

well say) was this woman of Samaria, to stand so near this Gift of God, from whom she might have had living water, had she but vouchsafed to have asked for it! But, dear Christian, this happiness is thine; for this holy Jesus, "the Gift of God," first given into Adam, and in him to all that are descended from him, is the **Gift of God to thee**, as sure as thou art born of Adam; nay, hast thou never yet owned Him, art thou wandered from Him, as far as the prodigal son from his father's house, yet is He still with thee, He is the Gift of God to thee, and if thou wilt turn to Him, and ask of Him, He has living water for thee.

18. Of turning to the Heart to find Christ there.

Poor sinner! consider the treasure thou hast within thee: the Saviour of the world, the eternal Word of God, lies hid in thee, as a spark of the divine nature, which is to overcome sin, and death, and hell, within thee, and generate the life of heaven again in thy soul. Turn to thy heart, and thy heart will find its Saviour, its God, within itself. Thou seest, hearest, and feelest nothing of God, because thou seekest for Him abroad with thine outward eyes; thou seekest for Him in books, in controversies, in the church, and outward exercises, but there thou wilt not find Him, till thou hast **first** found Him in thy heart. Seek for Him in thy heart, and thou wilt never seek in vain; for there He dwelleth, there is the seat of His Light and Holy Spirit.

For this turning to the Light and Spirit of God within thee, is thine **only true** turning unto God; there is **no other way of finding Him**, but in that place where He dwelleth in thee. For though God be

everywhere present, yet He is only present to thee in the deepest and most central part of thy soul. Thy natural senses cannot possess God, or unite thee to Him; nay, thine inward faculties of **understanding**, **will**, and **memory** can only reach after God, but cannot be the **place of His habitation in thee**. But there is a **root or depth** in thee, from whence all these faculties come forth, as lines from a centre, or as branches from the body of the tree. This depth is called the **centre**, the **fund** or **bottom**, of the soul. This depth is the **unity**, the **eternity**, I had almost said the **infinity** of thy soul, for it is so infinite that nothing can satisfy it, or give it any rest, but the infinity of God.

In this depth of the soul the Holy Trinity brought forth its own living image in the first created man, bearing in himself a living representation of Father, Son, and Holy Ghost, and this was his dwelling in God and God in him. This was the kingdom of God **within** him, and made Paradise without him. But the day that Adam did eat of the forbidden earthly tree, in that day he absolutely died to this kingdom of God **within** him. This **depth** or **centre** of his soul, having lost its God, was shut up in death and darkness, and became a prisoner in an earthly animal, that only excelled its brethren, the beasts, in an upright form, and serpentine subtlety. Thus ended the fall of man. But from that moment that the God of mercy inspoke into Adam the Bruiser of the serpent, from that moment all the riches and treasures of the divine nature came again into man, as a **Seed** of salvation sown into the **centre** of the soul, and only lieth hidden there in every man, till he desires to rise from his fallen state, and to be born again from above.

Awake, then, thou that sleepest, and CHRIST, who from all eternity hath been espoused to thy soul, shall give thee Light. Begin to search and dig in thine own field for this Pearl of eternity, that lieth hidden in it; it cannot cost thee too much, nor canst thou buy it too dear, for it is all, and when thou hast found it, thou wilt know that all which thou hast sold or given away for it is as a mere nothing, as a bubble upon the water.

19. The Pearl of Eternity is the Light and Spirit of God within thee.

But I will now show a little more distinctly what this Pearl of eternity is. First, It is the Light and Spirit of God within thee, which has hitherto done thee but little good, because all the desire of thy heart has been after the light and spirit of this world. Thy reason and senses, thy heart and passions, have turned all their attention to the poor concerns of this life, and therefore thou art a stranger to this Principle of heaven, this riches of eternity, within thee. For as God is not, cannot be, truly found by any worshippers but those who worship Him in spirit and in truth, so this Light and Spirit, though always within us, is not, cannot be, found, felt, or enjoyed but by those whose whole spirit is turned to it.

