

UNIVERSITY
OF PITTSBURGH
LIBRARY



Dar. Rm.
BX7601
Q12
v.2

THIS BOOK PRESENTED BY
Friend's Historical Library
of Swarthmore College

Digitized by the Internet Archive
in 2010 with funding from
University of Pittsburgh Library System

THE
QUAKER,

BEING

A SERIES OF SERMONS

BY

MEMBERS OF THE SOCIETY OF FRIENDS.

VOLUME II.

TAKEN IN SHORT HAND BY MARCUS T. C. GOULD,

STENOGRAPHER,

No. 6 North Eighth Street,

PHILADELPHIA.

1827.

Eastern District of Pennsylvania, to wit:

{ L. S. } BE IT REMEMBERED, that on the twenty-third day of February, in the fifty-first year of the Independence of the United States of America, A. D. 1827,

MARCUS T. C. GOULD,

of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

The Quaker, being a series of Sermons by members of the Society of Friends. Taken in short hand by Marcus T. C. Gould, Stenographer, No. 6, N. Eighth street, Philadelphia.

In conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned"—And also to the Act, entitled, "An Act supplementary to an Act entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,

Clerk of the Eastern District of Pennsylvania.

CONTENTS.

No. 1.	No. 3.
<p>Sermon by Jesse Kersey, at Friends' Meeting, Carpenters' Hall, Philadelphia, June 3, 1827, 1</p> <p>Sermon by John Comly, at Carpenters' Hall, June 3, 1827, 9</p> <p>Sermon by John Comly, at Green st. Meeting, Philadelphia, May 17, 1827, 27</p> <p>Sermon by Jesse Kersey, at Darby, April 15, 1827, 33</p> <p>Sermon by John Comly, at Darby, April 15, 1827, 37</p> <p>Epistle to Friends, 43</p> <p>Sandy Foundation Shaken, &c. by William Penn, 48</p>	<p>Sermon by Edward Stabler, at Green street Meeting, July 15, 1827, 97</p> <p>Sermon by Edward Stabler, at Carpenters' Hall, afternoon of July 15, 1827, 120</p> <p>Prayer by Dr. John Moore, at the same time and place, 140</p> <p>Sandy Foundation Shaken, 141 to 144</p>
No. 2.	No. 4.
<p>Sermon by Jesse Kersey, at Green street, April 19, 1827, time of Yearly Meeting, 49</p> <p>Sermon by Jesse Kersey, at Carpenters' Hall, July 1, 1827, 60</p> <p>Sermon by John Comly, at Carpenters' Hall, afternoon of July 1, 1827, 69</p> <p>Sermon by Townsend Hawkshurst, at Darby, Nov. 15, 1826, 87</p> <p>Sandy Foundation Shaken, from 92 to 96</p>	<p>Sermon by Edward Hicks, at Green st. Meeting, August 19, 1827, 145</p> <p>Sermon by Edward Hicks, at Carpenters' Hall, afternoon of August 19, 1827, 175</p> <p>Sandy Foundation Shaken, 208</p>
No. 5.	No. 6.
<p>Sermon by Thomas Wetherald, at Green st. Wednesday, Oct. 17, 1827, 209</p> <p>Sermon by Dr. John Moore, at Carpenters' Hall, Sept. 2, 1827, 238</p>	<p>Sermon by Elias Hicks, at Falls Meeting, Bucks county, Pa. December 20, 1826, 249</p> <p>Sermon by Abraham Lower, at Green st. Meeting, Nov. 18, 1827, 278</p> <p>Sandy Foundation Shaken, 284 to 299</p> <p>George Fox, 300</p>

D. Dringler

ERRATA.

- Page 12, For "All scripture is given by inspiration of God, and is profitable," &c. read, "*All scripture given by inspiration of God is profitable,*" &c.
- " 87, 3d line from the top, for 1827, read 1826.
- " 98, 18th line from the top, instead of "it. Then," read as follows:—*he who runs may read it, that according to the laws of sovereign wisdom,* &c.
- " 151, 1st line—"Cut off the connexion of this"—should read, "*Cut off their connexion with this,*" &c.
- " 209, 4th line from the top, for "October 15," read, "*October 17.*"
- " 212, 9th line from the top—for, "or placing dependance upon," read, "*or we can place no dependance upon it.*"
- " 222, 5th line, for "animate," read, "*inanimate.*"
- " 225, 3d and 4th lines, "leads to morality," read, "*leads to a morality.*"

THE QUAKER.

JULY, 1827.

[The two succeeding discourses and prayer were delivered at Carpenters' Hall, Chesnut street, Philadelphia, at the opening of a meeting, under the authority of the Monthly Meeting of Friends of Byberry, and superintended by a committee of that meeting.

This meeting was opened for the accommodation of those Friends, who, to enjoy the free exercise of their consciences and religious privileges, have withdrawn from the Monthly Meeting held for the Southern District of Philadelphia, and have been received as members of the society at Byberry. These meetings were large, and attended with unusual solemnity; and it is believed, that the contents of the sermons and prayer are worthy of a serious perusal, notwithstanding, the energy and pathos of the speakers are wanting, to excite that deep interest which was felt on hearing them delivered.

The Stenographer regrets, that on account of his unfavourable position in these meetings, he cannot present as perfect a report as he would have done under different circumstances, especially in the last discourse.]

SERMON BY JESSE KERSEY, AT FRIENDS' MEETING, CARPENTERS' HALL, PHILADELPHIA, JUNE 3, 1827.

I have often been instructed by having brought before the view of my mind, the testimonies which have been left behind, by those advocates in the cause of universal righteousness, that, with us, go under the character of apostles. The testimony of the great apostle to the Gentiles relative to a very important subject, has opened upon my mind in the present opportunity, wherein he hath said, that "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Now, when I consider that the obligations which relate

to our eternal well-being must necessarily be simple, and when I contrast this idea with the apostle's testimony, it would seem as if they might possess a degree of variance with each other. But I believe, my friends, if we come clearly to comprehend what that great minister had in view, we shall find that it goes abundantly to simplify the religion which he was engaged to inculcate. He perceived the distinction due and proper to be made, in the views which were to be taken of man. He believed in the existence of the natural man, which I take to be the outward, the organic, the material man, so far as his physical powers can be taken into view. All the powers that the natural man can possibly occupy, we shall, I believe, readily perceive, have relation exclusively to material substances. The eye can only discover material bodies, and every sense, in the construction of the natural man, is unquestionably bounded by material substances; there must of course be a difference between that which is material and that which is spiritual. And the natural man occupying those outward natural senses, can never, by the application of these, reach to any thing higher than they are competent to; and hence, if brought to the perception of a spiritual subject and being, I take it, the apostle believed, he must be brought to this comprehension by those capacities adapted to that particular end.

Now, as in the natural man, there exists a natural order of senses, and as these are applicable to their special end; so in the spiritual man there exists an order, and every subject is comprehensible according to its order. In the outward, men do not perceive objects but by their corresponding senses; and in that form must the spiritual man, in like manner, come to a perception, by a corresponding process.

The apostle was brought to believe in the existence of

spiritual perceptive powers, and that, as these were acted on, they were furnished with evidence of the existence of the cause which acts upon them. And when it pleases God, in his infinite, all powerful spirit, to reach forth the sceptre of his love, and to touch the spiritual, perceptive powers of the soul, then it is that we are sensible of his majestic presence. But we can never come to a comprehension of that knowledge, as I take it, agreeable to the testimony of the apostle, and every impression that I have witnessed on my part—we can never come to a comprehension of the knowledge of God, except through a spiritual medium. And hence, this knowledge is held up to be of such vast importance. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”

Now, you may perceive, my friends, that we may collect a great deal, and have our minds strengthened with much which we have received from others, and yet be void of that quickening perception, of that powerful quickening of God upon the soul of man, which was known and experienced on the part of those who declared this knowledge to be life eternal. It is not, then, so far as I have been permitted to see, within the reach of any external means which man can employ, ever to attain to a distinct, perceptive knowledge of God. But as we arrive at a knowledge of objects in the outward and visible creation, by corresponding powers, so we must arrive at a knowledge of God, by our spiritual perceptive capacities. Hence we may perceive the necessity of our becoming abstracted from all material and visible things, when we are desiring to obtain an interview with God our gracious Creator. And hence it is, that all the pious, that have given testimony upon the subject, on the ground of their own practical knowledge, have invariably presented the

necessity of an abstracted state, from the world and the things of the world, in order to obtain this blessed perception. But if our minds are kept abroad in the world, and are occupied in and amongst the objects that impress us as natural beings, amongst the visible objects of our affections—if our minds are kept here, we are unprepared to come to a perception of the knowledge of God; for it is the spirit that “searcheth all things, yea the deep things of God.”

Whatever men may profess, however elevated their talents, however extended their literary advantages, if they have not attained to this retired spiritual state, in which the faculties of the soul are raised, and brought into a quickened, perceptive condition, they can know nothing of God. And when I have followed this consideration, as I have been induced to do in the present interesting opportunity, and when I have looked towards the termination of all visible objects of enjoyment or entertainment, I have believed that there was nothing so deeply important to man, as to be brought into this inward, spiritually dedicated state, in which the soul immortal can retire from all outward things, and enter into the presence of him that lives and reigns for ever; and who, blessed and magnified be his holy and eternal nature, remains to be the everlasting Father of his creation.

Whatever opinions may be promulgated, and whatever doctrines may be imposed upon the human family, the everlasting Father, the God of the spirits of all flesh, remains to be a being, compassionating every part of his workmanship, and graciously desiring the good of the whole. And we are considered, according to the testimony of those who we believe were inspired, as being formed after the image of God. And the more we are raised into his blessed image, the more we shall find and

feel that there are in us, through the all creative power of God, perceptive capacities, of which many may remain ignorant many years of their lives—perceptive powers which reach into the spiritual world, and in which we richly enjoy the presence of spiritual feelings, that no language can sufficiently delineate.

