

AN
REVIEW
OF
THE
Latter
NOTED REVIVAL
IN
KENTUCKY.

COMMENCED IN THE YEAR OF OUR LORD,

1801.

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INTRODUCTION.

WHEN I think of writing to you, O most excellent Theophilus, of those things began, and carried on among us; I am conscious of a duty, but diffident of my abilities, in giving ample satisfaction on a subject which has staggered the minds of multitudes, not the most superficial in judgment. But having concluded that my humble attempt, may induce some more competent to the task, to make a more thorough investigation, I have determined to write.

From the acquaintance you have had with your correspondent, I flatter myself that altho' in the course of this treatise, my remarks may be free, you will not suspect me for want of candor, much less that I am an enemy to true religion; and that I embrace the present commotion to pierce it in the side, as the relentless soldier did our Lord upon the cross.

For as there never was a greater enemy to Christ, than a false Christ, nor to true religion, than a false religion: there cannot be a better friend to either, than he who detects the fallacies of both, and exposes their meretricious dress to the hooting of ridicule.

Religion sir, like the nature of the Gods among the ancient Philosophers,* is too sublime for the capacities of natural men, whence have arisen a world of disputants, and as many errors, as antagonists, until the bulk of those who care for none of these things, comfort themselves, there is no more reality in religion, than a farce upon the stage.

But Happy is the man, that amidst the confused jumble of distracted and distracting romances, which have darkened council with words without knowledge, and bewildered the sons of men in the depth of delusion; is unerringly conducted in the path of wisdom, which is pleasant; and to the gates of righteousness,

* *Cum multae res in Philosophia nequaquam satis adhuc explicatae sint, tum perdifficilis, Bruie, (quod tu minime ignoras.) & perobscura quaestio est de natura Deorum; quae & apagionem animi puicherrima est, & ad moderandam religionem necessaria. De qua tam variae sunt doctrinorum hominum tanque discrepantes sententiae, ut magno argumento esse debeat, causam, id est, principium philosophiae, esse scientiae, prudenterque Academicos a rebus incertis adjunctionem cohibuisse.*

M. Tullii Ciceronis de Natura Deorum, lib. 1.

which ensures eternal good order and peace to all her citizens. That I may through the grace of God, in the execution of my office, contribute golden oil to the lamp of some prudent virgin, going forth at midnight's hour, to meet the bridegroom; I have written the present treatise, and that God may seal it with his blessing, I hope I enjoy an interest in your fervent supplications.

I am with all submission,

your's most affectionately,

A. R.

REVIEW, &c.

CANDID READER,

BEFORE we enter upon a direct investigation of the present revival, it will be proper that we take a review of the religious State of Kentucky preceding its commencement; for there we will find the seeds of the present production, and be the better enabled to unravel the darker intricacies, which lie before us. For I suppose we are as complete a mixture of all nations, as ever met in equal length and breadth since the first planting of man upon the earth. As touching emigration, we resemble the devout men, who from every part under heaven, dwelt at Jerusalem, on the days of Pentecost.

But, as touching our occupation, we differ as widely in our practice, as we are remote from them in time and local position.

The world had heard the fame of our fat land, which promised to enrich its inhabitants, with all the glories of the present life; thence, the men thereof travelled from every direction, in hopes of securing the booty. The first adventurers, made such avaricious grasps, there was not sufficient to satisfy the demand, and soon interfered with each others claims, and laid a perpetual foundation, for themselves and successors, to litigate their titles; and being aliens to each other, they fell into the most universal strife, and irritating animosities, every freeholder was tortured with anxious cares, and dubious fears, lest a better title should bereave him of all his goodly portion of this world. From this consideration, a woeful obstruction was laid at the very foundation, of a serious enquiry after a better country. But what principally obstructed to the means of information, was, we were such a motley crew, so diverse in our principles, so corrupt in our practices, that there could not be collected in one assembly, as many of one mind, as would constitute a regular congregation, to support a minister of the gospel, who had spent his substance in acquiring wisdom, and devoted himself exclusively, to the work of the ministry; the effect of this was, every little society of the diverse sectaries, set up one to themselves, and here the froth of the world got uppermost. For it required an original stock of ignorance, and an inexhausted fund of assurance, to assume the hallowed office, to which they were never called, nor ordained by God, and harrangue august assemblies, with profound nonsense, without a blush, and glory in their performance.

As Solomon said, "Woe to that land whose king is a child," It has been the woe of Kentucky, that their guides were as raw

in divinity, as they who employed them as teachers, were unconcerned about the principles of truth; for the most undaunted boldness, and fiery zeal in the preachers, was received by them for extensive knowledge, and pure Godliness; and it made not the least difference how incoherent, their doctrine, with divine revelation, for their preachers inform their people, they spake by the spirit, and thus it behoved, to receive implicitly, whatever they delivered; thence the experience of those divines, were adopted in the room of divine revelation; and here we find the rudiments of the present revival. For being bereaved of the instituted means of grace, and hanging upon the poisonous udders of those who say they are apostles, and are not, they suck the very essence of deception from the womb.

The next thing to which I would wish to call the attention of my reader, as previous to the present revival, and as preparing the way for its commencement, was the almost universal power of deism, which prevailed through all ranks and degrees of our inhabitants; and these were nearly as diverse in their sentiments as we were numerous in our citizens. We have natural, artificial,* and practical deists, who absolutely deny the validity of divine revelation; but these are not the most pernicious, we have thousands of Christian deists, who profess a partial belief of divine writ, but found some caveat against the doctrine the most essential to salvation; they deny the necessity of an imputed righteousness, and hold salvation by the deeds of the law, and all upon the self determining, self-determined power of free will; although their changes prove they can be turned like the weather cock, by the breath of the serpent. We have another sect who are a kind of evangelical deists, who are warm advocates for the New Testament, as though it contained a new system of morality, and a way of life infinitely superior to any thing that ever entered into the mind of man to conceive; these never found their principles on the ancient charter laid in Zion, at the promulgation of the covenant of grace; which is the foundation, upon which all the Church of Christ stands, for Christ was and is the foundation of the Prophets, as well as the Apostles — Those erect a new superstructure on their mistaken interpretation of the New Testament, and by this means they are guilty of the deistical practice of making the Scripture contradict itself.

We have another assortment of refined deists, to which all former give credit, and they embrace the bulk of all the worshippers

* *That is one who by the exertion of natural and acquired abilities, conceives himself a finished workman, to teach the secret of his art.*

of this state and several others, who not a little glory in their multitude; they are nearly a kin to the last sort we mentioned: These have renounced the worship of God in the ordinance of singing his praise from a deep rooted enmity against divine Revelation, centering its rage against that flowing river of divine pleasure in the Psalms of David; that Book of God, which comprizes the Scriptures New and Old, and form the only instituted system of praise in the church of Jesus Christ. These have been wise enough in their own eyes, and bold enough in their enterprise, to form any quantity in the prolific forge of their own imagination, and cram their human invention down the throats of their ignorant laity; with a thousand salacious bold assertions.

Such as they are nearer the spirit of the New Testament times than the Psalms of David, as if the Psalms of David were not the Psalms of Jesus Christ,* or as if the spirit of the Holy Ghost was changed, and he was opposing the very spirit of that diction with the one hand, which he had built up with the other.

They say they are too obscure to be sung by the laity, consequently too obscure to be read, and so we have antichristian deists among us, for the same principal will equally forbid to read any part of the Bible.

That should you examine our present inhabitants, the learned and the unlearned, the teachers and the taught, from the highest to the lowest, you will find if they do not deny the Bible in bulk, they find some exception to parts of it, and give an explicit demonstration, they are tinctured with deism notwithstanding their high pretended zeal for Christianity.

They are willing Christ should save them from misery, and frequently cry out "come to Jesus, come to Jesus," or "Lord

* *Had David made Psalms, very possible I should not have given them more credit than Watts, Rippon or Wesly, as they would be all the works of imperfect men; but David was only the amanuensis of the Holy Spirit, in compiling and instituting the system merely from this consideration called the Psalms of David; but in any other respect they were no more David's Psalms than any other man's who made equal use of them. But to dispense with them and adopt Psalms of composition merely human, (for such must all Psalms be, if compiled by a mere man, although they should be richly adorned with many Scripture quotations) will beyond doubt expose the truckler, to the divine complaint, and rueful malediction. Malachi 3. 7. even from the days of your fathers ye are gone away from mine ordinances, and have not kept them—Will a man rob God? yet ye have robbed me—ye are cursed with a curse, for ye have robbed me, even this whole nation.*

Lord open to us"—but they are not willing that he should legislate for them ; especially that he should sanction his laws with penalties ; the naked recital of which is provocation sufficient, to treat his book of praise with as bold scurrility, as the assassin Jews did his divine person ; away with him, away with him, it is not fit such a fellow should live. They are not fit to be sung in a Christian church, who of the rulers have believed in them ? and as they refused to walk in his ways, he has given them up to wander in their own counsels.

I would further observe, that as their self-created plan lay obnoxious to investigation, they were compelled to the dire necessity, of sanctioning their novel mode, by their pious zeal, and some marvellous fraud ; instead of a *thus saith the Lord* ; that they might support their dignity, and the dignity of their patrons, and secure their *perquisites* from the laity, and be called of men, *Rabbi, Rabbi*.

Now I would further observe, before we approach this marvellous mount, to which I propose to call my reader's attention, they have proceeded hitherto, through all their revival, without renouncing one of all the absurdities, mentioned in the foregoing catalogue, of which it is the briefest specimen, and as if all this was not sufficient, to incur divine displeasure, and brood a monstrous prodigy : they have upon all occasions sounded the Herald's trumpet to all denominations without exception, to come and enjoy full communion with them, who only said, they were sinners, and that they believed in Jesus Christ ; for said they, God has made no partitions in heaven, and we will make none upon earth.

It was a common saying, they did not care what a man's principles were, if his practice was good ; and lest their confession of faith, should prove a bar to their communion, it was publicly preached down, saying woe to all confessions, creeds and catechisms, the pests of civil society, and Christian liberty.

When Ammonius Saccas of the second century, adopted with such dexterity the doctrines of the Pagan philosophy, as to appear a Christian to the Christians, and a Pagan to the Pagans ; he undertook a coalition of all philosophers, and religious denominations ; he insisted there was a necessity of dispensing with some of their respective tenents, before they could enter the general mass ; but those divines embrace in their communion, without any such abridgement such as can say these words, they are sinners, and they believe in Christ. But as Ammonius was one of the heaviest curses the church ever met with ; I am afraid their policy will never prove a blessing.

This generous invitation, turned the torrent of many streams, and they presently found themselves, at the head of a marvellous concourse of professed worshippers. This filled them with excessive animation, and accelerated their joys; their societies which were just ready to perish, revived and augmented in some thirty, some sixty, and some an hundred fold.

Having thus led my reader, as Balak for another purpose led Balaam, to the top of Mount Pisgah; let us view the movements of this astonishing host, for they are said to be ten or fifteen thousand in one assembly, who generally camp six or eight days on one plat, and move from thence to the next convenient place, & there pitch their tents like an army who would devour all before them. All congregational assemblies are swallowed up in this multitude; no man preaches in his own pulpit, the whole have happily united in one congregation, with their respective pastors; and move like the lovely hosts of Israel, they all eat and drink at one table, and all lie in one bed; they possess all the pleasures of social fellowship, they are free from all care about secular affairs; there is no tilling of soil or gathering of harvest; no earning of bread by the sweat of the brow; he that feeds the ravens feeds them, and he who clothes the grass of the field clothes them; O happy people who is like unto thee? a people blessed above all nations of the earth; here is no division in sentiment, no separate interest, all things common, no man calls that his own which he possesseth.

This view we have of them from the top of lofty Pisgah; shall we not descend and take a more accurate inspection of their employment? for I hear a noise in their camp, it is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome, but the noise of them that sing, do I hear.

Is it possible this people have corrupted themselves, and have turned aside quickly out of the way which the Lord commanded them? have they made themselves a molten calf, and worshipped it? and have they sacrificed thereunto, and said these be thy Gods O Israel? If so forgive them Lord, and let not thy wrath wax hot against this people; but let us not judge rashly, let us draw near and inspect them with a more accurate search; but as it is not convenient for my reader to be with me, in spying out their liberty, I shall for his satisfaction, present him with as accurate a report, as the nature of things will admit, both in their *style and manner of conduct*.

Upon a near inspection, I find their felicity exceeds my expectation, it was all one field of joyful pleasure, for they had no king among them, and every man did that which was right in his own eyes; yet although like the locusts, they had no king, they

went forth by bands, notwithstanding they were in different employments, there was perfect harmony, whatever any one did, met with the approbation of the rest; a serenade of music, cheered all their spirits, which never desisted from their first happy coalition, until they decamped, and every one sung what he pleased, and to the tunes with which he was best acquainted; under the sound of this general melody, there was a band of preachers who had their tents pitched at a convenient distance from each other, and they with animation, and powerful vociferation, harrangued as many as could hear consistent with the sound of melody,

Next to those were a band of exhorters of all persuasions, who appeared as journeymen under the former; who according to their more confined abilities, and narrower influence with unwearyed zeal, dehorted from vice, and exhorted to virtue. Next those were a band of the sacred order, whose business it was to pray over the sick in body, or troubled in mind; and this they performed with great pathos, and noted admiration.

Next to those were a band of comforters, whose business it was to speak peace. Michah 3. 5. (and pronounce the whole work a work of God) which exceedingly cheered the feeble of the flock, who looked for some great and marvellous approbation from on high, and according to their faith, so it was; for they saw strange things every day; there were forty or fifty of them in trances at one time, and continued in succession during the whole encampment, and thus they had fresh news from the world of spirits every hour. These entertained the inquisitive about things which lay hid from the foundation of the world, which otherwise could not be discovered except by the Gods whose dwelling is ~~not~~ with the flesh. They tell they have been in the company of Jesus Christ, and can describe him distinctly: that they are in favor with him, and who are and who are not; and now they are filled with such sublime conceptions, and extatic raptures, that the world is not worthy of them; nor would long retain them, but for sake others whom they elect to glory; and before their final decease must agonize for their friends, by suffering a temporary death, which they will do thirty or forty times in one summer season, and bring fresh intelligence at every resurrection. The auditors hang upon their lips for news, and fame their celestial diction to the end of the earth: they offer a specimen of worship to their new mediators, for there will be ten or more to sing praises over them all the time they are dead, and glory exceedingly in their wisdom when they are made alive; what is still an addition to these great things, little boys and girls suffered the like passion and commenced preachers of glad tidings;

the ancient priests confessed themselves eclipsed by their oratory, yea Christ himself never equalled them; he only disputed about divinity in his twelfth year, but never approached the sacred office until he was thirty years of age: O glorious times! Next to those were an amorous band who subdivided almost as small as possible, and retired for private communion; but in this unfriendly world they were sometimes censured, the innocent will be blamed, but no occasion should be given to the adversary to speak reproachfully. Beside those there were a thousand kind offices of mutual affection, continually carried on among them, which purely served to express their love to one another. We cannot bring them into view, lest the scene should appear confused. Thus reader, I have given you as just and accurate an account of what was seen, heard and done, as the nature of things will admit at present, altho' time will be the best expositor of this business.

Now before we proceed to analyze, this noted revival, it behoves us to feel our dependence on unerring council, and to act for eternity, as those who must give an account of their stewardship; if they are the true Church of Jesus Christ, God forbid we should be found fighting against them: and putting them to grief whom God has not. Shall we let them alone for fear of this? It might be good policy in a civil officer, but it will not answer the office of a faithful watchman who is accountable for the unwarned sinner who dies in his iniquity; we must bring these things to the test; if they are not according to law and the testimony, it is because there is no light in them; the gospel is hid from them; the way of truth they know not; they are walking in the light of the sparks they have kindled: the priest must pronounce them unclean; a plague is broke out in the head or heart; they must be shut up, that it spread not; it is a delusion; it requires the speedy aid of some kindly hand, to break the enchantment, and release the captives from the charmer's snare.

If this is not my object, let my tongue cleave to the roof of my mouth, and my right hand forget her cunning: for however I may be thought their enemy for declaring the truth, I am conscious I can shew them no stronger testimony of my love.

I propose to handle the subject in the following manner:

- I. To define what a delusion is.
- II. What the symptoms of a delusion are.
- III. The resemblance and distinction between religion and delusion.
- IV. Conclude with an address to both religious and deluded characters.

I I am to define what a delusion is—The Hebrew word the *halulehem*, translated delusions: (Isaiah 66. 4) signifies feigned

stories of cunning fables—I will choose their delusions — As if he had said, seeing they would not accept my counsels, and have boldly rejected my precepts, and chosen for themselves cunning devices for a mock-worship, “setting their thresholds by my thresholds, and their posts by my posts.”

