

## LETTERS OF WILLIAM TIPTAFT (1830)

January 30th, 1830

Dear Brother,

Since I last wrote, I have preached in Abingdon Great Church, on Christmas evening, the only night in the year that it is lighted. I preached the truth, I trust, to a very crowded congregation, supposed to be (sitting and standing, who were able to get in) about 5,000 people. I pleased the believers, but very much displeased the carnally-minded, who were never so puzzled and confounded in their lives before. But even those who hate me and the truth acknowledge that the Bible has never before been so much read in Abingdon, or the Articles of our Church so much examined. I spoke the truth faithfully, and so as all could hear; but I had no idea that the gospel would have given so much offence. They have done nothing else since but talk about it. I allow there was much strong doctrinal matter in it, but I said no more than I fully believe.

On the Sunday after, a clergyman preached very much against me and the doctrines which I profess. Last week he published his sermon. He misrepresents my sermon so very much that, in my own defense, I am obliged to publish it, for which there is already a great demand. It is a very long sermon, from Matt. 1:21. The clergyman who preached against me is a wine-bibber, a great card-player, and a fox-hunter. They all acknowledge if I am not right, they are sure he is not.

The Lord is with me, for I really believe many are brought out of darkness through my preaching, and their lives manifest their faith as that which works by love and purifies the heart.

It is the truth that offends and disturbs Satan's kingdom. The neighboring clergymen, who are in the dark, say of me, "Away with such a fellow from the earth; it is not fit that he should live." Many hate, but some love me, and bless the day they first heard me. Some of the worst characters here have become decided Christians. They bring no charge against me except my views of religion; but they cannot gainsay them. Some say the Articles of our Church were buried until I brought them forth. My mind is not moved by the persecution, for I have every testimony that I am a minister of Christ, and I believe if He has a work for me to do, I shall do it, in spite of the devil and all his children. It is not coming near to the truth, it is not the letter of the gospel, that will convert men, but the Spirit.

**Make the Word of God your study. Pin your faith to no man's views. I scarcely read any other book.**

The people of Abingdon come over in large parties to hear what this troubler of Israel has to say. Though they say all manner of evil against me falsely, they find what I say "quick and powerful, and sharper than any two-edged sword." Nature is not changed, the gospel is not changed, and Christ is not changed. What reason is there why they should not hate the truth now as much as in the time of the apostles? I never saw any fruits of my labors until I roused and disturbed the roaring lion. When, through the grace of God, I began to disturb his kingdom, I soon found that his children began to hiss; they want to know what has become of their forefathers. I came not here to judge them, but to preach the gospel. Beware of those who want to exalt man in any manner. The world and Satan hate believers. Read Paul's Epistles; they beautifully throw light upon the other Scriptures. Listen to no one who wants to mix free will and free grace, the law and the gospel; for free will is a very stronghold of Satan's. Listen to no one who talks about universal redemption. Remember Satan can transform himself into an angel of light, and his ministers into ministers of righteousness. The Pharisees hate me the most. I cut off all their rotten props, and all their fleshly devotion.

Yours very affectionately,  
William Tiptaft.

March 16, 1830

My dear Brother,

I am happy to say that the sermon has been blessed by God in this neighborhood, and consequently has made a very great stir. I received a letter from a poor man at some distance, thanking me for printing the sermon, as it has been a comfort to his soul and to others. Of course I shall have neither the praise of the unbelievers, nor their good wishes. **The gospel is a fan that will separate the chaff from the wheat. The Pharisees and philosophers get but little hope from me, and will, therefore, seek more flattering preaching elsewhere.** I am thankful to say the Lord enables me to be faithful; but it will avail nothing to assent to this or that doctrine, unless the Lord writes it on the heart. What is received in the flesh is all nothing, for the natural man receives not the things of the Spirit of God, nor can he know them; consequently a man must be born again of the Spirit to understand them. By nature there is no difference among us; we are all sprung from Adam, and Christ says, "A corrupt tree cannot bring forth good fruit." The Scriptures make no

distinction in us; we are all vile sinners. "What then? are we better than they? no, in nowise."