When the apostles and primitive believers were instructed to wait for this inheritance, they were commanded to wait at Jerusalem till they should be endowed with power from on high. They assembled together, stripped of every outward dependance; he, on whom they depended, had been taken away from their society. They sat down to wait, and witness the fulfilment of the promise made by God to their fathers, and in this state they became acquainted with the pouring forth of the Holy Spirit, through which the soul of man is led into the nature of a spiritual being, and into the enjoyment of spiritual happiness. But although there were some present who heard the testimony in relation to this important experience, and although they were themselves, incompetent to experience it to the full, at that moment, yet no doubt they were powerfully impressed with the truth of the testimony, and that others were brought to the perfection of things which they could only understand in their own tongues wherein they were born. They were brought into this situation as men—they felt their condition, and hence the solicitude was raised, "What shall we do to be saved?"

O my friends! when we are brought into the quickening feeling of the love of God, and into a spiritual perception, then it is, that we are anxious to know what we are to do to be saved—how to escape from the pollutions of the world, and how to be fitted to belong to the general assembly and church of the first born whose names are written in heaven. The way for this, I have no doubt,

is, to retire into ourselves and wait upon him who is able to reach unto his tried subjects, and to open in their minds a clear sense of what they stand in need of; and I could ask you to consider, how the soul that is tried and brought under any weight or exercise of affliction is to have this removed; and how he is to be made sensible that it is done away, by any other means than by the presentation of internal evidence to the soul itself. And it has been no doubt the blessed experience of not a few of those in the audience of my voice, that their trials and afflictions have been lightened by the immediate presence of that Being who fills the heavens and the earth. By the immediate impression of his love the minds of many have been relieved. And how precious a thing it is to have an evidence that he sustains the character of Heavenly Father, and that he is always full of tender compassion. This is the greatest source of comfort to the afflicted and tried mind; for if he only can get hold of the conviction that God is love, and that he is over all his works, how it relieves all anxiety, and the soul reposes on him as an almighty friend. I wish you all to experience this; for we are passing along the awful stream of time, and approaching the spiritual world. And if we are happy here and forever, I believe it must be in consequence of witnessing a union of soul with God; and this will only be known by the influence of his eternal spirit upon the perceptive faculties of our spirits, through those powers which he has bestowed upon each of us. And as we become acquainted with this influence, these powers become enlarged, so that we are rendered quick sighted, to see when evil presents itself. We shall also see that we are all standing in need of God's help for our security and preservation, and thus we shall be helped along the dangerous path of time. As these things engaged my

attention in this interesting assembly, and without an expectation of saying much, I believed it right for me to spread them before you, for your weighty and close consideration.

PRAYER BY JESSE KERSEY.

[The first few words were not heard by the reporter.]
Lord of hosts, the God of the spirits of all flesh! it is cause of consolation and comfort to all those that have become acquainted with thee, to know and to be sensible, that thou art indeed a present help in every needful time. And that while thy sacred eye beholds the evil and the good, thou remainest to be graciously attentive to those who are concerned to put their trust in thee, under all the various conflicts and trials to which we are liable in our passage through this present probationary scene.

Thou, O Lord of hosts, remainest to be graciously pleased to furnish conclusive evidence, that thy power is sufficient to support and sustain us, as well in the lowest regions of affliction, as upon the highest point of elevation. O gracious and sovereign Creator! thou beholdest the present state of thy workmanship—thine eye sees the many tossings, turnings and overturnings that are going on among thy rational creation. And if it be consistent with thy holy and ever blessed will, condescend, we pray thee, to open yet more abundantly, in the understanding and judgment of all them that are looking toward thy blessed sanctuary, the way in which they should go. Wilt thou be pleased, as it regards the great and important work of the ministration, the instrumental ministration of the gospel of Christ—we pray thee, to encompass the spirits of thy servants, and thy handmaids, every one, more and more, with a clear and sound discernment, and with a

correct understanding of what thou in thy wisdom commandest shall be done, and what thou in thy wisdom commandest shall not be done. Wilt thou bow the heavens and come down, O gracious God, and interpose the arm of thine own Almighty power, for the great and glorious purpose of shaking the kingdom and power of antichrist to its very centre; and may the babes in thy flock and thy family, that are tried and deeply afflicted everywhere, wheresoever they may be, have a little fountain opened in them, by which they may become acquainted with thee, and blessed in thee, and in thy dear son. And O righteous Father, as thou hast solemnized our minds together, and hast given this day unto many of us, hearts of feeling, and of brotherly kindness, we ask it of thee, that thou wilt preserve us in these feelings, and that the true current of brotherly kindness and brotherly love, may flow from vessel to vessel, and extend from sea to sea, and from the rivers to the ends of the earth. That so, Holy One of Israel, thy kingdom may come, and thy will be done on earth as it is done in heaven. Thou knowest, O God, the frailties of thy creature man, and thou canst provide a way for every case, and every circumstance that rests upon our souls; and Oh! that thou wouldst be pleased to give us a blessed entrance into the stream of repentance, that we may repent of all our sins past, and implore thy merciful forgiveness, and, that thou wilt enable us to effect the great work of our ransom from, under every power and principle of darkness in which we have been involved: and may we at last belong to that glorious and blessed assembly, which surround the throne of thy glory, that so we may be raised from our fallen state to join with thy children in ascribing unto thee, glory, honour, might and majesty, with united devotion, now and for ever. Amen.

SERMON

BY JOHN COMLY, AT FRIENDS' MEETING, CARPENTERS' HALL, PHILADELPHIA, JUNE 3, 1827.

“What shall I render unto the Lord for all his benefits toward me?” What shall we render unto the Lord for all his benefits towards us? This is an inquiry which I have often found beneficial to myself, and which the humble christian mind will often recur to, in numbering, in counting, and reflecting upon the various privileges and benefits derived from heaven. It is a capacious theme for silent meditation; and I have felt a care, in rising to endeavour to perform a duty that would seem at once to have a tendency to draw the mind of those present from this silent meditation, that they may remain undisturbed by any thing that is without them, lest they should be in any degree diverted from an attention to the only fountain, the only power that can qualify them acceptably to worship. The minds that are gathered, that are centred within themselves, to the unspeakable gift, which called forth the feeling of gratitude and thankfulness in an apostle formerly—as to these who are gathered to this indescribable gift in themselves, I would hope there was but little danger of their being diverted with any thing without them. And all the object and end of vocal communication that is rightly authorised in the wisdom of Truth, must be to gather the minds of those that are outward, and that are dwelling too much upon the surface—that these may be gathered to the gift of God that is within. For it is the end and object of all preaching, that it should have an effect upon those that hear to bring them inward, to the true teacher. For no man need to place his dependance on that which is outward, when he has an ear to hear, and when he comes into that state of

holy silence, of inward quietude, which is like being gathered as into the closet of his own heart, that he may hear with his internal and spiritual ear what the spirit saith, and what the Lord teaches. And to such as are thus gathered and brought to depend simply upon that private instruction and comfort, to be derived from this source, there is no more need of outward preaching.

My mind has been introduced into a feeling of brotherly sympathy, for those who have not become so gathered inward, as to attend to the manifestations of that spirit which is given to every man to profit withal. And in the desire that I have felt, that these may become, more and more, gradually gathered home, I am induced, in obedience to an impulse of duty, to attempt a little to turn the attention of the minds of those who are asking and inquiring, "who will show us any good?" That they may be brought to find within themselves that living fountain and spring, that will rise up in them as "a well of water springing up into everlasting life." This is among the benefits that are presented in the dispensation and economy of Infinite Wisdom to the children of men; it is among those benefits dispensed for the gathering of those children—for the gathering of those minds, described as not having attained, or not being gathered to the fold of rest. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Now in order that these may be brought and gathered to the fold, to the enclosure, to the quiet habitation, or state of mind wherein they have no more need to rely on external preaching, teaching and instruction, there is in the church of Christ a dispensation of the gift of prophesying, and of speaking unto men to edification, thereby to draw their attention off from those things which are outward, by outward means,

to those which are inward and spiritual. It is to call their attention to the anointing. "But ye have an unction from the Holy One, and ye know all things; and ye need not, that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie." To bring the mind unto the teaching of this anointing, this unction from the Holy One, seems to be the object, in the dispensation and economy of perfect wisdom, in his dispensing a gift of gospel ministry, to speak that which we know, and to testify of that which we have seen. These are the grounds of all true gospel ministry; and it must ever rest on the influence of the spirit of God, thus qualifying us to declare that "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." And whatever metaphors and figures they may use, to draw the mind to that which is indescribable, the unspeakable gift which no language is adequate to describe, yet it is among the greatest benefits conferred upon the human family. For there are those who are yet without, who are as children having their external faculties chiefly exercised in viewing external objects, as they strike upon the external senses. And in a comparison of religion with those things which are external, there is need of metaphors and parables, to meet those who are in a state of outward dependence; but it is to draw them to that which is inward and spiritual. Hence, when the inquiry was, "Why speakest thou unto them in parables?" The answer given is fraught with deep instruction, and was given us by the inspiration of God, the only means by which we can come to a right understanding of those things which have been written aforetime; and by which only, and alone, all the scriptures and every thing which is external, whether it be written, or printed, or spoken, must

be understood. The inspiration of God is given unto us, but it is not written, it is not printed, it is not spoken: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is in various ways adapted to the mind that is without; and hence "to those that are without," the mysteries of the kingdom of heaven, are wrapped up in parables, external descriptions, metaphors and figures; and "unto those that are without, these things are given in parables:" for those that are outward and dwelling upon the surface, have their views outward, and could not understand unless these things were done in parables.