To shew how ingeniously they outwitted me in their institutions, I will now retaliate, they have had their choice, and I will have mine, I will chuse for them a complete and effectual delusion, I will delight to retribute the punishment they have sought for themselves. If they would not have good statutes I will give them such statutes, as they have merited at my hand, “Because they have not executed my judgments, but have despised my statutes, and have polluted my Sabbaths, and their eyes were after their father’s Idols, wherefore I gave them also statutes which were not good, and judgments whereby they should not live, and I polluted them in their own gifts, in that they caused to pass thro’ the fire, all that openeth the womb that they might know that I am the Lord,” that is that they might walk in them, until they shall see whose council shall stand, mine or theirs. As you have taken the liberty of deriding me, see how you will bear with my deriding you.

The Greek words translated strong delusion, signifies the efficacy of error, which taken in connection with the passage as Paul delivered it to the Thessalonians that as they had had the gospel most faithfully preached by his commissioned ambassadors, attested with all real and supernatural evidences, which the wisdom of God could propose, and they had utterly rejected the saving council of God against themselves; that now his throne should be guiltless: although he should send them as he had determined, and hereby declared he would send them *an efficacious deception* that they would have no more power to resist than they had their creation, that he may take vengeance upon them for their incredulity. Yes his throne would be guiltless for they are under condemnation already who believe not: and this delusion is the beginning of their punishment, and a certain prelude of their just demerit, or in the emphatical, but awful language of the Lord of Hosts that they might be damned who receive not the truth in love, who believed not the truth, but had pleasure in unrighteousness; and he actually sends them prophets to deceive them completely. If a man will walk in the spirit of falsehood and do lie, saying I will prophecy unto thee of wine and strong drink: *he shall be the prophet of this people.* If they could believe the fallacious absurdities of their false teachers who never produced an evidence for their assertions, and would not believe the testimony of eternal truth, which carried its own evidence, and brought

without price or reward complete redemption from all guilt, and its demerit; and promised the reward of eternal life simply upon the principle of believing the divine record; God would be just in giving them up to believe a lie which should prove their eternal damnation. If they would not believe the truth they shall know what it is to believe a lie. If Eve will not believe God, she shall believe the Devil. If they voluntarily worship a wooden image, made by their own hands; they shall be compelled on pain of death the most horrid, to worship a golden one made by the authority of a Heathen monarch.

A delusion like other punishments may either be corrective or judicial. God may afflict his elect with a corrective delusion, as he did his Israel when he determined to save a remnant; thus he teaches them that he is God and will not be mocked: and that there is an essential propriety in observing all things whatever he has commanded; and that like *Moses we must be faithful as servants*, and that the right of instituting ordinances is not in us, but in the Son to whom he has committed all things in Heaven and Earth.—That every error is damning in its nature, and that corruption in ordinances will make void the worship: in vain they do worship *me teaching for doctrine the commandments of men*. When our *falls* are sanctified we will return to the Mountain of the Lord with weeping and supplication, and a solemn determination to enter into a perpetual covenant never to be forgotten. That thou mayest remember and be confounded, and never open thy mouth any more, because of the shame when I am pacified toward thee for all that thou hast done saith the Lord. When we have returned we will sing with the spirit, we have got the inheritance that excels in beauty, and that our lines have fallen to us in pleasant places. Wisdom's ways will be justified of her children, then will we worship God according to the pattern shewn us in the Mount.

The corrections of God are ever according to the nature of our iniquities.

If we set our heart on wealth because our gain is increased, he will diminish our substance.

If we commit adultery, he will kill our children with death.

If we glory in our wisdom, he will expose our folly, for he will not suffer sin to reign in his children. But of all trespasses corruption of the means of salvation, approaches nearest the sin against the Holy Ghost: for it strikes at the Golden Pipe that communicates the oil of life to our spirits. It is casting filth and mire in the lamp ordained for his anointed, to illuminate our path through the dark valley and shadow of death.

If God suffers us to extinguish the light of divine ordinance, and walk in the light of the sparks we have kindled, it is one of the forest judgments he ever uses by the way of correction. But dangerous diseases need severe correctives; and God our physician may suffer a complication of diseases to grow inveterate, that he may display and commend his wisdom, mercy and power, in effecting a cure.

A delusion may also be judicial, as though God would not speedily execute his judgment, notwithstanding a decree was gone forth, and the death warrant sealed, which could not be altered; yet he would continue them in the world, to be tortured with deception, that he might laugh at their calamity and mock at their fear, and make them a monument to deter others, and fill with gratitude those who were preserved from their condemnation.— That although the vessel of wrath fitted for destruction like the Amorite's cup, is not full, he will through much long suffering spare them, that he may make known his wrath and shew his power in them that would not walk in his ordinance.

To this part of the community alas! for it, I shall be so far from doing them good, that I am sure of being only a favor of death unto death: I know they will reproach my labor of love, and trample my pearl under their feet and turn about to rent. As the Antediluvians derided Noah's providing an ark to the saving of his house, until the flood came and swept them all away: so it will be now. Thus I have defined what a delusion is, as it respects the elect and the reprobate.

Of the Symptoms of a Delusion.

Having thus defined what a delusion is, we come now to shew what are its symptoms. The first I shall mention is, pride of heart, or high mindedness. They think they are something, when they are nothing. Behold his soul which is *lifted up* is not upright in him. The reason of this is, because they think they have made some discoveries, either by the spirit of God or their superior fervency, and these discoveries are objects which of themselves, promise them happiness, or are the tokens of being high in favor with God; and thus they are lifted up in pride: the language of it is stand off for I am holier than thou. And just in proportion as the delusion is strong, just so it will elate the soul in pride, that awful condemnation of the Devil, it will lead them to say, hath the Lord spoken only by Moses? hath he not spoken by us also? and being exalted in their own eyes, they think themselves above being administered unto; they would set in the pulpit rather than the pew; they must needs assume the priest's office. Corah, Dathan, and Abiram, insulted Moses the servant of the Lord,

who exceeded all men in meekness, and his brother Aaron the Lord's anointed, sustaining the highest office in Israel.

"Ye take too much upon you seeing all the congregation are holy," every one of them and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord? But what profit had they in these things whereof they had cause to be ashamed. So Uzziah for one touch of the ark, because he was not a priest, suffered the instant wrath of God.

2. Chron. 26. 16. "When Uzziah was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.

17. And Azariah the priest went in after him, and with him fourscore priests of the Lord that were valiant men;

18. And they withstood Uzziah the king, and said unto him, *it appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God.*

19. Then Uzziah was wrath, and *had* a censer in his hand to burn incense; and while he was wrath with the priests the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar.

20. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the Lord had smitten him.

21. And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, *being* a leper; for he was cut off from the house of the Lord." Thus when a proud heart deceives and flatters us to believe we are so holy we must enter into the priest's office, who are not called as was Aaron, and run without being sent. It is a dangerous symptom of a strong delusion, productive of disgrace instead of honor. Thus when a man is advanced to high places of dignity and trust, without paving his footsteps by virtuous principles, he is only matured for speedy destruction. Haman was exalted, notwithstanding his malignant purposes, above all the princes who were with him, and invited to a banquet of wine prepared by queen Esther for the king and himself only, from whence he was securely conducted to the gallows, fifty cubits high, which he had erected for Mordacai, a virtuous citizen. But the consequence would be light, did preachers of the above description meet with their merited disgrace always; but when like the Dragon they draw the third part of the

stars from Heaven with their tail, and cast them to the ground, they are and ought to be esteemed a dangerous nuisance.

The II. SYMPTOM of a delusion is, when deluded guides have power to lead us. Christ's sheep will not follow the voice of a stranger. But they who are not under the erring direction of a divine influence, but the power of delusion, will follow strangers, and drink the soul poison of strange doctrine.

A wonderful and horrible thing is committed in the land: the prophets prophesy falsely and the priests ruled by their means, *and my people love to have it so*, and what will ye do in the end? I will give children to be their princes, and kings shall rule over them. If another would come in his own name said Christ, him ye will hear, but me ye will not hear, but they have itching ears and heap to themselves teachers in his sanctuary. 'Tis a woeful demonstration of a deep deluded people when the most ignorant who roam thro' our country, command the attention of the gaping multitude, which is as preposterous as to look for grapes off thorns or figs off thistles. The children of this world who are wise in their generation, do not employ a quack for a doctor, when their life is at stake, nor a clown for a lawyer when their property is in danger; but these can set up the means of the people for priests, when their eternal all is in the greatest jeopardy, and many shall follow their pernicious way, by which the way of truth shall be evil spoken of. But as was said upon another occasion, those who know not the law are accursed. The blind will lead the blind until they both fall into the ditch; deeply deluded they are like to be, for they reject the instituted means of reformation, and the eye salve, which they were counselled to buy. When there is a like priest and like people, there is such an harmony among them, that the one commands the attention of the other. Now to be led about by good words and fine speeches, only calculated to deceive the simple and unwary, I say is another symptom of strong delusion.

III. SYMPTOM of a delusion is, that God dishonoring, soul destructive essence of all moral evil so amply defined in the nature of a delusion; a corruption of the means of grace. The God of wisdom knew well the haughty heart of man would be most prone to this evil, and not only obviates it the most copiously in the second commandment; but employs one half of sacred writ to expose the danger of trespass. He well knew that there was not as much filial subjection in all the human family, as would excite one individual to an implicit acknowledgment of the instituted means of our salvation. He not only urges it from its essential necessity, but we have scarce an alarming judgment befalling any one of our fathers race but the rudiments of their iniquity was a

breach of the second commandment. But all that has been said and sanctioned by divine authority, has had no effect upon the bulk of this wicked and adulterous generation.

It was in vain with them that the persecuted church of Scotland, who was characterised the covenanted and holy people, by the prophets in the testaments new and old, sealed the pure doctrine or statutes of our salvation with their blood, to be a cloud of witnesses to this generation; they have broke their bands asunder, and cast their cords from them, and boldly invented new ordinances for vehicles to translate them to the kingdom of heaven: Alas for it! Oh that my head was a fountain! and mine eyes were a river of water! that I might weep night and day in secret for the daughters of my people, who do not know nor will obey the lovely order prescribed by the master of assemblies; but there is no hope, Ephraim is joined to his idols let him alone.

This is a delusion that embraces in its hug, the poison of Asps; 'tis a public insult to the head of the church; a deep rooted enmity against his kingly office; it is an explicit declaration, they will not have the man Christ to reign over them; it is a specimen of the highest treason and damnation to the soul; bring hither these men that would not that I should reign over them, and slay them before me. It is all from the principle of hatred. They *hated* him and sent a message after him. If this consideration will have no effect with those who have made up their mind to continue their rebellion, let the youth who have not yet chosen their principles take the alarm and shun this gulph that they perish not.

IV. SYMPTOM of a delusion is, when we follow one commanded duty to the neglect of all others. It is an awful evidence the understanding has not been opened, to understand the scriptures, and that the Holy Ghost, who is the comforter, has not guided them into all truth, who fix upon some particular duty, and make all their religion to consist in it alone.—As soon might the musselmen expect to win heaven by travelling in caravans through the sandy deserts of Arabia, at the peril of their lives, to the city of Mecca; or the crusades of Europe, by going a pilgrimage to the holy land; as our citizens by leaving their homes and travelling in waggons from the utmost corner of our Western Territory, to pitch their tents like the hosts of Xerxes, that they might find Jesus in some certain mount, as if he was a God of the hills and not of the valleys.

Thus instead of keeping such a fast as the Lord requires, we observe the theurgy of Ammonius Saccas; this fanatical author, to his monstrous coalition of heterogeneous doctrine, added a rule of life and manners, which carried an aspect of high sanctity, and

uncommon austerities. His disciples were to rise above all terrestrial things, by the towering efforts of holy contemplation, especially those souls whose origin was celestial and divine.

They were ordered to exanimate by hunger, thirst and other mortifications the fleshy body which confines the activity and restrains the liberty of the immortal spirit; that thus in this life, they might enjoy communion with the Supreme Being, and ascend after death active and unincumbered, to the Universal Parent to live in his presence forever. We find the preacher of righteousness sharply reprimanding such religious frenzy. Woe unto you blind Scribes and Pharisees, for ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought you to have done, and not to leave the other undone. Ye blind guides which strain at a gnat and swallow a camel. Such practices we conceive evident symptoms of poor bewildered, and deep deluded souls, although they receive the homage of thousands of their bewitched admirers.

V. SYMPTOM we shall take notice of is, when a people build all their hope upon their practices without any respect to their principles: these properly build their houses on the sand or rather their castles in the air, and to manifest their ingenuity; their philosophy is as novel as their divinity; we shall examine the depth of the favorite maxim.

1st. I shall shew what principle* is, abstract from practice.

* Principle is essential to the existence of all animal or brutal creation, they have appetites, desires benevolent, and malevolent, affections, passions, and opinions; these appear essential to the nature of animals.

Principle is essential to the nature of the inanimate world, altho' perfectly distinct from the above, because not voluntary, but rather wrought upon, and is more of a mechanical or instinctive principle.

It is the principle of a vegetable to grow by the rarefaction, and densification, of the seasons, heat expands all the capillary tubes, and the open end being fixt in the earth, extracts the sap for nourishment — Cold densifies or contracts the tubes, and the sap descends as the quicksilver in the thermometer, which in the vegetable world is as essential to its existence, as the breathing of the lungs, or the beating of the pulse, to human life. Principle is essential likewise to the most inanimate state of nature; the attraction of cohesion to render small bodies solid, the attraction of gravitation or the motion of mundane system or planetary globes, revolving in their orbits; thus principle is essential to moral and natural existence, and is the first supreme law of being, without which not any thing can exist, and be what it is.

2d. And what practice is abstract from principle.

3d. That both are essentially necessary to make an action, morally virtuous, or vicious.

1. I shall define what principle is, abstract from practice. Principle is the spirit of all action, the constituent part, the original cause and essential to the existence of any thing natural, or moral, animate, or inanimate; principle is essential to the essence of the human mind, and co-existent with its very essence.

With Adam and Eve in innocence, angels, and saints in glory, principle was, and is a perfect affinity or divine subjection to the will of its author. In a state of natural depravity, it is a direct opposition to the mind and will of God, whether it is conscious what his will is or not: Because the principle of divine nature is holiness in the abstract! but the principle of a depraved being is enmity in the abstract; the carnal mind is enmity.

2. Let us enquire what practice is, abstract from principle: This pre-supposes a non-existence to the first essential law of our existence, or the existence of any thing. And pre-supposes some self created indefinite agency, without any object, propelled without any motive, not amenable to any author, always in action without any law of nature, and action alone essential to its existence; for if the action ceases, it is a non-entity: Thus practical religion without principle is perfectly definitive of the present revival, according to the profession of its subjects; but to evince that they are under a delusion, about this point of philosophy, as well as their divinity; I shall demonstrate that principle is essential to the existence of virtue or vice; it is the principle of an action, that renders it either praise or blame worthy. The action of Cain slaying Abel, or Samuel, Agag, were or might have been perfectly similar; but the principle of the two agents, made all the difference, the one forbidden was murder, malice prepense, the other commanded an execution of the divine law.

By a parity of reasoning it will follow, that if we abstract principle from action, all the Devils in Hell are as virtuous and praise worthy, as saints or angels in Heaven; for if God takes no cognizance of their principles, I am sure he takes none of their practice; for practice independent of principle, will never be a subject of divine decision, nor ought to be in the eye of human law, so that a religion existing without principle (if it were possible) is as extraneous to the nature of the religion of Jesus Christ, as idolatrous inventions are the instituted means of grace; and may be metaphysically demonstrated; it bewrays its professors with being under the preposterous influence of a distracted delusion.

For what could charity allege; or what could be advanced in their favor themselves being judges? but frankly acknowledge,

like honest men, that although to comply with a ceremony in the church. they had sworn to support all the principles in the W. M. confession of faith, (the doctrine respecting magistracy excepted) they did not mean to comply with the tenor of their oath, any further than should appear consistent with any good policy, such as dispensing with article or articles or the whole rather than fail; that they might augment their party, and make a gorgeous shew of multitude, or might enhance the value of their revenue if ever they got their pupils, so far organized, and for their great good done in bringing about the Millenium, the church would give them a dispensation, or an absolution if need required; as they swore by the gold instead of the temple, or the gift instead of the altar they are not debtors.

If a description of their characters more legible than letters of gold. drew by a judge of our thoughts, would be attended with any conviction, we might refer them to our Lords address to the Scribes and Pharisees, Mat. 23, 13, to the end of the chapter. Be that as it will I must draw the most favorable conclusion that charity will admit; that if ministers preach the possibility of salvation by practice, and require no other test of admission but a fair character, and two words of a confession, they are sinners and believe in Christ, (which any devil would do if he could gain any thing by it, for they believe and tremble) their religion is but a delusion.

