

received a letter from Mr. *Glascott*, who was then at Maidstone, informing me the Countess had received my letter, and that she was so far pleased with the same, that I had her sanction for going to college as soon as I pleased; so that I had nothing to do but set all things in order, and provide for my journey. Mr. *Romaine*, about this same time, on the first advent Sunday, introduced his Psalmody into his church, and also the celebration of the Lord's Supper every Lord's day. This was very near the close of the year 1775. Having settled my matters, I left London, Monday, December 19th, 1775, and went to Brentford to take my leave of a friend there. This was the week immediately before Christmas. I sat off the next day, which was Tuesday, proposing to walk the greatest part of the road. However, I sat off on the outside of the coach for Oxford; there I stayed one or two days. Then I sat off on foot, and passing through Banbury, Gloucester, and Monmouth, I got to Abergavenny, in Wales. The next day I sat off again, and being on a high hill, and snow beginning to fall, and knew not my road, I began to be much dispirited. As the Lord was gracious to the voice of my cry, it appeared to me that I saw a church at a distance. I thought it best to repair thither, thinking it would be far better to take shelter in the porch of the same, than to be all the night on the mountain. I got to the place, but it was not a church, it was a barn. As I could find no entrance into it, I therefore made an attempt to get to the end of it. Here I found a very poor house, with three people in the same, one man and two women. I told them my case, as also whither I was going; they took me in, and gave me of what they had. I slept there for the night. They gave me a breakfast,

and conveyed me on horseback to Talgarth. I requited them for the same, and they were very greatly pleased. This I record as a memorial of the Lord's great mercy to me. I arrived at College. I was received, and thus all was well. I was now precisely thirty years and six months, as it respected my age. On Friday evening I was called upon to preach before the students. Her Ladyship was not then in Wales: she was expected in the coming spring. I had no fear upon me; therefore I mounted the rostrum, and read the following words for my text—*His work is honourable and glorious, and his righteousness endureth for ever.*—Psalm cxi. ver. 3. I had not been five minutes, before I found where I was; so that I said—*I can say no more.* A senior student cried out—*You had better then come down.* So I did, hoping never to go there any more. Whilst it was so, more or less with all, except with those students that were superior to the younger class, yet we were sent out to preach in places on the Lord's day. We also could do better when we had not the master's eye upon us, than when we stood up in the study. I began my ministry January 1776; and was sent to the Hay, to Brecknock, and other places. I was all for preaching a finished salvation. This was not very acceptable; no, not to the students themselves. I received a variety of treatments, from various quarters. Some liked the things delivered, others did not. It was but seldom, yet sometimes it would be so, that an encouraging word would come from one quarter or another. Once having delivered my subject, and coming to sit down at dinner, I was accosted thus—Pray did you never hear Mr. *Romaine* in London? I replied, I had. The person added, I thought so by your preaching. The very same evening,

at a place many miles from thence, having delivered my subject, and sitting down by the fire, the master of the house says to me—Your voice is very much like Mr. *Wesley's*, and your preaching like Mr. *Romaine's*. As there were the same things to go over at the rostrum, I grew most heartily sick of the same. I wrote to London to prepare the way for returning. What I wrote was very acceptable, and I was requested to return immediately. There was one circumstance omitted, on the which I laid great emphasis. The students they all said, they could by no means think it right for me to depart, until I had seen the Lady, and given her my reasons for so doing. In the mean time the Lord was pleased so to afflict me, with a very severe ague, that I was at the point of death. One morning Mr. *Clayton*, who was then at the college, came into the room I slept in, and asked me how I was? I replied—Very bad. He then asked me the state of my mind. To whom I replied—*I had nothing to do with that. This I knew, if I died at the present time, I had nothing to trust in but the blood and righteousness of the Lord Jesus Christ; and if I lived an hundred years longer, I should have no other foundation to die upon but the blood and righteousness of Jesus.* On this Mr. *John Clayton*, who is now the senior, he having a son who bears his name, cries out—*Blessed be the Lord, there is such a reality in religion.* To this I said—*Blessed be Jesus, he is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy.*—Jude, ver. 24. On this, the glories of the world to come broke in upon my view, that I thought it was too good news to die. Several months afterwards, in the course of the same year, Mr. *Clayton*, walking with me in Gains-

borough churchyard, said to me—*If I live twenty years longer, I shall have nothing to die upon but Christ;*—alluding to that I have been reciting. *Sure,* said I, *if it were an hundred.*

I received some small removal from the ague. Her Ladyship came to College. I was sent out on the Lord's day to the Hay. In the midst of my preaching the ague came upon me, so that word was sent to the College, some person must be sent to preach at night. This comes to the ears of her Ladyship. She inquires into particulars. How long I had been the subject of this—what had been done. The doctor was sent for, and she most kindly inquires into every particular. I returned on the Monday; was ordered to bed; a prescription was prepared; I was to take it very frequently; one and another was ordered to attend me. By the blessing of the Lord on the means, I began to be revived. When fit to come down stairs, I was called to wait on her Ladyship. She addressed me thus—*Pierce, how is your heart?* I was quite out of temper, and replied in a very short way—*I have nothing to do with my heart. I have never any peace but when I am looking to the atonement.* Upon this she said—*This is very right. God the Father allows us no other object to look at but Christ. If I were a preacher, I would preach no other subject but Christ, and salvation.* She further said, calling me by name, *'The last thing I do when I compose myself for sleep, is to fold my hands together, and say, Lord, remember me now thou art in thy kingdom of glory; for (added she,) I must be saved just as the thief was upon the cross.'* This suited me well. She perceived I was very weak, and soon dismissed me. Her very great attention and concern laid me under

such obligations, that I could not but see it must be so I must speak before her in the study. I began to bend my mind towards it. The time came. My mind was prepared. I was so to stand as I could see neither master, or students. I had my back on them, and my face towards her Ladyship and Lady *Ann Erskine*. I was led to think, I am not afraid: I have now before me those who understand the subject. Through the good hand of God upon me, I preached. The Lady was well pleased. The students were silent. I was sent for to appear before my Lady, who told me how much she approved of me; that so long as she had a house, I should always be welcome to the same. ‘As soon,’ she added, ‘as your health and strength will admit of the same, you shall go forth to preach.’ All this was very encouraging. The students knowing this, were all very decent towards me. As the turn for me came to mount the rostrum the second time, I did so, and equal satisfaction was given. It was now fixed upon I should be sent to Gainsborough, in Lincolnshire, and such an one was to go with me a great part of the way. The afternoon before we sat off, her Ladyship came into the study, and very kindly and spiritually addressed all the students then present. She observed, we dealt with abundance of jewels, but Christ was the Jewel of jewels. *He*, said she, is the pearl of great price. She gave us most excellent advice how to preach. She prayed for us; then she left us. On the following day, I and the person deputed to go with me sat off. We first came to Leominster: here we slept, and my companion preached. The next day we passed through Kidderminster, and came to Worcester; from thence we got to Stratford-upon-Avon; here I preached. On the morrow we set off for Warwick, and passed through

Coventry, and so got to Ashby-de-la-Zouch. Here we parted. I preached here on the Friday evening, and also on the Sunday evening, in a chapel which belonged to her Ladyship. The next day I sat off for Nottingham, where I preached in the evening. From hence passing through Derby and Newark, I arrived at Gainsborough. Here I delivered my letters the Lady had sent by me, to such persons as they were directed unto. And here, the Lord's day being come, I began my preaching, which was to be three times on the Lord's day, and once on a week evening. Many professed their satisfaction, others did not; they being deprived of those preachers they had been used to, and for whom they had a great deal of creature affection. I used to go, as the rest before me had done, and preach in places adjacent. I had not been many weeks here, but it was plain to a demonstration, my ministry was not very well received. I did the best I could. I thought all my business lay in exalting Christ. I preached his great salvation. That he loved his people; that he had made full atonement for their sins; that the Father beheld them in Christ, and they were complete in him. My whole aim was to exalt him. I do not suppose I could express the subject, and enlarge and diversify the same, as I may have done since. But I did preach the same. So it came to pass, I was for a Lord's day to be removed to Lincoln, for the minister to be where I was, and I to be in his stead; it being all in one connection, and under the patronage of the Countess. I being at Lincoln, and having in the morning preached from these words—*I have loved thee with an everlasting love*—as I sat at dinner, I perceived the substance of what had been delivered was acceptable. I said, The

people at Gainsborough do not understand me. The mistress of the house replied—*I should wonder if they did; they have not been used to it. You are better suited to us than you are to them. I wish we could have a little more of it.* When I returned back to Gainsborough, it was told me, I was understood to be an Antinomian. This gave me great uneasiness, so I was very glad to be transmitted to Lincoln; and so I was, and remained some weeks in real peace and love with the people. The Lady sent for me to return to College. She gave me no kind of reproof, nor laid the least blame to me; so after I was recovered of my journey, she proposed to send me, and one of Brecon with me, into Cornwall; and we set off, and were very affectionate all the journey. This was in the year 1777. Her Ladyship had been in Cornwall, at the house of the Rev. *Thomas Wills*, at St. Ann's, in that county: Mrs. *Wills* was niece to Lord *Huntingdon*, the husband of the Countess. On our journey, we, each of us, preached at several places. We went through Launceston, Bodmin, and got to St. Anns, or St. Agnes: the place is one and the same. We were most cordially received; and sent hither and thither, in various places. We were both very greatly disappointed in not finding the people what they had been reported. My friend having fulfilled his engagement with her Ladyship, with respect to the time he was to be absent from home, left Cornwall, and me in it. Mr. *Wills* was very greatly, and his Lady also, attached to me; and I was most truly and affectionately attached to them: by this means I was brought into notice and friendship with *James Paynter*, Esq. of Boskenna. Mr. *Wills* left the church and people at St. Ann's, to be useful in promoting the glory and inte-

rest of Christ in her Ladyship's connexion. I wanted to be where he was; yet stay I must where I was for a season, and so I did. By means of Mr. *Paynter* I had a friend, and house, when in the western part of the county, I could repair unto. In his house it was that I first saw Dr. *Goodwin's* works, from which also I reaped great light and instruction. Here were also *Charnock*, *Gill*, and divers others, from whom I profited, and I was very diligent. There was a free converse; much open and mutual respect and friendship, which continued to the day of his death, so that the whole term of our friendship was twenty-three years. It was not long after Mr. *Wills* was removed out of the county, that I was called home to College. In my return, I preached at Moreton; from thence I went to Ashburton, and several places. In some of these, and with some of the people, there seemed to be a real Pentecost enjoyed. I found these things were not to last long. There was either a removal, or some *remora*. I got to College: her Ladyship was not there. It was to me a dungeon. I longed after the preaching of Mr. *Romaine*. Often have I thought, from the many rebuffs and various mortifications I was exposed unto, I would give up preaching entirely. The following words have often been the very express index of my mind—*I will not make mention of Christ, nor speak any more in his name; but his word was in my heart as a burning fire shut up in my bones, and I was weary of forbearing, and could not stay.*—Jer. xx. ver. 9. Not that I meant to drop Christ, my object, subject, salvation, glory—him, my supreme, my everlasting all—no, this was even to me impossible. I could not live without thinking on him: all this was inward and mental. I knew to be engaged



in preaching Christ was a matter distinct from all this. I well knew to drop the one, was not inconsistent with the other. My spiritual and eternal life consisted not in preaching; it was wholly in Christ. However I might think, and purpose as I would, yet the counsel of the Lord that shall stand. So it came to pass, I must go to Frome. I found, go where I might, a good deal of legality, and very little of Christ; yet here I was better off than I had been in many other places; here was this *remora*. The pulpit where I preached was a very noble, high one; my head was so affected at the height thereof, I never could enter it without trembling at the same. I knew not how to bear it; I was overwhelmed with the same; yet all this was a secret which I uttered to none. I waited on my Lady, who was then at Bath, requesting to be removed. She wondered at it, saying, She understood I was rather esteemed by the people. My good friend, Mr. *Wills*, being now at Brighthelmstone, I wanted to be near him. The Lady gave me leave to leave Frome, and sent me into Sussex, to be disposed of as should be found convenient. I was stationed at Midhurst, Petworth, Arundel, &c. Here I might well have taken up the words of the prophet Ezekiel—*Ah, Lord God, they say of me, doth he not speak parables?*" In these places, however, I continued for a season, and from hence I was ordered to Chichester. Here I was exercised with very sore persecution indeed! A favourite preacher was removed to make way for me. I had no kind of concern in the same, yet the virulency of some of the people's spirits fell most tremendously upon me. Here I was continued, hoping the storm would abate, yet it did not. One lady could by no means hear me. The clerk of the chapel gave up his

place in it, not being able to endure me; another was engaged in writing what I delivered, sermon wise. This was so mangled, and distorted, that it was little less than absolute blasphemy; all which was sent, by the writer, to Mr. *Wills*, at Brighton. He was my friend, and knew me too well to take this up against me; yet I was continued in the furnace: at last, the time comes for my deliverance; and I was from hence removed to a place belonging to her Ladyship, at Oat-Hall, in the parish of Wivelsfield. In less than three weeks from my being removed from Chichester, I being at Brighton, received the following information:—That the Lady who could not hear me there, was then turned out of doors for adultery, and the clerk of the chapel was the guilty person, and had acknowledged his guilt. This led me to consider these words—*The Lord is known by the judgments which he executeth.*—Psalm ix. ver. 16.