Mark, now, the distinction. "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables, that seeing they may see, and not perceive; and hearing they may hear and not understand." Who are these? There are those in this state of mind ever to be found, and even in this day—this day, that is called the day of gospel light and liberty. In this day, and under what we call strictly the gospel dispensation, there are to be found those who are in these different states. It is the object of the exercise that I feel, to draw all our minds to that one centre, that one gathered point in which it is given to know, to comprehend and to understand the mysteries of the kingdom of heaven. A state of mind figured out by the history of the circumstance, that transpired when this explanation was given, in which, when they were alone, all things were expounded unto them, and to my understanding, when this has been opened, it has shown a retired state of mind. It shows a state of loneliness—a sequestration of mind, from all external and visible objects—a state of silent, quiet waiting on God, in

a belief and confidence in the manifestation of his blessed spirit, which is an unspeakable, indescribable gift. And as the mind is drawn to this state of quiet and silence, to the operation of this gift upon the understanding, then, that which was before a mystery, parable, or dark saying, becomes unfolded and given to us, it is expounded unto us, and here is profit indeed. So that, dear children, we see where the profit is derived from. It is not from idleness, it is not from inactivity, it is not from going to sleep. No, this state of mind is very different indeed, from that state of mind. For herein we are awake, and the faculties of the mind are in that expecting state, in that waiting state, that we are looking to, and depending on, the instruction and teaching of the grace of God that bringeth salvation, and hath appeared unto all men, as a teacher, teaching us now: so that we see they are the disciples, scholars and learners, who are brought to have their dependence centred on this anointing, this unction from the Holy One; and that is Christ within, the teacher of his people, the anointing which is given, as the precious gift of heaven, to every man to profit withal. And O that your attention, dear children, and that your minds may be turned to this, and that your inquiries may be, "who shall show us any good?" Oh! that you may be brought into quietude and retirement, and then wait and feel after, seek after that spirit of God, to give you an understanding of the things of God, and that you may adopt the language of one of the disciples who was afterwards called an apostle. Now, no apostle could declare this from any external evidence, but from an evidence that he had in himself. "We know that the son of God is come"—mark the expression; it is not, he shall come, nor he did come—there was nothing external about it. "We know that the son of God is come, and hath

given us an understanding, that we may know him that is true." Now this was a divine understanding, very different and distinct from our natural understanding as men and creatures; and this understanding is always clear, settled, calm, and undisturbed; and hence the mind that is brought under the teaching, under the influence and direction of this unspeakable gift, will never be left to wander in a maze of uncertainty. It is not left to be carried about by every wind of doctrine, and by the cunning craftiness of those who may lie in wait to deceive, for it is never dependent on that which is external and fluctuating, as all external things are, to a greater or less extent: but it is brought to depend on that which is described as a rock immoveable—here man simply depends on that which is revealed in the secret of the soul, and in the silence of all flesh and all fleshly reasoning and cogitations, he is brought to build his hope on this foundation which is a rock, to use the metaphor and figure so frequently referred to in the scriptures of truth. "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Every thing which tends to fluctuation, or to agitate and jostle the mind of man, must be distinct from this. And when we feel tried and confused, and are brought into a state of doubting and difficulty, how rational it is, and often, if we have nothing else to refer to as men and creatures, how reasonable it is, that we should retire into quietude; and out of that which may be well compared to water, which is an unstable element, and which may be moved by every wind that blows—and that we should retire into the closet, to this foundation. And here as we have obeyed, we have become settled, and come to know the rising of that power which can speak the winds and the waves into a calm; and like that which was outwardly related, as being formerly re-

alized, so in the tossed, in the afflicted and not comforted souls, when the power of the divine word is felt to produce this holy calm, then may we say—"What shall I render unto the Lord for all his benefits towards me?"

When we are brought into a state to wait upon God, into this holy, calm, and quiet, gathered state—when the mind is brought and centred here, to wait upon that adorable Being, who is described in the positive and emphatic language of figures, then it is that we obtain more certain knowledge than our outward senses can convey—an evidence beyond the greatest possible degree of knowledge that we can comprehend by means of external things, or of those powers and faculties intended for contributing to our enjoyment in this life. I refer to the figures of light and of life, which are descriptive of the adorable Being, in the testimony of an inspired writer, which has been left on record. And when we come livingly to feel after things revealed in us, we shall know that he has spoken the truth, that "God is light, and in him is no darkness at all;" and that this light shining upon our understanding is that which gives us light, inward spiritual light; for as God is a spirit—the soul of man partakes of his own blessed nature, which is light and life, and of this he communicates a portion to the children of men, and hence the effect is, that man becomes enlightened. We infer from certain knowledge that we have in ourselves, that we are partakers of this light, that God commanded light to shine out of darkness, and that this light hath shined into our hearts. And the object and purpose for which it hath shined, and for which it was given is, that through this unspeakable and inestimable gift, the light and life of this holy spirit, our spiritual vision might be enlarged, so that we might see and walk in the light.

Mark now, another figure, of walking—it is a progression, that is, an advancing step by step. Hence the prophet could declare: “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.” And this advancement from a state of childhood corresponds with what Paul said—“When I was a child, I spake as a child, and understood as a child, and thought as a child; but when I became a man, I put away childish things.” And the progressive growth that a christian experiences is understood as a walking in the light, and we know this from evidence in ourselves, that if we walk in the light, as he is in the light, we have fellowship one with another. Here the blessed unity of the spirit is known to stand, not in any thing external, not in any thing which has been written or printed. It is nothing which stands in an external medium at all. Our unity is a unity of the one spirit, which ever has been and ever will be the bond of true peace; and if this abound in us, whatever may be the degree of our attainment, whether children, youth, young men, or strong men—whatever figure may be used to point out our different states of attainment, yet there is harmony; there is no jarring, no contradiction, no contrariety: and however there may be a diversity of gifts and operations, yet it is all one. And the same spirit; and as we walk in perfect obedience the light will be revealed, which by another figure is termed the law of God written in the heart, for “the law is light, and the commandment the way of life;” and a variety of instructive figures are used, and however various the figures may be, in the records of truth, or any other medium which may be used to convey instruction to the mind of man, there always is a perfect consistency in the works of infinite wisdom. Hence if

we walk in this light, we walk in the spirit. And when we come to know the operation, and the power derived from this all conquering spirit, if we yield to its government, and come under its power, it is sufficient to remove every obstruction. And "if we walk in the light as he is in the light," it will give us this blessed fellowship, or spirit of communion which is the same; and in the same proportion, "the blood of Jesus Christ his son cleanseth us from all sin," thus enabling us to answer the object and end of our being. Here the blood of Jesus Christ his son is the light, the very same light too, and not another; for that light is only figured out by the term, "the blood" in this expression, "the blood of Jesus Christ his son cleanseth us from all sin." And this figure that is used, though it is a parable to those that are without,—and it is not to be marvelled at at all, that there are many who view things according to the external construction, and according to tradition received through the medium of the external senses, and who may in viewing such testimonies as this, attribute it to that which is external and material—yet those minds that are gathered to the teaching and instruction of this light are brought into that quiet state, wherein all these parables are expounded to them, that ever are expounded, and all the scripture that ever is profitable, must be given unto them by the inspiration of God. And these minds that are gathered here come to derive understanding of those things which were written aforetime for our learning, but this is spiritual learning and not external; for all the powers of external study, or the studying of external and material things must fall short of reaching to heaven or to one of the smallest truths of God revealed by the spirit. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but

the spirit of God." The natural man cannot know them by any power of his own—they must be spiritually discerned; and it is thus that God reveals them unto us by his spirit. Hence the apostle is clear, that "the things of God knoweth no man, but the spirit of God." Yet this same spirit of God, this unspeakable gift or manifestation of the spirit, is given to every man to profit withal, according to our various needs, circumstances, and capacities. He reveals unto us, and teaches us according as we have need to know, and in proportion to our obedience to that which is already revealed, that which is clearly made known of the law written in the heart and unfolded in the light. And as we maintain a perfect obedience, an unreserved dedication and obedience to this, the capacities of the mind are enlarged, so as to comprehend more and more.

Now perfect obedience to that which is revealed is the perfection to which we are called. Obedience to the law is a state of perfection or freedom from sin, and it was that which the people were called to by the society of Friends in the days of George Fox and his cotemporaries; and it is that which will be proclaimed, by those who come into the liberty of the law of God; for all these come to see in themselves the effects of obedience to the manifested will of God. Hence I conceive that there is encouragement, and I wish it may be administered to every mind—to all the little children however insignificant they may feel—to all the little children of the heavenly father's family; with whom my mind has been travelling in exercise for days, and weeks, and months, and now being permitted to be with you through the adorable goodness of him who is mindful of the poor, and who remembereth us in our low estate, because his mercy endureth forever, I have been brought into the feeling of

a degree of that inquiry—"what shall I render unto the Lord for all his benefits toward me?" For who can number his benefits and favours, so as to comprehend them all. Yet, dear children, be not discouraged, but endeavour to number your blessings, and to dwell in this kind of feeling of gratitude and thankfulness, for preservation; and in this inquiring, this seeking state, in this state of quietude of soul, how will our daily aspirations arise to God—"What shall I render unto the Lord for all his benefits toward me?" And whatever he calls for, in answer to your inquiries, this, with a truly dedicated and obedient mind, render unto him, I entreat it of you; for in so giving up and yielding to him, what he calls for, however trying it may be to the animal man; in reference to whatever part of your conduct, or conversation the requisition may be made, I entreat it of you, that you cheerfully and unreservedly yield it all up.