VI. SYMPTOM of a delusion is, when church officers dispense with ecclesiastical government. Church government is the arm or wall which surrounds the church, and secures her unmolested in the enjoyment of all her invaluable rights and privileges, and is as necessary to her existence, well being, and perseverance, as principles are to her salvation, and is as equally interesting in the redeemers purchase as the atonement of her sins, but attended with this difference as to the keys of her visible body they were committed to her officers, but as to the invisible benefits of his atonement, he never entrusted them or the keys of admission into the invisible church into the hands of men or angels, this government he bears upon his own shoulders.

Now if ministers can dispense with that sacred trust, and invite the ravening wolves into their pulpits, and all the unclean to their communion (which is simply inviting them to eat and drink judgment to themselves) and make one motley crew of heterogeneous quality, will we not expect fire to come out of the bramble and consume the bramble? what authority have these gentlemen over those exotic members when they are from under their eye? what will they do with them if the next day they are apprehended with drunkards, or caught in the very act of uncleanness? can they call them to their bar and try them for their criminal conduct?

no they have no cognizance over them, they stand at their own bar: will they condemn them unheard? our law condemns no man unheard: are they members of this church? in nothing but communion, and that by the law of the house is their indefeasible right, let them do as they will hereafter?

Now for the successors of the Apostles, tamely, religiously and under the fair cloak of charity, or disinterested benevolence, publicly, boldly, and without the least hesitation, to deliver up the church they have the care of, to the enemy to express their love to God and man, and evince the fidelity of their stewardship, truly bewrays that the enemy has bribed or chicaned them and served them as Sampson did the Philistines when he carried off the gate of their city. It matters little to the enemy, how many precious roots are planted, blooming flowers are watered, how much delight the husbandman has in going down to see his vines flourish, and the tender grapes appear; if there is no hedge about the garden, he can soon send a drove of foxes, ravenous wolves and wild bears, from the forest to devour the vineyard, and make it like a barren desert.

When God would deliver up a church, or vomit them out of his mouth, like luke warm water which offends the palate, what is the mode of his procedure?

Now go to, I will tell you what I will do with my vineyard, I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down, and I will lay it waste and it shall not be pruned nor digged, but there shall come up briars and thorns: I also will command the clouds that they rain no rain upon it, and there is an end to its existence. Therefore he who cordially approves of dispensing with the invaluable rights of the church, (which are more essential to her existence, than the rights of civil incorporations in families, cities, states or kingdoms) prostituting her ordinances to the unclean of every kind, is as firmly wedded to his destruction, as Lot's sons in law were to Sodom, and will as assuredly become a monument, as his wife when turned into a pillar of salt.

VII. SYMPTOM of a delusion is, faith in new revelations, and visions of Christ, as man. God has given his word by holy men, who spake as they were moved by the Holy Ghost; the canon is now complete. It is sealed by God, nothing to be added or diminished upon the penalty of all the curses written therein, a saving acquaintance with the contents, is called revelation, but this differs wide from a new revelation. There is a specifical difference, the former is special, the latter extraordinary; the former is essential to salvation, the latter is not; nor would the having of it be evidential of a state of grace, more than in Balaam or Sam-

whom God rejected from the kingdom for his wickedness. But the delusion is most dangerous when it tends to lead us from the sure word of prophecy, to depend upon whimsical fiction.

But there is another specimen of this delusion, still more gross, viz. an imaginary vision of Christ as man, as if in the great œconomy of redemption, it was expedient that Christ should appear to them in person, and speak to them as a man face to face. True it is thus he appeared to Moses, and some others, but since the canon of divine revelation has received the final amen, he has never been known according to the flesh. The apostles who had abundant of revelation, could say that although they had known Christ according to the flesh, yet now henceforth *know we him no more*, nor will any other man until he comes again at the last day.

As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come again ; this coming again, we are informed by Peter, will be at the final restitution, when every eye shall see him, whom the Heavens must receive until the restitution of all things.

The kingdom of God cometh not with observation neither is it lawful in worship, even to form an idea of him in our minds ; for as man he is not the object of our devotion, he never was a person as a man ; his personality is divine, and as such alone, he is the object of our faith and devotion, and Heaven's grand depository of all possible blessings ; but as such we can have no idea of him, as possessing any possible form.

The real sight of Christ as man would avail us nothing, did we eat, drink and sleep with him during life, it would profit us no more, than it did Judas, who eat at his table and lift up his heel against him ; nay, if we could eat his real flesh, and drink his real blood, yea if we could use it as a morning bath, every day of our lives, there would be no more virtue in it, than the flesh and blood of another man. It is not the flesh that profiteth, it is the invincible word of faith that is spirit and life to the soul — The Devil is Christ's ape, he often forms himself into an angel of light, and does the most mischief under a show of the greatest good, and in this he has many imitators, and may for a time even deceive the children of God. But when he assumes a human form, and feigns himself the son of man he can only deceive the children of men, who were never divinely illuminated in the true knowledge of the only begotten of the father, full of grace and truth ; for us to worship him as man alone even in Heaven, would be idolatry. But to pay homage to a visible imaginary Jesus, is actually the worship of devils ; and to hold communion with, and believe his flatteries, and pass them for canonical truth to others, and be elated into an extasy, when the enemy

alone has gained the victory, is the very spirit of an awful and fore delusion.

P. S. If a mental view of Christ as man, is necessary or necessary, to salvation, I would recommend a bosom full of crucifixes, and a church full of images, that we might see nothing else but his likeness.

VIII. SYMPTOM *of a delusion is a greater confidence in our own experience and feelings, than in divine revelation.* The Grecians who sought for wisdom, credited no part of divine writ which they could not reconcile with their own philosophy. Just so their sensible religion becomes their standard. There is a certain period common to all enthusiasts which they term the day of their conversion. At this period they are subject to sore convictions, and rueful terrors, and seek for nothing higher than a cordial to allay their fears. God in righteous judgment suffers them to found their hopes upon something short of the foundation laid in Zion; probably some text of scripture has come into their minds, as if directed from Heaven, or some visionary imagination has powerfully penetrated their spirits; their fears are turned into assurance, their sorrows are turned into joys; they are now converted but it is from bad to worse; they, like David's sailors, had reeled and staggered, like a drunken man, and were at their wits end: they cried unto the Lord in their trouble, and he bringeth them out of their distresses; he maketh their storm a calm, so that the waves thereof are still. Now are they glad, because they be quiet: so he bringeth them to their desired haven. If they are well stocked with ignorance, and brazen assurance, they commence flaming preachers to effect the same legal or illegal conversion, which consists wholly in two points, terror and comfort, without one ingredient of true regeneration; their delusions are their credentials, their experience their bible, their pledge for eternal life.

Might I without an offence to decency present their regimen in its genuine quality, if possible to disgust themselves and all their deoting admirers at the enebating cup, I would confidently affirm they live upon their own filth, and that their breath is offensive in the nostril of all who feed in a good pasture, and breathe a wholesome air; for there can be nothing more detestable to a truly humble christian, who like a weaned child, forgets the things behind, counting them *droß* and *dung*, and pressing forward for the prize of the high calling *the knowledge of Christ*, than their ostentatious boasting, empty parade of high attainments and sweet experience, &c. Yet this preaching, when God designs sending a strong delusion, just meets their followers, and is drunk in with all avidity, and famed as the most pathetic expe-

perimental preaching, and is powerful to make converts, who never discern that they have a lie in their right hand, and that they are living upon the noxious dross of those who live upon their own; until they are fascinated out of all the appointed means of grace; they are ever dreaming of Heaven, until arraigned at the bar where all their religion is chaff.

This delusion hath slain more thousands than ever David did of the Philistines, or Sampson with the jaw bone of an ass, and with similar weapons.

IX. SYMPTOM of a delusion is extravagant affection, such as falling into dead fits, strong convulsions, fearful extortions, great swoonings, foamings faintings, pedantic whinnying gesticulations, leaping, dancing without taking the least notice of any person or thing, imaginary fights, visionary representations, starting upwards, and reaching their hands toward heaven, as though they were apprehending some invisible object, extatic raptures, bawling, screaming, yelling, howling, crying, laughing and wallowing, until they have spent their strength in such ungovernable measures.

Is it possible any human being ever passed through such a scene as this? yes reader, and have the effrontery to call it all a miracle of divine power, in favor of the present revival, and pronounce the most awful anathema, upon all who do not pay it the same compliment.

I know my curious reader will desire information concerning the cause of all these strange operations.

In a phenomenon so extraordinary, modesty forbids we should be peremptory in our conclusions; but fidelity requires me to give my opinion, as God may enable from reason and revelation.

We shall first enquire into the principle of agency by which human nature is subject to various affections, in this life.

The soul of man appears an object which commands the most universal attention, within the compass of our information. God the Father, Son and Holy Ghost, appears deeply interested in the salvation of souls, every angel in Heaven appears to glory in contributing their ministrations, and exceeds in joy at the repentance of one sinner; as when the foundation of our habitation was laid, these morning stars sang together.

The infernal regions, have exerted every species of satanical policy, to consummate his everlasting ruin, ever since the day God breathed into man the breath of life, all the earth has joined issue with the latter, and wearied themselves in the very fire of vanity, to contribute their quota, to effect their diabolical purpose.

Now, these respective powers, have according to their wisdom and purposes, pure and impure, devised their several schemes to take possession and enhance the inestimable treasure.

A candid investigation of their several modes of agency, I trust, will cast some light upon this mystery of Goodness, or iniquity: I shall arrange them under five distinct points, and to aid our memory, as well as illustrate by image, I shall take the liberty of comparing them to the five zones of the earth; the two frigid, two temperate, and one torrid. The two first to the two powers of working miracles, the miraculous power of God supreme, and the miraculous power of the prince of darkness, under divine controul. The temperate zones, I shall compare to the common influence of the spirit of God, operating upon our reason and conscience, and the common influence of the prince of darkness, working in the children of disobedience. The last compared to the torrid zone, I mean the special and saving influence of God's spirit.

Now my reader will observe that the two frigid zones, are the two extremes of this earth, and stand in perfect competition.—That the temperate zones are on opposite sides of the equator, and stand one opposed to the other. That the torrid zone, stands alone without a competitor, and more or less extends its irresistible influence over all regions.

These respective principles of agency, I purpose to explore, with diligent search, for these extraneous affections which now demand our attention.

If either of the extremes it must be a miracle, and those miracles must be the effect of a good or an evil spirit *

* *Miracle, in its own original sense, is a word of the same purport with wonder; but in its usual and more appropriate signification, it denotes "an effect contrary to the established constitution & course of things, or a sensible deviation from the known laws of nature."*

That the visible world is governed by stated general rules or that there is an order of causes and effects established in every part of the system of nature which falls under our observation is a fact which cannot be controverted. If the Supreme Being, as some have supposed, be the only real agent in the universe, we have the evidence of experience, that in the particular system to which we belong, he acts by stated rules. If he employs inferior agents to conduct the various motions from which the phenomenon result we have the same evidence that he has subjected those agents to certain fixed laws, commonly called the laws of nature. On either hypothesis,

Now the friends of the present revival would have us believe it, a miraculous effusion of the Holy Ghost, by the power of God, and the beginning of the millenium; If so God is daily working miracles to sanction the characters, under whose ministry these miracles are wrought. And so the doctrine, government, worship and discipline, approved by these divines, thus sanctioned, must enjoy divine approbation; and become equally objects of faith with the records of their predecessors the prophets and apostles of Jesus Christ.

For the confirmation of this favorite article, let us consider the arguments advanced, to prove it is the work of God.

I. They tell us that these miraculous operations make no discrimination with respect to characters; the most hardy deist, the grossly profane, and the brutishly ignorant, are as liable to these wonderful affections, as the most wise and holy. That this is perfectly descriptive of the sovereign good pleasure of God, who cannot be limited by character, or conduct of men, good or bad, in the dispensation of his grace.

II. That it is ever attended with conviction of sin, and rueful apprehensions of a miserable life of iniquity; and so it must be the effect of a divine light.

III. That the subjects of it make Jesus Christ their only plea, consequently it is an evangelical spirit, and must be from God, for the devil never tempted any one, to love, truth, or delight in Jesus Christ.

IV. They are much exercised in prayer and praise to God night and day, and are not ashamed of their profession, before any assembly visible or invisible. That they enjoy great pleasure in religion, lively zeal, and mutual love among themselves; and by this shall all men know that ye are my disciples if ye have love to one another.

But if these are all conclusive arguments, in favor of its being a miracle from God, and the miracles so many attestations, of the work being of a divine operation, they prove too much, and so prove nothing at all.

effects which are produced by the regular operation of these laws, or which are conformable to the established course of events, are properly called natural; and every contradiction to this constitution of the natural system, and the correspondent course of events in it, is called a miracle.

If this definition of a miracle be just, no event can be deemed miraculous merely because it is strange, or even to us unaccountable: since it may be nothing more than a regular effect of some unknown law of nature.

For if they prove that the testimony of those divines, is equally valid with the testimony of those who at least have an equal claim to sanctity, and they perfectly contradict each other, they must reconcile contradictions, which is an absurdity. Nevertheless let us try to believe these modern divines.

Their testimony and their church is a compound made up of all the heterogenous qualities, and sectaries, the most distinct; who a few years ago condemned each other for their respective tenets, to everlasting perdition.

They have come up in no other terms of union, but human benevolence; they dispense with their contentious principles, (or rather all principles,) and commune together; bidding defiance to all men to prove, the evident proposition, the church have a right to form creeds, and confessions, and enjoy the exclusive right of communion with such as sanction their articles.

He who can swallow all this in opposition to the ancient testimony, can easily believe that a strong delusion is pure religion. But lest this should be thought a running away with the argument, let us make a more thorough investigation. Let us suppose it a miracle, as our opposers would have it, directly in favor of those who say they are apostles, and indirectly in favor of their testimony. Then we must analyze the compound: and see if these miracles were ever wrought in favor of any of the simples; this will not be difficult, if we look into the records of the methodist church (an extensive branch of this compound) we find they have been favored with this very specimen of miracles almost perpetually for half a century.

Let us examine what these modern miracles confirm, for it behoves us all to be deeply interested.

In the first place we must believe that the doctrine of eternal election, and reprobation, is a damnable heresy.

II. We must believe, that Christ died for all men indiscriminately, and that there is no legal obstruction to any man's going to heaven as he comes into this world; we are as clear of original sin, as Adam was before he eat the forbidden fruit.

III. We must believe, that the origin of distinction, between those who are saved, and those who are lost, depends solely upon the free volition of the creature; and that those who are saved are no more in debt to heaven, than those who perish forever.

IV. We must believe that most exalting, animating principles that God has loved us, and put all power into our hands, to govern and dispose of ourselves, both in this world and that which is to come; and that it behoves Christ to humble himself unto us, and say *Lords are there many or few of you to be saved?*

V. We must believe that the most pure, and well ordered covenant, that can be entered into between God and man, respecting his eternal will, can be broken, and ratified, ratified and broken, as often as the caprice of the creature suggests; and render the whole economy of redemption, as void as if it had never been.

VI. We must believe that all the gospel church who depended upon the righteousness of Jesus Christ, without the deeds of the law for justification, must be damned for not believing the above articles.

If this is all proved by the present miracles, then before heaven and earth; I this day subscribe myself a profest deist, and an open enemy to revealed religion, and without God in the world.

But again, if this is not a miracle of God in favor of any divine principle, and is a miracle (as our opponents insist it is) it must be a miracle of the other extreme, viz. the agency of the wicked one; let us examine the evidences.

I. We shall establish that such miracles have been in the world.

II. We shall compare the former with the latter.

First, We shall establish that diabolical miracles have been practised upon the children of men; we refer to the demoniacs so copiously exhibited, in the four evangelists, and elsewhere. But we hear there is an objection to those being preternatural, alledging they were only common distempers. Let us look into the history—It is said they were possessed with devils, Christ spake to them as devils, and they replied; they acknowledge his divine mission, and expressed dread of their last judgment. Christ makes a distinction between being possessed with natural distempers and devils; and when the evening was come, they brought unto him many who were possessed with devils and he cast out the spirit by his word, and healed all who were sick, and that same hour he cured many of their infirmities and plagues, and evil spirits—They are represented as walking about seeking rest after they had gone out of a man; of supplicating liberty from Christ to enter into the swine. All which plainly manifest that men have been possessed with devils.