**The more you know of the truth in a spiritual way, the humbler you will be.** To know the mysteries of the gospel it is necessary that you be taught of the Spirit, so as to divide the law and the gospel, and the flesh and the Spirit. Then you will understand the two covenants. Read your Bible frequently. **The whole work of salvation is Christ's, and Christ's alone.** It is to Him we owe all blessing, in Him all fullness dwells, and we are complete in Him. If you can understand and realize that, happy are you. Faith will not profit you without love to Christ and His people. He will then be precious to your soul, and you will rejoice in Him. You will see when the true light shines into your heart, that you are vile and sinful. You will say with the Bride, "I am black, because the sun has looked upon me." We must be taught of God, that we are not even able to think a good thought. We shall then give all the glory to God, and shall not then think that we can choose between good and evil. **A child must be born before it receives milk, and so must man be born again before he can receive the sincere milk of the word.**

Praying that grace, peace, and love may be multiplied,  
I am yours most affectionately,  
William Tiptaft.

April 30, 1830

My dear Brother,  
My sermon seems to be received among you much in the same manner as I expected. Nature is the same in Rutland as in Berks. I rejoice to say that the doctrines which I preach receive the very testimony which the gospel always did, and always will. You will find that scarcely three respectable people will speak well of it, and very few of the poor. But there shall be a remnant to say, "It is the truth." When I read the Scriptures, I daily discover that the little I know of the word of God is as a drop in a bucket compared to the whole. **The Bible to most is a sealed book.**

What Ahab said to Elijah, "Are you he who troubles Israel?" may be said of me at Sutton. The Lord has been pleased to enable me to speak such things that I have troubled Sutton and the neighboring villages. Some have learned that they are wrong; whether I am or not, they are sure they are. The Lord is making me useful, by bringing many to a knowledge of the truth. But I caused none to cry out, "What must I do to be saved?" until I preached

election, &c., boldly. My old nature fought against the truths for a long time, but when the Lord teaches, we must learn. Read your Bible; get well acquainted with it.

Yours very affectionately,  
William Tiptaft.

June 9, 1830

My dear Brother,

I rejoice to say that the Lord still continues to bless the word preached by me. As He is pleased to lead me into deeper mysteries of His blessed gospel, I can more fully show forth the errors of false authors and ministers, which consequently causes me to be more hated and despised by a false professing world. There has been a book published called "The Calm Observer," in answer to my sermon. The *Christian Remembrancer*, of the month of April, reviewed it, and has borne a strong testimony in favor of it, by not answering any of its arguments, but by heaping upon me sordid abuse. But even the enemies of the gospel are sorry it has been so reviewed, as abuse is well known to be generally bestowed when arguments to prove the truths of the gospel erroneous are lacking.

As you have, perhaps, not seen the work, I will give you two or three extracts—"The harangue which Mr. Tiptaft has published, under the title of a sermon, is the veriest trash, and most bombastic nonsense which ever proceeded from the lips of one who hopes to escape Bedlam; nevertheless it has excited a considerable sensation in the University of Oxford," etc. (Page 211.) "We really have no patience to proceed further with such perversions of the Scripture. None but those who are as bad as himself will be easily led to adopt his notions. It is but justice to Mr. Parker, the Oxford bookseller, to state that his name was inserted in the title page without his permission, and that he would never have sanctioned the publication, directly or indirectly, of such profane blasphemy." This will enable you to form a judgment of the review, which does not attempt to refute the doctrines. It is very remarkable that such a fool as they say I am should excite a considerable sensation in the great and learned University of Oxford.

I am called mad; so was Christ. I am called a blasphemer; so was Christ; and Christ says, "The servant is no greater than his master." Bulteel has gone to see his friends. I preached for him at Oxford to a very crowded church. Many came to hear what 'the babbler' had to say. There were present to hear me from this place and the neighborhood not less than

60 or 70 of my regular hearers. Of course they were considered fools for going so far to hear such a fool, whom they can hear three times every week. I preached from Col. 2:19, *extempore*, without any premeditation. I looked to the Lord, and He gave me words, and I was enabled to utter 'foolish things' to confound the wise. I cut down false religion, and exalted Christ, to the great offence of the pious Pharisees. If the learned gowmsmen could not digest what I said (there were many present), I was enabled by the grace of God to feed "the poor of the flock, who knew that it was the word of the Lord." Flesh and blood are not changed, and where the gospel is faithfully preached there will be the same consequences as in the time of our Savior and the apostles.

I am to preach for Bulteel next Sunday also. I am more offensive in my preaching than he is; I do not try to smooth it and make it palatable. I speak, as Mr. Hewlett says, "in plain and unvarnished language," and not with enticing words of man's wisdom. I like your last letter better than the former one. My advice to you is to keep close to the Bible. Let no one set up a standard for you; and if you are a child of God you will be taught by the Spirit. Do not cavil and reason with the carnal-minded. What advantage will it be if you persuade them to adopt your sentiments? If they are not born again of the Spirit of God, they will receive the doctrines carnally and not spiritually, which will only make them proud and licentious.