"God is love; and he that dwelleth in love, dwelleth in God, and God in him." This is a clear, positive, and emphatic testimony. And what greater happiness do we derive from any thing, as animals, as men and creatures? what greater happiness do we derive from any other affection or feeling, than that which we derive from the feeling of love, as men, as creatures and animals? And what would any thing else be worth, if this were not among us? If any comparison can be made—if it be right to make a comparison between that which is heavenly and that which is earthly—between that which is eternal and unchangeable, and that which must shortly expire, here we have it, in the simile and figure, of the description of love, that God is love, and he that dwelleth in God dwelleth in love, the same kind of divine love that Jesus alluded to when he declared, "A new commandment I give unto you, that ye love one another: as I have loved you,

that ye also love one another." "Greater love hath no man than this, that a man lay down his life for his friend." Here we see what kind of love it is when we inquire into the nature of these instructions, which we have read, and which I hope many of you read frequently. Not that you should read the scriptures thinking to have eternal life thereby, notwithstanding they do evidently testify of that source of love—they direct to the fountain of love. Hence when they are opened upon our understanding, and given to us by the inspiration of God, they do become greatly profitable. And not only those things which are written in the book called the Bible or New Testament, for these are only part of the things written; but every thing written under the influence of the spirit of God, may become profitable to the children of God in generations to come, when handed down to them; but it is only to be read understandingly, by those who come into the spirit in which the writer knew what he said, and in which they must become acquainted with an evidence and feeling of what they read. This is necessary, in order to profit by the things which were written aforetime. And this the apostle no doubt knew, from a certain evidence in himself, of being in that kind of love which was not a mere animal affection; for that would be very inferior to that happiness that God intended for us; for the only happiness suited to the dignity of man is that which is described in the scriptures. Now if we are willing to lay down our life, and every animal disposition and propensity, and recollect what James has referred to, it may be profitable to the children of men in the present day. "What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." But let yours be that which "is hid with Christ in God;" let that be the object of the seeking and inquiring soul; and as we

seek for it, it will be given unto us,—to every seeking mind there will be a state of finding, and if we patiently wait, quietly hope, and diligently seek, as a condition on our part, the promise will be fulfilled, and we shall find that “two kinds of life hath double natured man, and two of death,” as said the poet.

We are instructed, and we may be assured, that where two spirits are striving for the mastery, there will be contention, and where there is contention, there will be confusion and every evil work; there will be bitterness, envying and strife, and the animal nature of man will maintain a life in this way, thus preventing the rising of the eternal life and happiness of dwelling in God. Hence I want us to examine ourselves, prove ourselves, and see whether we be in the faith. In what faith? In that faith that works by love to the purification of the soul—that practical faith which has its result in the improvement of every thing connected with our being, and in which the earthly part is brought into subjection and under the government of the heavenly. He that liveth in love, liveth in God and God in him, if I may be excused for changing the term; for God is love, and he that lives in love undisturbed, and if no other rival, no other love is sufficient to remain in him—he that lives thus in love, lives in God and God in him. And when the true love of God is in the soul of man, it brings every thing into subjection, and puts all things under its feet. Here is the warfare, the Christian warfare, which is the sum and the substance, in its simple nature, of every thing comprehended in the term religion. It is the work of God in the soul of man, by which the animal, earthly propensities of the creature are kept and put in their proper places. In the origin and formation of man----for man was made in the beginning and is made now, to be

a king and ruler over all the inferior part of his nature--- the soul of man was designed to govern that which is animal, earthly, and inferior, and it is described immediately after the creation of man in the beginning. Here then is the life of God in the soul of man which is come to have dominion, and to reduce every thing under the power of the cross, that man through this may work out the term of his probation, as a candidate for immortality and eternal life. Thy business is in thee, in the garden of thine own heart, and thou art called, invited, and persuaded, and that too, by every motive which can affect the being in this plan of existence, as a creature designed to associate with his fellows, and as a being formed for immortality and eternal life; thou art called by every thing that can effect thy happiness in this life or in that which is to come. Thou art called upon by the faculties of thy understanding, reflection, and every other consideration, to come home within thyself, to work in the garden of thy heart, to cut down every thing that has grown up in the night of ignorance and darkness. Every thing, there, which has seemed to live at variance with the life of God, must be eradicated, and reduced to its proper place and sphere, for every passion and propensity of the animal nature was designed in its origin, and is now designed, to occupy a proper place in the kingdom of heaven that is within thee: and to produce a subjection of thy passions and strong will, is the work of the grace of God, which hath appeared unto thee, to bring unto thee salvation, and a resurrection from under the dominion and bondage of slavery to thine own lusts and passions. And it is teaching every one, that they should be obedient, and that denying all ungodliness and worldly lusts, they should live soberly, righteously and godly, instead of being governed by sin, and yielding their members unto it as instruments

of unrighteousness. And you are called to yield them unto God, as servants unto righteousness, that you may live soberly, righteously, and godly in this present world, keeping your minds in this expecting state, waiting for the renewing of divine light in your souls; and for the appearance of the eternal God revealed in thee, which is adequate for thy every need—a fountain of wisdom, of divine heavenly wisdom, to direct thee through the wilderness of this world.

Here then, I consider is the dignity of man, in coming to know this divine government in himself, by which he brings all his deeds to the light and standard in himself—when he brings them to judgment, and knows the judgment to be every day; when he does not put them off and leave them to follow after; when he brings his works, deeds, temper, and disposition to the standard of truth. Here then, thou mayest be prepared to reflect, and to compare thy conduct, temper, form of mind and disposition, as exhibited in the actions, the voluntary actions of every day of thy life. Thou canst bring them to this standard; and this is where thou wilt be able, if impartial, to weigh them, or to have them weighed, and that, so as to know which is of God, and which is of the creature. And here is a fountain opened, in which we may wash and bathe, to use another figure of speech, and in which thy sins may be washed away, in which thy propensities may be watched against, and that watchful state being lived in, thy sight, and thy vision will become clearer and clearer, and the regulating principle in thee will direct thee in all thy ways, and thou wilt know its power to be verified in the feelings of thine own heart, whether conceived in words or not; for thou wilt know a temper and disposition, in which from day to day, “thy kingdom come,” will be thy uppermost desire, and “thy will be done,” the prominent

feature in all thy movements. And here the signs of the coming of this government, and of the need of having every thing regulated by a power superior to the animal nature, will be daily, more and more felt, individually. Hence our dependence will not be on ourselves as men, but on the gift from heaven. Thou wilt not be vain of thyself, nor attribute any merit to thyself as a creature, but to this gift, this omnipotent power within thee; and in the feeling of this desire, and it being uppermost, thou wilt be seeking the kingdom of heaven and its righteousness. It will be first and uppermost in all thy movements and ways. It will be thy desire, not to trust in the mere order of time, but in the feeling of the mind. Then seek first the kingdom of heaven and its righteousness, and fear not what follows, as it respects the things of time and of this world, and the things of heaven which thou standest in need of shall be given thee.

Here we see is an operative faith, an every day religion and work—"thy will be done."—The mind will become as it were, immediately clothed with this kind of feeling; in all thy movements and in all thy pursuits it will be drawn into a state, to which I have before adverted, when the apostle inquires, "what is your life?" and where he reproves us for taking our own will and powers, as men and creatures. In external things, men say, I will do so and so: whereas ye should say, "if the Lord will we shall live, and do this or that." My spirit is clothed with mourning, when I view those who are making a high profession of the name of Christ, and of being Christians; and when I feel in myself the painful influence of those customs in which we have been brought up, and those habits which are here induced upon ourselves, for the want of deeper attention to the all regulating principle in the soul.

My spirit has been clothed with mourning when I have discovered the difficulties, trials, and unhappiness, that are increasing and multiplying in the human family, in consequence of the strong will of the creature, undertaking to settle and devise plans in regard to the things of this life—and making haste to amass to themselves that power which is associated with wealth, with honour, or with fame; and when I see that men become blinded as with shadows, or with that, which is as a bubble, or “vapour, that appeareth for a little time and then passeth away.”

O ye parents! If you prize your own happiness and the welfare of your posterity, may I call your deep attention to the foundation that is laying in the minds of your young and tender offspring! When I behold the wide spreading channels of custom in which the people of this land are moving, and which I believe to be at variance with that genuine happiness that was designed for us here, I am moved with compassion—I am moved with desire that we, the high professors of the present day, may refer to the standard of eternal truth, and that it may regulate, us in all our pursuits, and in all our desires, thus bringing us to be bounded and governed by that principle and spirit of love and harmony, in which there will be no oppression, no contention. For true and genuine religion, which is the kingdom of God in the soul of man, is calculated in every circumstance and condition to produce the greatest quantity or degree of happiness and enjoyment even in this life. And if we live in the light, our eyes being opened to see the confusion of one thing with another, we cannot be connected or concerned in oppression—for love is diffusive in its nature, and embraces all the children of the Lord. And when that love of God is shed abroad in the soul which passeth understanding,

agreeably to the prophetic declaration, we shall be far from oppression, we shall walk in love and in mutual obedience to this great command of loving one another.

We shall feel for every thing that lives; and we have left on record the language of a deeply dedicated mind, which shows, that to profess that we love God whom we have not seen, and yet at the same time exercise cruelty towards the least creature moving by his life, or by that life which was derived from him, is a contradiction in terms.

Return home then, I entreat it of you, for it is all that I need to ask, in the expression of words, and in the pouring out before you of the concern that I feel. I desire that you may be gathered out of every thing that jostles or entangles—out of every spirit and disposition that may tend to produce disorder and confusion in the creation of God; and that you may be of the meek, that inherit the earth in the bonds of peace, and that you may know more and more of a returning to first principles, and into that simplicity and moderation in all things which become Christians.

And O that we may ever remember, that the Lord is at hand, and is bringing our minds under the government of his Holy Spirit; and that he will gradually, and in proportion to our obedience, bless us with his choicest blessings of peace, quietness, harmony and love. And that we shall behold every one doing his part, and feeling the covering of his mind to be, “glory to God in the highest, and on earth peace, good will towards men.” And thus shall we be more and more, brought to realize, “how good and how pleasant it is for brethren to dwell together in unity,” in the unity of the one spirit, and in the bond of peace.

SERMON

BY JOHN COMLY, AT GREEN STREET MEETING, PHILADELPHIA,
MAY 17, 1827.