At Oat-Hall, here I was more in my own element, as it respected preaching, than I had ever been before. Mr. *Romaine* had preached here, and been very highly esteemed. I received many accounts of him, and his very important sentences. Here the Lord blessed my ministry, to the quickening and comforting of many. I used to preach at other places also; sometimes on a Lord's day evening, and at other times also. I recite what follows, hoping it may prove beneficial:—During my continuance at the Hall, one, whose husband used to attend the ministry there, at whose house I used to attend, says to me, “I would request you to write a letter to my son; he is very low in spirits.” I did so: after which, he coming to Oat-Hall, gave me thanks for it. I thought with myself, you know now just as much as you did before, and that is just nothing at all. I knew

nothing of him, but was afterwards informed he was a baptized man, and wrote upon the subjects of Eternal Union to Christ, and Eternal Justification in him. Some time after this, the mother renews her request for me to write again to her son. I went to London: I proposed, if he liked, for him to meet me, on the Thursday morning in that week, at Blackfriars' church. A very blessed sermon Mr. *Romaine* delivered. The text was as follows—*The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes.*—Psalm cxviii. ver. 22, 23. He began thus:—*We are come to church to thank Christ for the high honour he hath put on our nature. He hath taken it into union with himself, and exalted it above all blessing and praise. He hath carried it into the highest heavens, and is sat down at the right hand of God; and I am come to cast my crown at his feet. The stone is Christ. The rejectors of this stone were the Jewish builders. Christ was made the head of the corner, in his resurrection and ascension into heaven. I do not wait for my heaven till I come to die. I enjoy it as truly to-day as any saint in glory.* As he proceeded with his sermon, he said—*Sinners, it is no matter what thy constitutional evil is, the blood of Jesus Christ cleanseth from all sin. And aggravate thy sins, make as much as you can of them, you cannot make yourselves out to be worse than the murderers of Christ; and yet these very sinners found mercy at the hands of God. But you will say, They had an apostle to preach to them; we have no apostle to preach to us. True, sirs, we have no apostle to preach to us, but we have the same gospel, and we have the same Spirit to accompany it.* I received, and felt the power of all this within

me. I saw the person, and concluded he must have found it just as I had done: but no. In after conversation I said, “If you hear Mr. *Romaine*, you are to consider what he speaks is a subject for faith to be exercised on, not for reason.” This led him to hear Mr. *Romaine* on the following Lord’s day, as he never did before, and he ever afterwards very highly esteemed his ministry.

Soon after this, I am ordered to leave Oat-Hall, which makes way for my going again into Cornwall: this must have been in 1779. In the course of which my term of four years, with her Ladyship, expired. A people in Devonshire gave me an invitation to settle with them. I wrote to her Ladyship on the subject; she gave me her full consent, and expressed her real regard for me. Thus all was well. When this was done, then came a letter from the person who had given me the invitation, to set the whole aside; and this I was not sorry for. I was still under this obligation—if she called for me in a partial service, I was called to serve her. As I remained unsettled, Dr. *Hawes*, having been in Cornwall, and with some who were friends of mine, thought it would be best to acquaint the Countess of my being disappointed respecting my settlement. He, on his return, did so. She hearing of it, sent for me to come to her immediately, which I did. She sent me to Maidstone, in Kent, where I remained eleven months; during which I preached at Canterbury, Dover, Rochester, Stroud, Chatham, and several other places.

It was proposed by a worthy minister, who informed me by letter, that Barton, Somerset, and Pitney, places in Somerset, were open for my reception, if I chose to make trial of them. I informed the people with whom

I was at Maidstone, and also the Countess of *Huntingdon*, of the same; and all being agreed on, and every thing being quite agreeable, I left Maidstone, and went down thither. Here I had not been long, before I was with the greatest importunity, requested to return back to Maidstone. Her Ladyship was requested to give her assent to this. She wrote, saying, I had been so long with her, as to have her warmest wishes for my good, and she very highly approved of their choice. So after about five months absence I returned back to them. I should very gladly have remained with them, but their church matters were so implicated, it could not be; there could not be any certainty of a continuation amongst them. So having from a friend received a very pressing invitation to come once more into Cornwall, I again returned thither. My mind, with one disappointment and another, was very greatly agitated; yet this was a great relief, there was no mistake betwixt me and the people. I sat off with the prayers and good wishes of the people for me, and got down into Cornwall. By little and little I got some likelihood of a small establishment amongst them. My friend, Mr. *Paynter*, of Boskenna, would have me go to London with him. I did, with a promise of returning to the people. Whilst in town, a prospect opens for my settlement; yet I would not give encouragement to the same, because I had promised the Cornish friends I would return to them. I was come as far as Exeter, and was informed there was a student gone into Cornwall. I would by no means oppose her Ladyship; so that though I went to the places, all my expectations were blasted. Yet there was a blessing in reserve. This will be opened in the next section. If any thing is in my case, the account

of which may afford relief to others, may the Lord be glorified. Amen.

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*SECTION V.—Of my being called to settle with an Independent Church at Truro, in Cornwall; and of various Particulars which befel me there. Of my Removal from thence. Of many Trials, Troubles, Sorrows, and Persecutions which accompanied me. And the Lord's goodness towards me in his carrying me at times beyond all.*

IN the past section an account was given of my having served in Lady *Huntingdon's* connexion four years; and also that she gave me her permission to settle, as it might suit me. After which, being not settled, I served her eleven months at Maidstone; from thence, by her assent and consent, I went into Somerset, where I remained between four and five months. Being earnestly solicited so to do, I returned back to Maidstone, where I remained some months, all this being approved of by her Ladyship. As it did not suit me to remain, and the same being made known to the Countess, there was real satisfaction between all. I went therefore again into Cornwall, and obtained a little kind of itinerancy there: this I gave up, on account of her Ladyship's students, that it might be evident I would by no means give them any interruption. There was now a very small opening for me, and so I was detained in the county; and hereby an opportunity was given for me to receive an invitation from an Independent church of Christ at Truro, to come and preach to them. Before this came forward, I supplied

a place below, or rather one side of Penzance, called Hendra, in the parish of Madron, which I mention, that I may recite the following particular dispensation of the free and sovereign grace of God. By means of Mr. *James Paynter*, of Boskenna, I was introduced to preach at this place; yet my preaching, I could soon perceive, was not altogether acceptable. I was all about Christ, without any worth, or works. I would at times speak of the value of the blood and righteousness of Jesus, as exceeding the utmost evil of sin, and as all-sufficient to cleanse from all sin. This being so contrary to the views and apprehensions of the hearers, I found no great acceptance with them. One now and then would approve of it, yet this was very seldom; yet having fellowship with the Lord in the subject and knowledge of a finished salvation by Jesus Christ alone, I was inwardly refreshed, and also strengthened; and by this means, though I lived the life of a martyr, I was carried above and beyond it. Having been at this place for some time, in and out, from Boskenna and Hendra, being near, I was between them both alternately, the following providence took place:—The gentleman at Hendra began to be very desirous to be under means which he might enjoy. He says to me on a Saturday morning, as I sat in his room with the Bible in my hand—You are so and so employed. There is nothing of such importance as the salvation of the soul. After the harvest, I will go to Plymouth, &c. I said as follows—*I suppose you will go there to hear preaching.* He said—*O yes, he had no other business there.* I replied—*I thought he had no need of that, as the whole he needed was contained in the Bible, and the Lord could lead him into all necessary truth by the same.* On this he fetched a deep

sigh, and said no more. This was early in the morning. The afternoon came, and as we were at tea, he renewed the former subject, and almost in the same words; to the which I returned the same answer I had before, yet I found my heart quite free and open: so that taking up Christ the subject, I went on to express how he is received into the heart by faith. I went on to speak of Christ the object of faith, and faith the act of the mind on him. I attempted to illustrate this, from some passages of the 15th chapter of John; where our Lord speaks of himself as the vine, and his members as branches in him, the holy making vine; that the branches communicated nothing to the vine, they received their all from it; so neither did faith add any thing to Christ and salvation, it received its whole from him. I also mentioned these words, to give light into the subject—*But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*—2 Cor. iii. ver. 18. As I was in the pursuit of my subject, the person cried out—*Stop! let me take in what you say. Why, then faith is nothing more or less than a right apprehension of the subject, and receiving the same into the mind.* To this I replied—*It is neither more or less.* To which he rejoined—*But when I think so, a variety of things crowd in upon my mind, and fill me with fear, lest I should be wrong, were I only and simply to exercise my mind on the same, and not reflect on other particulars.* I said—*It is with you even as you have expressed: yet all this is unbelief, and the devil, to which you should not give place. You are in and of yourself apprehensive the subject stated is too simple. You want something in yourself to encourage*



*you to act faith on the subject set before you in Christ: this you are not to have. Trust in Christ alone, without you, for salvation, and in so doing you will have the whole book of God, and all from Genesis to the close of the Revelation, to encourage and strengthen you in the same.* It pleased the Lord so to shine on the opening of this subject, concerning how Christ is actually received into the understanding, heart, and conscience, in a day of the Lord's power, that he was in an instantaneous manner brought into open, manifestative, influential gospel liberty. He believed in Christ; he rejoiced in Christ; he spake heart-warmingly concerning him; he enjoyed all night and the next day, which was the Lord's day, a real jubilee in his soul: he was from henceforth one of those who looked simply, and trusted wholly on the person, blood, and righteousness of the Lord Jesus Christ for the whole of his salvation. He lived several years after; yet he never lost, or forgot his object, Christ, nor his salvation finished by the Lord Jesus Christ. His life was a life of faith on the Son of God. In the whole course of my ministry and conversation, as it becometh the gospel of Christ, I never witnessed any instance like unto this: it was really a resemblance of what is recorded in the 16th chapter of the Acts of the Apostles, in the which you read of the Philippian jailor, who brought *Paul* and *Silas* out of prison, and said—*Sirs, what must I do to be saved?* And they said—*Believe on the Lord Jesus Christ, and thou shalt be saved. And they spake unto him the word of the Lord; and he rejoiced, believing in God.* All this was effected in his believing in Jesus. So it was in my friend also. I have had many blessed seasons of communion with this person, on supernatural views

and communions of, and with our Lord Jesus Christ. He was acknowledged by all around him, and knew him, to have been with Jesus. He fell asleep in Jesus, at the appointed time, with holy confidence and composure, and great honour was done him by the person who preached his funeral sermon. This I have nothing to do with. Whilst I was in and out at his house, and Boskenna, and Helstone, so it was, a church at Truro requested me to come and give them a sermon. I did. They they then gave me an invitation to spend one Lord's day with them: this I also did. On the following evening I preached again unto them from these words—*I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*—Galatians ii. ver. 20. I sat off from thence for Boskenna, with an engagement to return back to Truro, to make a trial of the people, and they of me, for six months. This I accordingly did, and began my preaching to them on the last Lord's day in August, 1783.