I wish you sat under the sound of the blessed gospel. You will find 'free-will' texts to harass and trouble the minds both of you and your wife. Don't be distressed on that account; difficulties will vanish as the Lord teaches. You cannot expect to reconcile all the Bible at once; the devil and his children will try to confound you. If you are children of God, the grace of God will teach you to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.

Yours affectionately in the bonds of the gospel,  
William Tiptaft.

June 9, 1830

My dear Deborah,

I am rejoiced to think that you are so far humbled as to look to Christ alone for the salvation of your soul. You will find if you possess the Spirit of Christ that you will be despised and condemned by all in whose heart Satan reigns. But what does the Scripture say for your consolation? "Rejoice, and leap for

joy." "For the Spirit of glory and of God rests upon you. On their part He is evil spoken of, but on your part He is glorified." You will doubtless try to justify yourself in holding such offensive doctrines, by appealing to the Bible, Litany, and Articles, but you cannot convince the natural man.

Do not be anxious to justify yourself, for it is a very small matter to be judged by man's judgment; and a time will come when you will be justified before all, when millions must fall down, and you shall be able to stand in the perfect righteousness of Christ. You will find one or two only in the same rank of life holding these doctrines, and also a few despised poor people, who are derided and counted fools. My congregation is made up of several parishes, and some come very long distances occasionally. Of course I come off with a good share of abuse as a fool, a madman, a deceiver. But Paul says, "As deceivers, and yet true."

It is a great privation to you not hearing the gospel, but the Lord will take care of His sheep and feed them. You had much better read the Bible than any other book; you can expect God's blessing in reading it when it cannot be expected with any other. You will find some to consent with you, and then afterwards fly back to free-will and the power of man to begin the work. Grace has nothing to do with the flesh in carrying on the work. We are born again of the Holy Spirit, and consequently have a new principle within us, which is wrought upon by the word of God—"As new-born babes, desire the sincere milk of the word, that you may grow thereby," etc. This new principle is of Christ, and will mortify the old man and reign in us; consequently we are led by the Spirit of God, and He bears witness with our spirit that we are His children, for by it we cry, Abba, Father.

The old man is never made better, the new man cannot sin. He cannot sin because he is "born of God"; that is, the new man; the old man is not born of God. It is the opposition of the two principles which causes the warfare. When you are brought to see the two distinct natures, it will afford you a clearer view of the spiritual life. "I am crucified with Christ; nevertheless, I live," etc. You will meet with much opposition, but if you lose everything, you will count it gain for Christ's sake.

Yours very affectionately,  
William Tiptaft.

July 12, 1830

My dear Sister,

I am truly rejoiced that the Lord has given you an inquiring mind. You will not be distressed when I say that I have discovered that your views of salvation by free grace are by no means clear, as your letter plainly evinces; for in speaking of some of your relations you say, "I wish they would fix their minds above this world." This expression shows that you do not believe "there is no health in us." We could as soon make a new world as begin a spiritual work in our souls. It is this doctrine that lays man so low in the dust.

You have expressed a great wish to see me, and that others anticipate my arrival in Oakham. I can assure you that you will not very much like to hear the truths the Lord has taught me. I have given you nothing but milk, either by letters or by the sermon as yet, which is plainly seen by the little dislike with which my sermon has been received by you. I have things to say, "hard to be uttered," because you are "dull of hearing." The greatest offence is given when you pull down the strongholds of Satan, when you expose false religion; but remember that no one is to be heard any further than the Scriptures bear him out. I have given great offence in speaking upon prayer as wholly a spiritual work; for God is a Spirit, and those who worship Him must worship Him in spirit and in truth. It troubles exceedingly the Pharisees; they are very unwilling to cast away their false idols. But it matters not to me whom I offend. Is it scriptural? Whatever is scriptural I hope God will enable me to speak boldly and faithfully.

It seems very cutting to parents when I warn them against making children Pharisees and hypocrites; but the truth is cutting to flesh and blood, for it is sharper than any two-edged sword. When I talk of the holiness of Satan as an angel of light, and his ministers as ministers of righteousness, they look upon me as they did upon my great Master, with hatred and contempt, and cry out, like the very pious in His day of humiliation, "He has a devil and is mad; why listen to him?" But the servant is not greater than his master, and if they call the Master of the house Beelzebub, what will they say of His household? We must be looked upon as deceivers, and strong opposers of what the professing world calls true religion; "as deceivers and yet true."

