

ADDENDA.

I HAVE been a preacher at Printer's-court Chapel, Shoe-lane, nineteen years last Midsummer, 1824; soon after which time I was seized with the palsy, on Lord's day morning, 11th July, at Truro, in Cornwall. The last time I preached at Shoe-lane, which was on Lord's day morning the 16th May, the words of the text were—*Ye are my witnesses, saith the Lord.*—Isaiah xliii. ver. 10.

The chapel in Printer's-court, Shoe-lane, is about to be pulled down. Neither minister or congregation have any concern in the same. They have had notice from the City to quit those premises by Lady-day 1825.

I wrote the following Thoughts, previous to January 1st, 1821, which was printed in the *Gospel Magazine*, and which I subjoin to my Life, that you may see how I have been supported mentally:—

THE THOUGHTS OF AN OLD BELIEVER, PREVIOUS TO JANUARY 1ST, 1821.

“As an old disciple of the Lord Jesus Christ, having closed the seventy-fourth year of my age, and almost six months in my seventy-fifth, I cannot think of a more appropriate scripture, as my motto for my entrance on the approaching New Year, January 1st, 1821, than the

following—*According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*—Phil. i. 20.

Through the good hand of my God upon me, I am arrived to a good old age. There is now but a step between me and death, and that step is the only one between me and life everlasting, in the state of glory. I have for a great number of years been acquainted with him, whom to know is life eternal. He hath not only favoured me with his life-giving presence and company, but he hath also honoured me many times, with near and intimate fellowship with himself. It hath pleased his majesty, to employ me for the space of forty-four years, in preaching the gospel of his grace. The truths of which I value above and beyond my own personal salvation, because the glory of God, of each person in the incomprehensible Jehovah, is so fully expressed therein, and reflected back on each of them in the revelation they have therein and thereby given of their eternal purposes and designs, concerning Christ, and all the elect in him. Therefore, as in the glorious gospel of the blessed God, the manifestative glory of free-grace is revealed and contained, I prize the same beyond heaven and eternal glory. Seeing these are but the fruits and gifts of that grace, which the gospel contains the account of.

In my second volume of sermons, entitled, “*Sermons on Doctrinal, Experimental, and Practical Subjects,*” there is one, namely, the twentieth, which is entitled thus—“*Omnipotent Grace displayed, in translating Sinners from the Power of Darkness, into the kingdom of his dear Son.*”

The text is—*Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.*—Col. i. 13. which was delivered before the late Countess Dowager of *Huntington*, at her college, at *Trevecca*, in South Wales, in the year 1776, which was the first year of my ministry. And with very few interruptions, considering such a space of time, as from that date to the present. December 5, 1821, I have been continued to this day, to testify the gospel of the grace of God.

I take up, therefore, the following scripture, as the ground-work for me to express my thoughts, as suited to the subject now before me, which I adopt for my especial use—*According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*

My earnest expectation and hope is this—that the Lord will fulfil in me all the good pleasure of his goodness, and the work of faith with power. My expectation is founded on the immutability of his Word. My expectation is earnest, as the time is fast approaching when the body will be dissolved. After which I cannot express any faith and hope in a time-state. I hope in the Lord for all I shall ever need, to enable me to persevere, and abide steadfast in the faith of Christ. In the truths of the everlasting gospel. In my profession of the same. In the full belief of the person of Christ. That he is God over all, blessed for ever. Amen. That he is God and man in the person of one Christ; in whom dwelleth all the fulness of the Godhead, personally. In the true and full belief of his complete salvation. In the

utmost confidence, and full declaration of his having put away sin by the sacrifice of himself. In the right scriptural apprehension of the Lord Jesus Christ, having by his obedience unto death, even the death of the cross, brought in everlasting righteousness—of Christ's complete conquest, and triumphant victory over sin, Satan, principalities and powers, the world, death, and hell. Of his personal entrance into heaven, as the head and representative of his whole church—of his life and office in glory, as containing full evidence, that where he is, his people must be also. Now, according to my earnest expectation, and my hope in the Lord, I look unto him to be rooted and grounded, to be settled and established, in these eternal and immutable verities, that I may live them over in my mind continually, and die in the fullest apprehension, and belief of the same. So that not renouncing any of these, but increasing in clearer and more spiritual views of the same, through the sacred light, teachings, and influences of the Holy Spirit, I may not be ashamed of my confidence in the Lord: *but that with all boldness*, in writing, publishing, preaching, and making my declaration concerning the knowledge, belief, enjoyment, and the communion I have had, and to the present moment have with Christ, in the knowledge and belief of the same, as always, that is, hitherto; both in health and sickness, in persecutions for Christ's sake, and under various distresses of body, and mind: so now also having lately emerged out of, and from the near views of death and dissolution, so *my earnest expectation and hope is, that in nothing I shall be ashamed, but that with all boldness, so now also Christ shall be magnified in my body*, by his putting forth the power of his grace within me. In realizing the virtue of his life, death,

burial, and resurrection within me, so as that Christ may be magnified in my body ; by bearing it up, so as it may be the vehicle for him to glorify himself therein and thereby ; and even in the death of it, he may be magnified, by sustaining the spiritual outgoings of the mind after him, even to the very moment of its quitting it, *so as Christ may be magnified in my body, whether it be by life or by death.*

Thus I have expressed my inward mind, and drawn a full portrait of the same.

I will now endeavour to express how I am sustained in my mind by the Lord Jesus Christ, and the truths revealed and recorded concerning him in the everlasting gospel, and this in the very views and apprehensions of my own dissolution.

I have death looking me full in the face every day, and I am looking at it fully and apprehensively every day, and we are hereby grown so familiar, that we are very good friends ; yet nothing but the knowledge of Christ hath brought me to this. He is the perfect antidote to take away all the fears of death, and every thing concerning it, from the mind. Eternal thanks to him for the same. That which keeps me up and carries me above, and beyond the exceeding sinfulness of all contained in my apostate nature, and all which ever hath, or ever can proceed therefrom, is the conceptions and apprehensions which the Holy Ghost hath from the Word created, concerning the infinite worth, perfection, and efficacy of the one offering of the Lord Jesus Christ, by the which he hath so perfectly put away all the sins of the elect out of the sight of law and justice, that they are in God's sight as pure as the blood of Christ can cleanse them, and as righteous as the righteousness of