As to set forth the whole I knew of Christ, and the Father's love in him, to his people, was the very delight of my soul, so I was on the great articles of the essential truths of the everlasting gospel; nor did I pay the least respect whether I, or my preaching, were acceptable to the hearers or no. The Lord was pleased to lead me on with an high hand. By degrees light shone forth on the minds of those who composed the church; so that many were more enlightened and enlarged in their knowledge and views of truth as truth, according to their own acknowledgment, than they had been heretofore, and numbers were increased. When I first came,

the number of members which belonged to the church were thirty-six. In the course of time, whilst I was with them, even with the loss of several of them by death, there were not less than ninety members; and once, almost the whole number sat down at the table of the Lord together. The church was Independent: it was well constituted, and rightly settled. It had officers who were eminent. There was a very good agreement with each other: they were very acceptable to the people: they were very highly respected by them, and were also well esteemed by those who did not belong to the church. For my own part, I knew not enough of church matters to undertake any hand in conducting church affairs. I was very willing to preach and expound the scriptures: accordingly I preached on Lord's day morning and evening; expounded a psalm, or chapter, on Tuesday evenings; preached on Wednesday evenings; and went in the country, and preached, as occasion served, at such times as I was not called upon by my own people. We were very comfortable and happy. They had their trials as a church. I was happy in bearing a share in the same with them. The first new year's evening I was with them, I preached from these words—*For the Lord will not forsake his people for his great name's sake, because it hath pleased the Lord to make you his people.*—1 Sam. xii. ver. 22. The church went on professing great satisfaction in my ministry; therefore, having in several church meetings besought the Lord to send, and bestow a minister, who might be settled as pastor over them, they concluded it was answered in my being with them; therefore, by the full consent of all the church, a written call was given. As I viewed and reviewed this, and likewise besought the Lord to be

directed by him, I addressed one of the members, saying, "Should I accept of your church call to settle amongst you, I will have nothing to do with your church matters. I will not be at your church meetings; to receive members, nor to reject them; to pass censures, or administer any reproofs. If your officers will undertake the government of the church, and it be acceptable unto the people, and will be contented with my preaching and celebrating baptism and the Lord's Supper amongst you, I think I shall have no objection to accept of your call, and give up myself to you." The reply was—"If this will suit you, and you will be pleased to give up all church matters to the guidance of the deacons, it is what will suit us most completely." Upon this being made known, one of the deacons waited on me. The subject was renewed, and it was agreed unto; only the officer said, "We shall be glad of your advice at all times; and doubt not, on our waiting on you for the same, you will freely give it." I answered, most assuredly I would: nor had we ever, any of us, the least mistake on any of these matters. I would here observe, the church I am speaking of was at that time very correct. They were very jealous of their independency; I perceived this. I knew very little of church government, and order; therefore I was certain it would be to undertake what I had no proper knowledge of. I also considered it might be the case, one and another might in time come forward to join the church, professing they were awakened, and brought to know the Lord under my ministry, and I might want the church to receive them, whilst it might not be acceptable; therefore, by my having no concern with any of these matters, I should be at peace myself, and the church also; and so as it respected church cen-

sure and rebuke, it appeared the church and officers were more likely to understand the propriety of their own acts, in such cases, than I a single individual. One thing I have to remark to the honour of the officers of the community I am speaking of; it is this—in their wanting me to settle, they never once mentioned what stipend I was to have; they only said, *they hoped they should be able to provide for me.* So there was no excitement, one way or the other, for sordid and selfish views; nor had we, in the whole term of eleven years continuance with them, the least uneasiness on account of money, the Lord be praised. I had not been but a few months with them, before I received their call, and accepted the same. The only difficulty now remaining was about when, where, and how I should be ordained. The church was not a baptized church, yet it was not at enmity with baptized people, nor with the ordinance. Some of the chief of our church were interested in the person and friendship of Mr. *Philip Gibbs*, of Plymouth: he held mixed communion; to him, therefore, one of our deacons wrote, concerning my ordination. He, in reply, said his fellow-helper and assistant would very soon be set apart by ordination, to assist in the whole worship of God. And it might be, such as would be there on the occasion might or might not be so kind as to ordain me. As the time drew near, and the time fixed, and persons also, a preparation was made by the church at Truro. I drew up my confession of faith. Two deacons, with a very valuable member, were fixed on by the church to go with me to Plymouth: we got there on the Monday evening. One of the deacons, and myself, were very kindly received by Mr. and Mrs. *Gibbs*, and were both entertained and lodged in their

house. We were informed who were expected, and to be exercised: Mr. *Caleb Evans*, of Bristol, he was afterwards Dr. *Evans*; Mr. *Thomas*, of the Pithy Meeting, near St. James's church-yard, Bristol; Mr. *Day*, of Wellington. The person to be ordained was Mr. *Isaiah Birt*, as a co-pastor with Mr. *Gibbs*, and he preached at the meeting in Liberty-street, Plymouth Dock, and also at, and with Mr. *Gibbs*, at Plymouth, and for some years after he preached at a meeting in Morrice's-square, Plymouth Dock, and at the present time he preaches at Birmingham. On the evening previous to the ordination, I was called before these gentlemen; Mr. *Caleb Evans*, Mr. *Thomas*, Mr. *Day*; Mr. *Gibbs* introduced me. The subject having been expressed, the confession of my faith was called for. Mr. *Evans* read it first, silently to himself; this done, he expressed his approbation of it, and expressed freely he should by no means object against my ordination. Mr. *Thomas* then read it, silently to himself; then he expressed his approbation of the same, with a hope the Lord, who had enabled me to give forth such a confession, would keep me in the same. Then Mr. *Day* read it to himself, and he also said he approved of it likewise; then Mr. *Gibbs* said, with a great deal of good nature, he had read it, and most heartily approved of all in it, as to the substance of the same: so it was agreed upon I should share in the solemnities of the coming day. Which being come, Wednesday, September 15th, 1784, we were all assembled at the Baptist meeting-house, in the Pig Market, where Mr. *Gibbs* then preached; and the service was begun, carried on, and closed with a great deal of devotion and solemnity. It was conducted as follows, and performed by the follow-

ing persons, as they are to be mentioned in the several parts in which they exercised themselves:—

The service was begun by Mr. *Robert Reading*, of Chace-Water, Cornwall, near Truro. He was a neighbour, and had been with the people with whom I was now to be settled over; it was therefore acceptable to all that he should take part in the present service, which he begun thus:—He went into the pulpit, and read the 132d Psalm, and part of the 4th chapter to the Ephesians, from the first to the end of the sixteenth verse. He then prayed; and Mr. *Penn*, of Kingsbridge, gave out a hymn suited to the occasion; this being sung, Mr. *Evans* opened the business of the day, which being completed, Mr. *Gibbs*, the pastor of the church, spoke by way of address to his church, with so many instructions as he thought necessary to myself, and the representatives of the Independent church, over the which I was now appointed; all which were most truly acceptable to us. Then the questions were asked, and answers returned as customary on these occasions. Then Mr. *Birt* spoke out, and gave publicly, before all present, his confession of faith. Mine was not called for. Mr. *Evans* gave the congregation to know, himself, and the other ministers, had both seen, and read the same, and approved of it, but it would take up too much of the present time to repeat it; then Mr. *Birt* and myself were ordered to kneel on chairs brought for that purpose. Mr. *Gibbs* prayed the ordination prayer; laid his hands on both; so did Mr. *Evans*, and Mr. *Penn*, the other ministers did not; they all did on Mr. *Birt*, he being a Baptist, which I at that time was not. This being finished, we rose from our knees; these ministers took us by the hand, and wished us good luck in the name of the Lord; then Mr. *Evans* gave the charge. The

words were as follows—*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*—2 Tim. ii. ver. 15. Then a suitable hymn was given out, and sung; it was the 10th hymn of the first book of Dr. *Watts*; then followed the sermon. This was delivered by Mr. *Thomas*, from the scripture following—*Submitting yourselves one to another in the fear of God.*—Ephesians v. ver. 21. Then an hymn was given out, and sung; after which Mr. *Day* entered the pulpit, and prayed, and closed with the benediction, and thus the solemnity ended. The ordination prayer, the charge, and sermon, were all most admirably suited to the occasion. All of us dined together at Mr. *Gibbs's*, at his own charge, at a very elegant table, well supplied, by means of which we were very comfortably refreshed. On the evening of the same day we were all assembled at the meeting-house, in Liberty-street Dock, to hear Mr. *Day*. His text was as follows—*And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*—John vi. ver. 39. On the next day, my friends with me sat off for Truro, and arrived the same evening in perfect peace and safety. Thus far the Lord had helped us. The confession of faith was read in our place of worship on the Lord's day following. Copies of it were sent to several friends, at various distances. At the request of Mr. *John Pinsent*, he, at his own expense, caused it to be printed, and gave the same away. It is now *verbatim*, as it then was, in a volume of my printed works, entitled, '*Miscellaneous; comprising Exposition, Paraphrase, and Comment, on various Parts of Sacred Writ; the Author's Confession of Faith, previous to Ordination,*' &c. This republica-



tion was many years after the first delivery of the same. The church of Christ at Truro, to which I then belonged, had it inserted in their church book, that it might be a standing memorial of my faith at that time; and also of what their faith then was, when I was ordained as their minister and teacher unto them.

There were two complete Lord's days between the day on which I was publicly invested with office power, and the first Lord's day on the which the Lord's Supper was to be celebrated; this was October 3. The last Lord's day in September, prior to this, I preached a preparatory sermon to the observance of this holy institution, from the following words—*For I have received of the Lord that which also I delivered unto you—That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner, also, he took the cup; when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.*—1 Cor. xi. verses 23, 24, 25. I went through each particular, and observed, I had in reserve a scripture equally as suitable to the subject matter, and would make use of it on the coming Lord's day. The Friday being come, we had a church meeting on the evening of the same. On the Lord's day morning I preached on this scripture—*And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.*—Ephesians v. ver. 2. In the afternoon I celebrated the Lord's Supper with them: all was very acceptable. I did not conceive on this I was got rightly and scripturally

into the nature, use, end, and design of the institution, therefore I studied it. And as every first Lord's day in the month, in the afternoon, it was regularly attended unto, as an act of worship, so the church, every Friday evening which preceded it, met, and I with them, and none but members were admitted: so I used to take a scripture full of Christ, and expatiate on the person, love, sufferings, and death of our most adorable Lord. This was kept up for eleven years amongst us. On the 28th day of October, in the succeeding month of my being ordained, I was married to Mrs. *Mary Randall*, the widow of Mr. *Joseph Randall*, of Truro, deceased. She was a member of the church, and had been for years, so that I was now settled indeed! It was by no means a burden, in point of income, to the church, as my wife kept a school, and she maintained herself. I had thirty-six guineas per annum from the church; this I had brought me regularly. I received nine of these at the end of every three months. I always, on the receiving it, gave it to my wife; nor did I ever, by any means, break in upon the same, nor on any of her's, so that we never had any altercation on these subjects. I do not say we had not on others. It is remarkable, so it was, I dreamt I was married to this person, when at the same time I had not the least knowledge of her; it is also as remarkable, I had not the least recollection of the dream concerning this, for some time after the marriage was past; and when it recurred to memory, then the whole, save one single circumstance, had been realized; it only differed in the room we were chiefly in. Being thus settled, the church found the place of worship we met in was too small; there were therefore many church meetings on this subject: and it came to this—a place must

be obtained—an house must be built—the expense must be estimated, and also how it was to be defrayed. The church, as such, had fifty pounds church money. One of the deacons would give out of his own purse fifty pounds; one member twenty pounds; others sixteen pounds; others ten pounds; yet all was not sufficient to cover the expense; it was therefore agreed upon to borrow two hundred and fifty pounds, on interest of one of the members, at five per cent. and pay it as it could be spared. This was agreed unto by the lender also. And through the good hand of our God upon us, I lived to see the whole of this refunded, both interest and principal, and the church completely set at liberty, and possessed of forty pounds church money, for which I shall always be thankful to the Lord.

In the course of the year 1785, on August 20th, my father died at Honiton, and was buried August 23, aged 68. The new meeting was built. It was called *Ebenezer, the Stone of Help*; or, *Hitherto the Lord hath helped us*. We were to enter it. The last text, therefore, I preached on in the former meeting, was as follows—*And he said, 'My presence shall go with thee, and I will give thee rest.'*—Exodus xxxiii. ver. 14. On the next Lord's day we entered into the new meeting, and my text was—*And the name of the city from that day shall be, 'The Lord is there.'*—Ezekiel xlvi. ver. 35. The place of worship, called *Ebenezer*, was opened in the month of November, about the middle of the same; and the first Lord's Supper we observed in it, was on the first Lord's day in the month of December, 1785. Our days and evenings for worship were Lord's days, morning, afternoon, and evening; not that I was expected in the afternoon, as the church on the Lord's

day afternoons formerly used to read sermons; Tuesday and Wednesday evenings, the one was for a comment on the scriptures, the other for preaching. On the Friday evening before the Lord's Supper, we met; not for church matters; no, the church would not admit any member the week before the table was to be spread to commemorate the death of Christ; so that our meeting on the Friday evening was wholly to have such a subject as might fit, and fix our minds on what would become us to be deeply conversant with at the time of the administration. The members were very fond of their deacons reading sermons to them. *Dr. Gill* was their first favourite; *Mr. Romaine* was next. As they came more into an acquaintance with me, and often were taken with some particular sermon I might have delivered to them, I was requested to write it out, that they might read the same when I might at any time be absent from them. This I most cheerfully did, and they put an honour on them by reading the same. At the request of the principal officer, I drew up some short discourses, to be read before the administration of the Lord's Supper; supposing I should not be at home, on the preparatory evening, as I was called out to other places when I had finished with them on Wednesdays. I visited Feock, St. Mawes, Portloe, St. Columb, frequently; at times Penzance, Helstone, Boskenna, and have often preached and celebrated the Lord's Supper in these places. At times I went to St. Austle, Bodmin, Launceston, &c. so that I was fully employed: for when I was at home, then I was more fully engaged in writing. Many blessed and supernatural intercourses and visits I have been favoured with, in an intellectual manner, in my secret retirements; so as to have most

blessed apprehensions of the Father's everlasting love, the person of Christ, his love, and great salvation; the person, love, and consolations of the Holy Ghost. I have known what it hath been to be as fully exhausted in pouring out my soul before the Lord, in private prayer, as I ever was in preaching. I have in writing, and reading, been quite fatigued. The Bible, Dr. *Goodwin*, Dr. *Gill*, Dr. *Crisp*, with Mr. *Stephen Charnock's* works, these were my favourites. It was quite my trade and business to understand them: I was as intent on this as any one could be to learn a trade. I did not read any of these that I might know Christ: I knew him, and my interest in him, and the blessedness also of having real, spiritual communion with him, many years before I knew any of these great men, or had even heard of their works: but I read these, that I might the more rightly understand my own subject, and be the more capable of setting the same forth to greater advantage to such as I had to preach unto; nor did I ever want to conceal from others the names, or writings from whom I had been gathering. Things going on thus, the old serpent called the devil began to stir up, and shew his teeth: this he did towards the people, toward me, and the venom was most awfully expressed against the doctrines of Christ. The people were the worst which could exist. I was an infamous man to preach to such. As for the doctrine preached, it was nothing but Antinomianism: this was spread far and wide. The Lord be magnified, we outlived all these false charges for a season, and gave ourselves no concern about the same; yet as a continual dropping weareth away the stones, so there were seasons when these things had, and made their impressions on us. Sometimes the Arminians