I begin to meet with much hatred and contempt, but my good Master met with much more. The more they revile me falsely, the stronger testimony I have that I am doing the work of the Lord. Who am I that I should disturb a neighborhood? It is not I. What do they care what opinions I hold? It is the work of God that troubles them; it condemns them, as the Lord enables me to take it out of the 'letter' and set it forth in the Spirit. So I become a troubler of Israel. Nevertheless, my church is crowded in spite of all their

hatred, lies, and contempt. Some who show the greatest hatred to the children of God and the truths I declare, cannot help coming. The Lord, I rejoice to say, speaks by me. I believe that many are brought to the light through my ministry, and others are comforted and built up, being brought out of bondage.

I am very glad to find you have sufficient light to discover the darkness of the neighborhood. Very few preach the gospel, and a blind guide ought not to be followed, for we know what the consequence will be. I cannot in this letter enter upon any mysteries of the gospel. But I recommend you to read your Bible alone. Observe, that all the Epistles are addressed to saints. Observe, that none are exhorted to do good works but those who are heirs of salvation. The dead have no ears; but when the gospel is preached, ears are given by the Spirit to vessels of mercy lying buried in the ruins of the fall, that they may hear the sound and be taught of God. It is an offensive truth, that none are exhorted to good works but those who have the promises. I will give you two or three scriptural proofs—1 Cor. 15:57, 58; 2 Cor. 7:1; Col. 3:1-5, 12; Titus 3:8.

Christ has no concord with Belial. There are two principles in a believer; one can do nothing but sin, the other cannot sin, because it is born of God. (Sol. Song 6:13.) This causes a warfare between these two spirits, the good and the bad; but the good reigns, which enables us to mortify and keep under the flesh, and causes us by the word to bring forth fruit acceptable unto God—for as many as are led by the Spirit of God, they are the sons of God. In a few words, this is the gospel; Christ lived and died for us; all He did was for us, and all we do ought to be for Him. Our warfare is accomplished and our iniquity is pardoned. This is the gospel, this is glad tidings. The world says we are against good works, but in fact we are the only people that advocate good works, acceptable to God through Christ Jesus. Do not take nor any other man for your guide; read your Bible, and call no man Rabbi, for one is your Master, even Christ.

Yours affectionately in the bonds of the everlasting gospel,  
William Tiptaft.

September 3, 1830

My dear Brother,  
I intend (D.V.) to be at Oakham on the 14th or 15th, but I hope to be with you on the 14th by the Leicester coach, as I intend to return that way the following week, for I cannot conveniently be absent from so large a parish

any longer. But you will be quite willing to part from a troubler of Israel in a few days. I shall give the greatest offence, I have no doubt, in speaking against much of the religion of the present day, which is nothing but the work of Satan, but is very near and dear to the flesh, and you will feel very loath to give it up—as unwilling as the Jews were to leave theirs for Christ. "Behold, I, Paul, say unto you that if you be circumcised, Christ shall profit you nothing."

I had no idea that the gospel of Jesus Christ would give so much offence, but the Scriptures plainly declare it must be so; the wicked must bear their testimony to the truth. "The preaching of the Cross is to those who perish foolishness." If what I preach is not foolishness to the natural man, know assuredly that I preach not the gospel. I trust that you can find several to bear testimony to my Christmas sermon, by saying that it contains contradictions and is foolishness. With respect to you and your wife, I have a good hope that the work is begun. You both know but little; but, "how can you hear without a preacher?" You seem to differ from others, and begin to be looked upon with a jealous eye by old acquaintance, as holding certain strange doctrines. All this promises well. You are, I trust, now considered very strange and peculiar people, and I hope that you differ not only in doctrine, but also in life and conversation. Remember this, "through much tribulation we must enter the kingdom of heaven." Satan will frequently magnify the difficulties which you must encounter as children of God.

Christ makes a variance wherever He is preached; and the Pharisees of our day, who have the most natural religion, will be in craftiness your greatest enemies. They will trouble you with various questions, and endeavor to shake your confidence; but "nevertheless, the foundation of God stands sure, having this seal, The Lord knows them that are His." Listen not to what any one says unless he bring the testimony of the word. Do not let their piety and great zeal for righteousness have any effect without the word of God. If you receive it, it is after all but the word of man, for you cannot say, "It is written."

