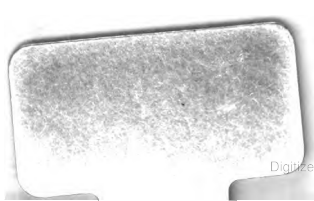

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>





A
BRIEF ACCOUNT
OF THE
L I F E
OF
HOWELL HARRIS, Esq;

Extracted
FROM PAPERS WRITTEN BY HIMSELF.

To which is added
A concise Collection of his Letters
from the Year 1738, to 1772.

Dan. xii. 3.
And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

TREVECKA:
PRINTED IN THE YEAR,
MDCXCXI.





T H E

P R E F A C E.

IN giving the public some Account of the Life of a man of an extraordinary character, there is danger, of either saying too much, or too little; of either exposing much of his weakness, or rendering him an object of contempt to the ignorant. Had he no infirmities, he would not be a mere man; if we display too many of his excellencies, we render the whole account, given of him, suspicious. It has been often found, that faithfulness and simplicity, have abundantly supplied the place of bright parts, and great penetration in the historian; and a judicious and candid reader, will feast upon the undisguised relation, of the actions of an open, unpremeditated character, with much more pleasure, than the perusal of a life drawn up according to the rules of art, and with laboured criticism.

THE Compilers of the life, of the late Mr. *Howell Harris*, have not attempted to decorate, what he has written of himself,

P R E F A C E.

er to illustrate any circumstances, by assigning occult causes of this, or the other, particular action, or event. They knew him many years, not only as friends who occasionally conversed with him, and were distant spectators, but as parts of his family, who saw all his movements, by day and night; who generally heard his first thought, upon every new subject, or proposed plan; and were witnesses of the steps he took to accomplish what he believed, to be right; and they frequently took a considerable share in the execution. Though their esteem for him grew with the opportunities they had, of discovering his principles and practice, yet they did not implicitly, follow his words, farther than they were persuaded in their own minds; and they were not blind to his weaknesses. They received real internal benefit from their special acquaintance with him, and to this day, his memory is dear and valuable, to them: and they are ready to say, that "Though dead, he yet speaketh to them; as well as to many more, who were of his large family, at *Treveccka*."

The Compilers, determined to deliver to the public, a short sketch of his life, in all simplicity; hoping that those who possess knowledge, of the ways of God, may reap some benefit, from the perusal; and learn, like Mr. *Harris*, to follow, in simplicity, the leading of the LORD'S Spirit, in their own line of life. And therefore, it is delivered to the reader, in its homely, but intelligible dress. The reader must therefore attend to the matter, and not to the manner, if he intends, either to judge with candour, or to reap any advantage from it.

THEY

P R E F A C E.

THEY put the draught of this sketch, of Mr. *Harris's* life, into the hands, of the writer of this Preface, for his revision, as they knew, he was acquainted with the man, and some times, visited his house and family; and that though he did not labour in the same field, yet, he honored his character: and approved of the general aim, of his proceedings. After inspecting the copy, it seemed however, best to leave it as when first compiled, with a few verbal alterations, as it will appear, that the dialect is agreeable to the place, of Mr. *Harris's* nativity and education, and with a very few alterations, of any other kind.

THO' the writer of the Preface, found himself disposed to write a kind of apology for Mr. *Harris*, yet he will not take up much of the readers time, with it. He met with the fate of most worthy men, who have stepped out of the common beaten path, endeavouring to march forth in the defence of truth, to reform mankind. For he has been defamed, and many things laid to his charge, which prejudiced some against him, for a time, not only such, who are always ready to believe calumnies, but of well meaning and worthy men. The writer of this, looked upon him once, by means of what he heard, as at least, a suspicious character, but upon close enquiry, he received such well authenticated information, as removed his doubts, and rendered him more valuable in his eyes, than Mr. *Harris*, ever would have been; had he not been, in a measure, misled, by misrepresentations.

THE natural warmth, of every man, of Mr. *Harris's* complexion, would, and must naturally produce something *eccentric*,

P R E F A C E.

tric, in the most ordinary walk, or station of life; but when we consider the extraordinary course he took, it is not to be wondered at, that there not only appeared, but that something really was eccentric, in several parts of his conduct. He believed, he was called by GOD, to the work in which he spent himself, and indeed, if we are to judge by the fruits, it must be owned, by those who believe that GOD has a special influence upon, and has the direction of his servants, that he had that particular call, from GOD. He was still a man, and liable to mistakes, and some of his mistakes arose, from his zeal to accomplish speedily, the work, to which he was called. His natural impetuosity, made him at times forget, that he that believeth will not make haste. But is it right, to expect more, from a man acting in such a sphere, in our days, than from those who have been made instruments, in the hand of GOD, to the greatest purposes, even such as relate to the kingdom of GOD? Was *Luther*, or *Calvin*, or any of our *English* Reformers, without some strong marks of eccentricity? and is it not evident, that even their very eccentricity, tended to the accomplishment of the great work, to which they were appointed? Had they formed an eccentric plan, knowing it to be such, they would have been inexcusable, but the necessity of the case and time, produced an unpremeditated conduct,—which to cold speculation appeared very eccentric, but which was in reality, all circumstances considered, regular, and necessary for that period. *Luther*, was a man of warm passions, and his natural temper, would have been productive of the greatest injuries, to himself and others, had not God appropriated his warmth, and made it subservient to the great purposes of the reformation. It seems that the same may justly be said

P R E F A C E.

said of Mr. *Harris's* temper, in relation to the purpose, for which GOD prepared him.

Mr. *Harris*, was naturally of an open and choleric disposition, he was no politician, in the general, or vulgar acception of the word. He was undisguised, in his words and actions, impetuous in his proceedings, would flatter no man, nor give up a particle of what he was persuaded to be truth, to please his dearest and nearest friend. The grace of GOD made a great alteration in his temper, and notwithstanding his activity, he would often retire, and spend many hours alone, in prayer, and in making supplications for his own soul, and the souls of *his* people, &c. His zeal for the house (that is the work) of the LORD, might be said to eat him up. He frequently neglected his health, and was indifferent to food, at the stated times, and even to sleep. He neither attended to heat, or cold, if called to do something, which he believed, to be the will of GOD. Such was his indefatigableness, in the work of the LORD, during the space of thirty-nine years. Seventeen of which he spent in travelling through *Wales*, and great part of *England*, preaching, and exhorting, in the high-ways and hedges, wakes and revels, &c. and though he had much opposition and persecution, yet he was more than conqueror, through CHRIST, that loved him. The remainder of his life, he mostly spent at *Trevecka*, where he faithfully ministered, to a large family, collected to him there, by means of his ministry, in former years. It appears from his life, that the collecting of this family, was unintentional, and a candid infidel, who takes a view of that house, and considers its beginning, progress, its state at his death, and present condition, must say, that there was a particular hand of GOD in it.

THO'

P R E F A C E

THO' he himself had as much opposition as any, by the Rulers in the established Church, he saw that these things, in some measure, forced some out of the Church, tho' others left it from various motives, which were less excusable; yet he remained immovable in his attachment to it, and was notwithstanding far from bigotry. He loved and honored all who he believed they were children and servants of GOD, of every denomination. (The writer of this was an instance of it.) And according to his full persuasion, on this head, he regulated every thing, in his large family, conformable to it.

Mr. *Harris*, was looked upon by some, as a designing, and self-interested man, his life and death have proved the contrary. And if we are to judge of causes, by the effects, we shall find that his principles and practice, have produced no bad moral, civil, or religious Facts; but on the contrary, his doctrines have produced virtuous men, good fellow-citizens, good subjects, and devout members, of the established Church.

It is hoped, that the following simple relation of his life, will be a blessing to some, in leading them to the Fountain of Salvation, in our LORD JESUS CHRIST.

Your Devoted and affectionate

Servant in the Gospel,

B——— ** T———.



A
B R I E F A C C O U N T
O F T H E
L I F E
O F
H O W E L L H A R R I S, E s q ;

W A S born at *Trevecka*, in the
Parish of *Talgarth*, in the County
of *Brecon*, on *January 23d. 1714.*
My Parents kept me at School till
I was eighteen years old; I made
a considerable progress in Learning, my Father then
dying, I was so far discouraged, as not to entertain
any thoughts of appearing in the world in a public
capacity, and therefore undertook to keep a country
School: having no serious friends to converse with,
and being now without any restraints upon me, I
was soon carried away with the stream of vanity,
pride, and youthfull diversions; which got the as-
cendant in my soul.

B

T H E

THE many serious thoughts and reflexions I before used to be seized with, were now obliged to give way to my pleasures, and yet, having always an habitual conviction in my heart, I was not easy.

MY sphere of acquaintance among my superiors became larger, and I had promising views of preferment in the world ; being intended for Holy Orders.

BUT while I was thus about entering more publicly on the stage of life, and while all my corruptions grew stronger and stronger in me, and many providences seemed to concur to raise me in this world ; the LORD was pleased to glorify his free Grace in awakening me to a sense of the miserable state I was, and had been in, tho' I knew it not.

ABOUT the one and twentieth year of my Age, on *March* 30th 1735. our Parish Minister was using arguments to prove the necessity of receiving the Sacrament, and in answering objections which people make against going to it, viz. *our being not fit, &c.* I resolved to go to the LORD's Table the following Sunday, being *Easter-day* : And by his saying, " If you are not fit to come to the LORD's Table, you are not fit to come to Church, you are not fit to live, nor fit to die," I was convinced, and resolved to leave my outward vanities ; for as yet, I knew and saw but very little of my inward corruption ; and as a step to prepare myself (as I thought it)

I

I was immediately in going home from Church reconciled to a neighbour I had some difference with; acknowledging my own fault, and forgiving his. But knowing nothing of the Wedding-garment, being yet an utter stranger to all inward Religion, and the misery of my state by nature; and consequently knowing nothing truly of the LORD JESUS, but only what I learned by reading, and in notions; I had advanced no farther than forming a resolution to lead a new life, tho' I knew not where to begin or what to do.

BUT however, I went to the LORD'S Table on *Easter-day*; and by repeating the words in the Confession, "The remembrance of our sins is grievous unto us, the burden of them is intolerable." I began to reflect within me, to search whether this was my case, and soon found my confession was only words, and could not find any inward grief at the remembrance of them, nor indeed was their burden a heavy load to me: I was then convinced it ought to be so, and finding it was not, I saw I was going to the LORD'S Table with a lie in my mouth; this, and a sense of the solemnity of the Sacred feast struck me, so that I was much inclined to withdraw; till my mind was quieted, by having determined to lead a new life; and in that resolution I went to the Table, and received the Pledge of GOD'S dying love. Then I began that following week, and the week succeeding, to be more serious and thoughtful, and

was given to prayer, and strove to keep my heart and thoughts fixed on the LORD, but all in vain; thus I went on for a fortnight, till I had almost lost my convictions.

WHEN on *April* the 20th, providence put a Book in my hand; I looked on the latter part of it, as a help to self-examination, as soon as I began to read it, I was convinced, that in every branch of my Duty to GOD, to myself, and to my neighbours, I was guilty, and had fallen short. I found again the same evening a Book written by *Bryan Duppa*, on the Commandments, which made my convictions somewhat deeper; the more I read, the greater did the spiritual light shine in my mind, by shewing me the extent of the Law of GOD, calling me to account, not only for outward gross sins, but for our looks, aims, and ends, in all we think, say, or do; then I saw plainly and clearly, that if I was to be judged by that Law, I was undone forever.

THUS the more I searched into the nature of things, the more I saw myself, and all others, that I conversed with, in the broad way to destruction. Then I was soon convinced, that I was void of all spiritual life; and came to find I was carnal, and sold under sin; and felt I could no more believe, or mourn for my sins, than I could ascend to heaven. I began to humble myself by fasting, and denying myself in every outward comfort, but knew as yet
nothing

nothing of the inward self-denial which our SAVIOUR enjoins; I had no knowledge of the Blood of JESUS, the only *Fountain opened for sin and for uncleanness*, Zec. xiii. 1. and being a total stranger to the life of faith; and therefore all this while in a damnable state, and in danger of final destruction.

THUS having laid no foundation, I knew not the SAVIOUR'S voice, till one day in prayer, I felt a strong impression on my mind to give myself to GOD as I was, and to leave all to follow him. But presently felt a strong opposition to it, backed with reasons, that if I would give myself to the LORD, I should lose my liberty, and would then be not my own, or in my own power; but after a great conflict for some time, I was made willing to bid adieu to all things temporal, and chose the LORD for my portion. I believe, I was then effectually called to be a follower of the LAMB, and had some inward satisfaction in my soul; but had no evidence of my acceptance with GOD, till the following *Whitsunday*, at the Sacrament.

MAY 25th, 1735. I went thither, labouring and heavy laden under the guilt and power of my sins; having read in a book, that if we would go to the Sacrament, simply believing in the LORD JESUS CHRIST, we should receive forgiveness of all our sins; and so it was to me: I was convinced by the HOLY GHOST, that CHRIST dyed for me, and that
all

all my sins were laid on him ; I was now acquitted at the bar of Justice, and in my conscience ; this evidenced itself to be true faith, by the peace, joy, watchfulness, hatred to sin, and fear of offending GOD, that followed it —

I was then delivered from a grievous temptation, that had followed me ever since I had first given myself to the LORD : before that time I never knew what inward trials, and spiritual conflicts were, only now and then I had some uneasiness from an awakened conscience, which was quite different from those fore trials that I bore from Atheistical thoughts, that made my life a burden to me ; for they came with such force and power on my mind, that I could not withstand them. But at the Sacrament, by viewing my GOD on the cross, I was delivered from these temptations ; now, the world and all thoughts of human applause and preferment were quite vanished from my sight ; the spiritual world, and eternity began (though as yet but faintly) to appear ; now I began to have other views and motives, different from what I had ; *viz.* I felt some insatiable desires after the salvation of poor sinners ; my heart longed for their being convinced of their sins and misery. I also found myself a stranger here ; all my heart was drawn from the world and visible things, and were in pursuit of a more valuable riches ; I now began to be more happy, and could not help telling in going home from Church, that *Whituesday*, that I knew

knew my sins were forgiven me ; though I had never heard any one make that confession before, or say it could be obtained ; but I was so deeply convinced, that nothing could shake my assurance of it. However I knew not whether I should continue in that state ; having never conversed with any that had his face towards Sion, and who could instruct me in the way of the LORD ; but the cry of my soul being then, “ Now or never ; If GOD leaves thee now, and “ thou stiflest these convictions and blessings, thou art “ undone forever.” This fear of losing what I had then, kept me fasting, praying, and watching continually. Though I had peace with GOD ; yet I was apprehensive of seeing any of my old companions, lest I should grow cold again ; and this also induced me to keep close to him in all duties, and to keep a strict watch over my spirit, heart, and lips, dreading all lightness of mind, and idle words, and foolish jesting, which I was so prone to by nature.

JUNE 18th, 1735. being in secret prayer, I felt suddenly my heart melting within me like wax before the fire with love to GOD my SAVIOUR ; and also felt not only love, peace, &c. *but longing to be dissolved, and to be with CHRIST* ; then was a cry in my inmost soul, which I was totally unacquainted with before, *Abba Father ! Abba Father !* I could not help calling GOD my FATHER ; I knew that I was his child, and that HE loved me, and heard me. My soul being filled and
 fatiated,

fatiated, crying, " 'Tis enough, I am satisfied. Give me strength, and I will follow thee through fire and water —" I could say I was happy indeed! — There was in me *a well of water; springing up to everlasting life* — John iv. 14. *The love of GOD was shed abroad in my heart by the HOLY GHOST.* Rom. v. 5.

BEING still ignorant of GOD's method of bringing the lost sons of Adam home to himself, I did not know in Scripture term, what I had now received; neither did I long retain this immediate fruition of GOD by his Spirit; but as I still kept school (waiting for my call from some near relation to go to *Oxford*) I felt some risings of anger in my heart towards one of the children; the enemy immediately accused me, and alledged to me that I had now forfeited all the happiness, which I had just before enjoyed; and that I was fallen from Grace, and therefore in a worse condition than ever; this gave me no small pain and confusion, and whilst I was in this agony (hateing myself entirely for sinning against this good GOD, the SAVIOUR of sinners) on account of the loss of that felicity I had enjoyed, I was ready to despond; but GOD pitied me, and soon sent that word home to my soul, I CHANGE NOT. Mal. iii. 6. That such word was scriptural I knew not, and how to apply it to myself was at a great loss; till light broke in upon my soul, to shew me that my salvation did not depend on my own faithfulness, but.

but on the faithfulness of JESUS CHRIST ; therefore, though I change, yet because He changeth not, I was secure. Then I was entirely freed from all fears, and found uninterrupted rest in the love and faithfulness of GOD my SAVIOUR.

I was all this while a total stranger to all the controversies about Religion, I only knew this, that GOD loved me, and would love me for his own name's sake freely to the end ; this made me to love him again, and study how to shew my love to him. I cannot express the comfort I now enjoyed in my soul, being continually favoured with the Divine presence ; having my conversation in heaven. Now I could talk of nothing but spiritual things, which soon brought contempt upon me : I was daily derided by some, and pitied by others ; some strove to terrify me, and others to allure me with counsel, that favoured too much of the wisdom of this world, to have any weight with me. All my study was now to shew my gratitude to my GOD. But it grieved me still, that I had neither seen nor heard of any in the country who seemed in earnest to *work out his own Salvation*, or to have any saving knowledge of GOD in CHRIST ; though I did not so much then as imagine that I should be useful, seeing not the least probability of it, but rather the contrary.

I had frequent thoughts of hiding myself from
C
my

my friends, dreading nothing more than to be known in the world.

THIS made me actually to drop my acquaintance with all ranks of people, and to reject offers that were made to raise my fortune in the world. I sold what I had, and gave it to the poor, and among the rest, such clothes as I thought too gay for a Christian. I saw by reading *Mat. xix. 29.* how dreadful it was, not to take GOD at his word, and then I had power to rely entirely on his word; *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, on lands for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.* Upon this promise I resigned my body and soul to his care forever.

FROM that time to the present, I can say that my life had been a life of faith, pleading with him, that I wholly depended on his blessed promises — I daily find him to be faithful, and they that trust in him shall not be ashamed. But this appears as Enthusiasm to flesh and blood; tho' we call GOD our FATHER, own him to be the disposer of all things, and that his word is truth; yet we will not give him that credit, which we give to mortal unfaithful man: This indeed appears dreadful to me, and therefore I was determined to trust forever on his blessed promise for my temporal blessings, as it is all my trust for eternal life. Thus in all my wants, I had no where to
 apply

apply but to the promise, and in that alone, I must declare, I have found enough.

IN this light I saw my own misery by nature, and consequently could not help seeing all that I had been acquainted with, of every rank and degree, going also as I had done in the *broad way that leads to destruction*. It very evidently appears by the testimony of GOD's word, and the conduct of the people, that this was the case then.

THERE being at that time a general slumber over the land — The generality of people spent the LORD's day contrary to the Laws of GOD and man ; it being by none rightly observed ; — neither had any one, whom I knew, the true knowledge of that GOD whom we pretended to worship. No sooner was the worship over, on the LORD's day, than the conduct of the people discovered that the heart was entirely alienated from all that was good. The remaining part of the day was spent in indulging the prevailing corruptions of nature ; all family worship being utterly laid aside (except among some of the *Dissenters*) while an universal deluge of swearing, lying, reviling, drunkenness, fighting, and gaming had over-spread the country, like a mighty torrent ; and that without any notice taken of, or a stop, as far as I had seen, been attempted to be put to it.

SEEING thus, rich and poor going as if it were

hand in hand in the broad way to ruin; my soul was stirred up within me; the Ministers were the first that lay on my heart; I saw they were not in earnest, and did not appear to have any sense of their own danger, nor any feeling sense of the love of CHRIST; therefore, their instructions delivered in such an unfeeling and indifferent manner, seemed to have no effect upon any of the hearers — I had never yet seen one man awakened by the preaching in the country — This view of their darkness, deadness, and indifferency, made me out of the abundance of my heart, speak to some of those with whom I was acquainted. But finding it had no effect, I took my self to secret prayer, and mourning, and engaged some others to pray with me, and the LORD again renewed my strength,

THEN I could not help making it my Business to speak to all, I came near, of their danger: altho' I had but little knowledge of the way of salvation by faith, yet I was happy by feeling the blessedness of it in my own heart; death and judgment were my principal subjects of conversation, and the necessity of praying and receiving the Sacrament, &c. I began to set up family worship in my mother's house; and on Sunday morning some of the neighbours would come to hear me reading the Lessons, and Psalms, &c. The evening I spent with a few private friends, whom the LORD had now touched their hearts

hearts with some sense of their danger. Now the fire of GOD did so burn in my soul, that I could not rest day nor night, without doing something for my GOD and SAVIOUR; nor could I go with satisfaction to sleep, if I had not done something for his glory that day. Time was so precious, that I knew not how to improve it entirely to the glory of GOD, and the good of others. When alone I was taken up wholly in reading, praying, or writing, &c. and also continued to go on exhorting the poor people, and they flocked to hear me every Sunday evening. I soon became the public talk of the country; but I was carried as on the wings through all my trials, both inward and outward — I was highly favoured, indeed, by the FRIEND of sinners! and was now quite another man; — I feared nothing, though my life was in danger from the threats of such as loved darkness rather than light; yet I was not moved, but went on comfortably; little thinking all this time, that I was at any time to be more public. Thus I spent that Summer. 1735.

IN the beginning of *November* following, I went to *Oxford*, and entered at *St. Mary's Hall*, under the tuition of *Mr. Hart*. But having now no taste for the entertainments there, I spent the greatest part of my time in secret prayers, or in the public worship. My friends were now in hopes I should be effectually cured of my Enthusiasm; (as they called it) but the

the LORD JESUS had now got possession of my heart; so that notwithstanding the promising prospect before me, having had the promise to be admitted as Sub-Tutor at a great School, and a Benefice of 140*l. per annum* by a certain Gentleman; and altho' I was encompassed with fair prospects, yet when I saw the irregularities, and immoralities which surrounded me there, I became soon weary of the place, and cried to GOD to deliver me from thence; and thus, after keeping that term, I was again brought to my dear friends in *Wales*.

AFTER my return, I was occupied in going from house to house, until I had visited the greatest part of my native Parish, together with those of neighbouring ones; the people now began to assemble by vast numbers, so that the houses wherein we met, could not contain them. The word was attended with such power, that many on the spot cried out to GOD for pardon of their sins — and such as lived in malice, confessed their sins, making peace with each others, &c. and appeared in concern about their eternal state. Family worship was set up in many houses, and the Churches, as far as I had gone, were crowded, and likewise the LORD'S table.

IT was now high time for the enemy to make a stand in another manner; therefore he not only influenced the populace to revile, and persecute me, but caused the Magistrates, and Clergy to bestir them-

themselves: the former to threaten me, and such as would receive me to their houses, with fines, &c. while the latter shewed their Indignation, and used their endeavours to discourage me by other means, &c. This put some stop, for a short time, yet it could not extinguish the flame that was kindled. Though fear kept many back, yet such as were drawn by the divine attraction, could not be affrighted; and I continued still to meet those secretly, and also the following spring I continued in going from house to house as before, speaking to all that were inclined to hear me. By this time I gained acquaintance with several *Dissenters*, who kindly received me to their houses. In this manner I went on, till advised by a particular friend the latter end of the Summer, in 1736. to set up a School at *Trevecka*, which I did, but removed from thence to the Parish Church. By this means, great many young persons had laid hold of this opportunity, and came to be farther instructed in the way of Salvation; but Oh, with a bleeding heart I now think of many of them, seeing they were likely to end in the flesh, after they had begun well in the Spirit.

THE latter end of this year, a man went about to instruct young people to sing Psalms, this gave me another opportunity to shew my love to my dear fellow sinners; for the people being met to learn, and to hear him sing, there was no objection made, any more than to assemblies met to Cock-fighting, dancing,

ing, &c. I laid hold of this opportunity, when he had done teaching them to sing, I would give them a word of exhortation, and thereby many were brought under convictions, and many religious Societies were by these means formed: I began in imitation of the Societies which *Dr. Woodward* gave an account of, in a little Treatise he wrote on that head. There being as yet no other Societies of the kind in *England* or *Wales*. The *English Methodists* not being as yet heard of, tho' the LORD was now, as I found afterward, working on some of them in *Oxford*, and elsewhere — But when I was thus exposed to all kinds of opposition, tho' I saw no proper steps which I could securely take; yet the way was again opened, but was threatened that I should be silenced,

BUT however, the beginning of the following Summer, in 1737, a certain Gentleman in *Radnorshire* sent for me to discourse at his house; this stirred the curiosity of some of the better sort of people to come to hear me; whilst others in conversing with me, had their prejudices much removed; and others were convinced. I had reason to believe the LORD would be pleased to bless my labours; though I still continued to teach School, yet I went out every night to such places where I was sent for, and did the same on the Holy-days, and on the Sabbath — until, at last, about the latter end of this year, I was turned out of my School; which conduced to enlarge my sphere —

AFTER

AFTER this, I readily complied with every invitation, and went wherever I was sent for, by day and night; discoursing generally three or four, and some times, five and six times a day, to crowded auditories.

NOW I was loaded with all manner of calumnies, from all quarters: the Magistrates threatened me, the Clergy preached against me, branding me with the character of a false prophet, and deceiver, &c. the Mob was active, laying in wait with intentions of mischief; yet during all this I was carried, as on the wings of an Eagle, triumphantly above all — I took no particular Texts, but discoursed freely as the LORD gave me utterance. The gift I had received was as yet to convince the conscience, of sin.

THERE appeared now, a general reformation in several counties — Public diversions became unfashionable; and religion became the common talk; places of divine worship were every where crowded. The *Welsh* Charity Schools began now to spread, by the procurement of the Rev. Mr. *Griffith Jones*, of *Llanddouror*; and people in general expressed their willingness to be literally instructed; and Societies were also set up in many places.

ABOUT this time, I heard by a friend that came from *London*, of a young Clergyman, namely Mr. *Whitefield*, that preached four times a day; and was

D

much

much blessed. In hearing this, my heart was united to him in such a manner, that I never felt the like connexion with any one before, but yet I had not the least prospect of ever seeing him; being informed that he had gone beyond Sea, it being his first voyage to *America*. But in the beginning of *January 1738*. I was agreeably surprized by a Letter from him: he having providentially heard of me, wrote to me in order to encourage me to go on. I was at this time greatly distressed in respect to my itinerary way of preaching; yet I prosecuted my work with the utmost activity.

THUS I went on, having sweet fellowship with GOD daily in private prayer, and at the Sacrament, which I constantly attended — Yet still being not fully settled as to my method of proceeding, I was shaken by Satan, and by a sense of the greatness of the work, and of my own weakness and incapacity for it; but still I was constrained to go on, by the importunity of the generality of the people, and by the visible good tendency of my labours, and the united call and approbation of many whom I esteemed as gracious Ministers, and by the continual power I felt with me in the work. Thus my spirit was much enlivened, especially when in the LORD'S work, and I feared neither men nor devils. Such power and courage I had not by nature, therefore it appeared to me to be undoubtedly supernatural and from GOD.

As

As to the subject of my discourse, it was all given unto me in an extraordinary manner, without the least premeditation, it was not the fruit of my memory; for, naturally, my memory was bad, therefore it was the effect of the immediate strong impulse which I felt in my soul, I was not able to rest; consequently, necessity was laid on my spirit to go and awaken souls. Thus I went on, tho' with fear and trembling, lest others of bad intentions should take occasion to go about after my example; therefore I prayed that I might know GOD's will more perfectly; whether he was the only object of my love and desire, and whether his glory, and the salvation of my fellow sinners was the only objects of my view — And after examining the matter thus, I had power to rely, in all things, on the strength of the grace that is in CHRIST JESUS, for power to carry me through the great work, and that if his honor should call me to suffer, to be imprisoned and tortured, I should find him a faithful friend in every trial, in death, and to all eternity.

By this time the Rev. Mr. *Rowlands*, and some other young Clergymen were called in *Wales*, to preach the Gospel in the same extemporary manner as I was.

Thus, altho' I had many comfortable assurances, that my commission was from above, yet I was not thoroughly confirmed about it in my own heart, until

I was summoned to appear before a person of distinction, to render an account of my going about in the manner I did; then these words were brought with power to my soul, from *Rev. iii. 7, 8. Behold, I have set before thee an open door, and no man can shut it, &c.* By the gracious effect this left on my soul, I am confirmed and persuaded, it was applied to me by the HOLY GHOST.

MY life being now in danger in several places by the Mob; especially in *Feb. 1739.* when they found I could not be prosecuted as a Rioter, because it did not appear I disturbed the peace; yet in *Montgomeryshire*, a Knight, a Clergyman, and two Justices, whilst I was discoursing, came, attended by a Constable, with the Mob, and took cognizance of me, and such as met together, to hear my exhortation in a place unlicensed; then they began to charge me with a breach of the Conventicle Act — I told the Magistrate that I was a Conformist, and for that reason, not subject to the pennialties of that Statute; then they said, we shall consult the best Lawyers in order to know if there is a Law to be enforced against you; and if there is, that I should expect to suffer its utmost extremity — My persecutors continued thus to threaten me until Session came on, at which time a Lawyer was consulted, and the case was dropped.

AFTER my dismissal I went to *Merionethshire*, where, I trust, the LORD blessed the seed sown to some

some. In my return from thence, I came by *Dinas-Morwddwy*, and discoursed there; and at the request of a friend, I went on to *Machynlleth*: But at my first entrance there, I found none were disposed to receive me; however, I proposed to preach the Gospel to such as met in the street, being placed in an open window or door in an upper room, but I was soon obliged to desist, by the noise of the multitude, who continued hollowing, threatening, swearing, and flinging stones, or any thing they could lay their hands on — and especially by an Attorney's coming up to me, with such rage and fury in his looks, and his mouth so full of the language of hell, as if his name was *Legion*, and with him a Gentleman, and a Clergyman, in the same spirit and language, to head the Mob, &c. one of them discharged a Pistol at me, I received no hurt; but was obliged to go among them into the street, not expecting that I should escape alive, seeing every circumstance threatening me with death — but my hour was not yet come; tho' they used me ill, yet I was miraculously preserved: and at last one of the Mob was disposed to fetch my horse; and as soon as I mounted, they observed which way I went, and crossed my road, and began again to throw sticks and stones at me, till the LORD delivered me out of their hands.

By these means, and many other trials, which I often passed through, I was at length so accustomed to them, that when I arose in the morning, I was daily in expectation of my crosses and trials. I became

came more acquainted with the world and myself; and could attest by my own experience, the truth of that expression, which at first seems harsh, viz. that, "Man is a mixture of beast and devil."

MY natural strength by this time, was so spent by incessant labours night and day, that frequently when I went before a congregation, I felt such a bodily weakness, that I could hardly stand; until our SAVIOUR would enable me by faith to plead that promise in *Isa. xl. 31.* *That they who wait upon the Lord shall renew their strength, &c.* Then I presently felt by faith, instantaneous strength sufficient for my soul and body, to carry me through my work; yea I felt it as really, as ever I have felt the benefit of food when hungry, or the warmth of fire when cold.

THUS I continued and went on still through the Counties of *South Wales*, until I arrived at *Cardiff*, where I was much refreshed by the sight of Mr. *Whitefield*—this was the first time I met him to converse face to face*.

ABOUT

* See *Whitefield's Journal at Cardiff, March 7. and 8. 1739.* where he gives the following account of Mr. Harris, viz.—

"After I came from the Seat, I was much refreshed with the sight of my dear Brother *Howell Harris*, whom, though I knew not in person, I have long since loved in the Bowels of JESUS CHRIST, and have often felt my soul drawn out in prayer in his behalf—A burning and shining light has he been in those parts—a Barrier against prophaneness and immorality, and an indefatigable promoter of the true Gospel of JESUS CHRIST.

About

ABOUT the end of *March*, 1739. I went to *London*, where I received farther Gospel-light by conversing with a friend; who among other observations, said to this effect; "I see many people concerned about working in themselves, &c. but few seem to be
" con-

About three or four years, GOD has inclined him to go about doing good. He is now above Twenty five years of Age. Twice he has applied (being every way qualified) for holy Orders; but was refused, under a false pretence, that he was not of age, though he was then Twenty two years and Six Months. About a Month ago he offered himself again, but was put off. Upon this, he was, and is still resolved to go on in his work; and indefatigable zeal has he shewn in his Master's service. For three years (as he told me from his own mouth) he has discoursed almost twice every day for three or four hours together; not authoritatively, as a Minister; but as a private person, exhorting his Christian Brethren. He has been, I think, in seven Counties, and has made it his business to go to Wakes, &c. to turn people from such lying vanities. Many Alehouse-people, Fiddlers, Harpers, &c. (*Demetrius* like) sadly cry out against him, for spoiling their Business. He has been made the subject of numbers of Sermons, has been threatened with public prosecutions, and had Constables sent to apprehend him. But GOD has blessed him with inflexible courage—Instantaneous strength has been communicated to him from above; and he still continues to go on from conquering to conquer. He is of a most Catholic spirit, loves all that loves our LORD JESUS CHRIST, and therefore he is stiled by Bigots, a *Dissenter*. He is contemned by all that are lovers of pleasure more than lovers of GOD; but GOD has greatly blessed his pious endeavours. Many call, and own him as their spiritual Father, and, I believe, would lay down their lives for his sake. He discourses generally in a field, from a wall, a Table, or any thing else, but at other times in a house. He has established near thirty Societies in *South Wales*, and still his sphere of Action is enlarged daily. *He is full of faith, and the Holy Ghost* —

WHEN

“ convinced of the necessity of believing in CHRIST,
 “ before they can do any thing acceptable in his
 “ fight.” There came such a fresh light with these

WHEN I first saw him, my heart, was knit closely to him. I wanted to catch some of his fire, and gave him the right hand of fellowship with my whole heart. After I had saluted him, and given a warm exhortation to a great number of people, who followed me to the Inn, we spent the remainder of the evening in taking sweet council together, and telling one another what GOD had done for our souls. My heart was still drawn out towards him more and more. A divine and strong sympathy seemed to be between us, and I was resolved to promote his interest with all my might. Accordingly we took an account of the several Societies, and agreed on such measures as seemed most conducive to promote the common interest of our LORD. Blessed be GOD, there seems to be a noble spirit gone out into *Wales*; and I believe e'er long, there will be more visible fruits of it. What inclines me strongly to think so is, that the Partition-wall of Bigotry and party-zeal is broken down, and Ministers and Teachers of different Communions, join with one heart and one mind to carry on the kingdom of JESUS CHRIST — The LORD make all the Christian world thus minded. For till this is done, I fear we must despair of any great Reformation in the Church of GOD. After much comfortable and encouraging discourse with each other, we kneeled down and prayed, and great enlargement of heart GOD was pleased to give me in that duty.