Christ can constitute them. In the blood of Christ they are pure from the imputation of all sin. In the obedience of Christ they are made the righteousness of God in him. All this is on the footing of the Father's imputation, of the life and death of Christ unto them, whilst this is a most important truth of the everlasting gospel, yet I have not merely been led to apprehend it as such, but I have been enlightened to see Christ in all this, and to receive him into my mind, as hereby I have been so led to see the virtue and efficacy of his one oblation of himself, as to apprehend myself to be in him, without all sin in the sight of God, and as shining before him in the righteousness of Christ. It is inward, gospel, spiritual apprehensions of this, which hath carried and still does carry me off all I am in myself. It is the true knowledge of Christ, as thus apprehended, in the everlasting virtue, efficacy, and perfection of his atonement and righteousness, which carries me off all consideration of my sinfulness, so as that I look wholly away from it, and by the apprehensions of the infinite and incomprehensible efficacy of the sacrifice of the person of the God-man, as raises up my mind above and beyond all the guilt, filth, and demerit contained in sin, as is the very means of fixing all my hope and faith in the person and work of Immanuel, for everlasting life; and as the true knowledge of this subject contains the substance of the glorious gospel of the Lord Jesus Christ, so I confess the sacrifice of the Lord Jesus Christ, with the everlasting perfection thereof, and my complete purification from all sin thereby, is that which hath taken my mind, and still doth, beyond all contained in the Word of grace beside. It must be acknowledged, this is the very marrow of the gospel. It is life everlasting. It is most exactly suited

to my case as a sinner; in the full belief of it, I have not one single thing to fear; the subject is wholly without me. It is the spiritual apprehension of the same produces life within me. It is by the knowledge of the same, life will be continued within me to all eternity. And in the real enjoyment of the grace contained in the subject, all the blessings of everlasting life flow in upon the mind. Now it is the real knowledge of this takes away all care and fear from my mind, concerning what I am in myself. I am in Christ without all spot of sin; I am in the righteousness of Jesus, more perfectly righteous than all the angels in heaven. I have in him all I can possibly need *for time and eternity*. Nor can any alteration take place in this; therefore nothing remains but for me to be perfectly satisfied herewith. *I am so, if I die in the body this moment*, all is well; if I live in the body, I have the same to do, and no more than in the dying moment, I need now to be casting all my cares on him: to be trusting wholly and alone in him; to be looking off myself unto him; to be prizing him as my chiefest joy; to be living independent of every thing, I am, feel, and enjoy; to be continually coming unto him in the exercise of him; to be living so on him as to be dying daily; to be looking on death as abolished by him; to be looking at heaven, as the place where I am to behold him, as the glorious residence where Jesus is.

Now, as in these acts of mind, the whole life of faith, and walk of faith, and from these the triumph of faith follows, so I want nothing but the same faith immediately exercised on the same Lord Jesus Christ, to bear up my mind under all sorts of sorrows and conflicts, which the mind can possibly be exercised with, to the very article of death; and the same looking unto

Jesus is all-sufficient to bear up the mind in the very immediate prospect of death, and even when it is felt, and whilst it is performing its office on the body. I am not supported by any acts of my own mind. The Lord forbid it should be so. It is as Christ is pleased to possess the mind with the knowledge of his person, it is swallowed up in him, hereby all other objects and subjects are borne down. His mediatorial glories shining forth, his relative glory apprehended, the mind is swallowed up in the contemplations of the same, and is unhinged from all below him, and is supremely fixed on him. This hath been transforming and also transporting and sustaining unto me. Herein and hereby I have had the joys of heaven let in upon my mind, and the joys and foretastes of the same in my own soul. It is the person of God-man will be the feast in glory. It is the open vision of him, a seeing him face to face, a seeing him as he is; it is herein the beatific blessedness will consist. It is in the intuitive apprehension of this, the spiritual mind is lifted up above and beyond all griefs and miseries whatsoever. It pleases the Lord sometimes to shine in upon me, and within me, in his own light, so as that I apprehend his name alone is excellent; his glory to be above the earth and heaven. This makes way to account all things to be dross and dung in compare with the person of our Lord Jesus Christ, who, as the Son of the living God—as God manifest in the flesh—as the head of his church—the husband of his people, and as he is related to them—united unto them—and interested in them upon the foundation of the Father's everlasting love to him, the head of the whole election of grace, and to them in him, as his members, I see a glory, majesty, ex-

cellency, and perfection not easy to conceive of, and infinitely beyond my comprehension; yet as in this my everlasting life and eternal blessedness consists, so I have found, and even in the near views of death, confidence in the Lord strengthened, and the everlasting consolations of the gospel flow forth within me, and upon me. I look on the whole system of grace, as set forth in the several doctrines of grace, as they contain the articles of the faith of God's elect, and which are, according to godliness, to be the one grand focus, in the which, God the Father, the Son, and the Spirit shine forth in the revelation of the same; so as my mind is sustained by a supernatural knowledge of what is set before me, and revealed in the same, concerning my election in Christ, and this, as the act of the Father; the effect of his everlasting love to me before the foundation of the world. Then the person in whom I was chosen adds dignity to the subject. The person of God-man, whose personal worth, and glory, will never be known by me, his glory hath been reflected on me, but what he is, and what is contained in him, I can never fully comprehend. To be in him—to be beloved by the Father in him—to be accepted in him—to be blessed in him with all spiritual blessings, from these upper views of divine clemency, from the spiritual knowledge of these transcendantly glorious subjects, and in taking each of these distinctly into my renewed mind, I have found the greatest encouragement and foundation for faith, and hope, and trust, and confidence in God.

Now it is by the receiving into my mind these truths, I am sustained; my spiritual life, vigour, strength, health, and confidence is always agreeable to the same. As I am

fallen in Adam from all the perfection of creature purity, and wholly in my fallen nature sinful, I am raised up above and beyond this, and all the consequences of the same, by the person and work of Christ, the surety for the whole election of grace; and as I am led to receive into my mind how the Father made him sin, and a curse, and hath made over Christ to all his people, to be unto them wisdom, and righteousness, and sanctification, and redemption, I am in the right knowledge of this lifted wholly off myself, so as to look to Christ alone and centre in him for my whole salvation; I have nothing to do, either to obtain his favour, or to secure it; I am in him pure, righteous, holy, and complete, even in the sight of God; I am in the person of Christ, a son of God, and an heir of God, and shall inherit all things. I have no fear nor concern about death, Jesus having abolished it, nor of entering into the state of glory, because, as the apostle Jude declares, *He is able to keep me from falling, and to present me, faultless, before the presence of his glory with exceeding joy.* Blessed be his majesty, no part of my state in Christ—of my interest in him—my perfection in him—my security in him—depends on myself. It is neither the state of my mind, the thoughts of my heart, or what I may express in the very article of death, hath any influence in my state in Christ, and what I am before God in him. The Lord Christ hath most correctly expressed himself upon this point, and I am perfectly contented with the same. The prophet John says—*I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*—Rev. xiv. 13.

Thus having expressed in what way, and by what means the Lord maintains spiritual life, strength, and confidence in my soul in himself, and saves me from the fear of death, I subscribe this paper with my own name,

SAMUEL EYLES PIERCE.

Shoe-Lane, London,

Dec. 6, 1820.