would be full of their invectives against the doctrines we held ; yet in spite of all opposition, the word of God grew and prevailed. Our meetings were graced with the Lord's presence. When on the first month, throughout the months of the year, we met together at the ordinance of breaking of bread, there was a great display of Christ's majesty and glory evidenced in the midst of us, and the Lord was with us of a truth. All this continued for a long season. I was borne up amidst the storms mentioned, even to the admiration of the people ; yet as every cause will produce its own effect, so we were from time to time greatly diminished in the number of hearers, so as that we were, in number of members, beyond any church in the whole county ; whilst in number, as it respected those who attended with us, less than any : this our enemies saw, and were the more disposed to vex us ; yet even this I was carried above, and beyond. My one grand end was the exaltation of Christ ; therefore could I be but led to such a text as would require the exercise of all my spiritual faculties to be fully exercised in opening and explaining the same, it was sufficient for me. I was well pleased ; not with my own performance, but with the truth contained in the subject : yet even here I was again and again most severely mortified ; those who should have encouraged me, and strengthened my hands in God—coldness, lukewarmness, darkness, and sloth came in upon the whole community. They ceased to have that mutual love for each other they had for years been expressing ; evil surmisings and jealousies increased and prevailed. I had no comfort in my own house, nor in the friends. Many a time called I upon the Lord. I would write to the church, begging they would admit me to leave them : to this the reply would be—no ; yet

it was always complained of that the work of God was not going on with us as heretofore; conversion work was stopped; that I preached above the capacities of the people. Alas! I had scarce any people but such as professed the knowledge of the Lord to preach unto. I knew my gift was peculiar; nor could I alter it, neither could I bestow the Holy Ghost upon the people. I went on thus, in and under these mortifying circumstances, for some years, take the whole together. Once I remember, in secret prayer, the Lord gave me the following word—*O Israel, thou shalt not be forgotten of me.*—Isaiah xlv. ver. 21. The distresses of my poor mind, for some few years at Truro, cannot be conceived by any: I am sure I cannot express them, yet I most truly gained spiritually by them. I was alone supported by supernatural gospel truth, and apprehensions of God's free grace in Jesus Christ; and these subjects connected with the same, as led above, and beyond all considerations of the fall. Thus for what the Lord did for me secretly and imperceptibly in my own mind, I was hereby more and more dead to myself; indeed I was in such circumstances as to be a martyr. I would write to the principal officer of the church, for him to lay my case before them, requesting they would give me up, and no longer look on me as their own minister; that I thought this would be satisfactory to their minds, as it would also to mine, as then they would be at perfect liberty to choose a minister for themselves; neither would they have to look on me as their hindrance of partaking of greater good under a fresh ministration: adding, if they would thus act, I would not leave them, nor cease to minister amongst them, until they should be comfortably settled in one to their own satisfaction. Yet all this

must not be complied with. My wife would sometimes when witness of the great distress of my mind, say, she thought I could not bear the load much longer. I perceived I might go if I would, but I must make it my own act; this would give them occasion against me; I wanted it should be their's, and would say at times my views of it; adding, I fear they will push me so contrary to my will, as to force me into it. Every thing, person, character, circumstance, and all which concerned me, was criticised upon. I was ill, very ill; I kept my bed. The doctor told me, that from the state of my pulse he should not wonder if I should have a stroke of the palsy, or be seized with apoplexy. He applied a blister, it had no effect; another was put on, and it rose, and this was kept open, so as I was almost exhausted. After some weeks, not being better, I was conveyed to Penzance, and Boskenna. This made way for the whole misery, of which I have been speaking, to be brought to a point. I was at Boskenna ill: I knew what might be expected to be acting at Truro: I requested such things might not be too closely pursued, but rather be mitigated. This in three letters was intreated for, with intimations of the fears my mind was possessed with. I wrote full of simplicity. I kept no copies. All I wrote, such was the disingenuity of the people, the whole is distorted. All is turned against me; my own wife joins with these. So that on my coming home, and preaching, I found a complete mutiny against me. As oppression makes a wise man mad, I got off for Penzance and Boskenna, on the Tuesday morning, with a very broken heart; and from Penzance, saying, I would never enter Truro more. This was immediately acted upon; and I was pronounced in their church meeting as no longer be-



longing to them. The cruelty of all this I felt; it reached even to my soul. These were some, and but a bare outline of what befel me at Truro, the smart and bitterness of which I felt for many years after; nay, even to the present moment of writing this, can I do it without peculiar sensations, as it brings to my remembrance what I then, and there, and in consequence thereof endured. I would scorn to express myself on this subject, in favour of myself. Facts are stubborn things. It is all past. Many, even almost all of those who acted their part in these things, are long since gone off the stage, and I doubt not are in heaven: but this does not exonerate them from being what they were in this matter. I was now removed from Truro, but my wife was there. I propose to visit Truro at such a time, if the Lord will; and also to preach at Ebenezer, and take my leave of the people; and also if I could be of any use in procuring a minister, or writing to such, and make any interest on their behalf, I am most heartily willing, and at their command so to act. All this is set aside, with saying, if I dared ever to enter Truro more, such an one would pronounce me a liar.

I will now give a view to the reader of my narrative, how it came to pass I wrote the letter I have referred unto. The overwhelming sorrows of my mind, with my supplications to the Lord, during my recess at Boskeenna, I will not disclose; suffice it to say, I began to think the Lord would permit me and my complaints to sink before him; that the reports concerning me would be received with implicit confidence; and that as it had respect to me, and my matters, and the church's prevalency against me, the Lord would it should be so. therefore *my hope and my strength is perished from the Lord.*—Lam. iii. ver. 18. Thus I began to give my case

up as a lost one. I speak not of salvation, but on the present subject. One Lord's day morning, in the month of January, very early, I awaked out of sleep with these words—*Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?*—Isaiah xl. ver. 27. The words were as spoken by the Lord to me. They exactly suited my case, and what had passed in my mind. I found some real relief from them, and reasoned out of them the propriety of writing once more to the church: I, making no doubt of the present impressions I now felt, it must be of the Lord. I made this known, and asked my friends advice. One of them said, Do not write by any means. They have misinterpreted all your former letters: I have seen all you have written, and am sure their behaviour cannot be the effect of what you have written them. It must proceed from some other cause, which they conceal. Notwithstanding all this, I thought I would not consult flesh and blood, and drew up my letter, and sent the same. It was received by the person to whom it was directed, and read by him to the church, yet it found no acceptance. The officer was so disappointed, he from thenceforth withdrew from the same, as he judged their procedure as acts of cruelty towards me. He secured a pulpit for me; invited me to preach in it at such a time. For my own part I was unwilling, but could not resist the importunity of the few friends which remained in love and affection towards me; so I went at the time appointed; was very kindly received; preached a few times, and then returned to Boskenna. After a season I was requested to come to Truro, and preach in the same place. Then the old people who had cast me off, asked me to preach at my old place: I did so, and after that again and again.

At last it came to a request concerning my administration of the Lord's Supper to them, which I did; and it looked as though many of them would gladly have had me reassume my old original throne, as I had done. This I would not, for fear of consequences. Some who did not altogether approve of me, when we were all together, before any outward breach took place, was evident took themselves off, and joined elsewhere. Now being set at liberty as described, I preached here and there, as opportunity offered: yet the malice of the enemies pursued me, so that my trials were many, as caused by the strife of tongues. Many trials, having no certain dwelling-place, ensued. Some very peculiar trials, arising from the spirit of envy, I was exercised with. This led me to take notice of what *Solomon* says—*Wrath is cruel, and anger is outrageous; but who is able to stand before envy?*—Proverbs xxvii. ver. 4. Many persecutions for the truth's sake, and in consequence of the reports which had been spread abroad concerning me, followed me for a long season, go whither I would, yet the Lord's goodness was evidently towards me; and I lived down, in a very great measure, the slander of my enemies, by letting them say what they pleased; being well persuaded the virulency of their tempers would, in the issue, fall upon themselves. And at times, the Lord was pleased to give me so to consider, that all these things were so many parts of my conformity to Christ, as gave me again and again very sensible relief.

I now end this very long section. It is, in the close of the same, a very sorrowful one. The Lord be praised for bringing me out of these distresses, and it is very certain I shall never be in the same circumstances any more. I do not mean to insinuate that I passed through what I have related as a perfect saint. No, I did not;

sin and corruption, impatience and murmuring, many a time prevailed. I found oppression maketh a wise man mad: and whilst I do not put myself down as a wise man, I certainly was very sorely and grievously oppressed, almost to madness; so that I suppose, had I not been taken off dwelling upon it, the same would have been too much for me. May I not here quote the words of the apostle, and say to any who are in any measure, or have been in a measure in somewhat like cases—*Brethren, or brother, let no man be moved by these afflictions, for yourselves know that we are appointed hereunto.*—1 Thess. iii. ver. 3. The following words, in the midst of all the broil and confusion I have been mentioning, used to be very supporting to my mind—*Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing, and as a thing of nought; for I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee.*—Isaiah xli. verses 11, 12, 13. So it came to pass, that the most valuable of these persons were reconciled to me. They bestowed the Lord's blessing on me; received me into their houses; were sorry for what had been too hastily done; and I have been with many of them at the Lord's table since, and have also outlived them; all which I ascribe to the praise of *Him, whose name is Jehovah of hosts; who is wonderful in counsel, and excellent in working.* May the Lord, if he please, favour the recital given of my sorrows, trials, persecutions, which heretofore befel me, to the leading the reader to consider the apostle's words concerning himself—*But thou hast fully*

*known my doctrine, manner of life, purpose, faith, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me; yea, and all that will live godly in Christ Jesus shall suffer persecution.—2 Tim. iii. ver. 10, 11, 12.* The Lord bless, if he please, the reading of the account given by me. Amen.

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SECTION VI.—*How, and by what means I got to London, and was introduced to one, and to another, so as to be a Preacher of Christ there. I have now been at Shoe-lane, or rather at the Chapel in Printer's-court, almost Seventeen Years. In this Part there will be a variety of Particulars.*

TOWARDS the close of the past Section, an account was given of some unpleasant circumstances which took place at Truro, the effects of which continued for a long season. I was driven from the church to which I then belonged; from my wife, and from my house. The church would not be reconciled to me; my wife would not maintain me, neither would she admit me to try if I might not be useful in assisting her in the school; neither was she pleased I should remain in the house with her, or in the town. One reason for this seemed to be, that my friends might have no opportunity of having intercourse with me. Such was the enmity expressed towards me, that my character, which before had stood fair, and clear, was blasted. The worst of things were said: and whilst some of those persons in the church,

who stood very high in repute and estimation, neither believed, neither would they have uttered these things of me, yet the virulency of their spirits at the time here referred unto, was such, they were pleased that some of the base people should say so and so. And pray what did they say? Why that which follows—that I had left my wife; that I was run away from the church; that I was a glutton, and a drunkard; that I was insane;—and this ran like wildfire, here, there, and elsewhere. I had never before been at any time, or place, or amongst any people slandered thus. If I had been insane, it was enough to drive me beside myself; but the Lord be praised, I was not. Reader, whoever thou art, believe me, the story is too painful for me to give any other than a brief account of the same. I therefore will leave it as well as I can, and proceed to give thee a further sketch of my own life. The circumstances being as I have related, and I had not ten pounds of my own, I went back to Mr. and Mrs. *Paynter*, at Boskenna, requesting the favour of their protection, until some door might be opened for me. They were my friends. They very kindly received me: thus they shewed the kindness of God unto me: and having a little son, of about five years old, I made an attempt to teach him to read. I laid myself wholly out for his benefit and instruction: the Lord most evidently blessed the same. The little one increased in his reading. I loved him, and led him through the whole Bible in the course of a few months; then his parents were so well pleased, as to have an increasing esteem for me, and we were very happy in each other. Whilst this was the case, I went to Truro again and again to see my wife, and preach at a meeting there. I had not stood up in my own self-defence. The people