THIS done, we ate a little supper, and then after singing a Hymn, we went to bed, praising and blessing GOD, for bringing us face to face. I doubt not but Satan envied our happiness. But I hope, by the help of GOD, we shall make his kingdom shake. *God loves to do great things by weak instruments, that the Power may be of God, and not of man.* After being much refreshed by last night's rest — about ten in the morning, according to appointment, I went to the Town-hall, and preached for about an hour and a half to a large assembly of people. My dear Brother *Howell Harris* sat close by me —

words

words to my heart, that I could not but insist that Faith is the fundamental Grace in the spiritual work, and the genuine spring of all our obedience : and till we receive this Grace, we cannot apprehend the righteousness of CHRIST, and consequently cannot say that we are justified, &c. This fresh light, brought also with it fresh convictions, which sunk deeper and deeper into my spirit ; especially by reading part of *Cotton, on the Covenant of Grace* ; whilst he was shewing how far one might go with right notions of Salvation, and yet not rightly believe, trust or rely confidently on the merits of CHRIST ; but in somewhat done by us, or in us : And when he shewed the many false rests people are apt to acquiesce in short of CHRIST, viz. some rest in their outward profession of the true religion ; others because they are Orthodox in their principles ; and others because they have reformed their lives, and do abound in all good works, &c. and whilst he shewed all these were our works, and not the Blood of CHRIST, and a person building his hope here, was not building on CHRIST (although I had been brought from all these rests a long time before, by reading the *Sincere Convert*) I was wounded, by close re-examination ; especially as he went on to shew that we may trust in our faith, good frames, and performances, &c. (tho' they were good in their places, yet to rely on them is idolatry) and not on CHRIST'S Blood only. And though I had the seed

E

sown

fown in my soul four years before, and had daily feelings of GOD's love in my heart, yet the awakenings that I felt this time made so deep an impression on my heart, that I could hardly bear them — yea, I can say that my spirit was greatly distressed with deep anguish of soul for some days together, until I was refreshed by that text in *Rev. xxii. 17. Whofoever will, let him take the water of life freely.* This sustained me, and I felt I was willing to let GOD do what he pleased with me.

BUT yet still, I was troubled with some reasonings, about going directly to CHRIST in every condition; till, at one time, a woman came to me to relate, how all the night she had been in distress and perplexity, reasoning with the enemy, whether she was a child of GOD or not, and that she could have no rest or satisfaction, till it came to her mind to go to CHRIST as she was; and that she had thereupon peace, and victory — Upon hearing this, and some preaching afterwards, that people should come to CHRIST as they are, without reasoning in themselves, I was made to cease from reasoning, and to go with all my complaints, and fears, and lay them before the FRIEND of sinners, who loved me freely, and not for any good in me. Now that legal principle of fitting myself for CHRIST, and of being afraid to go to him when I was not in a good frame were rooted out of my heart; then I learned to look and go directly to CHRIST at all times, and in all circumstances.

I

I parted this summer with many dear friends in London, and came home to *Trevecka*. The next day I was called by business to *Abergavenny*; and was edified in reading *Buynan's Law and Grace*, by the way: then my soul was much revived at the kind and hearty reception I had from some of my dear friends there; I could not part with them till after nine at night, — then I went, and came home about one in the morning, — notwithstanding I had travelled these eight days past very hard, and had many Letters to write, and also was to discourse with some of my neighbouring friends before noon, I was assisted to sit up all night, to read, write, and pray, yet the LORD enabled me to discourse with great strength of body at noon, and again in the evening, with much power, near the *Hay*, for about two hours. From thence I set off about five miles farther; and to bed about twelve,

THE following day, as I was going to *Long-Town*, in *Herefordshire*, many young people was crowding towards a feast kept there; I had a spirit of pity and tenderness to them; and from that spirit spoke home to persuade them from going; because I had some concern in my soul that GOD was so publicly dishonoured, and that souls are in such a miserable condition, then I had some drawings in my mind to go to the feast, and I was made willing to suffer whatever I should meet, and after having prayed alone, ventured

tured to go thither in the name of GOD ; and before I came to the great crowd, I came to a few who were together at their diversion, to these I took occasion to speak, on account of one of them swearing, and while I was speaking with these, the news went to the great crowd that I was there, and they ran up by hundreds, till, I believe, there was in a little time about two thousand around me ; and the LORD gave me courage to attack the Devil in his own quarters — and made my face as a flint — supplying me with proper matters ; and especially when I saw some Gentlemen and Ladies coming up, I was made stronger and stronger to humble their pride — I was also moved to apply home to the Minister of the parish, and two Justices that were present, asking how they could give account of their stewardship, while they countenanced pride, swearing, and drunkenness, &c. some of the Gentlemen laughed at me, and one cried, “ Take the Babbler down,” but my time was not yet come. I went from thence towards *Abergavenny*, there the vilest of the Town came to hear me, and the LORD helped me to deliver my message faithfully, and boldly at Mr. *J* — Mr. *E. Jones* was present : we went to bed about two o'clock in the morning.

HAVING now, by the strength of the LORD, a power and courage to resist the Devil in two Towns, I went on my way to the third, viz. *Pont-y-Pool*, and there after I had been led to discourse much about the
courage

courage of *Daniel*, *Shadrach*, *Meshach*, and *Abednego*, and how the LORD stands by his people in the day of battle, &c. I was at last honoured with the fulfilment thereof in myself — for Mr. C — H — came upon us, and did read the Riot-act, ordering us to separate in an hour's time ; — At his first coming, our spirits were a little discouraged, but immediately the LORD strengthened me to tell him, that in obedience to his Majesty's order we would separate ; then he ordered a Constable to take care of me ; I had full courage in the inward man to say, that I was willing to go to prison, and to death to save souls, but that we had here no Riot, nor Sedition against Church or State ; and I asked him if he read that Act at Cock-matches, &c. but he continued his threatenings that he would take notice of as many as he could, and if they did not disperse as before, they should die without benefit of Clergy — The assembly continued unmoved, and easy ; I told him, we would part, having first prayed for him, that the curse of those people may not fall on his head, and that GOD would not lay this to his charge in the day of judgment, where you shall stand not as a Justice of the Peace, but as a responsible creature, to give an account how you did bear the sword of Justice : he then replied that, "That did not trouble him at present" — Then we went to prayer, and when I begged GOD would meet him, as he did *Saul*, with his saving grace ; &c. he went away, — and the people most of them in tears, and so we parted in great love.

I was

I was supported and more chearful than usual all the time. Late in the evening I went with the Constable, and a great number of people before him, and having consulted with some friends (though it was my own inclination to go to prison) I gave two bails to answer at the next great Session at *Monmouth*. Then I said farther, that I was surpris'd that Major *H——*'s son, (for he was a good natured man, &c.) should be the first persecutor of a protestant peaceable assembly; he said, he had his orders from above — I asked him, Was it from heaven? And he said, "No I did not mean that," said he: I told him that I thought, if his Majesty knew how loyal and harmless we were, that he would not love you the better for suppressing us — Thus I parted with him, having left some arrows in his conscience, about his being soon to give an account of himself at a dreadful tribunal — but that I had, and would pray for him, and he thanked me.

THIS being about the middle of *June*, I was not to appear at the great Session in *Monmouth* till *August* — Therefore, in the mean time, I was determin'd to be diligent in the work of my LORD; I went from hence to *Bristol*, where I had a sweet conversation with my friends there — Then I went to a Society of *Welshmen*, where I expounded for near two hours. Thence to hear Mr. *John Wesley*, whom I had heard much talk of, and loved much from what I have heard of him; but had some prejudice against him,

him, because he did not hold the Perseverance of the Saints, and the doctrine of Election, &c. He preached on *Isaiab* xlv. 22. *Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.* And so excellently, and clearly, held forth free Justification by faith, without the works of the Law — the necessity, duty, and priviledge of every one's looking to JESUS for righteousness, strength, and all, instead of reasoning, &c. and the Spirit of GOD attended his discourse to my soul in such a manner, that much of the LORD's glory broke in upon my soul; and my prejudice against him fell away — and I was convinced that he was a faithful Minister of JESUS CHRIST — especially when I went to him at Mrs. G—. where he was vastly enlarged in prayer for me, for the Rev. Mr. G. Jones, and all *Wales*. Thus I believe, from the benefit I received, that my going to *Bristol* was from GOD.

HAVING parted with all friends at *Bristol*, I set out for *Wales*; the door now opens wider and wider to the several Counties of *Glamorgan*, *Brecon*, *Carmarthen*, and part of *Radnor*, *Cardigan*, and *Pembrokeshire*. I had reason to believe my labours were attended with much blessing.

THEN I returned from this round, and arrived at home in *Trevecka*, *Breconshire*, on the 7th of *August*; and in the evening I went toward *Abergavenny* in my way

way to *Monmouth* Assizes; and spent the night at Mr. J. most agreeably with some Christian friends, whose hearts the LORD has inclined to go with me, to bear a part in my sufferings, should occasion require.

THEN I went on to *Manmouth*; in the mean time hearing that my persecutors were resolved to have me punished, to the utmost rigour of the Law, whatever it might cost them. I knew that I had neither friends nor money to make any defence, or to help me that way; for I had renounced all my former friends, and if I was deluded, as they said, and not sent of God, I knew that he would not stand by me; But however, this being my case, it drove me to send strong cries to the LORD, that he would give me a clearer proof of my commission, and whether I suffered for his cause, or for my own imprudence and indeliberateness, as some said I did. But the LORD comforted me soon, by that portion of Scripture, *Est. vi. 9. Thus shall it be done to the man whom the King delighteth to honor*; yet then it appeared to me as a wrong step to honor, to be obliged to stand at the Bar, to bear the contempt of the Court, and the whole County, not considering that the Cross is the way to the Crown, and that the reproach of CHRIST is the greatest honor!

WHEN I came to *Monmouth*, the LORD, though without my knowledge, had animated many friends,
and

and brought them from several parts, as *London, Gloucester* and *Wales*, &c. to stand by me : but the Magistrates, after consulting about the affair, thought it not expedient to appear against me ; and so I was dismissed —

AFTER my dismissal, I was more established in my own soul, that my Mission was from GOD ; especially as I had so often applied for Holy Orders, and was rejected, for no other reason but for my preaching as a Layman. I felt no scruple ever since, but have been more and more established and confirmed, both from Scripture examples, and by the judgment and practice of the Church, and former Eminent Divines. As to the lawfulness of Laymen's preaching, in some cases, and at times of necessity, I saw in the Acts of the Apostles, the account of *Appollus* and others, who were scattered by the death of *Stephen*, having no other Mission than being moved by the HOLY GHOST, and love to the immortal souls of their fellow creatures ; — I thought a greater time of necessity could hardly be than at present, when the whole Country, in a cursory sense, lay in a lukewarm, dead condition — in many Churches, for some months together, there was no sermon ; and in other places, an English learned discourse to a Welsh illiterate congregation — and where an intelligible sermon was preached, it was so legal, in the language of the old covenant, and advancing man's works, &c. not treating of a Mediator, that should any give heed to it,

F

they

they could easily perceive that they were far from being lead thereby to CHRIST, the only new and living way to GOD. Seeing this, and feeling the love of CHRIST in my heart, I saw an absolute necessity of going about to propagate the Gospel of my dear MASTER and REDEEMER —

HAVING parted with my friends, who came to stand by me at *Monmouth* Session, I went on my way with some friends, to *Llanvibangel-Cerrig-Cornel*, and offered to discourse there for my LORD and MASTER; but here I met much opposition, being contradicted, ridiculed, and abused; which I saw was given me as a thorn in the flesh, to humble me, lest I should be exalted above measure; but Satan, thou art chained! Thus having been much humbled in the inward man, I was enabled at last to conquer some of them by love and meekness; then I had quiet, and an open door to discourse and pray, &c. Surely times of trials are very sweet seasons, they draw forth our faith into exercise,— and knit our hearts more closely to GOD and his people.

THUS I went through the Counties of *South-wales* the second time this year, having new strength and a new commission from the LORD. I was followed in general by those of the established Church, because I professed myself a Churchman, and that I had no intention to draw them from the Church. But when I began to shew them the danger thoroughly,

oughly, and that the doctrine they had was not of our Articles and Homilies, nor maintained by the old Reformers; &c. but that it was the Covenant of works in the whole, or in part; and that it was Morality, and not CHRIST that was preached almost every where, &c. then I was looked upon as an enemy to the Church, tho' all this while, I was endeavouring to revive it — The *Dissenters* at first liked me much, as I was encouraging the people to go any where to hear, where CHRIST was preached, and where they found most benefit; and when they found their places of worship thronged by such means, I was, for some time, much respected by all parties, and did not want encouragement from each party to join them.

BUT the LORD kept me all this while from meddling with the differences and controversies about the externals of Religion; for I dreaded the consequences this would produce to souls newly awakened. Therefore for many reasons being persuaded in my own mind, that I was called to labour as a Member in the national Church, my conscience did not permit me to dissent — And when I came to see the Bigotry of some parties, the lukewarmness, and worldly-mindedness of others, with their legal method of preaching, &c. I began to bear my testimony against them; then many waxed cold towards me, others disputed with me, and thought it as their duty to weaken my hands as much as they could —

THE

THE ensuing Summer, in the year 1740. as I went through *Glamorganshire*, I met with Mr. *Seward* at *Cowbridge*; from thence he came on with me to *Cardiff*; then we went on comfortably together, to *Monmouthshire*, and preached at the several Towns of *Newport*, *Caerleon*, *Ufk*, and the Town of *Monmouth*, &c. where Satan was permitted to rage against us in a most horrible manner. At *Newport* the Mob rushed on us with the utmost rage and fury,—they have torn both my coat-sleeves, and one quite off, and took away my peruke, I being now in the rain — *O sweet bare headed,*—under the reproach of CHRIST! having little silence, I discoursed on, but soon they hollowed again, and pelted me with apples and dirt, flinging stones in the utmost rage about me, I had one blow on my forehead, which caused a rising with little blood.—Many friends would have me give over in the tumult, but I could not be free to do that till the storm would be over, and GOD be glorified over Satan, &c. When we came to *Caerleon*, every thing seemed calm and quiet, whilst Brother *Seward* prayed and discoursed sweetly by the Market-house; but when I began to discourse after him, then they began to roar most horribly, pelting us with dung and dirt, throwing eggs, plumbstones, and other hard substance even in our faces, and hollowed so loud as to drown my voice entirely — Brother *Seward* had a furious blow on his right eye, which caused him much anguish, and as it affected his left, he was obliged to be led by the hand blindfold

fold for some days, — till at last he became totally blind of it. And when we came to *Monmouth-Town*, we had much the same treatment as we had at *Newport* and *Caerleon*, — It happened to be the Horse-race there, both high and low were assembled against us. — And as I began to discourse on a table over against the Town-hall windows, where the Duke of B——, Lord N——, with great number of Gentlemen and Ladies were at dinner, — then they ordered a Drum to be beat by our sides, altho' the LORD enabled me to bear my testimony against their Balls, Assemblies, Horse-races, whoredom and drunkenness, &c. and the Drum continued to beat, and the Mob pelting us with apples, pears, stones and dirt, and a dead dog, &c. During this storm, Brother *Seward* was much afraid of hurt, yet he endured it with much calmness of spirit, saying “ Better endure this than Hell.” Thus all their opposition could not hinder our progress, — But in the strength of the LORD we went on from conquering to conquer*.

BROTHER *Seward* went with me to *Coleford*, and to *Gloucester*, where we had much power no discourse to many hundreds, both in public and private —

* See *Weekly History*, No. 2. printed in *London* in the year 1740. where Mr. *Seward* in a Letter dated from *Treleck Friday September 12th*, 1740. gives a more full account of the persecution he and Mr. *Harris* suffered at that time in *Monmouthshire*.

Being

Being in *Gloucester* on a *Sunday*, and hearing that the Sacrament would be at *Nicolas's Church*, I went there; and had a fresh sense of my poverty and vile-ness, so that I could cry experimentally and feelingly, "O LORD, I am the poorest, the vilest, and the un-
 "worthiest here before thee.—" And when I thus fell at my SAVIOUR's feet, then I had a sweet and close communion with him, and my soul felt a pity for all the world,—longing, O! that they all might be born again, and be brought to the true knowledge of the SAVIOUR of sinners: yea I felt I deserved hell for not valuing his precious Blood the more! O the infinite value of that Blood! it is the fruit of GOD's eternal love to poor sinners! Here is light, life, and liberty from the guilt and power of sin, &c. and O! that I may abide here forever.

MY reception at different places was daily enlarged; although the enemy caused some disturbance almost every where; when at the entreaties of several friends, I went to a Revel in *Radnorshire*, which is an yearly meeting, where numbers of people meet to dance, &c. (I usually frequented those places in order to speak to the people, and GOD was pleased to bless the word to the conversion of some, and conviction of many, who would not attend preaching elsewhere.) After I had began to shew to the attentive crowd the folly, vanity, and danger of these ways, and invited them to the SAVIOUR; I was apprehended by two Justices; and after I suffered much contempt and derision,

derision, &c. they drew up their Commitment, &c. But when they perceived that I was well pleased to go to prison, they sent for some of my friends to bail me; which I assented to, least they should think me obstinate. So they bound me to appear at the Quarter Sessions, and dismissed me. When I departed, I was filled with joy unspeakable, and great glory — In consequence of my obligation, I appeared at the Quarter Sessions, being accompanied by others, who had answered for me; and although we required our trial, yet they declined it, and obliged us to appear again the next Quarter Sessions.

At this time, a strong attempt was made to take away my life, as follows; viz. The Hall wherein the Sessions were held, was an upper room, up a high flight of stairs which was opposite to the Street (and it being by night) the Mob placed themselves in a proper posture, at the head of the stairs, to push me down; which design, if it had taken place, would have certainly caused my death; — for they began to push me, but by an especial providence, a worthy Gentleman (one of the Magistrates on the Bench) came that moment and snatched me from their hands; — and he protected me, and led me to his lodging — As I was going out of Town, they surrounded me, and unanimously exclaimed against me, but I was soon minded to demand peace in the King's name, upon which GOD struck them with such an awe, that I was permitted to escape —

THE

THE next Quarter Sessions, when I appeared in Court, an Act was perused which was made in the Twenty-second year of King *Charles* the II. against seditions and illegal assemblies, that under pretence of Divine worship, people met to plot against the King : when they had done reading it ; a Counsellor (being employed by a certain Gentleman) stood up, at which the whole Court was surprized, he pleaded that these assemblies were not subject to the censure and penalties of that Act, unless they could justly charge them with sedition and disloyalty, which they could not possibly do. Therefore he was clearly of the opinion that the Defendant might be acquitted of that charge and suspicion, by his subscribing to the Articles of the Church, and taking the oath of allegiance to his Majesty ; I immediately expressed my readiness to do this, and they thought fit to dismiss me. Previous to this time warrants were issued out to take me, but now the Magistrates observed that I was peaceable, and a conformist, and also loyal to the King ; by which it appeared I was no delinquent, and not guilty of that which they charged.

IN *Carmarthenshire*, not far from the County Town, I was interrupted by a certain Knight, who came there purposely to take me ; I spoke to him, and when he found I was not guilty of what was laid to my charge ; I was permitted to give the people a warm Exhortation, being enabled to be faithful, and bold to speak in my MASTER'S cause, as well as to
 behave

behave with humility; he went away quietly: and since that time I had peace and quietness in this and in other Counties from the Magistrates; and the doors now began to open to several considerable Towns in *South-Wales*, which were shut up before.

IN the beginning of the year 1741. I went to *North-Wales*; and as I proceeded, the enemy was provoked at my attempt thus to propagate the Gospel in his territories, and resolved to make a stand against me, and endeavoured, as much as he should be permitted, to take away my life:--having been importuned to visit *Bala*, in *Merioneth-shire*, and to proceed to the North, (tho' I had been there once or twice before) after prayer and consultation, I entrusted GOD with my life, relying on his faithfulness, and went on. And accidentally, as I was near *Bala*, I overtook the Minister that belonged to that place, on the road, who cautioned me to desist at my peril; I meekly replied, I was fully persuaded that it was my duty, that I had no other intention, but to publish the glad tidings of Salvation, and would not wilfully offend any person, &c. However he gave me very ill language, and came towards me, with a great club to strike me; I told him, when I was reviled, I was taught not to revile again, and rode on quietly:—but when I entered the Town, I found a numerous assembly waiting for me;—and it was said, that all the County Mob were met together purposely to abuse and hinder me.—But at the request of my

G

friends

friends I quitted the street, and went to a house to discourse.

DURING all this I was happy in my soul, and full of power, and courage, my voice being lifted up like a trumpet, so that the people could hear in spite of all the disturbance that was made at the door, and window, which was broke to pieces by the Mob; and thus I discoursed on for some time: but when the Mob who had been preparing themselves for the work by excessive drinking (it was supposed that the Minister had given them the drink) came among the people, a friend desired me to leave off; tho' I was yet full of power in my spirit, yet preferring my friend's advice before the call in my own soul, I ceased to speak, but I immediately felt the power withdrawn from me;—then I understood that I had done wrong—However I retired to an upper room, but the Mob, instead of withdrawing, appeared to be more enraged;—Some surrounded the house, whilst others climbed to the top of it, threatening me with death, as soon as I should come out. As night drew on, I thought it my duty to go out among them, committing myself to the hands of GOD; but as soon as I went out of the house, one seized me by the Handkerchief, by it giving way, I was prevented from falling to the ground;—another hit me on the face, whilst others flung stones and dirt at me, &c. I then thought it was my lot to die *Stephen's* death
in

in the midst of them ; — I spoke to them, and prayed for them : — But whilst I did this, one desired me to go away, telling me that I tempted the LORD by staying there, &c. and no sooner I turned my back on my enemies to go away, but I was some how left to myself, and sunk under the waves ; — though I was not afraid of death, knowing it was an entrance to eternal rest, having no fear of hell, or doubt of GOD'S favour through the Blood of CHRIST my SAVIOUR ; yet being rather unwilling to die by the hands of these villains, gave me some uneasiness, — they still, inhumanly continued to beat me with sticks and staves, and to pelt me with stones, &c. until I fell under their merciless feet, where they continued to beat me until the LORD touched the heart of one of them with pity, or fear of being prosecuted for killing me * ; he swore they should beat me no more,

G 2

and

* *The following is a true Account given by men of veracity, of the Judgment of GOD upon some of the most cruel persecutors at that time.*

The person that threw the first stone to the house, in a short time afterward, as he was coming home from a fair, fell from his horse, and broke his back, and soon died. Also the person that was most cruel for throwing Mr. *Harris* head-long down a rock, to a pool about six yards deep, soon afterward fell within a few yards down that rock, and died on the spot. Another lusty young man who was a very cruel persecutor

and rescued me out of their hands, whilst they were employed in giving my friends the like treatment; although they were able to make defensive resistance, yet they imitated CHRIST the LORD their Master, in bearing all patiently, as I desired them to do. So at last we came together to our lodging, and dressed our wounds; and there also I exhorted my fellow sufferers, and rejoiced together that we were counted worthy to suffer for CHRIST's sake —

AFTERWARD I went on my journey to *Caernarvon-shire*, and reached there on a *Saturday*-night; — *Sunday* morning I enquired where the best church-

secutor on that day, as he was going towards home, fell from his horse upon a stone, fractured his skull, and instantly died. Another person that day, fell down dead in a fit of rage, as he was beating and persecuting in a most inhuman manner; but recovered again that time, and in few years after died miserably, with great remorse of conscience, especially for what he had done on that day. Also another persecutor on his death-bed was so raving-mad that three stout men were not able to hold him from biting his own hands and lips, to pieces, — and so he died in a most miserable manner. Another when a dying, four persons being with her, who were so terrified at what they had felt and seen in the room with her, that they could hardly abide there, some ghastly apparition was seen on the bed with her, and her pain was so much that she was rising from the bed for fear, &c.

preaching

preaching was, It was said, it was two or three miles distance, where the Chancellor preached. I went there, and I heard such a sermon as I thought could never come into the heart of man to conceive, or any mouth to utter : he had heard of my coming to *North-Wales*, and took occasion to forewarn the people, least I should happen to visit that place. First, he pretended to point me out as a Minister of the devil, an enemy to GOD, and to the church, and to all mankind, &c. He in several respects described me worse than the devil, — because he could not act here but by such instruments, &c. so he went on, and made a repetition of my being the devil's Minister, a deluder, a false-prophet, &c. and after he had painted me as more worse than any Monster Heretic, or the devil himself, he shewed it was a duty incumbent upon the people, out of love to GOD and his church, and their country, to join unanimously against such a man, who carried with him such destructive poison, which would not only destroy their persons and estates, but their immortal souls forever, &c. But neither he nor the people expected me there so soon ; — until I went to the Minister after he came out of church, to speak with him about setting up Welsh Schools, &c. and also to tell him my dislike of his sermon ; — then on a mere supposition of my being the very person publicly exposed in church, the people set themselves in order on the way by which I was to go, to take my horse, that they might pelt

pelt me with stones, &c. but though many stones were flung violently at me, yet the LORD saved me from having any considerable harm, and kept them from laying violent hands upon me — Thus I was greatly endangered all this week, and often thought I should not be permitted to return alive from this country —

I returned by way of *Penmorfa* near *Traeth-mawr*; and whilst I waited my passage, the Mob bestired themselves against me, and the spirit of Murderers were seen in their looks and behaviour; — they abused me, — but being in chains, they could not hurt me much; — and at last I escaped their fury, and came over *Barmouth-ferry*, to a Dissenting Minister's house, in *Merioneth-shire*. From thence I came by *Machynlleth*, and *Llanbrynmair*, in *Montgomery-shire*, where my life was endangered again, but was preserved as a prey out of a Lion's mouth — So I went on and visited the souls in that County, who had now began to form themselves into small Societies —

O what experience I gained by this perilous journey! I never had so much acquaintance with the nature of self-love, which grew insensibly in me, by means of my success: — I saw more and more of the depth of all evil in my nature; that I often wondered that the earth was permitted to bear such a monster;

monster; I daily observed, and had a clearer evidence of the truth of that expression delivered by good Bishop *Hoper* at the stake, "LORD, I am hell, but thou art heaven." I find as yet I am but a child, and so understand and speak as a child:—But the LORD by degrees continued to shew me more of the highth, depth, length and breadth of his love in CHRIST; and led me to know, by experience, more of his sufferings, death, and resurrection, love and faithfulness. My eyes were more opened, and my spiritual understanding increased, to apprehend the mystery of JESUS CHRIST, who alone in the various characters we have of him, can be savingly known by the operation of the HOLY GHOST, as the Door, and the Way to GOD, and the ineffable MAJESTY himself—By this light and experience I had deliverance from the Old Covenant and its legal fear, and it drew me also more and more under the Law of faith and love; the fruits of the New Covenant, and into Gospel Liberty; and not licentiousness—The Cross was burthensome to my flesh, but I felt my soul growing sweetly under it—

THE following Summer, I was called again to *London*, to assist for some time at the *Tabernacle*; I made *Bristol* in my way, and going through *Wilt-shire*, I met with Mr. *Cennick*, and went with him to *Swindon*; and as we preached there, we were set upon by
the

the Mob to some purpose, who went the length of their chain in venting their rage upon us: — They brought horns, guns, and a Fire-engine, &c. — and when they presented a Gun to my forehead, my soul was happy; I could cheerfully stand as a mark for them! One struck me on my lip till some blood came; but GOD was pleased to endow us with uncommon patience and meekness, and great power to speak to the people, and many listened with great seriousness — Then we walked up into the Town, reasoning with those who opposed us, — being smeared with mire, gunpowder and the muddy water thrown by the Engine; &c. we were followed by a large concourse of poor husbandmen and Traders, &c. and when we had borrowed clothes to change us, and washed ourselves; the people came together in the yard of the house where we were entertained; then I preached to them, and Mr. Cennick prayed. I am persuaded some of them were convinced of sin, and they begged us earnestly to come to a Village about a mile distant; which we promised, if GOD would so permit; and then we went to that Village, where the word of GOD runs and is glorified — Then I proceeded on my journey to *London*.

It was very remarkable that we received any material hurt at *Swindon*; — Tho' several, in our hearing, bound themselves by oaths, that we should never go away alive, — and they followed us above a quarter

a quarter of a mile from the Town, but they were not permitted to lay hold of us! —

AFTER being some months in *London*, I returned again, and came through several Towns in *England* to *Bristol*, and from thence to *Wales*, in the year 1742. I now saw clearly, that many abused the liberty of the Gospel, by turning the grace of GOD into wantonness, such as spiritual pride, judging and despising others, &c. and because they do not believe that there is perfection, or a deliverance from the essence of sin attainable here, therefore they sit easy under the power of pride, anger, lightness of spirit, and love of the world, &c. When I saw this, I had a new light and power to preach the genuine fruits of real faith; — and the necessary consequences of every divine truth savingly believed in the heart; — and to distinguish between nominal and real Christians, &c. and the absolute necessity of exhorting and persuading all to make their calling and election sure, — and to have the victory over all their spiritual enemies, &c. This doctrine caused a vehement opposition; but I was encouraged by seeing daily the good effect it had on the sincere, to rouse, purify, and derive them to the LAMB of GOD —

I still remained a member of the church of *England*; tho' I am blamed for my Conformity by people of all denominations, — yet I cannot but rejoice on

H

this

this account, and of the good work that the LORD began in the established Church; and I hope it is a leaven that will effectually operate. I recommend the peaceable spirit that remains still in the established Church, which tolerate such as differ from it,—and does not quench this small efforts of a revival in it; I look on this as a token for good to me—— I find his presence always in the worship and ordinances, and have great freedom to wrestle in prayer for it, and a strong confidence that GOD would receive, and revive this work in it, &c. However, in this faith and persuasion only I can testify that I was called to abide in it, ——and not on account of any prejudice, against any other party, I abode in it to this day. Several were going to the *Dissenters*, and other parties,——and I thought it my duty to declare against them;——by laying the following reasons, and scripture-proofs before them: as the example of the prophets of old, and good men, who abode in the *Jewish* church, notwithstanding its degeneracy in every respect,—and our SAVIOUR and his Apostles attended Service at the hour of prayer, in the same church,—though they knew, that that church was to be abolished;—nor did the Apostle exhort the sincere to forsake the *Corinthian* church, notwithstanding the many irregularities therein. And our SAVIOUR, after his ascension, did not advise his people in the Seven churches of *Asia*, to leave that church of which they were members, and to go to another, no; but to reform that
 which

which was blameable, and to become the salt of others, &c. — So in regard to ourselves, tho' we are but poor inconsiderable, and despicable members of this church, yet the LORD hath done great things in the Nation, by this revival; — and he can make us the salt of this church and nation —

IN the year 1743, the glory of the Divinity of JESUS CHRIST was more deeply impressed in my soul than ever; The more I meditate on that Text, *Great is the mystery of godliness: God was manifest in the flesh, &c.* 1 Tim. iii. 16. The more the glory thereof shineth on my soul — I had also much help to see more of the glory and wonders of the Divinity of CHRIST, by reading a Tract, called, *A Sling and a Stone, &c.* I now was brought to see more and more wonders in his infinite Incarnation, Life, Blood, Death, and Resurrection! — with the glory of all his offices! — and also the glory of his church, as being related to such a *glorious Person!* she is called his Spouse, Temple, Family, Army, and his Fullness, &c. But yet, I was not insensible of the workings of self, that set itself up against all his offices, but I had a more visible view of it in my soul; — by these discoveries (which I had gradually of him, and of myself) I was led to find that every truth, when revealed by the Spirit, is practical, and will have its proper influence on the soul, by humbling the sinner, and exalting the SAVIOUR — And as the glory of GOD displayed in our

H 2

nature

nature its Divine rays thus on my soul, I felt, it increased my faith, and my love became more habitual, my joy more solid, my resignation more intire, my spirit more smooth and quiet, and more bowels of compassion and mercy towards poor sinners, &c. — I now also learn to understand several scriptures which I could not spiritually apprehend before ; — and what I saw and understand in other scriptures before, I came now to see a much greater depth and more glory in them ; every moment of time also became very precious in my sight ; — and all the mispent time, talents, mercies and gifts, that were not employed by the LORD, and for the LORD, were not only lost, but also employed against him.