At the end of your last letter, you beg to know "whether you are not to be steadfast, unmoveable, always abounding in the work of the Lord?" Certainly; the word of God expressly declares so. But remember, your zeal must be in the strength of the Lord. I can speak more fully on the subject than I can write; but remember, "our ways are not the Lord's ways." The Pharisees had more zeal than the missionaries in our days, for they would compass sea and land to make one proselyte. I tell you candidly that you will be ready to say, "You bring certain strange things to our ears." Remember, when you are bold for the religion of Jesus Christ, you will not

be considered a pious and good man, but a very bad man, no, very wicked, a blasphemer, and a deceiver. They called the Master of the household Beelzebub; what, then, will they say of His servants? Are you His servant? This is hard to flesh and blood; but it is nevertheless true. The Lord is still pleased to make me a troubler of Israel at Sutton. As truth is preached, so error is made visible.

I must now conclude, with my best love to your wife and children, and all that love the Lord Jesus in sincerity.

Yours very affectionately,  
William Tiptaft.

October 28th, 1830

My dear Brother,

I arrived safely at Sutton on the Saturday afternoon. I saw Mr. de Merveilleux, and had a little conversation with him. I believe him to be a lover of gospel truth, and I hope that you will call upon him when you go to Stamford. I met a few friends at his house, and spoke a few words to them. They seemed very desirous to hear, and, I trust, are spiritually hungering after the bread of life. My friend Philpot is ill, and not able to preach. He is coming to see me next week. He is a dear child of God.

I shall be glad to hear in your next letter what advances you are making in religion. I hope that you read your Bible much, and talk with those who fear the Lord. **You will find much opposition, both within and without, against a spiritual work; but if it is the Lord's work, it will surely be carried on.** You will be surprised to find so much enmity against the gospel; but the word of God shows clearly it must be so. The learned and great find the doctrines of grace great foolishness, and they are constrained to bear a testimony to the truth by saying so. If I found many, of any description, speaking in favor of the doctrines I maintain, it would excite a doubt in my mind whether they were true. You will be perplexed with many favorite texts of the Arminians; but the Lord in due time will make them plain to you and consistent with the doctrines of grace.

Do not be disturbed because you have not much knowledge of divine things. **Knowledge profits not unless it is given by God the Holy Spirit. "The kingdom of God is not in word, but in power." All knowledge avails but little, if there be not a knowledge of Christ Jesus. It is not receiving the gospel in word only, but in power, and in the Holy**

**Spirit, and in much assurance which saves. You will find that the grace of God which brings salvation will teach you to deny ungodliness and worldly lusts and to live soberly, righteously, and godly in this present evil world. You will appear to yourself and others a new creature. Many have a single eye, but it is not to God, but to money. But as a child of God you will be constrained by the love of Christ, to give up everything for His sake, who died that you might live.**

**Do not imagine that a mere knowledge of the plan of salvation is salvation. If rightly taught, you will be led to rejoice in Christ as the pearl of great price, to love the brethren, and to do many things which the world hates and condemns. As a child of God, you are not of the world, but are chosen out of it. You are only a stranger and a pilgrim here. You are looking to the glorious moment when you are to be delivered from the bondage of corruption; for to die, and be with Christ, is far better than to live in this vain world. Remember that all that you suffer and lose in the cause of Christ, you are to consider gain. Rejoice to think that you are counted not only worthy to believe in Him, but also to suffer for His sake. Light has no communion with darkness, and the believer has no part with the infidel. Having a saving interest in Christ, and knowing it, you are rich indeed; you are a son of God; you have a glorious mansion prepared for you; and you are sure to have it, for Christ can no more do without you, than you can without Christ. Your security is in Him. "Your life is hid with Christ in God." Because He lives, you shall live also.**

**In one sense, you are saved by good works, because Christ's good works are your good works, because you are one with Him. It is this glorious union between Christ and His church which gives such consolation and joy to the members of His body. "As Christ is, so are we in this world." "For we are made to sit together in heavenly places" with Christ Jesus, and are "blessed with all spiritual blessings in heavenly places in Him." May we go on in the narrow way rejoicing in our great Captain, who will see us safely landed on the heavenly shore. "He is faithful who has promised," and He will never leave the work of His own hands. Blessed be His name forever!**

**There is but little salt anywhere, and it is much scattered. You will find it difficult to give up your own religion. May the God of peace and love be with all His dear sheep in Oakham; and that you may abound in faith and love, is the sincere prayer of**