who had expended themselves in saying too much against me, had tried twice over to have preachers, and had two, one after the other, on trial; they found it did not suit, so they became a little more cool and moderate: an item, therefore, was dropped by some of them, to ask me to preach to them at such a time; I said I could not, because I was engaged; but if they pleased, I would at such a season. This was so far acceptable, that it was given out, and my text was as follows—*There went virtue out of him, and healed them all.*—Luke vi. ver. 19. So after this, I was again asked to preach at their meeting, which I did, over and over again, declaring I would never be restored to them, so as to belong to them as heretofore; but so long as I should remain at Boskenna, I would do any thing to shew my good-will towards them. This pleased some, and it confounded others. I remained with Mr. and Mrs. *Paynter* long enough to educate their two sons, so as to fit them for further learning. In the whole space of being with them, it amounted to almost seven years; not that I was a whole year, at one time together, at any period all that time; no, it was at times three months, at other times more, at other times less; yet the going in and out as to a friend's, and to an asylum, was for the whole of it, nearly, if not altogether, the term I have expressed. Whilst I lived at Truro, long before any mistake, it was conceived I had a right to two months in the summer, so that I might leave the people, and go whither I liked for such a space. I had done so frequently: they were agreed in this: they were well pleased it should be so. It never gave us any uneasiness; so that one season my wife went with me, and we went from Truro to Bodmin, from thence to Launceston, from thence to Oakhampton,

from thence to Moreton, and from thence to Exeter, and back again to Truro; all this was well. At another time we went from Exeter to Bristol, from thence to Bath and London, from hence to Guildford, Petworth, Midhurst, Chichester; here we stopped a day or two: and the Lord's day being past, we set off on the Monday for Portsmouth, from thence to the Isle of Wight, and slept at Newport; we returned the next day, and got to Exeter; there my wife found a comfortable party, with whom she set off for Truro, I went to Moreton, and got home by the end of the week; all this was without the least displacency betwixt us and the church. I only insert all this, to make way for the following observation—that these things made way for my going once a year into Devon: so as sometimes I should be at Plymouth, and Dock, only as a bird of passage; sometimes at Moreton, at Exeter, at Mary Church, and sometimes at Modbury. When I was in a state of exile, concerning the which I have given an account, some who really loved me in Christ, who had tasted my ministerial gift, and were truly sorry to be deprived of the same, did not like my retirement; they thought, let my real communion with the holy, blessed, and glorious Three, in the Incomprehensible Essence, in the person of Christ, God-man, be as it might, this could by no means be of any public use to the church and household of faith; it must be by the open ministry of the word, and in setting forth the mystery of the gospel. They well knew my spirit, and my pocket: it was therefore conceived, if I would give assent, and consent to the same, they would get a small volume of my writings published, and apply to the Reverend *Thomas Wills*, of Spa-fields Chapel, Islington, to recommend it, as this



might be the means of making me known, and be some opening to a place for the exercise of my ministry. Accordingly, the book was prepared. It was sent to Mr. *Wills*, who very readily undertook writing a Preface, &c. It bears the following title—*Discourses, designed as preparatory to the Administration of the Lord's Supper; with several Sermons, on various Texts of Scripture. Published at the request of some Friends. By Samuel Eyles Pierce, late Preacher at Ebenezer Meeting in Truro, Cornwall.—Thy name, O Lord, endureth for ever; and thy Memorial, O Lord, throughout all generations.—Psalm cxxxv. ver. 13.* I went from Truro to Chard, and divers parts of Somerset and Devon, for subscriptions. Many were so kind to subscribe, and very many would not; yet so it came to pass, there was money sufficient to cover the expense of the publication. The price proposed was four shillings; we found three and sixpence would be sufficient, therefore it was returned back to such as paid four shillings. It came out January 1, 1796. The books went off; hereby I was the more known. So it was, I used to be asked up out of Cornwall, at times to visit Moreton, Ashburton, and Mary Church. On my return, it used to be the case to preach at some obscure place or other, at Plymouth Dock; then go off to Launceston, from thence to Bodmin, St. Columb, and on to Truro; and from thence, after having preached a sermon or two, to set off for Boskenna. Since I entered on the sixtieth year of my age, I have walked from Truro to Penzance, which is said to be twenty-eight miles, at one time, without sitting down. I do not mean it was the only time I walked from Truro to Penzance, nor do I mean I have not walked more miles in one day since—but I

say, I walked all that way once since I was sixty years old in one day, without sitting down once for one single minute. As by being known in Devonshire, so it was, that I received an invitation from Kingsbridge, from the deacon of the Independent church in that place, to come and preach to that people. He informed me the minister was about to leave them ; that the time was fixed ; and the minister was also informed of the invitation given me, &c. I obtained leave of Mr. and Mrs. *Paynter* to act, with respect to the request, as I thought fit. Having therefore prayed for direction, I wrote a letter, saying, I would come at such a time, if the Lord pleased ; also, I would stay with them so long, and no longer, all which was carried into execution. I did not find myself in my own element. I was on subjects not suited to the capacities of the people, so I was very well pleased my continuance was but for a limited time. There was not the least mistake between me and the people. They had been supplied by Lady *Ann Erskine* with students, some of whom they were well pleased with. An application was made for one to be sent, at or about the time of my leaving them ; this was accordingly done. Some two or three years before this, being at Exeter, a person informed me there was a Mr. *Joseph Parker*, who had been a hearer of Mr. *Romaine*, living at Exmouth, and would be very glad to see me. Accordingly I went from Exeter thither to see him, and was very kindly received and entertained. In the afternoon, while walking with Mr. *Parker* upon the cliff, I saw, at a considerable distance from the shore, a gentleman whom I supposed was bathing, but in such perilous circumstances, by reason of the tide's coming in, as to render his case very hazardous. I noticed this to my friend, and the

alarm was immediately given ; he was removed from his critical situation, and his life was preserved. On my leaving Mr. *Parker*, he forced into my hand half-a-crown. I refused it ; but no, I must have it. When I came home to Truro, I wrote the good gentleman a letter, about and concerning our Lord Jesus Christ. When I got to Exeter the next season, I made an enquiry about my letter, and if the friend had received it : the reply was, the person was removed back to London, and that was all they could say. Whilst I was at Kingsbridge, Mr. *Huntington* was at Plymouth Dock. On his return to town, Mr. *Wilkinson* came back to his people, and brought me a letter from the before mentioned friend ; on the which he expresses his request, if I ever should come to London, I would call on him, &c. I had a few weeks prior to this received an invitation from a friend at Maidstone to come thither, and be between that place and Chatham, and preach alternately between them. This being settled, I was just on the eve of my setting off, when Mr. *Parker's* letter fell into my hand. I sat off for London. I was kindly received by my friends, and left with one of these the book of sermons, before spoken of, to be presented to this Mr. *Parker*. I sat off for Maidstone ; preached as was proposed, and also at Chatham. I now preached at an assembly-room. This was not long convenient, so that I was removed to an old Baptist meeting-house, which was at that time unoccupied. I filled up both places according to my agreement. On my return to London, Mr. *Crutell Pierce* very soon took me under his care and protection. One evening going with him, I began to think I should like to see Mr. *Parker*. As I went forward, I went into an house to enquire if such an one

lived there. The answer was, no; Mr. *Pierce* says, *you will never find him out so*. I replied—*You don't know that*. On this came on two or three labouring men, of whom I made the aforesaid enquiry. One of these gave me a description of the person, and also where he lived. On which Mr. *Pierce* said—*Had you mentioned the name, I could have led you to the place immediately*. So we went forward together, and were kindly received, with an invitation to come again; and so I did: and nothing would do, but I must some time or other be introduced by him to a friend of his, he being persuaded it would be of advantage to me. The person was *Thomas Bailey*, Esquire, in St. Paul's Churchyard, No. 8. At a convenient season, Mr. *Parker* introduced me to this gentleman. We dined with him; he gave me a guinea. After which my friend introduced me to Mrs. *Neal*; she took some pamphlets of me, and gave me half-a-guinea. Some short time afterwards, Mr. *Parker* conducted me down to Stockwell-green, and introduced me to Mrs. *Bailey*. There was a small meeting near, in the *Washway*, so called, and there I preached the same evening, on these following words—*Behold the Lamb of God, which taketh away the sin of the world*.—John i. ver. 29. This was towards the close of the year 1796. By means of Mr. *C. Pierce*, and Mr. *Mead*, of Cannon-street, I was introduced into several pulpits. At the instance of Mr. *Parker*, I went again to Stockwell, and preached there on a Lord's day. The next evening I preached at a school opposite Mr. *Bailey's*. The words of the text were—*For it is the blood that maketh an atonement for the soul*.—Leviticus xvii. ver. 11. The following day I left Stockwell; and in the course of the same week sat off from London, and

got safe to Truro; and had to say—*Good is the will of the Lord concerning me.* Soon after this, I received a box, which came from Mr. *Pierce* and Mr. *Mead*, in which was contained a piece of cloth for shirts, several pair of stockings, a very handsome new hat, three volumes of Mr. *Rickleton's* works, and Mr. *Romaine's* Letters; as they were published with his other works; and these Mr. *Parker* had obtained of Mrs. *Bailey*, as a present from Mrs. *Bailey* for me, all of which was very acceptable. Soon after this, Mr. *Parker* died. From what had been said, and also written, I had an expectation of being called back to London. I gave my wife and friends my apprehensions of the same, and exercised myself accordingly. In the month of May I received the invitation, and thither I went; yet I found myself in a singular circumstance, so I made an effort to set off, and accordingly left my friends, and went to preach at several places in Surrey and Sussex. I went to Lewes, Oat-Hall, and other places, and returned back to Stockwell; from whence I went down to Chatham, to Tunbridge, and Tunbridge Wells, and back again to London. Every thing went against me. No one of those, by whose invitation I came out of Cornwall, stood firm to the things they had proposed. I saw, and felt this; and only wanted to leave town without expressing myself as I really felt; but I was too much affected to carry myself altogether without shewing my displacency. It is true, as the phrase is, I was franked up and down, yet this was no satisfaction for the mortification which I had received in my own mind. I went off from London the latter end of December 1797, and got into the west; and then and there told my friends what I had met with, and that I never intended to go thither again. I often

received letters concerning my coming back to London ; but no, I would not. Thus I remained nearly, if not altogether inflexible, for nearly two years ; during which I went on to preach at Truro, and celebrate the Lord's Supper, and make some excursions in the county, and at some seasons out of it. In the year 1800, on the first day of August, Mr. *James Paynter*, of Boskenna, died ; I was therefore the more needed there, to look after the dear boys. I found, by observation, the Lord did not leave me without witness of his making use of me, if not for the soul, yet in various cases for the body. I have been cast here, there, and elsewhere, and in many cases to the grief and wounding of my own mind ; yet have afterwards found something hath been said, from whence an occasion hath been given for doing good ; as at certain seasons, it has been a mean of hearing and reciting the distresses of fellow mortals, and suffering saints, so as to have redounded to their advantage. Yea, I know by proof and experience, that persons despised, and not very acceptable to saints as saints—yet even from such, the Lord will get himself a glorious name of praise. And so it is, and from time to time I have had full proof and evidence of this ; yet I will forbear to witness and corroborate this : I rest on what is contained in the words which follow—*And base things of the world, and things which are despised, hath God chosen ; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence.*—1 Cor. i. verses 28, 29. These are words of great importance : I want to have them inscribed on my heart. I need them to be so realized in my spiritual understanding, as that they may be exercised in my life and conversation continually.

About two years after the death of Mr. *Paynter*, Mr. *Wills* fell asleep in Jesus. Before this, one of my pupils was removed from me: he was sent beyond London into Essex. These dispensations in Providence gave me to consider, and expect I also should be removed; and quite unexpectedly to me, I received a letter from Mrs. *Bailey*, informing me a person was dead, and had left me ten pounds. I was quite surprised and overcome. I never had such a gift before; no, nor had I ever had such giving friends as I had found prior to this in Mr. and Mrs. *Bailey*. It was expressed by the letter, that I might either have the money sent me, or leave it until I came to town, where they should be very glad to see, and receive me. This very greatly operated on my mind; so that instead of saying, *I will go no more to London*, I left this out; leaving them, if they pleased, to renew their invitation, which they soon did, and also sent me a very handsome present to convey me thither. Mr. *Paynter* died Aug. 1, 1800; Mr. *Wills* died on the 12th of May, 1802. I was hereby more disengaged than I otherwise should; therefore setting before my wife, and Mrs. *Paynter*, my entire views of the subject, and it being so understood as to give no cause for the least uneasiness, I sat off again for London. At Exeter, as on the road for town, I had a very severe bowel complaint; my friends with whom I was, expected, as I also did, that it would soon end in death. The Lord raised me up above the malady; and I got to Chard, where I remained until I was perfectly recovered: then I sat forward on my journey to London, and came thither about Saturday noon, and got to Mr. *Bailey's*, Stockwell Green, the same evening. I had by them been before informed they sat

under the ministry of Mr. *Brathwaite*, who preached at that time in Bartholomew Close. They supposed I should have no objection to go with them to hear him on the following day. I replied, Surely no; yet I could not but inwardly think thus—*I came not to London to hear, but to preach.* I went and heard. My thoughts were my own: these I kept to myself. It was not a long space before the good man introduced me into his pulpit, on a Lord's day evening. My text was as follows—*Thus speaketh the Lord of hosts, saying, Behold, the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory; and he shall sit and rule upon his throne, and he shall be a priest upon his throne; and the counsel of peace shall be between them both.*—Zech. vi. verses 12, 13. Some saw nothing in that which was delivered: others rejected it altogether; yet one was so taken with the subject, as to continue a constant hearer of me. It is to be noticed, I was, and for a good while to come, as far from any appearance of being settled as heretofore. I found an uncertain life a very uncomfortable life. It was only, as I might be introduced into one pulpit, and another, I was likely to be taken notice of, that was all. This had been of no advantage hitherto, nor did I think it would. I preached about twice at the meeting in Barbican; once at Jewin-street; thrice at the meeting at Hare-court; but it was by no means acceptable. I had an opportunity of preaching at Baker's-court, Holborn: here I administered the Lord's Supper, on a Friday evening, and was, so to say, more at home than at any of the other places. A person at some space of time from this, stepped forward and said,