There is a great difference between the gospel dispensation as it respects time, and as it respects *a state of mind*. We may live in that period of the world, that is generally reckoned under the gospel dispensation, and yet we may be unacquainted with that state of mind in which the gospel dispensation stands or subsists. For until “the mountain of the Lord’s house shall become established in the top of the mountains, and be exalted above the hills”—until that state of mind is known, and is attained to, in which there shall be nothing to “hurt nor destroy”—in which “the wolf shall dwell with the lamb, and the leopard shall lie down with the kid”—in which every thing like the sword shall be beaten into the plough-share, and every thing like the spear into the pruning hook—until this becomes our state and experience, we shall have but a partial claim to living in and under the gospel dispensation.

It is a prophetic view, that in and under this dispensation “they shall sit every man under his vine, and under his fig tree; and none shall make them afraid.” It is this state of mind that I consider we are called and invited to aspire after, to press after, and to strive after; that we may be adorned with the ornament of a meek and a quiet spirit, which is in the sight of God, as it ever has been and ever will be, of great value.

I have remembered with renewed instruction, the circumstance of one who was invited while sitting under the fig tree; and when the query arose in his mind, “Can there any good thing come out of Nazareth?” In the answer

of invitation to "come and see," a testimony was borne respecting him, which I wish may be borne respecting every one of us: "Behold an Israelite indeed, in whom is no guile."

Now my mind has been led into a little view of that state of mind, wherein there is no guile, no deceit—wherein there is an inquiry raised—wherein there is a disposition to seek after the attainment of that which is good, and to become established and settled in that gospel dispensation that breathes "peace on earth, and good will to men;" and from which, alone, can arise those fruits, by which the Heavenly Father is glorified. I have also remembered, that "when Israel was a child, then I loved him:" and the language of the Prophet was—"When Israel was a child, then I loved him, and called my son out of Egypt."—It was in obedience to this call, and it was when "Israel came out of Egypt, the house of Jacob from a people of strange language," that "Judah was his sanctuary, and Israel his dominion."

My mind has been drawn, from the history and departure of the children of Israel out of Egypt, to that instruction that is to be individually received, when we come into that state in which the Lord loves us; and into which he calls us to come, out of every thing which stands in opposition to the government of his pure and eternal spirit in the soul of man—when the house of Jacob, the wrestling seed, is brought into a disposition and state of mind in which they are inquiring—in which they are seeking,—into that state in which the mind is clothed with meekness and with quietude, when it retires out of all the storm, the noise, the confusion, and the bustle—that state of mind in which we are disposed to behold Jerusalem a quiet habitation; and, in the view presented, feel a desire to dwell therein, and to abide in that state of

quietude. To one that is thus exercised in the nature and the spirit of Jacob, who is, in plain language, transferred into the same disposition of mind, and who is engaged to abide under the cross, and to learn of him, who declared, "I am meek and lowly in heart"—to the mind that is seeking, and is desirous of finding rest to itself, here is a plain path opened. And here, as the mind abides in this quiet habitation, as it is thus called out of Egypt, and as it is disposed to obey the call and come out of Egypt, to take its departure from the land of darkness, from that state of bondage in which it may have been held, and when there is a willingness in the heart, to obey fully the intimations and invitations, of the spirit of Christ, then the experience is, "Come unto me all ye that labour and are heavy laden and I will give you rest." But it is not until there is a willingness in the heart and in the mind of man, and a desire of attaining that, which, in prophetic vision, is held up as a mark for us to attain to, that we are likely to take our departure and to come out of Egypt, into this child-like state.

"When Israel went out of Egypt, the house of Jacob from a people of strange language, then Judah was his sanctuary." And now if Judah is our sanctuary, we shall know God to be great in Israel. Whatever is the state of mind in which God is known, and in which he reveals himself to the soul of man, this is his sanctuary—this is the state of the soul of man in which his tabernacle is. "Though the Lord be high, yet hath he regard unto the lowly." Though he dwell on high in the holy place, yet "to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."

Now the sacrifices of God, in the gospel dispensation, are a broken, contrite, and humble spirit—it is in this state of the soul of man, that he makes his sanctuary, and

he reveals himself in the sanctuary of the soul of man. And I desire to invite our attention to this state, that we may draw near and strive after it—press after it, leaving the things that are behind. Let us leave all tumult, all commotion and agitation, in which we may at any time be involved, and come down, centre down, into this quiet habitation, wherein God may reveal himself, that in us our God may be known—that he may dwell in our hearts; and thus we shall find that as we strive, we shall not strive in vain, but that his appearance hath power, and will prevail over all opposition. It is in this state of mind that all these obstructions are removed, as represented in the figurative language of the Psalmist—in this figurative expression, “The sea saw it and fled;” and when all the afflictions of the Israelites may appear to have been witnessed, they have been made to depart, and to flee away; for when the divine presence is revealed in the soul, there is a calm, there is a quietude, there is a settled resting place; therefore the foundation that stands sure, is that which is laid in Zion. And then is this seal, and this impression, made on every mind that comes into this quiet resting place—an assurance that the Lord knows them that are his. I speak for the encouragement of the tossed, and tried, and afflicted; that they may “look upon Zion, the city of our solemnities: and that their eyes may behold Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” I speak from a little renewed view of that encouragement that is held out to those minds that have been tossed and not comforted, that have been toiling and rowing against winds contrary; that they may lift up their heads in hope, to God, and feel an assurance in the power and goodness of him, who is inviting them

to "seek peace and pursue it." And that these may be animated to hold on their way, in their labour and exercise of soul, to attain to this quiet habitation, this resting place, where the divine will may be revealed, let them "study to be quiet," for this is an important lesson to all minds in the present day, that we strive to be quiet, and to come under the covering of a meek and quiet spirit. For herein is our proper business manifested to us. And as we dwell in this state of quietude, it is opened to our understanding, what is our duty, and what is the business that we are to do. Here every one, who is attending properly to his business, in this state of quietude, will be enabled to do it, so that no one need to be discouraged nor to shrink back from that which is pointed out to him as his business; for however they may feel to doubt like Gideon of old, who could not be satisfied till he tried the fleece both wet and dry; yet when they are willing minded—and the Lord's people are always a willing people—when they are willing minded to go forward and do what they can, there will always be a sweet reward of peace and quietness. Now whether this be a business pointed out to any one individual in his own heart as relates to himself and his own state and condition, or whether it be in relation to a more active service, as it respects others, we must be obedient and faithful to that which is required of each; and if we are faithful in a little, we shall be made rulers over more, and these obstructions and hindrances will be removed, by whatever comparison they may be called, even like this, "The sea saw it and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills like lambs?" I have no doubt from

present impressions that there are minds in the present assembly, that will be brought, as they are obedient, to travel in the way as it is opened before their view, and in this state of mind to aspire after and toward the mark, of the attainment of the gospel state, and that they will have in the lines of their experience, to refer to feelings not very different from those, relative to the departure of all that once appeared as obstacles or hindrances in the way of the Lord's people. I speak with the view that there may be encouragement renewedly administered. There are some deeply exercised and tried minds in the present assembly, with whom I have felt my spirit dipped into the sympathy of a brother in travail—that they may be a little encouraged to lift up their heads in hope, and to draw nigh in spirit, and know that there is an abiding in the sanctuary, where the Lord is known; and may we all know his power revealed in us, and may his name become great in Israel. Oh! that you may dwell here my dear friends, and when your souls are encircled as in his pavilion, as in the secret of his tabernacle, that he may hide you, and that in his own due time, he may set the feet of each of your minds as on a rock, and establish your goings, that you may know more of the new song put into your mouths, even praises unto our God.

SERMON

BY JESSE KERSEY, AT DARBY, APRIL 15, 1827.

I count it among the unspeakable blessings, after having known and experienced a great variety of circumstances, to be permitted to possess a mind, calm and quiet in itself, and I have believed that this possession is attainable, only and alone, upon the simple ground of perfect resignation to the will of God. In this instructive view, I have felt, in the present assembly, my soul quickened, and led into the contemplation not only of the exposition of christianity, as the name is furnished by its great founder; but also, of the superior dignity and great importance that stands connected with the example which he has furnished, and which becomes peculiarly striking, in an especial manner, to those who may in some measure have realized a corresponding condition, according to their capacity.

In relation to his example, my mind, in this meeting, has been led to that period when he was forsaken by all his disciples, and when, as it related to his outward manhood, it was stripped of every possible ground of comfort—when he stood in the judgment hall, and witnessed the accusations that were multiplied upon him. It is natural to human nature under circumstances of this kind, to attempt to make its own defence. But the blessed Jesus, standing in the dignity of the divinity of his character, was capable of sustaining the whole weight of their accusations; and Pilot marvelled at his silence. He was not in possession of any evidence, which would go to satisfy him, how it was possible, for a human subject, such as he esteemed him to be, under such circumstances to maintain a profound and dignified silence. And it seems the

company were not aware of the important subject they had in hand, until they had passed sentence of death upon him. It was subsequent to this event, that circumstances concurred to demonstrate that it was no common case. And their impressions of doubt were occasioned by the admirable evidence that followed; and which you, who hear these views, may examine at your leisure. But this unequalled example—this blessed and glorious light that came to enlighten the Gentiles, and for God's salvation to the ends of the earth, has not only in this instance given ample proof of the vast powers of his divine nature; but he has also given demonstration, of the passive ground on which every disciple in his church should stand. And in the exposition of the nature of that religion that is from heaven, and which raises the soul of its possessor with a divinity of feeling and sensation that surpasses the common comprehension of man, he states a case, and a remarkable case, on being questioned which were the important commands to be regarded. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." The inquiry was raised in consequence—"And who is my neighbour?" Jesus puts to him a case of a man that travelled from Jerusalem to a place of diminished character and condition, Jericho, and that in his way "he fell among thieves which stripped him of his raiment, and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." They did not turn their attention to their

suffering fellow subject, so as feelingly to regard his case. "But a certain Samaritan (who was despised by the Jews, and considered beneath the range of their notice) as he journeyed, came where he was, and when he saw him he had compassion on him." You may read also this passage, and it merits the consideration of every professing christian, and see whether there was any thing in the nature and temper of the character developed, that is proper to be cherished among the rational creation. Here the inquisitor perceived and had to acknowledge, that he who showed mercy was the neighbour to him that fell among thieves.

