

**FRUITS OF JOY AND
PEACE IN BELIEVING.
LETTER THE SECOND**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649522910

Fruits of Joy and Peace in Believing, Letter the Second by Anonymous

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ANONYMOUS

**FRUITS OF JOY AND
PEACE IN BELIEVING.
LETTER THE SECOND**

FRUITS
OF
JOY AND PEACE.

FRUITS
OF
JOY AND PEACE

IN BELIEVING.

LETTER THE SECOND.



London:
JAMES NISBET AND CO. BERNERS STREET.

MDCCKKXVIII.

12.

T. C. JOHNS, Printer,
Red-Lion Court, Fleet Street.

FRUITS
OF
JOY AND PEACE.

I feel truly thankful, my dear Friend, that my last letter afforded you comfort. It is indeed the very highest privilege to be employed in our Lord's service, and surely we are so employed when we endeavour to comfort those of his dear children who are cast down through temptation, or sorrow. I anticipate the observation you will make on reading this; "Oh! that I were indeed but one of his dear children! then, I should not feel temptation, or suffer sorrow." Yes, dearest, "the joy of the Lord is" indeed "our strength," it blunts the edge of temptation, and extracts the thorn from every sorrow;

and therefore it is, that I am so anxious that you should taste that joy, and feel that strength. You acknowledge that my last letter has made you feel more than before, the great encouragement we have to approach God in the name of his beloved Son. You agree with me that it is impossible to *meditate* on the gracious, condescending messages sent us by the Most High, on the patience, mercy, and love displayed in his conduct to our fallen race,—on those brighter manifestations of gentleness and goodness, when as “God manifest in the flesh,” he visibly appeared amongst his sinful creatures,—lived with them,—conversed with them,—and dispensed blessings all around him,—you agree with me that it is impossible *prayerfully* to meditate on all these things, without feeling encouraged to come to the Saviour for life and salvation. And you express a hope, that you “may be accepted at the *last*.” But dearest, is it honor-

ing the stupendous redemption work of the Lord from Heaven, which he himself pronounced with his dying lips to be perfect, and “finished;”—is it exalting the mighty and complete salvation of God our Saviour, ushered in with the rapturous praises of angels who proclaimed “*peace*” on earth, “*good will*” to men, and that they brought from heaven “*good tidings of great joy*;”—is it *scriptural* to suppose, that after all the wonderful things which the Lord Jesus Christ hath done, and suffered on our behalf, his people are called to pass their life in doubt, and fear, only cheered with the hope of being “accepted at the *last*?” Can this wavering, uncertain, trembling hope, be the “*strong consolation*” of which the Apostle speaks, which he describes as “*sure, and stedfast*?”—as the “*confidence* which hath great recompence of reward?”—as the state of “*rest*,” into which the believer enters even before his warfare is accomplished? “For

we which have believed *do* enter into rest."

Surely, none could more perfectly know the mind of the Lord than the Apostles, instructed as they were from his own lips, and favored with so large an influence of His Divine Spirit; yet when addressing their converts, they never inculcate the doctrine of *uncertainty*, but on the contrary, exhort them to obtain a clear, and blessed assurance of their state of acceptance. "These things write we unto you," says St. John, "that your joy may be *full*." Now it is the blessed hope of acceptance which can alone *fill* the soul with joy.

Again, he adds,—"*We know* that we have passed from death unto life." "These things have I written unto you that believe on the name of the Son of God; that ye may *know* that ye *have* eternal life." And