MY OWN FUNERAL SERMON, TO BE READ
AT SHOE-LANE AFTER MY DECEASE.

In the name, presence, and faith of Father, Son, and Holy Ghost, whom I believe in, worship, and adore as the one everliving, and everlasting God, the incomprehensible Jehovah;—having, by the grace of the Eternal Three, closed the Seventy-Third year of my life, being now entered into the Seventy-Fourth Year of my Age—feeling the sentence of death, and knowing I must shortly yield unto it, I sit down to copy from my original Funeral Sermon, which I began on the 9th day of April, 1794, and finished on the 17th day of the same month, in the same year, which may serve to be read after my interment, let that be where it may. I write this September 6th, 1819.

I, SAMUEL EYLES PIERCE, who am the subject both of sin, and grace, can best relate and declare what I am, both as a sinner and a believer in Christ Jesus. I can best set forth what the Lord hath done for me, and what he hath done in me, and how I have sinned against him; also what inward supports he hath given me; and this, as to the substance of it, I intend to do with all that solemnity and sincerity which become me, who believe the resurrection of the dead, and personal and eternal

judgment. I shall also give an account of the communion I have been favoured with in Christ, and the Holy Trinity, in their distinctive personalities, which out of royal sovereign grace hath been granted me. I have known something of Christ inwardly, spiritually, believingly, experimentally, evangelically, and practically, more than forty-six years: in the course and period of which time I have found and felt sin, the world, the flesh and the devil continually resisting me; so that from what the Holy Spirit has given me to know of myself, and to know of Christ from the word, and in real experience and in actual communion with him, I have thought no part of scripture so suitable for me to fix on, as my own particular choice to write and preach my own funeral sermon from, as the following:—*Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*—Hebrews vii. ver. 25.

In the preliminary verses which lead on and belong to this, the apostle has been speaking and treating of the super-eminency of Christ in his person, call, office, and priesthood, to the Aaronical priests. Aaron and the Levitical priests were made priests without an oath; Christ was made priest with an oath, by him that said unto him—*The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedec.* In which words we have the call and consecration of Christ to his priestly office, with his instalment and continuance in it by the most solemn decree, and inviolable oath, and immutable will of the Father: all which is most freely and fully declared—*By so much was Jesus made a surety of a better testament.* That is, in the appointment of Christ to his office, God took an oath,

and thereby constituted Christ an irrevocable priest, *after the order of Melchizedec*, by which oath the divine Father declares this constitution of Christ to be irrevocable. The Aaronical priests were many, and mortal: they died. Christ is but one. He lives for ever; wherefore he can save for ever, because his person and office is eternal, therefore he is able to save to the uttermost. He hath not only accomplished in himself, and by his work, an eternal redemption, but being risen from the dead to life immortal, he accomplisheth the other part of his priesthood, which consisteth in his intercession for his redeemed before God, and to save his beloved ones to the uttermost, or for evermore. I will cast the subjects of my text into the following particulars:—

1. I will consider the eternity of Christ's person.

2. Our Lord's ability to save to the uttermost, or for evermore.

3. Who those are whom he saves.

And lastly, the grounds upon which he saves them. It is the fruit of his intercession—*Seeing he ever liveth to make intercession for us, for them.*

In going through with these particulars, I will set before you the whole essence and substance of my own faith and experience.

I begin with the first particular, *viz.* the Eternity of Christ's person and office; for it is this includes, as I conceive, the *wherefore* in our text, which looks back upon all which hath been spoken of Christ, concerning his person, priesthood and office, in the former part of the chapter; which, as it began with shewing that *Melchizedec* was a type of *the essential and only begotten Son of God*, and his priesthood as a figure of the eternity of Christ, so it declares that the fruit of Christ's eternal

office is this—*He is able to save to the uttermost, or for evermore.*

The continuance of Christ for ever, in an unchangeable priesthood, makes him able to save to the uttermost, or for evermore. But this man (it should be priest) because he continueth ever, hath an unchangeable priesthood—*Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* It is a truth upon which the whole Bible is founded, and every article of faith throughout this whole epistle is bottomed upon it, that Jesus Christ is, as considered personally and essentially, *the Son of the living God*; who is essentially, and necessarily God, existing by a necessity of nature, being self-existent. He is one in the self-existing essence, equal and co-eternal with the Father and the Holy Ghost, by essential union with the Godhead. He, in the economy of the covenant, which obtained before the world was, between the essential and eternal Three, engaged at his Father's call, and in agreement with his Father's will, to become the head, husband, surety, and mediator of his church and people; in consequence of which he was consecrated from eternity to be a priest for ever. He was made known immediately upon the fall; he was openly manifested in the flesh, in the fulness of time; he was anointed with the unmeasurable unction, fulness, gifts and graces of the Holy Ghost; he was sent by the divine Father into our world to take away sin. As God-man, the representative and surety of his people, he was made sin for them, by the Father's act of imputation; *he laid on him the iniquities of us all.* Jesus was made sin for them, and he made an end of it, and brought in *an everlasting righteousness.* His

work of oblation is finished, and he is entered into the holiest of all, into heaven itself, there to appear in the presence of God for us ; that is, on the behalf of his church and people. And here I would give you a brief account of my own acquaintance with, and my views and belief of these eternal and important verities.

I was born at Up-Ottery, in Devonshire, June 11th, 1746. It is about five miles from Honiton. My father and mother, their names were *Adam* and *Susannah Pierce*, of Honiton. My father was a cabinet-maker ; my mother's father was a clergyman of the church of England, vicar of Up-Ottery ; and I was born in the hall of the vicarage-house, June 12, about half-past eight in the morning, 1746. I was brought up at Honiton. When I was a boy about six years of age, I had some thoughts, which used to arise in my mind, concerning the Holy Trinity ; and I did, as early as between seven and eight years of age, conceive, that those who were truly spiritual and devout, had communion with the Holy Trinity at the Lord's Supper. I was brought up in the church of England ; and as yet I had not, as may be easily conceived, any spiritual knowledge of this most sublime doctrine of the ineffable mystery of the Holy Trinity, and of communion with Father, Son, and Holy Ghost. Yet I can truly say, at that early period of time, and throughout every part of my life, I was never permitted to entertain any gross conceptions of the Incomprehensible Deity, or the personalities in the Godhead. It was, for the nature of it, what it still is to the present moment of my writing this ; only that by means of more light from the Word and Spirit, into what is revealed of it in the sacred scriptures, it is by this means greatly increased and perfected. It is with plea-

