both by original and actual sin, and incapable of raising ourselves to newness of life, we shall never in earnest apply to Christ for help, nor value aright that great salvation which is in him. You complain of blindness, hardness of heart, and unbelief. O what delightful evidences are those complaints, that your heavenly Father is now convincing you of your lost and undone state by nature and practice, and that he is teaching you to set a true value on the undertaking of his dear Son, who invites all to come to him that labour with doubts and fears, and are weary and heavy laden with the burden of sin! You say that you cannot believe. I rejoice that you feel your inability; for undoubtedly a conviction of this is the first step towards obtaining true faith. You now experimentally know that faith is, as the Scripture declares, the gift and the work of God; from whom it must be sought in humble earnest prayer, and by whose Spirit it must be wrought in the heart.

How different now are your sentiments from what they once were, or from those of the unawakened world around you! Were you to ask one who has the form of godliness without the power, if he has faith? the question would appear strange to him; he would perhaps be offended, and tell you confidently that he always believed. Were you to ask him, if he was ever weary and heavy laden with the burden of sin? his answer would probably be, that he thanks God he never did anything so bad as to give uneasiness to his conscience: so blind is he, both with regard to the state of his own soul and the spirituality of God's law. Whence is it, think you, that such a change has been wrought in you? The reason is evident. It is because Christ has chosen you to himself, and by his grace made you to differ from the world around you. O did you but know what terrors and sore conflicts! what blasphemous thoughts! what hardness of heart, many, who have told me their experiences, have been exercised with before they were set free by Christ, and under which I myself have at times groaned, you would not suppose your own case peculiar, but would see the kind hand of God in all his dealings with you. You have

a gracious promise, that neither the world, nor death, nor hell, shall be able to pluck you out of the hand of Christ, your Saviour. Say, then, in the words of holy David, 'Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God; for I shall yet praise him who is the health of my countenance, and my God. Wait on the Lord: be of good courage, and he shall strengthen thine heart.' The faith of the strongest believers may be sometimes grievously attacked, and shaken, and ready to fail. Such seasons become doubly trying, when our evidences are at the same time clouded, divine consolations suspended, and communion with God interrupted. But however distressing these may be, they are a good sign of the existence of spiritual life, and of the exercise of spiritual senses.

Whatever may be the nature of God's dealings with us, of this one thing we may rest assured, that he is good, the same yesterday, to-day, and for ever; and will be found always true to his covenant with his people. When, then, our faith is at the weakest, let us be careful not to let go our hold of the Saviour. The guilt of sin seems not the only thing that distresses you; you complain also of the deceitfulness of your heart, of frequent revoltings and wanderings from God. Do you not think that these complaints are the language of all who are brought out of the captivity of Satan into the glorious liberty of the children of God? Believe it, they are; and read, for your comfort, what severe conflicts even the apostle Paul himself had, as he tells us in Rom. vii. from verse 7. to the end; and I am sure, that whoever has any knowledge of the plague of his own heart, must earnestly cry out with him, o wretched man that I am! who shall deliver me from the body of this death? But are these struggles with sin a proof that a person has no saving grace? Quite the contrary. They are a convincing evidence that he is born of God, and that the new nature is striving for victory over the old, which is sure to fight hard to attain the ascendancy, and to give the soul much uneasiness before it will own itself conquered. The most advanced disciple in the school of Christ, will have cause to mourn over that corrupt nature which so continually fights against grace, and which even brings him into captivity to the law of sin.

Be not discouraged, I therefore beseech you. You are fighting the good fight of faith, which has been done by every believer from the creation of the world to this present moment; and you have the same Jesus - the same Captain of Salvation present with you, and the same precious promises, that in the end you shall be more than conqueror, through him who hath loved you, and redeemed you by his blood. Think, O think of Jesus on Mount Calvary! There did he satisfy, completely satisfy, divine justice! There the heavy blow which should otherwise have fallen upon us, fell upon his innocent head! The blood of the New Covenant is shed - it has made propitiation for our sins: that precious blood, far from crying for

vengeance, like the blood of Abel, merits and demands, and obtains for us everlasting life. The reason why we do not hear our worldly acquaintances complaining of their corruptions, is plain,—they are led captive by Satan at his will. They are ignorant of their disease, consequently careless of their remedy; they are under the dominion of sin; and though slaves to corruptions, yet they hug their chains. Is this the case with you? O no, blessed be God! from what you wrote me, I am sure it is not. You see yourself by nature a child of wrath, and that in you dwelleth no good thing; and you find in a principle of grace making war against the natural principle of corruption which is in you and in every child of Adam; and this is an indisputable proof that you are quickened by the Spirit of God.

You have no reason to doubt, therefore, that God is carrying on an effectual work of grace in your soul, and giving you an experimental knowledge of divine things, with which otherwise you could not be acquainted. I cannot conclude without again entreating you, my dear friend, to cast yourself entirely on the Lord Jesus. Trust him for the salvation you need, and while you do this, you will never fail. It pleased the Father that all fulness should dwell in him, therefore go to him for all spiritual blessings.

... The cup of affliction⁶, thus put into the hands of Lady Glenorchy, by her domestic trials, and by this painful bereavement, was full to the brim and running over: this led her to pour out her sorrows, as usual, into the bosom of her friend Miss Hill, from whom, in return, she received the following cheering communications:

July 10, 1766.

O my dear friend, what a mixture of pain and pleasure has your letter, which I have just now received, occasioned me! The effect which your illness has had upon me, shows me that I am too much attached to you. I feel my heart sinking within me, at the bare apprehension of losing you.

May the Lord pardon me, and spare you to glorify him on the earth! I rejoice in the happy frame of soul in which you appear to be, patiently waiting the Lord's time for the removal of your troubles. Fear not, he will do it; and as you well observe, turn your present mourning into joy. But o I am almost at a loss how to advise you concerning the particulars you mention. I have laid the cause before God in prayer, beseeching him to direct you for the best, and to show his will concerning you. Surely the weapons of a Christian should be always spiritual, and

⁶ The death of Lord and Lady Sutherland was the cause of her grief.

a Christian's adorning should be the ornament of a meek and quiet spirit, under the greatest provocations.

Do not then, my friend, so far dishonour the profession you make of a follower of the lowly Jesus, and even act so contrary and wholly opposite to your own disposition and inclination, as to put on any appearance of ill-humour. This would be going out of the way of duty, and might provoke God rather to continue the affliction, than remove it. Besides, such a conduct and example might injure spiritual interest where you wish to promote it, and make what you say on religious subjects of no weight, as that religion will most naturally and justly be thought vain, which does not influence the temper and conversation. Rather continue to pour out your distress before the throne of God, nothing doubting but that the trial shall be removed when the Lord sees it requisite for the good of your soul. Your letter fills my heart with thankfulness to the ever-blessed God, who has thus wonderfully supported you, and shown himself a present help in the time of your greatest extremity. Be not alarmed that you have felt those pains which are the consequences of natural affection; a want of them would have argued great insensibility. It would be, indeed, displeasing to God, to mourn as those who have no hope; but he is far from forbidding us to weep over our departed friends.

Did not our Saviour do the same?

J.H.

July 26, 1766.

I trust, my dearest friend, this letter will find you perfectly easy and composed under your late trial; and that having laid all your burden on the Lord, he has continued to support you under it. As this, however, was the chief subject of my last letter, I shall proceed to inform you of some particular circumstances relative to myself, in which you so kindly take an interest. Know, then, that since it has pleased the Lord, out of the abundant riches of his grace, for which I desire ever to magnify and adore him, to show me the vast importance of salvation, and the absolute inconsistency of worldly pleasure with a life hid with Christ in God, I have been obliged to submit to some light crosses and trials from those who do not think of the nature and authority of the infallible Word of God as I do, and who would persuade me that I am deceived both in doctrine and practice, and that all this strictness is unnecessary.

Daily experience and observation show me, that whosoever will be disciples of the crucified Jesus, must be thought particular, and many difficulties must meet them in their journey through life. Upon the whole, I have far more cause to be thankful

than to complain; and I desire to bless the Lord for many privileges I enjoy, which others in my situation cannot possess. We know that suffering and war with this world form a part of our portion here. It is doubtless a great blessing to taste of the bitter cup of affliction in whatever way it may please our gracious God to send it; and I am convinced there is nothing outward more calculated to make us give up the world and its friendship, than to experience something of its enmity and malice. For my own part, I never have enjoyed such sweet and near communion with God in Christ, as after those seasons when I have been particularly called upon to bear my testimony boldly in the cause of my crucified Redeemer, which I have sometimes been under the necessity of doing, when a large party has been against me. But as truth is a powerful weapon, even though wielded by a weak hand, I trust I shall never be ashamed of him who has bled and died for me.

I see how dangerous it is to enjoy much of the favour of the world, whose smiles and blandishments might make us ready to take up our rest on earth, and abate our thoughts and desires after heaven. - Opposition is certainly useful, and serves as an excitement to Christians in their journey towards Zion. Without it, many Christian precepts could not be put in practice. If we have not all manner of evil spoken against us, how can we bear contempt, and seek only the honour which cometh from above? If we have not persecutors, how can our suffering virtues be kept in exercise, and how can we love, pray for, and do good to those who spitefully use us? How can we overcome evil with good? In short, how can we know whether we love God better than life itself? It has been, I believe, an observation in every age of the Christian Church, and confirmed by experience, that when the Church was at the highest pitch of outward peace and prosperity, it was at the lowest in point of spiritual lustre; and that when it appeared in the greatest distress by cruel persecutions, and uncommonly severe sufferings, it was most abounding in sincerity, zeal, vigour, and grace.

When the soul is most afflicted by outward trials, it is often most happy in the rich supplies of spiritual consolation and holy joy; and God speaks most peace to it when things seem to be most against it. I long to hear from you again, and to know how you bore this last misfortune, which I am encouraged to hope would have no violent effect upon you, as you were prepared for it, and had your mind stayed upon that Almighty God, whose hand has before been so wonderfully stretched out for your support. O what a blessing it is to have this God for our God, our steady unchangeable friend! Since

he has done so much for us in times past, shall we not trust him for all that is to come, and leave everything that concerns us in his hands, who bears us so much upon his heart, and who cannot mistake our true interest? In him is everlasting strength; therefore we may trust him, and wait upon him. O, my friend, shall we not confide in him, who is the Lord of all power, the Father of all mercies, and the God of love? Here, then, let us rest our minds; here repose all our trust and confidence; here our heavy burdened hearts may find rest, ease, and peace; safety and boldness; comfort and joy. Thus leaning on our beloved and our best friend, we shall praise him who is the health of our countenances and our God. On what besides can we depend for relief in times of trouble and adversity? All earthly things must fail: they cannot satisfy the desires of an immortal heaven-born soul. O may the Almighty Lord and giver of life and comfort, take us off from all confidence in anything we are apt to trust to, either in ourselves or any creature, and enable us to look wholly to him who is the Lord our Righteousness and our Redeemer. You have certainly cause to rejoice in your afflictions, since they have been the means of weaning your affections from the world, and fixing your heart on the unchangeable things of eternity. Press forward, I beseech you press forward; the prize before us is of a most animating nature.

Remember what Jesus suffered to obtain it, his dying agonies, his tender love. O how sweet is the name of Jesus! My dear friend, do you not see him to be your righteousness, your strength, your hope, your refuge, your confidence, your all? I know you do. Why then should anything distress you? Strive after more full assurance that all shall work together for your good; and may we both employ the portion of time allotted us on earth, in the love and reverence of our great High Priest; and whilst we are raising up our most enlarged capacities to comprehend something of his ineffable greatness, let our longing hearts burn to be with him, that we may behold this all-sufficient Saviour as he now sits enthroned in light, angels, principalities, and powers, being made subject to him. O happy, happy time, when we shall, through grace, be admitted to fall before the throne, and join those heavenly hosts that day and night adore him without ceasing, and sing eternal hallelujahs to his praise!

J.H.

Lady Glenorchy's health suffering much under the pressure of her great and complicated distress, change of air and scene was recommended to her, and in consequence of this, she left home. This circumstance had occasioned, on her part, the suspension of her correspondence with her friend for some weeks, which Miss Hill thus laments.

August 20, 1766.

My heart is much weighed down on your account. It is a long time since I have had any letter from you, which gives me a thousand selfish fears concerning you; and my distress is greatly heightened by being told, a day or two since, that you were very ill. O my dearest friend, it is possible, if not probable, that we shall not be long together! Your race, according to human appearance, will be run first. If so, may the Lord give me grace to follow after you, and make me bow submissively under his hand, when he takes from me one dear to me as my own soul. But O may God restore you for a comfort to your friends, bring you safe home to their longing arms, and make you the happy instrument of promoting his honour and glory amidst a crooked and perverse generation! I know you are in the hands of Jesus, and Jesus is good, wise, almighty. He will therefore dispose of you for the best.

O then calmly look to him, and when the feebleness of your spirits prevents you crying out, 'My Lord and my God, let your devoted, resigned, patient heart still whisper, "Thy will be done!"

O my much beloved friend, if God intends taking you to heaven, shall I wish it otherwise? Shall I, a foolish worm, turn again when he may see it meet to tread upon me? What! Shall I lament your happiness? O may the Lord increase my faith, bend down my stubborn perverse heart, and whatever may be his will concerning me in respect to one so dear to me, may he enable me to kiss the rod that smites, and to give glory to the hand that guides it! May God the Father, Son, and Holy Ghost, uphold and comfort you! I hope I shall not cease to pray for you; and I beg you to remember a sinful worm before the throne of grace, for such is your truly affectionate, &c.