There is a place opened for you to preach a Tuesday evening Lecture. There will be no expense attend it; you may be quite easy on that account: you must begin at seven o'clock, and end very soon after eight o'clock; nor will any one call you to account for what you deliver. I looked on this as very particular, and fell in with it. The place belonged to the people entitled 'The Good Samaritans.' It was in Shoe-lane. I went and preached there several times, and also administered the Lord's Supper; and it pleased the Lord, that from two persons who attended, there has been a guinea from each cast in at a time. This, with the whole collected, was left wholly with the society for their disposal, only they paid for the bread and wine; so that all this was well pleasing; all was well. I went down to Chatham, and returned back to London. I was coming on to the close of the year, and thought it to be most convenient to stop for a season, and not go on as we had, until the spring came on. I went therefore, by the good-will of a friend, to Hertford, in Hertfordshire, and preached there one Lord's day; and it was both agreeable, and spiritual. I left the place the next day for Cheshunt, and visited Mr. *Nicholson*. From him I went to Waltham Abbey, to see one whom I had known long before; from thence I walked to London; the next day sat off outside the coach for Maidstone; and the next day, which was Christmas eve, I walked all the way to Feversham. I preached at the chapel at Feversham twice the next day; and three times the day after, it being the Lord's day. I preached also the Tuesday evening, and sat off the next day for Canterbury, at which place I began the year 1803. At my return to London, I obtained leave to preach on the Lord's day forenoon for a season, at the place then belonging to

the Good Samaritan society, in Shoe-lane; so here I remained for some little time. It was my pleasure to go again into the west. Mr. *Arnott* and Mr. *Elliott* became my friends; they engaged, if I would return, they would obtain a place for me to exercise my ministry in; accordingly they obtained the meeting in Redcross-street, Cripplegate. It then was in the hands of Mr. *Wilson*, who was the pastor of the Baptist church, who met there for worship; he was to have so much for the time we used it. All was so well understood, that we had not the least displacency one with the other. I came to London, and preached there for the first time the first Lord's day in October. Here I was tolerably well attended. I preached every Lord's day in the forenoon, and on the first Lord's day in the first month; immediately after sermon, I administered the Supper. Whilst at this place, the vessels used for the bread and wine, with the flaggon and plate in which the collection is gathered, were purchased, which are now at the chapel at Printer's-court, Shoe-lane. Thus I have given a brief view and account how, by being introduced to one and another, I was by little and little brought forward as a preacher of Christ in London. Having stayed at Redcross meeting the time agreed upon, I went down again into Cornwall, for to come back again, at an appointed time, if the Lord pleased. Accordingly the same meeting was engaged. I returned, and all things were as well as we wanted them to be. Mr. *Bailey*, Mr. *Bye*, Mr. *Pierce*, Mr. *Hore*, and others, were very liberal in supporting the expenses, or it could not have been carried on; neither was Mr. *Arnott* and Mr. *Elliott* slack in helping on the same; others also contributed. We were brought to close a second season at Redcross-street: then, without any

further engagement for the same place, Mr. and Mrs. *Arnott*, and Mr. and Mrs. *Elliott*, cast it in their minds to consider if they might not obtain a place, so as to have it our own, that we might have free access unto the same, as we thought fit. The result of which was this: Mr. *Arnott* engaged for the present place in which we now worship. The place being built, Mr. *Arnott* and Mr. *Elliott* became responsible for the lease of the same, which began Midsummer 1805. I first preached in it on the first Lord's day in September, 1805, but the lease began at Midsummer; so that on the coming Midsummer day, there will be seventeen years expired of the lease. There has been a good deal of money expended on the place, which has made it to be what it is. On the first entrance on it, there was a debt of forty-five pounds to be paid for fitting it up: this has been paid. About a year after, the alterations made in the place came to forty pounds; this also was cancelled. Since that time, twenty pounds for other alterations; this has also been paid: since which a gallery has been erected, which came to sixty pounds. Many other expenses, some four, others nine pounds; and the last alteration amounted to forty pounds. When I entered that place, it was not intended it should be any other than simply to preach the gospel in, and once a month to celebrate the death of Christ. We went on thus for a season. There used to be communion tickets, and the person's name inserted, and also entered on a book kept for that purpose, with the address; so as that if it were reported to us they did not live, and walk, as became the gospel of Christ, they might be admonished, or forbid to approach the table of the Lord. As I always went for three months off from the people in the summer, so they thought fit to alter

the day of my weekly preaching from the Tuesday to Wednesday. My wife died March 12, 1808, at Truro. I went thither, so as to be there at the time when she deceased. I stayed there afterwards for a season. I returned in September; on the close of which month, on a journey to Reading, I broke the small bone of my arm, dislocated my wrist bone, and strained my hand, so that I remained six weeks at Reading; and when I returned I was not able to do much. I could not put on all my clothes for some time. When the season came about, being recovered, I took my journey into the west, as usual. Whilst at Chard, a letter thus dated fell into my hands by the post—'London, September 17, 1809, Lord's day evening;' which informed me, that such and such persons, hearers at Eagle and Child Alley, had formed themselves into a church. The names were given to the number of twelve. I was requested to minister unto them. I was not pleased with this; I thought it was not rightly timed; yet leaving aside all this, as I had nothing to do with it, so I can have nothing to glory in, or boast of, in any good which either hath, or may result from the same. Many persons when informed of what had taken place, and that an access to the table of the Lord was not, neither would I be so easy as heretofore, exercised very bad and truly shameful spirits. Seeing this, and having borne with the same for a long season, I took occasion of saying publicly in a sermon, on a Thursday morning, that if the newly formed church were driven from the place on account of their church matters, I would follow them. This seemed to be a word in season. It was the mean of stopping the tide: the storm began to abate, and a calm ensued. A few years since another wind

blew very fiercely, and that from within itself; this also hath been assuaged. It is at the writing of this, between twelve and thirteen years, since the church was first formed; that was on September 7th, as I make out by their letter before me; which as directed to me, is dated September 17, 1809, and it is now May 24, 1822. At this present time the church is tolerably at rest, and this is matter for praise. Since the whole of my term of continuation with the church, I have never had any quarrel with any of them. It hath been a long season since I have acted in any office amongst them, unless in preaching, administering the Supper, and preaching before the observance of Baptism, &c. As my age and time of life is a very just excuse for me, so we have no uneasiness about any of these. They are all well persuaded I am very willing to serve them in whatsoever I can, and there it appears we are fully satisfied. The place where we worship was formerly denominated Eagle and Child Alley; this was its proper term. It was commonly called by us Shoe-lane; of late years it is called Printer's-court. As I have given an account how I was introduced to be a preacher of Christ in London, so you have also an account of my introduction at Shoe-lane, or rather at Eagle and Child Alley; or, as it is now called, The Chapel in Printer's-court. The place was built for me. It was owing to Mr. *Arnott* it was built. He and Mr. *Elliott* became jointly engaged in a lease for so long a term; which has four years more from the next quarter, which is Midsummer, and then it fully expires, and I have been there almost seventeen years. The Lord be praised, there is no present debt nor burthen on it. Mr. *Arnott* and Mr. *Elliott* never made any advantage of the same; they ever acted in the whole of it

with the utmost honour and integrity; and each of them ever were subscribers towards it. *Mr. Bailey* gave the glass chandelier to the place on the first opening of the chapel. One reason why the place was so kept out of debt, so as that so much money has been expended, and yet to the present no embarrassment, is this;—I used at times which are past, to be without any expense for lodging, and board also. I have had a whole month before me filled up with invitations to dinner, so that it was but now and then there were any great expenses to be attended unto. I used to be very capitally provided for at *Mr. Bailey's*, at Brixton, and sometimes the washing attended unto also. Had it not been so, and that by *Mr. Arnott* and *Mr. Elliott* also, we should never have cleared the debt. I have been from the chapel at Eagle and Child Alley, and back again, from Truro, thither more than once, without one farthing from any money gathered there. *Mr. Bailey*, *Mr. Bye*, and *Mr. Pierce* have been secret and real friends to me; nor do I want to go out of the world without making my acknowledgments of the same. I believe *Mr. Hore* was once a very liberal subscriber. And if what I have said of all these gentlemen had not been as I have hinted, who will ever be able to conceive how things should have been what they now are? The place at first was very small. It would admit but few to sit; so that it is a false inference to conceive from what the place now is, and if all were to pay who now attend, what the income must have been all through almost seventeen years; and whilst, according to the date of the lease, it will be seventeen years at Midsummer: yet is it not that term since I began to preach there, until the September following. *Mrs. Bailey* and *Mrs. Bye* have provided linen,

and other garments, many a time; or I could not have had it out of what remained, after such and such things were discharged. We had the same rent to pay we have now, but we had not so much to pay it out of. Mr. *Silver* was so kind as to draw up the lease, or leases, between Mr. *Arding*, and Mr. *Arnott*, and Mr. *Elliott*, gratis. I write to give the subject in its clear light; not by way of reflecting on any one, but that honour should be given, so far as it is due, to each and every friend, nor to reflect any unkind hints on any. And here I must beg this candour may be done me—that if I have erred in any of the statements, or omitted giving an account of any private collections which might have been made towards any liquidation of the sums due, as I am not able to say any thing of it, although it might have been so, yet in this I may be looked upon as very excusable. I am now almost come to the period of seventy-six years. This will be my complete age, should I be admitted to live to the 23d day of June. The last alteration at the chapel was at the sole expense of the people: may the Lord reward them for it. It seems to me, as I have filled up my paper agreeable to all proposed, either in the outline, or the substance of what is placed before each of the six sections, it becomes me to give some general account of the substance of that gospel I have preached, and of that which I conceive as contained in the ordinances of Baptism and the Supper, as I have from time to time aimed at, and endeavoured so to express myself, as the people of the most high God may be best instructed into right views of the same. As to my preaching, the subject of it hath been, and still is, the everlasting love of God, in Christ, to an elect company of Adam's posterity; who were chosen in Christ;

beloved in Christ; blessed in Christ; accepted in Christ, before the foundation of the world. Christ and his church were one, in the love of the Father, before all time. Their fall in Adam, and their redemption by the Lord Jesus Christ, is what we cannot but insist upon; otherwise there could be no need of salvation by grace. To place this in its proper place, recourse must be had to an everlasting covenant between God and the Lamb, which obtained from everlasting. The love, person, incarnation, life, sacrifice, death, burial, resurrection, ascension, coronation, and glorification of the Lord Jesus Christ, is the whole gospel of the blessed God. The revelation of this is that which is to be preached; which whosoever believeth, shall not perish, but shall have everlasting life. The testimony of the Holy Ghost, to the truth of all this, stamps the whole Bible with grace, glory, majesty, dignity, and emphasis, altogether divine. I have from first to last, in the whole of my ministry, according to the grace given unto me, aimed to set forth these subjects; and so far as light hath been let in on my mind, concerning these subjects, I have not shunned to declare all the counsel of God.

I consider, and when engaged in speaking and treating of the ordinances of Baptism and the Lord's Supper, they are sacred memorials of Christ; of what he hath done, and finished in his own person, in his incarnate state; that the simple and spiritual apprehension of the same is the best preparation the regenerate people of God can attain, that they may worship God, Father, Son, and Holy Ghost, in the right observation of them.

Being kept alive to the present moment, and brought to the conclusion of this outline, I cannot express myself to the Lord more suitable to the very index of my mind.



than in the words of the Psalmist—*Unto thee, O my strength, will I sing; for God is my defence, and the God of my mercies.*—Psalm lix. ver. 17. As I have had a very mortified life, made up of innumerable sorrows and afflictions, so the Lord hath crowned my old age manifestatively with loving-kindness and tender mercy. He bestowed upon me, two years and half past, one of his beloved ones, as an help-meet, a most choice expression of his love to me, for which I have reason continually to praise him. I am now daily expecting to be absent from the body, and to be present with the Lord. I am kept from all fears of death. O what a blessing! May the Lord Jesus Christ be with me to the very last moment of my existence in my present body; that so an *entrance may be ministered to me abundantly into the everlasting kingdom of the Lord and Saviour Jesus Christ.* So prays *Samuel Eyles Pierce.* Amen, and amen.