Nor was this species of miracle peculiar to Christ's day, witness the witch of Endor; we suppose she was a professed servant of the devil, and had (as the text says) a *familiar spirit*. In the acts of the apostles it is said, then certain vagabond Jews exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying we adjure you by Jesus whom Paul preaches, and the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was, leaped upon them and overcome them, and

prevailed against them ; so that they fled out of the house naked and wounded ; but we find further, that the unclean spirit could reach truth, and with much zeal. And it came to pass as we went to prayer a certain damsel possessed with a spirit of divination, met us, who brought her master much gain, by soothsaying, the same followed Paul and us, and cried saying : these men are the servants of the most high God, *which shew unto us the way of salvation*. And this did she many days ; but Paul being grieved turned and said unto the spirit, I command thee in the name of Jesus Christ to come out of her, and he came out the same hour. These testimonies which cannot be disputed demand our faith.

But, secondly, we shall compare the characters of those under extraordinary affections, with those demoniacs, to see how far the principle of agency would harmonize between them.

I. They were both convulsed, when the devil had thrown him in the midst he came out of him. Oft times he falleth into the fire and oft into the water.

There is a remarkable coincidence in this that they are both taken by surprise, and so instantaneous that they have not time to lie down but must fall in the very spot they are seized.

II. They are both disposed to cry out as if pierced through with a sword when there is no visible appearance of being touched.

III. They are both subject to temporary dumbness, and he was casting out a devil and it was done.

This is most common with the present subject, some of them will not be dumb more than an hour, others twenty-four hours, and some for several days.

IV. They are both subject to wallow on the ground, and he fell on the ground wallowing foaming.

V. They are both grievously vexed, but the spirit of the Lord departed from Saul, and an evil spirit from the Lord *troubled him*. Lord have mercy upon my son for he is lunatic and *fore vexed*.

So those under the power of these fits call it agonizing, comparing their misery to that of Christ.

VI. When in these extacies they generally agree in becoming unwearied preachers. So a certain damsel possessed with a spirit of divination—the same followed Paul and us and cried saying, these men are the servants of the most high God which shew unto us the way of salvation, and this did she many days.

VII. They both agree in making God a liar. Thus said Satan and Eve believed him rather than God in defiance of the divine

interdiction. God doth know that in the day ye eat thereof ye shall not surely die. Again he said I will go and be a lying spirit in the mouth of all his prophets. The design was to invalidate the divine perdition declared by the faithful prophet of the Lord. Just so it is in the present revival. I never knew nor heard of one of all the connections but was an avowed opponent to some part of the divine testimony; and especially to that epitome of divine writ, the Psalms of David, and therefore it commonly seizes them in this very act of their adultery.

But we shall compare the causes and remedies. First there is a similarity in the meritorious cause of this sore judgment. The Lord by Samuel commanded Saul to go and smite Amalek and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. He urged obedience upon Saul by the high honor conferred upon him when being anointed king over Israel, and Amalek's lying in wait for Israel when he came out of Egypt.—Saul disobeys the positive orders he had received which he had full power to execute that the expedition is only called a journey. But Saul and the people spared Agag and the best of the sheep and of the oxen, and of the fatlings, and lambs and all that was good and would not utterly destroy them; but every thing that was vile and refuse that they destroyed utterly.

Upon his return when charged with his disobedience he had spared the oxen and sheep to sacrifice to the Lord. Samuel said, hath the Lord as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord. Behold, to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry because thou hast rejected the word of the Lord, hast despised it—so the Chaldee, hast made nothing of it—so the seventy has cast off the government of it; therefore he has rejected thee; hast despised thee and made nothing of thee, but cast thee off from being king. They are unfit and unworthy to rule over men who are not willing that God should rule over them. And the spirit of the Lord departed from Saul, and an evil spirit troubled him. If God in his grace does not rule over us, sin and Satan will have possession of us—He was sometimes saith Josephus, as if he had been choaked or strangled, and by fits a perfect Demoniac, and when the evil spirit got possession, he made him his counsellor like Ahaziah. He makes his application in time of distress to Bezebub prince of devils: Now let us compare what was written for our instruction in the history of Saul's condemnation, and we will find the subjects of the present revi-

val, notwithstanding the force of the warning, have made the same strides of rebellion and with many more aggravating circumstances. Saul disobeyed the divine command in a temporal matter, but these have made void the word of God with respect to the most spiritual ministrations. Saul spared the oxen and sheep to sacrifice to the Lord, which God commanded to be destroyed. These offer the sacrifice of wild fire upon his altar, that is infinitely more distinct from the true sacrifice of praise ordained than the Amalekites oxen and sheep were from the oxen and sheep of the Midianites, of which the Lord had accepted a tribute. But to torment him with more than a strong delusion, the Lord sent an evil spirit to trouble him. Thus there is a lively resemblance between the meritorious cause of the judgment upon Saul and the subjects of the present extraordinary affections.

So the Jewish iniquity was all included in their whoreing after an idol worship, that was for the practice of a worship they had natural power to have omitted, and for the omission of the instituted means of grace which they had natural power formerly to have practised. For there is nothing which man possesses of a religious quality in which he approaches nearer to Adam in innocence in point of power to obey, than an observation of the means of grace instituted by divine authority. And as the violation of this duty approaches the nearest to the sin of the Holy Ghost (as was observed in our definition of a delusion) God revenges it with the severest and most dangerous calamities in this life, to be possessed with an evil spirit from the Lord.

2dly. There is a resemblance with respect to the remedy.—When Saul became a demoniac, his servants the physicians agree that the cure shall be music. How much better friends had they been had they advised him to make his peace with God by a living faith and true repentance. Then might he not only had some present relief but the Good Spirit would have returned to him. But their prospect is to make him merry or overcome the evil spirit by making him forget his calamity; for the devil loves to fish in muddy water. But Saul's servants are more to be commended than many others as Bishop Hall observes. it was well they did not send for a Witch or a divinator by his enchantment to cast out the evil spirit, which has been the abominable wicked practice of some who have worn the Christian name, who consult the devil in their distresses, and make Hell their refuge, as Saul did when more matured in iniquity.—And it came to pass when the evil spirit from God was upon Saul, that David took a harp and played with his hand, and the evil spirit departed from him.

Here I confess something appears paradoxical; music is said to be the instrumental cause of casting down and raising up the sub-

jects of these extraordinary affections: *i. e.* the same cause producing contradictory effects, which according to the laws of nature are said to be impossible. But if we take into consideration the appendages which interfere as secondary causes, a solution may be given; upon this principle medicine may be both the cause of sickness and health.

It is the opinion of divines, that the evil spirit cannot fascinate unless the mind or body is disordered.

Saul's mind was much troubled as we observed by the heavy tidings delivered by Samuel, and the Devil no doubt took the advantage to prey upon his terror with desperation. But the harp of the son of Jesse the sweet singer of Israel, whose extraordinary talent for music became the instrument of removing him from the sheep cots to the king's courts; made Saul forget his sorrows and turned the confused mind to serenity, and the evil spirit departed for a season. But music adapted to a corrupt song in the worship of God, is a greater provocation to the spirit of God to depart from us, than Saul had given by his disobedience (as we have observed) his absence is Hell, the devil's precincts; and like the spider finding the fly caught in its web, rushes on its prey in an instant. He may give some hideous yells when he enters and finds himself possessed of his new dwelling, and endowed with the organs of speech, like a lion roaring over his prey: and the victim falls under his hands as dead or convulsed with fearful extortions, &c.

But when those who are esteemed the Lord's servants gather together around them with a choir of singers, and give sanction to all that provoked the spirit of the Lord to depart; the conscience becomes seared by false flattery, and the powerful sound of melody allays their fears, and a song adapted to the purpose acts as a charm upon the spirit. The Devil finds it good policy knowing his work is well done, and lest he should be suspected, and that he may father their restoration upon their own songs, or the mighty power of God attending them, he retires and suffers them to believe they are ascending to God.

But in the next place. I propose to prove that the principle of agency producing these marvellous affections, is not to be found among the miraculous operations of any power, and consequently must belong to one of the other three points not explored. And to pave the way for fixing this conviction, I propose to give a brief but more explicit illustration, of the nature and necessity of a miracle.

Having in page 28 defined what a miracle is, I purpose to remove some mistakes concerning the nature of a miracle—that they cannot be performed upon trivial occasions—what could make a

miracle necessary—that the history of every age abounds in false miracles—The difference between a real and a forged miracle—In what respects miracles which have been wrought, have been sufficient for us

A miracle is not an appeal to our ignorance, but to our senses. No event can be justly esteemed a miracle, because it is strange, marvelous, or unaccountable for such almost every thing in nature is, if duly examined. Many ingenious Mount banks saw such extraordinary practices that we are not at once able to account for them upon the principles of nature, yet they were never able to get one hairs breadth beyond it

Before we can pronounce any extraordinary event to be a miracle, it is necessary that we be well acquainted with a number of the circumstances under which it is produced, that there may be no possibility of a deception, or it will be impossible for us to distinguish a miracle from the common course of nature

Thus to see the element of water (at the striking of Moses's hand) lose all the laws of its nature, and stand in perpendicular walls from the top to the bottom of the sea, and form a channel for the children of Israel to pass through dry shod. Or to see fire bereaved of its natural power, that men pass to and fro unhurt in the midst, admits of no possible doubt, because all circumstances are known, and must leave an indelible evidence that the law of Nature is changed by no less a power than the God of Nature.

If miracles are effects contrary to the common course of Nature, which are steady in proportion to the perfection of their author, they cannot be looked for upon trivial occasions. Nothing could ever be assigned as a reason sufficient for a deviation but the benefit of those who by their formation, were exalted to enjoy all the benefits of the laws of Nature. That if their interest required a deviation, Nature which was made to be subordinate, must yield at the command of her and their Lord and Master.

And in nothing could a deviation from the laws of Nature be beneficial to the creature man, but as a seal to some chosen characters to render their testimony valid, who brought to us a revealed system of laws, obliterated in our fall, or a gracious plan by which we may be restored to the favor of God, who are so sunk in gross depravity that no moral argument could excite to perfect obedience—for if we suppose a man to be under miraculous energy alone, his human nature must be changed, his moral agency has ceased, he would be neither capable of reward or punishment; with him the fatal scheme would be true, that the soul is as wholly passive in regeneration as if it was lifeless matter, *i. e.* bereaved of volition at the very time it is made willing, and performs the noblest act of its will. That not for their sakes were

they made the subjects of miraculous power, but for our sakes in common with them wherein they were just as we were, which was the case at all times in which they were not mediately employed as the amanuensis to the divine law giver.

Now the holiness and patience in suffering affliction of those inspired penmen, have never been an object of envy or emulation with this wicked world, (though in that they are set forth for our example) but the power that their office invested them with, in giving laws and enforcing obedience, has made them the objects of imitation to all the most ambitious tyrants of every age, and thence by false miracles, sins, and lying wonders, they oppose and exalt themselves above all that is called God, or that is worshipped, so that they sit in the temple of God, showing themselves as God, and so ingeniously, that we are informed that were it possible, they would deceive the very elect—but if we will keep our eye upon the constituent qualifications of a miracle, we may easily discriminate between these lying wonders and a true miracle. The one admits of nothing dark about it but is designedly plain to all our senses, such as speaking to the dead and their coming forth, or by some power opening the eyes of one born blind, but all that can be said of a false miracle is, that it is something wrapt up in darkness like the wonders done in the dark conclave of the thundering vatican that the spectator cannot perceive whether it is a deviation from the laws of nature or that his senses are imposed upon by the subtilty of an enemy.

But miracles personally performed by Jesus Christ or immediately by his agents, were not only calculated to extort the acknowledgment which all the people made when at the word of Elijah fire came down from Heaven and consumed the burnt sacrifice, the stones, the dust, and licked up the water of the trench, saying “the Lord he is God, the Lord he is God;” but they are this day as valid to answer the purpose of miracles, as the day they were exhibited.

This the admirers of Mr. Hume’s philosophy, would conceive an extravagant paradox—but according to Mr. Hume’s own sentiment, may be fairly demonstrated.

No testimony says he, is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsehood would be more miraculous than the fact which it endeavors to establish. To be brief, he says it is not so great a miracle, that man should lie as that nature should deviate from her laws. This is true, nevertheless it would have been a greater miracle that upon the principle of deceit Christ and his apostles (all things considered) should have gained such universal credit, than that nature should have deviated; and consequently the miracle comes with equal evi-

dence to us, as it did to the spectators, and with the blessing of God attending them, are equally beneficial, for if we will not believe these, we would not believe if we saw one arise from the dead.

By this time my reader without enumerating further evidence will acquiesce with me, that there is no necessity, nor never has been since the apostolic age, for a deviation in the law of Nature (called a miracle) and consequently that those strange affections are not of a miraculous agency.

Of Common and Special Influence.

Having in vain explored the miraculous powers compared to the rigid climes of the frigid zones, for these extraneous affections: let us proceed to examine the common influence for the principle of this agency. That there is a common influence of God's spirit distinct from extraordinary and special, we need only define them with respect to their distinctions, which will satisfy us of their realities; but to make it an object of our faith, we shall prove it from the word.

A miraculous power is as absolute and irresistible upon matter or mind, as the act of creating worlds out of nothing, admitting no influence, no volition in the creature as a partisan in the change effected.

The special influence of God's spirit is equally absolute and irresistible, but does no violence to the will although it is the principal subject of this operation, but by pure influence creates it wholly, without any physical change.

The common influence of God's spirit, is an influence resistable, altho' frequently productive of great changes, without doing any violence to the will of the creature.

To illustrate the distinction between the common and special influence, we shall use the image of Trees of different qualities: they enjoy the advantage of soil, sap, rain, sun and air, and have both the principle of vegetable life, and both grow in their seasons; but the one is grafted into a good olive under hedge and high cultivation—in the autumn the other is clothed with leaves only—the former is laden with precious fruit. pleasant to the eye, and sweet to the taste; and when duly manufactured, is a precious oil to the lamp, to illuminate our dwellings, and when we favor its virtues, it is an oil of joy to our spirits—the latter casts its withering leaves, dies neglected and forgotten.

So it is with professors who are only the subjects of common influence, and those who are favored with both special and common.

But to prove that there is a common influence, these texts suffice—It is said, his spirit shall not always strive with man. Again, ye do always resist the holy Ghost, as your fathers did to do ye.

Before we further proceed, we shall briefly exhibit what is implied under the common influence of God's spirit.

As under special influence he has as a sovereign instituted the salutary means of grace, which by his power are rendered effectual to salvation: So under the common influence he has used the outward ordinances of divine appointment. And as a foundation to work upon, he has impressed the human mind with the law of nature, requiring to contemplate him as the reason and pattern of our conduct—to honor him with our soul and body as one possessed of infinite perfection—to love him as one perfectly amiable and benevolent—to acknowledge him in his manifold and diversified Providences, and act answerably to them—to acquiesce in the whole of his will as wise and good—o consider and trust his power, wisdom and goodness—to be chiefly careful to please him, and to imitate him in his moral excellencies, who is infinitely perfect in himself, and in whose favor and the enjoyment of himself, our true happiness wholly depends—cordially to listen to, believe, receive and obey every further declaration of his will, which he is pleased to make to us.

As a secondary foundation of the law of nature he urges the light of nature, which is as distinct from the law of nature, as knowledge of law is distinct from law itself. The law of nature is comprehensibly known to God only—the light of nature is the knowledge of the nature of God and themselves, and the duties resulting from the connections between them, which men actually possess, and is exceedingly diversified in its extent and degrees, according to the different capacities, opportunities and inclinations of men; but the Spirit determines to leave inexecutable, he has added as a mean of further information, a revealed standard of religion contained in the Scriptures, urging themselves upon our minds by their necessity, propriety, Divine authority and desirable effects; all which taken together, the Spirit in his common influence, frequently uses as a mean in his hand to urge men to an obedience.

Now let us see if this principle of agency will prompt to any of these extraneous affections. Do or can they prompt to dispense with the Scriptures as a standard? Do, or can they prompt men to dispense with the pure means of grace? Do they prompt to dispense with all the forms of church government, with divine principles, creeds or confessions? Do they excite men to corrupt his worship, by novel modes and means of human invention, to breed confusion instead of good order? Judge ye

what I say, and pronounce in the affirmative if you dare: if not you will agree with me that the principle of agency producing these extraneous affections are not the common influence of his holy spirit.

*Of Special Influence **

Having in vain explored the common influence of God's Spirit, for this strange principle of agency, we shall look for it under his special influence; this is what we compared to the torrid zone: this has no competitor.

There is no creature can act on a parallel with God, in the special influences of his Spirit; although the bold and arrogant would wish to be caressed, as if they were deputized to perform the same energy.

It is an exertion of Divine agency, equal to his creating worlds out of nothing: although an operation widely distinct. The first was a display of his natural and moral perfections; the last of his moral perfections specially. It is a display of his moral perfections, in a sense sublime, above their manifestations, in creating after his own image, angels and men in innocence; for these creatures of his power, were solely passive, and in them was found nothing to contrast his moral attributes in their receiving the Divine image.