J.H.

Great as was Miss Hill's affection for Lady Glenorchy, her fidelity was equally so, as will appear by the following long but excellent letter.

September 5, 1766.

After many painful hours on your account, my dearest friend, I am at last relieved by your kind letter, which rejoices me more than I can express. I am truly happy to find that my fears are groundless, and that you are better; for indeed I gave way to the most alarming apprehensions, and as you might observe from my last letter, I was ready to conclude, that your race was very nearly run. But glory be to God,

my hopes are again revived, though I dare not too much indulge them, that your days on earth may yet be prolonged to live to him, who has thus preserved you a monument of his mercy and goodness, and to be a comfort and blessing to your friends.

But, my very dear friend, you must allow me to be free with you: Indeed my duty to my God, as well as to your soul, will not admit of my being otherwise, or of dealing deceitfully in matters of the highest consequence, particularly after the kind injunctions you have laid upon me to write without reserve. I am grieved that you had recourse to company in the time of your heavy distress, thinking therein to find that relief which can only proceed from God himself. Is it not in fact a distrust of God's power, of his willingness to help? Is it not dishonourable to him to seek other means of consolation than what he himself has appointed and promised to bestow?

Undoubtedly it is, and every such unstable prop must fail, although for a short time it may seem to lend support. This is leaning on broken reeds instead of the Rock of Ages. Possibly for this cause the Lord has withdrawn the light of his countenance from you for a season, in order to show you the vanity of creature comforts, and that there is help only in Him who is mighty, almighty, and the never failing staff of support. But be not discouraged; this, I trust, has been a useful lesson to you; let it teach you for the future to be continually looking to Jesus; his grace is sufficient for you, and no doubt the Sun of Righteousness will again arise on your benighted soul with healing under his wings. Live every moment upon the Author of your salvation for present grace, believing in him for victory over sin, as well as for pardon of it. I know from dear-bought experience, that it will conquer me the very moment I cease to live on the aid of Jesus; it has conquered me again and again for want of constant dependence upon him; but it never did, nor can, while I feel weak and helpless in myself, and am depending on the Lord, that I may be strong in the power of his might.

This abiding sense of my own helplessness, makes me desirous to cleave close to my Almighty Saviour. I would hold him fast and dare never let him go. 'If,' says Mr Romaine, 'we got a clear view of Jehovah Jesus, the subduer of sin, it will be the most blessed sight we ever had in our lives. Leaving the past, having nothing to do with the future, my business is now with Jesus; whatever I meet with I go to his office, where salvation is freely dispensed by his almighty love, and I make use of that present need of his saving grace.' Let us observe in some instances, the blessedness of this living every moment as it comes by the faith of the Son of God. Having brought all my salvation matter to a point, I being a sinner and he a Saviour, I depend on him always to act as his name Jesus imports, and his office is to save

me from my sins. He has saved me, by taking guilt out of my conscience, but not so as that it may not return; therefore now, as the minute goes on, I rely on his word, and call upon his faithfulness, and trust to his power to cleanse me from all sin; and while I do this, I have no guilt, I am free from condemnation. The blood of Jesus answers all the charges against me from law, and takes away all fear of justice, because it is on my side; as I am in Jesus, it is just in God to forgive me my sins.

Thus you see how I keep guilt out of my conscience; I live upon Jesus, and depend on his blood and righteousness from moment to moment. If you say, 'I do so, but am sometimes discouraged because of the sins which I still find in me;' observe, I have to do with Jesus and none else in the subduing of sin. I could not save myself, nor could all the powers on earth, or all the angels in heaven, save me from one sin - that is the peculiar office of Christ; it is his crown and his glory. The free pardoner is the almighty conqueror of sin. In this matter my concern lies altogether with him, and I find all things are possible to him that believeth. While I believe I never fall: as I trust moment after moment, every moment I conquer. Suppose you have a bosom sin; it besets you, it conquers you, you fast and pray, and strive against it, you reason with it, and urge arguments of philosophy and morality, you try to frighten it away with legal terrors; but in vain, it mocks all your efforts, raging more violently, tyrannizing more wantonly: what will you do? Why believe it away, that is gospel like.

Set the Lord Christ upon it. He has said, Sin shall not have dominion over you.' Tell him you can do nothing in this work; but having his word for it that he will do all, you dare to trust him, and to leave him to fight with your besetting sin. Rest the matter here, and see what will be the consequence; as sure as Jesus is the Saviour you will come off conqueror. I am witness for him; whilst I was a poor legal creature, ignorant of sovereign grace, I tried every way I could think of, and only nursed my sin; but when I saw the free pardon of it through faith in the blood of Jesus, then I was enabled to trust him with the subduing of it, and by faith I had and have the victory. Thanks, all thanks be unto him who gives it!

But when sin is once subdued, what then? It will the next moment be striving for power and dominion, therefore every moment we must look to and live upon Jesus.' I shall make no apology for this long quotation. It is from a letter to a friend; and as I found it of some use to myself, I am in hopes it may be of the same use to you. And do you not, my dear friend, see this blessedness of living every moment upon the Lord?

O he is a glorious complete Saviour! I would not only have you see it, but experience it in your own soul. I can wish you no greater happiness on this side eternity; for thus enjoying a free pardon, and gaining daily conquests through faith in the Son of God, we may look forward with comfort and joy to that blessed day when death shall put an end to all our sorrows. The more clear the pardon, the more complete the conquest; the more does the believer anticipate the happiness of being saved from sin, and therefore he waits for it, nothing wavering.

It is the believer's happiness in all his duties to live by faith in Jesus; he does not perform them that he may be thereby saved, but being already saved, he meets his precious Saviour in the way of duty, and holds fellowship with him in the ways of his commandments; and this makes them not grievous, but a light and easy yoke. The power of Christ makes the hardest duty easy, and the love of Christ makes the bitterest affliction sweet. The believer lives like himself when the sense of imperfect services works aright, when it makes him carry them and lay them all upon the golden altar which sanctifieth the gift; and when he depends every moment and in every duty upon the righteousness and intercession of God his Saviour. O blessed life this! My dear friend, I would to God I knew more of it than I do! May we both press after it with earnestness!

M. is greatly obliged to you for your kind inquiries after her. We have good reason to be thankful, not only for her recovery, but likewise for her illness, which it has pleased the Lord abundantly to bless to her soul; and I think I can safely say, she now with diligence pursues the road of Canaan's happy land, and will, I trust, be an ornament to the gospel of Christ. H. and R. are two shining lights in the Redeemer's cause.

The latter is intended for the sacred and ho. pourable office of a minister of the gospel, which I pray God he may adorn both by his preaching and living. We have lately met with a heavy blow in this parish by the death of our worthy minister, and we are now left as helpless sheep without a shepherd, although, blessed be God, Christ the good Shepherd is still over his little flock. All outward means of grace seem entirely shut out from amongst us, and I fear we shall be obliged to give up those comfortable weekly societies, which through the mercy of God we found useful towards strengthening the weak in faith, and awakening the secure and ignorant; but these meetings, you may imagine, did not fail to be called methodistical, and have been attended with great opposition. However, if they be the means of bringing any one to the knowledge of Christ, we have no reason to regard the malice of his enemies, who will always reproach those who take God for their chief good, and seek his love and favour above all things. Through mercy I continue well, but much harassed with perpetual company and visiting. These

things ought to make one very watchful, otherwise they are sure to destroy all holy intimacy and communion with the blessed Jesus; but my circumstances are such that these kind of compliances cannot be avoided; and indeed it is necessary to keep up a civility with worldly people, which often tends to remove prejudices; though we should cautiously avoid all sinful diversions, and be careful that we are not hurt by their example, or abuse our Christian liberty in any matter.

What satisfaction can those things, which the perverted will of man has made choice of, afford to a soul deeply sensible of its undone state by nature, and which is seeking salvation, and can rest contented with nothing short of the full enjoyment of Jesus Christ? Can the love and esteem of the world, can countenancing its follies and vanities, bring real and solid happiness to an immortal soul? It is impossible. How do the daily complaints of the most prosperous, the discontent of those who enjoy pleasure with unbounded sway, the frowning spirit within, whilst everything smiles without, plainly prove that the mistaken multitude seeks happiness where it is not to be found? Or even suppose these things should constitute happiness all the days of our life, yet when our sun declines and sets in death, what qualifications should we have about us for the kingdom of heaven? Alas! a proud, earthly, carnal mind is not meet for the company, the praises, the services of the eternal God. People often lull themselves into a false conceit of mercy, and of being admitted to heaven, notwithstanding their vain, worldly, and sinful life; but surely if heaven be the enjoyment of God, and the business of it his service, they whose hearts are far from him, who live without him on earth, who have no relish for spiritual food and nourishment, would find the sight of God to be appalling, and his service the most grievous slavery! May the blessing of God be with you! Adieu.

J.H.

Lady Glenorchy, although in circumstances peculiarly unfavourable, was evidently advancing in religious knowledge, and growing in Christian experience. Miss Hill was anxious to promote the former, and to strengthen the latter; and for this purpose she not only conveyed doctrinal instructions to her friend, but opened to her the abundant stores of her own experience, and urged her with much earnestness to make the best improvement of each. An example of this will appear in her following addresses.

September 30, 1766.

It is a comfort to me, my dear friend, when I can retire from company, and write to you, which I am not always at liberty to do, although, from the frequency and length of my letters, you might reasonably conclude that my time is a good deal

my own. I wish it was more so; but I am so circumstanced as to have few hours in a day uninterrupted, and those ought to be improved to the wisest purposes: but, alas! I find them strangely misapplied, and that even my best duties have need of the blood of the Lamb to cleanse them from sin. How many spend their precious time as if hours were insignificant things, and such as should never be accounted for! O, my friend, what have we to do upon earth but prepare ourselves for heaven! How indefatigable should we be in the pursuit of eternal life in this our only time of preparation! May the Lord pardon my past criminal sloth and negligence, and enable me to be more earnest in redeeming the time I have lost, and to improve every present enjoyment to my soul's eternal advantage!

O that I could less regard the things that are seen, and keep my eyes continually fixed on the great eternal things unseen! But I fall wretchedly short of what I ought to be, and see continual need to be washed again and again in the blood of my crucified Jesus, which, glory be to free unmerited grace! cleanses from all sin. Here is my hope: this blessed hope I would embrace and for ever hold fast, as an anchor of the soul, sure and steadfast, which neither men nor devils can overthrow. O that I could be driven more and more out of my miserable sinful self, and be found in Jesus, not having my own righteousness, but that which is through faith of him, for he it is who is the end of the law for righteousness to everyone that believeth.

May we, my beloved friend, receive him for our righteousness, and so believe in him that we may be justified by faith, and have peace with God through him. There can be no healing for our disordered souls but in his blood; no peace for our conscience but in his reconciling us to God; no satisfaction to our minds but in that most perfect atonement, which satisfies every demand of the law, and the strictest justice of offended Heaven. O none but Christ! Without him, what can the whole vast universe avail us? Compared with him, it is a mere nothing, less than nothing and vanity. If he is ours, what can we stand in need of that he will not be to us? My dear friend, may we never distrust the power or love of this exalted Saviour. May we not be faithless, but believing that Christ is our Lord and our God, who loved us and washed us from our sins in his own most precious blood; and may it ever be the delight of our hearts to be at the feet of Jesus, to cast all our burdens upon him, and to lean upon the beloved of our souls, and upon the promises of God in Christ!

For us he lived,
Toil'd for our ease,
And for our safety bled.

Oh what amazing love! which passeth knowledge! that he who knew no sin should be made sin for us, by whose stripes we a rebel race are healed. Even above our miseries are the mercies of our God. While by nature we wander like helpless sheep in the barren wilderness of this world, our tender, compassionate Shepherd is anxious to bring us back into his fold, into the fruitful pastures of his church. Whilst in this wilderness we can find no abiding city, within the pale of his church we may all find rest unto our weary souls. Though in ourselves we are utterly destitute of spiritual support, yet the flesh of Jesus is meat indeed, and his blood is drink indeed; and when his good Spirit applies the merits of them to our hearts, then have we true spiritual life abiding in us. Though our souls fainted within us while we wandered in the wilderness, yet Jesus, the God of all consolation, will refresh the fainting soul with his reviving grace, and will plenteously supply it with everything that is good through the ages of eternity.

The arm of our all-conquering Jesus is ever stretched over his flock, that little flock to whom it is the Father's good pleasure to give the kingdom. Are we babes? he feeds us with the sincere milk of the Word, that we may grow thereby. Are we weak? in him have we strength, the holy Spirit helping our infirmities. Are we growing up into the measure of the stature of the fulness of Christ? it is through the communicated power of the Holy Ghost that we are strengthened with might in the inner man, rooted in faith, and grounded in love.

Thus are Christians supported, carried on, and encouraged, by his operations, who worketh in us mightily, whose office it is to sanctify all the elect people of God, that they may be meet for inheriting amongst the saints in light.