My soul can never sufficiently adore, magnify and reverence, that God who has given me the impression, that this is the temperament that he enjoins and requires of those who become members of that kingdom "of the increase and government of which there shall never be an end."

Let us, then, under these considerations say to ourselves, how are we to be combined in this company? The way is plain, and the door is wide for our acceptance. He that is the fountain of life, the Everlasting Father, and the Prince of Peace, hath invited us to come into his own heavenly nature, and to live in possession of those precious feelings, in which our souls can move in tender love one toward another. Now do you believe, or is it possible to believe that this is a dangerous state? And can you believe, that the opposite one is a safe one, where the soul becomes contracted within an enclosure of its own, and excludes its fellow creatures? Do you believe that such a soul is under subordination to the Prince of Peace? And if there has not been spread in our day delusion, to harden the heart, to blind the eye, and close the way, then I have been, in the evening of my life, deceived; and that without intention—and with a heart disposed, that the latter part of my days might be dedicated

to God. If these feelings are deceptive, I am deceived; and may the deception go with me to the grave, for if they lead the soul to expand in love to all, they must be an effect of that grace which is revealed to all God's rational creation—diversified as we are in our constitutions—varied as we are in our temperaments and dispositions. And as it relates to temporal situations, some are dragging along with every faculty bound to the toils of the world, in the lowest and most trying stages—some are buoyed up, and supported in all the luxuries of life—some who have never known any thing else from infancy to maturity, while others have been struggling through poverty all their days. May we apply to these diversified situations a salvo? If it be one which is applicable to the whole, it must consist in an enlargement of the soul of man—in that brotherly love and charity which embraces every fellow creature, and which delights in the relief of the whole. As sure as God can only speak the truth, so certain is it that they who live in him live in love, and so certain is it, that while they are in the light of the sun of righteousness, they never can be separated from this principle; it will run through all, till all souls and generations of men gain an inheritance in that kingdom, “of the increase, government, and peace of which there shall be no end.”

I had no view of expressing much, but my mind was quickened, and my soul enlarged in that current of devotion which flows unto him, who is the Creator of all things, and by whom the world was made. And it has seemed to me that we have experienced his power to be present in this assembly, bowing every soul with a conviction, that he is the Everlasting Father, and that he delights in our entertaining those feelings of tender regard, which will induce us to sympathise with all who suffer, under every worldly trial and distress.

SERMON

BY JOHN COMLY, DELIVERED AT DARBY, APRIL 15, 1827, AFTER THE PRECEDING.

There was a watch-word which forcibly impressed my attention in the early gathering of this meeting; and apprehending that it was designed for the benefit of my own mind, I was quite disposed to profit by it myself, and there to keep it; but it does not seem as if this was the only object; it may, therefore, possibly be of use to some other minds on future occasions. I have often needed it, and there is no doubt that every serious mind may need also, that kind of exercise, to get into the closet, into that state, that was comprised in the expression, "Every man to his tent." It implies to my mind a state of quietude, a state of calmness, in which the mind is susceptible of divine instruction; of hearing the intimation that is conveyed to every one of us, individually, when the divine spirit stands at the door and knocks. "If any man hear my voice and open the door, I will come in to him." We often need this state of quietness and retirement.

"Adam where art thou?" An inquiry is raised in us, when there is a state like being gathered into the tent, into the quiet, or into the closet. And hence the excellency of the privilege of silent waiting, or, of what we call silent worship, wherein every one may attain to that instruction conveyed by the spirit of truth, as suited to his particular state, without interfering with that of another.

This watch word, or call to this quiet and retired state of mind, was succeeded by another inquiry, which has occupied my attention in a renewed investigation, that I hope, in conformity with the preceding testimony, may take hold of every mind present. It is an address of the apostle James, to a state, in which, I have hoped there

were few or none present—a state included in the answer of the apostle to that question, “What is your life?” This is a question, which every one may ask who is retired into his own closet, where the mind is quieted and brought under that kind of feeling, in which a living exercise is felt, as to the object of our being associated and gathered. And it not only applies to us when seated in our silent, solemn assemblies; but it will apply to us through the whole course of our lives. And in our daily transactions, we ought ever to keep in view, the consideration; what is our life? And wherein does our life consist? It consists not in the abundance of our possessions. For we are told that, it is even a “vapour, that appeareth for a little time, and then vanisheth away.” And it is so with every thing under the sun—every thing created, must thus pass away. And yet there is in the New Testament, as it is called, the term eternal life, and this must stand decidedly opposed to that which is but vapour, and breath, which after a little while vanisheth away; for eternal life does not vanish away, it must last for ever.

Now if this eternal life is our life, we come to understand within ourselves the nature of that living fountain that was preached to the Samaritan woman—it is that living water, and fountain of life, of eternal life, or life in the soul of man. Now “what is your life?” “Where your treasure is there will your heart be also.” “A good man out of the good treasure of the heart, bringeth forth good things;” and “herein is your Heavenly Father glorified, that ye bring forth much fruit.” Now is not this the fruit of divine love in the soul? and has it not been portrayed in lively colours to our understanding in the preceding communication, in the fruits of that love that was manifested in the tenderness of feeling,

and compassion shown to the poor man who had fallen into difficulties and trials, who was not dead but was left in a deplorable condition, and said to be half dead? Now where was the love of the priest, and what was his life? Now by this we may measure and compare ourselves—we may come to a certain evidence in ourselves respecting the feelings in our minds. For it is from the feeling, and the life that are in the soul, that the works and fruits will always proceed. “Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.” Neither “do men gather grapes of thorns, or figs of thistles.” It is impossible in the nature of things, that such contrarities should be produced.

Wherefore, “Ye shall know them by their fruits.” Apply this unto thyself, and by thy fruits thou mayest be known to thyself; for “where your treasure is, there will your heart be also,” and what thy heart is fixed on, that will be set above every thing else and whatever it may be, it will be uppermost, as the thing that thou lovest best, profession to the contrary notwithstanding. It is in a state of retirement that we are to see and read—and it will be an easy matter clearly to read ourselves in this quiet, retired state of mind, if we are only willing to be searched. And here we should be willing to examine ourselves, to prove our ownselves whether we be in the faith or not, that faith which works by love; for all other faith may be overcome of the world, whereas the faith which works by love purifies the heart; and the fountain being pure, the streams will be of a like nature.

Now “what is your life?” and where is your life? where are those feelings, those heavenly feelings, or feelings with which the good Samaritan was clothed, and which distinguished him as neighbour to the one that fell among thieves? How forcible, how instructive must

that parable be, to one that is thus circumstanced to inquire, who is my neighbour? Let us then inquire, who is my neighbour? It is an investigation and inquiry profitable to be raised in the youthful mind; and if the operation of this gift leads to that inquiry, don't quench it, I entreat it of you, dear children, but simply regard and cherish it, and here you will be instructed and taught by that teacher, which is the grace of God in your own hearts. This is an all-sufficient teacher, who will show you with clearness and certainty whether you are in the faith, whether you are in that living, practical faith, which stands not in words, letters, books, papers, or in any thing of the kind; for it is that which operates in the soul, that constitutes a practical, living faith, which brings forth the fruits of righteousness, and those feelings of the mind which lead to do good one to another, as comprehended in the first and great commandment. Thus when we rightly consider the subject, and when love to our Heavenly Father is the supreme object of our attention—when our life is employed to do that which is good, and when we delight in feeling a sense of it in our own minds, then it is, that we can love every body—and when we feel any thing like hardness or disrespect arising in the mind, toward a fellow creature, we immediately suppress it, and counteract it; and in the room thereof set up the cross to our natural propensities, as animals and men. And when we take up the cross to these, and suppress those feelings which would go to harm one another, there will rise up in their stead, feelings of good will to men, and glory to God in the highest—this is the result—the fruit brought forth by such a disposition as this. And when there is no action to be performed in an external sense, such as the Samaritan performed for the suffering man, yet in the disposition that we feel, we are ac-

cepted. And if this disposition be felt and lived in, we become prepared for any occasion which may offer for our active duty; and the disposition being already in the soul, feelings of love and good-will predominate, and we shall be prepared for those works of righteousness which have their origin and their foundation in this eternal spirit; and here it is that we can say, "glory to God in the highest, and on earth peace, good will toward men."

Now the profession of Christianity so far as it produces this effect in individual minds,—so far as it rises and prevails, gives demonstration where we are, and if we act to the contrary, still we have an evidence; for by their fruits shall ye know them—so by our fruits we may know ourselves, and see what our life is. And one of our greatest delights in this state will be, to feel no evil in the heart toward our fellow creatures; and so will it be our greatest happiness, to feel the heart glowing in love to our Heavenly Father, and in peace and good will to men. And this, when uninterrupted, constitutes a life of God in the soul of man; and when this life of God in the soul of man rises so as to have dominion over every contrary disposition, it is the kingdom of heaven in man; which, as we come to know it, will enable us to feel and realize, and we shall give forth an evidence in our lives, and a demonstration in our conduct, that we are the disciples of Jesus Christ. And herein as there is a death to every thing that is contrary to this eternal life in the soul, we know what it is to be "buried by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Now I would, that encouragement might be administered to every mind present, to press after this; for it is by pressing, striving, and labouring, that we shall in due

time attain to it, if we faint not. There is, therefore, no cause for being discouraged, though the conflict may seem long, and we may seem to gain but little. Keep thy eye on the object, the standard raised in thy view, as a mark to aim at, and the prize of enjoyment will be obtained.