But here he has to overcome the most horrid, the most infernal enmity, enmity in the abstract, opposed to nothing more than his holiness, and his illustrious plan of salvation, to overcome by the power of his holy and benevolent purpose, all that is ours, and change enmity into love; and all this by no coercive measures, or physical change, without destroying our volition, or freedom of choice: but by a secret revelation that he has, notwithstanding our enmity, loved us with an everlasting love, and has a purpose of his immutable good pleasure to consummate our everlasting salvation, by the pure acts of his sovereign grace: and this he effects, not by any miraculous mutation, or agitation of our bodies, or strange corporeal convulsion: for the body is the same after conversion as before (however differently employed;) for the soul is the seat of all moral evil, and the seat of all moral excellence in us. Bodily exercise profiteth little; but Godliness——

One exception to this general rule: if it is a time of working miracles to give sanction to some missioned characters, he may as

* *Having in our last anticipated the special influence, we shall take it next in order, though not according to the original distribution.*

well work a miracle on the human body, as on any other matter. Moses' hand may as well become leperous as snow, as the rod in his hand be turned into serpents, or the rock smote by the same rod, gush out water. Shadrach, Meshack and Abednego, may as well walk through the fiery furnace, without an hair of their head being singed, as the burning bush endure the flame, without being consumed. A Paul, a Daniel or a John, may fall at his feet as dead and their comeliness be turned into corruption, or Ananias and Sapphirah fall down dead at the apostles feet, or Lazarus raised by a word of his power: as the fig tree wither by his malediction; or sun and moon stand still at the command of miraculous faith. But there is no connection between bodily agitation and the special influence of God's Spirit, and never to be looked for, as containing part of sanctifying grace. From thence we are led to conclude that these falling fits cannot be the effects of a special Divine influence. But the work, as well from the definition of it, as its effects prove to a demonstration that it is not of so Divine a quality.

Of Satanical Influence.

Having in vain explored the miraculous powers, and Divine influences, common and special. for the principle of agency, by which strange affections are produced upon the bodies and minds of men,

We come now to the last point of consideration, the common influence of Satanical subtilty, working in the hearts of the children of disobedience. And if under this agency no doubt we have come to examine a mystery of iniquity; mysteries which they who have experienced can give us no tolerable account of. All nature's laws are worthy of inspection, and most philosophical investigation, because orderly and worthy of its original — But when we attempt to philosophize upon the works of the devil, there is nothing but confusion presents itself to our consideration; it is all an indigested heap of ruin, without order or likeness.

That tho' my readers curiosity would prompt him to enquire, and vanity tempt me to analyze, wisdom would reprove us both.

Thus said Solomon, *that which is crooked cannot be made straight, and that which is wanting cannot be numbered.* If I should risk an opinion like a bow shot off at a venture I would suppose that the zeal without knowledge, was effected by an address to the senses, without enlightening the understanding: that is by an assemblage of images, brooded by mock ordinances, destitute of divine order, special influence and a principle of true Godliness, fascinating the human senses, and begetting their own likeness in the bodies and minds of men. How far God may

suffer an evil sympathy to effect a communication of this agency from one to another, is hard to determine *

But it is more than probable, that as God makes his way to our heart by the power of sympathy attending divine ordinances, which appear constructed to answer this purpose, such as melody, oratory and sensible signs: So the enemy prostituting them to his own purpose, occupies them as mock worship, to promote by sympathy (a powerful contagion) a relaxation of an allegiance to the law of Nature, and natural discern for divine revelation, which served as a lamp to the light of Nature. The mind and body of consequence is transformed into a rueful state of confusion, the prelude of that region where nothing reigns but death and destruction in the abstract.

But with these conjectures we will not detain, as an intuitive knowledge of the mystery of iniquity, would not be productive of any moral advantage. But least Satan should get an advantage of us, by being ignorant that it is a device of his, we shall father it upon his agency. For besides the evidences exhibited in the symptoms of a delusion, that he is a principal, under divine permission; the Scriptures foreseeing, have prophesied these things of him, that when they come to pass, we may know that it is he.

1st. We find it recorded, he should prophesy falsely, and shew great signs, and lying wonders, that as far as possible, he should mimic miraculous operations, to sanction his diabolical purpose, and that he should practise so ingeniously, that he would, if possible, deceive the very elect; that they who have not proven their election by their vocation, have reason to fear—It is not said he should work miracles, but that he should shew great signs; however they are but a show, either he imposes upon mens' credulity by false narratives, or deceives their senses by tricks of legerdemain, or art of divination, as the magicians of Egypt, by their enchantments all under the pretences of doing good.—But Satan acts most mischeivous, when he appears an angel of Light. The color of the greatest good, is the cover of the greatest evil.

He could personate Samuel so ingeniously, that many divines think to this day that it was the Lord's prophet sent from the dead; and his address produced similar effects, had Saul fell

* *To shun the appearance of danger, let him that fears the word of the Lord obey the voice of his only Son—if they shall say unto you, behold he is in the desert, go not forth; your strength is to sit still. Behold he is in the secret chambers, believe it not, for the Devil is a liar from the beginning.*

straightway all along on the Earth, and was sore afraid, because of *his words*, and there was no strength in him.

2d Their mode of regeneration is an evidence the progenitor is the father of deception. There is nothing. Christ more plainly and peremptorily, with double asseverations declares, than the necessity of regeneration, verily, verily, I say unto you except a man be born again he cannot enter the kingdom of Heaven.— That he who pretends to believe any part of divine revelation, is forced to credit this testimony, but as the nature of it lies more out of sight, the enemy takes the advantage of the obscurer part to play his pranks. Had we a hundred mouths, a hundred tongues and iron lungs, we could not decypher how many various whimsical, vain imaginations he has flattered poor depraved minds to believe and receive for sound conversion or the new birth; for instead of being born of his word and spirit, which is a principle of divine life, (only known to those who receive it) conformed to the moral perfections of its author, and all the pure doctrines, government, worship, and discipline of his word as its distinguishing characteristics. They will accept some shudders of a guilty conscience for conviction, and the flatteries of the Devil for consolation, and term the whole constituents of sound conversion, and many of these have got to believe that they can sin no more.

Others to account for their immoralities being consistent with their new birth deny the work of sanctification, and maintain that the disposition to immortality remains the same after justification as before, but that their sins are never laid to their account, and so let them do what they will they cannot sin, because they are born of God.

The mode at present which meets general approbation, is falling down into dead fits, one never prescribed in divine writ. Christ did not come to destroy the body, to save the soul; his voice is not killing, but a quickening voice; what is life to the spirit is marrow to the bones; he does no violence for it is *not found in his mouth* to either soul or body.

Let us peruse the comparison between the spirit of truth, and that of a delusion, emblematically exhibited in a vision to Elijah the prophet: and behold the word of the Lord came unto him, and said unto him, what doest thou here Elijah? and he said, I have been very jealous for the Lord of Hosts, for the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword, and I, even I, am left, and they seek my life, to take it away. And he said, go forth and stand upon the mount before the Lord; and behold the Lord passed by, and a great strong wind rent the mountain, and break

in pieces the rocks before the Lord: but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice—which spake unto him, what doest thou here Elijah?

Now as earthquake, wind and fire are emblematical of a disorderly commotion, such as the Baalites' confused manner of worship: the Lord was not in them, but the still small voice, or word, which was made flesh and dwelt among us, by which the words were framed, is the alone power of God to salvation, and produces in the heart of his children, that comely majesty which ornaments them for his moral government, and makes them meet for the kingdom of heaven.

Thus these dead fits prove themselves to be the effect of satanical influence, instead of sound conversion

godly. The boldness of the converts prove their progenitor.

We know that true religion will humble and affect diffidence, more than any other qualification.

David, though a king of the highest honor, complained of his bashful countenance.

Christ himself was meek and lowly, and recommends himself as a pattern: he says, to the meek and lowly he will clearly teach his way, and they shall find rest unto their souls.

Peter says, the ornament of a meek and quiet spirit in the sight of God, is of great price. But to this man will I look, who is poor, and of a contrite spirit, and trembleth at my word.

None of all these lovely ornaments are found about those modern professors. It matters not how obscure their education—how much or how little their information (true grace excepted)—whether they are male or female, old or young—all confidence is entirely removed, as if they were a stock or a stone.

It is an ornament in a young or an old clergyman, who is called of God, and ordained to be his mouth to the people, to have of Pauls fear and trembling, in the execution of an office, which only deserves the name, when compared with the highest of all other commissions. But here a lady lays aside all her modesty, the principal ornament of her sex, and in open defiance of the divine interdiction (let you women keep silence in the church, for it is not permitted unto them to speak, but they are commanded to be under obedience: as also saith the law—If they will learn any thing, let them ask their husbands at home, for it is a shame for a woman to speak in the church—And again says Paul to Timothy, let the woman learn in silence with all subjection, for I suffer not a woman to teach or to usurp authority over the

man, but to be in silence) will in one hour after she falls into one of these dead fits, be harranguing an assembly, ten times too large for her voice to reach, where there will be ten or twenty professed clergymen. To me it is an evidence, that such are possessed with some familiar spirit, and that church officers who approve this conduct have no paliation for their corruption, but that they are deluded. But their address proves the fountain corrupt, for out of the abundance of the heart the mouth speaketh. These extraordinary revelations which fill them like bottles ready to burst, are the most awful blasphemies of that holy name which Angels adore, used in the most violent outrages that vehement impetuosity can utter, with continued repetitions, rarely intermingled with a word of good sense. The astonished multitude are pressing round the orators, with all ardent attention eating every word, as if their eternal all depended upon their information, instead of conducting the Bedlamites to cloie confinement. But it is painful to dwell upon this evidence of their incarnation.

4th. But that Satan is leading the van, and glorying in his trophies, in as much as some of the subjects (not a few) are justly charged with immoralities. of which their manner of cohabiting, afford not only the most powerful temptations to practice, but the most favorable opportunities to secret. Suppose ten or fifteen thousand men and women, lying down at pleasure in open woods or contiguous barns, where scarce one knows another, and no man knows whether those who lay next him were married or single—and those who bedded together, never had, nor perhaps never would again have personal acquaintance; the opportunity of intrigue could not be more effectually laid. He who is acquainted with Human Nature, and the corruptions of our age, must know, that such temptations would not be effectually resisted. But it would be happy we had no other evidence for censuring them—multitudes of our youth are ruined, effectually ruined, and their families absolutely disgraced, and now bewail the woeful day they led their tender little ones, to deliver them up a sacrifice to the enemy.

When the children of Israel travelled through the wilderness, a trespass of this kind was punished with death; besides the families were kept distinct, each in their respective tents, and under the eye of parental authority.

When Elie's sons made the sacrifice of the Lord, to be abhorred by departing from the appointed order, they soon fell a prey to the above practice, for they *lay with the women* who assembled at the door of the tabernacle of the congregation—Let the guilty read their doom and tremble.

It has been a remark, that spiritual adultery is almost inseparably connected with natural, and therefore the Scripture calls them by the same name. They who pay no respect to covenant ordinances with the highest powers, are not too good to break thro' stipulations of less moment; and they who live in the habit of either, have not room to boast of miraculous favor.

Now I know not how any person, in any station, could be perfectly innocent in the sight of God, who only countenanced so loose a government, and exposed religion to so much ignominy.

X SYMPTOM of a delusion is, when we think we are so holy that we have no need to fall for ourselves, but for others whom we elect to glory, out of the common mass of the people.

This is a novel scheme indeed. It is the first time I have ever heard of the author of our ruin, imitate the Redeemer in human form, in so high a tone, get credit and receive homage for his benevolence. The way he effected this barefaced apology was thus: the first time the subjects of this revival fell into these dead fits, they called it (as the enemy made them believe it was) the power of God unto salvation. And now they have experienced sound conversion, and a well grounded assurance, that their sins are forgiven, and they sing praises to Jesus Christ, that they are delivered from guilt and its demerit; but to their great astonishment, they fell again and again, and being opposed by others, why they fell a second and third time, if they were converted and their sins pardoned the first time? Being possessed of a father in the art of deception, they replied, they had no need to fall for themselves, but for the people. The apology gained credit, and presently we had hundreds to imitate their benign achievements.

My reader will excuse me from a further investigation of this symptom, as the naked recital exhibits absurdities sufficient to convince as many as are not judicially given up to the preposterous power of a strong delusion, and as an illustration in the mildest terms that modesty could dictate, would look more censorious than a friend to publicans and sinners would wish to be found. I shall only add, Lord have mercy upon the children of my people, for they are grievously vexed with Devils.

XI. SYMPTOM of a delusion is, when perfect confusion appears good order. These worshippers, when out of their own assembly, conceive that such a mixture of employments carried on at the same time, without order must be confusion; but they tell us when they go into their assembly, and get interested in the employment they can conceive no disorder. There is no rational way to account for this opinion, but that there is such a perfect uniformity between the disorder observed, and their confused minds, that they cannot perceive what is disorder. Thus

to an eye at a distance from our earth. our orb would appear in rapid motion, but to a person on it, appears perfectly motionless.

All the works of God are declarative of his wisdom and power, by their order. The planets move in perfect unison without the shadow of deviation, and mutually govern each other, producing the beautiful variety of seasons, essential to the production of the vegetable creation, and the nourishment, and the health of the animal. Nothing appears to us more sovereign than the winds which appear to blow as the list; but every breeze may be accounted for as the effects of an orderly cause, directed by infinite wisdom. There never was, nor never will be disorder, in any of the works of God, but by the power of sin; and in it there never will be the shadow of good order, but entire confusion.

Now as order in creation is declarative of wisdom, and are the beauties of creation, it is essential to the felicity of moral agents. God has established an orderly process of divine institutions in the œconomy of redemption, to lead us from the confusion of sin, to the order of perfect holiness, and ratified them by the broad seal of divine authority, under the weighty sanction of eternal life, or death. It is manifest, that a zealous profession of religion, without due order, is not of a divine quality, but the power of a sore delusion.

But that our faith may not rest in our wisdom, let us hear what the laws of the house require, and we will find the one defined and commended, the other described and forbidden; and that God denies it as the operation of his spirit.

First, good order is defined and commended—we have a delightful visible demonstration of it, in the majestic order of the children of Israel, in their tents, with their respective captains and standards. They encamped round about the tabernacle of the covenant, every one according to order. To the East were those of Judah, Zebulon, and Issachar: to the West, were Ephraim, Manassah, and Benjamin: to the South, were Reuben, Simeon, and Gad: and to the North, were Dan, Asher, and Neftaliah. The Levites were distributed round about the tabernacle, nearer the holy place than the other tribes.

In the march of the army of Israel, the twelve tribes were divided in four great bodies, each composed of three tribes, under their respective standards. The first which was in the front of the army, was under the standard of Judah. The second under the standard of Reuben—between the second and third body of troops, came the Levites, and priests, with the ark of the Lord, the curtains, the planks, the pillars, and all the furniture of the tabernacle. The third body of the army was under the standard of Ephraim. The fourth and last which brought up the rear,

was under the standard of Dan. But there was still a more sacred order, to which we do well to take heed, as that which was recorded was for our example. The tribe of Levi, was divided into four distinct branches, each set in his own order, and to their respective employments. The Gershonites shall pitch behind the tabernacle Westward, and Kohath Southward; Merari Northward, and Moses and Aaron went before, Eastward. How powerful to command reverential awe was this prescription!

Besides all this, there was still a more special order, in the ministration of the priests in the holy service: every one in his course (according to the goodly order which Zacharias observed) Besides, observe the minute order of the construction of the tabernacle, with a strict command to make all things according to the pattern shewn in the mount, and of the temple of Solomon, described by God to David in a holy vision: and the minute description of the true church, in vision to Ezekiel, purely to describe the necessity and propriety of the comely order of his house, in worship and government.

But perhaps it may be alledged there is no necessity for so ceremonious an order, under the New Testament dispensation. We shall examine: Paul says to the Corinthian church, let all things be done decently and in order—And to his son Titus, for this cause left I thee at Crete, that thou should *set in order* the things that are wanting, and ordain elders in every city; he exhorts the Thessalonian brethren to warn the unruly, as well as to comfort the feeble minded; the unruly were those who broke rank and left their station as soldiers in an army, and must be warned of the consequences.

But if a church will not observe the instituted order of the house, he commands the orderly in the name of our Lord Jesus Christ, to withdraw from every brother (that is a real christian by profession) that walketh disorderly; for ye yourselves know how you ought to follow us: for we behaved not ourselves disorderly among you. But he gives positive and pointed orders to the disorderly ostentatious members of the Corinthian church who bred confusion, that two or three only should speak at one meeting, and this in succession, no all at once, and the others should examine and judge what they delivered: for although they boasted of miraculous gifts (as all gifts are not saving grace) there was a propriety of trying their spirits. If any thing be revealed to any other who setteth by, let the first hold his peace, for ye may all prophesy one by one, that all may learn, and all be converted; and the spirits of the prophets are subject to the prophets, that is, the spiritual gifts they have leaves them still possessed of their

reason, and capable of using their judgment in the exercise of them.