You tell me you would not give up the knowledge you have of Jesus Christ the Redeemer for the whole world. O how did that single sentence rejoice me! You have found him precious, precious beyond all things, and will therefore, I am persuaded, hold him fast and never let him go. Those who experience anything of the true knowledge of Jesus, and of the sweetness of communion with him, cannot but be earnest to increase that knowledge, and enjoy more of that communion. Now, in order to attain this, nothing is more useful than frequent prayer, and meditation on the revealed will of God, looking with an eye of faith to the Divine Author, and cautiously avoiding all such things as are apt to destroy in us a holy and devout frame of mind.

For my own part, I find continual need of the greatest watchfulness, being unavoidably engaged in company, so that it is necessary I should keep a continual guard over myself, lest my spiritual interest should be hurt by any undue compliances; and, alas! I have but too much cause of humiliation, that my example

tends more to the hardening than to the edification of my fellow-sinners. Your situation, my dear friend, is peculiarly dangerous, without public ordinances, and many other means of grace, and in the midst of worldly snares and temptations, and of all that can allure and draw the heart from the pursuit of its only good. You have great need therefore to watch and pray, keeping fast hold of him who is your strength, and whose grace and power are engaged to keep you in the narrow path which leads to glory. Hold on your way, then, my dear fellow-pilgrim, and wax stronger and stronger in the grace which is in Jesus. Let no trials, no temptations, discourage you in that race you have happily begun. You know who it is that has promised that he will never leave you nor forsake you, even he that can fulfil in you the work of faith with power.

Look therefore to him, that out of his fulness you may receive; apply to him with full assurance of faith, that you may obtain all needful supplies. Maintain constant communion with him, by keeping close to him in his appointed ways, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance; walking every moment in the sense of his nearness and presence, and thereby suppressing every rising corruption, quickened to every good word and work, and reaching forward to apprehend him in all his amazing fulness; and you may rest assured, that Jesus will redeem the believing soul from all its troubles. They that come to Zion shall have their mouths filled with songs of joy and gladness, and sorrow and sighing shall flee away. Jesus Christ said upon the cross, It is finished. Now, my friend, I want you to apply this finished salvation; I want you to look on it as wrought out for you. Till you do this, I know you will be continually perplexed with doubts and fears. Satan will strive to torment you with a thousand legal thoughts; that you are not good enough, that you must do this, or that, or the other thing. But tell him Christ has done all, and that it is sinners that are invited to partake of the benefits of his death and passion, and that, as a sinner, you are resolved to lay hold on him. Thus you will be sure to conquer; only believe,- all things are possible to him that believeth.-o! in what a safe and secure state are the lambs of Christ's fold, the sheep of his pasture. For them Jesus hath ascended up on high, he hath led captivity captive, has conquered and bound all their foes, and now reigns triumphant, having received all power, both in heaven and on earth. They can never perish;- because I live,' says Christ, ye shall live also.'

Do seek after a more full assurance of your interest in this exalted Saviour. I am certain you will not rest satisfied till you can in full confidence of faith call him your Lord and your God, -and what now hinders you from receiving him as yours? O what privileges! what comforts arise from the contemplation of a risen ascended Lord! There is none so unworthy but may come with boldness and confidence to

him. O, what manner of love doth God bestow on his children, and all freely to the praise and glory of his grace! Surely the consideration of these things is enough to enliven and warm our cold hearts, and to make them glow with gratitude and love. These make sin so exceeding sinful, that an evil thought becomes loathsome and burdensome. These make the soul flee from evil, even the very appearance of it, as from the face of a serpent. These inspire life, spirit, and zeal, and constrain the children of God to walk worthy of him. O may we be monuments of the truth of these things in time and to all eternity!

October 20, 1766.

O, my dear friend, there certainly can be no true peace, no solid happiness, till Christ is experimentally known in the heart, till we can see and feel that in him we have righteousness and strength; and this I earnestly pray may be the happy lot of us both. I must own, I am sometimes apt to be weighed down with legal fears; but I know they are dishonourable to the free grace of God, and therefore, as a sinner, the very chief of sinners, I am bold to lay hold on Jesus, as a poor sinking mariner would lay hold on a cord or plank within his reach, knowing that there is no other name under heaven by which I can be saved but Jesus Christ. He can tread down every enemy under his foot,—he is faithful and true.

O, may I ever trust in him in all difficulties, in all afflictions, in all distresses, hanging continually on him for grace and strength to withstand the crafty devices of that roaring lion, who goes about seeking whom he may devour, and striving to perplex and destroy the disciples of Christ, laying snares innumerable and temptations in their way. He would indeed soon accomplish their ruin were they left to combat with the arm of flesh, or left to themselves; but to Jesus they look, and to him they ascribe all their strength, who has undertaken for their security, and watches over them every moment. We are assured by the infallible word of God, that sin shall not have dominion over the soul that is staid on Jesus, but he will preserve it through his almighty power unto salvation. As the mountains are round about Jerusalem, even so standeth the Lord round about his people from henceforth, even for ever.

We have, since I wrote thus far in my letter, had a proof of the enmity of the natural heart to God and godliness, and of the unjust prejudices of worldly people against the true disciples of the blessed Jesus. My brother wrote a very handsome letter to the new minister of this parish, requesting that he would lend his pulpit the Sunday following to Mr S., an intimate friend of his, and a gentleman of a most unexceptionable conduct and character, and firmly attached to the articles, homilies, and liturgy of the church of England. This preamble, my brother was in

hopes would have prevailed on the minister; but to such a height did his prejudices against truth run, that he absolutely refused, concluding, because Mr S. was recommended by my brother, he must be an enthusiast, or in other words, a methodist, and therefore would not suffer the ears of his congregation to be infected with his erroneous and delusive doctrine, though, blessed be God, many belonging to it are turned from darkness to light by means of that doctrine he is pleased to term erroneous and delusive.

But no wonder the truth is thus derided, the natural man cannot discern it, it is foolishness unto him, neither can he know it, because it is spiritually discerned. As the pulpit at the parish church was refused to this minister, my father, with the greatest kindness and candour, told my brother, his friend should be welcome to preach in the chapel,-an offer my brother accepted with thankfulness; and accordingly he gave us one of the most faithful and judicious discourses I ever heard. It was taken from Isaiah xlii. 16. 'And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' A glorious subject, and full of consolation to those whose darkness was made light.

I am in daily hopes of hearing from you, as you kindly promised to write me from the first place you rested in. Beware of new temptations from new scenes; and in all your journeys look at the great end of all-eternity. Look to Jesus for continual supplies of grace and strength; he has promised and he will fulfil. Let no fresh doubts discourage you, no opposition drive you from that eternally blessed hope which is set before you; for opposition you will have from those who cannot see that friendship with the world is enmity with God. But outward opposition is not all; our own vile hearts within produce a continual conflict. We must fight or yield;-with ourselves against ourselves, is the sharpest battle. All within us is at enmity with Jesus. This you have experienced; and was it not a sight of the depravity of your own heart that first brought you to him? This, my dear friend, must, as long as you remain on this side heaven, keep you close to him. So long as we are in this tabernacle we do groan, being burdened. If ever we feel not this burden, we must be dead to God.

May Jesus ever bless and protect you, my dear friend; and may the light of his countenance shine on your precious soul, and give you all joy and peace in believing! Remember to pray for your unworthy friend.

J.H.

The winter of 1766 and 1767 Lady Glenorchy passed in the country, where she was not only deprived of the aid of religious friends and institutions, but exposed to the reasonings and objections of those who disregarded them. From the rank which she and her family held, she was obliged, not only to receive, for days and weeks together, the visits of the neighbouring nobility and gentry, but to repay them. From this circumstance she was exposed to much trifling conversation, which she found irksome, and which on the Lord's day she now believed to be sinful. She also began to experience the odium and reproach which usually follow conscientious, decided, consistent piety. Each of these particulars she communicated to Miss Hill, and requested her opinion and advice on them, which she obtained as follows:

January 18, 1767.

My dear Friend, I rejoice that you have been enabled to resist the temptations so artfully and so industriously spread to draw you out of the path of duty, in the particular circumstance of visiting on the Lord's day; for though doubtless, as you justly remark, every day is the Lord's, and some portion of every day ought to be employed in religious exercises, yet that day being in an especial manner set apart by God for solemn attendance upon him, we ought on that day to rest from the common business and necessary employments of life, and not use that as common which he has set apart as sacred. May Almighty God give us grace so to hallow his Sabbaths here, that hereafter we may be admitted to the joyful celebration of the eternal sabbatism in his kingdom of heaven.

I am not surprised that you are accused of hypocrisy and superstition. Nay, I should be surprised if you were not; - this is the common lot of all Christ's people, and a scriptural proof that they are chosen out of the world. Surely we may submit to bear a little reproach from the world for his sake, who for us was despised and rejected, and who for us humbled himself to death, even the death of the cross. In things indifferent, Christians do well to avoid singularity; but let us on no account follow the multitude to do any evil. Here the children of the Most High should by all means be singular; should distinguish themselves by a becoming zeal for their God; should set an example, and shine as lights in the midst of a perverse and crooked generation.

I fear that when you return to London or Edinburgh, you will be encompassed with many trials, from such of your acquaintances, and perhaps even from your friends and relations, with whom you formerly mixed in the hurry and bustle of the world, who will wonder at the change produced in your sentiments.

Opposition, however, we must expect to meet with, if we would be good soldiers of Jesus Christ. Now, my dear friend, since this is almost universally the case, let

us strive, if we must suffer, to suffer for well-doing, and not give any just cause or handle to the enemies of the Lord to blaspheme; but watch over ourselves with a godly jealousy, that our outward behaviour may be consistent with our profession. As to introducing religious conversation into company, it is certainly very proper; you must, in the most prudent manner possible, use the means, and leave the event in the hands of God; by such conduct the hearts of the most obdurate have been moved. Continue to be much in prayer to God, in whose hands are the hearts of all men. My humble petitions are constantly offered up in your behalf; I beseech him to undertake your cause, and to support you under all opposition; and O may he reconcile all those who are near and dear to you, to the peculiar doctrines of religion, and bring them to the knowledge of the true God, and Jesus Christ, whom he hath sent.

When you, my dear friend, live in entire subjection to the gospel, giving no just occasion for blame or persecution, be not discouraged. You say you but too often give way to company to drive away thought, and relax the wearied mind. I will show you a more excellent way; rather, my dear friend, have recourse to your God, your Saviour, your truest and best friend, who is always near to them that call upon him. I would not have you shut yourself up as a recluse; but I am sure you will find Jesus to be a present help in time of trouble, whereas worldly company will only serve to distress instead of relieving your soul; and this, my dear friend, you have more than once experienced. Trust Jesus, then, again and again. O pray! pray mightily that you may live more by faith on him; then will your life on earth be full of joy and peace - such joy and peace which passeth all understanding, and which it is not possible for the hearts of the ungodly to conceive.

J.H.

About this time Lady Glenorchy, who seems to have been in a very bad state of health, received the following letter from Miss Hill, in answer to one she had lately wrote to her.

‘February 7, 1767.

O, my dear friend, what words can express the grief that I now feel on your account! The letter I have just received from you but too plainly tells me, that I must not long expect to enjoy your friendship here on earth. How shall I give you up? My dearest friend, would to God I could be with you! Were I my own mistress, I would not be long without attending you in your distress. You should not be alone if I could be with you, nor suffer one pain if I could relieve you, or bear them for you. But what am I saying? It is good for you that you have been afflicted; such

trials spring not from the dust, but are the appointments of an all-wise God, who intends them for your benefit.

It is God, my dear friend, your unchangeable covenant God, who loves you with an everlasting love, who thus visits you. Happy, not wretched, is the person whom God correcteth; these chastenings shall yield the peaceable fruits of righteousness to them that are exercised thereby. Through much tribulation we must enter into the kingdom of heaven. I must now lay down my pen, for I am not able to proceed. I would say much that occurs, and which, with the blessing of God, might be of use towards consoling you in your present situation; but my heart is too full to permit me to write, though I am something easier, and am brought to bow more under the mighty hand of God than when I first read your letter.

My mother seeing my great distress, has been asking me the cause. I told her you was very ill, and that I had reason to believe I should never see you more: at this she seemed concerned, and expressed a regard for you, which indeed she has often done, but says she is surprised how I can make myself so miserable, and have so great an attachment to a person of whom I have seen so little; to which I only replied with tears, and could scarcely say, that though I had seen much less of you than I wished to do, yet I knew enough of you to make me love you most affectionately, and you had given me reason to believe you had few friends more dear to you than myself.

How little does the world know of that heartfelt union which real Christians experience towards each other! I think my regard for you is established on so solid a foundation that it cannot be overthrown. Your being an heir of God, and joint-heir with Christ-having undergone many very aggravated distresses-bearing these with Christian resignation and fortitude - having with unlimited confidence reposed them in my breast, these are circumstances which greatly endear you to me; but these I cannot communicate to others, so they must wonder on. Few people know what real friendship is; sometimes I wish to know less of it, for truly it has many pangs, yet it has at the same time very many sweets and advantages.