Fear not, therefore, nor shrink back at the difficulties, trials, and troubles which you may have to pass through in this journey. Dwell in littleness and simplicity, and learn a daily lesson of meekness and lowliness of heart, and thou wilt find rest to thy soul, and also, that this eternal life is the life in thee, and that every inferior life will be absorbed and swallowed up in this. Then follow it up; I intreat you, dear children, to flee from the dangerous snares of custom which are surrounding you.

You have great need to be watchful; you have great need to be careful; you have need often to retire into your tents, and to sit as Mary did, when it was said she had "chosen that good part, which should not be taken away from her." And it will never be taken from you, unless you deprive yourselves of it. Then sit at the feet of your divine instructor, and hear the gracious words that proceed from his mouth, and then will your strength be renewed from day to day, and you will know a feeding on that divine food, which will nourish this life in the soul.



In introducing the following epistle to the notice of our readers, it may be proper to observe, for the information of those unacquainted with the circumstances by which, it has been produced, that during the week of the last Yearly Meeting of Philadelphia, a large number of Friends convened to confer on the state of the Society. An address was adopted and soon after published. The meeting then adjourned till Monday the 4th of June, at which time a conference of about one thousand male Friends, from various parts of the Yearly Meeting, after a deliberation of two days, issued the following epistle.

EPISTLE TO FRIENDS.

AT a GENERAL MEETING of FRIENDS, held by adjournments, at Green Street Meeting House, in the city of Philadelphia, on the 4th and 5th days of the 6th month, 1827, pursuant to an adjournment in the fourth month last, the following Epistle was adopted, and it was directed that seven thousand copies of it should be printed and circulated amongst our Members. The Friends who signed the Epistle were requested to attend to its early distribution.

To Friends of the Quarterly and Monthly Meetings within the compass of the Yearly Meeting held in Philadelphia.

DEAR FRIENDS,

HAVING, through Divine favour, been permitted to meet together, pursuant to adjournment in the fourth month last, the state of our religious society was again brought into view. The wing of Ancient Goodness being sensibly extended over the several sittings of this Meeting, we have been enabled weightily to consider the subjects that came before us. After solemn deliberation, and a free interchange of sentiment, it was, with much unanimity, agreed to recommend the following views and propositions for your serious consideration.

The principal objects of our Religious Association, are the public worship of God; the edification and comfort of each other; the strengthening of the weak, and the recovery of those who have wandered from the way of peace and safety.

It is only under the blessed influence of Gospel love, that these objects can be attained. Whenever any among us, so far forsake this *fundamental principle* of our Union, as to act in the spirit of strife and discord, and to oppose and condemn their brethren, who may conscientiously differ from them in opinion, they break the bond of Gospel fellowship, and, as far as their influence extends, frustrate the design of religious society. If such, after the use of proper means, cannot be reclaimed, the peace, and harmony, and welfare of the body, require that they should be separated from our communion.

The Apostle, aware of the evils arising from contention in religious communities, warned his brethren against it, declaring that "where envying and strife is, there is confusion and every evil work;" and they were exhorted to withdraw from every brother who walked disorderly. And we know from experience, that wherever this evil spirit has appeared in any of our meetings, weakness, and jealousy, and divisions have been introduced; and that excellent order has been subverted which has not only preserved us in love and concord, but protected the rights and privileges of all our Members.

With deep concern and sorrow we have observed the introduction and increase of this desolating spirit. It is now about five years since it made its appearance in our hitherto favoured Society, so as to become a subject of general concern. For some time it was mostly confined to individuals acting as officers in the Church. In this stage of its progress its consequences were grievous. Some who became infected by it, disregarding the wholesome order established by our Yearly Meeting, which directs, in the first place, *private* labour with such as give cause of concern, and afterwards, that *Monthly Meetings* should treat with them, formed combinations amongst

themselves, unauthorized by the Society and unknown to its Discipline. Friends travelling in the Ministry, with certificates from their Monthly and Quarterly Meetings, were interrupted in their labours, and in some instances publicly opposed in our meetings for Divine worship. They and other faithful Friends in the Ministry, were unjustly charged with preaching infidel doctrines, denying the Divinity of Christ, and undervaluing the Scriptures; together with divers other things, generally known to you, and equally unfounded.

It was not long, however, before the contagion spread, and made its appearance in some of our Meetings for Discipline, opening to the exercised Members of the Society, scenes of the most painful nature. Measures of a party character were introduced, and the established order of society was infringed, by carrying those measures into execution, against the judgment and contrary to the voice of the larger part of Friends present.

At length the infection, taking a wider range, appeared in our Yearly Meeting, where its deplorable effects were equally conspicuous. Means were recently taken therein to over-rule the greater part of the Representatives, and a Clerk was imposed upon the Meeting, without their concurrence or consent. A Committee was there appointed to visit the Quarterly and Monthly Meetings without the unity of the Meeting, and contrary to the solid sense and judgment of much the larger number of the Members in attendance; and several important subjects were necessarily dismissed, owing to the disunity and discord prevalent in that body.

Friends have viewed this state of things amongst us with deep concern and exercise, patiently waiting in the hope, that time and reflection would convince our breth-

ren of the impropriety of such a course, and that, being favoured to see the evil consequences of such conduct, they might retrace their steps. But, hitherto, we have waited in vain. Time and opportunity for reflection have been amply afforded, but have not produced these desirable results. On the contrary, the spirit of discord and confusion has gained strength; and to us there now appears no way to regain the harmony and tranquillity of the body, but by withdrawing ourselves—not from the Society of Friends, nor from the exercise of its salutary discipline—but from religious communion with those who have introduced, and seem disposed to continue, such disorders amongst us.

The quiet and solemnity of our Meetings for Divine Worship—the blessings of a Gospel Ministry unshackled by human authority—the preservation of our religious liberty—the advancement of our Christian testimonies—and the prosperity of Truth, so far as it is connected with our labours, we believe, very much depend upon the early adoption of this measure.

We, therefore, under a solemn and weighty sense of the importance of this concern, and with ardent desires that all our movements may be under the guidance of Him, who only can lead us in safety, have agreed to propose for your consideration, the propriety and expediency of holding a Yearly Meeting for Friends in unity with us, residing within the limits of those Quarterly Meetings, heretofore represented in the Yearly Meeting held in Philadelphia; for which purpose, it is recommended that Quarterly and Monthly Meetings, which may be prepared for such a measure, should appoint representatives to meet in Philadelphia, on the third second day in the tenth month next, at ten o'clock in the morning, in com-

pany with other members favourable to our views, there to hold a Yearly Meeting of men and women Friends, upon the principles of the early professors of our name, and for the same purposes that brought them together in a religious capacity—to exalt the standard of Truth—promote righteousness and peace in the earth—edify the churches—and generally to attend to all such concerns as relate to the welfare of religious society, and the cause of our holy Redeemer, who is God over all, blessed forever. Amen.

Signed by direction and on behalf of the meeting by

Stephen Stephens,
Joseph Rhoads,
Jacob Paxson,
James Walton,
Benjamin Smith,
Thomas Carey,
Halliday Jackson,
Jacob Alrichs,
George Peirce,
Stephen Long,
Richard Barnard,

John Mann,
John Cowgill,
Robert Moore,
Asa Rogers,
Anthony Sharp,
Josiah Roberts,
John Ward,
Thomas Borton,
David Davis,
Isaac Kay,
Edward Garrigues.

Extracted from the minutes of the aforesaid Meeting,

WILLIAM GIBBONS, }
BENJ. FERRIS. } *Clerks.*

SANDY FOUNDATION SHAKEN, &c.

BY WILLIAM PENN.

The Trinity of Distinct and Separate Persons in the Unity of Essence, refuted from Scripture.

And he said, "Lord God, there is no God like unto thee." (1 Kings 8, 24.)—"To whom then will ye liken me, or shall I be equal, saith the Holy One?" (Isa. 40, 25.) "I am the Lord, and there is none else, there is no God besides me." (Is. 45, 5, 6.) "Thus saith the Lord thy Redeemer, the Holy One of Israel." (Isa. 48, 17.) "I will also praise thee, O my God; unto thee will I sing, O Holy One of Israel." (Psalm 71, 22.) "Jehovah shall be One, and his name One." (Zac. 14 9.) Which, with a cloud of other testimonies that might be urged, evidently demonstrate, that in the days of the first covenant, and Prophets, but One was the Holy God, and God but that Holy One.—Again: "And Jesus said unto him, Why callest thou me good? There is none good but One, and that is God." (Mat. 19, 17.) "And this is life eternal, that they might know thee (Father) the only true God." (John 17, 3.) "Seeing it is one God that shall justify." (Rom. 3, 30.) "There be gods many—but unto us there is but one God, the Father, of whom are all things." (1 Cor. 8, 6.) "One God and Father who is above all things." (Eph. 4, 6.) "For there is one God." (1 Tim. 2, 5.) "To the only wise God be glory now and ever." (Jude, ver. 25.) From all which I shall lay down this one assertion, that the testimonies of Scripture, both under the law, and since the gospel dispensation, declare One to be God, and God to be One, on which I shall raise this argument.

(To be Continued.)

THE QUAKER.

AUGUST, 1827.

SERMON BY JESSE KERSEY, AT GREEN STREET MEETING, PHILADELPHIA, APRIL 19, 1827, BEING THE TIME OF YEARLY MEETING.

IT is a truth and doctrine, which I humbly hope will never be attempted to be invaded or limited in the church of Christ, that "If any thing be revealed to another that sitteth by, let the first hold his peace."