IN the year 1744, I was called again to *England*, where I found the glory of our SAVIOUR, breaking forth among the people, and many rising out of the Law to see the glory of GOD in the face of JESUS CHRIST ; the completeness of his Atonement, with the mystery and glory of his precious Blood ! &c. seeing these blessed truths prevailed, the enemy stirred much within doors, when he could do nothing without by persecutions, — for several acquiesced with the light in their heads, without having it in the heart, &c. wherefore they began to speak very unguarded things, — which caused great division, &c. although I believe that many had true faith to feed on the SAVIOUR, — and will live for ever —

AFTER

AFTER been some time at *London*, I returned to *Wales*; the thoughts of going to the marriage state was weighty with me at this time, a close examination was laid on my spirit, what motives leads me to the Matrimonial state—was it the lust of the flesh, the lust of the eye, or the deceit of riches, &c. and through grace I had myself free from these things. Then the following words of the LORD by *Jeremia*, Chap. xlv. ver. 5. came with power to my heart, *Seekest thou great things for thyself? seek them not*: A light came to me with these words, If I was going to the marriage-state for myself, and not for GOD and his church, that I was an Idolater—Then I could not rest till I felt a resignation of myself in this matter wholly from my own hand to the LORD's, and that he should have his own way and time. Now I saw that the marriage-state is a great mystery to such as are brought together by the LORD, and in that relation, such shall know the mutual love that is between CHRIST and his church, and also what a great thing it is to be a husband, father, and a head of family, and how to behave in each place as a man of GOD, and an inhabitant of the *new Jerusalem*.

AT last after much prayer, self-examination, and also great opposition, I was joined in matrimony with *Anne* the Daughter of *John Williams* of *SKREEN*, Esq; *June* 18th, 1744. She was called by my Ministry some years before, the LORD then gave her faith

faith through that word, *Heb. xi. 25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* She was enabled to stand to her choice, and shewed her faith in all her trials—— This is a time ever to be remembered of me, Nine years to this day I received the spirit of adoption to seal my everlasting salvation.

AND as my spirit increased more and more in beholding the glory of that GOD-MAN, (whom I now beheld clearly the wonder of all worlds, — the terror of devils, — the delight of angels, and the real and only hope of poor sinners) then I began to find great and strong opposition to my preaching his Godhead and death, &c. especially in *Wales*, this opposition gained ground, and began to be openly opposed; — and also by many that once called themselves my spiritual children. —

AND about the year 1746, I saw another spirit of flitting creeping into the work, which was yet different from that which had been before; viz. the spirit of levity, pride, foolish-jesting, unwatchfulness, and carnal rejoicing; — and that took place immediately after extensive frames and transports, the effects of nature, — which many seemed to enjoy at the hearing of the word, and singing, &c. and the real and serious spirit that began the work, was at length almost extinguished. — This lay with weight upon my heart, together with the additional weight of my own in-
firm-

firmities ; — seeing the enemy advancing as a flood, and gaining ground ; — and now very likely to do that in which he had failed once by all the outward opposition — The spirit of awakening sinners in the Ministry was also lost, in great measure, together with its real and solid fruits in the spirit and the hearts of men ; — in a word, the spirit that began and carried on the work for a while, was seemingly vanishing gradually away — Many saw this, and were concerned, — and are waiting for his returning to renew the work — Yet we proceeded in *Wales*, notwithstanding the great jars and disputes that arose amongst us —

BUT the year following, the enmity grew stronger against the preaching of GOD'S humiliation and death, &c. still I bore all in hopes of seeing this storm ceasing, as I had seen many others — I now also beheld very evidently a tendency in the ministry to please men, — and to appear wise and popular in the world, — &c. And a great many of my nearest friends both in *England* and *Wales*, losing their former simplicity, altho' the numbers of Teachers were increasing daily. I have found also that the spirits of many grew whole, great, and proud, &c. and would not take the word of reproof or exhortation — altho' they called me their Father, and really was so, as I began the work in this last revival, especially in *Wales* ; — tho' I have spent a great part of my time in *England*,

England, to spread abroad the fame of the dear SA-
 VIOUR — I travelled through the several Counties
 of *Kent, Essex, Buckingham, Wilt, Sommerfet, Glou-*
cester, Oxford, Warwick, Salop, and Herefordshire,
 and all the Counties of *Wales*; being much im-
 portuned to go to *Scotland and Ireland.*

I should not have mentioned these things so parti-
 cularly, had I not feared that I might rob GOD of
 the glory due to him, for helping me thus far, and
 here I must set up my *Ebenezer*. I am at writing
 this in the year 1749. being thirty-five years of age,
 three seven of which I spent in vanity, and in the
 two last seven years, I was called by our LORD, and
 followed the LAMB of GOD.

MY good LORD, as I have already said, gave me
 (without pre-meditation) the necessary light, utter-
 ance and bodily strength instantaneously, whenever
 I was to discourse. He enabled me seven years to
 do this, mostly out of doors in all weathers, every
 day (very few excepted) generally three or four times,
 and frequently five times; to ride from eight to
 twenty *Welsh* miles (twenty of which are equal to
 thirty *English* miles) and upwards) over hills and
 dangerous places, through floods, ice and snow, and
 He preserved me, that I never received any material
 hurt, tho' I often fell from my horse, &c.

I do not write this as a rule for others to copy af-
 ter, but as a relation of simple truth concerning
 what

what the LORD had done in carrying me on hitherto ; and therefore I leave it to him to use what I write as he shall please.

AT this time I was continually grieved by the thick darkness and spiritual ignorance of many professors in the mystery of our SAVIOUR ; and by the selfishness and carnality of others, who were favoured with great views of his humanity and glory, and the impatience of these different spirits with each other ; seeing all this, my spirit often longed to finish my work, and to quit the troublesome stage of this life, to be with my dear SAVIOUR in the land of peace—

TOWARDS the end of the year 1749, I went to *London*, and in *January* 1750, I parted with my friends and Brethren there, imploring them to attend to the LORD only, and to preach his Godhead and death with power, to the hearts of the hearers, as the only true foundation to build upon.—In my coming down to *Wales*, I saw and felt more than ever of the infinity of our SAVIOUR, in his birth, life, and sufferings ; the infinity of his Law and Gospel ; and the infinity of his pardoning grace and smiles—wanting nothing indeed but him. I loved him in all his works, but more especially in all the steps of his wonderful humiliation ! I had such a view and sense that I should soon be, to all eternity, with him, that tho' I longed for the happy time, yet I saw a thousand years as nothing to wait for such a bliss—

I

AT

AT this time, I felt more of the difficulty of the work I was engaged in, viz. of dealing with souls aright, and of bringing them to the knowledge of the true GOD in CHRIST, and to direct them only to that great SHEPHERD of souls — I obtained also a knowledge of the necessity of seeing and knowing the state of all I discoursed with, and of whom I had the care, and to learn to make a difference, by giving to each what was proper and suitable for their good, according to the state they were in, — As babes, little children, young men, Fathers, or perhaps carnal men, in the house of GOD, who were not as yet begotten to a lively hope: that babes should be properly nourished, as redeemed with most precious Blood, and who are exceedingly dear on that and many other considerations to the SAVIOUR: that little children also should be properly instructed, disciplined, nursed, that they might grow up according to the Father's purpose: and that young men in CHRIST should have all regard shewn unto them, as being due to their situation (and not too much) respecting places, work, and military weapons which they assume: and the fathers in *Israel* that are called to be rulers and pillars in his house, to have their just place, authority, and esteem; — this helped much to make my place and incumbrance very weighty to me, and made my spirit to cry, *Who is sufficient for these things?*

THUS

THUS also was shewn more clearly to me in many instances the greatness and difficulty of the work, especially the spiritual work of the Ministry, and the life of faith; and how (by something in nature, appearing like faith, love, and humility) souls are deceived, and think themselves changed and born again, and that they adorn the Gospel, &c.—when it is really nothing else but what our SAVIOUR termed, the whited walls, and painted sepulchers. Nature, being only outwardly changed, enlightened, and influenced, yet not without some influence of the spirit of GOD, so that there was some sensations of joy and sorrow which such persons were not accustomed to; and they take this to be a Gospel faith, and real change, but it proves at last nothing but a change in the flesh, and a house built on the sand — whilst self-love and the spirit of the world lies deep under all, and the strong man armed was never cast out, for he still, tho' hiddenly, kept GOD's seat in the heart; — and thus tho' the spirit of such was never awakened by GOD's voice, neither thro' the Law nor Gospel: yet he thinks, perhaps, that he has experienced the real power of both, yet the heart was never convinced spiritually of unbelief (altho' the understanding has been enlightened to receive some new notions) nor has he been convinced of the evil of spiritual and secret sins, of his own total fall by nature, and his ignorance of the SAVIOUR and his Blood; — such

superficial professors should tremble least when trials come, notwithstanding all their profession, and supposed faith in the SAVIOUR, they may be ready to join in that blasphemous cry of the Jews, “*This man shall not reign over us——*,” or, “*How can this Man give us his flesh to eat ?*”

I was brought more and more to see the deceitfulness that is in man, how nature may appear like grace, being improved and checked, and seemingly rectified by having the course of it turned from delighting itself in the common way of the world, of pleasures and honour, &c. to run in a religious channel; now delighting itself in hearing Sermons, and singing Hymns, especially in having the passions enflamed, never considering, whether they were truly rooted and grounded in CHRIST, but only seemed to be strengthening, establishing, and building each other up in the faith, and imagined that they were thus growing in grace, &c. whilst evidently the spirit of their minds staid behind in the world, had neither power nor authority over the spirit of the world, nor retained that distance from it which once they perhaps fought; and yet they shewed the same appearance of faith, love, and zeal as formerly —

Now seeing things in this light, a necessity was laid upon me to lift up my voice like a trumpet to all professors to examine their profession, and to make a close search in what the foundation of their religion
and

and faith was seated: whether in the outward man, called the flesh or nature, or whether it had indeed penetrated to the inward man, called the heart or spirit?—I saw clearly that there is such a thing as knowing CHRIST after the flesh, by a kind of prophetic knowledge and views of him at a distance, such as *Balaam* had, and from those views, have a certain confidence in him, and a kind of love to him, and seemingly great joy and happiness (as the seed on the stony ground) and yet the heart be whole, self-righteous, and worldly amidst all this; and the spirit carnal, asleep, and unawakened, in bondage to the god of this world; being never convinced of the sin of nature, and the evil of unbelief, and the difficulty of believing in the SAVIOUR as a sinner, and of obeying the call given to such in the gospel; they look back to something that they done or felt at different times, and from hence they draw the conclusion, that they are in the covenant, and belong to GOD, and shall therefore be saved—.

I saw plainly that this was the religion of most professors, they formed a faith to themselves without coming as lost damned sinners to the cross; and looking to him as the *Israelites* looked to the Brazen-Serpent, fleeing to CHRIST, as the man fled from the avenger of blood into the City of Refuge. No wonder then, when this confidence is settled, that

that the spiritual life, the daily combat, the victory of faith, the feeding on the flesh and blood of GOD our SAVIOUR, the mysteries of his Person, as GOD and Man, opened in all his obedience and humiliation, and the infinite depth of his glorious riches, and the wonders of his Blood and wounds! with the infinite torments which he endured; no wonder, I say, that these mysteries remain a secret to them, and affords no life or entertainment to them; — but become matters of speculation and controversy, if not ridicule,—instead of being their life, delight, and daily food—

THE more my spirit was raised to the LORD, to see the value of his precious Blood, the more necessity I saw of having that Fountain daily to wash me, and all I did; and also to testify to all of this Fountain, which alone cleanses from all sin, and by which alone we overcome—By seeing and feeling this in my own soul, I had cause to fear and to suspect the religion of many, whom I hoped formerly were come to *Mount Sion*, and to the Blood of sprinkling, that the Strong-man armed had not been cast out, but had only gone out for a time—and that the natural enmity of the first *Adam*, and the spirit of the old Covenant (which is opposite to the new Way, of salvation by the Blood and death of a SAVIOUR) had not been cast out and mortified; — But after all that GOD had done on and for them, they were no more than

than outward-court worshippers ; — tho' many cried, we are *Abraham's* children, viz. **GOD's** people, a chosen generation, called of the **LORD** ; — but such nomination of ourselves is not sufficient, when the **LORD** denies us, as not being born of him.

THEN I was led often to shew, what was the works and actions of *Abraham's* faith ; — being dead to his possessions and country, &c. he really obeyed the call, and went out to wander in a strange land, among Heathens, not knowing whither he went ; — And also denied himself, forsook his own reason, — by believing what appeared impossible, viz. that he should have a son from a barren womb, now ripe for earth ; — And again by offering up that same *Isaac* (who was the delight of his heart and desire of his eyes, &c.) on a mere command without having any satisfaction given to the carnal enquiries of his reason ; — which noble works and actions our **SAVIOUR** shewed to the *Jews* when he was on earth, and is now left upon record for all his spiritual seed likewise. Also I often spoke of the *Israelites*, how many thousands of them died in the wilderness, for that damnable sin of unbelief, not taking **GOD** on his word, and not venturing on the promise in the face of all difficulties from giants, walled towns, and fenced cities — O how unbelieving they were, notwithstanding all the wonderful works which he had done for them in *Egypt*, at the Red-sea, and in feeding them with Angel's-food so many years in the wilderness,

ness, and shewing his love and favour to them above all the nations on the earth; and tho' he had so often pardoned them by the entreaties of *Moses*, especially by his putting him in mind of his blessed Name and glory, and how the nations would blaspheme, and say, that he could not after all bring them to *Canaan* where he intended: — But their stubborn unbelief made him at last to swear in his wrath that they should never enter into his rest —

THESE and the like considerations made me shed many tears over professors, lest it should be their case, — *for all these things happened unto them for ensamples; and they are written for our admonition.* 1 Cor. x. 11. As *Paul* applies it to the Christian Church; tho' this cannot take place literally under the Gospel dispensation, yet spiritually, it might be the case of every individual professor, or of a party of professing Christians; therefore it serves as a warning to all, lest spiritually the same judgment should still overtake us, after all his kind dealing towards us; — we should tremble lest our spirits stay behind in the world, and come not to the SAVIOUR continually; but go on building on his past favours, instead of obeying his present call to go on (venturing on him and his word) from conquering to conquer, to take possession on the Land of Promise, the dear SAVIOUR and his glorious Kingdom, in spite of all opposition that rise and set themselves against us, both from our corrupt nature and others, &c.

SEEING

SEEING this self and carnal spirit getting ground, and growing under the seemingly glorious work that was going on, and professors willing to content themselves with false peace—overlooking their sins,—being not truly brought (by the Holy Spirit daily) under a deep sense of them to the cross of CHRIST, to see them there punished, forgiven, and done away in his Blood. Superficial light and knowledge can never penetrate to this spiritual discovery of our sins thus laid upon GOD our SAVIOUR. Neither can it feed, and derive all its life and comfort from his sufferings and death. And seeing so many resting, short of this discovery, in what they received from the LORD, and not relying by faith on CHRIST, and what he had done and suffered for us ; I had reason to fear, there were but few born again— for where a new man is formed, it must have the Bread of Life, CHRIST himself, he cannot be satisfied with hearing of him, he must have HIM, for his constant object ; to speak with, and to delight in him ; and must have his Body and Blood daily for his meat and drink ; in a word, his REDEEMER must be his all, upon whom he rests. And those who are rightly and truly awakened, to believe what the LORD says of the miserable state of man by nature, without being made a new man, in CHRIST JESUS ; cannot rest any where, without coming to JESUS, and knowing him for themselves ; and that he is their SAVIOUR, and what he had done and suffered for them, is become their continual meat and drink, on which they feed ; and thus they come up out of the wilderness, leaning on their Beloved.

K

SEEING

PERCEIVING thus that the work was not effectually carried on, I could not but sound the alarm, and cry aloud, *O Watch-men! O Watch-men! What of the night! What of the night!* I had authority through the Spirit of GOD, to declare against the Tares, growing in the LORD's garden. And at the same time calling sinners to the great Attonement in the Blood of CHRIST. And shewing also how the sin of secretly despising it, or thinking of it carnally as common blood, is the greatest of all sins,—and that GOD will not deal with us sinners; but in, and through CHRIST's Blood;—and as the *Jews* dared not to come before him, without the blood of the sacrifice, offered in the Temple; how can we then, presume to deal with GOD; without the Blood of CHRIST? and as it is not only some times that satan and our evil nature do set upon us to tempt and defile us, but they do it continually (if we rightly feel and know what passes) then are we continually under an absolute necessity of having CHRIST's Blood to wash and cleanse us from our sins, and his Spirit to renew our souls. O the infinite and wonderful efficacy of CHRIST's most precious Blood! How it fills the whole creation! and has infinity in it, because it is the Blood of GOD! by which he Redeemed his Church, and cleanses his people, from all their sins.

As the LORD himself sent me round the Country at my first setting out, and gave me a desire to please him only, and helped me to speak plain truths,

fo

so at this time, a necessity was laid upon me to preach that great truth which he revealed to my own soul, viz. the wonderful condescension and mystery of GOD, in our nature, reconciling the world to himself, not imputing their sins; — That he was GOD in the womb of *Mary*, when HE assumed our nature, laying in himself the foundation of our salvation and deliverance — and was the Supreme GOD in his poor birth and swaddling clothes! and in all his sufferings, that He was the great I AM! the ALPHA and OMEGA! and that there is none other GOD but him! There are Three Persons, but one GOD; and those that worship another GOD, besides him, do worship an Idol, — for *in him dwelleth all the fulness of the Godhead bodily!* and when the time came to make an Attonement for our sins, when He, the great Sacrifice, was raised on the Altar of the cross, all nature, earth, and hell, was in an uproar or confusion, — the Sun was darkened, the earth trembled, the dead awoke, and were raised, &c. that all might enquire, What is the cause and meaning of all this?

“ 'TIS THE MIGHTY MAKER DIES ! ”

Dr. *Watts*.

I went on thus some years through *Wales*, bearing my testimony to these truths, in the face of carnal professors, *Arians* and *Sacnians*, who all railed against me, — Altho' it proved to be an occasion of much murmuring, contention, and division, yet I am in a lively hope, that the LORD will bless his own truths, in his proper time, it may be when I am gone —

I was then in great expectation, that it would be my last work and testimony—— But, at his feet I leave myself, together with my performances, and labour; and to him I commit myself, also, for the remainder of my life, knowing that he is able for the time to come, to carry me through every trial, work or suffering, as he has done hitherto; and thro' his unchangeable grace, to the chief of sinners, I set up my *Ebenezer*. And though I know but little of CHRIST the LORD as I should, yet I am a living witness of his free grace, and of what is said of him in the scripture; therefore I could refrain but inviting all to submit to his righteousness, and government of grace, and to wait at his gate, that they might be made happy forever in Him, the only sure Rest and Shelter for poor penitent sinners. He is the only City of refuge, the only friend, for distressed souls to flee to, and the only one that will never leave them, and will suit all their need, and can supply all their wants; and will at last present them spotless to the FATHER ——

Now I cannot, but ascribe all the glory to him who has loved, pitied, and forgiven me, the chief of sinners, indeed in my own eyes; who still washes and heals me by his precious Blood, and doth over-rule and manage even my very evils to turn them for my good—— To him therefore who is worthy with the FATHER and HOLY GHOST, be as is most due, all honour and glory, by all his Church in time and eternity, Amen, and Amen.



T H E
S E C O N D P A R T,

COLLECTED by his SUCCESSORS;
who were *Eye-witnesses* of his *Proceedings* to his
departing into *Glory*: the *Matter* of which is
chiefly taken from his *Diary*.

AFTER seventeen years, of hard labour, in the LORD's work through *Wales*, and great part of *England*; Mr. *Harris* settled at *Trevecka*, where he spent the greatest part of his time in his own house; tho' he made several journies from thence in the following years. A few of those who received a blessing through his ministry, in former years, began to gather to him there; and as he preached to them, two or three times a day, they earnestly desired to stay there with him. The ardent desire of these sincere people, he could not withstand, and thus in *April 1752*, he laid the foundation of the present building at *Trevecka*; tho' he had at that time neither friends nor money—he set about it purely in faith, relying on the LORD, and his promise; having an impression in his mind, for some years past, that he should

should build a house for God—and he set about it in a full persuasion, that the same God, who had sent him at first, in an uncommon manner, to awaken the country; also now laid this undertaking upon him. He himself writes thus concerning it.

“ I was impelled to build, by the same spirit which
 “ sent me about to preach, and at a time I was far
 “ from being provided with money or friends, for
 “ the latter had deserted me, and instead of the for-
 “ mer, I had demands upon me—and about 40
 “ workmen to pay, and maintain;—and yet I made
 “ use of no means to get one Shilling, but an hum-
 “ ble pleading of and confiding on the promise; on
 “ which I trust my all, as both for temporal, and
 “ spiritual things.”

BUT soon after he began to build, some people came to offer their work and help to him, that they might have a more convenient opportunity to be under his care, and profit by his ministry daily; thus the family began to be gathered together, this year. Mr. *Harris* had at this time a severe fit of sickness, but yet though very weak, he would preach to the people, till he was seemingly, ready to die for fatigue, being not able to move himself from the chair he used to sit in, and speak from, but we were obliged to carry him in it, into his room;—at other times, when he recovered a little, he would call the family to
 his

his Bed-room, and would exhort them from his bed, for a long while, the divine blessing attending it to their souls. He continued some months in this fit of sickness, expecting to go home to his dear LORD and SAVIOUR, as he himself expresses it, "I was all this time in continual hopes of going home, to my dear SAVIOUR, and expecting it with Solicitation." And yet all this while he continued to discourse daily to the people, as one already in the suburbs of heaven.

IN the year 1753 a part of the building being finished, a great number of people flocked to him from all parts; many of them under conviction, merely to hear the word; and others partly from curiosity; the report of Mr. *Harris's* preaching daily at *Trevecka*, having spread throughout all *Wales*;—Satan also began to rage, and set the whole country as it were in an uproar—inventing all manner of lies, &c. that originated in their various ideas of the aim of the multitude crowding to that place. However the people continued to come there from all parts of *Wales*, some staying, for a time, others returning home, partly because their present circumstances did not admit of their staying at present, partly complaining, some that the fare, others that the preaching and discipline was too hard, and that Mr. *Harris* was an intollerable reprovor, &c. yet for all this, many settled there this year, especially single persons, both men and women; giving themselves to
the

the LORD and his work, because they believed it was a part of the LORD's work, and suited to the rules laid down in the Bible.

AT the end of this year, and the beginning of the year 1754, there was a settled family at *Treveck*, of about a hundred settled persons, besides those coming and going, as we hinted before; and Mr. *Harris* took upon him the sole care of their spiritual and temporal concerns, having nothing outwardly adequate to provide for such a family, nor any manufactory set up, but only a couple of small rented farms, and a little quantity of wool bought for the women to spin, to get their maintenance by — It is a difficult thing to imagine, what straits Mr. *Harris* went through at this time, concerning the outward care of the people only, besides the care of their souls; preaching publicly, and exhorting privately, daily — watching many nights to pray and wrestle with the LORD, and as soon as the family arose in the morning, preaching again, exhorting them for hours together, without having had any rest in bed, but yet with fresh power, and spirit from the LORD — of this we were living eye-witnesses.

As to outward matters, the LORD has been with him in a surprising manner; frequently, when a call for payment came to him, he had no prospect in the world, how to discharge the debt, but applying to the LORD in prayer, and pleading his promise, and that

that he did not bear these burdens for himself, but for him, and therefore relying upon him, that he would certainly help and carry him through—— And very often the LORD answered him in an unexpected manner, by sending some person or other with as much money as he wanted, either as an acknowledgement for the benefit received from this work, or as a loan. Thus the LORD never forsook him! as he writes, thus, “ Being often in straits, concerning temporal things, “ wanting 20*l.* or 50*l.* or even 100*l.*, and having no where to turn to, for assistance, but to “ the promise; the LORD not relieving till the last “ pinch, and even then appearing from a quarter “ that none could never imagine; some bringing, and “ some sending me 10*l.* or 20*l.* and even 100*l.* “ tho’ living at the distance of 70 or 80 miles, “ being compel’d so to do, only by the word “ founding in their conscience, night and day, and “ no man in the world knowing, or imagining, any “ thing of it— Thus the LORD appeared for me “ many times— This seems strange to many, and “ well it may, yet it is real truth.”

IN the year 1755, several families came to *Tre-vecka*, especially from *North Wales*; some to live in the family, and others to Farms in the neighbourhood, that they might have a more convenient opportunity of attending Mr. *Harris*’s preaching. Many of them had substance, others were poor, and having many children, were obliged to be assisted. Mr.

L

Harris

Harris wrote thus about that time — “ No sooner
 “ was a great part of the building finished, but soon
 “ appeared presently here and there a family, which
 “ I neither thought of, nor sent for, nor could
 “ expect. Therefore it appears evident to me, that
 “ not man, but the LORD, hath done great things
 “ for us ; many people continued to come here, not-
 “ withstanding crosses and tryals, to a place, repres-
 “ ented by all in the blackest manner, being drawn only
 “ by love to the truth, and the force of the LORD’s
 “ voice they found to their hearts thro’ my ministry ;
 “ freely leaving their country, and all that was dear to
 “ them, working, and living hard, and leaving it wholly
 “ to me to order them, both in their work and fare.
 “ There are now above 100 persons, old and young,
 “ that board, work, and sleep, in the house, amongst
 “ which are ten families ; and ten families live out
 “ in farms, in the neighbourhood.”

THE plain truths which they formerly heard by
 Mr. *Harris*’s ministry, brought those people thither
 from all parts of *Wales* ; and some even from *England*
 also. And when they came to reside there, many
 of them testified, that the word of GOD, as preached
 by Mr. *Harris*, was attended with more and more
 energy and benefit to their souls ; and also that they
 saw a necessity of being under the LORD’s discipline,
 as well as under the preaching of the word ; especially
 as the LORD hath appointed it in his word, that his
 servants should meet in fellowship, and use other
 means

means of grace, for the benefit of his people. And that every true minister of the Gospel should be both a watch-man and overseer, to look after the flock, *Acts* xx. 28. and a preacher of the word unto them, *2 Tim.* iv. 2.

At the end of this year, there was about 120 persons in the family, besides those families in the neighbourhood, that belonged to it. Mr. *Harris* preached publicly two or three times daily, to the family; besides keeping private meetings with one part or other of them; an hour every day of the week. They gave themselves thus to the LORD, and to his servants by the will of GOD; as the HOLY GHOST directs us to do. *2 Cor.* viii. 5. From the beginning of this work, the LORD had moved and fitted out two or three Exhorters, as assistants to Mr. *Harris*, to exhort, both at home and abroad—and by this time, the LORD had raised others as helpers both, in the ministry, and government of the family

In the year 1756, our SAVIOUR began to gather some fruit from his little Garden at *Trevecka*; some souls departed very happily, to eternity, praising, and testifying of JESUS, how dear, and precious he was to them in their dying moments; that they beheld eternity bright and glorious before them, through the Blood of CHRIST; Blessing him, for his love and grace, and for having brought them to *Trevecka*, where they found edification for their souls, &c. This afforded much comfort and joy to them that were yet

left here below, in this vale of misery, seeing their dear brethren and sisters depart, strong in faith, to their eternal home.

THIS year, as the Nation was engaged in war with *France*, Mr. *Harris* was in much concern, lest our priviledges and liberties should be taken away from us; especially the liberty of the Gospel, which should the *Papists* succeed, we should be robbed of. He laid this matter therefore before the family, especially the young men, had any of them a willing mind and spirit to go to the service of our good king, against Popery; entreating them to be earnest with the LORD in prayer, for his aid and defence, at this critical juncture; and soon after he had proposed this matter, many of them unanimously answered, that they were willing and ready; and it was then settled, that five young men should go to the army; they went in faith, and the strength of the LORD, willing to lay down their lives, for the liberty of the Gospel*.

IN

* THESE five young men went from *Trewecka*, to *Hereford*, where they joined the 58th regiment, and from thence to *Plymouth*, till orders came for them, to embark for *Ireland*; and as the heat of the war between us and the *French*, was chiefly then in *America*, further orders came for that regiment to embark for *America*; so they embarked at *Cork*, and landed at *Halifax*, in *Nova Scotia*. The first engagement they were in, was at the sieging of *Louisbourg*, and taking it; the next indefatigable enterprize they were in (under the command of brave General *Wolfe*, who then lost his life) was the taking of *Quebec*, which with
all

IN the year 1757, many people continued to come to *Trevecka*, tho' many also went away, after being there for a while. In this, and the two following years, above forty persons died in the family, which in some sense, was a great loss, and seemingly a fore-runner of some change amongst us ; but the blessing which attended their departure, made this loss a great gain, not only to them that died, but to the living also ; seeing the LORD's grace and faithfulness to them in their last hours, enabling them to triumph over death, and all their enemies ; thanking him for all the means, he vouchsafed to make use of, to bring them to a true feeling sense of themselves, as sinners, and a knowledge of CHRIST as their SAVIOUR —

OF the persons who died in those years, there were some children, from seven to twelve years old, mostly
of the

all the Country, is now in the possession of the *English*. The last place they took, was the *Havana*, from the *Spaniards*, which was the last blow in that notable war.

THE LORD JESUS was with their spirits in a surprising manner : they kept close together in watching and prayer, reading the Bible, exhorting one-another, and their fellow soldiers. They wrote home from *Quebec*, that they had the spirit of prayer and reliance on the LORD, even in the heat of the battles ; because, say they “ We are in his care, and entered upon this “ way of life for him, fighting against Popery, in defence of our “ Gospel privileges, &c.” Thus, they were kept by our SAVIOUR, contented and happy in their spirits, and in their bodies also, not receiving any material hurt —

It

the small-pox; some of the children praised the LORD JESUS in a surprising manner, testifying, "that They "loved him, because he suffered and died for them—" Mr. *Harris* also was powerfully enabled to pray with many of them, in their dying moments. And we are living witnesses of this, that the Spirit of the LORD was present, comforting, and removing the fear of death from them, which some of them at first sorely complained of—but they then longed to behold his face, and be forever with him.

IT is worthy of notice, that four of those young men died a natural death, in that part of the world; two of them dyed, and were buried at *Halifax*, very happy in their spirits, believing and testifying of the LORD JESUS, that he is faithful to his promise, &c. The third dyed at Sea, in the voyage to *Havana*; the fourth at the *Havana*, after taking it —

THE fifth, was taken prisoner by the *French*, and after being for some weeks a prisoner in *France*, when peace was concluded, he came to *England*, and had an offer of preferment, but chose rather to come home; so he came directly to *Trevecka*, where he was gladly received by all the family — as it was a matter of great joy and gladness to see him, after being absent seven years; but more especially, as the LORD's presence was, and has been with him, keeping him, not only, from the vice and wickedness, which most commonly prevails in the army, but was also kept with the LORD in spirit, growing in the grace of our LORD JESUS CHRIST; and brought a most pleasing account of them that finished their course, and of the faithfulness of the LORD JESUS to himself, and to them, in all their trials. He is still alive, and continues an honest faithful servant in the house of GOD; and has much to speak, as an Exhorter, about the grace of the good Shepherd of *Israel* — carrying a musket-ball in his leg, yet still is very happy and contented; a living witness of the LORD's faithfulness, and goodness.

ABOUT

ABOUT the spring of the year 1759, Mr. *Harris* wrote thus, “ We have buried since the beginning
 “ of this work, above forty persons, and there are
 “ still about the same number in the family, and
 “ about thirty in the farms. The word has been
 “ preached hear, I trust, with power and authority,
 “ three times a day, and four times every Sunday,
 “ this seven years. Surely, I can say, that this is the
 “ LORD’s work, for he has hitherto been pleased
 “ to own it, by bringing and keeping people here;
 “ and by giving me a spirit of faith to stand in
 “ the face of my own, and other’s sins, and many
 “ other impossibilities, — He hath honoured us in
 “ standing by, and protecting amidst many heavy
 “ storms, that indeed would have defeated all natural
 “ strength, and overturned all that was not built on
 “ the Rock. Here, therefore, I can set up an *Eben-*
 “ *ezer*, and say, *Thus far the LORD hath helped me.*
 “ This is the LORD’s doing; this work was founded,
 “ carried on, and supported by the LORD, and
 “ that by his free grace, and not by the wisdom and
 “ policy of any man, nor by the arm of flesh — and
 “ though Satan would be glad, to destroy it, yet it
 “ remains standing, and flourishing, in spite of all
 “ difficulties from without, and sin, divisions, and
 “ rebellions within.”

TOWARDS the end of this year, when the Nation was alarmed with an invasion intended from *France*; Mr. *Harris* shewed much concern about the welfare of

of the kingdom in general, and our rites and privileges both public and private. About that time, some of the Gentlemen of the County, offered him a commission in the *Breconsbire* Militia; he then answered, that he could not agree with the offer, but upon condition, that they would give him liberty to preach the Gospel, where ever he should go — and told them farther, that his chief motive, and concern in that affair, was the danger he saw the liberty of the Gospel, and our privileges in, of being taken from us; and having been for many years in danger of his life, for preaching the word of GOD, in many places, he was even now willing to lay down his life, if occasion required, to defend it; but that if he should serve as a soldier for king *George*, that he must have liberty to preach the Gospel, of King JESUS — The Officers assenting to these motives, and insisting upon his accepting the office — He replied again, that he must pray to the LORD for knowledge of his mind and will; and have the consent of his large family; to which also they made no objection.

THUS, after waiting on the LORD in prayer, he was fully persuaded in his mind, that the same spirit of GOD, who sent him at first to preach the word, in an uncommon manner, would send him now in the like extraordinary way to defend it, and to offer his life for the truth he preached, and the liberty we enjoy in this kingdom. He laid the matter thus before the family, imploring the assistance of their prayers,

prayers, how to act on this critical affair; and also, whether any of them had an inclination to go for the LORD's sake, with him, to offer their lives in defence of the Gospel, &c. The matter was then further considered, and laid before the LORD in prayer, by the whole family—And all consented that Mr. *Harris* should go, believing it to be the will of GOD—many also of the men were willing to go with him, and to lay down their lives, for the protection of the precious word of GOD, if occasion required; and the rest of the family willingly resigning him, and the men that intended to accompany him.