Divine inspirations are not like the diabolical possessions of Heathen priests, violent and ungovernable, and promoting them to act as if they were beside themselves. The man inspired by the spirit of God, may still act the man, and observe the rules of natural order, or decency in delivering his revelation.

Second, we have disorder described and forbidden. How is it brethren every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation, this was the confusion which was among them, who thought they were inspired in the exercise of their gifts, for which they were reprov'd for ostentation, as they had been in the thirteenth chapter.

But they are more reprehensible in administering the Lord's supper, than in prophesying. In this I declare unto you, I praise you not, that ye come together not for the better, but for the worse. When ye come together therefore into one place, this is not to eat the Lord's supper, for it partakes nothing of the nature of it; for in eating every one taketh before another, like Elie's sons, by force, his own supper; and one is hungry, and another is drunken. What have ye not houses to eat and drink in? or despise ye the church of God? is it out of contempt ye do all this? and shame them that have not, viz. the poor, whom ye neglect? what shall I say to you? you are fond of adulation; shall I gratify you with praise in this? (God forbid) I praise you not.

But finally, God disdains the patronage of such disorder, and forever will: for did he avow it, we must have romantic opinions of his divine perfections; and that he was altogether such as ourselves, and did approve our sins. It is added, God is not the *author of confusion* great, tumult or unquietness, but of peace in all the churches of the saints. Now I say with a divine warrant, that to believe that perfect confusion, or an entire departure from the means of grace, is good order, and will meet with divine approbation is a doleful symptom of delusion, and must convince one coming into their assembly, that they were mad rather than devout.

XII. SYMPTOM of a delusion is, when our religion never tends to sanctify the heart, and only for a time, diminishes our external immoralities, which will revolve, because the root is still alive, and the religion without a vital principle of true Godliness.

This is a most dangerous disease, and hath slain its tens of thousands. Herod heard John gladly, and did many things; but because he was honestly reprov'd for his illegal alliance with his

brother's wife, which brought his sins to his remembrance, and marred his carnal pleasures, he revenged the twinges of his guilty conscience upon the honorable Harbinger of the king of kings, by casting him into prison.

And because the penalty was too light in the eyes of the offended mistress, he is beheaded in the prison, and his head presented in a charger, that their eyes which could not be gratified with impure delight, might feast on the victim of their furious rage.

When convictions are construed conversion, and the culprit thinks himself under some obligation to the son of man for his deliverance, Cain like, he will make an acknowledgment by a sacrifice of some of his wonted pleasures, and a reform in his practice, to entitle him to the favor of heaven; and the name of a christian among men; his actions are materially good, and such as the world cannot condemn; his profession may be fair and sound according to his education, and the natural bias he has to his connections, and his joys in hopes of heaven, as if he tasted the good word of God and the pleasures of the world to come. But alas! while he is dreaming of heaven, and obtaining credit in the church, the root of sin, which had only lost the top sprouts again, and like pruned trees, the last growth is more rapid than the first; and the root being more deeply settled, his last state is more dangerous than the first. The enemy finds the house swept, and garnished with a righteousness inadequate for its defence. He takes with him seven more vile than himself, and tempts him to deeds which would have convinced him that he was a sinner, and made him tremble like Felix. Now he has no other resolution for his process, but that the prophets are mad, the bible a fable, and all religion a vain delusion; for who can go farther than he has done, and he has found to his own satisfaction that all religious profession is a farce.

He has made it his interest that there should be no reality in divine record, and every reinforcement he can collect from lord Herbert, of Cherbury, Hobbs, Blunt, Shafesbury, Collins, Woolston, Tindal, Morgan, give spring to licentious pleasure, and bar him against the power of conviction.

Suffer me to close this last symptom in the spirit of meekness, and the pure spirit of love; for although I have spoke against my son Ephraim, I do earnestly remember him still, by assuring, that all those enthusiastical convictions, or ungovernable revivals, are the deep laid policy of wily devils, who sit in high places, or sacred temples, to work the children of men to the tremendous gulph of final impenitence; and if you will examine the product you will find the fruits of Sodom, and grapes of Gomorrah—wit-

ness the inveterate deism which succeeded the reveries, in part of the New England states and elsewhere, in the present century.

The resemblance and distinctions, between Religion and Delusion.

We come now to take another view of the subject, and in order to enjoy light and shun the horrid reproach, that we are enemies to all religion; we purpose to set up truth in contrast with error, that we may read the blessing put upon M. Gerizim and the curse upon M. Ebal.

And first it must be observed there is nothing in religion but may be so nearly aped that it is impossible to distinguish the real from the nominal disciples; the sacred penman did not arrogate the office the father exclusively committed to the son.

But we have such discrimination in divine record, as may enable us to characterise both, and enable us to know something of ourselves.

1. They are both convicted of sin. Now convictions differ, both in quality and degree, according to the cause. Every cause produces its own effect; and those are instrumental, and efficient yet the same cause will by different operations produce different effects.

The instrumental cause of conviction is the law, by the law is the knowledge of sin. I had not known sin but by the law: but the law itself is not sufficient without the judge of the law. Now the spirit of truth is the efficient cause, who operates by and with the law, and when he is come he will reprove the world of sin—because the prince of this world is judged, this conviction as coming from an absolute judge, would unless soothed by a false hope immediately terminate in black despair. But as this would expedite judgment before the time, God has suffered them to enjoy a false hope, founded upon a mistaken knowledge of the gospel. The quality, power and efficacy of these convictions differ nothing from the conviction of the finally condemned, but they differ in degrees of misery, because the former is supported by a groundless hope. From the general report of the glad tidings, which have gone forth unto the world's end, Pagans, Mahometans, &c. have formed a belief that God may be pacified by atonement; and thence arose all the sacrifices found in the heathen mythology, which is a corruption of the true religion; and thence arose all the idolatrous worship and zealous superstition found in Christendom. But this fatal mistake is not confined to nations, ancient or modern, who only enjoy a traditionary twilight of

this benign salvation, but it possesses its delusive influence, in the midst of the most enlightened branches of Christ's visible Church, and forms no small part of our Christian professors.

They enjoy the word and ordinances : they enjoy the law, in the hand of a righteous judge, powerful to effect conviction of sin, or consciousness of guilt ; and that without an atonement, they must perish forever.

But because they know from the Scripture, that God is in Christ, reconciling the world to himself, not imputing their sins ; this historical information, quiets their fears ; and in their judgment they are perfectly safe, they have had sound conversion.

But let us examine wherein the truly convinced, resemble the above professors—They are instrumentally convinced by the same law, they are efficiently convinced by the same judge ; and the effects thus far, will be perfectly similar ; but the difference lies here, when the judge by the law has convicted of sin, he divests himself of his judicial robe, and officiates his mediatorial offices, and as a prophet, makes known the will of God, and as a priest, reveals himself their atoneing sacrifice, and as a king, redeems them from under the law, and all its penalties ; tenderly binds up the wounds, and irresistably convinces them, that he is not a general Saviour ; but their surety for good, and that he has pledged his faithfulness, his grace shall be sufficient for them : and now his convictions differ, not only in degree, but quality, and will produce very different effects. The one may have the empty form of Godliness for a time—the other will inherit both form and power forever.

2d. *There is a resemblance and distinction, with respect to the article of Faith.*

The simple act of believing, abstractly considered, admits of no definition, more than a simple idea, and is common to all rational beings, Men and Angels, good and bad. But taken in a relative sense, differ *ad infinitum*, and may be copiously discriminated.

Elect Angels, and the spirits of just Men made perfect, in the divine image, in knowledge, righteousness and true holiness, believe in the moral perfections of God, by an intuitive immediate perception of the divine presence, independent of testimony or ratiocination. Depraved minds, who have lost the divine image, and have no moral power arising from innate principle, but are left under the influence of Nature's law and light ; they believe just as far as the evidence arising from Nature's aid enables them ; by it they may believe there is one Supreme Creator and Governor ; that there is an immutable distinction be-

tween moral good and evil, and that they are amenable; but have no test for holiness or the knowledge of it, further than what is negative and visible.

Now enthusiasts can advance no farther Heavenward by Nature's aid. For although they be convinced that a chief good, which includes deliverance from all evil, and the eternal fruition of all good does not consist in riches, as they are deficient in their promises, and the disappointment attended with vexation. Nor in worldly honor, which consists chiefly in the imagination of others—Nor does the enjoyment of them make us better or safer—Nor bodily pleasures as they oppose our honor or interest—Nor knowledge which cannot defend us from evil, make us virtuous or happy, or is it certain to remain with us, nor in virtue, although it makes the mind better and renders us more useful. It does not exempt us from many disasters internal or external. God only can amount to an object so great, these considerations, &c. with impressions arising from an historical account in divine writ, &c. may work upon their passions, such as love, hatred, joy, grief, hope, fear, wonder and astonishment, into the highest pitch of pathetic lively emotions, until the soul is in a fit of enthusiastic raptures, but like liquor once fermented becomes vapid and can never undergo the same process when they work themselves out, they fall into a state of apathy, and it is impossible to renew them, their last state is worse than the first.

But true faith differs wide from the above in principle and practice.

They are not alone bone of his bone and flesh of his flesh born of his mother, but they are one spirit, and enjoy unity with him in his personality, as his personality is in union with his father, and so have the power of Christ dwelling in them.

That although they are not equal with Angels and Saints in glory constitutionally to act faith in God intuitively, being as yet allied to depravity, all things with them at best is that part.—Yet in part, or in proportion, to their new man, now in infancy, they are constitutionally holy, and partake of the principle of an intuitive faith, yet dependant upon the staff of promise and the glass of ordinance to make their journey to the land afar off.—The distinctions, may be briefly stated thus—The former derive all their faith, and centre all their dependence upon their passions, excited as above; the latter derive their power of believing from Christ their head, as the inseparable result of their union, and centre their dependance upon his righteousness, forgetting all that is theirs, good and bad in point of justification.

The former feel the most lively emotions by the preaching of the terrors of the law: the latter are more powerfully excited by

the preaching of the gospel. The more lively the former are excited, the more dangerous of a speedy termination in open infidelity: the more lively the latter, the more rapid their progress in holiness, and the sooner matured to rest from their labor, where their works shall follow them.

3d. *The resemblance and distinction between Religion and delusion, in the instituted ordinances of Grace.*

But first let us cast our eyes over these salutary pastures or fragrant gardens where apples of gold, and flagons of wine are laid up in store for his beloved; Adam's paradise was never sought with equal abundance of sovereign food, the very leaves are for medicine, and heal nations. They are as pleasant to the eye as sweet to the taste. They are life to the soul, grace to the neck and marrow to the bones. They who inhabit these bowers shall grow like the willows by water courses, like God knowing good and shunning evil.

The king's garden is amply stored with a complete assortment, that wherever we turn our eye we meet with something fresh; blessed with the dues of heaven all mature, yet never subject to wither or decay: the chaste maidens are sent by wisdom to invite travellers to eat of his bread and drink of the wine she has mingled. Eat O friends, yea drink abundantly O beloved. Here is meet indeed and drink indeed, and he who partakes shall never thirst nor hunger more, but hath eternal life dwelling in him — Here is an apartment for the solitary, there is another for the social; here is a scene of occasional delight, and there is another of a stated order; here are found the illustrious monuments of antiquity, some of which are fallen into decay, others from the purity of their matter shall never grow old, but are as good for food and desirable to make one wise as the day they were first ordained. Others of modern structure, to prove the husbandman has not forgot his garden. These are principally designed to recommend the former. Here is fruit common to saints and sinners, and food for saints only. Here are birth and wedlock chambers, where the king's daughters celebrate with nuptial joys the eternal union with the prince of princes, who endows his bride with all the immortal graces of an uncreated kingdom, with all the perfections natural and moral pertaining to the Lord of all things, who bears the government on his shoulders and holds the keys of death and hell. All these are only portals to the city that hath foundations in heaven.

Candid reader let us take a walk in this garden. I shall as God shall enable point out to you some of their respective virtues.

The first salutary entertainment, is the perusal of the sacred volume dictated by the pen of inspiration, like the water in E-

zekiel's vision, it is ingeniously calculated for new beginners ; first shallow, but every reed you measure it grows deeper, until the soul is swallowed in the crystal streams of life immortal.— The first contains the interesting history of our origination, of the rise and growth of nations ; then the peculiar care of heaven to the chosen family, who go forth and grow up before him as living witnesses, that their amiable well ordered statutes by which they are organized, are all from above, and infinitely excellent, and excel in beauty, and power to consummate beatitude. They have with them Moses, Aaron, Joshua, Samuel and David, with all the Lord's Priests and Prophets, to minister to them in holy things, and teach them how to overcome this world and possess a better.

You have here the prediction and literal accomplishment of the sacred biography of Jesus the Son of God in our nature ; his active and passive obedience ; his doctrine government, worship and discipline, and his triumphant ascent to immortal glory. You have here the valiant acts of his apostles, master workmen building a temple, which beyond comparison outvied all the glories of Solomon's wonder of the world. You have here the deep things of God contained in the sacred epistles to the respective churches, opening up the treasures which the wisdom of the world could never discover. You have here the scene closed with the revelation of John the divine, which serves as a perspective glass with which you may view the extensive movements of church and state, which are, which were, and which shall be hereafter, in time and eternity.

But the Lord of the harvest will not weary his laborers with continual reading. Here is another apartment, where the student may recline for meditation. Here he may close the book and glance his eye over the splendid entertainment, as a distant husbandman with facility calls to remembrance his promises, with all their order and contents as though present.

This will tend to rivet the subject deep in the memory, and by the blessing of his divine presence, engrave them deep upon the heart ; and answer the intended purpose of transforming him into the divine image.

But to consummate his felicity, there is another apartment instituted by the master still more powerful than the former. Here stands a venerable priest of the most high God, fraught with an extensive knowledge of all the contents found written in his word missioned by divine authority, to open, expound and apply the unsearchable riches of God, with all the pathos of divine elocution, giving life to the dead letter, and rendering it the power of God unto salvation. They who receive his truth receive him.

who sent him, and here they dwell in unity. This apartment outvies the beauties of nature and art for utility and delight — How amiable are thy tabernacles O Lord of Hosts, yea in that place I do delight where doth thine honor dwell.

But we must not tarry at this mount. Another institute of Heaven is a religious conference of all these things accomplished at Jerusalem, and their appendages before and since. The design of this apartment is to make these strange things more familiar, and comfort one another with the edifying topics of communion, such as will make kindred souls imbibe the lambent flame. And they said one to another, did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures. By these pleasant interviews we are encouraged under the wearisome nights and days of our tedious pilgrimage, and patiently wait the coming of the bridegroom.

But the company of the most excellent Saints or Angels will not satiate their sublime demands. There is another apartment where they may feast to the full, far from the sight of mortal eye. The believer must be with his God, and with a freedom attained by the power of grace: he come with holy boldness; he knocks with importunate violence. Who is this that engages his heart to approach unto the faith the Lord? It is I, most Gracious, I beseech thee show me thy glory. He weeps and makes supplication; like a prince he wrestles; like a God he prevails—He feels as though he could take Heaven at a draught—He longs for the word get up and die; that he may no longer be absent, but present with the Lord which is far better. The king can withhold no good; what is asked is received, and much more which is too sublime to be thought of.

But in this arbour of delight the believer must not tarry. The winter is past, the rain is over and gone. The time of the singing of birds is come. He must go forth and join the lovely choir who celebrate his praise. Here are songs of Zion divinely instituted, to assuage all sorrow and express the essence of joy, too refined to be uttered, but with melody from Heaven. But what do I hear—I have sought him but I found him not; I called upon him, but he gave me no answer. O believer, there is an Achan in the camp. Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? There is another apartment for thee, and thither thou must retire, for thou art unclean. It is time to afflict thy soul with fasting, and examine thyself with chastisement, and repent in sackcloth and ashes. My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him. Therefore also now saith the Lord, turn ye even

to me, with all your heart, and with fasting and weeping, and with mourning, and rend your heart and not your garments, and turn unto the Lord your God ; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Do you want special favor ? Fast with Daniel. Would you enter into close communion ? Keep the holy days of expiation, doing no servile work, partaking of no sensual pleasure, even such as will be lawful. Fast with Esther, that thou mayest obtain favor in the eyes of the king. Art thou grievously vexed with devils ? This kind goeth not out, but by prayer and fasting. The days shall come when the bridegroom shall be taken away from them, and then shall they fast in those days. This apartment, O believer, is happily fraught with a sovereign remedy against the love of this present world and fleshly lusts, which war against the soul, and often entangles Zion's travellers. But woman, why weepst thou, whom seekest thou ? Though he cause grief, he will not cast off forever. Thy fears, and fasts, to afflict thy soul, shall be turned into joy. Blessed are they that mourn ; for they shall be comforted. They who sow in tears must reap in joy. The master is come and calleth for thee.—Behold I have prepared my dinner ; my oxen and my fatlings are killed, and all things are ready ; come unto the marriage. I am come to invite thee to the marriage supper of the Lamb ; and the king will not be seated, until thou art present to sit at his right hand, O Daniel, a man greatly beloved ; understand these gracious words : With desire he desires to eat with you—and drink new wine with you in the kingdom of his father, that the marriage contract may be renewed, and fresh tokens of conjugal affection distributed ; a crown of twelve stars await thy head ; white raiment, garments of wrought gold, yea, a clothing of the sun, to cover the shame of thy nakedness ; he must be set as a seal on thine arm, upon thy heart ; because love is stronger than death, and jealousy cruel as the grave ; rings await thy hands for tokens of power and trust, and shoes upon thy feet, that nothing may offend ; the whole a prelude of the king's good pleasure.

