

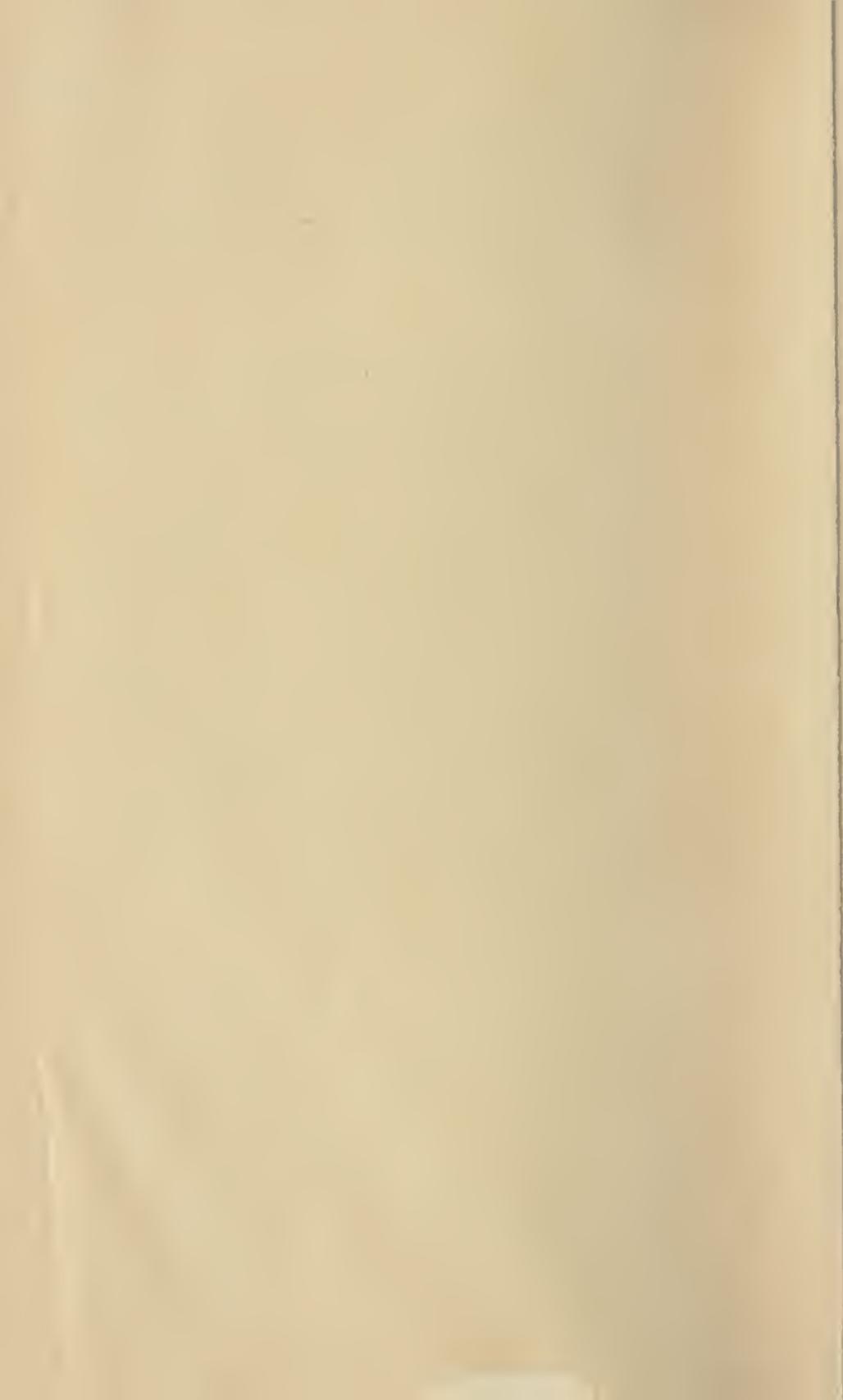


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A
L E T T E R

FROM A
MINISTER

In the COUNTRY;

TO HIS

F R I E N D

In LONDON.



L O N D O N:

Printed in the Year 1767.

[Price ONE PENNY.]

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The following Letter from a Minister in the Country, to his Friend in London, having given great Satisfaction to many serious Christians who desir'd a Copy of it, it is now published for the behoof of a poor Fatherless and Motherless Girl, which it is hop'd will induce many to promote the Sale of it.

April, 1767.

Dear Friend,

MAY Light, Life, Peace, Comfort, Joy, Direction and Strength, be ministered to you from the Father of Mercies, and the GOD of all Comfort, by the Holy Ghost the Comforter, through Jesus Christ the glorious and glorified Mediator. We received yours of the 5th, the 7th Instant, and unitedly return you Thanks
for

for your kind Remembrance of us. I am sorry to hear by yours, that your Friend is dead; I have seen her—But, while you mourn and lament her Death, I hope that you are made to rejoice in a Friend and Relation, who, though he was dead, is now alive; and, behold he lives for ever-more, to take Care of all his poor Kins-folk in this Valley of Tears, *Revel. i. 18.* He loves at all Times, and sticks closer than a Brother — The Lord liveth, and blessed be our Rock, and forever be exalted the God of our Salvation. Dear Friend, the Death of earthly Comforts, may, for the present, seem to make against us, but, in the End, or eventually will prove good.—All our Crosses will, in Futurity, appear as so many sparkling Diamonds in our Crown of Glory—“They work for us a far more exceeding and eternal Weight of Glory,” *2 Cor. iv. 17.*—Good old JACOB concluded that the Trials he met with were all against him—And, indeed, depraved Reason could not view these Things in any other Light—But, O amazing! all these Things were for him—All Things work together for good to them that love God, &c. *Rom. viii. 28.*—which calls for Patience on our Part, seeing we cannot view the End from the Beginning, and may be at a Loss to know what God is now about to do with respect to us—Yet, what we know not now, we shall know hereafter, for the Vision which is for an appointed Time will speak and not lie.—I apprehend that when the Decree has brought forth many of the Lord’s now much discouraged, depressed, and benighted staggering ones, it will break forth in the most elated and elevated strains of
Wonder