When man first came into being, and stood before God, as His own image and likeness, this Light and Spirit of God was as natural to him, as truly the light of his nature, as the light and air of this world is natural to the creatures that have their birth in it. But when man, not content with the food of eternity,

did eat of the earthly tree, this Light and Spirit of heaven was no more natural to him, no more rose up as a birth of his nature, but instead thereof, he was left solely to the light and spirit of this world. And this is that death, which God told Adam he should surely die, in the day that he should eat of the forbidden tree.

But the goodness of God would not leave man in this condition; a redemption from it was immediately granted, and the Bruiser of the serpent brought the Light and Spirit of heaven once more into the human nature. Not as it was in its first state, when man was in Paradise, but as a **treasure hidden** in the centre of our souls, which should discover, and open itself by degrees, in such proportion as the faith and desires of our hearts were turned to it.

This Light and Spirit of God thus freely restored again to the soul, and lying in it as a secret source of heaven, is called grace, free grace, or the supernatural gift, or power of God in the soul, because it was something that the natural powers of the soul could no more obtain.

Hence it is, that in the greatest truth, and highest reality, every stirring of the soul, every tendency of the heart towards God and goodness, is justly and necessarily ascribed to the Holy Spirit, or the grace of God.

It is because this first Seed of life, which is sown into the soul, as the gift or grace of God to fallen man, is itself the Light and Spirit of God; and therefore every stirring or opening of this Seed of Life, every awakened thought or desire that arises from it, must be called the moving, or the quickening of the Spirit of God; and therefore that new man which

arises from it, must of all necessity be said to be solely the work and operation of God.

Hence also we have an easy and plain declaration of the true meaning, solid sense, and certain truth of all those scriptures which speak of the inspiration of God, the operation of the Holy Spirit, the power of the divine Light, as the sole and necessary agents in the renewal and sanctification of our souls, and also as being things common to all men. It is because this Seed of life, or Bruiser of the serpent, is common to all men, and has in all men a degree of life, which is in itself so much of the inspiration or Life of God, the Spirit of God, the Light of God, which is in every soul, and is its power of becoming born again of God.

Hence also it is, that all men are exhorted not to quench, or resist, or grieve the Spirit; that is, this Seed of the Spirit and Light of God that is in all men, as the only source of good. Again, "the flesh lusteth against the Spirit, and the Spirit against the flesh." By the flesh, and its lustings, are meant the mere human nature, or the natural man, as he is by the fall; by the Spirit is meant the Bruiser of the serpent, that Seed of the Light and Spirit of God, which lieth as a treasure hid in the soul, in order to bring forth the life that was lost in Adam. Now, as the flesh hath its life, its lustings, whence all sorts of evil are truly said to be inspired, quickened, and stirred up in us; so the Spirit, being a living principle **within us**, has its inspiration, its breathing, its moving, its quickening, from which alone the divine life, or the angel that died in Adam, can be born in us.

See here, in short, the state of man as redeemed. He has a spark of the Light and Spirit of God, as a

supernatural gift of God given into the birth of his soul, to bring forth by degrees a new birth of that life which was lost in Paradise.

This holy Spark of the divine nature within him has a natural, strong, and almost infinite tendency, or reaching, after that eternal Light and Spirit of God, from whence it came forth. It came forth from God, it came out of God, it partaketh of the divine nature, and therefore it is always in a state of tendency and return to God. And all this is called the breathing, the moving, the quickening, of the Holy Spirit within us, which are so many operations of this Spark of life tending towards God.