*Brixton, May 24, 1822.*

## APPENDIX.

IN the papers which are already filled up, an account hath been given how I became acquainted with Mr. and Mrs. *Bailey*, of St. Paul's Church-yard, whose residence was then at Stockwell Green. Mention has been made of their kindnesses and attention to me. By them it was I was brought into the notice and regard of *John Bye*, Esq. and his Lady; from whom I have received favours and presents, for the which I can never shew them too great respect: whilst I am not going to recite these, yet I think it incumbent on me to make these general acknowledgments of the same. So also with respect to Mr. and Mrs. *Bailey*, I most willingly am desirous to subscribe, and confess and acknowledge myself a real debtor to them also; and to this very end I subjoin this Appendix, that it may follow in proper form, and order, the outline of my Life, as written by myself. I conceive, and shall proceed, without hypocrisy and dissimulation, to speak of these persons. Not to give flattering titles to men; no, not even to friends; yet with a positive design to render to all their due. Not forgetting what the apostle says—*Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom;*

*fear to whom fear; honour to whom honour.*—Romans xiii. ver. 7. Mr. *Bailey* removed from Stockwell Green to Bethel House, Brixton, in the year 1804. In the same year he erected a chapel, which goes by his name; as well it may, he being the sole founder and support of the same. It is sometimes termed Brixton Chapel. The keeping up this place of worship, with the expenses of the ministry and services thereof, even to the bread and wine at the Lord's table, made use of on Lord's Supper seasons, and occasions, are all at Mr. *Bailey's* expense and providing. The collection made at the close of the observance of the communion of Christ's body and blood, is very gratuitously distributed, at Mrs. *Bailey's* discretion, to those she pleases. Many have been partakers of the benefit hereof. This chapel was opened for worship by the Reverend Mr. *Isaac Nicholson*, who was for a season the Preceptor of Cheshunt College, in Hertfordshire, and afterwards minister of Pell-street chapel, London. Mr. *Bailey's* chapel was opened on a Lord's day, in 1805. The text was as follows—*The glory of this latter house shall be greater than of the former house, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.*—See Haggai ii. ver. 9. A very suitable and expressive scripture, quite suited to the occasion.

From my first coming to London, it was my custom to leave the congregation for a season, and to go to Chard, and Truro; so I was on my summer excursion at the time when Mr. *Bailey's* chapel at Brixton was first opened. On my return I preached in it, from that time, and forward, to the present: not that there are none preach there but myself; no, not so, but I preach there every other Lord's day, except when I am on my

journeys preaching the gospel of the grace of God. I was then, and am still, between London and Brixton. It used then to be, half the Lord's day at the one place, and the other half at the other: only on the first Lord's day in the month, it being then the regular time for the celebration of the Lord's death, in the ordinance of breaking of bread, I used to be then, the whole day, at the chapel in Eagle and Child Alley, the same now called the chapel in Printer's-court, Shoe-lane, Hölborn. This was opened after Mr. *Bailey's*. There was no expense at Brixton, but a good deal at Shoe-lane. For a season Mr. and Mrs. *Bailey* attended my preaching on Lord's days in the morning, and I returned with them, and preached in their chapel in the evening, and remained until Tuesday afternoon, and then went to London, and preached there the same evening. When the chapel Mr. *Arnott* and Mr. *Elliott* engaged for, was first opened, the stated times for worship were once every Lord's day forenoon; every Tuesday and Friday evenings: on the latter I expounded the scripture. I went through the whole book of Genesis, and to the close of the 14th chapter of Exodus. On the first Lord's day in the month I preached in the morning, celebrated the Lord's Supper in the afternoon, and preached at night. It was a long time after this the Tuesday evening was exchanged for Wednesday evenings; so the setting aside the Friday evening for expounding, was a considerable time after the first commencement of the same.

My first wife died March 12, 1807: this was before these changes took place. To prepare my mind for her death, and bear it up under the exercises of the same, I preached on the Lord's day morning, being to set off

on the following day for Truro, from these words—*That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.*—Phil. iii. ver. 10. At night, at Brixton chapel, I preached on the following words—*And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.*—Exodus xiii. ver. 21, 22. It pleased the Lord to conduct me safe from London, and he brought me safe to Truro, so that I was there before my wife departed. She expressed herself as very glad to see me. She addressed me most affectionately. She thanked me for all my kindnesses towards her; most especially for coming to her, in this her last extremity; and I saw her breathe her last, which she did without sigh or groan, or the least distortion. She died on Thursday forenoon, and was interred on the following Lord's day morning, in an entire new grave. The corpse was laid in the house appointed for all living, with the greatest ease and delicacy I ever yet witnessed. I preached her funeral sermon the same evening, at the chapel called the Tabernacle, in Truro. The words of the text were these—*I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.*—1 Cor. xv. ver. 31. The sermon is amongst my written ones, yet it is not in my possession. I remained at Truro, and preached, and celebrated the Lord's Supper several times. Went to Boskenna; returned to Truro; from thence to Chard, and thence to Brixton. I was wanting longer from London, and this place, than usual; some circumstances

called for, and required this. Mr. *Bailey* had engaged most kindly and entirely to provide for me, if I would give myself up to him: yet so it was, I could not bear the same. I was from my youth, and am still, very timid. It is constitutional; I shall never get, whilst in the body, altogether divested of the same. I was very willing, and am so to the present moment, to shew my best love and respects both to Mr. and Mrs. *Bailey*; so giving them to know, all expectation of living, and dying with them, must be dropt, and entirely given up, and that nothing must be thought of concerning the same, I remained, and still remain, nor do I wish but to remain, a preacher at their chapel so long as they themselves wish the same. It is not but I have had many valuable offers, both of places, situations, and income; yet these have not, nor ever will move me. It may be I value myself a little too much, upon what no one in the whole world shall ever take me off from; it is this, my own native integrity. I am naturally very quick, and very easily displeased; yet equally as ready to forgive, and pass by an offence. My first wife would sometimes say to me—*No one can exceed you for making up a matter: there you are peculiar.* There is, as I said, an integrity of mind, so as that I am not easily warped from one to another; no, not I indeed.—*A man that hath a friend, must shew himself friendly; and there is a friend that sticketh closer than a brother.*—Proverbs xviii. ver. 24. So says Solomon, the wisest of men. It is commonly applied to our Lord Jesus Christ. That this is an immutable and everlasting truth, that our Christ is a friend, in whose friendship are contained all the blessings of earth and heaven; those which belong unto this life, as well as for the life which

is to come, there can be no doubt of. It is so; yea, beyond all which can be expressed. Yet the passage, I conceive, may be considered in a far lower degree; and we shall find it very suitable, as it respects religious and social friendship. I have lived almost seventy-six years, and in the course of that time I surely have obtained some experience. I have known what it hath been to value friends, and friendship; and I have really conceived, one of the greatest proofs of friendship consists in a mutual forgiveness of very many infirmities in, and with each other. Mr. and Mrs. *Bailey*, and myself, we have had our little nonsenses with each other, yet I have never found them unwilling to forgive; neither have they me; nor have they ever found me unfaithful to them. Now it is this I value myself upon—they have never had any cause to mistrust me. Whatsoever their kindnesses have been, or not been, I have never got into their pockets; nor by any means, at any time, or in any way, obtruded myself upon them. But to go on with my narrative. I have more or less, at the times expected, filled up my place as a preacher in their chapel for nearly eighteen years. About fourteen years from the present time, I was taken very ill at Walthamstow, at the house of Mr. *Brougham*, who lives in Finsbury-place. I conceived it would prove fatal; he also conceived it might; and I do believe from that time I began to break up. I got down to Brixton. It being preaching night, I took these words for my text—*Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.*—2 Peter i. ver. 14. The Lord's day morning being come, I preached again. Mr. and Mrs. *Bye* took me with them to Clapham to dine. After tea, they took me to

London, where I preached from these words—*Come ye near unto me, hear ye this—I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and his Spirit, hath sent me.*—Isaiah xlviii. ver. 16. I was taken home by Mr. and Mrs. *Bye*, and remained at their house for some time very ill. After a season, I was conveyed to Reading, to Mr. *Maclean's*, who was to me a friend indeed. Here, when I could, I used to expound on one evening on a Lord's day, and one or two week evenings. From hence I was conveyed to Chard, where I could scarcely be heard; from whence Mr. *Bye* most kindly removed me to Esher, and from thence to Mr. *Bailey's*. Being once more home, as I called it, I fell to preaching at Brixton, and London, as usual, only that some alteration took place. I preached on Wednesday evenings instead of Tuesday evenings, and ceased to preach on Friday evenings; and instead of celebrating the Lord's Supper immediately after the sermon, at Brixton, as I had been used to do, the ordinance of the Supper was attended unto in the evening of the Lord's day, and no other service observed. After this, age and infirmities increasing, I gave up at Brixton, and London, praying before sermon. It was this made way for the substitution of others. I most certainly am of this opinion concerning preaching, that it is the greatest of all ordinances. In my view, it exceeds prayer. Then, as I am not able to engage publicly in both, I reserve myself wholly for the preaching the everlasting gospel of the blessed God, which having at any time done, I close the same with a very short access to the Lord, and the benediction. Thus I have been brought on at both places, for a considerable time, to the present. For some



years there were very many and great discouragements at Brixton. Very few attended; and of those who did, these very few of them either knew, or had any liking for me or my preaching. Within about the space of six years past, so it hath pleased the Lord to work, that many who hear me in the chapel in Printer's-court, hear me at Brixton also; so that this chapel hath been enlarged, by the addition of a gallery, and vestry, and the place is full of a Lord's day morning: not so in the evening; the reason for which is this—many of the hearers come from far; they want therefore to return to their own homes, when they have heard the morning sermon. From the present time, and inclusive of it, and comprehending the space of six years, it pleased the Lord to bring to Brixton chapel a young lady, whose name and title was Miss *Elizabeth Turquand*,\* She came for the first time on a Lord's day evening: it was on a Lord's Supper occasion. She knew nothing of me, nor I of her; nor did I of her case, nor the state of her mind, as it respected spiritual matters. Yet so it was, the subject of Christ's passion, salvation, atonement, and death, was so set forth before the communicants, that be it what it might to them, the Lord was pleased to open her ear and heart to receive it, and accompanied the same with his own Almighty power to her soul. She

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\* Her father was Mr. *Leonard Turquand*, formerly sugar baker, in Great Garden-street, Whitechapel. He married Miss *Elizabeth Van Sommer*, of Spital-square. They had ten children, of whom the present Mrs. *Pierce* is the youngest daughter. Mr. *Leonard Turquand* resided, of late years, at Kennington, where he died. His father's name was Mr. *Paul Turquand*, who was for many years sugar baker in Great Garden-street, but latterly his residence was at Church-street, Stoke Newington. He died in London, at the advanced age of eighty-four.

received Jesus, and such gospel apprehensions of him, and his finished salvation, as led her to close with him, and to trust in him for life everlasting. He became all her salvation, and all her desire. This is most assuredly the greatest evidence of the Lord's manifestative display of grace I ever knew in this place. I do not say, others may not have been benefitted at this place; if it be so, it is unknown to me. The person of whom I am speaking, could speak out, and say from the first what it was in Christ which most divinely attracted her; and what that was in Christ which most exactly suited her, which drew her whole heart after him, so as that she could boldly and freely say of him—*He is all my salvation, and all my desire.* There are many who say *Christ is precious:* but you must take their word for this: they can give no reason nor proof of the same; so that whilst I would by no means reject even such, let their weakness be what it may, yet most assuredly it must be allowed to be more satisfactory to hear, and converse with one, be it *brother, or sister in Christ, who can give a reason of the hope that is in them with meekness and fear, having a good conscience.* And this was truly the case with Miss *Elizabeth Turquand.* And so it was, there was in both our minds a true, simple, sincere, and most spiritual affection wrought in us, for and towards each other; so that after two years we spoke it out to each other, and were honourably married at Clapham church, by the Reverend Mr. *Dealtry*, the rector of that parish. This was on the fifth day of November, 1819. Our ages then were as follows—I was seventy-three years and a half, wanting forty-nine days; and my beloved spouse, on the day of our marriage, wanted from that day to Christmas, of being thirty-six years of age. There was this dis-

parity in our ages ; so that I am very little short of being thirty-seven years and half older, and she of being thirty-seven years and half younger, yet it never gave us the least uneasiness. In my former marriage, my first wife was seventeen years older than myself ; yet that was never any source of uneasiness to either of us, nor is it in the present case. The Lord be praised for the same. We were married on a Friday. The motto on our wedding ring was as follows—*God is love*. My own private scripture on the occasion was these words—*The Lord delighteth in thee*.—Isaiah lxii. ver. 4. We dined with Mr. and Mrs. *Bailey*, at Bethel House ; spent a part of the afternoon in commenting on the 45th Psalm ; this was closed with prayer. We drank tea with them, and preached the same evening at Brixton chapel, on these words—*But thou art holy, O thou that inhabitest the praises of Israel*. The reason for which was this ;—I had begun, and was going on, with a course of Lectures on the 22d Psalm ; and it was begun, and to be continued on Friday evenings ; and this was the third sermon, as it was also the third verse. Immediately at the close of the marriage ceremony, Mr. *Bailey*, in a very comprehensive and important manner, pronounced a benedictory salutation, including every blessing the Holy Trinity could bestow on each of us, for body and soul, this side heaven. The first Lord's day after our marriage, the words of my text were—*And with thy blessing, let the house of thy servant be blessed for ever*.—2 Samuel vii. part of the 29th verse. In the evening the Lord's Supper was celebrated. All this was at Brixton chapel. Thus I have given a free account of myself, respecting my marriage ; and can say, I had never the least reason of repenting the same : no, so far