My friends here do not seem to approve of the Spa waters for me: thank God, I am by no means ill, though I am not well, if I could see you, I think it would do me more good than all the waters and doctors in the world. But I have one Physician that can never fail me - so have you, my dear friend. Let us, then, both apply to him, and he will heal us as shall be most meet for us. O let us fly to him in every adversity, pour out our complaints before him, and show him our trouble. When holy David was distressed, he thought upon God, the throne of grace was the place of his refuge: so may it be ours! there we shall find the Father of mercies

and God of all consolation, ready to answer our prayers and to administer relief. He is able to give songs in the night of distress – to make the bones that sorrow and anguish have broken, to rejoice. If he speak peace, who shall cause disquietude, or what shall destroy our tranquillity? So soon as I hear from you, I shall write again. May Jesus preserve you everywhere, and fill you with that peace which passeth all understanding. What a letter is this! I scarcely know what I have been writing; an aching heart, a weeping eye, and a trembling hand, make bad work upon paper. O my dear friend, blessed be God for Jesus Christ; he can wipe all tears from our eyes - to him I most earnestly recommend you.

J.H.

Lady Glenorchy having left Taymouth, after spending some time with her mother, went to Bath unaccompanied by Lord Glenorchy. While there, Miss Hill wrote, and expressed her anxiety, lest her spiritual interest should suffer in a place so dangerous to the religion of young persons of rank and fortune.

June, 1767

I had the very great pleasure yesterday of receiving your letter; but in the midst of the joy I feel on the recovery of your health, and the hope of seeing you soon, I grieve exceedingly at the distressed circumstances in which you appear to be, both spiritually and temporally. Would to God you could live more by faith on his Eternal Son! O pray, pray without ceasing, that he would give you that spirit of adoption by which you may be enabled to cry, Abba, Father, and so reveal himself to you as to enable you to see and feel that your sins are blotted out by the reconciling blood of the Lamb, and that you are really engrafted into Christ, the living Vine.

I fear that you are infected with a very legal spirit - nay, your letter assures me that you are so; and instead of living wholly on the finished salvation which is in Jesus, you are looking for some recommendatory qualities in yourself - -tell me, is not this the case? It is this which bars your access to God, and renders you so dead, dry, and lifeless in duties, and, together with the temptations of Satan, makes you ready to doubt of the love and mercy of God to your soul.

It is owing to this also that you are in the dark concerning your interest in Jesus, and all the benefits of his active and passive obedience which are offered to you. I know well how to pity your situation. It is indeed a trying one, but far from desperate, and abundantly more to be desired than that lukewarm security by which millions of souls are destroyed. He who has promised not to break the bruised reed, nor quench the smoking flax, will in his own good time help, relieve, heal,

and comfort the soul that waits on him. May the Lord Jesus look upon you in mercy! may he not lay more upon you than he will enable you to bear! O may he lift up the light of his countenance upon you, give you strong faith in his merits and promises, a comfortable affiance in him in all your troubles, and the witness of his Spirit with your spirit, that you are a child of God; and though you now walk in darkness, yet may you trust in the name of the Lord. May he who has in wisdom showed you great and sore troubles, in mercy look down upon you and revive you again, that you may rejoice in him, and have knowledge of his salvation.

‘I hope your stay at Bath will be short.- I cannot conclude without beseeching you once more to cast all your care upon the Lord. May you enjoy abundantly the blessed fruits of faith and union with Christ here, till you go to be ever with him.

J.H.

In the month of July following, Lady Glenorchy seems to have returned to Taymouth, which, although she could there enjoy but few means of grace, Miss Hill considered as upon the whole a more favourable place for her in a religious point of view, because it exposed her to less temptation. To this effect she writes:

July, 1767.

I trust you will find the advantage of being another year at Taymouth, and that the Lord will more abundantly bless you with the immediate supplies of his grace and Spirit, as you are out of the way of means; for though they are the ordinary method in which he has appointed that he should be found, yet he does not confine himself to them. I see Satan has thrust sore at you, by endeavouring to draw off your trust and confidence in the Saviour of sinners. These are subtle arts and wiles by which he ever strives to distress the children of God, and he never fails to take advantage when we cease to rely every moment on the arm of Jesus, or suffer the world to catch us in its destructive snares.

Our business is, in fact, every instant with Jesus. I would recommend to you to be much in prayer, and attend to the leadings of divine Providence, who, I trust, will make your path of duty clear, not perhaps all at once, but by degrees, so that after you have been exercised with uncertainties for a season, you shall find that he is overruling all to bring about what he has already appointed for you. Commit yourself therefore to him, act so far as he affords you an opening, consult him step by step follow closely the leadings of his providence. In the Lord’s dealings with his people, there are usually a praying time and a waiting time. He often even brings a seeming death upon our hopes and prospects just before he is going to realize

them, and thereby we more clearly see, and more thankfully acknowledge, his divine interposition.

J.H.

... Those clergymen whose talents and character were known to, and approved of by Lady Glenorchy, she invited to the castle, and employed in giving family worship, and in preaching on the Lord's Day, after canonical hours, to her household, and to as many of the neighbours as were disposed to attend. She had great pleasure in these occasional exercises of religion; and to one of these, from which she had derived peculiar satisfaction, Miss Hill refers in the following letter:

September, 1767.

I am very thankful that the Lord has so abundantly blessed Mr M.'s ministry and conversation to you. May the impression dwell long on your heart, but remember, my friend, to look through all means to Jesus, without whose gracious presence everything will be vain and unprofitable. I often think that your being in your present situation, has proved to you one of the greatest blessings that could have been conferred on you; since, perhaps, had you swam smoothly down the stream of prosperity, and drank more deeply into the cup of worldly felicity, you had not known Jesus, nor felt the power of his love upon your soul. When we are most easy and happy in things that are seen, the consequence too often is, an hearty acquiescence in present situations, and a total neglect of the things that are not seen; and the stupefying potion of worldly ease lulls the soul into a profound sleep, and into a fatal forgetfulness of that God and Saviour, whom to know is better than life, and at whose right hand are pleasures for evermore. It is said of Archbishop Usher, who enjoyed much uninterrupted prosperity, that he was on that account under sad apprehensions lest God had forsaken him, and given him over to a reprobate mind. He feared, because his heavenly Father spared the rod, that he hated the child.

J.H.

... Her [Lady Glenorchy's] first visit, however, after her avowed change of mind, must certainly have been very trying, and in some respects even unpleasant. Miss Hill, anticipating these circumstances, wrote her the following letter, in the close of which she gives a very interesting account of the death of Mrs Venn, wife of the late celebrated Rev. Mr Venn of Huddersfield, and author of the Complete Duty of Man.

October 10, 1767.

I fear the meeting with your friends at will be a severe trial to you. I pray earnestly that our merciful Lord may give you strength proportionally to it, as well as for everything he has prepared for you in your journey to the promised land. Here we have no abiding place, the rest is polluted, we are pilgrims and only sojourners, as all our fathers were;-let us then with vigour and activity pursue the narrow path, and make that speed which souls ought to do, who seek a city whose builder and maker is God. We are called to forsake all for Jesus-let us then listen to the small still voice directing us in our way, and let us steadily and resolutely walk in it, in spite of the opposition we must expect to meet with from an unbelieving world, our own corrupt hearts, and the temptations of the wicked one. Heaven, even an everlasting crown of glory, an inheritance among the saints in light, is the end.

I send you an account of the death of Mrs Venn, which my brother received in an excellent letter from her afflicted husband, whose behaviour under his trial has been greatly blessed to his people, and been the means of convincing gainsayers of the reality of religion in his soul. Mr V. writes as follows:- My dear wife was in a bad state of health for several months before her departure; but in the beginning of July her disorder lay greatly on her spirits, a thing perfectly unknown to her till that time;---this also was aggravated by the assaults of her spiritual enemy, for he was suffered to pour in upon her soul the most blasphemous suggestions, leading her to call in question the truths of Scripture, and even the very existence of God. To so great a height were these temptations permitted to rise, and the agony of her mind produced by them was so violent, that on the night of the first Sabbath of July, though there was a most tempestuous wind which rocked the house, she told me it did not even engage her attention, so much more horrible was the storm within.

Indeed such were its effects upon her mind, that when she came down in the morning to breakfast, her very countenance expressed the vast disturbance of her soul. More or less of the same fiery trial she endured for some weeks; but in due time God heard her prayer, he set at liberty her tempted harassed soul-he put an end to the violent conflict, and gave her a blessing of grace which never left her, till it was swallowed up (there is no room to question) in the joy of the Lord. On the 27th of August the fever which was to carry her home made its appearance, and, at the very same time, my dear wife told Miss H. she had a manifestation from God her Saviour, more glorious than ever she had before experienced. In giving me an account of it, she said it was as clear and distinct an evidence in her soul of God's love to her, as if she had heard the Lord say, 'Thou art mine, and I am thine; I have saved you.' During the first seven days no danger was apprehended from the fever, but on the 5th of September some alarming symptoms began; - the day

following she said, 'I am ready, I am willing to depart, I have so clear a view of my Saviour.' The next day she added, 'Jesus is so sufficient, I would have nothing to mix with him, nor do I want one single good work more.' On Tuesday, when the fever raged, she laid her hand upon the head of her most dear friend, Miss H. and said, 'O that I could take you up with me to everlasting rest! Upon observing the grief I was in, she told me I was so overcome and so unwilling to part with her, that she believed she should not be spared to me. Upon Mr R. asking her, whether she could not still bless God? O, said she, with a smile, now is the time for him to bless me;' meaning, the disease prevented all activity of mind, and rendered her entirely passive to receive the comforts of his love.

Two days before her departure she desired Mr R. would not pray for her recovery, but for some mitigation of her pain, and an easy passage to her Lord. The last request was answered fully, for though her pain increased till she said, 'I think it is greater than I can bear;' yet the very last words she uttered were, 'O the joy, the delight!' I was in much pain, (after I knew we must part,) for what she might suffer in the agonies of death; but in the midst of judgment upon me, a sinful man, my God remembered mercy, and spared me this additional weight to my burden, for she seemed insensible from six in the morning till a quarter past two, when only drawing her breath twice, somewhat longer than usual, she gave up the ghost, and left me suffering under the most grievous affliction, yet comforted with the most cheering, lively, and well-grounded hope of her being in glory everlasting.

J.H.

An extract from a letter of Miss Hill's, at this time, is worthy of insertion, not only as it contains some useful hints to Lady Glenorchy, but likewise as it exhibits an interesting view of the sentiments and conduct of some of the younger branches of the family of Hawkstone:

October 20, 1767

We have just had a parting prayer with my dear brother, Rowland, who leaves us to-morrow. He proposes to see good Lady Huntington in his way to Cambridge, which, I trust, will be blessed to him, and that he will ever stand faithful in the cause of his crucified Master, whether he be admitted, as a minister of the Gospel, to preach in his name, or not; but, alas! my dear friend, to such a deplorable apostacy is the world come, that young men who are steadfastly attached to the church, and live exemplary lives, can hardly get their testimonials signed for orders.

I have just had a smart debate with N., concerning sects and parties; the cause of it was a most excellent letter, which my sister wrote to her, with congratulations on her birth-day, wherein she takes occasion to mention something of the necessity

of a divine change of heart, and enlarges a little on the things of God, but in so proper a manner, that you would think it impossible that the least offence could be taken. The Lord enabled me to open my mouth with great boldness, (I trust with meekness also, for I am ever afraid of showing anything of an improper spirit,) and to give a reason for the hope that was in me.

The Bible was brought in order to convince me of my errors, but not a text was produced which did not serve to overthrow the argument which N. intended to support. I proved myself to be of the established church, and she a dissenter from it.

Oh! may the Lord God bring good out of this;-but alas! so many have been the arguments, so great are the prejudices, that I have little hope left. My poor brother was attacked yesterday by some worldlings, and told he never could be easy, although he never was so happy in his life, till he got into their way again. Well, my dear friend, these things must be-May the Lord God make them as so many excitements to quicken us in our journey towards Zion. The cross, of Christ is the Christian's glory, and blessed are all they that are thought worthy to bear it. I only fear that I dishonour my Master by being too much conformed to this world. Let us, my dear friend, joyfully embrace the all-perfect righteousness of the Lord Jehovah, so shall our justification be complete, and our services, although mere nothings in themselves, be accepted in the Beloved. May the Lord God Almighty continually bless and preserve you; may he supply all your need according to his riches in glory by Christ Jesus!

J.H.

Although Lady Glenorchy suffered much from her worldly acquaintances in consequence of her attachment to serious religion, yet she was not singular in these sufferings. Her friend Miss Hill was also greatly exposed to them, and felt deeply under them, as appears from the following letter, which she at this time wrote to Lady Glenorchy.

December 16, 1767.

I have left two gambling parties, of whom I am pretty heartily tired, to write to you, an employment always agreeable to me. I have just been told that I am good for nothing, as I will neither play nor mingle in fashionable amusements. That I am good for nothing I know to my sorrow, and each day, each hour, shows the more of my own vileness, and sinks me lower than the dust to see my great unprofitableness; and when I consider how little my God and Saviour has been thought of or spoke of by me, I may with justice hide myself, and with shame and confusion cry, God be merciful to me a most ungrateful rebellious sinner! Yet still

Jesus follows the rebel with tender mercies and loving-kindness; and it is only because his compassions fail not that I am not consumed, and not lifting up my eyes in torments. Blessed be God, he saves his people for his own name's sake, and that is the moving cause from first to last. His righteousness is highly and will be everlastingly exalted thereby; yea, his mercy, judgment, and righteousness, the attributes which he has always delighted to honour, and has made himself known by, will be glorified throughout the countless ages of eternity in the salvation of sinners, vile unworthy sinners in themselves, that it might be all of grace, and God thereby have all the glory.