On the other hand, the Deity, as considered in Itself and without the soul of man, has an infinite, unchangeable tendency of love and desire towards the soul of man, to unite, and communicate its own riches and glories to it, just as the spirit of the air **without** man, unites and communicates its riches and virtues to the spirit of the air that is **within** man; this love or desire of God towards the soul of man is so great, that He gave His only-begotten Son, the brightness of His glory, to take the human nature upon Him, in its fallen state, that by this mysterious union of God and man, all the enemies of the soul of man might be overcome, and every human creature might have a power of being born again, according to that image of God in which he was first created. The gospel is the history of this love of God to man. **Inwardly**, he has a Seed of the divine Life given into the birth of his soul, a Seed that has all the riches of eternity in it, and is always wanting to come to the birth in him, and be alive in God. **Outwardly**, he has Jesus Christ, who, as

a Sun of righteousness, is always casting forth His enlivening beams on this inward Seed, to kindle and call It forth to the birth, doing that to this Seed of heaven in man, which the sun in the firmament is always doing to the vegetable seeds in the earth.

Consider this matter in the following similitude. A grain of wheat has the air and light of this world enclosed, or incorporated in it: this is the mystery of its life, this is its power of growing. By this it has a strong continual tendency of **uniting** again with that ocean of light and air from whence it came forth, and so it helps to kindle its own vegetable life.

On the other hand, that great ocean of light and air having its own offspring hidden in the heart of the grain, has a perpetual strong tendency to **unite**, and communicate with it again. From this desire of union on **both sides**, the vegetable life arises, and all the virtues and powers contained in it.

But here let it be well observed, that this desire on both sides cannot have its effect till the **husk** and gross part of the grain falls into a state of corruption and **death**; till this begins, the mystery of life hidden in it cannot come forth. The application may here be left to the reader. I shall only observe, that we may here see the true ground and absolute necessity of that dying to ourselves, and to the world, to which our blessed Lord so constantly calls all His followers. An universal self-denial, a perpetual mortification of the lust of the flesh, the lust of the eyes, and the pride of life, is not a thing imposed upon us by the mere will of God, is not required as a punishment, is not an invention of dull and monkish spirits, but has its ground and reason in the nature of the thing, and

is as absolutely necessary to make way for the new birth, as the death of the husk and gross part of the grain is necessary to make way for its vegetable life.

20. The Pearl of Eternity is the Wisdom and Love of God within thee.

But, secondly, this Pearl of eternity is the Wisdom and Love of God within thee. In this Pearl of thy serpent Bruiser, all the holy nature, spirit, tempers, and inclinations of Christ lie as in a seed in the centre of thy soul, and divine wisdom and heavenly love will grow up in thee, if thou givest but true attention to God present in thy soul. On the other hand, there is hidden also in the depth of thy nature, the root or possibility of all the hellish nature, spirit, and tempers of the fallen angels. For heaven and hell have each of them their foundation within us; they come not into us from without, but spring up in us, according as our will and heart is turned either to the Light of God, or the kingdom of darkness. But when this life, which is in the midst of these two eternities, is at an end, either an angel or a devil will be found to have a birth in us.

Thou needest not, therefore, run here, or there, saying, "Where is Christ?" Thou needest not say, "Who shall ascend into heaven, that is, to bring Christ down from above? or who shall descend into the deep, to bring Christ up from the dead?" for behold the Word, which is the Wisdom of God, is in thy heart; it is there as a Bruiser of thy serpent, as a light unto thy feet, and lantern unto thy paths. It is there as a speaking Word of God in thy soul; and as soon as thou art ready to hear, this eternal speaking Word

will speak wisdom and love in thy inward parts, and bring forth the birth of Christ, with all His holy nature, spirit, and tempers, within thee.

Hence it is, that in the Christian Church there have been in all ages, amongst the most illiterate, both men and women, who have attained to a deep understanding of the mysteries of the wisdom and love of God in Christ Jesus. And what wonder? Since it is not art or science, or skill in grammar or logic, but the opening of the divine Life in the soul, that can give true understanding of the things of God. This Life of God in the soul, which for its smallness at first, and capacity for great growth, is by our Lord compared to a grain of mustard-seed, may be, and too generally is, suppressed and kept under, either by worldly cares, or pleasures, by vain learning, sensuality, or ambition.