Mr. *Harris*, having settled all at *Trewecka*, and delivered the affairs of the family, into the hands of Trustees; he went intending to serve the LORD, and his king, even unto death, together with Twenty four men of the family; twelve of them as volunteers, on Mr. *Harris*'s own cost, arms, cloathing, and maintenance, for three years:—They imbodyed with the *Breconshire* Militia, in the beginning of the year 1760. Mr. *Harris* received an Ensign's commission at his enterance into the Battalion, but afterwards was made a Captain. Before we proceed, we must insert a few lines, that he himself wrote them at this time, on the value of the word of GOD, the Bible.

“ I am resolutely, and coolly determined to go freely,
 “ and conscientiously, and die in the field of Battle in
 “ defence of the precious word of GOD, the Bible,
 “ against Popery, — Who can sufficiently set forth

M

the

“ the value of a Book, wherein GOD speaks? and
 “ that to all ranks, degrees, ages, and languages
 “ of men? who can fet it forth in its own real
 “ and majestic Glory? O the Infinite, and unfathom-
 “ able depth of Glory and Divine wisdom and love
 “ in it! The glory of the sun is nothing in com-
 “ parison to the Glory of this valuable treasure!
 “ which is indeed the mouth, and Image of GOD
 “ himself, drawn by himself! — A Book, which He
 “ has made the standard, touch-stone, and rule to
 “ try, even his own work by! whereby all spirits,
 “ doctrine, ministry, and church discipline, all faith,
 “ love, truth, and obedience are proved! A Book
 “ that GOD has referred all men to, from the Mon-
 “ arch to the peasant, — The Universal teacher of all
 “ men. — Here is the seed whence the church and
 “ her faith are begotten, — and herein is she purified,
 “ and nursed, here is the believer’s armoury, herein is
 “ the true ineffable Light of the world; herein the
 “ unerring Father and teacher of all, speaks both to
 “ young and old, high and low, rich and poor, — here
 “ man’s pride is humbled, his wounds searched; The
 “ SAVIOUR revealed, and declared to be made ours!

“ IF Life, and its various comforts and necessar-
 “ ies are vastly dear, How much more should this
 “ treasure be? without it there is no faith, nor Sal-
 “ vation. — By this, we know, what could not be
 “ known by any other way or means, and that with the
 “ greatest certainty, both of GOD, and of ourselves,
 “ of

“ of present and future existence ; without this, all is
 “ uncertain, and thick darkness ; this alone, speaks
 “ infallibly, and calls for implicit faith. O that its
 “ Glory may fill this Nation, — Happy the man
 “ that shall be counted worthy to shew forth this
 “ universal teacher, in its own uncovered Majesty, —
 “ It would be an unspeakable service both to GOD
 “ and man, — and would defeat all hell, and cut
 “ its way thro’ all difficulties ; and as the Infinity and
 “ Majesty of GOD, its Author, will gradually be dis-
 “ played to our hearts, so will this, his vicegerent on
 “ earth, this, his manner of speaking to us, making
 “ himself, and his mind of Grace, known to us ; and
 “ by this means, working in us, *both to will and to do*
 “ *of his good pleasure*, Phil. ii. 13. and establishing his
 “ kingdom among us, and in us, and bringing Glory to
 “ himself by our salvation : be perpetually come more
 “ intelligible and precious to us : — without this, we
 “ are without hope, without knowledge of our Misery
 “ or Recovery, &c. O the ineffable Treasure !—
 “ no wonder so many thousands triumphed in dying
 “ for the precious Bible. — Now I go freely, without
 “ compulsion, to shew the regard I have for the
 “ privileges we enjoy, under our best of kings, —
 “ our Ineffable privileges, especially the precious
 “ Gospel of our SAVIOUR, contained in the whole
 “ Book of GOD, which now is openly read through-
 “ out the kingdom ; every person being suffered to
 “ exhort his neighbour without molestation. —

“I commit my Family to he LORD, and am
 “ going, with a part of it (who freely offered their
 “ lives on this occasion) to defend our Nation and
 “ priviledges; and to shew publickly, that we are dead
 “ to all things hear below, — or at least, that we can
 “ part with all for the sake of our dear LORD and
 “ SAVIOUR, even with Life it self, — and that we
 “ seek a City above.” *Heb. xiii. 14.*

THUS He went, and left at *Treveck*a above 120 persons in the family, who all willingly resigned him and the men to the LORD; some wives willingly resigned their dear Husbands, resolving to cleave to the LORD, by giving themselves wholly to him, believing that he would take care of them. And indeed, we have experienced that he has been with us as a tender Father; and owning us before the world as his people, and that the LORD JESUS was our SAVIOUR and GOD; and not Mr. *Harris*, as people used to say.

NOTWITHSTANDING many trials from with in and without, the LORD was with us, and kept us together; — The Preaching and the meetings were kept daily as before; and the outward affairs, went on regularly the same. We were visited by two severe fits of sickness, when Mr. *Harris* was abroad, and in one of them, no less than fifty persons lay sick at the same time, and even some of those that were over the care of the family, — it being the time of Harvest; — yet

yet the LORD brought us through, even at this critical season, that every thing turned out very well; and indeed the sick and the healthy had a happy time, and the presence of the Son of GOD being amongst us; He that appeared in the fiery-furnace, with the three Brethren, comforted our sick ones, in a particular manner, — and made even this bitter cup, sweet, to the whole family.

BUT to Return, the first Rout, which Mr. *Harris* and the Militia had, was in the spring of the year 1760 to *Yarmouth*, a Sea-port Town in *Norfolk*; it having pleased the LORD, as soon as they arrived at *Yarmouth*, to open a door for him to preach there and other places, in his Regimentals, every evening, to many hearers, who seemingly attended to the word, and a blessing rested upon some souls there.

THE following Winter, they returned from hence to *Brecon*, by another Road; which gave him an opportunity to preach in other Towns, &c. — And as they made *Brecon*, their Head-quarters, for that Winter, he had an opportunity to be a part of his time now, and then, at *Trevecka*, with his family. The following Summer 1761 they took another Rout to the west of England, so that he had a new field for preaching the Gospel. Then they settled for a while at *Bidiford* and *Torington*, where he met with a kind reception, and many hearers. — In the Summer
1762,

1762, He went to several other Populous Towns in the west, as *Barnstable* and *Plymouth*, &c. Where he continued to preach the Gospel at every opportunity.

AFTER being thus three years in the Militia, the war over, and a treaty of Peace concluded, he and his little company, returned to *Trevecka*, after shewing his faith and love to the LORD JESUS, and also his love and loyalty to his king and country. — He spent the remainder of his life at *Trevecka*, with his large family, — except only some few rounds he took now, and then, to preach, both in *England*, and *Wales*.

IN the year 1764, He agreed with the Vicar, to have a monthly Sacrament, at our Parish-church, which had only been administered four times a year, before. On Sunday February 5th 1764, we received the first monthly Sacrament; He wrote thus; “ This was a great Day indeed, the first time we
 “ had the communion according to our wish, and
 “ request; and this Priviledge has been given us, in
 answer to our prayer, and is a further open proof of
 “ our SAVIQR’S Love to us; — We were happy
 “ in the morning, in exhorting, and went happily
 “ together to the Publick service, and I trust in one
 “ spirit, to the LORD’S Table,” &c.

THE 19th of this month our people sat for the first

first time, in the Gallary of the Parish Church to sing, and ever since continue to do so every Sunday. Mr. *Harris* made the following observation on this day, "While the people were singing, to day at Church, such a Glory fell on me, and I thought filled the Church, as words cannot express, — We are happy in this, and in many other respects, having our publick and private meetings daily, and on Sundays before going to Church, and when we return, without any molestation at *Trevecka*."

AND as the late Revival, in Religion, began in the established Church, we think it not necessary or prudent to separate ourselves from it, but our duty to abide in it, and to go to our Parish Church every Sunday, to join in the prayers, to hear the reading of GOD's word, and to use the Ordinances; we find that our SAVIOUR meets us there, by making them a blessing to our Souls.

IN the years 1767, and 1768, Mr. *Harris* was very glad of Lady *Huntingdon's* plan, of building a College at Lower *Trevecka*; He began to Repair the old Building there, — and afterward Rented it to her Ladyship, for her College; and when it was finished, an institution fixed, for training up young men to the Ministry, Mr. *Harris* used to go there every day, for a long while, to Exhort, and discourse with the young Students, — trusting it would continue a Spiritual Seminary of Learning, like the School of the Prophets. 2 *Kings* vi. 1, 2.

IN

IN the year 1770, He buried his dear Wife, *she* departed very happy in the LORD, and was an Instrument of edification to all about her. After her death, He decayed more and more in his body, and in his last year, had now and then, very severe fits of the stone, which at last carried him off. — Yet for the last weeks of his life, He would still come down to Preach, and Exhort the family, and that also with much Power; — insisting much on having a true and thorough change in the inward man; — and speaking much against superficial Religion, and receiving the truths of GOD in the flesh, — without feeling any true Effect on the heart, so as to change the spirit and the whole man; to become one spirit with CHRIST, experiencing the power of his resurrection, and the benefits of his death.

NOW we shall only insert some detached Reflections, as He wrote himself in his last sickness.

“ I find the SAVIOUR’S will is my heaven, be it
 “ what it may, but have, I think from him,
 “ insatiable cries to go home, out of this body, to my
 “ dear Father, SAVIOUR, and Comforter, O how I
 “ loved every word that came from the dear SAVIOUR,
 “ and all his dear people, that feed on him, and re-
 “ ceive every good thing of him. I feel my spirit eats
 “ his words, and I could wash the feet of his servants;
 “ My

“ My spirit adored him, for giving me leave to hope,
 “ for that blessed time, to come into his presence ;
 “ much more for giving me room to hope, that my
 “ work is done : and that I am at the door, and
 “ that I, a poor sinner, that have nothing but sin,
 “ should lay hold of his righteousness, and wisdom,
 “ and strength, for I have nothing of my own. My
 “ spirit is like one at the door, waiting to be called
 “ in ; I could have no access to ask for any thing,
 “ but that I may go home, and that he would make
 “ haste, and make no long tarrying.

“ I love all that come and feed on his flesh and
 “ Blood ; I feel that he, and not any thing here, is
 “ my rest and happiness ; I love eternity, because he is
 “ there ; I speak with, and cry to him, O the thick-
 “ ness of this flesh which hides him from me ; it is in-
 “ deed lawful to be weary of it, for it is a thick veil of
 “ darkness ; and I feel clearly, 'tis this, that makes
 “ me weary of every thing here, and longing to go
 “ home, to my dear SAVIOUR. O thou who didst
 “ bleed to death, and who art alive, Come and take
 “ me home ; and as for the passage I have committed
 “ that to thee, to take care of me ; I am thine here,
 “ and for ever ; I am one of thy redeemed, the fruit of
 “ thy blood and sweat, and thy will is my heaven.

“ I feel my spirit continually, as it were, from
 “ home ; and that I am one of the Lamb's company,

N

“ and

“ and belong to him, and can't be long from him,
 “ My spirit cries, LORD, thou canst not be GOD, and
 “ not pity and love me, — because thou hast given
 “ me what thou hast promised in pity, to a poor,
 “ broken, penitent and humbled spirit; and also faith
 “ to lay hold of thy righteousness and blood. O LORD
 “ thou canst not leave me long here, thou must pity,
 “ and call me home, for I am a stranger here. I love
 “ the glorified spirits, and long to be among them,
 “ because they behold his Glory; and because they
 “ have no guile, nor deceit, nor self, nor strange
 “ gods, nor any other corruption, nor wisdom or
 “ righteousness, but only in the Lamb.

“ I find my self growing very weak, to day; and
 “ am in much pain, and feel my spirit crying, O my
 “ dear Father, art thou coming, to strike the last
 “ stroke? When our SAVIOUR shall come and raise
 “ my spirit, from nature, and death, and every thing
 “ here below to his own Spirit; — then I shall know
 “ what it is, to be cleansed, and purified; I feel, that
 “ my spirit goes to GOD, not as his creature, but as
 “ his Child, and the purchase of his Blood.

“ MY dear SAVIOUR, did shine on me sweetly,
 “ this afternoon; O let me eat no more, the bread,
 “ that perisheth, be thou to me, from henceforth,
 “ my bread, and food forever; be thou to me, my Sun,
 “ and let me see this, no more. O hear the cries of
 “ thy poor worm; thy Blood, has done the work;
 “ take

“ take me from this body of clay, for I am here in
 “ prison; O take me there, where thou shewest thy
 “ Glory, and indulge a worm, sick of love, longing to
 “ come home. I adore thee, for all the graces bestow-
 “ ed on all the spirits round the throne; and especially
 “ on my own poor spirit. And as for my concerns
 “ and cares, I have none but thine, and thou must
 “ take care of them, call me hence, and make no long
 “ tarrying. I cried again, if I am not willing to be
 “ cloathed with thy righteousness, then do not hear
 “ me; and if thy Blood does not overbalance all my sins,
 “ then do not hear me; and if my work is not done,
 “ and if it is not thy will I should come home, do not
 “ hear me, for what am I, a worm before thee. I then
 “ cried and prayed for the whole race of mankind,
 “ loving them all, but more especially, for this little
 “ family, which he has given me, intreating him, that
 “ he would be in the midst of them, and reveal himself
 “ unto them, as crucified before them, and banish
 “ every spirit from them, but his own.

“ I said, I have no name, worthy of preserving, to
 “ posterity, but only as far, as it is connected with
 “ thine, and that, I leave to thee; I love this body,
 “ because thou hast made it, and hast united it to
 “ thyself, and I give it to thee, to be embalmed in the
 “ earth, where thine was laid. I call upon thee, as
 “ a child does, upon his dear Father; and I weep over
 “ all the sin of the world, especially, over that sin,
 “ that thy Blood, and sufferings, are despised.

“ I feel my spirit, leaving all places, and men, here

“ below, and going to my Father; and to my native
 “ country, home; yea my own, home. And tho’ I
 “ am here below, in his kingdom; yet, whilst I wait,
 “ to be called home, my longings, and cries, are
 “ insatiable indeed. And, when the LORD of Glory,
 “ answers me, that I shall soon go to him; my spirit,
 “ does so burn with love, to that dear SAVIOUR, that
 “ I flee to him, and can take no denial; I can’t stay
 “ here, and tho’ I am but a bit of dust, and nothing
 “ before thee, yet O Father, may I without offending
 “ thee, ask this one especial favour, O SAVIOUR, give
 “ me leave, tho’ a worm, to ask without offending,
 “ that my time may be shortened. O my dear LORD,
 “ I must love thee, and weep at thy feet, and wrestle
 “ with thee, till thou appearest unto me. This, is thy
 “ lower house, and thou art my life, and my all here
 “ below; that, is thy upper house, and thou art gone
 “ before me, and therefore I must come. Thou canst
 “ not leave me long, thou art both here, and there
 “ also, my heaven.

“ I must have the SAVIOUR, indeed, for he, is my all;
 “ all that others have, in the world, and in religion,
 “ and in themselves, I have in thee; pleasures, riches,
 “ safety, honor, life, righteousness, holiness, wisdom,
 “ bliss, joy, gayety, and happiness; and by the same
 “ rule, that each of these, is dear to others, he must
 “ be dear to me. And if a child, longs for his father;
 “ a traveller, for the end of his journey; a workman,
 “ to finish his work; a prisoner, for his liberty; an
 “ heir,

“ heir, for the full possession of his estate ; so, in
 “ all these respects, I can't help longing, to go
 “ home.

“ MY spirit rejoices, within me, in seeing, that he
 “ that made me, will call me hence ; and it is indeed
 “ weary, of all things here, having all kinds of an-
 “ swers, and confirmations, from the Holy Spirit, re-
 “ lating to my approaching departure. **LORD**, this
 “ is thy house, and not mine, I built it for thee, and
 “ not for myself ; and the family I have, in it, is thine.
 “ For thee I nurse them ; and the papers, which I
 “ leave behind me, are written for thee, and not for my
 “ use. And seeing all in this light, I feel, it is easy to
 “ part with all ; my spirit therefore, crieth continually,
 “ O come, come, **LORD** come quickly. I feel my
 “ spirit, among the suppliants here, before the throne ;
 “ and find freedom to say, I have done my work, I have
 “ finished my testimony, I have run my race ; what
 “ more remains for me to do, but to come home, to
 “ my own dear **GOD**, and Father, and Friend, and
 “ best relation. All thy friends, are my friends ; and
 “ all thy enemies, are mine. O come, **LORD JESUS**,
 “ come quickly, and take me home to rest. I feel
 “ my spirit rejoicing and singing,

“ *My Lord, is gone, and I must go,*

“ *I cannot stay content below.*”

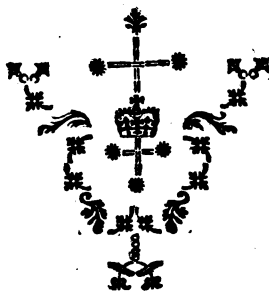
BEING confin'd by his disorder to his bed, and not
 able to write himself, he said, “ Blessed be **GOD**, my
 „ work

“ work is done, and I know that I am going to my
 “ dear GOD and Father, for he hath my heart, yea
 “ my whole heart.” — Adding, “ tho the enemy is
 “ permitted to torment my body, blessed be the LORD,
 “ he is not suffered to come near my spirit.” He, very
 often, joyfully repeated these words, “ Glory be to
 “ GOD, death hath no sting! Death, has lost its
 “ sting!” And again, he broke out, as one full of
 faith and assurance, “ It is more clear to me, that
 “ GOD, is my everlasting Father, and that I shall go
 “ to him soon.” He over, and over again, expressed,
 how exceeding dear and precious the SAVIOUR was
 to him, and said, “ This is following JESUS: We
 “ are come to Mount Sion, and I am on Mount
 “ Sion; I saw great glory before, in that, GOD Man,
 “ JESUS, but nothing to what I now behold in Him!”
 And at another time, when he awoke from a slumber
 through the extreme pain of his body, his spirit leaping
 within him, as a prisoner coming to liberty, thinking
 this the last stroke, he cried out, O JESUS, “ here I
 “ come, here I come to Thee.” — Some time after-
 wards, he expressed his faith, and longing desires, to
 “ depart, saying, I am in great pain, but all is well,
 “ all is well, he hath settled all things well; O, how
 “ would it be, if the sting of death, had not been taken
 “ away. O that I could now go home, for my work
 “ is done here.”

AND, as he constantly contemplated, on the infinite
 sufferings, of the Redeemer; which was always his
 pleasant

ant theme, he said, "I am in great pain, but CHRIST
 "by his sufferings hath taken away the sting, of my
 "sufferings: O here is victory, indeed, great is the
 "Glory, but narrow is the way to it; O how full is the
 "world of false faith, and false hope"—Then, con-
 sidering the great faithfulness, of the LORD, to him,
 he breathed out the language of his soul, in these words,
 "O the dear Redeemer, he keeps my heart with
 "himself." — When he was in the greatest pain,
 he often, cried out, "O this cup, Blessed be GOD
 "for this last cup. JESUS drank it all for me,—
 "I shall be soon with that GOD, that died for me, to
 "save me, to all eternity." And thus, he went
 home to Rest, in the LORD. July 21, 1773. In the
 60th year, of his age.

MANY more divine sayings, came from him just
 before he departed, which were not taken down,
 whereby, he testified his great love to precious souls,
 and the concern, he was in, about them.



HIS E P I T A P H.

NEAR the Communion Table lie the Remains of
HOWELL HARRIS Esquire.

Born at *Trewecka*, Jan. the 23^d, 1713—14, O. S.

Here where his Body lies, he was convinced of sin

Had his pardon Sealed ;

And felt the Power of CHRIST'S precious Blood,

At the holy Communion.

Having tasted Grace, himself, He resolved to declare to others,

What GOD had done, for his soul.

He was the first Itinerant Preacher of Redemption

In this period of Revival ; in *England*, and *Wales*.

He Preached the Gospel,

For the space, of thirty-nine Years

Till He was taken to his final rest.

He received those who sought Salvation

Into his House ;

Then sprung up the Family, at *Trewecka*,

To whom he Faithfully ministered, unto his end,

As an indefatigable Servant, of GOD,

And faithful Member, of the Church, of *England*.

His end,

Was more blessed than his beginning,

Looking to JESUS, crucified

He rejoiced, to the last, that Death had lost its sting.

He fell a sleep, in JESUS, at *Trewecka*, July 21, 1773,

An now rests blessedly from all his labours.

UNDER the same Stone, lie also, the Remains of his late wife

ANNE HARRIS :

Daughter of JOHN WILLIAMS, of *Skreen*, Esquire.

Who departed this life, March 9th 1770, Aged 58

She, loved the LORD JESUS, relied on his Redeeming
Grace, and Blood, and with her last breath, declared her

Confidence in Him.

They left one beloved Daughter, who was the constant Object of
their Prayers, and care, and honor's their venerable Memory.

D A N. xii. 3.

*A'r doethion a ddisgleiriant fel disgleirdeb y ffurfafen ; a'r rbai a
draant lawer i gyfiawnder a fyddant fel y Ser, byth yn dragywydd.*

AN

ELEGIAC POEM

On the Death of

HOWELL HARRIS, Esq;

Who died the 21 of July, 1773.

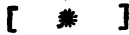
—All the Congregation mourned for Aaron—

WHAT pensive, solemn, doleful tidings found?
All *Sion's Sons*, should deeply feel the Wound;
A Brother, Friend, a Father Dear, is gone,
HARRIS is dead: his Battle's fought and won.
What Tongue, can tell? What Hand, can paint the Loss?
Of one so steady, under JESU'S Cross.

Hail! happy Soul, thy mourning Days, are o'er;
Thou'lt bear about, a mortal Frame, no more.
No more, shall Pain, or Anguish, thee confine,
Or, on a dying Bed, thy Head recline.
No more, shall Sin oppress, thy righteous Soul;
Nor Grief, come near, while endless Ages roll.
No more (when glows thy Heart, with pure Desire)
Thou'lt feel the force, of Persecution's Fire,

†

No



No more, for calling Sinners, home to GOD,
Shalt thou be ston'd, 'till stain'd with thine own Blood ;
No more, shall it be said, thou wrong'st the poor,
Or tak'st their wealth, to gain thyself a Store ;
No more, with what is worse, shalt thou be tri'd,
By vain Professors, setting thee aside.

Advanc'd, beyond their Frowns, beyond their Praise,
HARRIS with Angels, tunes his grateful Lays.
He sits, with all those radiant Hosts, above,
And swims, in Seas, of pure celestial Love.
He meets his blessed Partner, gone before,
They join, to praise their GOD, and part no more.
She, like a brilliant Diamond, appears ;
And helps to decorate, the Crown, he wears.
Nor her alone, but Thousands more, there be,
Whom GOD converted, by his Ministry.

Ye Moon, and Stars, who make our Ev'ning's Light,
Tell us, how oft, he groan'd to GOD, by Night ?
Say, rising Sun, yea tell us, dawning Day,
How soon, he left his Bed, to praise and pray.
Say, Walls and Closets, every secret Place,
How oft, he supplicated GOD, for Grace ?
How oft, he with his blessed LORD, did meet ;
And fill'd with Love, bow'd, at his sacred Feet.
Say, thou infernal Prince, how thou didst rage,
When HARRIS, did against thy Cause engage ;
And let thine Emissaries here, proclaim,
How, mov'd by thee, they vilif'd his Name.

say



Say, ye blest Angels, how, dispatch'd from GOD,
To guard him, round on every side, ye stood.
Say Sinners, say, how oft, with warm Desire,
He warn'd you to escape, eternal Fire ?

Let Towns, and Streets, Houses, and Fields proclaim,
How zealously, he did the Faith maintain.
Then let each Christian, with a secret Sigh,
Reverberate, TREVECKA's penfive Cry.
Let every Heart, lift up a fervent Pray'r,
That old *Elijah's* Mantle, may be there.
That GOD, from Age, to Age, may carry on,
The work which He, thro' HARRIS, hath begun.
That all, who shall that Saint of GOD succeed,
Like him, may prove, true *Israelites* indeed.

How glóriously he shines; What mean these Sighs ?
Why flow these torrents, from our languid Eyes ?
But Ah ! we weep, that he from us should part,
Who so minutely, trac'd the Sinner's Heart.
Who all the Reasonings therein disclos'd,
And all the Devil's Stratagem's, expos'd.
The Man, whom GOD, hath raised (in his Youth)
In *Wales*, to propagate the Gospel truth.
He set his Brow, as Brass, no Flesh he fear'd,
Essential truth, he faithfully declar'd.
His Grace, and Knowledge, Numbers to him drew,
They to his House, like Doves, to Windows flew.

He

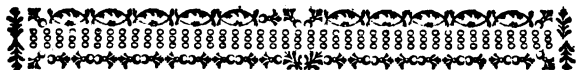


He caus'd Thousands, by the Pow'r of GOD,
To part with Sin, and flee to JESU'S Blood.
He spake, nor did his Works, his Words deny,
He liv'd each Day, as tho' that Night he'd die.

Not all the Pow'rs of Hell, could *him* dismay,
He, to the end, pursu'd the narrow Way.
The Paths of Peace, incessantly he trod,
Then, died exulting, in his SAVIOUR GOD.
His Spirit, catholic; was Friend, to all;
Who JESU'S Image bore, who on Him call.
A mighty Conqu'ror, as thro' life, in Death,
Still shouting Vict'ry with his latest Breath.
And tho' his Body suffer'd, grievous Smart,
He said, "The Dear Redeemer, keeps my Heart."

And when the great I AM, shall roll the Skies,
And bid unnumber'd Worlds, to Judgment rise!
Then HARRIS, by his Lord, shall be confess'd,
And Soul, and Body, enter into Rest.
Return triumphant, to his destin'd Throne,
And dwell with GOD, in extasies, unknown.

F I N I S .



H I S
L E T T E R S.

L E T T E R I.
To Mr. H—— G——.

Trevecka, Oct. 24, 1738.

Dear Christian Friend,

I Received your savoury Letter, last Night; in which, you make me see, a cause for trembling, and blushing, in asking the advice, and prayer, of one, so unfit, for both. Oh that we could think of ourselves, and others, as we really are, vile, and blind creatures. Oh that GOD would empty us of our selves, and fill us with clearer sight, and nobler Ideas of his dear SON; how little would every thing appear to us then! How sweet would revilings sound in our ears; while our Eyes would be fixed, on JESUS Crucified. What are we that we should be counted worthy to suffer for his sake? Surely this is an honor, which is above the reach of the carnal world; which the KING of Heaven confers but upon few. Oh how humbly then should we lie at his feet, admiring his free Electing Love, if in the least he distinguishes such poor, vile, worms as we are; Surely none stands in need of the prayers of prevailing Saints as much as

O

I do;

I do; therefore I desire that you would strive for me, that I may gain the conquest over self, my grand enemy. That I may lay lower at my SAVIOUR'S feet, accounting it my greatest honor, if I should be thought worthy, to be reviled for his sake.

I hope, you are admitted, to have some cherishing smiles from JESUS, these, will sweeten every affliction, temperate all crosses, and season all the bitterest portions to us. Our dear SAVIOUR is never dearer than when the battle is hottest. When enemies frown, ridicule and threaten; O then, when the soul is humbled, the old man trampled under foot, and faith kept in close exercise, how sweet is the private associating of sincere Christian Soldiers who join together to send up hearty cries, at the throne of Grace? To have a fresh sight of the Captain, will animate fainting Souls—— O that we were laid low enough in the dust, and truly unbottomed of self, then could enemies without be of little hinderance to us— But the great, and willing Captain of Salvation, knows best how to marshal his army; and exercise his Soldiers. What we need examine most carefully, is; whether we are really, and entirely his; I find a most deceitful heart, within me; now owning him, and promising great things, but which on trial will fail, or betray me. I hope the main business of our acquaintance, at home, and abroad, shall be to no other end, but to encourage, caution, and try each other; that at last, we may meet with
the

the rest of the LORD's faithful servants, in the regions above. Sure, there are rewards enough, to make amends, in a few moments; for the labours, fatigues, crosses, persecutions, and troubles, of many ages, spent here. Let us hold on our way then, since we are assured, we have such a Captain, who will never leave us. And being also assured, our labours are not in vain in the LORD. Oh, how greatly doth my Soul rejoice, that GOD should own you, in such a particular manner, as to make your house, his palace for feeding his little ones, and your self, a father, to the babes; now left to the jaws of lions, were it not for an invisible hand. I hope you will by no means drop it, if you reap any benefit by meeting together, for fear of that poor worm, *Man*; since his Master is confined in chains. I rather fear, the policy of Satan's working on the inward man, &c. Pray think, when you meet in future, of the poor little flock hereabouts, and receive the sincere love, and most affectionate wishes, of

Your sincere friend, in CHRIST,

H. H.

PLEASE to present my sincere Respects to your Spouse and Family.

L E T T E R II.

To Mr. M——P——, in Bristol.

Trevecka, Nov. 21, 1738.

Dear Brother in Christ,

I Am so hurried about, that I can hardly spare time, according to my wish to correspond with

O 2

my

my dearest friends. But now I have stolen a few minutes to send you this Letter; and wish that it may meet you near the Gates of the new Jerusalem, ravished with the sight of JESU'S infinite love; O that we could aim more at his Glory, here below — having our eyes, and ears, shut, to the things of the world and the flesh. Oh that we had more of his humble, sincere, loving, and innocent spirit and nature; and that we could keep more close to him, so that we should know more of him, and be kept more tenderly affected towards his people; and be more humbly, and prudently zealous, and spiritually bold, to stand up for him, against the raging villains; and torrents of sin. Pray let us strengthen each other, against this villain and enemy of souls, *Self*. So likewise, let us mutually assist each other, to stir up our drawsy spirits, so to talk, think of, and speak to this glorious Prince of peace; as is becoming us, towards so faithful, tender, loving, condescending, and merciful a GOD and Redeemer. Let us not only act as moral men and gentiles, but by our meek, and innocent behaviours, and mortifications, let us also convince the world, that we have really our affections set on things above. *Col. iii. 1, 2, 5, 13.* Oh that we were all love, to this dear JESUS: and also more heavenly, more on the wings of faith, and less on the ground; all our conversation should be in heaven, for there, is our dear JESUS. Oh let us not delight in any thing, or place, wherein we may not hope, to meet our sweet LORD; Oh that we may know him more; then would our hearts be drawn

drawn into more ardent desires after him, we should be more lively, and vigorous, to labour for him ; and more chearful to suffer, and undergo all the hardships we should meet with in following him : What would sufferings, ridicule, losses, hunger, and even death it self be, while his Spirit assisteth us ? when you are drawn nearest to the Throne, or go into the presence Chamber, I beg you would think of me, as one that am very ignorant of the word of GOD, and very negligent — and I fear, never have learnt well, to be quite unbottomed of self — nor am I yet able to do all clearly to the Glory of him, to whom all the Glory is due. But my dear Redeemer has done wonderfully for me — yet I find it very difficult to come from under the covenant of works, to that of Grace, but this is yet within his power to accomplish or bring about. I have had some benefit from reading the *Sincere Convert, and Bunyan's Law and Grace*. I find Satan by a spirit of Bigotry in all parties, as well as with us, has affected to do great mischief, in many places among CHRIST's little flock, to embitter their spirit, against others, of a different persuasion, and diverting their thoughts, from the substance, to the shadow, of religion. Oh how should our souls rejoice, that our days, are reforming days ; there is a hopeful prospect, in some places, that would rejoice your Soul ; we have several Societies, in this and other Counties, of young people, meeting together to pray, and converse, &c. which are hopeful ; some are of a year's standing, and some more.

The

The Clergy have opposed us, but GOD hath awakened some, and made them able Ministers of his truth.

YOU have heard of the Rev. Mr. *Griffith Jones* of Carmarthenshire, and the Rev. Mr. *Rowlands*, of Cardiganshire, and some other Clergymen in this County, who preach CHRIST powerfully; there is also in these parts, a Baptist preacher, that GOD has owned very much, together with some other Dissenting Ministers.

THUS, I have given you a hint, how our King's interest prospers in *Wales*: O pray heartily in private, and public, that conviction, may end in true conversion, and that we should not rest, till we have a saving knowledge of JESUS CHRIST, and increase, in all the increase of GOD.

I am your most
affectionate, hearty well wisher;

H. H.

L E T T E R III.

*The following is a Copy of Mr. G——Whitfield's
first Letter to Mr. H——H.*

London Dec. 20th, 1738.

My dear Brother,

THO' I am unknown to you, in person, yet I have long been united to you in spirit; and have been rejoiced to hear, how the good pleasure of the LORD, prospered, in your hands — Go on my dear Brother, go on, be strong in the LORD, and in the power

power of his might; and the Spirit of CHRIST, and of Glory, shall rest upon you, most effectually: which has, and still, is opening doors before you, for preaching the everlasting Gospel. There have been, and will be, many adversaries; yet be not afraid, He that sent you will assist, comfort, and protect you, and make you more than conquerour, thro' his great love. I am a living monument, of this truth; for the Divine strength, has been often magnified, in my weakness. I have tasted, that the LORD is gracious, I have felt his power, and from mine own experience, can say, that in doing, or suffering the will of JESUS CHRIST, there is great reward. Blessed be his holy name, there seems to be a great pouring out of the Spirit, at *London*; and we walk in the comfort of the HOLY Ghost, and are edified. You see my dear Brother, the freedom I have taken, in writing to you, if you would favour me, with a line, or two, by way of answer, you would greatly rejoice, both me, and many others; why, should not we tell one another, what GOD has done, for our Souls? My dear Brother, I love you, in the bowels of JESUS CHRIST, and wish you may be the spiritual Father of thousands, and shine as the Sun, in the firmament; in the kingdom, of your heavenly Father. My hearty love, to M^r. *Jones*; Oh how shall I joy to meet you, at the Judgment seat of CHRIST. How you would honor me, if you would send a line to, dear Brother,

Your affectionate, tho'

unworthy Brother, in CHRIST,

G. W.

LETTER IV.