O what a salvation is this! how full of help and comfort! for it is founded on the everlasting love and glory of our never-changing God. O how completely miserable must they be under outward crosses and trials, who have not a God to fly to in time of trouble, and a certain hope that he will be their guide and counsellor in every time of need! Blessed be his holy name who has manifested himself to you, my dear friend, and given you experimentally to know, that each stroke with which you have been chastised was sent by a loving father's hand.

No words can express what I feel of love and gratitude to him who has made you a partaker of the divine nature, and who with his abundant love drew you with his loving-kindness out of the horrible pit of your sinful corrupt nature, and made you an heir of glory, washed you in his own precious blood, stripped you of your own worthless garments, and put on you his own best robe, his spotless righteousness, calling you his own, and uniting you to himself by the most indissoluble bonds! o what mercies are these! Join with me in praising God for the boundless ocean of his love! What shall we render to the Lord for all his benefits? All we can do, the sacrifice of our whole selves, is too little; yet Jesus will accept the mite, the free-will offering, however poor and mean.

O let us from this moment begin to live to Jesus, our Friend, our Shepherd, Advocate, Surety, Saviour, Father, and our God; let us with all our might, with all our strength, begin to live to Jesus, that we may die to Jesus, and be for ever with him! Upon what a firm basis are the hopes of every believer built! Not a sudden thought, not a hasty decree, but the everlasting love of the great Almighty Jehovah, who so loved the world as to give his only begotten Son to die, that we might not perish, but have everlasting life. Behold what manner of love is this, for even now we are the children of God; and it doth not yet appear what we shall be, but this we know, that when Jesus shall appear we shall be like him, for we shall see him as he is, and be for ever in his presence, where is fulness of joy, and at whose right hand are pleasures evermore.

And that all who by divine grace have been brought to flee for refuge to the hope set before them might have strong consolation, God has secured it by an everlasting covenant, ordered in all things and sure, confirmed with promises, with oaths, and sealed it with his own precious blood; and he that has not spared his own Son, but freely delivered him up to death for us, how shall he not with him freely give us all things. O what cause have we ever to be giving thanks to this our Almighty deliverer! The Lord reigneth, let the earth rejoice, yea, let the multitude of the isles be glad thereof. He keeps and holds fast the infernal crew in chains of iron, restrains their cruel rage, sees their subtle plots against his feeble sheep, and baffles them all; he will make a hedge about them, and about their houses, and about all that they have, on every side. O what a Father, Saviour, and Friend is here! How can we ever distrust his faithfulness, or harbour one unbelieving thought? Surely we may trust him where we cannot trace him, and adventure upon his bond although we have nothing in view! Can we fear he will ever leave or forsake his people when he has declared he never will? Can we suspect he will suffer them to fall a miserable helpless prey to their enemies? No, so long as he sits in heaven they must be safe and happy.

J.H.

... In the beginning of this year [1768] Lady Glenorchy seems to have been again considerably indisposed; so much so, indeed, as to renew her friend Miss Hill's alarms about her, which she strongly and kindly expresses in the following letter.

January 1, 1768.

Ever since I heard of your being ill, I have continually committed you to the Lord in prayer, beseeching him to give me a submissive heart to whatever is his will concerning you, and that as he has lent you to me, I may cheerfully resign to him his own whenever he shall see fit. But even now I find the struggle hard: it is easy to say, Thy will be done! but when the trial comes, to submit to it, to rejoice in it, as the hand of God, is utterly opposite to nature, and can be effected only by the mighty operation of his grace upon the soul. May the Lord work this grace effectually upon mine, then shall I count all things but dross for the excellency of the knowledge of Christ Jesus our Lord. I am ashamed of my fears and anxious thoughts, I would give them all to the Lord, and in all wait his power, that he may have the sure pre-eminence in my guilty soul. Let us be careful our whole heart is his, then we may say truly, It is the Lord, let him do what seemeth him good. My dear friend, you have frequently beheld death as ready at the door to take you; you have seen him, blessed be God, disarmed of his sting, and only as a friendly messenger to conduct you to your Father's house, after a weary painful pilgrimage.

This will of course make your thoughts fixed more on eternity, where we must both shortly be, although our journey be somewhat lengthened. Reflecting seriously on this is not without its benefit, and will make us abundant in the work of the Lord, and it will make us contentedly suffer.

This being the first of a new year, I resolve, with God's grace and assistance, to begin to lead a new life. On looking back, what a mere nothing does the last appear, departed as a tale that is told; and I, alas, have as much to learn as ever of spiritual-mindedness, and every holy virtue.

O, how little have I done for Jesus! When I review the time that is past, and what a vain worldly life I have led, I am utterly ashamed and confounded; but this leads me to magnify and adore that almighty grace which receives the sinner freely; not for works of righteousness which we have done, but according to his mercy he saves us. May you, my dear friend, go on conquering and to conquer; soon will all temptations and trials of every kind be no more. But the more they assault us, the more let us cleave to Jesus, and by a continual application of his blood to our souls, we shall be enabled to pass the time of our sojourning here below in peace and joy, deriving our whole spiritual life, hope, and consolation, from that inexhaustible fountain of all good. May every rich blessing of God be poured down on you, my dear friend; and do not cease to pray for the most unworthy of all who profess the gospel of Jesus. To him be glory, now and for ever. Amen.

J.H.

Miss Hill, from what we have seen, had evidently learned the gospel lesson to live by faith, and, in her letters, uniformly pressed the importance of this life on Lady Glenorchy. But, from the close of the following letter, it appears, that as the exercise of this grace, through human weakness and infirmity, may be disturbed, and for a season fail, even in those who have long been habituated to it, so it happened in her own experience.

January 31, 1768.

The more I see of the great mystery of godliness, the more I stand amazed, and am forced to cry out, O the depth of the riches both of the wisdom and knowledge of God, in contriving to bring the highest glory to all his attributes, and at the same time, to bring fallen sinful creatures into a state of favour, grace, and peace here, and glory hereafter. How worthy is such a salvation of our God! How full of consolation to his people! Let us, then, my dear friend, put off the old man, with his corrupt deeds. Let us put on the Lord Jesus Christ, and draw near at all times with boldness to the throne of grace, that we may obtain mercy, and find grace to help in time of need. Let us plead our heavenly Father's promises in faith, nothing

wavering; and let us live up to the high unspeakable privileges of the Lord's redeemed. I live, (says Paul), yet not I, but Christ liveth in me.

Let us say the same, and let the life which we live in the flesh be by faith in the Son of God. Let us talk and think of Jesus, and thus let us go through this wilderness, leaning on the arm of our beloved; and soon, in spite of all the enemies of our salvation, we shall get into the wished-for haven, safely attain the promised land, and be put into everlasting possession of the kingdom prepared for us from the foundation of the world. O, then, let us not lose a moment, but haste to seek that better country. We have here no abiding place. Our treasure is in heaven; let our affections be there also.

I find thinking of, and looking much into self, only hardens, deadens, and discourages; and speaking much of self feeds pride; for I can feel a spark of pride whilst talking of my own vileness, and be proud of being thought humble. O what an easily besetting sin is this, and under what specious pretences is it often masked! But thinking of Jesus animates; speaking of Jesus makes our hearts burn within us; looking to Jesus assimilates, transforms into his glorious image; and whilst believers make Jesus their all in all, they grow daily in humility, holiness, self-denial, heavenly-mindedness, and every Christian grace. O, my dear friend, thus may we pass victoriously through the wilderness of this world, till we fall asleep in Jesus, awake up after his likeness, and so be ever, ever with the Lord, to behold that glory which he had with his Father before the world began. O may the God and Father of our Lord Jesus Christ vouchsafe us frequent Pisgah views of the promised land, to animate our steps, and raise our faith; and may Jesus strengthen us so, that we may not tire nor faint on our way, but endure to the end, and be saved! Why should we doubt either his willingness or power to help us? his promise cannot fail, for the mouth of the Lord hath spoken it; and it is all owing to an evil heart of unbelief if we suffer ourselves to walk mournfully.

I awoke last night with a load of guilt and uneasiness on my soul; and, ruminating on my state, I was tempted to believe all my past experience was a delusion, and that I had never in reality come to God by Christ. I knew it was in vain to argue with Satan or self, and therefore strove to cast myself wholly on the Lord, relying on his finished salvation, on the stability of God's covenant, the unchangeableness of his mind, the sure and lasting truth of his promises in Christ, several of which came with some degree of power into my mind, and I went to sleep again with much composure, although I rose this morning agitated, but reaped benefit from part of the 3d chapter of Malachi.

O, my dear friend, pray for me, that I may ever have grace, in every hour of temptation and need, to lay hold on Jesus, in whom is righteousness that can justify the most ungodly. In him is fulness, how empty soever we are,-a fulness of merit always presented to God by Christ for our obtaining of that which at any time we want, whether it be wisdom, grace, righteousness, sanctification, or redemption.

J.H.

Lady Glenorchy's temper was constitutionally both gay [merry, lively] and firm, and when occasion required, it exhibited a boldness which no sense of danger could intimidate. In her religious feelings, however, arising, it may be, from a peculiar degree of sensibility, there was an incessant self-jealousy, which, though it did not produce what is termed a slavish fear or dread, had a direct tendency to produce what may be called a spirit of bondage, and which, like a cloud intercepting the rays of the sun, cast a sombre hue over the whole of her Christian exercises and experiences in private.

This may be accounted for in various ways. She uniformly possessed very clear views of the spirituality of the divine law, and of the nature of that obedience which it required, in thought, word, and deed. As her integrity and fidelity in forming a judgment of herself were never seduced by self-love, she discovered in herself those imperfections which others, destitute of equal degrees of knowledge and grace, are often apt to overlook; and was always ready to acknowledge, that, as the Scriptures say, 'In many things she offended, and in everything came short of the glory of God.' Hence, when she retired to her closet, and placed herself in the immediate presence of her Maker and her Judge, she felt in an uncommon degrees that her guilt was inconceivable.

She thus became mortified and humbled to the very dust, and expressed her mortification and humiliation in the strongest terms. But although she had a firm faith in the Redeemer, in the virtue of his sacrifice, the fulness of his atonement, and the efficacy of his blood and cross to reconcile her to God, and from this experienced a well-founded hope of a glorious immortality, yet, unlike her friend Miss Hill, she never was able to attain the happy art of habitually applying by faith to the blood of sprinkling, to remove every stain of guilt, as soon as contracted, from her conscience.

Owing to this peculiar state of mind, her peace was often disturbed, and her spiritual comfort, like a winter's day, not absolutely dark, but gloomy, with a faint gleam of sun-light occasionally bursting through the cloud. This habitual spirit of jealousy with respect to her experience, accounts for many of the bitter things which she writes against herself in her diary, as will be afterwards observed.

Miss Hill was aware of these circumstances, and gave in writing the salutary advice which was requisite.

March 1, 1768

I have just received your letter. Still on the complaining string, my dear friend! Will you still lend an ear to the suggestions of the enemy, who was a liar from the beginning, and not trust your soul on the faithfulness of God and his Christ? o, away with all these complaints, these doubts, these fears, which keep your soul in bondage, and which will not permit you to possess joy and peace in believing. Were you really a hypocrite, depend upon it you would not be so uneasy under the apprehension of being one, nor would you examine your heart with that exact scrutiny you do. Take comfort, then-live upon Jesus, trust to his almighty power and willingness to save, then shortly shall Satan be trampled under your feet as the accuser of the brethren. O labour after the full assurance of faith, that you may not be so continually poring upon yourself, instead of laying hold on the finished salvation which is in Jesus. May his grace ever be with you! remember he has said it is sufficient for you.

J.H.

March 11, 1768

As I had not leisure the last time I wrote to speak particularly of those doubts and fears which still harass your soul, I will now endeavour (with God's blessing and assistance) to suggest something which may tend to your relief. I know you will forgive me for reading part of your letter to a Christian friend of mine in this neighbourhood, who is a person fully taught in Christ's school; and as her experience and yours agree greatly together, I thought it would be a comfort to you both, to read her that part of your letter wherein you mention the state of your soul. She says, she has often been exactly in the same condition; and added, I am sure I can say I well know what that situation is, not only from my own experience, but from that of many others. I have thought myself the vilest hypocrite under the sun, and fancied I had never come savingly to Christ; and when I have endeavoured to apply the promises of God to my soul, Satan has tempted me to believe they did not belong to me, and made use of the very same method to distress me as he has done her: for in reading Owen on the Mortification of Sin in Believers, I was tempted to think myself the person described, and that I did wrong to speak peace to my soul when there was none with God.

I was enabled, however, to wait patiently the Lord's time for deliverance; and looking to Jesus, now see him to be an all-sufficient Saviour, able to save to the uttermost all that come unto God by him. This also is in general pretty much my own state; and though I cannot say I have any full assurance of my interest in

Christ, yet I feel a comfortable hope that I shall certainly attain to it in the Lord's own time, and for which I desire to wait. What you say of yourself, my dear friend, gives me the sincerest pleasure, as I have no doubt of the reality of God's work upon your soul, from your being so fearful of healing slightly the wound which sin has made. You want a brighter discovery of the evidence to go upon, and are jealous and fearful of laying hold on the promise till you can see your way clear, and God justified in his dealings in thus freely pardoning. You have been truly convinced of sin; you are sensible of your need of Jesus; therefore let no doubts, no fears, distress your precious soul, which God has loved with an everlasting love. Behold the free grace of God, behold the purchase of it that it might be freely given to you, and the promise of it, and the tender of that promise to you! In Jesus is perfect righteousness laid up for your use.