But turn aside, O-believer, and you will find another apartment, crowded with the king's daughters, going forth with tabrets and harps, in the dances of those who made merry ; and their song is, we do give thanks unto thee, we do give thanks unto thee, who hast washed us in thine own blood, and redeemed us from all nations, from death and hell. Thou art worthy to receive honor and power and praise. Now there is a resemblance and distinction in the occupancy of these instituted ordinances, between the truly religious, and the deluded. First, they have both equal power of formerly complying with all these we have

mentioned, and in this light, have been so nicely occupied, that the skill of men could not distinguish between the wise and the foolish virgins. But the difference lies here : the former is at home and in his own element, and knows by experiment the genuine spirit of the good things, communicated in those mediums so wisely constructed ; the latter is an alien, and knows not what these things mean. If our gospel be hid, it is hid from those that are lost. Thus, as soon might the fish live without water, or the birds fly without air, as the former can live without some apartment in the sacred Garden of delight.

The latter, for mercenary purposes, may (like Doeg) *be detained before the Lord*, and may be delighted with external order, as no other assembly ever presented so many commendable beauties as a well organized church, even to a natural eye. But their hearts are far off, and their service an abomination. He cannot bear with their many prayers ; and their many songs are a weariness unto him.

The former are conscientiously attentive to improve every jot and tittle, known or unknown, that bears his image or superscription. The latter can exchange them for adulterated imitations ; like the hireling who cares not for the flock, as form is his highest attainment, it is a matter of indifference whether it is divine or human. He will leave these things to contracted bigots to litigate, and bless God for the liberty of his conscience ; he can use any thing. If the devil will, by his political emissaries, set up his thresholds by Christ's thresholds, and his posts by his posts, and list the great ones of the earth to give him patronage, he will readily bow to the same image, to avoid the persecution and reproach which those to whom God has given the word of truth are subject ; he will turn heretic and betray his fellow worshippers, whom he lately imposed upon, and who, like David with Ahitophel, had taken sweet counsel, going up to the house of the Lord, but is now so outrageous as to seek their destruction, and would rather hang than not succeed in his malignant enterprise ; and if he should, would rather meet the fate of Judas, than survive under the ponderous load of an awakened conscience.

4th. *There is a resemblance, and distinctions to be observed of the aforesaid characters, upon a death bed.*

If the delusion has got into its last stage, viz. infidelity, he may die as hardened and as sullen as an ox at the slaughter ; for no other line could have better qualified him to die in a state beyond the reach of conviction. But if he is seized by death before his delusion has expended itself, he may die with all the assurance of happiness in which he lived ; for there is nothing in death to shake his conscience more than in health.

It is not so with a natural or artificial deist ; that is one who has labored hard to stifle the convictions which arise from nature's light, Scripture and Conscience. These may rally at the prospect of death, and come on like a man doubly armed, and frequently do, and if they have time for reflection, we rarely find them fail ; that although the Church has been pestered with their heroic bravadoes, they are the most cowardly people on earth to meet with death, and bring their boasted system to the test. Indeed they are to be excused in this, for it is the most rational part of their conduct.

But not so with the man under an efficacious deception—his conscience is calm and serene—he may die with the words of Agag, *surely the bitterness of death is past*. They have no hands in their death. In this they resemble the believer, who appears to have no advantage of them ; for his sun may appear to set under a cloud, and he be found complaining bitterly, *why hast thou forsaken me ?* or he may die in the triumph of faith, singing *O death where is thy sting, O grave where is thy victory ?*

Thus there may be a perfect resemblance between them in death, as to all visible appearance ; but the difference lies concealed — The former rests all his hope upon his experience, calling to mind the time and place, when and where he got his hope, his assurance, how unblameably he lived, how exemplary his conduct, how benevolent and charitable he had been to the church and the poor, and how honest in his dealings, how high he is as a saint in the eyes of his survivors, how much honor he will receive by a funeral sermon, when dead and half buried, &c.

But would you pry into the heart of a believer upon his death bed, there you would discover another spirit, as distinct as heaven is from hell. As to dependence he has lumped all his actions, good and bad, having counted them one by one, to find out their number ; and having found not one to recommend him in the whole, he casts them into the draught as dross and dung, neither trusting the one, nor fearing the other. He forgets all that is past, and fixes his eye on the man Jesus, who laid down his life an atonement for the sins of his soul ; he relies abstractly on the merit of his personal obedience and prevalent intercessions, as his surety for good, and gives up the ghost with the words of David and David's Lord, *Father into thy hands I commit my spirit*.

AN ADDRESS TO DELUDED CHARACTERS.

THOSE you term Deluded Characters, wish to hear no more of your impertinent insolence—they hope you will not proceed to add insult to injury. It is inferably arrogant in you, after the violence you have offered to our feelings, to assume the authority of a divine, and the affection of a father, to intrude your address upon us as if flesh and blood could bear any thing. Your language betokens your disease is dangerous—you need the physician—physician save thyself; we wish for no such doctors—your medicine is poison—our soul loathes your pharmacum. Distempered minds must not be indulged—they are not to think for themselves, their friends must interpose. Would the man make us believe we have lost our reason, and pretend to reason with us? Your reason is corrupt: your wills perverse: your affections forbid. Whatever we are, it is not your concern: to our own master we stand or fall; and who art thou who judgest another man's servant? Your Maker, my Master has sent me to deliver his message, whether you will hear—We will not hear; the Lord never sent you on such an errand: where is your authority? I shall read it to you: thus shalt thou say unto the children of Israel: I AM, hath sent me unto you. Any other man may claim the same authority. But I shall shew you a sign. Let wicked and adulterous generations seek after signs; many false teachers shew false signs and lying wonders, and deceive many; and upon your own principles we have been deceived already. I am your friend: I seek nothing but your interest. We believe you not; your signs of friendship are arrogance and insolence. I have a cordial to remove thy spleen. Well, do proceed, that we may be done with your message, for you are a weariness unto us.

In what light did the Redeemer view our guilty world? by nature and practice devils incarnate: black enmity in the abstract, fascinated with cursed idols, and dupes to the most sordid pleasures, inexorable to our own interest by all the power of divine persuasion—Did he display his just displeasure by vengeance? No: Did he shew you charity by indulgence? No; he held a council of the Trinity, with a cordial harmony of all his perfections; manifesting the infinite dignity of their nature, that he might overcome our enmity with love, which he exceedingly recommended, by giving his only Son, our Lord, out of his bosom, to be made a curse for us who knew no sin; his love was the moving cause, our iniquities the meritorious reason why the Godhead did infinitely more for us, than ever was done by God

on any other consideration, and he has enjoined it upon all his servants to follow his example, that so much the more enmity is exhibited against them, so much the more are they to manifest their love, and overcome enmity with love; and thus make friends of foes. The Jews out of envy and hatred, betrayed him into the hands of sinners, who crucified him, with every token of the most implacable enmity and opprobrious contempt. Did he remember their malicious cruelty when he arose a conqueror from death and hell? Yes; but it was to give special command to his apostles, to go first to the lost sheep of the house of Israel; go offer them the water of life which gushes from the rock they have smitten; go offer them my blood, the only expiation for the sacred blood they have shed. It may be that so unutterable an expression of Divine love, may convince them that I am their friend, and excite them to harken to their own interest. If we as his ambassadors in Christ's stead, with the same spirit, labour to overcome your enmity; doubtless we have his mark in our forehead and this shall be a sign unto you, that the Lord hath sent us; but as this admits of a doubt, because the principle is invisible, hearken to our message, it is as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God. I know you think you are; but will you only grant there is a possibility of a doubt in this matter. If you refuse to come to trial it is a dangerous symptom. He says, "If ye love me keep my commandments." Obedience is the test of love: disobedience the test of enmity. Have you given sufficient evidence to believe you love him? If you have, God forbid we should intrude upon your feelings. If you have not, God forbid we should let you alone, while there is hope concerning your case. If you have obeyed the voice of the Lord, what means this bleating of sheep, which God commanded to be destroyed? Why these public testimonies, that you have made nothing of his word? If you are truly reconciled to him from nature's implicable enmity, why exchange his easy yoke for the galling iron yoke of spiritual tyrants, who zealously affect you but not well that you may affect them, who never sought your interest, but their own gain? Why exchange his light burthen for the grievous burthen of those who would not touch them with one of their fingers? If he is your master, where is his fear? if your father, where is his honor? In what single act have you evinced that you love him? Ye have gone away from all his ordinances, in which alone he was to be found; and robbed him of all implicit obedience to his gracious precepts. If ye are reconciled, why dispense with his doctrine, government, worship and discipline? Why expose yourselves to his censure? I have somewhat against

thee, because thou hast there them that hold the doctrine—which I hate. Nay my sons, for it is no good report that I hear ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him? It is not a worm like yourselves, ye put to grief—this is a light matter—He is no less a personage than the author of our existence, and the founder of our salvation, whose dignity is defamed, whose interposition in the execution of our redemption is nullified. If it will profit you any thing, treat me as inexorably as Canidius did her lover.* But harken to the bitter lamentation of one who knows not how to give you up, how to make you as Ailnoh, or set at Zeboim. He complains, who sustains heaven and earth by a word, that he is oppressed under you, as a cart that is pressed under many sheaves. He complains, weeping over your perishing souls. If thou hadst known, even thou, in this thy day, the things which belong to thy peace, but now they are hid from thine eyes. How often would he have gathered thee as a hen gathers her brood, dripping with wet and shivering with cold. But you would not harken to his pathetic complaint, to the silent heavens and the dumb earth, more obedient than his chosen, his peculiar people: Hear, O heavens! and give ear, O earth! for the Lord hath spoken, I have nourished up children, and they have rebelled against me† Harken ye mute heavens and dumb earth! was ever sorrow like my sorrow! I have nourished with my breast of gospel ordinances, with the precious fruits brought forth by the sun, and with precious things put forth by the moon, with the precious things of the ancient mountains, and the precious things of the lasting hills, with the precious things of the earth, and the fulness thereof; I have offered them the precious blood of the everlasting covenant, and the broken body of him who dwelt in the bush, *with good will*. But they have rebelled against me. I have educated them, I have exalted them, I have bore them under my wings to honor, to a kingdom, to a holy nation, and put my comeliness upon them, and they became of excellent renown. But how shall I publish my reproach? my enemies will rejoice, and blaspheme my holy name; but Oh! It cannot be concealed: they were ashamed of me and my word, they have crucified me afresh, put me to open shame, and did despite unto the spirit of grace; they have sounded the trumpet, Absalom is king—we will not have David nor David's Lord to reign over us.

* *Quid absceperat auribus fundis preces?*

Non saxa nudis sordiora navitis. HOR. ODE 18.

† See likewise Deut. 7, 6, 7. Isa. 5. 1—7.

The ox knoweth his owner, and the ass his master's crib.— The ox, though he knows he is destined to labor, and exposed to the goad, yet he is obsequious to his master, and returns thanks for his food. But my people are more fierce than bulls, unaccustomed to the yoke, more stupid than asses. They do not know—for all knowledge, without the knowledge of me, is ignorance. They do not acknowledge, they do not care, do not understand, do not animadvert, or consider, or relish that they have been fed in a place of good pasture; but they have cast off God and his temple, as if with another they would rather seek their food; they never stir up themselves to weigh the benefits of God; but lie immersed in a listless stupor, he gives himself no labor to understand the things of God.

Ah! sinful nation, people laden with iniquity, a seed of evil doers, children who are corrupters; they have forsaken the Lord, they have provoked the holy one of Israel to anger, they have gone away backward, let me excite your attention to the divine complaint. The interjection ah! betokens in this place the depth of distress, the condoling or deploring another's misery, or an explanation partly from admiration, partly from indignation, as abominating our iniquity, a people heavy laden with iniquity.— As if he had said, he is heavy to God, that divine patience, cannot sustain any more.

Or it presents the character of one who will fall under the grievous and atrocious burden of his iniquity and labours not to extricate himself when help is at hand, of one who sinks in deep mire, or who not alone offends by error and doctrine, or simply for want of knowledge. But by a wilful contumacy, a seed of evil doers whose fathers were wicked. Not only malicious themselves, but excite others to evil; they have forsaken the Lord and departed from his precepts, and worshipped false Gods, and gave their honor to another rather than me. As if a stream should despise its fountain. They have provoked the holy one of Israel to anger. They blaspheme, irritate and stir up all his wrath. They have gone away backward like stubborn horses which draw backward instead of forward, possessed of a sullen wilful contumacy which no kindness can excite to duty, which must be conquered by strange work, the severe lash of his master's whip.

If divine love displayed with all the most moving compassion of one sweating tears of blood, will never move your stubborn necks to yield to the yoke of his ordinance, which is easy, nor the burthen of his reproach, which he would make to sit light upon your shoulders, seeing you weary our patience human and divine, although you be bone of my bone, and flesh of my flesh.

I shall without begging your permission, or without shewing any irritated passion, or further ceremony, declare the master's message in his name and by his authority, that your damnation slumbers not; death and hell follows the pale horse—the lamb shall become the lion—I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion; there shall be none to deliver out of my hands, there shall be no mediator for your salvation interceding with tears of blood.

Yes contumacious sinner, I called and you refused, I stretched out my hand and no man regarded it—And you have set at nought all my councils, and would none of my reproof. I will laugh at your calamity, I will mock when your fear cometh as desolation, and your destruction as a whirlwind—When distress and anguish cometh upon you, then shall you call upon me but I will not hear, I will not answer; you shall seek me early but you shall not find me, for that you hated knowledge and did not choose the fear of the Lord. They would none of my councils, they despised my reproof, therefore shall they eat of the fruit of their own way, and be filled with their own devices, for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. He will abundantly evince that it was your interest and not his gain that moved him to so much condescension, now he will tread you in his anger, and trample you in his fury; his garments shall be sprinkled with your blood, for the day of vengeance is in his heart: yes contumacious sinner, he will no longer bathe his brannished sword of vengeance in the bloody bowels of his only begotten son. It is destined for other slaughter; your soul and spirit shall become the awful victims, and if it had so much power in the green tree what will it have in the dry, when he shall come down upon the people of his curse to judgment; for it is the day of the Lord's vengeance and the year of recompence for the controversy of Zion. *Thou tookest vengeance of their inventions.*

How contumacious sinner dost thou view that awful day when the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of the Lord Jesus Christ. If you would not for shame have his word as a portion, take his word for it, you shall have a portion, but it shall be the lake which burns with fire and brimstone, where the worm dieth not, and the fire is not quenched. If you will not meet him upon his gracious terms, prepare to meet him—I tremble, sir, what would you have me to do? it is little you will do out of fear, if not

prompted by faith and love. But if you must perish, let me recommend you to perish between the horns of his altar. There are some things your duty as natural men, which God has put in your power.

Jacob's children could put away their strange Gods, and the Jews could put away their strange wives, and they covenanted and swore to perform it.

Thus you have it in your power without saving grace, thus far to obey the voice of the Lord, to separate yourselves from an Idol worship not commanded, and consequently forbidden, with as much ease as you can abstain from doing violence to your neighbors property.*

But you have more than this in your power, and God demands you to exercise the talents put in your hands, which you have the same natural power to perform, that Peter had to let down the net at his master's command, leaving all events to his disposal. And your disobedience because of not knowing the event, will be attended with aggravations as much more heinous than his would have been, as the value of your own souls, exceed the value of a draught of fish. That is to maintain the true form of Godliness, or the form of sound words, the instituted means of grace.