*Mr. H— H. Answer to the Fore-going Letter of the
Rev. Mr. G— W.*

Glamorgan Jan. 8th, 1739.

Dear Brother,

I Was most agreeably surpris'd, last Night, by a Letter from you, of the 20th past; the Character you bear, the spirit that I see, and feel, in your work, and the close union of my Soul, and spirit, to yours, will not allow me to use any apology, in my return to you. Though this is the first time of our correspondance; yet I can assure you, I am no stranger to you; when I first heard of you, and your labours, and success, my Soul was united to you, and engaged to send addresses to heaven, on your behalf; when I read your Diary, I had some uncommon Influence, of the Divine presence, shining on my poor Soul, almost continually. And my Soul, was in an uncommon manner, drawn out on your account; — but I little thought, our good LORD, and Master intended I should ever see your hand-writing. I hope we shall be taught more, and more, to admire, the wonderful goodness of GOD: in his acts of free Grace; sure no person is under such obligations, to advance the Glory, of his free goodness, and Grace, as this poor prodigal. But alas, how little sense have I in my Soul, of-all his wonderful blessings! pray for me, that I may find my heart, more drawn out, in love, and praise, to him. Oh how ravishing is it, to hear, of such demonstrations
of

of the divine love, and favour, to *London!* and to make your joy, greater still, I have some more good news to send you from *Wales*. There is a great revival in Cardiganshire, thro' one M^r. *D. Rowlands*, a Church Clergyman, and he has been much owned and blessed in Caermarthenshire also — We have also a sweet prospect in Breconshire, and part of Monmouthshire; and in this County, where I am now, the revival prospers; there is also here a young Dissenting Minister of much use, who also is a man of universal charity — There is such another in Montgomeryshire — I have been twice there, and there seems to be some shining beams of the Gospel of grace — There are two or three young Curates in Glamorganshire (where now I am) that are well wishers to religion — and we have one exceeding sweet, and valuable man, with us in Breconshire; but enemies are many, and powerful; therefore I beg the help of your prayers, and the prayers, of all your bretheren, that GOD would stand up for his cause, and interest, against all his visible, and invisible, enemies.

I hint this, in general, as I could not testify my love, any way more agreeably to your soul, than to let you know, how the interest of our good, gracious, and dear SAVIOUR JESUS CHRIST, prospers hereabouts. Oh! that I had more love, in my soul, more humble zeal, and spiritual boldness. Surely I should blush to think, the name of such an igno-

P

rant,

rant, negligent, and unprofitable servant, should reach your ears. I rejoice on the one side, and fear on the other, by reason of the reliëts of self, pride, &c. which I find, are not quite dead within. I would bless GOD, that inclined you to write to me, and especially, for making your Letter so favourable to my fainting soul. Oh! that we could do more, for so loving a Master — that his very enemies, by seeing our innocent behaviour, and fruitfulness, and love, &c. may be brought to glorify the Redeemer, and to think well of his ways, &c. I am in a great hurry, as I am called away to discourse now quickly, yet I could not drop this opportunity without obliging you — and were you to come to *Wales*, I hope, it would not be labour in vain — but I leave this to him that knows best how to dispose of us; I hope the faithful account I have given you, of the benefit I have received from you, will excite you to send again, a line to him, that would be, sincerely

Yours, in CHRIST JESUS, whilst

H. H.

L E T T E R V.

To a Sister in Monmouthshire.

Nov. 30th, 1739.

Dear Sister,

I Hope, our dear LORD, is breathing his sweet, pure, and gentle mind, into your soul, and is drawing you up to himself. O! Eternity, eternity! make

make all sure, for the dying hour is coming on. See whether you daily, and hourly, feel fresh life coming from the Head, JESUS CHRIST. You cannot bear fruit, except you abide in the Vine. See then, that nothing obstruct the current of virtue, flowing from the Vine, to you the Branch. Cherish the believing frame, and see, that every thing sends you out of your self, and from the creatures, and ordinances, to him, in whom all fulness dwells. Beware of false hopes; see, that you rest not, in any thing you have attained to, but seek for more confidence in your dear LORD. When all friends fail, yet *He changeth not*. O, try his faithfulness, if he hides himself, it is to try your confidence in him. Therefore be not discouraged, at inward, or outward, dark threatening clouds. And if you are seemingly deserted of all, and quite forgotten; this is only to destroy an enemy, that keeps you from enjoying your best Friend. I know not how to communicate comfort to you, under your present outward trials — but beware of common reasoning, flee to CHRIST, ask, and follow his advice; rely, and live on his promise, wait patiently, all is in his hands, it shall be for your good. It is to make you dead to visible things, that you may enjoy more of him, whom the world knows nothing of. Our eternal happiness is begun, if the kingdom of heaven is within us. Pray look to the growth of your faith, and see, least even a sight of your corruption (which ought to humble you deeply, and to make deep impressions of godly sorrow)

should feed unbelief. Beware of doubts, and reasonings, when it is dark, dead, and hard; when you can see nothing but sin, then, run to CHRIST, so much the faster; and you shall find him full of grace and truth; faithful is he that promised; therefore, put all your trust, and confidence in him.

I hope the LORD sent me, to the places I visited, since I left you; therefore, beg for a heart to bless the glorious JEHOVAH, in CHRIST, on my account. I hope, the LORD owned me at St. *Andrew's*, and St. *Nicholas*, to put a stop to the growing *Arminian* errors effectually — Yesterday I discoursed in *Cowbridge*-market-house, and was a little interrupted. After I had done discoursing, I had private conversation with five leading men in town, and I hope it was to purpose, and that the LORD will send me there again. I am now in my way to *Pembrokeshire*, I lost my way on the hills last night — but the LORD remembered his covenant. Sin often rebels in me, but faith in CHRIST's death, daily mortifies, and subdues it, and my soul is set at liberty. Blessed be GOD, who is as good to let us have serious impressions of death set home on our souls, to quicken us to diligence, to make our calling and election sure. *2 Pet. i. 10.* O! beg for clearer evidences, strong sealings, more evident witnesses of the Spirit of GOD. Be still crying, LORD search, and try me, and shew me more, and more, in a clearer light, that thou hast loved me, with an everlasting love; and that none shall

shall pluck me out of thy hand. Continue pleading, that you may be more like him, that you may more surely say, he is yours: so that if a drawn sword should be presented to your breast, it might not surprize you in the least; because that you had been assured, on a solid and right ground.

I am yours in CHRIST,

H. H.

L E T T E R VI.

To Miss. M—— Llwyngwarren.

Rhos-Tywarch, Dec. 10th, 1740.

Dear Madam,

WHen you are fully convinced, of my end, in writing to you; you will not be surprized at it; Eternity is at the door. Our Hearts are full of Devices, the world is full of Temptations, and all our nature is corrupt, and draws us from GOD. GOD'S Spirit may easily, in his first working upon us, be grieved, and quenched, and if he once leaves us, we fall to hardness, and carelesness, and indifference, which is the most dreadful condition we can be in: For these reasons, I could not help writing, to cherish those good desires, already seen in you, and O! that this may find you looking up to JESUS, and comforted with his love; being made quite willing, to renounce all for him, seeing yourself quite lost, without him; seeing him of more value, than ten thousand worlds. If you fall short of him, and will not be fully united to him, how dreadful will death,
and

and eternity be? What will a good name, Blood, beauty, riches, friends and relations, avail us then? O dear Madam, there is an earnest prayer set on my heart for you, *Rom. xvi. 1.* to see you born again. Be not surpris'd, I tell you, that you must see yourself, the greatest of sinners; even on the same footing with harlots—for we are all such in heart, though restrained in the outward man. Pray rest not, till you know, your sins are forgiven. What comfort is there, in any thing, till we enjoy this? ask it with all your heart, and you shall have it.

SHALL you shine with *Abraham, Isaac and Jacob*, when our dear LORD will come, on the firmament, to be glorified in his saints, and in all those that now, can see that day, with an eye of faith, and renounce all for him, and choose affliction with his people, rather than enjoy all the pleasures of sin for a moment? *Heb. xi. 25.* O look up, to your heavenly FATHER'S house, and you will soon quit earthly joys. Pray give not your eyes to slumber, nor the temples of your head to take any rest, till you feel CHRIST in you, and you in him. O pray for that broken heart; it is GOD'S gift; ask it, and you shall have it; reason not about it, but still run to CHRIST. If you feel your heart hard, and cannot taste his love, and cannot lay a thing home to heart, as you would wish, let not that discourage you from going, but let it make you go the more confidently to CHRIST.

In

In him you will find strength when you are weak, light when you are dark, life when you are dead, love when you are cold, comfort when you are dejected, a Friend at all times, and a remedy for all spiritual diseases. O let nothing share your heart with him, he is willing to take you, as you are, a poor, blind, weak, lost, helpless worm. *Rev.* iii. 18. If you are made willing to part with the right eye, right arm, and all for him : but if he shall not have all your heart, he will not take any part of it ; if you will not be wholly united to him, all your sins will meet upon your own head, and condemn you, in the last day, and all the phials of GOD's wrath, will be poured upon you : O ! the thought of it is most dreadful, and strikingly awful ! Halt not then between two minds ! Let either GOD, or the world and the flesh, have you all. O that I could go with you in my arms, to our dear JESUS ! there I long to see you ; but you must first, wear the crown of thorns, before you are crowned with glory : you must suffer crosses, and persecutions with CHRIST, before you shall reign with him : sit down now, and cast up the cost. Beware of resolving, in your own strength ; that is building on the sand, and it will fall. You must receive CHRIST, and then build on him, and your building shall stand. I shall, according to the power given me, endeavour to think of you ; and I shall hope soon to hear you say, that you know, that your Redeemer liveth, and that your sins are all forgiven. Concern for your soul, would
make

make it desirable, to have a line, to let me know how it is with you, in the inward man. May the LORD guide, and lead you into all truth.

I am yours,

Cordially in our dear LORD,

H. H.

L E T T E R VII.

To Mr. T——, *Pancheston*

Manachlog, Dec. 10th, 1740.

Dear Brother,

I Could not let slip this opportunity, without sending you my hearty wishes, for your growth in knowledge of the mysteries of GOD'S kingdom of grace in the heart; and may the Spirit of light, and power, always rest upon you. You have many enemies to encounter, but none so dangerous as self, and unbelief; with their inseparable companions; consulting with flesh and blood, fearing man, doubting the faithfulness of the most faithful Friend, &c. O, how should we dread self-love, self-righteousness, self-will, self-confidence, and self-wisdom! all these, if not destroyed, oppose the setting up of CHRIST'S kingdom, in our souls, and tempt us to deny him, and they have each of them, their armour to defend themselves; carnal-reasonings, and all that are born after the flesh, with all their preaching, and conversation defend them. O my dear Brother; in a teacher, that is not receiving from the Spirit of GOD, nothing is more dangerous than letter-learning, and head

head, or book-knowledge. It would be well, if we knew, and preached, no more than we felt, and were willing, to be fools, till CHRIST makes us wise ; then we should be wise indeed. Whatever you may suffer, from the blind leaders of the blind, who are a curse to the nation, let me beg you, as I long to see you shine, with the faithful at last ; be strong in faith, and fear not. Then, shall the Spirit of glory rest upon you, and you shall have strength, according to your day : I am an instance and a witness of this. My most ardent wishes, and prayers are, that you may be made faithfull. I see, we stand in continual need of the Spirit of GOD, to wound, and heal us, to cast us down, and lift us up, to shew us our misery, and help us to destroy sin ; to work grace, and to act with grace, when wrought in us ; and to make, and keep us nothing, in our own eyes : nothing less than Almighty power, can do this well. But a sight of forgiving love, and a justifying JESUS, can make us leave all our idols, and love him, with all our hearts, and souls. How can we love him, if we are not persuaded he loves us ? Faith, is the spring of every grace, and all true obedience. And unbelief is the root, or fountain-head, of all rebellion, and disobedience, and feeds every lust. I see but few convinced of the evil, or of the sin of unbelief, though it makes GOD a liar, and denies all his glorious perfections, renders the word of GOD, praying, conversing, &c. of no effect, bars the heart against CHRIST, blinds the mind, destroys the love, estranges

Q

us

us from GOD; and feeds self-love, lust, slavish fear, love of the world, &c. And if any, but surely much of it remains in the saints, And O! how does it dishonor GOD, stop their growth in grace, and give Satan the advantage over them. And most think, that to doubt (which is the fruit of unbelief) is to be on sure footing: whereas, all ought to be assured, that they are either out of CHRIST, or in CHRIST. Most think to go towards heaven by doing, and not by believing; working for life, and not from life received; with CHRIST in the head, and self in the heart. It is in vain to press to holiness, till the root of holiness be in us, which is faith: we cannot grow in sanctification: when we are not in a state of justification, and then we press on, to make our calling, and election sure. GOD commands this, and to fear, is yielding to unbelief, least a promise being made, we fall short of it—I know, dear Brother, you will not misconstrue my freedom in this—for love constrains—Write to, and pray for,

Your unworthy Brother,

H. H.

L E T T E R VIII.

To Mr. M—, Lhwyngwarren.

Rhos Tywarch, Dec. — 1740.

Dear Sir,

THE kind reception met with at your house, calls for a return of gratitude, from me. How does it rejoice my soul, that though not many mighty are called

called and chosen, yet there are some that dare own a persecuted JESUS — He will reward all well, that can now renounce all for him; *Moses*, and *Abraham* knew this well, when the one should leave the king's palace, and the other his native country to obey his call. He is now, as valuable, in the eyes of all that have the light of faith, to know him, and their misery without him. With what joy, shall I meet you, before his throne, saying to him, LORD, here I am, and the children which thou hast given me. I know we shall be enabled to overcome our spiritual enemies. The way is very narrow, and it is few (few indeed, in your station) that find it. O, how many ways has Satan, to make us rest, before we come to CHRIST. It is dangerous to speak peace, when there is no peace. We must mourn, before we can be comforted, be wounded, before we can be healed, know we are blind, before we ask for sight, naked before we are clothed, poor, before we be made rich, lost, before we are saved, weak, before we seek strength, renounce all, before we have all; be thirsty, before we drink of the Water of life, go out from ourselves, and the creatures before we come to CHRIST. It is good to be made sober, meek, and humble, &c. but morality is not Christianity; and outward reformation only, will not do — It is no common thing to be a Christian indeed — we must be born of GOD, we must have a new heart, and have CHRIST formed in us, and feel the power of CHRIST's death, mortifying the mind, and motions of sins, and the

very desires, after creatures ; find the power of his resurrection, raising us up from the death of sin, to the life of righteousness, to live a life of faith, hid with CHRIST in GOD ; whatsoever is short of this inward vital union with CHRIST JESUS, is but delusion. We may seek wrong, and so not enter ; *Luc* xiii. 24. We must strive, yea, we may be convinced, and not converted ; we may have restraining, and not saving grace ; we may build, and yet not on the Rock ; we may cleave to the commandments, yet not forsake all, for CHRIST, as the young man in the gospel ; *Mat.* xix. we may believe in the heart, in some sense, but not confess him with the mouth, for fear of man. Because we love the praise of men, as the *Jews* did, to whom our LORD and SAVIOUR said, “How can you (savingly) believe, that receive praise from one another ?” We may be Virgins, and not wise ones ; we may have Lamps, *viz.* light, and knowledge, good works, obedience, &c. and not Oil in the vessels, *viz.* an inward principle of faith, and love--and CHRIST at last hear say, *I know you not.* We may tremble with *Felix*, have another heart with *Saul* the king, be almost a Christian, with *Agrippa*, and yet fall short ; we may be made in measure, *partakers of the HOLY GHOST, and the power of the world to come, &c.* *Heb.* vii. and be utterly lost, at last, to all eternity——

O, Dear Sir ! the freedom of spirit, and mouth, that I had, when I was in your house, makes me believe you will take it kindly, that love to GOD, and love
to

to your soul, made me, in the simplicity of my heart, and a longing desire that you might shine in glory. Therefore, let me beg of you, not to rest in seeking, till you find, in knocking, till it is opened to you. Rest not till you find CHRIST, and him crucified, till you feel the love of CHRIST constraining you, and till you see, and count all things but dung and dross, for the excellency of the knowledge of the riches of grace, that are laid up, as a hidden treasure in CHRIST, for all, whoever will so believe in him, as to renounce all for him, the Pearl of great price. Let your dear Daughter draw many, to the ministry of dear Mr. *Thos. of Pencheston* — Beware of sitting under the ministry of dead, blind guides: beware of consultations with flesh and blood — was I there, I would go many times to him; as I could not expect to meet GOD, while I would, on any account whatsoever, neglect powerful means. Heart-searching ministers are very scarce, and highly to be had in esteem, for their works sake — The greatest honor we poor mortals can be capable of, is to be persecuted, for righteousness sake. O, what a favour is it to be reproached for CHRIST's sake! O let us look through visibles, to that within the veil, and then all sublunaries, will lose their glory.

DEAR SIR, How do I long to find your house become a house of prayer, and every member of it a member of CHRIST. O, stand up for the sinking cause of a glorious LORD, the Mighty JEHOVAH; those that

that will honor him, he will honor them; I cannot help, recommending him; but O how does he love his cause! his glory, comes from it continually—it is an honor to be in the meanest office in his house. O that we may hear his voice within us, saying, *Well done, thou good and faithful servant, Enter thou into the joy of thy Lord*—This is more than to be made kings, and conquerors in the world—With my sincere respect, to your dear spouse, and all the young ones,

I remain most affectionately

Yours, in our Dear LORD,

H. H.

LETTER IX.

Jan. 30th, 1741.

Dear Friend,

YOURS I received; and return you abundant thanks, for your great kindness towards me, who am the most unworthy, and least of all Christians. O! for strength, and grace, there is none but GOD alone knows, what heavy burdens are laid upon poor me; so that I often cry, *My soul is exceeding sorrowful, even to death*. I have been, since I left you, in the very field of battle, within, and without. I feel my body weak, and my spirit grieved, because of sin, in myself, and the wickedness that is in the world. But though Satan, and his instruments are mighty; yet, my GOD is ALMIGHTY, and I can say, I am not my own. O, free grace!

I think

I think, we should be lost in the proper meditation of it. What can I say? O, the distinguishing love of GOD! O, what amazing, and astonishing grace! and sympathizing mercy, to such a worm as I, nay, worse than any worms, for they don't sin, but I do; and yet, blind, and black as I am, my dear LORD loves and pities me. O! the height, depth, and length of his grace! I hear him whisper, to my soul, saying, *I will never leave thee, nor forsake thee.* Rejoice thou, O my soul, and bless GOD for crosses, and trials — for, there is an eternal weight of glory, reserved for thee. O, surely, that will be enough, to make amends, for this little affliction here. O, when shall I reach my everlasting home! Indeed, I believe, it is but a little while, and I shall be at home. Sometimes, I feel such decay, and such bodily weakness, that I think it impossible for me to hold out long. O, join with me! and pray, LORD JESUS, come quickly — But O, what am I? vile dust and ashes — Teach, and make me, O LORD be resigned unto thy heavenly will: and may thy will be my will. Amen.

H. H.

L E T T E R X.

To Mr. A—.

Little Summerford, Oct. 8th, 1741.

Dear Brother,

HOW sweet and lovely is our dear JESUS! all his precious names, and gracious offices, are suited to all our various and numerous, wants — O, the

the wisdom of the Divine scheme of our salvation ! What a suitable Physician, he is to all our maladies ! What a healing virtue is found in his precious Blood ! what an irresistible power has the Efficacy of his Blood, when it is applied to our souls ! How does it destroy the power of sin, and Satan ! What a faithful Friend is he, loving us with an everlasting, unchangeable love ! O, what an Almighty Conqueror is he, as a King ! never losing the day, as a Captain ! How tender, loving, and sympathizing, as an Husband ! How prevalent, as an Intercessor ! How glorious, as a Priest ! purchasing an eternal peace, pardon, and rest ! O, that I could set forth his loveliness — How terribly black must unbelief appear to be, in the eyes of all that he enlightens ! as it dishonors all his glorious perfections : it makes him imperfect in all his Offices, unable to save to the uttermost ! as a Physician not able to heal entirely ! as King, not able to subdue the enemies of his Church ; as a Friend, unfaithful to his word ; and like us, changing creatures, promising great things, and never intending to fulfil them. As a Captain, not able to conquer or win the day ; as a Husband, not mindful of his spouse ; regardless of her misery, and deaf to her cries, &c. O how much do we deserve ten thousand hells, for the dishonor we have done to the SAVIOUR ! I fear, there is too little lamenting, for the evil of the sin of unbelief : If a man was to fall into whoredom, or drunkenness, it would be reckoned a horrid crime ; but to live under the
power

power of unbelief, is not much dreaded or strove against. My dear Brother, Pray for power to bear your Testimony against this terrible enemy of CHRIST, and our souls! Without faith, it had been as well for us (I see) if CHRIST had not died. O penetrating faith! What glorious things, does thine eye discover! and what glad tidings do we hear, through thy blessed ear! and with what Manna, and marrow, and fatness, is thy mouth filled, when it is once opened! How then should we take care to nourish this child, when it is begotten in the heart, even before it is brought-forth into the world of liberty; to be continually beholding the glory of GOD, in the face of JESUS CHRIST, or till the SUN of Righteousness, shall fully rise on our souls. Let us look towards him, in whom dwelleth all the fulness of the Godhead bodily! who is our all in all. As far as faith is in exercise, looking to him, so far, I rejoice, that I am in the way; so far as sin has no dominion over me, so far Satan is evidently bruised under my feet; and so long is the New Creature fed. But when I forget my dear LORD, and forget to look up, and become conceitedly wise again; then I am sliding out of the way, not abiding in his wounds; then I fall into darkness, and heaviness, and confusion, and into the power of the enemy, &c. and I bear no good fruit. But while faith is looking up, and I abide in his love, I am happy. O! what a terrible doctrine it is to say, that we must not have faith in exercise continually? it is no other than to say, We

R

must

must not receive grace, and bear fruit continually, for CHRIST; but now and then, to ourselves and Satan. But if so, we must be under the Law, and the power of sin, as long as we live. But, surely this is not the right way; therefore, we must bear our shield continually, by exercising our faith, *Eph.* vi. 12, 16, 17, 18.

DEAR Brother, watch over the little Lambs; I am persuaded, some of them, belong to our dear LORD. If you please, read this to them, with my kind love to them all; hoping to hear, of their growth in the LORD, and that they begin to know, and love him more, and more, in all his Names, Offices, and Relations, &c. O, that they may never rest, till they know, at all times, that he is their righteousness, and eternal salvation: and not to rest on what they have attained to, but to keep the eye of faith fixed, on the power, fulness, faithfulness, and watchfulness that is in CHRIST — O, may we never rest, till an abiding sense of our own vileness, ignorance, and helplessness, abides in us, to make us continually look up, where our strength, our glory, and grace is laid up, drinking every moment of his fullness.

Yours in ours,

H. H.

LETTER

LETTER XI.

*To Mrs. S——.**Nov. 12th, 1741.**Dear Mrs. S——,*

O How does the humble and poor soul thrive? Do you feel you are united to CHRIST? And doth the life that is in him, flow to your dear soul? Are you hungering, and thirsting for this, and continually longing for his abiding presence with you? Dear Sister, bear with me, it is out of godly jealousy I entreat you, to see narrowly, whether there be no Idols in your heart, any thing nearer than CHRIST. I beg of GOD, to search you, least after much seeking, you may not find; because you did not seek, with all your heart. Before there can be a marriage, between him and our souls, there must be an eternal separation made between us, and not only the gaiety, and pride, and pomp, and outward conformity to, and pleasures of this evil world—but also between us, and the inward desire, after the praise, or good opinion, of any one of our fellow creatures, or after any treasure, or creature-enjoyment; yea, more than that, there must be a thorough separation, between us and ourselves, before we can be truly united to him. We must come out of our own willing, and reasoning, to GOD; we must cease living to that great Idol, self; that we may live to him, who died for us; self must be subdued, and CHRIST must be

R 2

exalted,

exalted, and set up in our souls; or we cannot be saved. If we live after the flesh, or after the desire and will of the flesh, or nature, we shall most certainly perish; if we carry on an interest contrary to, or separate from our LORD's interest. We are declared to be married to CHRIST, for by faith CHRIST makes himself, and us one; and if CHRIST, and all his righteousness and graces are become ours, then it cannot be, but all we have, and are, and can do, are his. We no longer look on ourselves, or any thing we have, as our own, but the LORD's. His GOD is our GOD, his Spirit is our Spirit; and with him all become ours, and are freely given to us. And on seeing this, we cannot help surrendering our all to him again, continually asking, LORD, what wilt thou have me to do? How shall I improve every talent I have, to thy glory? O make me faithful, not that I may merit thy love; but because thou hast loved me freely, that I also, may shew my love to thee: and that thou art pleased to say, that, In this thou art glorified, *viz.* in that I bear much fruit, &c. And now, if this be the real case with you, if you feel, you cannot rest willingly, till you enjoy the full fruition of GOD every moment; if you are willing, that CHRIST should do what he will with you, and shall take away every right eye from you, if you are made willing to deny yourself, and to take up your cross, daily bearing his reproach, &c. then, though you may be mourning, and in the dark, and comfortless, for a time, yet indeed, our dear LORD will
 come,

come, and visit you, and will not leave you in distress but will make his abode with you forever. And he will water you every moment; for, never did a kind mother, love her own child with such care, and tenderness, as CHRIST loves his poor, weak Lambs: the weaker they are, the more they are entitled to his care, and tenderness. The more they can cry, LORD, thou knowest that I am the weakest, and the blindest, the vilest, and the most miserable of any; and therefore, O watch over poor me, nor leave me for a moment; lest I set up an Idol in my heart, or deny thee, or forget thee, or grieve thy Spirit. Take my all into thy hands, for I cannot keep my self. May this be the continual breathing of your soul; and may you never rest, till you feel the full power of CHRIST'S Blood in your soul. This is the earnest prayer of him, that long to see you shine, and grow in grace here, and in glory hereafter, at GOD'S right hand. And in order to effect this, he is ready to rejoice, in being used by your great Shepherd, as a poor instrument in his hand, whilst

H. H.

L E T T E R XII.

To **— G—.

Dec. 29th, 1741.

Dear Sister,

I Find the days of your mourning, are not yet ended; you are taught to wait all your appointed time, till your change cometh. He will come, and will

will not long tarry ; and the lower he humbles us, the higher he will raise us up again. Tho' all your early acquaintance, and fellow travellers should forget you ; yet, you have one Friend that never will, or can forget you ; He is all bowels of tenderness, and compassion, and sympathy : every thing in him is wonderful ! Fear not, you will at last win the day, and Satan shall be bruised under your feet. CHRIST will reign, till all his enemies are subdued. He is King in *Sion* ; and all his enemies shall be scattered. What ! though there are Giants in the land, we have a glorious Captain : who dares stand before him ? Stand your ground, and let not go your shield. The trial of your faith is precious. Hope, against hope, and give as little room as possible to reasoning. The sooner you will flee, as poor, blind, hard, dead, and lost, to CHRIST, the sooner you will find rest to your distressed soul. In him is all your fruit found ; and out of his fulness we shall drink freely, grace for or upon grace.

I find, it is not an easy matter, to root the principles of the old covenant out of our hearts ; and to go to CHRIST, for faith, and repentance ; for growth, and fruit, for faithfulness and power, to keep these graces in exercise. When CHRIST calls us to obey, to believe, to repent, to grow, and to be faithful, and fruitful, we are ready to look into ourselves ; and to resolve to work these in our selves : and so failing, we fall to reasoning, and thence to unbelief. Our
 dear

dear LORD, will make us acknowledge his sovereignty; and humble our souls before him, and see that we are saved by grace alone. That the LORD may keep you by his power thro' faith, is the prayer of
 Yours in him,
 H. H.

L E T T E R XIII.

To M—— D—— G——.

Feb. 16th, 1742.

Dear Sir,

I Perceive, when the vail of darkness is but a little taken away from our eyes, we behold such glory, and perfection, shining in the face of JESUS CHRIST, that we cannot help loathing ourselves with *Job*, under a sense of his favour, that we are brought to be so nearly related to him. *Heb.* ii. 11, to 15. And then we cry, I have heard of thee, by the hearing of the ear, but now mine eyes see thee; and therefore, I abhor myself, and repent as in dust and ashes. *Job* xlii. Who am I, to be thus honored? What! a child of the Devil to be made a child of GOD! What! my heart, that was a den of thieves, and full of all uncleanness, to be made a temple of the HOLY GHOST! What! Is the Eternal GOD, my maker, become my Husband, and Friend! What self-loathing, and love, and zeal, will arise from such discoveries? What wisdom does the enlightened soul see in the scheme of our salvation? How precious is CHRIST to such a one? How does he behold him full of grace
 and

and truth? the Pearl of great price, willingly leaves all; and suffers all for him, and counts all things, but *dung and dross, that he may win him. Phil. iii. 7, 8, 9.* Then all the things of time, that the blind world admires, and follows after, appear in their own true light, toys and vanities, not worth his notice: and while he is by the mere letter-learned, despised, and pitied, and looked upon as an Enthusiast, and a fool; he, with heart-breaking pity, sees them in reality deceived. Soon they will find themselves blinded, by the GOD of this world; and running headlong, to destruction: and too many, resting content, as it were, with the candle, of letter-light in their heads, while others know CHRIST historically, and talk of him, as their SAVIOUR. The true believer knows him experimentally: he feels the power of his precious Blood, on his own soul; and can say, he is altogether lovely: and that in him dwelleth all the fulness of the Godhead bodily. He says, that here are true riches, that this is indeed the Pearl of great price, and consequently digs deep for it, and reckons his time lost, but when it is directly, or indirectly, spent in viewing, and setting forth the glory of this gift of GOD, to a perishing world,

How sweet, doth he feel it, to speak of him, or speak to him; and to do, or suffer for him! None can know the sweetness, and reality, of this rest, that is in CHRIST, but such as feel sin, to be a heavy burden, and labour hard to be freed from it. And when we
are

are wounded, O how tender, safe, and glorious a Physician do we find him to be? When we see, all our light darkness; then, his light begins to shine within us. He, that overcometh the pride, the unbelief, and unwillingness of his nature, and is made willing to become a fool for his sake; going unto him, under a feeling sense of his own misery, seeing himself the chief of sinners, deserving to be damned: Such a one shall find such sweetness in his love, that he shall never have an abiding relish, or desire for creature-delights, or creature-approbation, &c. He dies to himself, and to the world, its honors, and praises; and out of his belly flows a well of water, springing up to eternal life. He now, lives a life, hid with CHRIST in GOD. A life hidden from the world; and now has bread to eat, which the world knows nothing of, and eats of the bread that comes down from above. *John vi. 51. &c.* And being now risen with CHRIST, he sets his affections on things above, and hath treasures in heaven; often feeling himself a stranger, and a pilgrim here, waiting for the happy word, that calls him home: desiring to live henceforth, to any other end, but to enjoy, and glorify his GOD; feeling, the Son has made him free, from the fear of Hell, or of falling finally, away. He serves his GOD, out of love, for thus saving him; and when he feels himself weak, through the flesh, that is still in him (though it is crucified, and has lost much power) yet he rejoices, in the strength that is laid up in CHRIST; and counts it an honor, to be enabled to

S

suffer

suffer anything, for the sake of the name of **JESUS**. He longs for more acquaintance, and clearer fellowship with him, who is his all. Who died, that he might have life. Whom, by faith, he sees, a full propitiation, for him; preparing a mansion for him above. *John* xiv. 2, 3. *1 John* ii. 1, 2. Self is drawn, or cast down, in him, and **CHRIST** is set up, so that now, he ceases from seeking his own interest, or praise; seeking only, or chiefly, his **LORD** and Master's; who having sent his Spirit into his heart, doth make him cry, *Abba Father!* To teach him that, which is hid from the wise, and learned; and which the world by natural wisdom, cannot know. *1 Cor.* i. 21. This Spirit, applies the Blood of **CHRIST**, to his conscience; and shews **GOD** reconciled to him: and that melts him down, to love, and godly sorrow, that ever he should pierce, the lovely **JESUS**; and makes him cry, **LORD**, What shall I do for thy great name, while I live, to shew my love to thee? Now, the soul, feeling its relationship, to **JESUS CHRIST**, goes to him; and humbly, by faith, lays claim to all his merits, and all he has brought to sinners, by his active, and passive obedience, as his own. For, as the wife, by her marriage, is entitled to her husband's estate, so each believer being united to **CHRIST**, by a lively faith; earth, yea, all in heaven is ours. *1 Cor.* iii. 22, 23. If through weakness he falls, though his heart breaks, because he offended his dear **LORD**, who freely forgives him all; yet he cannot live in doubt, because the Blood of **JESUS CHRIST**

CHRIST delivereth, or cleanseth him from all sin. *1 John i. 7.* He now feels, what before he only read, and had a notion of, and can say, *My Beloved is mine, and I am his.* And so every new discovery, of CHRIST'S love, transforms his spirit, and nature, more and more to his image. Then he begins to feel, what is a broken heart, and a contrite spirit: and then, he feels it more easy, to forgive injuries, to love enemies, to bear reproaches, to be despised, and contradicted. So, being used to the cross, he is more and more perfected, by sufferings, till after having suffered with CHRIST, a little while, he is translated, to be glorified with him; to exchange reproach, for glory, darkness, for perfect light: seeing weakly, as through a glass, for the full fruition, having obtained the complete victory. He wears the crown, among those, that came out of great tribulation; having washed their robes, in the Blood of the Lamb: and there wait, for the accomplishing the number of the elect, when he shall make one, among the heavenly Choir, when CHRIST will come to be glorified in his saints.