On the other hand, wherever this Seed of heaven is suffered to take root, to get life and breath in the soul, whether it be in man or woman, young or old, there this new-born inward man is justly said to be inspired, enlightened, and moved by the Spirit of God, because his whole birth and life is a birth from above, of the Light and Spirit of God, and therefore all that is in him hath the nature, spirit, and tempers of heaven in it. As this regenerate life grows up in any man, so there grows up a true and real knowledge of the whole mystery of godliness in himself. All that the gospel teaches of sin and grace, of life and death, of heaven and hell, of the new and old man, of the Light and Spirit of God, are things not got by hearsay, but inwardly known, felt, and experienced in the growth of his own new-born life. He has then

an unction from above which teacheth him all things, a spirit that "knoweth what it ought to pray for;" a spirit that "prays without ceasing," that is risen with Christ from the dead, and has all its conversation in heaven; a spirit that hath "groans and sighs that cannot be uttered;" that travaileth and groaneth with the whole creation to be delivered from vanity, and have its glorious liberty in that God from whom it came forth.

21. The Pearl of Eternity is the Temple of God within thee.

Again, thirdly, this Pearl of eternity is the **Church, or temple of God** within thee, the consecrated place of divine worship, where alone thou canst worship God "in spirit and in truth." In **spirit**, because thy spirit is that alone in thee, which can unite and cleave unto God, and receive the workings of His divine Spirit upon thee. In **truth**, because this adoration in spirit is that truth and reality, of which all outward forms and rites, though instituted by God, are only the figure for a time; but this worship is eternal.

Accustom thyself to the holy service of this inward temple; in the midst of it is the Fountain of living water, of which thou mayest drink, and live for ever. **There** the mysteries of thy redemption are celebrated, or rather, opened in life and power. **There** the supper of the Lamb is kept; the "Bread that came down from heaven, that giveth life to the world," is thy true nourishment: all is done, and known in real experience, in a living sensibility of the work of God on the soul. **There** the birth, the life, the sufferings, the death, the resurrection, and ascension of Christ,

are not merely remembered, but inwardly found and enjoyed as the real states of thy soul, which has followed Christ in the regeneration. When once thou art well grounded in this inward worship, thou wilt have learnt to live unto God above time and place; for every day will be Sunday to thee, and wherever thou goest, thou wilt have a priest, a church, and an altar, along with thee. For when God has all that He should have of thy heart, when renouncing the will, judgment, tempers, and inclinations of thy old man, thou art wholly given up to the obedience of the Light and Spirit of God within thee, to **will only in His Will, to love only in His Love, to be wise only in His Wisdom**; then it is that every thing thou dost is as a song of praise, and the common business of thy life is a conforming to God's will on earth, as angels do in heaven.

22. The Pearl of Eternity is the Peace and Joy of God within thee.

Fourthly, and lastly, this Pearl of eternity is the Peace and Joy of God within thee; but can only be found by the manifestation of the Life and Power of Jesus Christ in thy soul. But Christ cannot be thy Power and thy Life, till, in obedience to His call, thou **deniest thyself**, takest up thy daily cross, and followest Him, in the regeneration. This is peremptory; it admits of no reserve or evasion, it is the one way to Christ and eternal life. But be where thou wilt, either here, or at Rome, or Geneva, if **self** is undenied, if thou livest to thine **own will**, to the pleasures of thy natural lust and appetites, senses and passions, and in conformity to the vain customs and spirit of this world,

thou art dead whilst thou livest, the seed of the woman is crucified within thee, CHRIST can profit thee nothing, thou art a stranger to all that is holy and heavenly within thee, and utterly incapable of finding the Peace and Joy of God in thy soul: and thus thou art poor, and blind, and naked, and empty, and livest a miserable life in the vanity of time; whilst all the riches of eternity, the Light and Spirit, the Wisdom and Love, the Peace and Joy of God, are **within thee**. And thus it will always be with thee, there is no remedy: go where thou wilt, do what thou wilt, all is shut up, there is no open door of salvation, no awakening out of the sleep of sin, no deliverance from the power of thy corrupt nature, no overcoming of the world, no revelation of Jesus Christ, no joy of the new birth from above, till, **dying to thyself and the world**, thou turnest to the Light, and Spirit, and Power of God in thy soul. All is fruitless and insignificant, all the means of thy redemption are at a stand, all outward forms are but a dead formality, till this Fountain of Living Water is found within thee.