sure that I ascribe this, under God, to the peculiar care of a pious mother, whose care and concern for my soul was such as I never yet saw exceeded by any: and she taught me this important lesson of instruction, which, in spiritual things, I have never lost—that I must submit wholly to the sacred scriptures, and not think of God, and of the things of God, but as my own thoughts were bounded and circumscribed by them. I felt, when very young, a vile rebellious will, which at times broke forth, and carried all before it. When reason began to dawn and break forth to some maturity, I considered with my own self about the sinfulness and impropriety of my conduct, and left off to do evil, according to what I then knew to be evil; and I betook myself to private prayer, in a formal way. When about fourteen years old, I determined to be still more religious. I examined myself, my heart, thoughts, ways, by what I should now style a popish form of self-examination, and wrote down, as I then thought, all my sins. At the close of which exercise, those words came home to me—*Rejoice, because your name is written in heaven.* When about to enter on the sixteenth year of my age, I began to be still more strict and devout. My mother had been most sorely and grievously assaulted with blasphemous thoughts, and the Lord God had been pleased to make use of me to give her soul relief; though we neither of us, at that time, knew any thing of the everlasting gospel. She had borrowed a book, entitled, *The Crucified Jesus.* It was written by Dr. *Horneck.* It is, in my present view, altogether a legal matter. This book I read, and before I had gone through the half of it, I experienced an inward change of mind, such as I then entitled a spiritual change: I was from henceforward wholly dead to the

world, and the things of time and sense. Prayer, reading, and religious conference was now the delight of my soul: to be thus engaged, was to be in my proper element. I then very earnestly longed to go to the Lord's table in the church of England, in which I was always brought up, which I did the first time it was administered, after I was entered on the seventeenth year of my age. For a long season before, I had, by way of fitness and preparation, set up a course of weekly fasting every Friday in the year; and Wednesdays, and Fridays, and Saturdays, all through Lent; and also Wednesdays, Fridays, and Saturdays preceding the communion. I had the experience of much inward elevation of soul, real hatred of sin, deadness to the world; and what before I truly loved, I now sincerely and most heartily hated. Thus I went on praying, receiving, striving in my own strength against my own peculiar and besetting sin. After a long season thus spent, I was permitted to find and feel myself to be inwardly, and of mine own nature, inclined to be sinful, which I perceived by an inward propensity which I experienced to sin. This filled me with horror and surprise; I fell, therefore, with the more strictness to the work of fasting, and other external acts of mortification; to prayers and vows, in which I was most truly sincere; so that through ignorance, I made work for distressing my poor soul exceedingly: for being quite ignorant of what human nature was, I used to vow most solemnly, and enter into what I most particularly styled a covenant with God, that I would not sin willingly and wilfully in thought, word and deed; yea, that I would not admit of a sinful feeling or motion within me. In the hour of temptation, though

kept from outward evils, yet I found myself the subject of a sinful heart, and was permitted to loathe myself for it: but, as yet, I knew nothing of Christ and his grace, nor of his righteousness and blood. Many a sorrowful heart have I had, and experienced, in which I have preferred death to life. It was after some years spent in this formal legal way, and in this self-righteous manner, that a comet was seen in the year 1768, the tail of which was said to be, in the *Sherborne* newspaper, of an immense length. I sat up one night till twelve o'clock to see it, but it not then appearing, the next midnight my mother awoke me, and opened the chamber window; she called me to come and view it also; but I could not, for the terrors of the Almighty had fallen upon me. The guilt of my own sin was upon me, my conscience was oppressed therewith, and my thoughts were these—*Good God! if I am so amazed at the bare idea of this comet, which, according to my mother's account, makes but a small lucid appearance in the heavens, what must it be to stand before the holy Lord God?* I was so impressed with the sense of God's majesty, immensity, holiness, and purity, that I thought it would be the worst part of damnation to stand before the Divine Majesty. I breathed it out from my soul in inward prayer, that it might be the Lord's most holy and blessed will and pleasure to take me out of time, and shut me up in hell, rather than suffer me to live a moment longer on earth; knowing, that though I hated sin, and dreaded the thoughts of wilful sinning, yet I should be overcome, notwithstanding all this, if I was left to myself in the hour of temptation. At this time the following scripture came to my mind; and it followed me, for a long time,

like a thunderbolt—*The sight of the glory of the Lord was like devouring fire, on the top of the mount, in the eyes of the children of Israel.*—Exodus xxiv. ver. 17.

Thus my soul began to be more and more wounded with the envenomed arrows of the Almighty. Many a day and hour have I sat as if I was under the sentence of damnation. All my sins have stared me in the face. The guilt and pollution contained in them hath seized upon my mind and conscience; and I have been arrested by the holy law of God, which at these seasons charged home sin upon me, and denounced an eternal curse upon my person, and state, if I died out of Christ. I felt myself at such times undone. I saw I must everlastingly perish, if I then died in my then present circumstances. With these views and experiences, I have often been afraid of falling asleep at night, for fear I should awake in hell. There were some short intervals in which the Lord secretly supported me, and gave me some transient comfort from a passage of scripture; yet as I knew nothing to any good purpose of Christ, so I had no fixation on God as *him who pardoneth iniquity, transgression, and sin*. In the Lord's time such a scripture as follows was brought to my mind—*He will have mercy on whom he will have mercy, and whom he will he hardeneth*, Rom. ix. ver. 18; which gave me relief. As I had most clearly seen I must inevitably perish, if the Lord God dealt with me upon the footing of any thing I had been, or done, either good or bad, I was led to conceive, if I had but a bare apprehension that it was possible that the Lord God could or might save me, though I knew not at that time it was his will to do so, it would have given me real relief. I have given this

brief, yet real account, of what I have passed through in my own soul for two reasons.

First—To set forth this truth, that the Lord may and does, let some vessels of mercy strive in their own strength, and by their own duties and performances, to save themselves, to the total neglect of Christ, and that when they have spent their all of creature will and ability, then he reveals Christ to them, which makes them prize the Saviour indeed!

My second reason is, to suggest how mysterious the conduct of God's dealings is, and how he secretly supports the soul which is quickened to feel its sin and guilt, misery and pollution, in a way and manner inconceivable and inexpressible. Some light shone by little and little on and into my mind. The doctrine of God's eternal election was felt, and found by me to be God-like and divine. The righteousness and atonement of Christ became by little and little the one foundation of my faith and hope in God. The grace and power of the Holy Ghost in bringing some of the elect sinners of mankind to Christ, appeared to me a subject and doctrine of eternal importance. The Lord, after some beams of light, and the sacred influences of his Holy Spirit had been bestowed upon me, brought me to hear the late *Mr. Toplady*, at Broad Hembury, which was but five miles from Honiton, where I then lived. I felt the word preached by him to do my soul good like a medicine. When I first attended gospel preaching, the chief good I found in it lay in having my heart go on with the minister, and my mind wholly swallowed up in meditation on the subject delivered; and it gave me such inward ideas of the fall, of the death contained in sin, and of the sinners being dead