I am, Dear Sir,
 most humbly, and affectionately yours,
 in our dear LORD.

H. H.

LETTER XIV.

Feb. 11th, 1742.

Dear Sister,

SURE, you find **CHRIST** more and more sweet, kind, faithful, and tender daily. I hope you feel, that he heals you according to your faith, and that he is more than conqueror, over all your enemies. Though you seem weak, and unfaithful, you can yet oppose your powerful enemies; and triumph over them, through your head, **CHRIST JESUS**; crying, "Ye tyrants, sin and Satan, **CHRIST** hath vanquished you both." You shall soon tread on the Adder, and young Lion; **CHRIST** will soon come to his temple, and will water you every moment. The days of your mourning shall soon be ended. He being your light, the sun will no longer give you light, by day, nor the moon by night. We can never ask, or expect things too great, from our dear **LORD**. We never come poor, blind, and naked, to our dear **LORD** and **SAVIOUR**, and go empty away; none are sent off so, but the full, the whole, and the easy. Never was a friend so faithful and tender — nor a husband more sympathizing, and watchful. O what valuable love is hid in these words, *My God, is your God, and my Father, is your Father!* And with that love, that the Father loved me, have I loved you! That was free, infinite, and unconditional, eternal, and unchangeable, everlasting love! O for faith to lay hold of, and to rely wholly on this **JESUS**. Amen.

H. H.

LETTER XV.

To Mrs. G—— P——.

Feb. 12th, 1742.

Dear Sister,

BY this time, I hope, you feel, that CHRIST hath vanquished your enemies, and, that Satan is more and more bruised, under your feet. But if you don't feel it, yet, reason not; you soon shall find, he is a vanquish'd enemy. Wait CHRIST's way, and time, to carry on his own work in you; being under his hands, as clay in the hands of the potter. Though you may be now dark, you shall yet see light, in his light: and though you seem to yourself, to be quite barren, and dead; yet life is laid up in CHRIST for you, and so also is your fruit, and shall be communicated to you, as he shall think fit. Our vessels, are yet too carnal, to bear much of the spiritual wine. He must have his own way, to empty, and humble us; and when we are truly broken, and made meek, and lowly in heart; we shall find rest to our souls. And as we believe, we shall enter more, and more into his rest. Therefore, let us look earnestly into the matter, lest we fall short, through unbelief—Be not discouraged: if you seem to be more weak, blind, and helpless; it is only GOD's way of emptying us, to make more room for himself in our souls; and that he may be all in all. That we may no longer build on any thing in ourselves, or other creatures, but only on him, the Rock of all ages. He is the *Alpha,*
and

and *Omega*: He begins, carries on, and finishes the work. Whom he once loves, he loves to the end. Those that once, truly eat of his Flesh, and drink his Blood, shall never perish; but are past, from death unto life. And however, tho' they may fall; they shall never fall, finally. O how sure, is that New Covenant, of free Sovereign grace! He has undertaken all for you; and that to bring you home, in spite of all opposition. Where he is, there shall you be soon: He has undertaken to make you meet for glory. He is preparing a place for you — He will be the finisher of the faith, which he himself is the Author of. He is a Shepherd, that will not lose one of his sheep; and such a Physician, as never fails curing; and yet, does all gratis. Go then, with all your sorrows, thro' backsliding, &c. to him; and, he will freely heal you, tho' you have nothing but wounds. *Isa.* i. 6. v. 7. 17, 18. O come to him, Pray come, filthy, as you are; and he will wash you, and make you clean — and present you, pure, and spotless, before the Father, &c.

In Him, I am yours,

H. H.

L E T T E R XVI.

To his Mother.

Feb. 27th, 1742.

My Dear, Dear Mother,

I Have, sometimes, sweet symptoms, that my work is almost finished — and I feel, that I am in a straight

Traight which to choofe. Pity, to the dear Lambs, conftains, on the one fide, and the thoughts of leaving them is fore; but the fervent longing of my foul is to be difolved, and ever be, with my dear LORD. But, between the two, my cry is, LORD, do thy will, let it be what it may — I hope, Dear Mother, you feel CHRIST in you, going on, from conquering, to conquer; cafting out the world, and the things of time; working in you that mind and fpirit that is in him; deftroying the works of the devil in you. If in order to fet up his kingdom in your foul, and to caft down the power, and ftrong hold of Satan; do not be ftagger'd — If you feel fometimes fome hidings of his face, fome hardnefs, and deadnefs, fome ftrong on-fets of the enemy, Satan; fome bitter remorse in your mind, and fome fore wounds in your foul — You muft fuffer with him, e're you can be glorified with him: and if your trials are the lefs from without, expect them much the fharper within. Faith is a grace given us to be tried, and exercifed, and fo is every grace — Our hearts, are ready to be carelefs, and negligent, unlefs exercifed by trials; they are all tokens of GOD's love to us, and when fannctified, to fend us nearer to GOD.

O, Dear Mother, my comfort, as to you, is, that I hope our dear LORD has loved you, with an ever-lafting love; and that he has begun a work in you that fhall be finifhed in glory; and that you fhall not reft, but ftill be kept labouring, and heavy laden,

till

till you find rest in our dear LORD. There is no true rest, but in his Blood. May you never grow whole, when wounded, till CHRIST applies his Blood to you, by his Spirit. Rather be mourning continually, than be slightly healed. Pray, beware of false comfort; rather wait at CHRIST's feet; and then the Comforter will soon come. Yield not, though you seem to be overcome: the Day-star will soon arise in your soul — Dear Mother, Eternity, is at the door! Beware of grieving that blessed Spirit; without whom, you cannot believe, or repent — Be much in secret — Wait often on GOD — Yield to the motions of his grace in you. Beware of any thing that sets you in a hurry of mind. There is such loveliness, excellency, and suitableness, to our wants, in the LORD JESUS; that, when we begin to know him, we cannot, afterward, have a constant relish, for any earthly thing. O how sweet will he be, to us then! When he is esteemed the Pearl of great price, the only object of our love, desire, and delight; we shall then, find him a Rock, that will keep us from sinking, in all storms, and trials; a Friend that will never leave us nor forsake us, a Brother that loves, with an unchangeable, and everlasting love! a Husband that will sympathize with us, in all our spiritual afflictions! a Shepherd, that will carry us in his bosom, while we are weak Lambs! a Physician, that will take care to heal all our wounds, freely, and tenderly. A Father, feeding us with the milk of his love, through his word, and that also beyond the
 love

love, of the most kind mother, to her suckling child ! although, for our sins he may, like a kind father, visit our transgressions with a rod ; yet his loving-kindness will he not utterly take away. *Psal. lxxxix.* And, though he tells us, we must expect little besides tribulation, in the world ; yet, he assures us of lasting peace in him. Make sure then, of him ; let every thing else go, that you may lay hold of him : count all things but dung, that you may win him ; and that you may know him crucified, and formed in you ; sealing you to the day of redemption. And when you have known his love, light, and Spirit, under a sense of your ever deserving eternal flames ; plead the privilege of being justified freely, by his grace ; *Rom. iii. 22, 23.* and then you shall have rest to your soul. Which is the earnest prayer of

Your most Dutiful Son,

in the best Bonds,

H. H.

L E T T E R XVII.

To Mrs. G—— N——.

Feb. 28th. 1742.

Dear Sister,

YOurs I received, wherein I find you are still in the fire of affliction. Your faith, and patience, it is likely, must bear a further trial ; but the brighter will they shine at last. The New Covenant of grace still standeth sure, and CHRIST is always the same gracious Mediator of it. *Heb. viii. 6.*

T

x. 16.

x. 16. xii. 24. And in him, blessed be **GOD**, is the same unchangeableness : there, the weak have an equal title to **GOD**'s love, with the strong : He is still a tender, sympathizing Husband, and Friend, and loves us no less, in darkness, and deadness, than when we enjoy light. When no inherent comeliness appears in us ; believe that he is made unto us, Righteousness, and Sacrificion too. *1 Cor. i. 30.* Though, as a Father, he chastises our sins with a rod, yet, his loving-kindness will he not withdraw from us, and his Covenant will he not break, but will turn even our backslidings, and temptations, and falls, at last to his own praise, and our eternal good. O amazing grace ! Flesh, and blood, can neither reveal, nor receive this aright. But what are we, that to us, it should be given, to know what is hid from the wise, and learned ? He deals with his willing people, as if there were no rigorous justice in him, or no law to demand or threaten them. Happy they, who are truly taught to flee from the law, and take **CHRIST** as their Husband. What have we to do in darkness, but go at his general call, to the unconditional promises ; pleading our misery, and our common interest in him, as the chief of sinners : waiting still at his feet, nor letting go, by any means, what he hath wrought in us : but pleading it, and wrestling with him, without taking any denial. And sure he will come, when it is most to his glory, and least for ours ; and when the trial has answered the end it was sent for. I have sometimes freedom, and love, and power
to

to wrestle, and plead for you; the dear JESUS sets you on my heart: till then I never think of you: I trust, this is a token for good. You shall not be always mourning, and crying how long? The days of your mourning shall be soon ended. I trust the time of singing of birds will come. I believe we are too remiss, and cold, in pleading the promises, and our interest in CHRIST, with our dear LORD. It is good to wait, knock, and seek, when we cannot feel; it is good to look up, when we can scarce see: for he views the motion of the soul towards him, and will shew us his pierced side, make our stony hearts break; and then we shall mourn, as one for his first born. *Zec. xii. 10.*

Yours, in our Dear LORD JESUS,

H. H.

L E T T E R XVIII.

To Mrs. B——.

Radnor, March 26th, 1742.

Dear Sister,

HOW sweet, and ravishing, are the thoughts of death and eternity to the soul that hath heard the Shepherd's voice! To be forever without any interruption from Satan, by trials within, or without, where we shall be all light, and no darkness; all love, and no self; all grace, and no sin. My dear fellow soldier, we fight under a kind, and watchful, and never failing Captain: his strength fails not, when ours doth: he watcheth over us, even when we

T 2

forget

forget him, and ourselves : He hath taken the whole work into his own hands — He is our Righteousness, in which we stand equally justified, at all times, before the eye of justice ; and his active obedience is ours ; so that though we fall short of the glory of GOD in our obedience, yet his perfect obedience being made our sanctification, wherein GOD looks on us ; his holiness can look on us therein, and love, and accept us ; even when we perceive millions of imperfections in all we do, think, and say, &c. And thus, through CHRIST, becomes our all in all. We are before GOD, not what we are in ourselves, but what as in CHRIST ; and so we become dead to the law, the moment we flee to CHRIST, and the law dead to us, so that as it cannot give us life, by keeping it, so it cannot threaten us with death, or any punishment in justice for breaking it, for CHRIST has, in our stead, answered all its demands — This is foolishness to the carnal world, and hidden from the wise and learned ; but, it is the wisdom of GOD in the hearts of such as are made willing to become babes, and fools, and despised, for JESUS's sake. who having found rest from all the fears of the Law ; in the Blood, life, and death of our dear IMMANUEL, we have the Law written in our hearts, and we long for an entire conformity to it, because it is the image of our dear Father. We love holiness, because our Father is holy, and hate all sin, not because it damns, but because it is Satan's image, and contrary to GOD's nature — And the more holy we are,

the

the more fruit we shall bear to our dear LORD. And the more useful we will be in his House and Church; the more fellowship we shall have with him, and the more assured still we shall be, to be with him for ever; and the more concern we will bear for his cause, and interest, so much the more we shall be rewarded. O what soul ravishing thoughts are these, to see CHRIST all in all, and self nothing — to see God's eternal love, and to see the bleeding side of the dying JESUS; and to see eternal life flowing to us freely from that Fountain. This will make us thirst for that moment when this mortal shall put on immortality — I hope the cry of your soul is, What hast thou, O eternal JEHOVAH, loved me thus! What me, vile me! what shall I do for thee! when you seem weak, look out of yourself immediately unto him, who is your strength. Whenever you fall into sin, and see all you think and do to be sin, then do not reason with unbelief, but look immediately to him that has no sin, who is become yours by grace, else you will give the enemy an advantage over you; but as soon as ye flee to him, then your peace shall be established, and your soul swallowed up in a deeper admiration of his free sovereign grace, who called you, and made you to differ, when there was no difference between you and those that are in the road to hell.

SINCE our dear LORD empowers you to be a Stewards over a little portion of this earth, and he reckons what is done to one of his little ones, as
done

done to himself; and as he hath given you a heart to dispose of them, according to his own will; and since his work and cause calls for such helps variously; beware, for Satan will watch to confound you; to make you the less able to do the most good, he would feign be your Counsellor, at least, how, and where to give. You have need to pray much, not only for light to see that what you do, is with a single eye, and out of a true principle of love to JESUS; but also that he may be your wisdom, directing you where to give much, and where but little, and how to lay them out, not only for GOD, but also to bring most glory to GOD: may the LORD guide you. I was stirred up to give you these general hints, to prevent, as far as I could, your love being abused, through the vigilance of a cunning enemy. Good, of various kinds is going on; and calling for the help of every member in his place. Some house-keepers, are poor, and fail to get work, and are near being in want: and, I believe that some who are called to go about, fail to go, as much as they would, by reason of the narrowness of their circumstances — Some things ought to be printed — Schools are much wanted — Many talents, I believe, lay unimproved, for want of help — Many, I view, as called to the Ministry, fail to have necessary education. Society-rooms should be built, and rented — Thus, in general, please to take a hint, that you may earnestly beg of GOD to direct you, how to give your mite, according to his will — This is the desire of your poor, and unworthy Brother, in CHRIST,

H. H.

L E T T E R X I X.

To M—— D—— G——, Esq;

*April 5th, 1743.**Dear Sir,*

BE not surpris'd, if our dear LORD is shewing you, more and more of your helplessness, and inability to believe, and repent, and love, or even to act those graces, that he has wrought in you already. Though they now seem dead, they will be made to blossom, and bear fruit again. We are a very long time, learning to deny ourselves; and are daily prone to backslide from him, who is our Helper, to seek for liberty: and we hear, that true freedom is not to be had in ourselves. Perhaps you are come, by this time, to see more and more of your ignorance in spiritual things; yea that you are quite blind, and can see nothing. This is also the LORD's doings, and it should be marvellous in our eyes; for it is in his light we see our darkness. Our Idol of self-wisdom must come down, as well as that of self-sufficiency. The world, by their own wisdom know not GOD; and, from the great love we bear, to our own wisdom, we are not willing, to become fools, that we may be made truly wise to salvation. Therefore, the things of GOD, are hid, from the wise, and learned, according to the flesh, and the world, but are revealed, to babes, and those who are ignorant, in their own eyes, and the esteem of the world. Whence had this Man learning, was the old objection,

tion ; but GOD, works wisely, through the foolishness of preaching, 1 *Cor.* i. 19, 21. viii. 27. and still brings to nought, and confounds the council of the wise. Thus, CHRIST becomes foolishness to the *Greeks*, that would know him by mere learning, and the dint of reason : and a stumbling block to the *Jews*, that would not own such a King, who made no better figure, than to ride on an ass : and had no better companions than poor fishermen, yet, he appears truly glorious, and altogether lovely, in the eyes of those, that are taught by him, and are made willing to become fools, that they may have the teachings of his Spirit. When called to endure crosses, trials and temptations, think it not strange ; for our faith must be purified. And till we perceive the depths of iniquity, in our hearts, and the abominable evil of our nature, we shall never admire the free, sovereign electing love of GOD : that called us, out of many thousands, and made us to differ, when there was no difference. We are all prone to set up our own righteousness ; and thus lose sight of that righteousness of CHRIST, in which alone GOD looks upon us with approbation. We secretly, build on the sand, of some work or other, of our own ; and so claim a part with the SAVIOUR, in the work of our salvation. Thus we, in the pride of our hearts, would have it, that we make ourselves to differ, and that GOD did not love us, because it was his good pleasure so to do ; but because, he foresaw some difference, or that we would make ourselves to differ ; by improving the grace that he would give us.

This

This is the language, of all our carnal, proud hearts, while unwilling that GOD, in CHRIST, should have all the glory, of our Salvation. Until GOD shews us, the abyfs, of unconceivable abominations, that is in our vile nature, and that we are in every thing contrary to GOD's pure nature; and how much we deny, and dishonor all his perfections, and also break every jot of his holy Law; and thus prove, we are of the very same nature with the devil, and damned spirits. And are fully answerable to the titles that the Holy Spirit gives us in his sacred word, viz, of dogs, swine, goats, tygers, lions, wolves, children of the devil; enemies to GOD, dead, blind, and rebellious; full of wounds, and putrifying sores. We hear, that the ant, or the wild ass's colt, is wiser than ourselves; and that none, can cast out the strong man armed, the god of this world, that works in our hearts, but he that is stronger, or Almighty. Then, being thus experimentally, brought to know our own hearts; we cannot be shaken by the wind of false-doctrine, and carnal reasoning; but seeing the ignorance, of the most wise reasonings that are in the hearts of such, who, not knowing themselves, speak to poor souls, they know not what. Indeed, we should pity what we are not able to mend, and endeavour to prevail with GOD, by praying for them; when we see, we cannot win them, by spiritual, and experimental reasoning. When GOD, by discovering our fall, original pollution, and loathsomeness; brings us to admire that love, and wisdom, that would find out a recovery,

U

for

for such miserable creatures. Then will our enemy rage, when he sees us, dreading the rock of self-righteousness; being now convinced, that if we shall not have the Righteousness of CHRIST, we must perish for ever. Then, will he stir up, another corruption, in our hearts, *viz.* unbelief, or carnal reasoning, crying, How can GOD love such a loathsome creature, and such an abominable rebel, as thou art? Till GOD breaks that strong hold, also, by shewing us, that his grace is free, and doth not call the righteous, but sinners to repentance. And when the enemy fails again, to keep us, by a sight of our vileness, from going to CHRIST, and laying hold of him; he will try, to beat us off, from our confidence, and will strive to tempt us to lay down our shield, by shewing us our unfaithfulness, since we believed, and also that we are imperfect, in all our best obedience, saying, with our modern divinity, that we are justified, by the imputation of CHRIST's meritorious death; but that imputation is only conditional, on the consideration of our own faithfulness, and obedience; so that, CHRIST brought us into a state of salvation, but we must keep ourselves in it. By these stratagems of the devil, our poor souls, are long kept in bondage, till the light of the glorious Gospel, arises more clearly on our souls, and dispels the clouds of errors, where the prince of darkness dwells: and then, we shall, by the teachings of the Holy Spirit, see that CHRIST is made unto us, Sanctification, as well as Righteousness; and that GOD looks on us as holy, and just

in CHRIST; and that his active, as well as his passive obedience, is imputed to us; and we are thereby, quite freed from the Law, as a covenant. And we see the whole we need, in him; and that as he began the work, so he has undertaken to finish it. And as GOD, by his free love, brought us into the state of salvation, He also hath decreed, by his faithfulness, to keep us in it; and to supply us, with all graces necessary, to our glorifying him here, and to all eternity.

Dear Sir,

I am yours, sincerely,
in our Dear LORD,

H. H.

L E T T E R XX.

To the Rev. H—— D——.

April 2, 1744.

My Dear, Dear Brother,

Great is the honor that is conferred upon us, to be the LORD'S Trumpets, and Ram's-horns! But the greatest honor, and happiness is, in having hearts enflamed with his love, and our spirits drawn out with pity, to mankind, and to be delivered from the power of self love, the world's *Diana*. For till we are so far delivered, from our own wills, and wisdom, as to give place to GOD'S; and from self-love, as to give place to other's interest, and the common good, in our hearts, and to prefer it, before our own; we are not capable, of any office, in the kingdom of our LORD. For we shall be ascribing his glory, and

U 2

cause,

cause, to our own wills; and betraying our trust, to seek ourselves. This I wrote in the simplicity of my soul, as the workings of my heart, just now. I find a little of that pure, and disinterested love, to souls in general, now in my heart; and such longing to see sin, root and branch, destroyed; and to see GOD, and man brought together, through the wounds, and death of JESUS; that I cannot withhold my pen, from communicating, to one who knows what it is, to be enflamed with these sacred coals. Go on, thou dear embassador of JESUS, and may thy tongue be always, the pen of a ready writer. Fight, and conquer — As I understood, by the last few moment's conversation, I had with you; your mind is fix'd, and conscience persuaded, that it is the will of him, that changes not, that you should marry dear Sister C—. Though, I cannot say, I have had any particular light, in the affair, so as to assure me; yet I have nothing against it from GOD. But, as it is an affair, of such moment, and as your character is so public, I doubt not, but from a jealousy of your own heart, and fear of running before GOD; and lest you should mistake affections, for revelations; you have had many anxious hours, on this account. I would, indeed sympathize with you; for, I see more, and more, that our happiness, does not consist, in having this, or that creature, but, in being delivered, from our own wills, permitting GOD to rule, and reign. As one Brother observed; every creature is to us, what GOD makes it: If we expect any thing, from the graces,

or

of gifts, or seeming fitness, of any creature, we shall be disappointed—The married state, is a great mystery; and such, as are brought together, by the LORD, shall experimentally know it. They shall find in that relation, what is the mutual love, that subsists between CHRIST and his Church. This, I am persuaded, my Brother, begins to learn. I find it is a great thing, to be a husband, father, and head of a family: to behave in each place as a man of GOD, and an inhabitant of the New *Jerusalem*. O Sir, let us help each other, in our prayers, that as in other things, we go in, and out, before the LORD's heritage. So, in every step we take, in this great affair, we may set a pattern, for the young ones to walk by, or to copy after; who are more influenced by example, than by precept. Let it appear to all, that we seek not ourselves, but the LORD JESUS, and his interest. This lay close on my heart for a long time, for fear I should take any step, that may be used by our common enemy, to the stumbling of any—Love of beauty, and the world, is what by our profession, of being CHRIST's disciples, we declare against, and even, after GOD often shewed me his will, as I thought, on this affair, fear lest the world should think I was led thereby, stuck very near me. But, after, I had freedom, on this affair, as I thought, from the lust of the eye, and the lust of the flesh, and, even, from trusting in gifts, or graces; when the question was put to me, on reading *Jer. xlv. 5.* whether I married
for

for GOD, or myself, I found a mystery of spiritual self-seeking in my soul: and saw, that still I was an Idolater, till I came to marry for GOD, and his Church, and not for myself, but, *only in the Lord.* 1 Cor. vii. 39. And blessed be GOD, I feel somewhat of it in my soul, notwithstanding all the evils of my heart; and since I obtained this, I have found true resignation, and was willing GOD should have his own time, and way, to bring about his own will, which, before, I could not find, on close examination. I am now going to a *Wiltshire-Association*; and, as I cannot come to *Parke*, for a long time, desire dear Sister C—, to come to *Chapel-euan*; that we may pray, and confer, &c. together.

I am Hers, and Yours,

H. H.

LETTER XXI.

To a young Man that was called to the Ministry.

Old Passage, April 6th, 1744.

My Dear Brother,

YOUR case lay on my heart; and I had more than common freedom, to cry, that the LORD would send, teach, lead, and fill you, with zeal for his glory. That he would cover your head, and keep your heart, and tongue, under his own government, to the very end. The liberty, I had, in my own soul, from the Holy Spirit, to lay your case before GOD, and plead for you, seems to me, to be a hint, from the Holy

Holy one of *Israel*, that he intends you, for some service, in his Church. He alone, has a right to send whom he will, and to qualify each, as he pleases, for the work. But, if so, 'tis no wonder, if you are bowed down, with a sense of your evil nature; and begin to feel the buffetings of Satan. 'Tis by a train of experience alone, we can come to know GOD, the SAVIOUR; and man, in his miserable state, as set forth, in the Holy Scriptures, so as to be able to open divine truths, with authority, and demonstration: and seal them, if called to it, with our blood. Acquaintance with GOD, and our own hearts, especially, with the glory of our LORD JESUS CHRIST, is essentially necessary, to qualify us, to be his Embassadors. For, if the love of CHRIST doth not constrain us, the discouragements, that we shall meet with, from within, and without, will soon stop us. For, when we truly see, the nature of the work, and begin to feel the weight of it; we will, with the Apostle, cry, *Who is sufficient for these things?* But, let not this discourage my young Brother, but, rather stir you up, to look to him, who hath the government on his own shoulders; and humbly offer yourself to his service, and under a sense of the honor, and glory of the office, be willing to undergo all hardships, to qualify you, for such a place. I don't doubt, but with strong cries, you continually, and earnestly, look up to the throne of grace: soon the LAMB that stands on Mount *Sion*, will make himself, and his will, more, and more clear, to you, as you
can

can bear it. The thirst in your heart to be useful to precious souls, comes from him; and though as yet, your knowledge of his will, is but dark; be not discouraged; since you have begun to speak, let none but him, shut your mouth: having set your hand to the plow; you know, your order is, not to look back; and in the work, the LORD, will make his will more, and more known to your mind.

To day, the war was proclaimed, at *Bristol*, against *France*; and Press-warrants are in Constables hands, to press men, for the land-service, and Marrines. These things call loudly on us, to join in prayer, and humiliation. I trust, that next general fast-day (if others will not) we shall be enabled, to humble ourselves indeed, both for our own, and other's sins; hoping the judgment over us may be averted, and the door be still kept open for the everlasting Gospel.

I believe, we shall not yet, be given up to Popish darkness. Pray much, my dear man. O be much in secret with GOD; and he will teach you glorious things. Pray, that you may be kept very humble, at the feet of the LORD. Some of the brightest angels, and greatest men, have been ruined, by this secret enemy, pride; the danger of it is the greater, because it is so hard to know it. But, JESUS is above this, and all other enemies. In him, let us rest; and to his arms I (with all earnestness) commit my dear fellow soldier. And am

Yours, forever,

H. H.

L E T T E R XXII.

*To the Right Hon. the Countess of Huntingdon.**May 25th, 1744.**Honored Madam,*

I Took the liberty, sometime ago, to send a line, to your Ladyship, and am persuaded, you will not be offended, at my doing myself, this honor, again. I think, I am constrained, by the love of that JESUS, who is dear to you, yea, dearer than millions of lives, or titles. His glory, I know, he condescends, to manifest in your soul, in a farther degree than I am, yet purified, and emptied enough to receive. However, with my soul in the dust, I must beg leave, to join, my praises, to yours, for what he has done, in, and for me, ever since I saw your Ladyship last. O what an honor it is, to be employed by him, though in the meanest office, and place, in his Church. Surely then, a sense of the great glory, and honor, he has conferred on you, most noble Lady, makes you willing to wash his feet, and loath yourself, with *Job*, before him indeed. O, that all the world, did but behold his glory! and worship before him—May he still animate your Seraphic soul, with zeal, and divine wisdom, as he has done hitherto, that you may be the happy mean, of bringing the favour of his knowledge, to Court, among our great ones. I think, I feel freedom from him, with humility, to write, in hope your Ladyship, shall be thus honored. I know, he has armed your spirit,

X

with

that courage, and love, that is invincible; by any seeming impregnable opposition. When our LORD works, who can let, oppose, roar, or look terrible? The enemy may, and will (and if the eye looks from GOD, we may, for a while) discourage, and weaken our hearts, but, all shall turn, to the furtherance of the work, at last.

DEAR LADY, A sense of the honor (that, I trust, your Ladyship is not offended, at my using this liberty) breaks my heart, before our dear SAVIOUR. O that I may have a place, in your addresses to him. Blessed be his name, he favours me now, with a farther share, of his sufferings. Indeed, the cross, which was bitter to him, because the wrath that was due to us, was upon him, he makes sweet to me. Satan seems to have his chain, a little lengthened; the Magistrates, by the liberty, and order, given them to impress idle, and loose men, for his Majesty's service, whom the Country, was burthened with; have shewn us also, how much of the spirit of *Boner*, and *Jefferys*, doth influence them. They have taken up one *James Ingram*, whose heart the LORD had engaged to assist me, in my place, and work; to write and copy for me, go on errands, and take care of my outward things, &c. He had been with me, near an year and a half; and was, when apprehended, at work, at my dwelling-house, at *Trevecka*. He hath been confin'd, in *Brecon-Prison*, about a fortnight, though I sent the Commissioners word, that I had
had

had hired him ; and agreed he should live, as myself. But because it was not for a space of time, they said, “ He was no Servant, but under the character of of persons called for by the Act.” They seek for me also, and have charged the Constables to take me : though, they know me to have a settled abode, at *Treveck* ; and that I have a Mother, and Maid, besides this young man, as a family, under my care. They have, also, taken another of our Brethren, a Taylor, to send him to the army—If the LORD calls, I esteem it the same, to go home, by a *French Musket*, or a *Sword*, as to die a natural death. But, if he does not call ; in vain, are all effects, to destroy us. But, though *Paul* had a witness, from heaven, that not one of the men, with him, should perish, yet, he said, that “ If the Sailors, did not abide in the ship, they could not be saved ;” knowing the end, and means must not be divided. For, as it is a sin, to trust in means, and turn our eye, and dependance from GOD ; I think, it is a sin, so to trust in him, as to slight, or neglect, or not to use in faith, all lawful means. Thus we find, our SAVIOUR, and his Apostles did, and commended. But how to act, in such cases, or what means to use, I cannot tell ; if I should be favoured with some proper direction, I trust, it would be used to GOD’S glory. I fear, I have tired your Ladyship, but I am loath to give over, my soul is inflamed in writing, and, O LAMB of GOD, grant that her’s, may be so in reading, and

then will be answered, the prayers, ends, and real
abiding desires, of, Honored, and happy Lady,

Your Ladyship's, most dutiful, and obedient

Humble Servant, in our Dear LORD,

H. H.

L E T T E R XXIII.

To the Rev. Charles Wesley.

Trevecka, July 16th, 1745.

My Dear Honored Brother,

I Will forget all distance, and use that freedom,
I know, you have love enough to bear with;
having had long proof of the truth, and over-flowing
of the SAVIOUR'S toward me, even to my asto-
nishment, at times. What shall I say? but that,
according to my measure, you are near my heart.
'Tis matter of joy, and praise, to me to see those,
that move in the most conspicuous places, in the work
of GOD, most favoured with all the shining qua-
lifications. By these, they are enabled to convince
GOD'S enemies, and maugre all the malice of the
wicked, to adorn the dear, and glorious Gospel.
Though I find a cry in my soul, to be peculiarly use-
ful, and that, from a sense of GOD'S love to me,
and of the great honor of being employed, by so great,
and good a LORD. I see his wisdom, and care, both
of his own glory, and of my real good, in that he
doth not, as yet, add to my gifts, and usefulness: be-
cause I cannot bear more. O what depths of ini-
quity, lies yet lurking in my heart! But, blessed be
GOD,

God, that I am, what I am. I find 'tis given me, to rejoice at the success of all others, equally with, if not more, than in my own : and also, to long insatiably, to see all that love our LORD, in any measure ; sincerely brought to love one another, every moment. I believe that a great, and glorious work, is begun, on the earth. The LORD is indeed gone forth, and though, for some wise ends, some little differences, yet remain in expressions ; and perhaps in our conceptions, of some things : I am persuaded, it is his will, we should bear with each other, in great tenderness, and that will bring glory to his name, even when we are in the dust. *Col. iii. 1, 2. 1 Pet. i. 22.*

I believe, we have all cause, to be humbled, before him, and should loath ourselves, that we have not been more tender, of each other ; and that we have not been more careful, to avoid offences, before the world. However, I believe, the LORD will wipe away our reproach, and bring us together in time. For the present, let us forbear, in great love, and fortify each other's hands, as much as we can. Every one, will have his peculiar thoughts, and ways of expression. But, all who hold the head and foundation clear, should give, and take brotherly freedom : neither be offended, nor put the worst construction on others, but, endeavour to understand fully, the whole of what each mean ; but where am I going ? You see, I give my heart, its full vent, I am sure you are not offended, at my freedom. When I find persons

persons of any denomination humbled, at the SAVIOUR'S feet ; and made acquainted with the mystery of his blood, by his Spirit ; I love, and honor such. And though, according to my light, in these, may be many things amiss ; yet, when I see, that the LORD has revealed his Son in them, and given them a true, and lasting faith in him, I wait, being assured all other things shall be soon added.

BLESSED be GOD, I can send you good news, from hence, the Gospel never ran with more glory than now ; and Satan rages horribly, in his chain, biting and roaring, as if he would swallow us up alive. But, blessed be our LORD, who tells us, he has but a short time to reign. Last week, we had a meeting of Ministers, and Labourers, that help in the work, and the LORD was indeed among us. The breach that was like to be made, is I trust, stopped up effectually. The Brethren, that were for disputing, being now satisfied—Brother *Rowlands*, was gone to *England* ; and could not return to us, Brother *Davies*, Brother *Williams*, and Brother *Powell*, &c. brought glorious news indeed. Congregations every where increasing, fresh doors opening, and, as it were, a new commission given ; many called, and wounded, whilst others were so favoured, with views of our EMMANUEL, as to be kept up whole nights, singing his praises, being so filled with his love, that they are obliged to cry, “ LORD hold thy hand.”