Wonder and Joy, saying, What has not the Lord wrought for us! Not only our Faith but our Fears also will be eternally swallowed up in visionary Amazement, Wonder, Triumph, and Praise. The Path in which our unerring Leader conducts his own People, however thorny, crooked, and rough it may appear to us, is a right one, and leads directly to the blessed City of Habitation—And though some of our fellow Pilgrims seem to be led in a more pleasant Tract than any in which you and I have hitherto walked in—yet it is not safer than that in which we walk, and it only appears to us to be more pleasant, but, in Fact, may not be so to them.—We judge according to Appearances,—but the Lord's Judgment is righteous—Nay, I am sure that their Steps are not more pleasant, except they enjoy more of their God's good Company by the Way,—For as no worldly Prosperity can make a Saint happy, so no outward Adversity can render a Believer miserable or unhappy, if he enjoys the Smiles of his dear Father's Face.—With the Apostle I can say that I know what it is to be full, and also to be hungry, to suffer Need,—to have the Sun of Prosperity to shine upon me, and also to meet in my Face the cold Blasts of Adversity,—And, on the Whole, the Happiness attending Prosperity is not worthy the Name; and the Misery connected with Adversity is more an Appearance, than in Fact; yea vanishes into a meer Phantom and airy Nothing, if God be present, and his Comforts and Consolations possess the Mind.—Worldly Prosperity is a dangerous Precipice.—To be of an humble Spirit with the lowly is much better

ter and safer, and often more honourable, and if these be the Attendants of our Trials, blessed be God, for we are happy.—You seem with a Degree of unbelieving Impatience to appropriate the Character I once gave you viz. friendless indeed;—But stop my Friend, you cannot be so, nor none of the Lovers of a dear Jesus.—Hark! whose Voice it is,—It sounds from above,—it proceeds from his sacred Lips; I call you not Servants, but Friends, *John xv. 15.*—What will the Lord of Life and Glory be our Friend? shall—yea, must we, be denominated his Friends?—Let us then adore the Grace, own him for our Friend and glory in the Appellation.—Relationship is included in it, and seeing that he is an Almighty, an ever loving, infinitely rich and everlasting Friend, let us ever live upon him, and to him, and cast all our Burdens and Cares over upon him, and leave them with him, for he careth for us, *1. Pet. v. 7.* You and I can never want a Friend while Jesus lives;—Father, Mother, Neighbours, Christian Brethren, and Friends may leave us,—forsake us,—yea, stand aloof from our Sores, but IMMANUEL, who is God with us, will take us up;—Unbelief may say the contrary, nay it can speak nothing but what is contrary to Truth, and is always calling Truth itself a Lie;—But our God saith, Ye are my Friends, I will never, never leave thee, nor forsake thee, *Heb. xiii. 5.*—I will not turn away from thee to do thee good, *Jeremiah xxxii. 40.*—I have graven thee upon the Palms of my Hands, *Isaiab, xlix. 16.* Fear not for I am with thee, be not dismay'd for I am your God, &c. *Isaiab, xli. 10.*—And blessed be his Name

Name, tho' he may bring us into the Furnace, he will bring us through the Fire, and we shall lose nor leave nothing there but our Dross, ---and the less we have of that so much the better for us, and the more to the Honour and Glory of God,---He chastises for our profit, that we may partake more extensively of his Holiness.---No Saint ever lost any Thing by Afflictions, but all have been and shall be Gainers thereby. Then let us never despise the Chastening of the Lord.---If we were without Chastisements, of which all are partakers, our Character would be a very ignoble one. ---Bastards and not Sons, and instead of kindness, the contrary would be transcribed on us.--For whom the Lord loveth he chasteneth--yea scourgeth every Son whom he receiveth; *Heb. xii. 6.*---You complain that you seldom taste of the Fountain of all Happiness; this supposes that you once did taste of it, and at Times do taste;---and, if you do taste that the Lord is gracious, in Time you shall ere long drink large draughts at the Fountain head anon;—In this Life none get more than a taste:—If so be that you have tasted that the Lord is gracious, O taste and see that God is good, *Psalms. xxxiv. 8.*---And a taste causes, and maintains a longing in our souls, and that is an earnest of our being filled, satiated and replenished in God's good time; for the hungry shall be filled with good things, while the rich are sent empty away, *Luke i. 53.*---I heartily desire that your faith may be encreased and that you may abound in hope, through the power of the Holy Ghost;---and, my friend, if you desire to drink at the Fountain head,

take

take care that you sit not down at the streams,
 ---and seek supply and satisfaction in Frames;
 &c.---Come to me and drink faith Christ to all
 thirsty souls---Yea, *whosoever will* is made
 welcome;---May the Lord enable you to live
 and walk by faith;---may he keep you hum-
 ble at his footstool, and bless you with a
 Spirit of wisdom and revelation in the know-
 ledge of Christ Jesus our Lord, giving you
 the spirit of Grace and Supplication, that you
 may have free Access to the Throne of Grace,
 and be found amongst the number of those
 who worship God in the Spirit, rejoicing
 in Christ Jesus, having no Confidence in the
 Flesh, is, dear Friend, the Prayer of your
 affectionate Friend, Servant, and Brother,
 in the Kingdom of God's dear Son.



F I N I S.