to God, and also of the things of God, that I viewed and considered it wholly impossible to have the least true knowledge, and spiritual apprehension of Christ, but from and by the inspiration of the Holy Spirit; so that, as heretofore my whole soul went forth in my legal formal way, now my whole mind went out in meditations on Christ, and in contemplative views of him, so as to have some real communion with him; my soul was hereupon frequently favoured with the same, and hath from that time to the present moment. I remember being where people met to hear the word preached, and I have had these very peculiar thoughts—*These people are the children of the most high God. How must God view and love them? Why, thought I, he must view them in Christ, and he must love them in him, and as he sees them in him. They must be, in his sight, righteous as Christ is righteous, pure as Christ is pure. He must behold them spotless in the blood of the immaculate Lamb. The Father must love them as he does Christ himself.* I thought at the same time within myself, if I was to choose a preacher to sit under, it should be one who constantly preached the blood and righteousness of Jesus Christ; for, thought I, nought beside this is the gospel. I mention this to give and convey an idea how the Lord secretly, and by the inward teaching of his Spirit, instructed me. It was not more than two months after this I was, by the providence of God, conducted to London; this was in March 1772, where I was brought under the preaching of Mr. *Romaine*, and ever after the first hearing of him preach Christ, I esteemed him above all other preachers. Under his ministry, what had been begun long before, by the eternal Spirit, in my soul, was drawn out, and greatly improved and increased. Such

thoughts as these have been distinctly formed in my mind—*This man speaks of the counsel and covenant of the eternal Trinity as though he had been admitted into the secrets of the Most High. From whence did he receive this knowledge? Most certainly it must be from the scriptures of truth. Then let me search those sacred records concerning the salvation of Jesus, as it concerns my soul to know what is contained in them as truly as it concerns him.*

To this I must add, that by spiritual meditations, upon what is revealed in the scriptures concerning the salvation of Jesus and the Father's love in him, I was perfected in that knowledge of Christ which is life everlasting. When I heard, I was particularly attentive to what was delivered concerning his having borne sin in his own body and soul on the tree; as also, how God the Father was everlastingly well pleased therewith, and I was led to rely thereon. The Father's being well pleased with the person and finished work of the holy and immaculate Lamb, was received into my mind. I was spiritually and supernaturally enlightened into the knowledge of the subject. I was hereby swallowed up in the knowledge and view of the subject, and forgot sin, self, and misery. Thus I have declared freely what I was before I knew Christ, also how I was brought to the true and saving knowledge of him: and I would close this first head of discourse with saying, that the person, the Godhead, and Manhood of Christ—his covenant undertakings, love, mercy, righteousness and sacrifice, appeared to my spiritual understanding, and were, and are to the present moment, in my spiritual conception, matters and subjects of infinite and eternal importance. From the knowledge of, and faith in these divine truths, my soul

soul was, and still is, most divinely fed, strengthened, nourished, and revived, and that with the prospect of eternal life.

This leads me, therefore, secondly, to speak of and consider Christ's ability to save to the uttermost, or for ever, or for evermore.

As it was by a spiritual perception, wrought in my understanding from the word and by the Spirit of the living God, that I was brought to the knowledge of Christ which I have spoken of, so from the same word, and by the same divine Spirit, I was led to come to God the Father by Jesus Christ his Son, the all-glorious, and only Mediator; and to trust my whole person, soul, and body, upon the obedience, blood-shedding, and sacrifice of the Lord Jesus Christ, for the present and everlasting healing of all my wounds, and for the present and eternal cleansing of my soul from every spot and stain of sin before the Lord, and that for ever. This hath been, and is to this present moment a reality with me, and in my soul. My faith hath been fed, nourished, maintained, strengthened, and drawn forth, not by believing Christ was mine—that he lived and died for me, but it was kept up, and it is to the present kept up, by what I have seen in the light and word of the Spirit, to be in Jesus, and his salvation, and by what I believe concerning him, through the word in which he is revealed. My faith hath never yet rested, or been built upon my own interest in Christ, nor upon any enjoyments I have had of his love; nor upon any communion I have had with him in the blessings of his love, and in a participation of the benefits of his great salvation;—no, but it hath been built and fixed upon his person, righteousness and blood, as revealed and set forth in the word of truth, the ever-

lasting gospel; this hath made way for my pursuing after a more clear, full, and comprehensive knowledge of him. I have found, in the secrets of my own soul's case and experience, that which is styled the application of Christ by the Spirit to God's people, is all contained in the revelation of Christ in the word, and in the Holy Spirit's enlightening the mind into a fresh view and knowledge of Jesus Christ thereby. I have found that it is in believing, the Holy Spirit sets his seal to divine truth; and that he never puts forth his own powerful influences more, nor like what he does when his sacred will is manifested in engaging my mind on Christ, and on his mediatorial grace and office. As I have found and enjoyed peace with God, by believing in the righteousness and atonement of our Lord Jesus Christ, and found thereby that his Father was my Father, and his God my God: so in my spiritual attempts to live a life of faith on the Son of God, I have experienced so much of the guilt, pollution, sinfulness and venom of my fallen nature, that I write it as a dying man, from what I have felt, perceived, and known of myself, experimentally and practically, and I boldly declare and assert, it is utterly impossible for any sinner out of hell, or any damned sinner in hell, to be more inherently sinful than I really am, in, of, and from nature self. I can truly declare that I have seen my nature, as fallen and sinfully corrupted in Adam my nature head, and as corrupted in him, by his fall, so as to be an ocean, fountain, and perpetual spring of all the guilt, filth and corruption contained in sin; so that I have judged it to be doing me too much honour to number me even with the damned in hell. I have viewed myself as exceeding the very sinners of mankind in hell, in inherent corruption, sin,

and defilement: and under many peculiar experiences of the plague of my own heart, I have thought it more desirable to be in hell, if I could be there *without the inbeing of sin*, than to remain on earth, the subject of the same. I have been kept all my life from living in sin, that is, from living any part of my life in the constant practice and allowance of sin; yet I have had the bitter experiences of seeing, feeling, and groaning under the whole body of it, which is contained in my own fallen nature, that body of sin and death. It is clearly thus, as it hath been presented to my view by the Holy Spirit. I have seen and found in myself, that I am, and ever have been, since I have received my personality, and generation, and conception, in my whole nature, in all its faculties and affections, in all its senses and perceptions, in all its members and motions, that it is the seat and subject of sin, in all which can possibly proceed from the same, either in earth, or hell. I have, I do find *that in me*, that is, in my fallen nature, *dwelleth nothing that is good*. O! what sinful motions and inclinations have I felt, and had the awful and inward experience of! I have distinctly felt the guilt of sin. I have seen the filth of sin. I have experienced the death brought into my soul by it, and which is contained in it. I have felt and found what emptiness it hath brought on all my faculties, and how it hath subjected me to very vanity. This has led me to consider Christ, the person on whom I build for eternity, everlasting life, and eternal glory. His atonement has been considered by me, and viewed and reviewed in the light of faith, in its originality as appointed by the Father to be the cure for sin. I have considered this, his person as God-man Mediator hath been reviewed by me as an object of the Father's ineffable, everlasting love, com-