It is no presumption therefore; on the contrary, it is your indispensable duty, to lay hold of it, to plead it as a guilty condemned sinner, and in him to embrace the free pardon, the full acceptance which grace has provided for you. God has made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. This God, too, is able to do exceedingly abundantly above all that you can ask or think. What can be more immediately calculated to give comfort to the most desponding soul than these words of the apostle? What now would you request of God?

You will say, to be saved from sins past, present, and to come; for more grace, more faith in Christ, and more desires after and love to him, that you may glorify him through life, and at the hour of death. And think you, that the ear of him which is ever open to the supplication of his people, will be shut against you? O no; it is impossible! He hath graven you on the palms of his hands, he loves you with a love which passeth knowledge. It would be endless to enumerate all the soul-reviving passages of Scripture wherein God's love is represented. In each page of the sacred record there are traces of it; and we can only wonder, and adore, and cast ourselves upon the unfathomable depths of this love in every hour of distress and temptation.

We are encompassed with enemies from within and from without, and great need have we to walk with the weapons of our warfare continually in our hand. We are tossed on the tempestuous billows of spiritual danger, and great need have we to cast anchor on the hope which is set before us, grounded on the love of God in Christ, as our sure defence and infallible help;-this is our privilege, this is our duty. The enemy is sure to direct his most violent attacks on those whom he thinks are most in God's favour. So much indeed is this the case, that it is very common for the children of God to be calling in question the evidences of their adoption, to

fear that all their past experience is but a delusion, to have doubts about the truth of Scripture, even to imagine they have committed the sin against the Holy Ghost, and feel such horrible and blasphemous suggestions as to make them cry out by reason of the disquietness that is in them; and yet all these painful things are overruled to their advancement and joy in faith; for by these fiery darts they become acquainted with Satan's devices, and having been tempted themselves, are more able to administer consolation to those that are tempted. These assaults likewise drive them to examine more carefully that word which is able to make them wise unto salvation, that so their faith may stand in the power of God, and not in the wisdom of man, that they may be more earnest in prayer, watching thereunto with all perseverance. These temptations always tend to abase and humble the soul, to show its natural vileness and helplessness, and thereby to bring it off more from leaning on self-righteousness, and to rely on Jesus, the rock of ages. In which case we may say with the apostle James, 'Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life.'

As to my health, I beg you will not be uneasy about it. I am better; and (that every slight pain I feel may remind me that this is not my home, but that there remaineth a rest for the people of God in a better world, the inhabitants of which shall never say, I am sick. I rejoice to hear that you can boldly speak for Jesus in company. Go on conquering and to conquer.

J.H.

A few weeks after Lady Glenorchy had received the above communications, she seems to have been in a more than usually comfortable state of mind; and having written Miss Hill to that effect, received from her the following excellent letter, congratulating her on the circumstance, and offering her very sensible and sound advice as to her future conduct.

Good Friday, 1768

I was thinking much of you, when your letter was brought me this morning; and, ruminating on the great things God had done for your soul, I could not but consider your state as happy, although in the midst of many outward distresses; and your letter has greatly increased my joy and thankfulness on your account, as it assures me of your coming more and more out of the captivity of nature, into the glorious liberty of the children of God; and that you are now enabled, not only to trust him, (which in itself is a blessed state,) but also to rejoice in him, as the God of your salvation, for your present as well as future salvation.

Heaviness may endure for a night, but gladness cometh in the morning; and when it comes after a long uneasy night, it is doubly welcome, and deserves a double tribute of praise and thankfulness.

O be not wanting in that sweet duty of praise, from a sense of the divine goodness, love, and patience towards you; remember that you are brought from darkness to light, to show forth the praises of him who calleth you, and that your feet are set at liberty to run with patience the race of prayer and praise, self-denial and obedience, which the Lord hath set before you. In order that you may go on comfortably and steadily for the time to come, I shall insert a few directions which were given to a Christian friend of mine, who long walked in darkness, but who afterwards lived much under the light of God's countenance, till it pleased him to give her the full vision and fruition of himself in glory.

Live above earthly and creature comforts. Beware of flatness and lukewarmness; this, if not carried immediately to the Lord, ends in darkness and deadness. Value divine comforts above all things, and prize Christ above all comforts, that if these should fail, you may still glory in the God of your salvation. Let that which torments others be your happiness, that is, self-denial, and renouncing your own will. Be ready to yield with joy to every conviction of the Spirit of God. Be faithful to the present grace, and aspire after a continual growth. Live the present moment to God, and avoid perplexing yourself about your past and future experience, by giving up yourself to Christ as you are at the moment, and being willing to receive him now as he is, leaving all the rest to him, and you will cut a thousand temptations by the root.

Continue diligently to search the Scriptures these contain an inexhaustible fund of comfort when opened to us by the Spirit of God. Otherwise, clear and plain as the sacred truths appear in themselves, they will be a dead letter to us, and we shall never truly know the mystery of godliness. Every day's observation is sufficient to prove, that all the most elaborate researches of human wisdom into God's word, are insufficient to lead us into the truth, unless the spirit of wisdom and revelation in the knowledge of Christ is given us. How often is that divine wisdom revealed to babes, whilst the wise and prudent are ignorant of it! May we ever come as poor blind sinners to a throne of grace for light and understanding; then, although strait is the gate, we shall assuredly find it, and though the way be narrow, we shall not turn aside to the right hand or to the left. Let self-righteous ceremonial formalists stay themselves upon a round of unmeaning duties, and rest in a righteousness of their own imaginations; but we will make mention of thy righteousness, O Lord, even thine only;-contented to be saved by rich free grace, we gladly embrace the

offered gift, and glorify that wondrous love, that raises us from children of wrath to be the heirs of heaven.

J.H.

That the reader may have some view of the state of religion in Miss Hill's own mind, and the nature of her own Christian experience, it may not be unacceptable to add the following extract from one of her letters to Lady Glenorchy.

Easter Sunday, 1768.

I have this day been commemorating the love of Jesus at his table with a hard and stony heart, which neither the remembrance of his cruel sufferings, nor his victory over death and the grave, could melt. O, when shall this torrent of sin and corruption, so offensive to the God of all purity, be done away? When shall I arise with Christ in the spiritual resurrection, and be so vitally united to my living head, as to be one with him by a growing conformity to his likeness? Come down, thou eternal Jesus, into my heart, and sit as a refiner's fire and as fullers' soap, - burn up all the corruptions of my nature, - wash away the guilt and stain of sin, and set my feet upon the rock of everlasting ages! Surely this is a season which should, above all others, fill the believing soul with joy, the heart with praise, and the tongue with thanksgiving, since the resurrection of Jesus from the dead is the alone foundation on which our everlasting hopes are built.

We are thereby assured, that God is well pleased with his Son's undertaking, and satisfied with his one oblation. The majesty of heaven cannot now but be reconciled to those who plead the offering of his Son, for in him mercy and truth are met together, righteousness and peace have kissed each other. Whatever before was interruptive of our peace is now removed, and we have the most satisfying grounds of never-ending consolation in a crucified risen Saviour, who has triumphed over death, broke its iron bars asunder, and cast away all its cords. O for grace to rise from the death of sin to a life of righteousness, that we, having part in the past resurrection, may not only escape the second death, but see the eternal joy of his salvation! Alas! my dear friend, I am utterly confounded when I review my unprofitable life and conversation, and see anything of that hidden mystery of iniquity in my own heart; - but blessed be that inexhaustible fountain of divine grace, which wants no legal performances or qualifications of mine to make me a fit object of mercy. O what wondrous love was that which plucked us as brands from the fire, awakened us to see our danger, and showed us that the Lord had laid help on one that was mighty, and not only mighty, but willing to save! I have more hopes with regard to the spiritual state of my friend, Mrs X. than I had.

Her situation some time ago makes it appear evident to me, that the Lord has thoughts of mercy towards her soul, although at present I do not see those marks of conviction in her I wish to see. In an illness she had some time ago, in which she suffered the most excruciating agonies of pain, without the smallest appearance of her recovery, and during this time of great extremity, her husband grudged her common necessaries, amidst these, and many more distresses which I will not now repeat, the concerns of her soul were uppermost in her thoughts. Death would, indeed, have been a welcome messenger to have delivered her from her torture; but, alas! she feared his sting, and shrunk back at the thoughts of his advancing, and assured me, that her outward trials were not to be compared to the desponding thoughts that were within her. An offended God, a broken law, stared her in the face; the uplifted arm of justice she saw ready to fall upon her, and sink her into the bottomless pit, and made her earnestly cry for redemption through the blood of Jesus. O, said she, could I but get the least glimmering hope of my salvation, how glad I should be to die! but all is darkness, horror, and despair within me.' Then would she pray with the utmost ardency, that Christ would reveal himself to her soul, give her some token of his love, and not suffer her to continue under such dreadful apprehensions of God's wrath. This she did for a long while without receiving any answer of peace; but at last the Lord lent an ear to the voice of her groaning, and although she was so ill and weak before, as not to be able to move in her bed without help, she now raised herself suddenly up, in an ecstasy not to be expressed, clasped her arms, and with great vehemence said, 'O, he is come, he is come; Jesus is come indeed! let me embrace him, let me hold him fast and never let him go.

What raptures do I feel! how is my soul filled with ecstasy! I have the fullest assurance of my salvation, and desire to depart and be with Christ.' These extraordinary comforts by degrees abated, (perhaps God seeing they were more than her weak frame could bear), and were succeeded by a sweet and delightful calm, in which she lay waiting with a hope full of immortality for her dissolution, which according to all human appearance was very near; but it pleased God to raise her up for fresh trials, which, I will still hope, are only to try her as gold is tried in the furnace, and that she may be purified. She frequently speaks of the above experience, and says it has left a strong and abiding impression. I am sorry for your situation, having none to whom you can open your heart concerning the things of God; but he is ever near to hear you, and you may unbosom yourself to him with a certainty of redress in every hour of need. The post waits, so have only time to entreat you to be faithful, - be bold to follow the leading of the Lord. Be steadfast in faith, and all will be well.

A FEW MORE LETTERS FROM MISS HILL TO LADY GLENORCHY

LETTER FIRST.

November 3, 1766. Your letter, my dear friend, of the 13th of October, gave me very great pleasure; accept of my sincerest thanks for this, as well as for every other mark of your regard; and be assured you are always on my heart, and mentioned with much earnestness in my petitions at the throne of mercy, that you may be partaker of every gospel blessing, interested in the unchangeable covenant, and enjoy all those precious privileges which were purchased for us by a bleeding Saviour. That same Saviour, my dearest friend, continually intercedes for you, he is the Keeper of Israel who neither slumbereth nor sleepeth. Your name is written on the palms of his hands. A mother may forget her sucking child, but he cannot discontinue his affectionate concern for the weakest believer. What a sweet comprehensive prayer does this glorious Immanuel offer up for the little flock, to whom it is the Father's good pleasure to give the kingdom, in the 17th chapter of John, where he pleads that we may be preserved from the evil that is in the world; that we may be sanctified through the truth, that is, through the word of Scripture; that we may be united to himself, have fellowship with the Father by faith, and fellowship with one another by brotherly love; that we may be made perfect in his righteousness, presented without spot through his blood, and finally be with him where he is, to behold his glory, and partake of his joy.

Should you be desirous (says one) of knowing whether you are of the number of those for whom Christ intercedes, you may determine this important point by the following questions: Do you value above all things the blessings for which Christ intercedes? Do you join your own repeated and earnest supplications to his intercession? and, Do you rely wholly on Christ's unspeakable merits, for the acceptance of your prayers?

If so, be not discouraged: Christ is your advocate with the Father; he died for you on the cross, and pleads his meritorious oblation for you on his throne. Is not this an inestimable blessing? If Hezekiah desired the prayers of Isaiah-if Darius desired the prayers of the godly Jews, for himself and his sons; how should we rejoice in having an interest in the prayers of the exalted Jesus? If we are tempted, let this be our security, Luke xxii. 32. 'I have prayed for thee, that thy faith fail not.' If we fall into sin through the infirmity of the flesh, let this be our refuge, 1 John ii. 1, 2. 'And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.' If we are under apprehensions of death or eternal judgment, let this be our consolation, Rom. vii. 33, 34. 'It is God that justifieth; who is he that condemneth?' The above cited comfortable

scriptures, I found blessed to me when I last lay on a bed of sickness, and which are at all times necessary to be imprinted on our minds; may the blessed Spirit apply them to yours! My heart is filled with thankfulness on the recovery of your health, and to see the work of grace so visibly carried on in your soul; for I think I can perceive a progress in self-knowledge throughout your last letter, and consequently Jesus is become more precious to you, for till we are made deeply sensible of that mystery of iniquity which dwells within us, we know not how to value him who has wrought out redemption for us, and who proclaims the glad tidings of salvation to us. The more you are acquainted with the secrets of the Lord, the more you will see and know of the glories which compose his name; and the more your heart is drawn out to him in holy reverential love and fear, the more detached will you be from all earthly things, and the less liable to fall into those snares and temptations of which you complain.