Now nothing is more plain than that if this duty is neglected wilfully, it is impossible to please him, for we are positively informed that without faith it is impossible to please him: now faith is purely the gift of God, and we are absolutely dependent upon God for this gift, and this is well ordered in the œconomy of redemption, for there is nothing could make a man more obsequious than absolute dependence; but if he will not be pleased with us without occupying a grace we never had in our power to exercise, how much more guilty must we be in his eye, if we will not occupy the appointed means of obtaining it, which we have fully in our power to do? for as to natural power we are as able to attend a pure church as an impure one, which we know the wickedest men upon earth will practice.

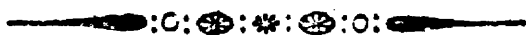
Would the advice of the man you esteem your enemy, or the authority of that being you have treated as such, have any influence to excite you to do what can never offend your Judge at whose bar you stand. As the first step of reformation, take the example of the Jews, Nehe. 9 & 10 chap. confess God's goodness and your own wickedness with fasting, with weeping and supplication, and enter into a covenant, that through the power of Almighty grace, you will carefully observe all things which

* *Though it must be acknowledged if you are under a judicial delusion, you cannot see an evil in your efficacious deception.*

He has commanded, neither adding thereunto, nor diminishing therefrom, upon any pretext, whether of new revelations of the spirit, or traditions of men.

If you will not charge me with being officious, or laying a snare to entangle you, I shall take the liberty of tendering the oath.—

I do solemnly swear by Almighty God, the searcher of hearts, that I never will countenance, nor practice any mode of worship, not found written in his word, although sanctioned with custom, authority, good intent, or whatever other pretext: and that I shall, as God may enable, make the Bible my principle study, and will countenance, encourage and endeavour to practice that worship warranted and defended by divine authority only; as witness my hand.



AN ADDRESS TO THE TRULY RELIGIOUS.

HOW fair and how pleasant art thou! O love for delights. Thy beauty which exceeds created glory, has enraptured the King of Kings: I heard him say of thee, thou hast ravished my heart. Heb. Thou hast unhearted me, that I have become heartless to every thing else, his delights were with thee from of old, from everlasting, which brought him from Heaven to earth, to seek and save thee at the unspeakable expence, not excluding the complacency he takes in thee as his redeemed.

Thou hast doves' eyes, clear and chaste, humble, modest and mournful, harmless and inoffensive, having thy conversation in the world, in simplicity and godly sincerity.

Thy lips are compared to a thread of scarlet, thy speech is comely, seasoned with grace, good to the use of edifying, which is no small acquisition to the Christian beauty.

Thy cheeks are compared to a piece of a pomegranate within thy locks.

A modest bashful countenance, susceptible of a blush, when no one sees but God and conscience, thy faith is as unshaken as king David's tower, and lacks no armoury for the field of battle.

Thy breasts are like two young roes that are twins; scriptures old and new, seals first and second, and ministers, nursing mothers are perfectly unison as breasts of consolation to nourish thee to the full.

I heard thy bridegroom say, he would retire to thy mountains

of myrrh, and there make his residence until the day should dawn, and the shadows flee away.

Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grapes appear, and the pomegranates bud forth.

Welcome, welcome ye salutary abodes of bliss, ye verdant shades, never penetrated with scorching rays, nor infected with pestilential air: a retreat for weary travellers, an asylum for the faithful soldier, when Paul, the prisoner laden with chains for the hope of Israel, escaped shipwreck with the life only, saw thy pleasant borders, his pious soul thanked God, his heroic spirit took courage. Here the weary rest from their labours. Here is nothing to offend in all the holy mountain; every thing is calculated to afford delight, & joys inexpressible and full of glory; thy light is the glory of God, like unto a stone most precious, even like a jasper, clear as crystal. Thy walls are great and high, which separate between the pure and the impure, they exclude thy enemies and secure thy citizens, such is thy evangelical doctrine, great and sublime, precious and divine thy precepts and promises.

At thy twelve gates are twelve angelic apostles who bear the names of the twelve tribes of Israel, the elect seed of Abraham, upon their breasts, and with their valiant worthies the patriarchs and prophets, pointing out the only way of admission (which is Christ) and by true gospel motives, collecting the elect seed from the four winds of Heaven; but further to betoken the invitation indiscriminate, the city stands in quadrangular form, facing every way like the armies of Israel.

How spacious the place of thy abode—height, length and breadth equal; each twelve thousand furlongs, thy walls of jasper, the city of pure gold like unto clear glass. Thy foundations are twelve stones, elect precious, each shining with their respective graces and spiritual functions, too dazzling to be read at present.

How salutary thy flowing river of life, equally proceeding from the joint government of the Father and the Son, having all the power and efficacy of God and the Lamb, both for influence to sanctify, and promote order, suited to his dignity and their felicity.

How astonishing illustrious is the tree of life in the midst of the street, and on either side of the river stands a tree every where present, which bears her monthly fruits, the leaves are for the healing of the nations. Blessed indeed is the order of thy goodly government, and thrice happy are thy subjects under thy reign.

Blessed inhabitants indeed, thy food and raiment are sent unto thee gratis, by the good will of the king, whose favor you enjoy. No Ambrosio or Nectar, from Eden's garden, equal thy flowing cups of salvation. Manna, angel's food, never equalled thy rich fare; thy flesh is the flesh of God, and thy drink the blood of God. Possessed of an immortalizing quality, divine creating power, thou art thereby maturing for a translation to mansions prepared for thee in Heaven.

And shall shortly augment the innumerable multitude of the spirits of just men made perfect; thy inheritance made sure by a covenant, and all things well ordered, for the king himself is by the bond of union, as well as thy door of communion.

O Meliboeus Deus nobis hæc otia fecit.

O fir, our God bestowed this immortal, unsearchable, and unspeakable glory of his good pleasure, to his altar we bring our free will offering of thanks, and with joy go up to pay our vows; we glory to acknowledge that we are absolute debtors to sovereign grace, for all we enjoy: it was restored to us after forfeiture by God's unspeakable gift the Lord Redeemer.

Indeed believer, I know you are blessed, and that you have an unction from the holy one, and need not one to teach another, saying know the Lord, for ye all know him from the least to the greatest. But because the master has commanded, to stir up your pure minds by way of remembrance; and upon the present occasion I have a special message to deliver, be not alarmed if I tell you, it is little less than a solemn summons from the court of heaven, in the behalf of God's only begotten your King who stands indicted for many things and is this day obnoxious to all that the malignant vibrating tongue of defamation can imagine; they have delivered him up through envy, and nothing less can satiate their rage than crucifixion, and he has made choice of you, as the workmanship of his grace, to witnesses for him, that he is God, and that all his labor of love is worthy his divine character. And as his character and life, officially speaking, in part depends upon your testimony declaring the truth and nothing but the truth relative to the impeached Redeemer—who is he, where is he, that durst presume in his heart to do so. The adversary and enemy to your Lord and Master, is this wicked world, who owe their existence to his benignity and long suffering patience.

Now think not with yourselves that thou shalt escape, because thou art his queen and in the king's house; for if thou altogether hold thy peace at this time, then shall their enlargement and deliverance rise from another quarter. The very stones shall cry out, but thou and thy house shall suffer. And who knoweth whether thou art come to the kingdom for such a time as this.

Will you please to read the bills of indictment? A specimen of them I will.

I do avouch, maintain and am able to demonstrate from incontestible evidence, that there is no first cause of all things, known by the name of God Almighty. *Atheist.*

Unitarian. I acknowledge a first cause of all things known by the name God, but am able to advance sufficient evidence from the pure standard of reason, to prove there never was a second person in the godhead, co-equal, co essential and co-eternal.

Infidel. I acknowledge one supreme, but am able to maintain and make it good from evidence which cannot be controverted, that he never demeaned himself to make known his will to any of the human family by divine revelation, and that all men will die like brutes.

Usurper. I do boldly assert that although he made this world and those which are therein, yet he never demeaned himself to take any reign of government over them, nor cognizance of their actions.

Christian Deist. I do acknowledge one supreme Father, Son and Holy Ghost; and that Christ the second person, has given a system of laws, and censures and ordinances of grace: but they are so imperfect they stand in need of amendment, to which I am very willing as I view it my duty to lend my aid.

Antinomian. I do acknowledge Christ's equality with the Father, and that he bore our sins in his body upon the cross, and that through his mediation I expect to be saved; but as he has fulfilled all the law demands, he has left me at perfect liberty.

Legallist. I do maintain that Christ died to put all men in a salvable state; but entirely suspended their salvation upon their own volition, and so he is but half as much of a Saviour as some maintain he is, and I am able to prove it.

Apostate. There is not a man upon the sod knows more about the man you call Jesus than myself; I have gone through all the reveries they call religion, with as much zeal as any other man, and I know to my certain knowledge it is all a hypocritical farce; for I am this day as happy in debaucheries as I ever was in the Church.

Blasphemer. I am not a whit behind my brother who spoke last; for I am as well convinced as if I had intuitive knowledge, that the way he established his character and gained so many followers was by casting out devils through Beelzebub the prince of devils.

Thus I have read you a specimen of the indictments against your King, and you are called upon to defend his character. And lest peradventure through an oversight you might do him an injury instead of a credit, I shall present you with a selection of prudential rules.

1st RULE. Exhibit to all men a comely countenance, expressive of sacred majesty, good courage and unshaken confidence, guarded against vain glory or hypocritical ostentation. The enemy inspects your countenance more than you are aware of, and reads in it much of your mind, if it is cast down like a bullrush, or a silly dove without a heart, or somewhat distorted; they have hard thoughts of your husband, whom you represent at present, and of your employment and reward, and will defame his character for one look of one of his many thousands; if they find you ostentatious, bold or arrogant, they will conceive your religion is an enemy to common rules of modesty, prudence or diffidence, and will ridicule you as ignorant, and your testimony as futile; if they find your countenance dastardly, as if ashamed of the cross of Jesus Christ, or his gospel, they will glory in their shame, and bless God they were never galled with such a yoke.

2d RULE. Stand in perfect unity, striving together for the faith of the Gospel. You know at the mouth of two or three witnesses, every word shall be established. Nothing gives better sanction to testimony, than the harmony of witnesses, false witnesses will not agree; but faithful witnesses of purged judgment, bolted fast by truth, must accord in testimony. To have one mind and speak the same things, it is good to enjoy the unity of the spirit, the bond of peace. Live in peace among yourselves, and frequently commune together concerning the things that were accomplished at Jerusalem, and of all the things pertaining to the kingdom; and if you seek his glory above your own, it is impossible for you to differ, for the inheritance is sufficient to satisfy all your wishes. If you love him who begot, you will love them who are begotten. Charity thinketh no evil!—Above all things put on charity, which is the bond of perfectness,* and this will not only prove to all men that you are Christ's disciples, but they will take knowledge of your love one to another, and that ye have been with Jesus, and it will be an evidence of his divinity, for love is of God, who is love.

* *Charity is a principle of prevailing love to God, and good will to men; which effectually inclines one endowed with it, to glorify God, and to do good to others; to be patient, slow to anger, and ready to forgive wrongs; to shew kindness to all, and seek the good of others though with prejudice to himself, a person endowed therewith, does not interpret doubtful things to the worst sense; but the best, is sorry for the sins of others, but rejoices when one does well, and is apt to bear with their failings and infirmities, without giving any sanction to evil, or believing it right; and lastly this grace is never lost, but goes with us into another world and is exercised there.*

3d RULE. Keep a proper distance between you and the enemy, and as you are lambs in the midst of wolves, you need the wisdom of the serpent, and the innocence of the dove. There is no point in which you have more need of divine wisdom (except the knowledge of God) than in the relationship you stand to the enemies of the cross of Christ; as you are of the same family by birth, ye must be kind to strangers, for ye were bond men in Egypt. There is a kindness due to them never to be forgotten in this life; you must in imitation of the Redeemer, love them with a love of benevolence and beneficence. If they hunger feed them, if they thirst give them drink, if naked cloathe them, if sick visit them, melt them down with kindness, pluck the brands from the fire; thus you will shew yourselves the children of your father—but beware that ye do not love them with a love of complacency, or countenance them with any token of approbation in their wickedness, or you will be suspected for a traitor in the camp of Israel. You will lose confidence at home, and confirm the sinner in his wickedness, and in so doing, you will betray your king into the hands of his enemies.

Judas was on dangerous ground when he got to covenanting with the high priests. Christ's most unnatural and worst foes, are those of his own house; the conspiracy of all his persecutors was not more grievous than to hear Peter cursing and swearing, he knew not the man. This affliction every faithful minister can witness from false brethren. It will be improper that ye keep company with them in their common feasts; thus sayeth the law, but now I have written unto you not to keep company. If any man that is called a brother be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner, with such an one do not eat, for every degree of encouragement you give him as such you confirm him in his apostacy. If any man obey not our word by this epistle, note that man and have no company with him that he may be ashamed.

But if by an oracle from the king you are prohibited common sociability with his enemies how much more grievous to his spirit and wounding to the children of his people to see you sit down with the disorderly, who mutilate his word and corrupt his ordinances under a pretence of being his friends on purpose to decoy you over to the enemies camp.

You may conceive it the Lord's table and your object may be to partake of the bread which is blessed; the communion of his body, or the cups which is blessed, the communion of his blood; and that you detest the errors sanctioned by a corrupt church. But when we find you in the idol's temple how shall we discriminate? If you have a mental reservation in the sight of God, how

shall we know but you are what you appear to be—a wolf in sheep's cloathing, and that the church was imposed upon by you when you was set among her children.

Mark the absurdity, you are solemnly attesting with all your heart one thing unto God who is judge of your thoughts, and as solemnly contradicting it by your actions in the eyes of men.

You believe that all who sit down with you believe the articles of that church; now suppose they did not, but believed as you do, he is unclean to you and you to him (unless you have publicly recanted) each of you are right in your own eyes; and each black in his fellows, though equally yoked to bear false witness against the truth.

But if ye believe your fellow communicant; unrighteous in point of doctrine, &c. what fellowship can you have with him when eating and drinking judgment to himself which you are encouraging him to do? You may as well reconcile light and darkness—can Christ or Belial, what part hath he that believeth with an infidel, or what agreement hath the temple of God with idols, for ye are the temple of the living God.

Will you take his members and make them the members of an harlot —

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

4th RULE. Be explicit in making a good profession pointedly exhibiting to all men the light in which you view the scriptures. This is essentially necessary as by the increase of sectaries the scriptures are tortured into a thousand forms, to sanction mercenary designs.

Thus the sycophant clergy by novel divinity, have taken the ignorant vulgar and sold them for slaves to tyrants, who finding themselves at the head of a powerful troop, have compelled thousands to yield to the burthens they have lashed on, and put tens of thousands to the most excruciating deaths, who would not pay them divine homage under the religious tone of compelling them to be true Christians.

The Devil has shifted the scene; the present mode is to erase all foundations good and bad, and blend all sectaries in one, under the name of Christian, that is, to pay no respect to principle or practice, but build their eternal all, upon a fine name to take away their reproach.

The secret design of this policy, is to entomb all the knowledge obtained from the fathers in the church, who have faithfully expounded to us the word of God; prevent any discriminati-

on between the pure and the impure, and thus by craft, take you soul and body, and coalesce you with the enemies of our Lord, and effectually invalidate your testimony.

But this the God of order will never suffer, the wise shall be taken in their craftiness, that you may make the friends of truth irreproachable exhibit a form of sound words to the world, both for doctrine, government, worship and discipline, and cause it to be taught to your children, that they may know his will, and that the enemies may know the absurdities they advance.

5th RULE. Worship God according to your profession without wavering. Nothing will more effectually unhear: your enemies, than your stability; this is the way to starve them to death, for three fourths of their zeal, and nine tenths of the Devil's design, is to decoy you from your strong hold; if they can get you only to countenance them by appearing in their assembly, they conclude the day is their own, for it betokens you doubt the reality of your own principles, and that by a vigorous exertion of their oratorical effusion, and fawning, lying flatteries, they will overcome the balance of your attachment, as when a man tries his strength upon a rotten tree and finds it will go and come, is encouraged by every vibration. Measuring you by themselves they are confident you will be taken as they were, by looking upon the outward appearance. But Christ forbids us to judge according to that which they glory in.* But I need not labor with you in this matter, for Christ's sheep will not follow the voice of strangers.

6th RULE. Sanction your profession by a life becoming your vocation; never suffer your practice to give your profession the lie, this would invalidate your testimony, give an occasion to the enemy to blaspheme—and tend to quench his holy spirit, and make you go halting to your grave.

But if they find you uniform in principle and practice in affliction, in necessities, in distresses, in stripes, in imprisonments, in tumults, in watchings, in fastings, by pureness, by knowledge, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, &c. you will approve yourselves his faithful witnesses, and turn to flight whole armies of aliens. Finally, brethren farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. AMEN.

* Compare John 7. 24. with Cor. 5. 12.