placency, and delight. I have viewed his undertakings, as what my faith should be exercised on. I have considered the sacrifice of Christ Jesus, God-man, as a personal one; as peculiarly designed by Jehovah, the Father, for the benefit of the whole church, the mystic body of Christ. As taking in, and including all, and every sin of thought, word, and deed, belonging to the election of grace. And as I have thus surveyed the same, it has had the following influence and effect within me, and upon me. I have hereby, in the real belief of this, been many a time thus engaged at the throne of grace. I have presented my person before the throne, and made a recital and confession of all the glorious acts in God. I have addressed the God and Father of our Lord Jesus Christ, beseeching him to consider what his will, thoughts, decrees and purposes in Christ are, and were from everlasting concerning me. I have made a recital and confession of the whole of my inherent, natural, personal, and actual guilt, with what I have seen and felt in my soul; together with all the vile thoughts, words and works of my whole life. I have cast myself before the Lord upon the person, obedience and oblation of his dear Son. This has led me to address the Saviour in his office, character, and capacity, as Mediator; entreating him to consider, if he did not know me to be one of those whose sins he bore? whose person hath been precious in his sight? even from everlasting. If I am not one whom he loved, and washed from sins, guilts, stains, and filth in his own blood? Going on still further, asking him questions like unto these; entreating that if I was, and am his, he would be pleased to send his Holy Spirit afresh into my heart, to give me such views and spiritual conceptions of his love and mercy, agreeably to

his written word, as might be healing and quieting to my mind. To the honour of his great and glorious name I would write this—he hath many a time, in such exercises, given me either such inward thoughts of his mediatorial person, and all-sufficient grace, and fulness, as hath given me fresh support and encouragement; or it hath caused me to understand, by his dropping such scriptures on my mind as hath led me to such spiritual views and apprehensions of his love and office, as hath been healing, relieving, and most divinely refreshing; so that I have found my heart supported, my soul quickened, my wounds healed, my conscience cleansed, and my spirit revived and encouraged, as the Holy Spirit has been pleased to engage my faith in his taking of the things of Christ, and in his giving me to be taking in views of the everlasting love of God; the eternal acts and transactions of the divine persons in the counsel and covenant of grace; the incarnation, holiness, obedience and bloodshedding of the Mediator of the everlasting covenant; the dignity, value, virtue, and efficacy of his person, life, and death, and how effectually his blood cleanseth from all sin, by the will, covenant, word, oath, and promise of the eternal Three. I have felt distinctly each of these divine truths, in their efficacy and energy in my own soul, and have had distinct fellowship with the divine Persons in the belief of each of those branches of eternal truth. And here I set my seal to that which I have found to be an important and an eternal truth, that there cannot be any real manifestative healing, health, and cure experienced in the soul, but by a real spiritual knowledge of Christ in his work of righteousness and atonement. All my spiritual health, healing, purity, and cure from the wounds, stains and maladies which sin hath

produced, and introduced in, and within me, hath flowed from a gospel, real, spiritual knowledge of Christ. From believing the eternity and dignity of his person and office, whom, in the light of the word and Spirit, I have beheld in his mediatorial person, work, and office, as all-sufficient to save me in himself with an all-sufficient salvation: because he hath been made sin by imputation; he hath borne the curse due to sin; he hath completely put away sin; he hath abolished the curse, and eternally removed the iniquities of his people from them (so as that they are not imputed unto them,) by the sacrifice of himself, he being God-man, God over all, blessed for ever. Amen. God the Son, considered in his distinctive personality, or personal subsistence in the Godhead, as the only begotten Son of God, which lays the foundation of his having been God-man before the world was. He, as God-man mediator, in whom dwelleth all the fulness of the Godhead bodily, *i. e.* personally. It is from hence his own work of salvation, which he hath finished in his own life of obedience and death of expiation, is eternally efficacious and everlastingly perfect and complete. He having triumphed over sin, Satan, death and hell, is seated down on the right hand of the Majesty on high. He is now on his mediatorial throne, almighty to save. He is a crowned Saviour. He is invested with all power in heaven and in earth, to save to the uttermost, or for evermore, all that come unto God by him: such he saves for ever. Let the sinners case be ever so desperate, Jesus is all-sufficient. Say, a sinner hath sinned to the uttermost of his will and power—yea, say, and prove it, that he has in some particulars, and in some certain cases and circumstances, say that such and such persons have outsinned some of the very damned in hell, and that they

are blackened with guilt and pollution, with crimes and stains, which far exceed all others, be they in earth or in hell;—yet Christ saves to the uttermost of the sinner's case, and he saves for evermore; he saves for ever; all that come unto God by him are saved by him. The belief of this is the support of my soul, and upon the truth of it my everlasting all depends. This brings me to my third particular, to shew who those are whom Christ saves to the uttermost, or for evermore, or for ever! They are those *who come unto God by him*. It hath appeared clear and plain to me, from the sacred scriptures, that Christ's salvation is a covenant salvation; it springs from, and is the fruit and effect of the covenant which obtained between the Eternal Three before the world was; so that this blessed covenant, which is the fruit and effect of God's everlasting love towards the elect, is altogether ordained for their present and everlasting benefit. It is they only who were predestinated unto eternal life, that are effectually called and enabled to believe on the Lord Jesus Christ to the saving of the soul. Others may have some stirrings of nature, and drawings forth of their natural affections—yea, and have a good deal of natural religion, and persevere therein to their lives end, but none of these, with all this, are brought to know the Lord Jesus Christ savingly, and spiritually, and truly, and the Father in him, by the light and inward teaching of the Holy Ghost. It is the elect, who are taught the knowledge of the holy ones. Those whom Christ *saves to the uttermost*, or for evermore, or for ever, are said in our text to be those who come unto God by him: hence I look on this passage of scripture of vast importance to my own soul, because it takes in all the cases which possibly befall such as are actually

come to God by Jesus Christ. On this very account I have chosen it, as considering that under this view of it, what is expressed does most exactly suit me. I conceive the influence of Christ's intercession, in all the parts and branches of it, is held forth here to the view of faith. It informs us, that although the intercession of Christ hath its influence, and is extended to all the elect, yet the called ones are those who, in an especial manner, are instated openly into the blessings of the same: and they may consider themselves in a most peculiar manner the charge of Christ, who hath so manifestatively apprehended them, by taking them under his own care, in revealing himself and his great salvation unto them, that they can say—*We were once darkness, but now are we light in the Lord.* The elect of God are quickened with spiritual and supernatural life in their souls by Christ, who sends his Holy Spirit to enliven and draw their hearts to him by his inward powerful influences and operations within them, and upon them. It is through the enlightenings and teachings of the Holy Ghost they are brought to know, and apprehend Christ, *and to believe on him to life everlasting.*