The seeing them in the light you now do, is a sure sign of spiritual life, and of your having your spiritual senses exercised, and I am persuaded, you will shun them as your greatest enemies, if they in the smallest degree draw away your soul from God, or grieve his holy Spirit, thereby provoking him to withdraw the light of his countenance, and leave your soul in a state of darkness and desertion; what a blessing is it to hunger and thirst after righteousness, there is a gracious promise annexed to it, 'You shall be filled,' filled with all the fulness of God, filled with every spiritual blessing, filled with joy and peace in believing.

The hungering, thirsting soul, shall not remain unsatisfied; God's grace and favour are adequate to its most enlarged desires: 'He filleth the hungry soul with good things; he satiates the weary soul; and he replenishes every sorrowful soul.' You know the Lord Jesus to be a tried and a sure foundation; I wish you then, my dear friend, to rely on him as such, to rejoice in him; he cannot possibly disappoint you. Cleave to him for everything, for pardon and righteousness, for acceptance and strength. This cleaving to him evidently supposes, that we are sensible of want, and that we regard him as one that is able to supply us liberally; it is, indeed, the grand source of Christian joy, and for which we shall be thankful to all eternity. God hath looked upon and loved us in Christ; he is every way sufficient to help and deliver us; yea, God is greatly glorified in the salvation of sinners through him. Faith in Christ is productive of confidence and liveliness, provided our views of him are strong and lively; but if they are weak and dull, no wonder that we are cold in our love and obedience. Do not, however, my dear friend, mistake me; I would not be understood to say, that all coldness is a proof of insincerity, if we are not making excuses for it, and indulging in it ourselves.

The experience of the saints of old is a sufficient proof of this. The word of God says, 'Sin shall not have dominion over you;' it may fight with, perplex, and even cast you down, but dominion and sovereignty it shall not have, for 'ye are not under the law, but under grace.' Your soul, you say, is weighed down under numberless corruptions: all whom the Lord has in any measure brought out of darkness into his marvellous light, make the same complaints. Not to see the plague of our own hearts, argues the greatest blindness, and most destructive insensibility; and I am sure, the longer we live in the world, the more shall we be made sensible of our own depravity, and our utter helplessness without Christ. We cannot be too deeply impressed with the sight of our own vileness by nature and practice, and what guilty, perverse, perishing creatures we are; but should we therefore sit down in despair?

No; God forbid; rather let us say with the apostle, 'where sin hath abounded, there does grace much more abound.' God is glorified more in showing mercy to our souls, than he would be in punishing us as our iniquity deserves. The everlasting covenant is well ordered in all things and sure; our debt was paid when Jesus bled upon the cross, our foes vanquished, and grace purchased. What then is now wanting? Nothing; all things are ready for our final and eternal salvation. My dear friend, I wish you to experience more of the comfort of these delightful truths; for I really believe, the Lord has been pleased to give you an actual interest in them. Whosoever will, is invited to take of the waters of life freely. You may therefore come freely, and freely receive. And o, that we may both go from strength to strength, growing in grace, till we appear before God in glory! Lord help, our unbelief and increase our faith, so that we may be enabled to receive Jesus as our Saviour, as our Prophet, Priest, and King; our wisdom, righteousness, sanctification, and redemption!

You are very kind in wishing to be with one so unworthy as I am, and in allowing me to write to you with such freedom. Though absent in body, I trust we are present to each other in spirit, and knit together in one communion and fellowship. This I esteem a mercy; but what an infinitely greater mercy must it be to be admitted into heaven, never to part again. The hope of this may reconcile us to all interruptions of intercourse here below. I rejoice to find you are likely to meet with two such comfortable companions at; and I earnestly hope they may be indeed followers of the Lamb, united to him by living faith, and adorning the doctrine of God our Saviour in all things. But allow me to caution you once more against the unprofitable walk of mere professors; you know all are not Israel who are of Israel, and such people I have found more dangerous companions than the more openly,

careless. Beware of indulging in familiarity or intimacy with any persons whom you have not reason to hope and believe are created anew in Christ Jesus.

Common acquaintance and civility must be kept up so long as we are in the world; but there is much difference betwixt acquaintance and intimacy, civility and familiarity. All David's delight was in the saints of the earth, and in those that excelled in virtue; and we see that sweet communion of spirit, that love and tender regard amongst the children of God, which the world has no idea of. Indeed, there can be no solid friendship, where Christ is not the foundation of it. I have been under great apprehensions lately for my brother,* who has been ill, though, I thank God, he is now better. His alone end and aim is to live to the glory of God; and he often tells me, he has no desire to remain on earth, but that he may be useful to the souls of his fellow sinners. Farewell! To the care and protection of that God who keepeth the feet of his saints, I earnestly recommend you; he can and will keep you from falling in the midst of temptation.

LETTER SECOND.

November 26, 1766. Were it not for your kind desire of hearing often from me, I should not presume to trouble you so frequently with my unprofitable letters, notwithstanding the delight I take in conversing with one so justly dear to me.

But indeed, my very dear friend, you set too high a value on what I write, which has no other claim to merit than proceeding only from a heart warmly interested in your welfare, and earnestly solicitous for your progress in that true faith, and fear and love of God, which alone constitute happiness, and are productive of that solid joy and peace with which an unbelieving world intermeddled not.

O the blessings, the comforts that flow from the right knowledge of a crucified, risen Saviour! Richer blessings I cannot wish my dear friend-greater treasures she cannot possess nor enjoy. This knowledge the chosen vessel Paul valued above all things, counting them but as dross and dung in comparison with it. The study of our exalted Lord is doubtless to a believer the most delightful of all others. Surely a whole life is too little to devote to this important object, since he is above all finite comprehension, glorious in his person, offices, and benefits.

There is something ever new, refreshing, and entertaining, in meditating upon our Great High Priest; in thinking of him as the way of truth and the life; in beholding him as our chief good, and highest end, as our owner, ruler, and judge, our gracious benefactor, our sure guide, faithful friend, and strict observer. The works of nature, such as the sun, moon, and stars, and the watery elements, are very pleasing and useful subjects of speculation, and produce improving lessons, such as may serve

to enlarge our ideas of the Divine Parent of all; but they are not to be compared to the study of Jesus the Mediator. The works of grace, of salvation, the free gift of God, of Immanuel our incarnate God, are to believers the most delightful themes.

O that I could ever dwell upon them! But, my dear friend, with shame and sorrow I confess to you, that other things too much employ my wandering thoughts; and the meditation of a bleeding Saviour does not impress my corrupted heart, nor influence my walk and conversation as it ought to do. But to that Jesus who giveth strength to the weak I look, and on him I desire alone to depend, to carry on and perfect the new creation which I trust through his mercy and the riches of his free grace, he has begun in my soul.

O when, dear Lord, will that happy hour arrive, when all sin shall be entirely done away; and thou, amiable Saviour, and thy redeeming love, be the constant object of my happy wondering soul, and the praises of thy free grace the only theme of all my joyful songs? It was the death of Jesus that procured us remission of our sins; it is his grace that imparts newness of life; and it is his righteousness that merits the kingdom of heaven for us; this is that pearl of great price which the wise merchant will sell all that he has to be in possession of; this is the one thing needful, which if we once enjoy, (as our Lord told Martha) shall never be taken from us. This precious salvation is freely offered to all, even the most unworthy. Ho! every one that thirsteth, come to the waters; come, and the guilt of your sins shall be washed away; your hearts shall be sanctified, and your souls live for evermore.

This is the invitation of our Lord; freely he holds forth, and gives these inestimable blessings, which are better than all science, all knowledge, and all the thrones and sceptres upon earth, everlasting exaltation in the heaven of heavens! Surely this ought to engage us in the most ardent contest for this eternal weight of glory? We shall not beat the air: salvation never was, and never can be missed by those who search after it as for hidden treasures; and then the merchandise of it is better than the merchandise of choice silver, and the gain thereof more precious than fine gold. True riches are to be found in nothing short of a full forgiveness of sins, a real renovation of soul, and a final acceptance with the righteous Judge. The bulk of mankind seek them in worldly things; but, alas! they are feeding upon husks and ashes, they sow the wind and shall reap the whirlwind. O may we take warning from the infatuated multitude around us, and bless redeeming grace which has shown us the things belonging to our peace! Let us press forward with all our might in the strength of Jesus our triumphant head, towards the glorious mark of the prize of our high calling. Let us never stop, but earnestly strive to attain daily more of that only seal and witness of the Spirit, the image of Christ on our souls. O may

we daily learn of him to be more meek and lowly of heart, and thus shall we find both in time and to all eternity, rest for our souls. I believe I did not inform you that I have great reason to hope that H. and her sister K. are both awakened, and in the road to Zion.

Glory be to free grace for this. Their letters are expressive of an earnestness and zeal which delights me; and when I saw them a few months ago, their conversation convinced me that the Spirit of God was striving with them; and I trust they will neither of them stop short of an experimental knowledge of the truth as it is in Jesus. M. B. is an amiable man, and is so far from opposing H. in matters of religion, that he encourages her attendance on the means of grace, and allows her to receive what company she pleases, which is extraordinary; for generally formal professors had rather their wives and children kept company with the openly profane, than with such as are decidedly and consistently religious.

Of all the evidences in proof of Christianity, there is perhaps not a greater than the accomplishment of that prediction of our blessed Lord: 'Ye shall be hated of all men for my name's sake;' and we see it daily fulfilled. Yet can we conceive anything more strange than that, so long as a person continues a rebel to God, cave to his lusts and passions, and an enemy to his acquaintances, by endeavouring to keep them from their only good, and encouraging them to go on in the broad way which leads to destruction; that so long as this is the case, he should be esteemed and well spoken of; but no sooner is he become a new creature in Jesus - no sooner is he become sensible of his dangerous delusion, acknowledges, and is deeply convinced of his base ingratitude to God and his Saviour, and becomes meek, humble, affable, obliging, and kind, than he becomes an object of neglect and aversion?

Were I to say all that occurs on this subject, I should fill many sheets. May we, my dear friend, fight valiantly under the banner of our crucified Captain, and never give up a crown of glory, because the enemies of the Lord oppose the only way of salvation. O may we never prefer the smiles and favour of a wicked unbelieving world to the favour of our God and Saviour, but may we cleave close to him, as we would hereafter reign with him in glory! And now, my very dear friend, adieu! May Christ dwell in your heart by faith, that you, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and height and depth, and know the love of Jesus which passeth knowledge, that you may be filled with all the fulness of God; so prays your most unworthy, but most obliged and faithful friend.

LETTER THIRD.

December 9, 1766. I am much grieved to find you have been attacked with a return of your complaints. May the blessed God in much mercy soon remove them, and restore you to that health of which you have so long been deprived; but if he sees fit it should be otherwise, I know all will work together for good, as it has hitherto done, for afflictions when sanctified are real blessings, and most instructive lessons: they work humility, and wean from the world; they teach us to pour out, not our words only, but our very hearts before God in prayer; and create an ardent desire after that inheritance which endures to all eternity, and where sorrow and sighing flee away. I believe I shall not go to London this winter. Where my duty seems to lead me, I trust I shall always joyfully go, but if it is the will of God I should continue (at least for a time) where I am, I shall gladly stay. I wish, like many, to be ever found at the feet of my Saviour, hearing attentively, and receiving with delight those wise and faithful instructions, (which are the words of life) as they fall from his gracious lips.

And o that I could so lie at the feet of Jesus with that love, humility, and sincerity that Mary did! but alas, I find indwelling sin, that hateful thing that crucified the Lord of life, in everything I do, pollutes my very best duties. I find pride a besetting evil. I see and feel it whilst I say I ardently wish for more humility. I detect this vice even when confessing it. O the deceitfulness and desperate wickedness of the heart in this and every other thing! However, glory be to free, rich, unmerited grace, I can say with a young Christian of my acquaintance, 'The Lord does sometimes humble me before him, and makes me thirst, to drink deep of his own lowly spirit. But o the resistance of my proud, hard, unbelieving heart! Time would fail in enumerating the instances in which it is putting forth its strength, and working to bring forth fruit unto death.

O what a hidden mystery is the spiritual life! Through what difficulties, trials, and temptations is this work of God carried on! What prosperity and adversity! what fightings without! what fears within! Surely when we attain the desired-for end for which we contend, our cry will be, O the grace, the grace, which hath kept us through faith to this everlasting salvation! I rejoice in the comfortable state of mind you were in when you last wrote to me. O it is a blessed thing to rely altogether on the arm of Christ! Whilst we do this we can never fall. He is everything: a support in all our weaknesses; a supply for all needs; in every circumstance a full and a complete Saviour. I see, blessed be God, that it is not by poring over and looking into myself, especially in times of darkness and desertion, that I am to find consolation; this would be to seek the living amongst the dead; but if we look to Jesus, who is the strong-hold of the prisoners of hope, if we direct our prayers to him, and cast all our burden upon him who careth for us; as surely

as we do this, as surely as he heard the sighing of his people Israel, by reason of their bondage, and delivered them out of the hands of a cruel and merciless tyrant; as surely as he fulfilled his promises to them, in bringing them, by the blood of the covenant, out of the pit that had no water from amongst the Chaldeans; surely will he deliver every one that takes refuge under the shadow of his wings; he will incline his ear to their cry, and take them out of the horrible pit, and out of the miry clay; he will set their feet upon the Rock, and order their goings, and become a strong tower of defence to them from all their deadly enemies. o then let us rest on this Rock of Ages, this sure foundation, this tried stone; praying him to give us increase of faith, which shall surely quench all the fiery darts of the devil. Faith gives a hope full of glory and of immortality; this enters within the vail, where Jesus, our adorable forerunner, is gone.