The

The Gentlemen in part of *B——shire*, and *C——shire*, hunt us, like *Partridges*; but still, the work prospers. There are four prest, now in *B——goal*—One was a private man, another a *Welsh* School-master to Mr. *Griffith Jones*; one was prest last year, and they then, would not take him; and the other taught an *English* School; and exhorted, and is full of faith—These are kept exceedingly happy, in their souls. With my hearty respects to Brother *J—*, in hopes of a line, in answer. I remain,

Yours most affectionately,

Humbly, and heartily; in our

Dear LORD JESUS,

H. H.

L E T T E R XXIV.

To the Rev. *Griffith Jones*.

Bristol, Jan. 26th, 1746.

Dear and Honored Sir,

IT is, with sincere esteem, and warmest affection, I sit down to trouble you with this; assuring you, that my soul is drawn up in thankfulness, to our dear SAVIOUR, for the many valuable gifts, and graces he as bestowed upon you. Particularly, for giving you a spirit, to make a stand, against ignorance, and prophaneness: but more especially for succeeding your labours with a blessing, even beyond expectation; in this our poor benighted Church, over which, my poor soul, has often wept bitterly; labouring amidst
 trials,

trials, from all quarters, which none but he that views all secrets, knows; still willing to bear all, and to have my honest attempts mistaken, and ill judged. Still resolved to go on in faith and love, expecting our dear SAVIOUR would give such as it most immediately concerned, a clear right judgment, of this work, wherein, I have been counted worthy, to take a small share, that at length, our *Zion*, might once more, become the praise of the whole earth, and sit as once she did, as princess among the Provinces. How has my heart rejoiced, at any branch, or kind of revival, that seemed to appear in any shape, tho' it may seem, to be darkened by my poor labour. I think, I find this in my inmost soul, let my name, and labour, ever be forgotten, only let our SAVIOUR be known, and adored; this truth searched, received, believed, and preached, and his poor despised Church, raised out of darkness, and formality, to her former faith, and love; and once more put on her beautiful garments. This alone is all my desire, and I am persuaded, of all the hearts, of the other Labourers, that are thrust out to labour in this way. Often have we wished, and prayed, that those who are in power, did but know really, our motives, and aims, and the difficulties we struggle with, for the real good that is indeed done to souls, and still proceeding; sure, their bowels would move within them, and their judgment of us, would change; they would no longer think us mad Enthusiasts —

WHAT!

WHAT! though in our zeal against the prophane, and ignorant, we might mingle some of our nature; drop some unguarded expressions; and, in some things, for want of more experience, go too far, and perhaps be imposed upon, by some designing hypocrites; shall no other side be ever viewed; but that? are there no considerations, to soften the charges laid against the work? Are not we sorry, for giving just offence to any, or for shewing a spirit, of improper behaviour, contrary to the Gospel? Do we not openly, before the world, acknowledge, and bewail, all our infirmities? and profess our earnest desire, after a thorough conformity, to our SAVIOUR'S example and precepts? Though we are refused regular admission to the Communion, and doubtless, for reasons, that seemed to our superiors, sufficient; according to the light in which we are set before them. And though we are publicly, from the pulpit, reproached, and branded, with that which do not belong to us, and tho' many of us have, in our own Parish Church, been refused the Sacrament; for no other reason, but frequenting our Societies. Yet, we do still determine to continue in prayer, for our desolate Church, and to abide in her, until, totally put out. I know too well, her spiritual poverty: though she in her fallen state, is ready to say, she wants nothing. The work done among us, is too evident, to be denied, and too manifest to be concealed, or need any proof, that it is, as to the bulk, and substance of it, a work of the LORD: tho' clouded with some unavoidable weaknesses; which charity, on true, and

Y

solid

solid considerations, will cover. Yea, we have ventured our lives, for several years, under all manner of discouragements, in the face of an angry world; frequently in danger, of being stoned to death, sometimes appearing with our blood mingled with the dust, without any provocation, but because we invited them to the SAVIOUR of sinners. Whilst, the LORD knoweth, we had no other motive, constraining us, to travel incessantly, day and night, through excessive rain, wind, hail, frost and snow, discoursing on all weathers, in the open air, but love, to GOD, and his Church; promising ourselves, and wanting no other return, in this world, besides what we had, in our own conscience. Enduring scandals, hard speeches, and reproaches; esteeming this reward enough, to find poor ignorant prophane wretches, crying out, "What shall we do to be saved?" Breaking off their sins, in righteousness; following the LORD, they once blasphemed, and bringing forth the good fruit of obedience, in their future lives. This reward, we undeniably have, though several tares grow with the wheat, that make a fine shew, and then turn out bad, and bring an evil report, which we have seen with breaking hearts. Yet, blessed be GOD, there are several thousands in *England* and *Wales*, that prove by Gospel characters, they are enlisted into the army of Christians indeed: to whom the LORD has made us, means of salvation, plucking them, as fire-brands, out of the burning. O did our superiors know, only the hundredth part, of the real good done, I am persuaded, they would be

so

so far from discouraging, or thinking ill of the work, which so evidently bespeaks its great Author, that they would enquire more into it, till they should be fully satisfied, on just evidences; so that whatever mixtures, of Enthusiastic flights, hot zeal, or other irregularities, might join with it, in urging the truth; yet, I am humbly persuaded, many of the masters of our *Israel*, would with tears, or praises, fall down before him that sits upon the throne, and say, "Verily, the LORD has visited our land; and this is the LORD's doing. Who besides, could open the eyes of the blind, and turn the wicked, from the evil of his ways, and make the profane scoffer, an humble, persevering worshiper of GOD? Instances are, through GOD's help, innumerable. I am sure, as you see, and feel, the strength, weight and burden, of the great work of dealing with souls, and are not insensible, of the trials and snares that surround us, from the various kinds of people, we have to deal with, from the invisible enemy; and above all, from the unfathomable depth of iniquity, that was born with us. You can not help weeping over us, before the LORD; and that it is a miracle that our heads are kept above water. O dear Sir, Who is sufficient for these things? If I had not a well grounded persuasion, that the work is the LORD's, and that he hath undertaken to bear the care, weight, and management; my hands would hang down, under a thousand considerations. And it is by this humble dependance, on the grace, wisdom, power, and faithfulness, I see in him,

that I move. O Sir, help us in your prayers, for never was such weak, unworthy, insufficient worms, employed in so great a work. How will it at last bring him honor, and praise, before men and angels, for ever employing, and blessing in any degree, such poor, and justly despised instruments. Your cautions, about pride, &c. are always seasonable, and blessed to me; for I can never sufficiently, prize the privilege, of faithful exhortations; I need them continually. When I am made in some measure, poor in spirit; I soon forget my nothingness, and need of fresh supplies of grace every moment, or that I stand by faith alone. What would become of me, if our dear, and faithful Redeemer, did not provide thorns for my flesh daily; a fresh buffeting continually? How happy it is for me, that of a truth indeed, by his own order, I believe, and hold fast, that he has undertaken to die for me; and that because he lives, I shall live also: being kept, by his power alone, through faith to salvation. O help Sir, help in the great, yea, very great work of endeavouring to snatch many poor sinners, as brands from the fire; pray help us, for the LORD's sake, all you can every way. *Zec. iii. 2. Jude 23.*

Yours, for ever, in the best Bonds:

H. H.

L E T T E R

LETTER XXV.

To J—— I——.

Plymouth, Feb. 8th, 1746.

My dear Brother,

JUST now I came to Town, and read your kind Letter, and could not help setting pen to paper, immediately; not doubting, but by this time, the devil is overcome, and my dear Brother is now brought to live by faith, leaning on the Beloved, JESUS. Rejoicing by faith, because the LORD liveth, and reigneth forever. By faith, seeing wheel running within wheel, to carry on the eternal plan. By faith, crying, LORD, thy will be done; all is well. By faith, committing soul, body and all to JESUS, the SAVIOUR. By faith, seeing the government of all, on his shoulders. By faith, triumphing over sin and death; even when both seem strongest, and most lively. By faith, living when we are dead, and conquering, through the great victory, obtained on Mount *Calvary*, even when we feel ourselves, seemingly led captives. By faith, seeing one that is invisible. By faith, living, fighting, walking and rejoicing, on that strength, and grace that dwelleth in CHRIST JESUS our dear SAVIOUR. Thus, by faith, let us walk in the dark, as in the clearest light, and sing in heaviness, and give glory to GOD, taking him at his own word. And then we shall be able, to preach this life of faith, to others; and so lead the Lambs by faith, out of the reach of Satan. I sympathize,

pathize, indeed, with my dear faithful Brother, in his conflicts; yet by faith, I rejoice, in the honor that my dear Brother is going to receive, after his humiliation. In this faith let not my dear Brother be afraid, of any oppositions. Thus,

I remain, yours, affectionately,
in our dear LORD,
H. H.

L E T T E R XXVI.

To Mr. J—— B——.

London Feb. 18th, 1746.

My Dear Brother,

EXpectations of seeing you, deferred my answering your kind Letter sooner. We must be united, and love one another, very dearly; for, I feel your life is my life, your food is my food, and your GOD is my GOD. May we ever lie in the dust, and we shall be mutual blessings to each other. Without controversy, great is the mystery of godliness indeed. O thou mysterious EMMANUEL! reveal thyself to thy poor witnesses, and let thy glory fill the whole land. Amen.

SINCE I came here now, the LORD has been very kind to us, he is returning apace, to the despised *Tabernacle*. All disputing hath quite ceased, and we go on harmoniously together; and I believe, the LORD has taken the work, quite into his own hands. Then say you, I am sure, it will go on, and prosper,
and

and stand. We are now settling the Society in classes, and resettling all the scattered Bands. I have been through every Class, and the LORD has been, and will be with us forever. What are we, my dear Brother, to be thus favoured? Many propose to join the Bands, and Society—We had a letter from Mrs. *Whitefield*, giving an account of the progress, of the Gospel, in *America*. The *Indians*, and *Negroes*, are baptized, twelve or fourteen, in a day, and many of them are filled with the grace of the Holy Spirit! O glorious Gospel-days! Let us all unite our forces, and go forth, through the assistance of the LORD, the Eternal Spirit, against the mighty. Thus soon we shall see greater things than these. I saw Brother S—, last Sunday, and he says the LORD blesses the Brethren, beyond the sea. Let us therefore unite, in one spirit, at the throne of grace, for the general success, of the everlasting Gospel, of our dear LORD and SAVIOUR; in whom,

I am Yours,

H. H.

L E T T E R XXVII.

To Mr. — H—.

London, Feb. 18th, 1746.

My Dear, Dear Brother,

G*Loucester* is much on my heart. I must write a line to you, because I love you indeed; and should rejoice, to be made the instrument of refreshing you. I am not unmindful of your trials; but he
that

that bought you, with his own Blood, and counted you worthy, to speak for him, will take care of you, and keep your redeemed soul, near himself, that you may reign with him here, over all temptations, which surround you. Satan will not fail, to attempt, making you ashamed of the cross; but, I am persuaded, I shall find dear, yea very dear Brother *H—*, enabled still to adhere to *Moses's* choice; and to look at that glorious crown of immortality, that is set before us. Go on, my Brother; and trample by faith, on all the golden baits, and allurements: and hold fast your integrity; and you shall be honored indeed; and become a pillar in the temple of GOD. Hold fast that, whereunto you have attained, and let no one take your crown. Great indeed is the honor of being employed by the LORD of Hosts, in carrying messages to his precious children. Though now they make but a poor figure in the eyes of the poor blind world; yet, I am persuaded, they are precious, and the only truly great, and noble, in your eyes.

LAST week, I had a Letter from dear Mrs. *Whitefield*, dated *Sept. 29th*. I saw another from Mr. *Whitefield*, of the same date; the LORD continues to be with him, blessing his labours more, and more. He has had the offer of 500*l. per Annum*, at *Pennsylvania*, but the LORD enabled him to trample upon the golden bait. When our enemy can not discourage us, by opposition, he will strive to tie our hands by flatteries, and allurements: but faith breaks through

through all. By this time, he has been at *Georgia*. Matters go on harmoniously here, now; Brother *Edwards*, (the Prince's man) hath joined us; and we are happy together. The scattered flocks begin to be gathered, and reunited. We are now settling the Society, and resettling the Bands. Fresh doors are opening; we want more labourers. Let us all unite, in the spirit of the LORD. I am persuaded, your soul cries, Amen.

I am, with most cordial respect, to your self, and Spouse, and fervent prayers for the little one,

Yours, for ever, in the best Bonds,

H. H.

L E T T E R XXVIII.

To Mr. T— J—.

London, Feb. 22d, 1746.

Dear Brother,

HOW is it with, and among you? I was in hope of a line, but I trust, our SAVIOUR is leading you by the hand, and shewing you more of the glory, and mystery of his Person, so as to transform you into his likeness. Are you in any trials inwardly, or outwardly? Fear not, all is well: JESUS reigns, and lives for ever: and you are bone of his bone, and flesh of his flesh. Let your faith still feed on his Flesh, and drink his Blood, till you feel you are one with him. Go on then, highly favoured of the LORD; let not thy hands hang down, or thy heart fail; the LORD of Hosts is thy everlasting

Z

ing

ing strength—Rejoice, and make thy boast in him, all the day long. Remember me to dear S——, let her also, be strong in the LORD, and in the power of his might. Soon, sower, and reaper, shall sit down together, at the marriage supper of the LAMB, and rejoice for ever—Let this suffice for the present.

THE LORD is with me, in public, and private work, and blesteth Brother I—— also. This is enough, to have CHRIST our SAVIOUR in all! O, the mystery! that this Man is GOD! He wept, travelled, bore cold, pain, hunger, and thirst; all reproach, shame, and all other miseries for me—My loving everlasting Brother, Sure this LORD, is love! My soul within me is lost, in wonder—and melts like wax—O this love, this mysterious, unfathomable love! May we never speak of it, without a deep sense, of the profound mystery, on our souls. Amen. May the dear SAVIOUR, and his great love, be ever before your eyes: then you will be willing, to endure all things for his sake,

In Him, I am Yours, for ever,

H. H.

L E T T E R XXIX.

To Madam B——.

London, Feb. 22d, 1746.

Dear Madam,

YOU will not be surprized, that I steal a moment, to ask you how it is with your soul? If by faith you are enabled to keep from all wanderings, simple,

simple, and child-like, at our SAVIOUR'S feet, I am persuaded, that all is well; your faith above, humility and meekness, praise and resignation, mutually take place, to beautify and adorn your happy soul. But if it is an hour of temptation, and needfull, the fiery trial must continue some time longer, then in patience possess your soul, being assured that all, even the darkest scenes, shall concur to bring about the great end. GOD'S glory is your present, and eternal happiness; if so, then all is well. The forest humblings are before our exaltations; if storms do but go before glorious palms, then, welcome all: let us rejoice in the midst of all, because the LORD reigns, and is our all; and rules, disputes, and orders all in his Church, for the good of his people. Then it is sweet, safe, and happy, to be in his hands; and it is our priviledge, and reasonable service, to be as clay, in his hands, giving ourselves wholly to be disposed of as he pleases, equally thankful when he frowns, and when he smiles; this is his will, and our true happiness. I am confident, that he unveils more, and more of his glory in your soul, and sheweth you more of that mystery, the word made Flesh— This is indeed food for our souls, and shall be our entertainment for ever: in this eternal light,

I remain Yours, in CHRIST,

H. H.

P. S. My kind respects, to all the Family.

LETTER XXX.

To Miss. G——.

London, Jan. 3d, 1747.

Dear Miss. Sally,

MAny trials, I am persuaded, you meet with, from within, and without, as I know, you are determined not to rest, till CHRIST is revealed to you. The SAVIOUR makes me heartily sympathize with, and take this liberty of shewing my gratitude to assure you, that all difficulties, must, and shall subside. Faint not, nor be weary in your mind, but, bear the trying hour; if the LORD see, that you must be in heaviness for a moment, by manifold temptations, it is but for the furtherance of your joy, in the end. After you have suffered a while, and been despised, and cast out of the esteem of many, you shall come out of the fiery trial, as gold tried, and a vessel of honor fit for use: Let nothing move or discourage you, but go on steadily, meekly, and boldly; the Prize set before you, is worth leaving all, will, and affection for; the SAVIOUR you follow is one you need not be ashamed of; and faith can see a glory and excellency, in his true, faithful (though mean and despised) followers. By faith, *Moses's* choice was soon fixed—as I am persuaded, dear Miss. S—— is, and that you are so far from being shaken by any winds that blow, that you only take the deeper root, and strive the more to bring all around you to be inwardly, and feelingly acquainted with that Man who died
between

between two thieves, who is the eternal GOD—the only true happiness, and the one thing that all stand in need of. O remember 'twas he first loved you, and not you him! let him then have all the glory; and while you walk humbly before him, he will go on to reveal his goodness to your soul, and so you shall grow more like him, and more happy in him. For his sake, I am, dear Miss. S——, with sincere respects, to as many as you think proper in the family.

Theirs and Yours, most cordially
 in our one common LORD
 and SAVIOUR for ever,
 H. H.

L E T T E R X X X I .

To Mr. G——.

London, Jan. 3d. 1746.

Dear Sir,

I Trust our SAVIOUR, our dearest LORD, and GOD, does continue to draw your heart from the spirit of the world, to his dear self. O, it is our happiness to be raised out of the vices, and principles, and hopes, and fears of this world, so as to see, that it can neither make us miserable, nor happy. Dear JESUS, O thy condescension! thou Incarnate GOD! How can I behold him in a Manger, who fills all the heavens, with his glory! My GOD, my SAVIOUR! Why are we not continually ravished with thy love! Here is-room, for a noble mind to employ
 its

its deepeſt thoughts, in reviewing the height, and depth of this unfathomable myſtery! here let our hearts be found, whiſt the worldly mind is buſied, and perplexed about its toys and fooleries. Dear Sir, This is happineſs indeed, to be inwardly acquainted with him, that bled, and died on the tree. I doubt not but your prayers for, and indefatigable labours with your family are made ſucceſſful; and if difficulties ſhould ariſe, be not diſcouraged; all hearts are in the hands of him whom you ſerve: the Eternal Spirit can ſoon wound, and ſoon heal; caſt down the moſt lofty imaginations, and ſoon reveal the great Atonement for the remiſſion of our ſins. Has not GOD given you an earneſt for good already? Let faith and patience have their perfect work. They that feel the SAVIOUR's love will not be offended——Dear Sir, I greatly long, once more to ſee, and tell you what grand things the great GOD is doing on the earth. O what mercy it is, that we ſhould be born in theſe days of Gofpel light! Therefore let us be all on the ſtretch for GOD, whiſt theſe golden opportunities are in our hands. I am, deareſt Sir,

more heartily than ever,

Yours, moſt humbly, and Affectionately,
in our dear LORD JESUS,
H. H.

LETTER

LETTER XXXII.

To Mr. T—— J——.

London, Jan. 4th, 1747.

My Dear, Dear Tomy,

I Am sorely fatigued ; it is near three in the Morning, but, I must tell my dear Brother, how dearly I love him, and his. How is it with you all ? Doth the vail wear off ? and doth the glory of a crucified SAVIOUR appear brighter and brighter. O my Brother, that Man is indeed the Eternal GOD : what views, doth he give vile me, of himself at times ! He shines brightly, like the noon-day sun. As yet we know nothing to what shall be revealed. O what heart of stone would not melt, to see the eternal GOD, lying in the Manger ! Sweating, and tired ! wearing his thorny crown ! not opening his mouth, because he bore our sin and shame ! O my dear Brother, Where shall I begin, or end ? What shall I say, but fall, and bow, and wonder ! Go on my dear Brother and be bold in the great mystery of GOD, become a Man.

In him, I remain Yours, most affectionately
and heartily for ever,

H. H.

LETTER

LETTER XXXIII.

*To the Rev. D. Rowlands.**London, Jan. 4th, 1747.**My Dear, Dear Brother,*

I Trust, this shall find you, viewing that great mystery, GOD made Man; here we must come, this is the end of all knowledge, and the root of our happiness! O my Brother, here let us be for ever, lost in wonder and amaze! Now in writing, my soul melts within me—and I feel, I long to leave this body of sin, behind me, to view this transforming sight. Will you call me *Moravian* or *Antinomian*—GOD forbid; it is the life of my soul, and no borrowed plume, nor heated fancy, but my solid happiness. O that great Atonement! When shall we be all lost in its infinite depths! Are there any that abuse this Profound knowledge? it is because they have not the thing itself, but the shadow. O that I had faith to abide in this light continually; then would I no longer be a servant to any sin or Idol, but would shine in the image of GOD. O pray for me, that I may have more faith, that I may know more of this wonder of all wonders, CHRIST crucified—But whither am I going, shall I be tempted that I offend my Brother by this language? No, no, I know thee better, my dearest Brother: methinks I rather see tears of adoration, trickling down your face—crying, “This is the one thing needful, I also want to know indeed, that by this faith, I may really become dead to sin, and alive to GOD in all things.”

HERE

HERE are many gracious, growing, lively souls, and several are added lately.

I am, My Dearest Brother, and Fellow-Labourer, with heartiest respects to Brother *Wms.* and all the Brethren, and Societies; longing to see you all.

Yours in the best Bonds for ever,

H. H.

LETTER XXXIV.

Jan. 15th. 1747.

My Dear Friend,

I Certainly thought it long, to have no opportunity of sending you a line, all this time, but I have often carried you on my heart to the Friend of sinners. When I see the infinite care for us, GOD as the eternal Spirit has taken us for his peculiar charge; I can rejoice over the little scattered, weak, foolish, simple children, yea triumph in their behalf, over all the designs of an inveterate enemy. When I see them engraven on the heart of the great High Priest, and markt out by him, and his infinite bowels yearn over them; I then break out into singing, and cry, "Fear not little flock, whatever lions, wolves, or tygers come against you, they shall not devour you, because the Shepherd never slumber nor sleep." Go on then dear Brother, be not discouraged at any seeming obstacle; for as sure as faith is given, it shall be tried; but rejoice in tribulation, because the LORD is GOD. Remember, thou art passed from death to

A 2

life

life—Thou art come to Mount *Sion*, and to the Blood of sprinkling — () then let every thing help to drive thee to thy own Strong-hold, the Clefts of the Smitten-Rock, and there bathe thy soul continually in the running streams of a SAVIOUR's infinite blood. Remember, every thorn we have in our flesh, every fall from GOD to self, proceeds from our slighting that fountain, and our wandering from it, and growing self-sufficient, and losing the lively sense of our vileness and nothingness — O let every thing help to bring us down to the dust, at our SAVIOUR's feet, to make us nothing before the LORD; that he may be truly honored in us, and by us, in all his perfections, as one wholly entitled to our whole hearts, and to be the sole object of our trust and confidence, of our love, delight, and most pure obedience. Think what infinite condescension it is in him to look at all, on such vile abominable worms as we are! O let us all give him the glory, for he is worthy. Stand amazed ye heavens, and be astonished O earth! What! is the great I AM become a Man? and, is his delight, with the children of men, and with the vilest of them too? It is in this character alone, I must address him, and lay hold of his free love, and believe he is my GOD, and Father — O LAMB of GOD! Art thou my Husband, and Friend for ever? And didst thou, () Infinite Purity, see me, in all my filthiness, and then come by me, and say to me, Live, live! And didst thou then clearly see, what a mystery of wickedness was nested up in my abominable deceitful

fal

ful heart? and dost thou then see what I should be, and yet not only adopt me into thy family, but give me the honor of waiting on thy Bride, bearing thy name to the Heathen, and for thy own honor's sake, rather than turning me out of my honor and office, wouldest cover all my faults? O LORD, then shall not I be willing to wash the feet of all, and to be for ever the servant of all, and be always thy passive clay — Is not this the language of thy soul, my dear Brother, as it is the language of mine? Remember, he that humbleth himself shall be exalted, saith the LORD — I trust, thou dost live in the experience of that great privilege, purchased for us, and entailed upon the whole family, to be granted us, on making a proper, humble, confident demand of it, *viz.* a deliverance from the power of that tyrant self-love, and pleasure, of our own wills. To be shut up in the chains of this monster, is the misery of all miseries; but O the happiness of this liberty, to be able to say, at all times, not my will but thine be done; this we have experienced, let us then maintain our ground; I shall rejoice to hear of thy prosperity, also how our SAVIOUR'S work in thy soul, and how the little Society goes on? Remember me most tenderly to them, and may we all be on our Watch-tower; for all eyes are upon us, and above all, the eyes of our eternal FATHER, and Redeemer JESUS CHRIST. LORD be merciful to us, poor sinners — I long to see you all, but am going from hence, to *Bristol* — In the mean time, let us meet at the Throne of Grace.

I am Yours in the best Bonds,

A a 2

H. H.

LETTER XXXV.

*To Mr. Kinsman, at Plymouth.**London, March 19th, 1747.*

I Long to hear how you go on, trusting that our dear SAVIOUR doth become more amiable in your eyes, drawing you from every thing to himself, doth cause you to weep and mourn before him with godly sorrow for all sinners; and the want of conformity to him in yourselves, and others——O when shall he reign as King, in the hearts of all his followers? When shall every thought, and motion within us, be brought into subjection to him? Sure, this must be all our cry, as we grow more acquainted with him; we should then long to have the same mind which is in him, and desire to love, as he loveth, and to behave to others, even towards the rebellious, as he hath to us (even when we were nothing but enmity) with forbearance, patience, and love — Pray let us always contend for all the fruits of the Spirit, and especially faith, love, and humility, that by our fruits, all may be obliged to own, we are his disciples. My cry is, and has been, that my lot may be cast, among such as indeed, are without guile, and sunk deeper and deeper in true poverty of Spirit, into the loving Spirit of JESUS; and to love his redeemed ones, in him, as poor sinners, in themselves, notwithstanding all infirmities, that may appear to me, in them, either in judgment, or practice.

Mr

MY dear Brother, if our SAVIOUR intends you for any further service, in his great and glorious family; let your heart be prepared for trials, of all kinds: from within and without, from the world and the Church, from the prejudices, weakneses, and corruptions of the Lambs, of the flock; and from the sinister views, worldly wisdom, and pharisaical tempers, of carnal professors; much more from the bigotry, and narrow heartedness of others, that shall come among us, to disturb us, and that according to their light, for conscience sake. But let not my dear Brother's heart fail him, under these and a thousand other considerations, though every difficulties, that shall indeed meet you. But, let it make you cry mightily, for the witness of the Holy Spirit, to see your work and place; then you will be able, in faith, to charge the LORD with all your burthens; and to expect all strength, wisdom, and inward, as well as outward qualifications, from him who employed you: Then you will not run away from the work, nor be worshiped by man or devil, or your own heart in it, but thankfully embrace the cross, seeing it the highest honor, and privilege to suffer trials, as well as to be active for the LAMB's bride——O my Brother, a great work is begun on earth, and where it will end, GOD only knows; but happy those that shall be employed in it.

TELL the Society, I remember them, and longing to see you all again— with my love to your spouse,

I am Yours, most heartily, in our dear LORD,

H. H.

LETTER XXXVI.

*To Mr. Edwards.**May 10th, 1747.**My Dearest Brother,*

LAST night I came home, read your dear Letter, and soon felt your burthens. I assure you, my dear Brother, that your burthens are mine—Be not surprized, or moved, at any thing you see within or without—they all come to you through the Bloody Fountain, and have but one voice, and that is love, and peace—We are now in the furnace, but we shall soon come out. Blessed is the man that endures temptation, and abides with our SAVIOUR, in the hour of trial. Be stedfast, and immoveable, let faith and patience be your armour, you are sure of victory. I wish you could stop your eyes, and ears to all that grieves you, and only look to the wounded SAVIOUR. But if Brother *Adams* and you, had more freedom together, it would rejoice me; for I know your hearts and eyes move the same way; and it is Satan only weakens your hearts, to each other, surmising jealousies by bad tongues—Let nothing weigh down your righteous soul a moment, I am sure we shall do well. I trust you will find in me an open ear and heart, with sweetest sympathy, to bear your burdens, for if I am trained up, for any usefulness, it is for this. If seeing all the evil that I ever saw, read, or heard of on others, in my

OWN

own nature—will ease me of a self-righteous, despising spirit, then I must in short, come down. And I can have full freedom with none, but such as see themselves chief of all sinners, like beasts, and more like devils. If daily trials, from some spirits or other, will inure me to forbearance, and break my spirit, so as to make me sympathize with such as are afflicted, sure I must; for I know of no other happiness, but to be bruised, and trodden under foot, and despised, for JESU'S sake. Greater bliss and honor, cannot be conferred upon us, nor am I never happier, than when, by contempt poured on me by some, judging, and censuring of me by others, and by the sight of my selfish, devilish nature, I am brought to the dust under the feet of all men, willing to be reckoned as the off-scouring of all things. Then I stand amazed, and bow, and wonder, and adore an incarnate GOD! And seeing my self, and Brother *Edwards*, and all our wicked Brethren complete in him, sing, and rejoice in the midst of all, and most heartily subscribe myself, my dear *John*, your wicked, sorrowful, rejoicing, unhappy, happy Brother, and fellow sufferer, in CHRIST our Redeemer.

H. H.

LETTER

LETTER XXXVII.

*To Mr. Gambold.**London July 2d, 1748.**My Dearest Brother,*

I Was refreshed by the receipt of your kind Letter, and am thankful to the great Prophet of the Church, that leads you on in divine light, and especially with every fresh discovery, keeps your spirit humble before him; it is the meek and lowly, that he will continue to reveal himself to, and honor and erect in his kingdom. Every discovery given us by the Holy Spirit, is worth millions of worlds—May you abide ever as clay in the hands of the great Potter; and you will see greater things than these. O my Brother, we know nothing yet as we ought to know: we are but babes; but we shall pry, by faith, into this Infinite wonder, till we are swallowed up in light, in viewing the incomprehensible Majesty, an Infinite FATHER, Infinite SON, Infinite HOLY SPIRIT—Mysterious Incomprehensible THREE-ONE! Infinite Majesty in our own nature—This shall be our study, and view, and contemplation, and bliss to all eternity—It is now a time of building the temple, no wonder then, if it is a time of confusion, and much dust arising, and if there is much noise, &c. only let the labourers love one another, and mind their own work. Every member has its proper office, Blessed are the peace-makers, says the LORD—We have more and more reason to think

OUR

our SAVIOUR, has thoughts of love, to this Nation, and Church; he is carrying on his work, several ways, and takes great steps. Let us bow, and wonder! Fall down, adore, and cry, thy kingdom come.

Now, in him, with heartiest affection, to all his friends, about you. I remain, my dearest, Fellow-heir, of all the promises, and Fellow-citizen of the *New Jerusalem*.

Yours, in our loving IMMANUEL,

to all Eternity,

H. H.

L E T T E R XXXVIII.

To Mr. J—— Beaumont.

London, July 2d, 1748.

My dearest Brother,

I Have been for a fortnight, in the Counties of *Kent*, and *Essex*, or I should have answered yours sooner. I was in hope of seeing you here, by this time; however, if our infinite Master has ordered you to speak of his glory, elsewhere, I am satisfied. I love to see his Bride, in her beautiful garments, causing all around her, to gaze at her beauty, speak of her fame, and be obliged to own, she is indeed the LAMB'S Bride, and his Epistle, legible to all. O my Brother, I know of nothing in the LAMB, that shines so strong on me now, as his bowels of compassion, pity, and tenderness, whereby he forgives me, bears with me, hides, and covers all my infinite provocations; who hath revealed this his mind

B b

to

to me ; and his patience, in bearing with all my stupidity, dulness, and infinite ingratitude : unfaithfulness towards others, and my want of softness, and moderation, towards those who are far behind, and yet in the dark. O my dear Brother, we are brought to an infinite eternity, of love, light and glory, let us shew to all, that we live on love, pity, and compassion, by shewing it daily, more abundantly, to all ; weak and strong, bond and free : let us appear like our Father, especially in mercy, and forbearance, in which he delights. We are clothed with love, we feed on love, we drink daily the fountain of love, we see nothing but love, before, behind, within, and without, in time, and to all eternity ; let this appear, in all our steps. O how am I ashamed, that so little of the condescension, and kindness, and bowels, of this love appears, in all my conduct ; especially, towards the weak Lambs, of the precious flock.

You know, and remember, our Association is on the 20th Instant. As the 14th is like to be a day very dismal to nature (the Sun eclipsed) we thought it may be of use, to meet that day at 10 o clock, to humble ourselves, before our SAVIOUR ; for all our ingratitude, and unfaithfulness to him : also for all the contempt put upon him, by all, in general ; professors and profane, directly, or indirectly ; will not you join, and be directed there by that time, and send all about, where you can, to all the Societies ? That with one cry, we might encompass his throne,

to

to intreat him, to wash us all in the Fountain? That he would enlarge the borders of his own kingdom, by carrying on the work himself, both visibly, and invisibly; but rather, the latter. O may he continue to us, the honor, of being his poor, simple, broken-hearted witnesses; especially pray that this infinite honor might be continued to the vilest rebel, that ever breathed — I have no time to enlarge; I long to meet you in the realms above, where we shall be all light, and no darkness.

I am Yours, for ever,

in the GOD-MAN,

H. H.

L E T T E R XXXIX.

To Mr. Baddington.

Oct. 20th, 1748.