I may truly say, from what hath passed on my soul in regeneration, and has followed it, as the effect of that great act of the Holy Ghost in and on my own mind, that it is a raising up and quickening the soul, when dead in trespasses and sins, from the power of a moral death in nature, and it is a bringing the soul into that state it was never in before; even into a state of spiritual life and blessedness, and also into fellowship with the Father, and his Son Jesus Christ, by the Spirit. It is by the grace of the Holy Spirit as this is most divinely effected, such as these, as are here described to be, as come unto

God by Christ. Those whom Christ saves *to the uttermost*, or for evermore, or for ever, are such as *come unto God by him*; so that here is a most beautiful description of believers in Christ, and also of what their faith is. The description of them is, that they come unto God by Jesus Christ; the description of their faith is, that it consists in their coming to God in Christ, and by Christ, to be saved. To be still more explicit, their faith consists in their coming unto God. In their coming to God for salvation; in their coming to God by Jesus Christ, to be saved alone by him. Christ is God's ordinance for life and salvation. It is by him we draw nigh unto God; it is in him God is well pleased with his people; it is in him the Father is at everlasting peace with them. When this is made known to them by the blessed Spirit, and by the Word of the gospel, this reconciles their renewed hearts and minds to God's way of salvation; and then by faith in the atonement and righteousness of Jesus, they draw nigh unto God with holy boldness and joy; pleading the finished work of Christ on their own behalf, taking hold of it as the sole and only ground of their confidence in the Lord. Thus they come in the name, person, obedience, and sacrifice of Christ to God the Father, to obtain of him and from him a sense and manifestation of his having accepted them *in the beloved*; of his having justified them from all things; of his having freely forgiven them all trespasses, on account of the righteousness and sufferings of his beloved Son, the glorious Mediator. As faith is here in the words of my text expressed in the lowest act and instance of it, so it is suggested that faith, all through life, consists in looking unto, and in living on the same gracious Mediator. It is also signified that the believer always

comes to God, in every act of access, and approach to him, by Jesus Christ, as the priest, sacrifice, altar and intercession by whom we draw nigh to God. Now such as come to God, by Christ, for life and salvation, he *saves to the uttermost, or for evermore, or for ever.* Where this Jesus once begins to shine, and shews his salvation, and in whom and upon whom he shews his salvation, and puts forth within them his Almighty power, these he never fails nor forsakes: it is well for us that it is so; for many of us, and many there are, who are actually come to Christ, and to God by him, are in our own, and their own views, in worse cases, frames, and difficulties, since our actual closing with Christ, than we or they were before. It is easier for faith to apprehend a free, full, and royal pardon, signed and sealed in the blood of the Lamb, for all trespasses committed in a fallen unregenerate state, than to conceive how Christ can and will, even in a renewed state, continue to multiply to pardon. Truly I have found that the whole multitude of sins, pardoned at first believing on Christ, never appeared so marvellous to me as the grace of Christ in his bearing with me. Notwithstanding all that I have been, and am in my nature self—his holding communion with me, notwithstanding all I am in myself, and all the communion he hath admitted me to have and hold with him, this appears to me to be most surprizing grace!

I am clear for myself in this great point, that I am, and have actually come to God, by Jesus Christ, for life and salvation, and I prove it thus:—It hath been given me from the Word and Spirit, to view the glorious finished work of the God-man, and to rest by faith thereon before the Lord, for present and everlasting salvation,

for peace and pardon; this is all my salvation; this is also all my foundation for hope in the Lord, and before him. By faith in it I have apprehended the virtue and efficacy of Christ's blood and righteousness in mine own soul, through which faith I have come to God the Father in the person, righteousness, and blood of his Son, and cast my anchor thereon. The coming thus to him, I ascribe wholly to the supernatural agency and grace of the Holy Spirit; and being thus already come, my whole future faith and hope is maintained and supported by what Christ is in his own person, work, and intercession, and not on any thing I am, or feel in myself. The words before us are, and have been my support, let me have been in what case, misery, or bondage of a spiritual sort I possibly may; yet Christ is my Saviour; *he saves to the uttermost, or for evermore, or for ever.* Truly I have felt and found it to be a solemn, awful truth, that in some particular instances, known chiefly and only to God, and my own conscience, sin hath done its worst, and put forth its venom to the uttermost in me; and it is impossible for it to produce worse, or greater guilt, or deeper stains than it has in my soul: indeed I have at times been led to think thus—some one of them, must be, who belongs to the election of grace, the chief and greatest of sinners; some one of these must be the most miserable of all men, who have interest in the unsearchable riches of Christ. I have, on some peculiar seasons, been relieved in my soul by thoughts exercised upon God the Father's quickening the human soul of Christ after he had been made sin, and a curse; and I have felt some strength imparted to my soul therefrom. I have felt the depth of my inherent sinfulness, when I have not lost a sight of my personal interest in Christ at the

same time. It hath made a part of my chief experience, and that for several years past, to know much of my sinful nature, person and sinful defilement, and to know myself in, of, and from myself to be perfectly miserable; yet the Lord has sanctified this very bitter experience to my soul; and I have known what it hath been to grow into the knowledge of Christ, notwithstanding all this, and into more acquaintance with Christ thereby, and more into him by means hereof, and through his most holy word, though I have within myself been thus experimentally acquainted with so much of my natural sin and misery. O this word of truth, Christ *saves to the uttermost, or for evermore, or for ever*, carries me above the utmost of my sin and sinfulness. This declaration, that *he saves to the uttermost all that come unto God by him!* it hath borne up my soul when sin and Satan hath most grievously assaulted me. I close this head of discourse with saying, that Christ *saving to the uttermost, or for evermore, or for ever*, hath carried me above the uttermost of my sin, and the uttermost hell contained in my fallen nature. He triumphed over all sin. With this, Christ *saves to the uttermost, or for evermore, or for ever*. If Satan says, it is true, he does save to the uttermost. But thy case is peculiar; neither does he save all men. I answer, I know this, Satan, and know it better than thou dost, and need not from thee this information. Yea, I know more of myself than thou dost yet, or ever will know of me. Blessed be God, I know more of Christ than I do of my sin, and self, or I should totally sink and be swallowed up of despair. I know also the very persons Christ doth save, they are those who *come unto God by him*. I am one of these; and I am contented to perish if Christ has not loved me,