This enables us to bear hardships as good soldiers of Jesus Christ: animated by this, we may bear the reproaches, taunts, and ridicule of an unthinking world, and endure as seeing him that is invisible. And as our great and glorious Master, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the Majesty on high; so his faithful children and followers have such an earnest of their heavenly inheritance within their hearts, that they can walk and not be weary, run and not be faint, in all the ways and works of the Lord; and when Jesus, the compassionate Lord, is pleased to sign their discharge, and give the command to deliver them from the prison of a mortal body, then he, being all their salvation, and all their desire, they will joyfully walk through the valley of the shadow of death, and fear no evil, saying, 'God is the strength of my heart, and my portion for ever.' O happy are the people that are in such a state then! Happy are they whose God is the Lord!

LETTER FOURTH.

December 22, 1766. I have met with a kind and pressing invitation to go to S; and wish to know before I determine to accept of it, whether you can meet me there. Pray let me know as soon as possible: and may the good Shepherd who continually watches over the steps of his sheep, direct us all for the best! In his hands I desire to leave this and every other event, knowing assuredly that he will appoint that for us which his wisdom sees best for our progress in the heavenly way, in which we must expect to meet with some rugged road, and many thorns and briers. But o, what an animating glorious view is the end before us: even the heaven of heavens! the full vision and fruition of our God and Saviour! If this does not make us press forward with anxious solicitude, nothing will.

O may we so run that we may obtain! We have, blessed be God, an infallible guide in the written word, which will direct us to the road which we should take. Christ himself declares, 'I am the way, and the truth, and the life;' and least any of his sheep should wander from the fold, and be lost in the wilderness of this world, he gently leads them, and carries them in the bosom of his love. How affectionately does he direct and guide them through this dangerous road, quickening their steps, and strengthening them by those exceeding great and precious promises contained in his sacred word; supporting them under discouragements, keeping them from fainting, or turning back into the paths of vanity and folly! Yet how apt is the carnal mind, notwithstanding all these cheering truths, to cleave closely to earthly objects, and be cold in the contemplation of the heavenly ones so abundantly held forth to guilty perishing sinners! What an evidence this of the total corruption of our nature! An acquaintance of mine truly says, 'we are naturally, the creatures of God's hands, bound by every obligation to the observance of his laws; but pride and self-love usurp the reins of government, boldly bid defiance to the Majesty of heaven, and cry out, We will not that thou shouldst reign over us.'

In the unawakened, whether they are careless or formal, the strong man armed keeps possession, and inspires the soul with a spirit of proud independency. At this time the goods of the sinner are at peace; he goes secure and insensible of the danger of his state; but when a stronger than the strong man armed comes with a superior force, and ejects him, then Satan roars, sin is stirred up and irritated, and convictions seize the conscience. Then, instead of proudly vaunting as heretofore in our arrogance and self-sufficiency, we are oppressed under a sense of God's wrath, and we groan under sentence of condemnation. Satan now takes the opposite way, and works by the power of unbelief. All his stratagems aim at the one point to keep the eyes of convinced sinners from their deliverer. Self-righteousness favour this purpose, and while these two principles unite, we cannot be persuaded that there is pardon in reserve for such rebels as we are, or that there is a sufficiency of strength in grace to subdue the irregularity of our hearts. We are trying to bring something or other by way of a recommendatory gift to conciliate the favour of God - but in vain.

How does proud nature make every effort, rather than submit to the free offer of gospel salvation! All this I know by long and deep experience. But let us never give way to the tempter, especially when he assumes the character of the accuser of the brethren. He was a liar

from the beginning; all his plots will be found to be laid in falsehood. When once Christ says come out of him, he will turn his back and slink away like a baffled coward. The lofty mountains of unbelief shall then become a plain, and the spirit of self-righteousness be abased; we shall be content to lie down as poor suppliants at the feet of Jesus, being made willing to receive his salvation as a free gift from the infinite fulness that is in him. Now, my dear friend, do you find the above correspond at all with your experience? I will venture to say, that you do; it has often been the case with me; and after all, I find this to be the proper spirit in which to appear before the mercy seat, for when I am content to feel and lament my own poverty, and to come in lowly subjection to the foot of the cross; and when I am enabled simply to cast myself on Jesus - the ever to be adored Jesus, for righteousness, strength, and every other spiritual blessing; then, indeed, he appears as he is, truly precious, and altogether lovely, full of grace and truth. Then I can even glory in my infirmities, that Christ may be all in all, and his divine power rest upon me.

But o, my dear friend, would to God I experienced more of this delightful state, for I am as yet but little acquainted with it. I can only say, and with a heart overflowing with gratitude and thankfulness, I do say, that I have at times found the blessedness of it. It is Immanuel's ground; O that my feet were established upon it!

Content and glad I'll ever be
To have salvation, Lord, from thee:
Even as a sinner poor,
I nothing have, I nothing am;
My treasure's in the bleeding Lamb,
Both now and evermore.

I am impatient to hear again from you. Does your comfortable frame of mind continue? If it does, it is a blessing; but if it should not, be not therefore discouraged, but look the more steadfastly at Jesus; flee to the fountain open for sin and for uncleanness; strive to view by faith the adequate and infinite satisfaction made by the bleeding blessed Immanuel; and consider that a divine expiation was more powerful to save, than all past sins or present infirmities, to destroy. And now, my very dear friend, may God be with you; may all the delightful blessings of the gospel continually attend you, particularly an increasing growth and acquaintance with him who has loved us, and bought us with his blood. To this adorable Saviour I heartily recommend you.

LETTER FIFTH.

January 12, 1767. I am willing to believe what you kindly say, that my letters are acceptable to you; therefore it is my duty, as well as my inclination to write often; and if the Lord in any measure vouchsafe a blessing on the feeble attempts of the most unworthy of his servants, for your use, I shall indeed rejoice and be thankful. But o, what a worm am I! Another year, my dear friend, has passed over our heads; and alas! how often have I misspent the time, although so much nearer eternity! Alas! how weak is my faith, and fear, and love; but blessed, for ever blessed be the boundless grace of God, the rich merits of Christ's salvation does not depend upon what we have done, but upon what Christ has done for us; we are not to stand before the awful judgment-seat, clothed in the scanty covering of our own righteousness, but in the full and complete righteousness of our divine Surety. Clothed and adorned with this garment, we have nothing to fear, but everything to hope for.

The self-deceived and haughty Pharisee may build on outward observances, external rites, and ceremonies--bad ground on which to rest a hope for eternity, and acceptance with a pure and holy God, whose eye detects, and whose heart abhors iniquity;--but blessed be God, we have a more sure foundation on which to build our hope, the Rock of Ages, the tried stone, which stands so firm, that not all the powers and malice of death and hell can overthrow the structure raised upon it. It is amazing to me, that the doctrine of imputed righteousness, so clearly taught in the scriptures, and so full of consolation, so much adapted for the encouragement of the fallen race of man, should be so universally despised, and everywhere spoken against. This surely is owing to pride, as well as blindness; for proud man would have something whereof to boast, and cannot digest the mortifying thought of standing righteous merely on account of the merits of another, which must be the case if ever we would appear spotless before the throne of God, and reign with him eternally in heaven; and indeed who is there that knows anything of his own heart, that will deny the necessity of a better righteousness than his own to bear the holy scrutiny which the law requires?

The common pretence which is brought against this doctrine is, that it is destructive of morality, an enemy to good works, and that it leads to licentiousness. This is impossible: it excludes works indeed as the meritorious cause of our justification in the sight of God; but it certainly requires obedience as a proof of our having this righteousness imputed to us, and as a declarative and necessary evidence of our justification in the sight of men. How then can this soul reviving doctrine (of which I would not lose sight for ten thousand worlds) tend to licentiousness? If we deny it, we must absolutely deny the sacred writings to be true, and expunge those places which declare that we are saved by grace - that

salvation is not of works, lest any man should boast - that it is the free gift of God and that he that glorieth must glory in the Lord; 'for,' says one, 'if the whole personal righteousness of Jesus Christ be not the sole cause of my acceptance with God, if any work done by, or foreseen in me, was in the least to be joined with it, or be looked upon by God as an inducive impulsive cause of acquitting my soul from guilt, then I have somewhat whereof I may glory in myself.' Now boasting is excluded in the great work of our redemption; but this cannot be, if we are enemies to the doctrine of the imputed righteousness of Christ. Surely this is the alpha and omega, the beginning and the end of divine revelation. God forbid, my dear friend, that we should either of us be so unwise as ever to lean upon a broken reed, when we have the Rock of Ages on which to recline, and which remains fast for evermore, and can never be removed, while the other bends before every wind. If arraigned on the foot of aggravated guilt, have we not an atonement to plead? a sacrifice, in point of efficacy, of unknown and inestimable value? a propitiation glorious and divine?

We have the blood of the immaculate Lamb to plead, which taketh away all sin; the law can have no further demands, for Jesus has paid the mighty debt; and a more complete satisfaction cannot be insisted By the obedience of one shall many be made righteous.' Is. xlv. 24. Rom. v. 19.

O my friend, what is there that we need more that Jesus has not done for us? Let us take a nearer view of that amazing transaction, of that wonder of redeeming love and grace; let us, with the eye of faith, ascend Mount Calvary, and there behold our tender, bleeding, dying Saviour, extended on the cross; who was made sin for us, who knew no sin, that we might be made the righteousness of God in him. See here the incarnate God despised and rejected of men, a man of sorrows and acquainted with grief; betrayed by his own familiar friend, forsaken by his disciples; the multitude of the people crying out, 'Away with him, away with him; crucify him, crucify him;' - false witnesses arising and laying to his charge things that he knew not; he is scourged, he gives his back to the smiters, and his cheeks to them that plucked off the hair; the ploughers plough long furrows upon his back; he is crowned with thorns, spit upon, buffeted, condemned, though his very judge declares him innocent; he is dragged to Mount Calvary, numbered with transgressors, and nailed to the ignominious cross!

O hear Jesus, the adorable Jesus, the Son of God, crying out in the bitterest agony of soul, 'My God, my God, why hast thou forsaken me?' enduring for six hours the most provoking insults of an enraged tumult, and the horrible blasphemies of impious Jews, and the cruel wounds of barbarians, who had struck thorns into his sacred temples and around his head, and driven nails through his hands and feet,

which ever were employed in doing good, but on which he now hung till his bones were, as the Psalmist predicted, all disjointed, and his weight suspended on his tortured sinews. Then, in the spirit of a victorious conqueror, he bowed his bleeding head: 'It is finished,' he cried, and gave up the Ghost! Finished! and for whom? For sinners, for the ungodly, for us, my dear sister, to the end that we might be saved. 'It is finished!' Salvation is completely finished! Blessed words! Do they not pour balm into your heart, and bind it up, and fill your soul with songs of thanksgiving?

O what music in the ears of poor convinced and condemned sinners! 'It is finished,' and it is free, free for the chief of sinners, free for you and for me; only believe-Lord, I believe, help thou mine unbelief. O for the faith of Jacob to wrestle with our Lord! for arms of faith that grasp and will not let him go without the blessing! A ransom price is found, and accepted, and paid; and pardon, and peace, and life, nay, and even death with Jesus; all are ours; only believe. Let us then be ever drawing from this wonderful, inexhaustible fountain of living waters, fresh supplies. Jesus bids us come and take of the water of life freely, without money and without price; let not our hands of faith be ever weary or unemployed in drawing; but depend upon it, the more we use them the stronger they will grow. As the hart panteth after the water brooks, so may our thirsty souls pant after Jesus, the fountain of living waters! Amen. In Jesus is my merit, in Jesus is my worthiness. Lord, I will make mention of thy righteousness, even of thine only. Join with me, then, my very dear friend, in lauding and magnifying the God of our salvation, and in giving praise to his great name; for he it is that plucks our feet out of the net, that breaks our bonds, and sets our souls at liberty! O, then, cleave close to the Lord Jesus Christ, to his word, his promises, his merits; and while sitting with holy Mary at his feet, I trust we shall experience his word to drop on us as the rain, and distil upon us as the dew. The scheme of my going to Sis yet uncertain: I wait your answer before it is determined. Though we have been long absent in the body, I trust we often meet in the spirit at the throne of grace; and there supplicate blessings, not for ourselves only, but for each other. I am impatient to hear how you do, both spiritually and temporally. Have you any farther cause of grief on account of? But whether you have or have not, I am sure it will all terminate in joy, because you have the express promise of an unchangeable God on your side. Act faith on him, and all will be well. 'As a mother comforteth her afflicted daughter, so will the Lord thy God comfort thee.'

P.S. Since I wrote this, I have received your letter, which gives me both pleasure and pain; pleasure, to see you are fighting the good fight of faith; and inexpressible pain, to find you are ill. May the Lord remove your affliction, and soon restore you

to health! I have not time to answer the particulars of your's concerning Sunday; but I will (God willing) write again in a few: days. In the meantime, I beseech you, as you value the peace of your soul, do not submit to worldly compliances, nor suffer the enemies of Jesus to prevail with you to misspend that day which God has hallowed for himself, by vain visits or unprofitable discourse, and in which we are commanded neither to think our own thoughts nor speak our own words. Stand fast in the liberty wherewith Christ hath made you free. Be not afraid, my most dear friend; they that are for you are more than all they which are against you.