**Your affectionate Brother,  
William Tiptaft.**

December, 1830

My dear Brother,

I was pleased with your remarks upon religion in your last letter. As the Lord has been pleased to reveal to you a little of the light of the glorious gospel, a corresponding practice will necessarily follow, for a lively faith is known, as a good tree is known—by its fruit. **It is an inestimable blessing to be taught the value of God's word, so as to prize it, and to give much time to reading and meditating upon it. Let no one deceive you with vain words, and cause you to think, because you understand the plan of salvation, that you are sure of eternal glory. To receive the gospel in word is one thing, but to receive it with power, and the Holy Spirit, and much assurance is another. I hope and trust that you have received it that way.**

If you have, my dear brother, be assured that a great change will be visible in your life and conversation; for "if any man be in Christ, he is a new creature—old things are passed away; behold, all things are become new." "The grace of God that brings salvation teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world."

**You will meet with many professing to love the true doctrines of the gospel; but, alas! they at the same time love their sins, and too evidently show themselves to be boasters, proud, covetous, heady, high-minded, lovers of pleasure more than lovers of God. Remember, Satan has millions of devices, of which a young convert knows but little, and he is as well pleased to lead his people captive with a knowledge of the word as in any other way. Satan fears nothing but the power and spirit of the gospel, which changes God's dear people from glory to glory, and conforms them to the image of His dear Son. You must not infer from what I have said that I am against the blessed doctrines of grace; I only would have you not prize that knowledge that puffs up. The true knowledge of the gospel is a great blessing, and may you abound in it more and more, so that you may prove things that are excellent. There is no other knowledge worth having compared with it; and I pray that the Lord may by His Spirit lead you to count all things but rubbish for the excellency of the knowledge of Christ Jesus our Lord.**

**All knowledge without the knowledge of Jesus will avail nothing. You are a poor dark, miserable, bewildered, deluded creature, if you know not Christ Jesus. It is the Spirit's work to take of the things of Jesus and to show them to the Church. It is only the Spirit's teaching that will afford lasting comfort and consolation; and when we are truly taught, we**

learn to be humble, meek, and lowly of heart; we see our helpless and lost state by nature, and are surprised to find our hearts so unclean and sinful. We are taught to see that Jesus is "the Way, the Truth, and the Life," and that there is no hope of entering into glory but through Him. **Seeing yourself lost and helpless will lead you to pray to God frequently and fervently to keep you from falling. You will feel troubled and distressed at your cold and lukewarm state, and be grieved that covetousness, pride, and diverse lusts are waging such strong war against your soul. But do not forget that we are soldiers, and have a continual warfare.**

Read an account of the Christian armor in Eph. 6, and you may be sure all that would not be supplied for the Christian unless he fully stood in need of it. After an account of the armor, the apostle exhorts strongly to watchfulness, prayer, and perseverance. Blessed be God that we need not be alarmed as to the great warfare, for we have a sure promise that we shall be conquerors, yes, even "more than conquerors through Him who loved us." God has given us His dear Son, and will He not with Him also freely give us all things? I pray the Lord to lead you to rest more entirely upon Jesus Christ, and that you may see Him to be your wisdom, righteousness, sanctification, and redemption. I hope that your faith will work by love and purify your heart, so that you may daily become more dead to this world, more fervent and frequent in prayer, and more earnest in pressing towards the mark for the prize of the high calling of God in Christ Jesus.

The true Christian has a single eye. Have you one? The Lord's work will be continued, if begun. I hope, when you write again, you will be enabled to tell me more of the Lord's mighty power working in your soul, and causing you to abound in fruit, to the praise and glory of His holy name.

I am going on here much as usual; my congregation continues still very large, and many profess to know the truth, but the chaff is mixed with the wheat. **Some have a clear knowledge of the doctrines, but are evidently void of grace, which has led me to use the exhortations more earnestly. We find doctrines first in the Epistles, and then exhortations.** Christ says, "Herein is My Father glorified, that you bring forth much fruit."

I have had a clerical friend visiting with me, with whom I can see eye to eye. His name is Philpot, a Fellow of Worcester College, Oxford, and he has a curacy in the neighborhood. He is rather delicate in health, and cannot just now serve his church. He has been with me more than a month. He is a very valuable friend, and I trust the Lord will make his visit very profitable to me. He took a First Class in classics at Oxford in 1824. His company makes the dreary evenings pass away very pleasantly.

Give my best love to Deborah, and tell her I would be very pleased to have a letter from her.

Believe me, my dear Brother,  
Yours in Christ,  
W. Tiptaft.