from this, I have to acknowledge the same to be from the Lord himself, the crowning mercy of my life. Blessed be the name of the Lord for his love to me, in giving and providing such another self, a social partner, friend, companion, and wife for me. One of my best friends said to me, long since the marriage, *I will not say as some do, You look ten years younger since you were married than you did before; but you look as much better cared for than before.* This is a real truth. I was never so well cared for in all my life, the Lord be praised for it. We have lived hitherto in the most perfect union and love: it is as one soul in two bodies. I love my beloved wife next to Christ himself. I love Christ first, above, and beyond all in earth, or heaven. I love the church as the body of Christ, be the same considered either in its militant, or glorified state; but I love my wife as my *own* body; for so I am commanded, and that by the apostle—*So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband.*—See Ephesians v. verses 28, 29, 30, 31, 32, 33. Ever since we were married, Mr. *Bailey* gave us to live in two rooms adjacent to his house, and on his premises, at Brixton; the Lord bless him for the same. We pay no rent, and he finds us coals, and gives me what is

quite sufficient. Since my marriage my wife has of her own property, out of her annual income, lost fifty pounds a year; and before I married I was in a lodging at Shoe-lane, where the church discharged my expenses of lodging, board, and washing. As my old age and infirmities grew upon me, I gave up this lodging, and together with it all income from the people, so that we could not do so well as we do now, without Mr. *Bailey's* generosity, for which we are greatly obliged, as also to many friends. I have had both places, and my wife also, as the gifts of God to me; and have been as truly blessed and happy in them, as I can be out of heaven. The Lord hath most abundantly blessed me, and my beloved partner, ever since we entered into our marriage relation; so that we may truly say, *The blessing of the Lord is upon us*. It rests on us. We have had the real, outward, and inward enjoyments of the same. I can truly say for myself, I neither want, nor desire, any one blessing in addition to those I have already, and do now at this present time enjoy. I have all earthly friends and blessings in my wife; I have all I want, for life, grace, salvation, blessedness and eternal glory, in the Father's everlasting love—in the person of Christ—God-man, in his love, salvation, fulness, and glory—in his relationship to me, in his interest in me, and in what he is to me. I have also all I want, to assure me of, and give me the clearest evidence, concerning my actual interest in the Father's everlasting love; of my union, and relation to the person of Christ; of my communion with him, and that I am a real partaker of his salvation, in the testimony which the Holy Ghost hath given concerning all this, in the everlasting gospel. I want nothing beside this: I want nothing

beyond it, indeed I do not. Since we were married, in the summer of the first year, we were in the counties of Surrey, Kent, Middlesex, Essex, Hants, Cambridge-shire, Huntingdon, Bedford, Oxford, Bucks, Gloucester, Wilts, Somerset, Dorset, and Devonshire, and preached in several of these; and were returned home to London, and Brixton; through the good hand of our God upon us, we returned in peace. Last year, which was 1821, we went into Buckinghamshire, Oxfordshire, Berks, and down as low as Truro, in Cornwall; and returned through the good hand of our God, which is always upon us for good, in safety. But the fatigue is become too much for me; therefore I am constrained to drop these journeys. They are too much for me; my age will not admit of the continuance of the same. Since my present marriage, I have been very greatly obligated to Mr. and Mrs. *Bailey*, and Mr. and Mrs. *Bye*. May the Lord reward them abundantly, and give them sensibly to apprehend he notices the same. There are others also who are to be mentioned, and whose names have also been enumerated, and the expressions of kindnesses also, before the Lord, by both of us. Mrs. *Goulding*, of Herne-hill; Miss *Bentley*, of Croxley, near Rickmansworth, Herts; Mr. and Mrs. *Arnott*; Mr. and Mrs. *Rider*; Mr. and Mrs. *Brougham*, of Finsbury-place; with very many London and Westminster friends, some of which belong to the church in Printer's-court, to whom I minister; others of them do not; these have, of their own accord, added to our temporal satisfaction, even beyond what I myself ever expected, and beyond what I myself ever wished. I think it to be right and honest before the Lord, and in the sight of men, to make this free and open confession and acknowledgments of the same. I am now come

almost to the end of my journey, through this present time, and militant state. I am perfectly satisfied with the goodness of the Lord towards me, respecting spirituals and temporal. I have all things. I have enough. I have all-sufficiency. I abound. I am *Naphtali*, of whom *Moses* says, he was *sevened* with favour. This I borrow from Mr. *Romaine*, who said, on a Trinity Sunday, at Blackfriar's church, the word *satisfied* was thus expressed in Hebrew—I say again, I am *Naphtali*. I allude to these words—*O Naphtali, satisfied with favour*. I have no one thing to complain of. I have all things richly to enjoy. I have a relish for them. I enjoy the Lord Jesus Christ in them; so that they come to me, and I receive them, as so many expressions and evidences of my Lord's love to me. He has given me one of the best of wives. Such is her love for me, and kindness unto me, she would work to maintain me, if there was the least necessity for so doing. Since my marriage, I have sermonized the 16th chapter of *Leviticus*, the last chapter of *Hosea*, and the last chapter of *Habakkuk*. Those on *Leviticus*, and *Habakkuk*, are with my wife; they are her property; she has a right to dispose of them as she pleases. The sermons on the last chapter of *Hosea* are printed.

It is not to be supposed I have passed on, and been brought almost to the completion of the term of seventy-six, that I have been without some secret, and some open enemies, as I also have had a great many real friends; neither is it to be by any to conceive I have been free from being the subject of many, very many natural, personal, and sinful infirmities. My present, my everlasting, and never-failing *Catholicon* for the whole of this, is contained in these words—*The blood of*

*Jesus Christ, the Son of God, cleanseth from all sin.*—

1 John i. ver. 7. In the knowledge of Christ, I lose the remembrance of all I am, or have been, or done, out of him: and in the knowledge of him, and what I am in him, I am full of the hope of a blessed immortality. In the course of my going in and out, from Brixton to London, from the year 1805, to the present year, 1822, I have written a great number of Sermons, on various texts, and on various occasions; and also other works; such as follow:—

**An Account of the Last Week of our Lord's Life, in his Incarnate State; together with his Passion, Burial, Resurrection, and Ascension.**

**An Exposition on the Lord's Prayer, as recorded in the Seventeenth Chapter of John.**

**A Companion to the Lord's Table.**

**The Book of Psalms, and Epitome of the Old Testament opened. In 2 vols.**

**The whole Song of Solomon Sermonized, in 119 Sermons.**—These were, in a great measure, demolished by fire in 1819.

**An Attempt on the behalf of the called People of the Most High God, to set before them the Fountain of everlasting Consolation in Christ Jesus, so as that they may be perfectly relieved from all Fears concerning Death and Dying.**

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**The Riches of Divine Grace Unfolded and Exemplified eternal Life, Heaven, and Glory opened be-**



tween Two Believers in Christ Jesus: the one enquiring respecting the important Truths of the everlasting Gospel; the other explaining them, as they are taught by the Holy Ghost, and received into the Regenerate Mind, from the word of Divine Revelation. Contained in Twelve Dialogues.

The First Epistle of John Sermonized (Manuscript.)

The Sixteenth Chapter of Leviticus Sermonized (Manuscript.)

The last Chapter of Hosea Sermonized.

The last Chapter of Habakkuk Sermonized (Manuscript.)

A View of what is revealed in the Scriptures, in the Visions, supernatural Dreams, and Trances, as may lead to apprehensions of the invisible State, so far as is agreeable with the Bible, &c. which is in the hands of Mr. *Hore*; it having been given him, with various Letters, Papers, and Sermons, which were written some at Brixton, and others in London, here and there, not all at one place, in the course of seventeen years.

Those I am now going to mention were all written before any of these, yet were printed in London. They are as follow:—

A volume of Sermons, entitled, ‘An Essay towards unfolding the Glory of Christ, in his Person, Love, and Salvation, in several Sermons.’—These were all written in Cornwall, except the very last sermon; it was written in London, and added to that volume at the request of a friend. Vol. 1.

A volume of Sermons on Doctrinal, Experimental, and Practical Subjects; vol. 2 —These were all written in Cornwall, at Truro.

Discourses designed as Preparatory to the administra-

tion of the Lord's Supper, with several Sermons on various Texts of Scripture. Published at the request of some Friends.—These were written at Truro, in Cornwall.

A Treatise upon Growth in Grace, as begun and carried on in Fellowship and Communion with the Persons in the Godhead; with the Father in his everlasting love; by Faith in the Son's salvation, through the sacred teachings and influences of the Holy Spirit.—This was written at Boskenna, in Cornwall.

A Brief Scriptural Testimony on the Personality, Divinity, Work, Office, Influence and Operations of the Holy Ghost, in, and for the benefit of the Church of Christ.—This was also written at Truro, in Cornwall.

A General Account of the Book of Psalms, with their Use, and Place, in the worship of God under the Old Testament Dispensation: also a Brief Description of the Temple, its Furniture, &c. and a Typical Exhibition of Christ in these Sacred Memorials of his Person and Salvation.—This was also written in Cornwall.

The Pentateuch. Discourses on the several Revelations of the Lord Jesus Christ, from the Fall to the Call of Abraham, Jacob, Moses, &c.; together with some Typical Symbols; and the Sinai Transactions, which were ratified by the solemn representation of the Death and Blood-shedding of the Messiah: designed to point out how Christ was set forth in the Sacrifices, Tabernacle, Temple, and Services thereof; with other Sermons, on various Subjects; on the important Truths of the everlasting Gospel, and the Eternal Spiritualities contained therein; being an Attempt to give a general view of the Covenant of the Eternal Three, as set forth in the Infallible Word of God.—This was also begun at

Truro, and pursued at Boskenna, and the whole of it written in Cornwall.

Health and Cure for Sin and Sinners in Christ the Healer.

The Year of Jubilee.

Tribute of respect to Mr. H. Neale.

Sweet Word from Christ to all his Saints.

The Death of Christ a complete Atonement for the Sins of all the Elect.

The Appearance of the Lord Jesus Christ to Abram.

The revealing all that is in the Heart.

Mercy a peculiar Attribute of God.

On Baptism, with a Letter to a Woman in Prison.

Funeral Sermon for Mr. Pitts.

Several Sermons on the nature, use, end and design of the Ordinance of Baptism (Manuscript.)

Ordination of Mr. Burnett, of Woolwich.

Four volumes of Letters.

An important Question, "What think ye of Christ?"

Sermon on Prayer, "Here I am."

Observation on the Times.

Address to Malefactors.

Agency of Nature.

The Elect drawn to Christ.

The Lord Jesus Christ the only Remedy for Sin and Sinners.

Entrance on the Year 1820.

On Paul's Apostolical Curse.

On the Priesthood of Christ.

On the Indwelling of Sin in Believers.

On a Sinner's free Access to Christ.

The Prince of the Kings of the Earth.

A Perpetual Almanack, &c. (Manuscript.)

A Brief Exposition on the Eighth Chapter of the Proverbs of Solomon:—A Paraphrase on the First Eight Verses of the Forty-second Chapter of the Prophet Isaiah.—These were also written in Cornwall. As was also a general opening of the whole Epistle to the Hebrews; this is on a whole Chapter: then afterwards the Chapters are divided, and subdivided, according to the variety of the subjects contained in the chapters. It hath been inserted by piece-meals in the *Gospel Magazine*; yet it is all there. It is in my own writing, in the hand of a person at Truro; it was also written at Truro, and Boskenna. I have given the proper account where I wrote, and when I wrote it. It began first at Truro, about the year 1785; it re-commenced in London in 1803; then it revived most especially as it was carried on between Brixton and London, in the year 1803, to the present date, 1822.

I have now gone through the Appendix. And it appears to me it will not be long before I shall be absent from the body, and present with the Lord. My eternal life will consist in a personal vision of Christ in his glory, together with the enjoyment of uninterrupted communion with him; this will be my blessedness, my glory, my perfection, and that for ever and ever. There I shall have all my spiritual faculties filled with all the fulness of God. The prospect before me is incomprehensibly glorious. I have some blessed, intuitive apprehensions of the same; yet at present it is, as it were, through a glass darkly, then it will be face to face. I am waiting for my dismissal, and desire to be entirely passive in the Lord's hand, and be perfectly satisfied with the Lord's will concerning me. If there be any thing in the narrative which it may please the

Lord to bless, the whole praise belongs to him. If the Lord rejects it wholly, and altogether, I shall have nothing to complain of.

I will conclude, believers in Jesus, with the words of the apostle *Jude*—*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.*

SAMUEL EYLES PIERCE.