My Dearest Brother,

I Am glad to find by yours, that you are come to the Fountain; may you there abide for ever. O stand fast in your liberty: many begin in the Spirit, and end in the flesh. Are you so surpris'd at my silence? did you but take a turn with me, for two or three Months, and see my labours, and trials, &c. and especially could you take a turn, through my heart, your surpris'e would cease. However, I will inform you, It is now about nine weeks, since I began to go round *South*, and *North-Wales*; and this week I came home from my last journey, round *North-Wales*, I have visit'd, in that time, thirteen Counties, and travel'd, mostly, 150 Miles

B b 2

every

every week, and discoursed twice every day, and sometimes, three, or four times a day. And in this last journey, I have not taken off my clothes, for seven nights; and travelled from one morning, to the next evening, without any rest, above a hundred Miles, discoursing at midnight, or very early, on the Mountains, being obliged to meet at that time, to avoid persecution; one man was obliged the week before I went there, to pay 20*l.* near *Wrexham*, to Sir *W. W.*— *Wynne*: several of the hearers 5*s.* and one 10*s.* who had paid before: this being the third time the poor people have been served thus in that neighbourhood, for assembling together. Last time, there was only one of our Brethren, went to prayer, with some of the neighbours, in the family, Sir *W.*— triumphed over the poor people, and said, We have sent for law against them, but could find none. LORD, answer for thy self, and appear in thy own cause. I had in another place (near the Town of *Bala*, where I was formerly like to be murdered) a blow on my head, near violent enough, to flit my skull in two, but I received no hurt. I never saw such crowds coming to hear, nor more glory among the people, many hearts, and doors, have been lately opened; we know of several who have been awakened lately, and the LORD seems to turn his face towards the rich, several of them have been this journey to hear me, and several more speak with affection of coming to hear Mr. *Whitefield*, when he comes.

comes. Pray remember, me most affectionately, to
all the Brethren.

I am Yours,

Most happy, for ever,

H. H.

L E T T E R XL.

To Mr. M——

Oct. 21st. 1748.

My Dear Brother,

THis week I came home, from a very long journey, and found a complaining Letter, from dear Mr. M. I soon felt his burthen, as my own, and carried it to him that can, and doth bear all our burthens. And by his own eternal Spirit, have you not yet learnt, that whom the LORD loves, he chastens, and whom he exalteth, he humbleth, and every vessel, for any use, must be again and again purified, and emptied from vessel, to vessel? Fear not, after much darkness, comes great light, a bondage precedes liberty, as Winter doth the Summer. The destruction of our own will, wisdom, or righteousness seems at first to come near our very life. However, let us not be dejected, nothing happens to us, but what others have gone through already, who now join the songs of triumph, before the throne of GOD. I am the least in the family, and know nothing, but this I have learnt, that our wise Physician, uses strange medicines, to restore our health, and uses one corruption, to destroy another, of a more dangerous nature; and though we often know it
not,

not, He is ever with us in the fire, and in the water, as well as before we go in, and when we come out. By these trials then, you will be rooted, and grounded in all the truth—you do profess, and have in a measure learnt of GOD ; in the furnace, you will learn indeed to admire free grace, to adore a crucified SAVIOUR, and walk humbly before him, feeling true love and pity, to all poor sinners, seeing yourself the chief of them, giving all glory, where it is due. These are lessons never learnt at too dear a rate. I long to see you, and all the little flock, if happily I might be honoured with bringing a message from heaven, to them all ; tho' I see no prospect of seeing you soon, my heart and prayers are sincerely with you. I have written to *London* about you, but cannot now settle my round, till the next Association ; and as the time of Brother *Whitefield's* return from *Scotland*, is of some uncertainty, we cannot exactly be fixed about the time of our next meeting. However, this I am sure of, you are all on my heart, so far as I know it. I beg most heartily, to be remembered to all :

And am Yours, for ever,
in the Bleeding LAMB,

H. H.

L E T T E R XLI.

Jan. 14th, 1749.

My Dear Fellow Soldier,

I Received a Letter last week from you, which I snatch the first moment, I have, to answer.
Can

Can I forget my dearest Brother, who is not only born of the seed royal, but also engaged in the same war, and sent out on the same errand? Let earth, hell, sin, and satan combine, thou man of GOD, thou Captain of the living GOD, reach forth thy hand, and in the strength of the most High, we will wade through the waters, trample on scorpions, triumph in the flames, rejoice, and leap over every wall, enter, and possess, the good land of Promise. Go on, thou Herald of the LORD of hosts, stir up thyself, the LORD, the LORD GOD Omnipotent, the glorious, Almighty JESUS, reigns over all worlds, even the world of sin and corruption; He rules, yea, over-rules, and terminates the great Ocean, gives it command, and lo, it obeys him! I freely put my shoulders, under my dear Brother's burdens, according to the small measure of grace given, and rejoice in his present hour, because it is a sure token, of your farther usefulness, and fresh approaching glory, *Hallelujah*. *Eph.* vi. 10, to 14. & *Tim.* vi. 11, 12.

To Arms, to arms, my Brother! cry aloud, spare not, tread down the foe, like a mighty conqueror! let him know, thy commission has to it heaven's Broad-seal, that thy weapons are not carnal, but mighty thro' GOD; rejoice, and sing, in the midst of all; for all is well, all is yours. I am now setting out on a round, for above a month, which prevents my writing to our dear Brothers, *Adams, Edwards, Stephens,* and *Meredith,* &c. Read this, if you please,

to

to them, with my heartiest, and inmost love, in the boundless ocean, of JESU'S precious Blood. There I am, with kindest respects, to all the Society, and especially, all the Brethren, that meet in conference ; most heartily theirs, and yours eternally, in him that lay in the Manger,

and now Reigns on High,

H. H.

L E T T E R X L I I .

To the Rev. Mr. Whitefield.

Oct. 15th, 1749.

My Dear Brother,

I Feel your life, peace, health, and remembrance of you, peculiarly dear to me, because you have left all, to go about to call poor sinners, to find salvation, by faith, in the dear crucified SAVIOUR. The preaching of his cross, in the Spirit, will break down all before it. O, my dear Brother, The wisdom and pride of man, hinders the glory of that Man, who is the eternal GOD, from shining on the church. Happy, and highly honoured, is the man, that shall be counted worthy, to open his infinite wounds, before perishing sinners ! Go on, and blaze abroad his fame, till you shall take your flight, to bow among the innumerable company, before his unalterable glory. O LAMB of GOD, shew us thy glory, and manifest thyself to us ; so as thou dost not unto the world. LORD, I am ashamed, that I ever took thy tremendous name, in my unclean lips, for I am as a brute beast, before thee.

SINCE

SINCE I came home from *London*, I have had the infinite honor, of being employed by him, in public and private, almost continually, so that I could hardly, even now, spare a moment, to send you a line. I hope, I left the souls in *London*, in a good spirit, and found these so in *Wales*. Things appear still with a better aspect, I hope, in time, to see souls joined together, like living stones, by the HOLY GHOST; and each coming to fill his place, then, and not till then, will the work go on; and the whole camp move regularly, happily, and in order. When each esteems his Brother, better than himself, and feels the need of every one, yea the least Brother; knowing the mutual dependance, of every member on the whole. You heard of the miserable end, of that great opposer, Sir *W—— W—— W——e*, may th's make us, and all our opposers tremble, with cries, and tears. I believe that great glory is at the door, and woe be to all opposers, in the church, or in the world; that shall stand before him, when he cometh in his dyed, glorious garments, to judge poor sinners.

I am, my dearest Brother, under the sprinkling, of his cleansing Blood, Yours in all respects, for ever.

H. H.

Cc LETTER

L E T T E R XLIII.

To Mrs. Whitefield.

OCT. 16th, 1749.

My Dear Sister,

I Hope, that by all means, you are brought to the sacred Blood, of the LAMB of GOD ; by this alone, we are brought nigh, and make our robes white, and overcome our spiritual enemies, it is by this alone the cistern of our hearts, is cleared from the guilt, pollution, and power of sin. O infinite Fountain, what would become of us, were it not for this soul-cleansing, and sin-destroying spring ! I trust, the LORD JESUS, is daily teaching you, and subduing all your wisdom and will, to his own ; and making way for fresh manifestations of his glory, in your soul. One view of him, in his eternal Godhead, and so, of the Infinity of his Person, love, obedience, and sufferings, is worth millions of worlds. Who can set forth the riches of his death, and the unfathomable abyss, of his sufferings ? the inexpressible evil of sin appears here more clearly than if we saw all the misery of the damned. Here, had I more faith, should see more of the fall, the glory of the covenant, the riches of grace, the perfection of GOD, the privileges of believers, the nature of the Law, of sin, death, heaven, hell, and judgment meet in the garden of *Gethsemane*, and on *Mount Calvary* ! than all the wisdom, and reasoning in the world, could ever discover. Hither let us repair, my dear Sister, and rest our souls here
for

for ever. Here, let us learn all our Christianity. This is the Gate of Heaven, the City of Refuge, the Eternal Ark, the Brazen-Serpent, the one thing needful we want to know. O come my dear Sister, let me take you by the hand, and shew you one, even JESUS, the eternal Word, the LORD JEHOVAH! groaning under the load of our sins, bearing them away, in his own sacred body, to eternal oblivion! drinking up the river of eternal wrath lying in the way, encountering with all hell, in rescuing our souls from the jaws of the Lion! O let us adore, though we cannot comprehend, let us bow before the Infinite Sufferer, and pray, that he would be pleased, to turn the mysterious Streams, into our parched hearts, that we may become like a watered garden. It is here, in tracing my dear Master, and GOD, in all the steps of his humiliation, that I feel my pride subdued, my will broken, and my carnal wisdom, nail'd to the cross; here, I see the whole Church, our SAVIOUR'S dear Body truly precious in all its parts to me, and see every thing dangerous, that comes as a veil, between me and his glory. O my loving, my dear eternal Father, I am ashamed, that I have still so much of a Jewish heart, that neither sees any glory in thee, or in thy death, or feels any of thy Infinite pain, in my spirit. Certainly I deserve millions of hells, for slighting thy Wounds, and Blood, for thinking, and speaking of, and feeding so little on thee, thou glorious Sufferer! O my dear Sister, we see but little of

the evil of despising, or forgetting this adorable Fountain. O the great Atonement, when all the Types of this, are so glorious, what must thou thyself be? If the shadows that were to vanish, were of so great account, what must the substance be? By this, that infinite evil, sin, is removed; and we the sinners are saved. Eternal torments, pungent plagues, and curses are removed, and we, the heirs of hell, become heirs of heaven! If we were not stupid, hard, and very carnal, this would be the subject of our thoughts, and conversation, as well as preaching, continually. Every mercy we enjoy, spiritual, temporal, and eternal, all come to us by this Door, and preach a crucified SAVIOUR. Had we but spiritual eyes, and ears, to perceive and discern, the valuableness of the Atonement! I have been tedious, but I dare not excuse myself: I rather rejoice in the freedom of spirit I find, and as it comes from the heart, I am persuaded, it will go to the heart.

I am Yours, for ever,
in the spotless LAMB,

H. H.

L E T T E R XLIV.

To Mr. T—— B——.

Oct. 16th, 1749.

Dear Brother,

I Thank you, for yours, and was made glad for the least blessing, attending the word dropping from my vilest lips to any, it is reward enough

to

to be honored, if it were to speak but one word with a blessing, in all our worthless life. I hope, you are coming more and more, into the clear light of GOD's Holy Spirit, out of nature's darkness. Then you will see GOD himself, clothed with our humanity, and lying in all the forms of humiliation, to exalt us to glory; it is our happiness, to view this, in his light, then we shall see heaven opened in him, and every sin, with the fiery Law, and all its curses, with death and hell, removed out of our way: and we, that were the heirs of hell, now in him, made heirs of heaven, in everlasting glory and immortality, kings, and priests, unto GOD. Such news as this, well understood by faith, will make Brother T— cry *Hallelujah*, again, and again. CHRIST is worthy, of all praise in heaven, and on earth, for he hath redeemed us, with his own precious Blood.

In him, I am Yours,

in the best Bonds,

H. H.

LETTER XLV.

To Mr. Cox,

Oct. 17th, 1749.

I Often think of you with joy, because I see you are saved from all things here below; and building your nest, in the cleft of the Rock, growing as a twig, in the eternal Vine, living in his life, viewing endless glory, in his bloody mangled Body, which many, are so far from seeing, all together
lovely,

Tovely, as white, and ruddy, that they cannot bear to hear much of him, in that despised form. But, let us mind the rock from whence we were hewn, and remember, we were a Rib, taken out of his side, and whatever others think of the matter, he is made of GOD, unto us Wisdom, Righteousness, Sanctification, and Redemption; he is our life, hope, strength, and our all in all. Let us adore him, in all the forms of his humiliation, in the Manger, and on the Cross (when all despise him) as well as on the throne; and confess indeed, we are witnesses of this, that his Flesh is meat indeed to us, and his Blood is drink indeed, and in him, we that were lost, are found, and acquitted fairly, from the curse, and second death. Don't you see yourself, so effectually saved in him, as if you had never sinned, nor had ever been a son of *Adam*, and an heir of hell? Amazing grace! glorious salvation! enough to dazzle the eyes of all the angels! But so it is, I, the lost, damned rebel, am eternally saved, *Hallelujah!* Will you not affectionately remember me to your spouse, and Sister? &c. Beg of them to plead their misery, before our crucified LORD, GOD, IMMANUEL, till he shews them heaven, and eternal life, opened on Mount *Galvary*, and they have the witness of it in their own souls, by the Holy Spirit—let me now subscribe myself

Yours, affectionately in the Bowels of

The loving IMMANUEL,

H. H.

LETTER

LETTER XLVI.

To Mr. Gambold.

Dec. 27th, 1750.

My Dear Brother,

I Am now come home, after finishing a circuit round *North*, and *South Wales*, and have been refreshed with your favour, of the 23^d ult. I cannot but highly esteem, the acquaintance of those who are favoured with the spiritual knowledge of that Man, who is the wonder of all worlds! and our only comfort and friend! My happiness is to view him, and all the fullness, of the Godhead, in him—and myself, one of his dear members. But my shame is, that I abide so little in him, and that I live so little out of my self in true poverty of spirit, before him. Yet notwithstanding all this, I can say, that he is my life, and because he lives, I live, and shall live also. Our poor country-men, make great opposition, to the preaching of his death—few spirits can bear to hear, that this Man, is GOD—and that the Immortal, died——But, in every country, there are some, that desire to know nothing, but JESUS CHRIST, and him crucified. Great crowds flock to hear the joyful sound, notwithstanding the *Jews*, and *Greeks* oppose themselves most vigorously, and do all they can, to veil the glorious Sun, but truth is mighty, and still prevaieth. How our SAVIOUR intends hereafter to dispose this branch of his work, we know not, but that he really has a great work carrying on
among

among us, and that he is laying the foundation of a plan, against rash oppositions, that in his hand, will surmount all difficulties from all quarters, is very evident.

I shall esteem the continuance, of your correspondence, a particular favour— I am now in great haste, but send hearty salutation, to all I know, the Brethren with you, and to your spouse.

I am theirs, and Yours, most affectionately,
Now, and for ever,
H. H.

L E T T E R XLVII.

To the Rev. Griffith Jones.

Trevecka, Jan. 3d, 1760.

Dear Sir,

I Was much refreshed in hearing by *Thos. David* of your being yet here below, to stand in the gap, and to interceed for a poor unbelieving world, which being indeed, blinded by the GOD of this world, see no glory, or excellency, in the most precious Redeemer, but run really, in the broad way to eternal ruin, and that merrily, and happily; and I greatly fear, but very few mourn over them. I hope you will live to awaken many, by your honest labours before the end of your time. I should esteem it the highest honor, if counted worthy, to be of some real service to all, especially to poor *Wales*, as you have been hitherto in many respects. From an apprehension of our danger

danger at this time, from the tyrannical spirit of popery. I have accepted a call to go with some of the honest people that are here with me, in family, into our Militia, to finish my labours, and life, if GOD pleases, in withstanding our enemies, in the field of blood. A life, by far, the most disagreeable, to my nature. But by the faithful Spirit of grace, being persuaded of my duty, am willing, to testify once for all, my regard to my King and Country; but above all, to the most precious Gospel: and let him who bled for me, and whose I am, do with me as seemeth good in his sight. Commending myself, and mine, in the most earnest manner, to your prayers; wishing you all the blessings of the new Covenant, the precious fruits of our SAVIOUR'S life, sufferings, and death, with eternal healings in, and under the Redeemer's Wings.

In him, I am, dear Sir,

with all due respects Yours,

H. H.

L E T T E R XLIX.

To E—— M——, and E—— R——.

Torrington, Jan. 1st, 1762.

My Dear Brethren, in the Grace and Truth of JESUS CHRIST,

WAS he not GOD, clothed with my nature, full of all the grace I stand in need of, I could not move on one step, but as he has been in the world, and on the cross, and is now in glory, as our Head, and High-Priest. I stand, and set up my Ebenezer, and love, and highly honor, all that real-

D d

ly

ly venture on him ; and honor him, in this world of unbelief : where self, and carnal noise abounds This may come to you, I hope, as a new Year's gift — Surely my heart is so much with you, that nothing, but the clear call of our Redeemer, could keep me thence, a moment. This day reminds us our SAVIOUR was circumcised for us, went under the Law, entered upon our work, and became a servant, both to circumcise our hearts, and to deliver us from the servitude of the Law ; also to make way for streams of purity, and holiness, to flow into our unclean hearts,

O my Brethren, we are happy because our SAVIOUR is above all, and never changeth ; and the more we venture on him by faith, the more he will honor us. Then stand up for him, in the face of all seeming impossibilities ; faith does indeed remove mountains, and overcome all things. How highly are you honored, in being counted worthy, to bear up our SAVIOUR's name, and truth, and to wait on those souls who are gathered together, by our most dear Redeemer. Stand steadfastly then, in him, and always say in your hearts, he is able, and he shall reign. He will perfect his strength, in your weakness, and doth use the weak, and foolish things of this world to confound the wise, and strong. It is he that worketh, therefore do not hinder him, or by unbelief, spiritual sloth, and indolence ; but still cry, I am the clay, and thou art the Potter, form me as thou wilt. Still shew, that you love the SAVIOUR, by watching
carefully

carefully, over his Lambs; and be faithful over the little he has entrusted you with, always sinking in true poverty of spirit, at his feet, each esteeming the other better than himself. In this faith and spirit, I am, my dear Brethren, Yours, for ever, in the truth.

H. H.

L E T T E R L.

Barnstable, June 19th, 1762.

My Dear Wife,

SHall this find thy Spirit bowing, to the great compassionate Redeemer? weeping before him, for all thy backslidings from him? It is certainly both sweet and safe, when we loath ourselves, before him, because we are not more like him, and do not abide in him, but so often trifle with him. Whenever we can subscribe that confession, *That we are, indeed, the chief of sinners*, and the least of all in GOD'S house; whilst we continue thus poor in spirit, meek, and lowly in heart, our SAVIOUR is then very near us, will be ever blessing us, and giving us fresh proofs of his love, and assurances of his grace, that he will never leave us, but that we shall be with him for ever. may you be kept thus wakeful, looking to our LORD JESUS CHRIST, then wilt thou grow in grace, and be always happy, though the mountains be removed, to the bottom of the sea, whatever happens then, you will be meekly resigned,

D d 2

and

and give thanks, and say, the LORD is King, and he shall reign for ever. O remember, he is your all, that he has loved you, and he will never change. that he is able to finish, as well as to begin his good work ! Remember, that you are his, and your whole business in the world, is to do his will, to feed on him, love, and live to him. In this faith you have left your father's house, to take up your cross with me, this day eighteen years. And this day twenty-seven years, he first admitted me into his presence, by giving me his Spirit, to cry, *Abba Father*, and sealed that truth on my heart, that he doth not change. I have found him to be, certainly, the Unchangeable I AM, to this day. Shall I not have your spirit, thoroughly with mine, drawn from nature, to grow in the faith and poverty, of our dear Redeemer? then will you be ever thankful, that he has called you out of the world, out of the reasons and affections of perishing nature, to deny your self, daily, to take up the cross, and to follow him, and him alone, by faith in the regeneration, to possess all the fruits of the blessed Spirit, in which, I am, in earnest prayer for thee, that thou mightest come out of every thing, that perisheth, to live on the Bread of life, for ever.

I remain thine,
most affectionately, in all truth,

H. H.

LETTER

L E T T E R L I.

*To all the Family at Trevecka.**London, Jan. 11th 1763.**My Dear Brethren,*

Blessed be GOD for ever, for opening a way for us poor worms, out of all sin and self, to himself, by his own Incarnation, and sufferings, which the Holy Spirit hath taken upon himself, to explain, and apply to our blind, unbelieving hearts. An infinite honor he has indeed conferred upon us, by calling us out of the spirit of the world, to live out of our selves, on him; who gave himself a Sacrifice for us. O rejoice in him, and in the work he has given you to do. Pray endure him, when he comes as a Refiner; and with his winnowing fan, to separate between nature and grace, or to purge you from dross, that you may be more fit for his use. I am persuaded, you add to the debt of love I owe you, by continuing to pray for me. I can, to your comfort, assure you, that your joint prayers prevail; for I was never more graciously dealt with, by our SAVIOUR, than in this journey; surely, I can join that old Martyr, Bishop *Hooper's* confession, "LORD, I am hell, but "thou art heaven." I hope, my journey shall not be in vain, or lost, O that glorious Man! the only Friend, and delight of his true followers, the fulness, or perfection of the Godhead, dwells in him bodily! shall we his poor little children not be his care? Shall we be honored as his house, and be really employed by him,

to

to do some little service, here below? And is it possible, shall we be in light, viewing his glory, and bowing before his throne hereafter, for ever? 'Tis certainly so, for he has loved us, and will not leave his work in us unfinished; as he is, we shall completely be! Let this be our life, joy, and strength. O be not weary, in his work and service, which you do for him, and not for your selves—It is honor enough for me, to be counted worthy, to be any help and blessing, to you at all. O praise the dear Redeemer for me, for sure, I owe him, more than all; if I could, I would summon the whole creation to adore him. O that I was ever viewing him, and feeding on him, and making a grateful sacrifice of every thought, word, and moment of time, to and for him! this is surely my cry, and all my ambition, to be found in him, to be his wholly, and that I should never grieve his Spirit. O how dear, are you all, there, to me! because he loves, and has collected you to his own house; and counted me worthy, to be a father to you! O that I could make you the happiest people in the world, and set all your hearts in a continual flame of love, to the dear Redeemer, who has bought you, with his most precious Blood. Thus I am, my dear brethren, and fellow servants, in our SAVIOUR'S kingdom, with my best love, and prayers for you all,

Your unworthy Father, Friend,

Brother, and Servant, in CHRIST JESUS,

H. H.

L E T T E R

L E T T E R LII.

Oct. 6th, 1763.

My Dear Wife,

SHall this find you at the SAVIOUR'S feet, pleading his promises and condemning thy self, sensible of thy real blindness, and weakness? when we are poor in spirit, he is ever nigh us, and turns all our evil, to good. O that I could so write, as to set his wounds, and death exceedingly weighty, and precious to thy heart, then is the true end of writing answered. — () thou dear Redeemer, be thou ever amidst our spirits, and reveal thy glory to us, till we shall come up to behold thee, face to face, by thy inestimable love, and grace. He is, and shall be, my life and sole delight. His will shall be mine, for ever. He is exceeding gracious to me, and feeds me in green Pasture; I cannot doubt, but that he is in the midst of you all, there; for you are his little flock; and he cannot forget his patients, or his few sheep, in the wilderness. O love one another most ardently, and watch over each other, that you fall not a moment from him; for he alone is our heaven and bliss. When we sleep, forget, and turn from him, it is though his great love, and tender care, that he rouses us by any means, till we return truly to him again. O keep with him in prayer, and watchfulness, that thou mayest confess, own, honor him; and then thou wilt comfort the heart of thy husband, preaching the truths of our SAVIOUR'S kingdom.

Yours affectionately, for ever,

H. H.

L E T T E R LIII.

To the Right Hon. the Countess of Huntingdon.

Trevecka, Nov. 11th, 1765.

Honored Madam,

LAst week, I received your favour, by which I found, our SAVIOUR honored you, with a little of the feeling of what he went through, when a poor Man, here below. We are too little acquainted with him in all his humiliation, by that revelation of faith, or by drinking of the cup, that makes us feel, what he went through, all his life, from Satan, and from hard, unbroken spirits, that did not know him, but judged only by outward appearance. He leads us gradually to view the mystery of his Person, sufferings, and glory. And it is only in our spirits, that we can know, what he went through, when he cried "My soul is exceeding sorrowful, even unto death," and this, we must know feelingly, if risen again, to reign with him. Our nature may be brought, by a superficial knowledge, of him, and by common illumination, &c. to do, and be active for him, but to love the cross, to suffer with him, and to follow him, through the streets of *Jerusalem*, from *Gethsemane*, to *Golgotha*, dumb, without opening his mouth, is what we like to see painted in affecting images to work on our passions, but it is what we are too little acquainted with in our spirits. I had a feeling of your trials, and also a spirit to lay them on him, for whom you suffer, who will not only support

port you in them, but will shew you, they are your crown, make them so easy, that you will esteem them exceeding light; considering what he went through, and what millions, of bright and glorious spirits, now before his throne, went through. And the great weight of glory, he has in store for us, after we have suffered a while; our trials, are gentle Fires: he corrects, to purge out our unseen-self, that we know nothing of. I am, in the best Bonds,

Your Ladyship's most obedient,

Humble Servant,

H. H.

L E T T E R L I V .

To the Right Hon. the Countess of Huntingdon.

Trevecka, Sept. 26th, 1766.

Honored Madam,

THE fellowship I have with your spirit, in the knowledge, of the humiliation and sufferings, of that dear mysterious Man, our dear LORD and GOD, JESUS CHRIST, draws my pen to paper. Though we may mistake, and lose sight of the real, and honest meaning, of each other's spirits, for a moment, during this very short time of our trial and imperfection; yet that secret feeling of love we have by the Holy Spirit, survives all. Go on and prosper, in all your well meant zeal, to awaken a sleepy nation, to prepare for the glory of GOD's amazing appearance, to judge his rebellious worms: who came in a mean human form, to purge away our sin,

E c

and

and misery, by the Sacrifice of himself. O this wonderful Sacrifice! how blind, and unaffected are we towards that mysterious Fountain, opened on the cross! O the depth of our fall, that we can think, or hear that GOD, became a Man, shed his infinitely, pure, and Holy Blood, to wash us in that only purifying Fountain, and not feel every moment an age, till we behold his face! What is all, within and without, but this? This is the uniting point, the center of all union—Here, we forget all names, and prejudices, and can truly think of nothing; but love, adore, wonder, and be happy. I trust, your Ladyship is well acquainted with these things, by frequent reflections—I can, thro' grace, testify that this is my life, for above thirty years; and, all life but this, is only self, in some shape, or other. All that live out of themselves, on this great ATONEMENT, are dear to me; and so, I am persuaded, are such, to you also. To bring all to this point, is, by grace must, and ever has been my sole business, with my fellow creatures; and, I know it is yours. But, as all our SAVIOUR's matters, as to outward form, now, are in a kind of confusion; each must be persuaded, in his own mind, of his own circle, and work; and stand firm to his post, till we more clearly see, our great SAVIOUR's meaning, in all his various forms, and appearances, or meet above, where we shall sing one song (and but one) and that most loudly, *Worthy is the LAMB*. I am, with a heart full of cries, that your bow, may ever abide in strength,

Your most obedient humble Servant,

H. H.

L E T T E R LV.

*To the Rev. Mr. Cooper, Kent.**Trevecka, Nov. 30th, 1768.**Dear Sir,*

BEING not at home, when yours came, I hope you will excuse, my not answering it sooner, and especially, as I write but little—The hope of the LORD using you, to awaken, if it were but one soul, to feel the need of a SAVIOUR, and his righteousness, is, I doubt not, sufficient, to make you rejoice, in any cross, that he has appointed, for you to take up in his work. It is an infinite honour indeed to be employed by him, who made the Martyrs, and all that knew him truly, by his own Spirit, to rejoice in being counted worthy, to suffer for him. O dear Sir, did we but really believe, what we seem to believe, our hearts would be ever, in a flame of zeal for his cause, and our eyes would ever run with tears of real grief, that he is so neglected, and slighted, and the world so beloved, &c. And all, comparatively, venturing their souls to all eternity, on that original lie of the devil, “You shall not surely die.” Sure we sleep, or else, pity to souls, that are round about us without GOD, in the world, would at least, make us spend much more of our time, in earnest prayer for them, with strong cries, and tears, to him who is able to save. How little do we see in reality, of the dreadful evil, of sin, the original universal fountain, that defiles our whole man, soul, body and spirit?

How little are we convinced, that we are enemies, to our SAVIOUR, and crucify him continually; and that it is infinite grace and patience, that we are not lifting up our eyes in torments? O Grace, grace! why are we not like all others, yielding all willing obedience to our lusts, and to the father of them, the god of this world, the devil? Surely, the cry of our grateful hearts must be, why me LORD, why me? who made thee to differ? O may you all, and all the young men, that are thrust out into the Vineyard, to testify of a dying Redeemer, and to awaken a fallen, dead Church and nation, have all the spirit's armour, and go forth indeed in the name of the LORD, from conquering, to conquer: having sat down, to cast up the cost, and be means of snatching thousands of perishing souls, out of the darkness, and chains of nature, and tyranny of sin, and Satan. This is, and by grace, shall be, ever the real cry of, dear Sir,

Yours, most affectionately, in the
Bonds of the Gospel, whilst

H. H.

L E T T E R LVI.

To Capt. Wilson.

Trevecka, Dec. 31st, 1769.

Dear Sir,

I Trust, that the glory of our SAVIOUR's kingdom, and of all his matters, shines stronger daily, on your soul; and if he is GOD himself, how great, how important are all the concerns of his house?

How

How really high indeed, the dignity of the meanest offices there? but who believes this? All the knowledge, of that most glorious object, is almost doctrinal only, and consequently, rather imaginary, than real, hence the coldness of love to him, and each other, and our indifference, about spreading the knowledge of him, and bringing our fellow creatures to him proceeds. *The Son of Man when he comes, shall he find faith on the earth?* Let us bless him for what we know, see, and feel; and see it, as it really is, the highest honor, to do any thing, yea the least, and meanest service, in his house. O let this holy, and humble ambition, ever enflame our hearts, and be never extinguished. O my dear Sir, all seek themselves, and go after him by halves, loving him but little, and ourselves very much; none but himself, could bear with such servants, and such service. O the veil that hides him, and all his glory; what patience must he have, with such stupid, wilful, blind, and ungrateful creatures, as we are? How amazing, that notwithstanding all we have received, we should not be more fruitful; and thankful to him, for all things? Yet, for all this, are we in hope, of being made a part of his glorious train above, to behold his glory, and be for ever with him? Then, whilst we have a being, let our cry be, *Worthy is the LAMB*; waiting, in a lively hope, to behold his glory, and of being like him, and with him for ever. What a sweet cordial is the witness of the Holy Spirit, that GOD is our Father, and Redeemer; that all our care, friends and foes, are his. O, my dear

dear Sir, it is time to awake : I trust, you do, put him in mind about me, that, as I have so much, continually pardoned, and am indeed so much beloved ; I may also love much, and that my last work, may be greater than my first. May you, and your dear Sister, ever find him presiding over you, and making his abode with you, revealing himself, in all his characters, and relations, to your precious souls. And may he ever be your principal topic, of hearing, and conversation. May the mystery, meaning, and application, of our SAVIOUR'S circumcision be opened to us, and may we enter on the new year, with circumcised hearts. *Amen and Amen.*

I am, dear Captain, with all cordial regards to yourself, and Sister, most affectionately, in our dear Redeemer,
H. H.

L E T T E R LVII.

To a young Minister.

Trevecka, April 7th, 1771.

Dear Mr. E——,

I Have been at *Bath*, &c. for some time, and am but lately returned, otherwise, I should have answered yours sooner. I trust, that every truth, sinks deeper daily into your spirit, so as to bias your very nature. As a spirit of thoughtlessness, yea, disinclination fills the dead, unawakened world, and I am afraid, too much influences, serious people : and such as are in some measure roused up, to hear the truth.

I never

I never saw more need, of distinguishing, the common illumination, drawings, and convictions of the Holy Spirit; that not only may, but if it goes no farther, certainly will come to nothing: from the real saving faith, that truly unites our souls, and spirits, to the dear Redeemer, for ever, with an indissoluble tie. This purifies the heart, and goes straight forward, thro' life, and death, to its own object; looking not at the present, but future reward. Doth truly, and internally feed on the Redeemer, and does as really live on the dear SAVIOUR, as by nature we lived to self, and our own wills, and praise. My dear friend, if our SAVIOUR sends you out, as he did his first Ministers, you must expect to meet opposition, from *Jews*, and *Greeks*, as they did. But, as he stood by them, to carry them thro' all opposition, he is still the same, willing, and able, to carry you through. I have trusted him alone, for above thirty-six years, and find him faithfully answer, and fulfil, all the offices, names, and characters, he assumes in his word. And have found, and do find, more than ever; all that is said of vile Apostates, fallen men, to be true; so it is clear to me, who am the chief of all sinners, and the least in GOD'S house; and it is easy for me to cry, LORD, I am as a brute beast before thee, and to esteem others better than my self. I had many sweet moments with dear Mr. *Fletcher*, at *Bath*, whom the LORD is much with; and I hope, he will leave great blessings behind him. O may the Redeemer carry
on

on his work with power, thro' a faithful, heart-searching ministry; by sending faithful Labourers into his harvest, and qualify such witnesses, as shall shake, and awaken the poor world, and even professors also, from their sleepy, carnal, unbelieving condition. May such a foundation be laid, as the gates of hell shall not be able to prevail against it, that faith propagated that removes all mountains of difficulties, which seem to be in the way; and set up the dear SAVIOUR of sinners, on the throne of the heart, in all his offices. This, and this alone, will stand the fire, and test of the last day. O may the heart-felt knowledge of a dying GOD, be spread far and near! and may the true Apostolic faith, and primitive, universal love, simplicity, and devotedness to him, fill the land, yea, fill the whole earth. *Amen.*

So prays, Dear, Mr. E——,

Yours most sincerely, in all
the various Parts of Christianity,

H. H.

F I N I S.