and washed me from my sins in his own blood; so that I will leave the whole of my case with him to decide. The blood of Jesus Christ, the Son of God, cleanseth me from all sin. Thus I triumph, and I will triumph in Christ, because *he saves to the uttermost, or for evermore, or for ever*. I will, in his name, triumph over thee, O Satan, for ever. This brings me, lastly, to shew the grounds upon which Christ *saves them to the uttermost, or for evermore, or for ever*, who come unto God by him. It is the fruit and effect of his intercession. It is thus expressed—*Seeing he ever liveth to make intercession for them*. This is what makes for the comfort of a believer in Christ Jesus, to behold all the springs of divine clemency opened in the acts of the Eternal Three, and all flowing from thence to the support and refreshment of the Lord's beloved ones. Christ's mediatorial engagements with his eternal Father before time, have their virtual influence into all which he did in time; and what he hath been, finished, and obtained in time, will have its continual virtue and efficacy all through time—yea, throughout eternity. The life of faith springs forth, and it wholly consists in living over in the mind *the truth as it is in Jesus*. It is an high and glorious attainment to gain a comprehensive knowledge of Christ, and clearly to apprehend him, and to know how every act of Christ hath its influence into the full perfecting and accomplishment of our salvation. This is truly as known, and faith as distinctly acted and exercised on it, leads a believer into that real communion with Christ, which nothing but heaven and glory can exceed. The atonement and sacrifice of Christ, whereby all the sins of his people were abolished, and put away out of the sight, and from before the Lord, and that for ever

laid the foundation of Christ's intercession in heaven. As his offering himself as the sacrifice for sins was most highly acceptable to the divine Father, so his intercession is also. As the former was for sin, so the latter is for sinners. By his own blood he entered into the holy place, having obtained eternal redemption. Christ's intercession is as extensive as his offering. It is on the behalf of the whole body of the elect; and as Christ's atonement included and contains a cure suited to each wound sin hath given, so his intercession hath in it a particular relief for every case, state and circumstance, trial and temptation which befalls his children this side heaven. He is the head of his people, and he represents them in his own person before the throne in the highest heavens. He acts there as the high priest of his church and people; he wears their names on the breast-plate of his heart; he appears in the presence of his Father for them; he lives for ever, after the power of an endless life, to continue and bestow upon his church and people, all the fruits and blessings of his mediation; and thus, *because he liveth, they shall live also*. His love, which is always one pure and immutable act, without the least change, is most gloriously displayed in the exercise of it in heaven; as his office of priesthood within the vail gives occasion for him to discover it most gloriously towards his people here below, who are the subjects of sin and misery. He knows all their sins, cases, trials, griefs, temptations, conflicts with the world, the flesh, and the devil, who withstands them with great fury. Satan disputes every step they tread; and all the way through their march to the kingdom of glory he lays snares and traps for their feet. Our Lord Jesus Christ beholds his beloved; he feels for them as their

friend, and brother, and head; he suits his intercession in heaven to each and every one of their cases. They are in his heart; they are his very body; flesh of his flesh, and bone of his bone. They are so many parts of himself; he hath borne their sins; he hath carried their sorrows; he hath loved them, and washed them from their sins in his own blood. The full cleansing of their persons mystically in his own most precious bloodshedding, by means of the union between him and them, he fully knows and pleads it in heaven. He hath a greater interest in God's heart of love than sin can have of hatred; and he uses all his own personal interest with his Father, on the behalf of his people. It is by his perfect acceptation with the Father, his person and work being everlastingly acceptable unto the divine Majesty in the person of the Father, our Lord prevails for us; he saves us, his people, to the uttermost, seeing he ever liveth to make intercession for them for whom he died. O! it has been life unto my soul, even when otherwise swallowed up with sin, and misery, to consider Christ who bore my sins, even he who made his soul an offering for them, as now in heaven, a living Mediator there, making intercession for me. It has been truly sustaining to my soul, when swallowed up with a view of my present sin, and self, to consider how the soul of the Mediator was made exceeding glad with the light and joy of the Lord's countenance, when he entered into the holiest of all, and sat down at the right hand of the throne of God. There have been times when I have been admitted by the Holy Ghost into the holiest of all, in the exercise of faith and hope; and found my salvation, peace, and security depend as much upon Christ exalted, as upon Christ as crucified; yea, under peculiar guilt, I have at

times received peculiar healing from Christ, as I have been led to consider him as my Advocate in heaven. I have been led to know and perceive that the heart of Christ in heaven is towards me here upon earth; so as to bear with me, sympathize with me, and to compassionate me. Truly I have found myself helped by the Holy Ghost to go to the Lord Jesus Christ, in such cases, in such frames, and with such complaints, as I could not have gone with to any besides Christ; and I must say, I have found him to be *that friend that sticketh closer than a brother*, in whose friendship all the blessedness of earth and heaven is contained. It hath done my soul good to consider, that although sin be present in me, Christ is present on my behalf with his Father in heaven. And though sin and guilt is at times on me in the effects and influences of the same, he is my present and perpetual advocate before the Father; yea, that he is always mindful of his clients, and will plead the causes of their souls against all the charges of sin, and the accusations of Satan, and all which law and justice may have to say against me, he being now my propitiation, and intercessor, and that for evermore, in heaven.

Having thus shewn that Christ's living for ever as the intercessor of his people, is the foundation of his saving them to *the uttermost*, or *for evermore*, or *for ever*, even all them who come unto God by him; and having given, and set forth, and declared the substance and essence of my own knowledge of, faith in, and experience of these truths, I close. May the Lord bless what I have written, so far as it is truly agreeable to his most holy and revealed will in the holy scriptures. I am hoping and fully expecting to be found in Christ, living, dying, and to all eternity.

To the holy, blessed, and glorious Trinity, in the One Incomprehensible Godhead, the Father, the Word, and the Holy Ghost, who elected, created, redeemed, sanctified, and will glorify me in body and soul for ever, by admitting me to enjoy the vision of God-man for ever and ever, be glory and praise throughout all ages, world without end. Amen.

SAMUEL EYLES PIERCE.

LONDON,

Rose and Crown-court, Shoe-lane,

September 8th, 1819.

Let the 15th chapter of the First Epistle to the Corinthians be read before the Sermon,—the whole of it. Then the following Hymns in order, out of Mr. *Toplady's* collection:—

The First—“ ’Tis finished, the Messiah dies, cut off for sins, but not his own,” &c.

The Second—“ Jesus, thy blood and righteousness,” &c. both out of *Toplady*; to be sung as it is in *Toplady*.

The Third, out of *Doddridge*, which ends thus—“ I’ll speak the honours of his Name, with my last lab’ring breath,” &c.—Let this be sung out of the Doctor’s own book.

Mrs. *Bailey* has Dr. *Doddridge's* Hymns.

I have now finished my Funeral Sermon: and I request that no one preach one for me. And thus I leave my Life, written by myself, and my own Funeral Sermon, as my last testimony for the Lord and his Christ. The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted! Amen, and Amen.

I do not enjoin for this sermon to be read at any particular place, but I leave it to the discretion of any of my friends to read it at any place they may think proper.

30th October, 1824.

FINIS.