23. Of the Way to Possess this Pearl of Eternity.

But thou wilt perhaps say, How shall I discover this Riches of eternity, this Light, and Spirit, and Wisdom, and Peace of God, treasured up within me? Thy **first thought** of repentance, or desire of turning to God, is thy first discovery of this Light and Spirit of God within thee; it is the voice and language of the **Word** of God within thee, though thou knowest it not. It is the Bruiser of thy serpent's head, thy dear Immanuel, who is beginning to preach **within thee**, that same which

He first preached in public, saying, "Repent, for the kingdom of heaven is at hand." When, therefore, but the smallest instinct or desire of thy heart calleth thee towards God, and a newness of life, give it time and leave to speak ; and take care thou refuse not Him that speaketh. For it is not an angel from heaven that speaketh to thee, but it is the eternal **speaking Word** of God in thy heart, that Word which at first created thee, is thus beginning to create thee a second time unto righteousness, that a new man may be formed again in thee in the image and likeness of God. But above all things, beware of taking this desire of repentance to be the effect of thy own natural sense and reason, for in so doing thou lovest the key of all the heavenly treasure that is in thee, thou shuttest the door against God, turnest away from Him, and thy repentance (if thou hast any) will be only a vain, unprofitable work of thy own hands, that will do thee no more good than a well that is without water. But if thou takest this **awakened desire** of turning to God to be, as in truth it is, the **coming of Christ** in thy soul, the working, redeeming power of the Light and Spirit of the holy Jesus within thee, if thou dost reverence and adhere to it as such, this faith will save thee, will make thee whole ; and by thus believing in Christ, though thou wert dead, yet shalt thou live.

Now, all dependeth upon thy right submission and obedience to this speaking of God in thy soul. Stop, therefore, all self-activity, listen not to the suggestions of thy own reason, run not on in thy own will ; but be **retired, silent, passive, and humbly attentive** to this new-risen Light within thee. Open thy heart, thine eyes, and ears, to all its impressions. Let it en-

lighten, teach, frighten, torment, judge, and condemn thee as it pleaseth, turn not away from it, hear all it saith, seek for no relief out of it, consult not with flesh and blood, but, **with a heart full of faith and resignation to God**, pray only this prayer, that God's Kingdom may come, and His Will be done in thy soul. Stand faithfully in this state of preparation, thus given up to the Spirit of God, and then the work of thy repentance will be wrought in God, and thou wilt soon find that He that is in thee is much greater than all that are against thee.

24. Of Dependence on God's Spirit.

But that thou mayest do all this the better, and be more firmly assured that this **resignation to, and dependence upon, the working of God's Spirit within thee is right and sound**, I shall lay before thee two great, and infallible, and fundamental truths, which will be as a rock for thy faith to stand upon.

First. That through all the whole nature of things, nothing can do, or be a **real good to thy soul, but the operation of God upon it**. Secondly. That all the dispensations of God to mankind, from the fall of Adam to the preaching of the gospel, were only for this one end, to fit, prepare, and dispose the soul for the **operation of the Spirit of God upon it**. These two great truths, well and deeply apprehended, put the soul in its right state, in a continual dependence upon God, in a readiness to receive all good from Him, and will be a continual source of light in thy mind. They will keep thee safe from all errors, and false zeal in things and forms of religion,—from a sectarian spirit, from bigotry and superstition; they will teach