In this explanation, summarily given, of the views which obtained among the primitive believers and ministers, to the saints, we discover that they must have relied chiefly and closely upon a perceptive principle given to each of them; or otherwise, how could it be possible that he that should be standing and speaking, should become impressed with a conviction that the vision to him was closed, and that the spirit of inspiration was extended to another, or fellow labourer? In this simple view, my friends, there is made evident to my understanding the spirituality that was believed in and maintained, as fundamental in the Christian character. And it was under this blessed, this glorious and heavenly vision given to the soul, that there was clearly illustrated to the judgment of that eminent minister and witness to the truth, to wit, Paul, the nature of man.

He distinctly perceived in himself, that he was a being composed of three component natures, body, spirit,

and soul. And if I comprehend him correctly, and of that, others are as fully at liberty to judge as I am to think; if I comprehend him correctly, the whole of his doctrine having relation to predestination stands connected with this view, and he fully and clearly opens to my mind a conviction, that each of these natures in man has its proper station. The body of man is composed of matter, and is associated with this visible creation, and formed of its elements, being the seat of the natural spirit of man which is conjointly compounded with the soul immortal, and may be considered as the vessel of dishonour; while the soul of man stands foreordained of God to eternal life. And the great business which it appears to me we are called to, and the highest possible point of elevation is, the redemption of the soul from under the thralldom, into which, by transgression, it is liable to fall. And is there any thing that we can recur to, that can touch it, that can quicken it, that can give it a perception of its own condition, which is, in itself, a quality below the nature of the soul itself? Surely this view presents us with clear ground of conviction, that all means, however ingeniously devised, that are not furnished with a power and principle capable of quickening the soul, and of giving it a clear perception of its own condition, must fall short of effecting the end, and so the apostle Paul believed: and the doctrines which he preached, and which had such a convincing effect upon the Gentile world stood connected with this consideration, of the nature of man's redemption, and of man's salvation.

In the views, into which his mind was led subsequently to his being renewed and changed from a spirit of persecution to a spirit of love—in the views which he was furnished with in this latter state, he perceived a quickening, invigorating, penetrating, all powerful principle,

which he declares to be the word of God, and by which means, as through the medium of words impressions are made between man and man; so that term is used as a figure to point to a principle operating upon the soul of man. For as it regards spiritual subjects, it is impossible, in speaking among men not to use such figures—we must necessarily recur to that kind of figure that comes nearest to the object designed to be unfolded. He calls this principle the *word*, and describes its nature—he says it is quick. Here is a most distinct and forcible illustration of it. “For the word of God is quick, and powerful, and sharper than any two-edged sword.” How did he learn this? Did he learn it from any outward or material cause? Or did he learn it from any thing which he could have received at the hands of man? Verily, no. He was taught it by the thing itself—by this very principle, of which he had obtained a practical and experimental knowledge. He found that it was quick—and how did he perceive this? He certainly knew it to be so when the interrogation arose, “Saul, Saul, why persecutest thou me?” Here he perceived a principle operating internally, and it was clothed with an irresistible power that penetrated the very depths of his soul, saying, “Why persecutest thou me?”

I ask this assembly to think for themselves individually, whether they have ever known a principle thus quick, simple, immediate, internal and convictive? If we have, we have known the principle to which this illustrious minister of the gospel points. He found, and he has given his testimony, that it was a principle, capable, as it is recorded, of effecting a complete separation of the soul of man from the thralldom into which he may have sunk by the power of transgression. “For the word of God is quick, and powerful, and sharper than any two-

edged sword, piercing, even to the dividing asunder of soul and spirit."

Now there is in man, and we perceive it in children, an animal spirit, which we may conceive to be of the nature of those spirits which are perceptible in other animated nature; but which, in the dignified subject man, is the seat of the rational understanding. The passions, appetites, and various tendencies becoming associated with this animal nature in man, go to cloud, darken, and bewilder the judgment in relation to the nature of the kingdom of heaven, and the glory of it. And there is no power on earth—there is no principle within the command of man that can remove this veil, or that can separate the soul immortal, from the company of its confused and disordered companions, and the appetites, tempers, and inclinations to which we are individually liable. But the apostle found that this powerful word was amply sufficient to produce this all important result; and he gave his testimony, that without faith in this principle it was impossible to please God.

Now when we feel its quickening effects, and are brought in our retirement—in moments when we are out of the sight of our fellow creatures; and when, through the tender mercy of a gracious God, we can look upon our own follies and see our condition; then it is that our duty calls to us, and it will unquestionably produce our happiness, that we yield to this quickening principle like the illustrious Paul; and confer not with flesh and blood, but give up to the heavenly vision. Thus our souls would be raised,—however low they may be depressed—however much they may be degraded by vanity, and consenting to the various inclinations of man,—they would become raised, and brought into the liberty, the blessed and glorious liberty of the sons of God. And here we see with clearness,

the correctness of the testimony; for this word is the spirit of God; and we all see the correctness of this testimony: "As many as are led by the spirit of God, they are the sons of God." And these have an evidence of it; "the spirit itself bearing witness with their spirit, that they are the children of God," and that they are not following any thing like an uncertainty, and they thus become stable and settled, and are not carried away with every wind of doctrine. And it is requisite that man, if he be considered as justly an accountable being, should be furnished with such a principle; for as far as I have been able to trace the nature of man practically and experimentally, there appears to be no other clear, certain, and positive guide, upon which he may with unequivocal confidence rely. If we attempt to rely on our reasoning powers, independently of this quickening principle, we know that these powers are limited and incompetent to look into futurity. But a principle or guide, adequate to protect us from all evil on the right hand and on the left, must be a principle capable of viewing futurity—it must look into the future, and be able to determine what will be the result. We have an evidence, then, that reason is not a competent guide. Experience may be held up as equivalent to the all important end, of constituting a perfect and safe guide; and how often do we hear it spoken of as that which may be relied on with confidence and certainty; but, my friends, the whole weight of evidence, that is to be collected from a successive train of events, goes to demonstrate that experience itself is incapable—that it is an uncertain guide; because the change of circumstances, and a variety of causes are constantly operating upon us, and placing us in new relations, differing from any thing that is past; for no two links can be marked in a chain of events, which we can believe to be exactly and positively, in all things, the

same. And experience, to form a proper and safe guide, must present an exact correspondence, and hence the imperfection of experience in our own power as men and creatures, for we reason by comparison of one thing with another. From both these, and every other view which we can take by the natural powers of man, it is evident that it would not provide us with a rule adequate to preserve us from all the errors to which we are liable. And were that our condition, unquestionably we could not be considered very accountable beings. But there is a rule above all rules, which renders us accountable; and that is the quickening and powerful word of God, by which a consciousness in man is kept alive; and there has been and will be, in all human probability, a variety of ideas operating upon the understandings of men; but impressions of consciousness throughout the general mass of creation, are similar. Now that which is universal, must flow from a principle that is universal in its nature; and consciousness is always the same. Our ideas may vary, and our conclusions may differ, but our consciousness of our own case is invariable, and in agreement with each other. And no man is happy who violates this; neither is any man miserable who faithfully regards it. But, my friends, I wish it not to be understood, that I hold up this consciousness as the word of God, that quickening, powerful principle to which the apostle alluded; but I consider this consciousness in relation to the mind, as feelings in relation to the body; the mind has feelings, capacities, and sensibility, as well as the body; and in this situation it is the consciousness through which the divine power acts, and it is always felt and perceived. And those who become devoted to its government, are instructed in feeling a sensibility of its presence, and when furnished with this, they mistake not its testimony for that of another.

I am aware that objections have been raised to this view of the subject; and it is astonishing and surprising, that even in these modern times, objections are attempted to be raised, with respect to the safety of being governed by, and relying upon this quickening and powerful word or manifestation of the spirit of God, and that it should be thought necessary to place its testimony under the examination of reason, and to compare it with the testimony given in relation to it—and that, if, on comparing our impressions with those testimonies given in relation to similar impressions, we find these not in exact accordance with the nature of the impression which we feel in the soul, we are to respect the written testimony, and to suspend our impressions in opposition thereto. But if this be the case, then the testimony of the divine word must be governed by something else: but I admit not this as a fact; for in all written testimony there must have been a degree of conformity in the mind of the writer to his own ideas and impressions; and though the impressions which he himself received were true to him, and though the revelation were true, still his mode of expressing or describing that revelation, would be in correspondence with his own opinions and prejudices.

It is a remarkable and important circumstance, that it pleased the Father of creation to give a revealed testimony to the world; and that, by the power of that word whereof the apostle speaks, many of the prejudices of education are broken up, as was the case with the apostle Paul. For prior to writing his epistolary testimony, he was brought under the power of this word; and the prejudices which he had entertained in conformity to the Jewish ideas, were removed by the power of this word. And now he became prepared to write in relation to his own experience of facts, which were obligatory upon himself.

Hence as it regards these testimonies recorded in the Scriptures of truth; they have come to us in a purer form than we have a right to expect of written testimony in general, and hence their superiority over other books which have been written. But however high they may stand, however justly they may be estimated by the enlightened sons of God, they never have been placed higher or above that eternal, quickening spirit of God, which is given to every man to profit withal; and they never will be in any clearly enlightened mind. And whatever quibbles or objections may be raised against these views, they are quibbles that may be, with the same propriety, raised against every blessing that an all gracious God has condescended to bestow upon his creature man. There is not a single blessing but may be abused by human beings; for many are influenced by ideas arising from the predominancy of passion, and may allege and dare to say, that those impressions are from the divine Spirit, but are we to give credit to these as standing on the right ground, when they are in direct opposition to what we conceive to be a manifestation of the spirit of God to the soul? No, truly, I am not bound so to believe it, but I am bound to compassionate him as a fellow creature, who is liable, like myself, to be mistaken.

But to return to the very important and interesting work of man's salvation, as it has been opened in this assembly, in the preceding part of my testimony.

You have seen, and it was the apostle's experience, that we are called on to have implicit faith, not in the testimony of men, but in that quick and powerful conviction that we feel in ourselves, that is, that we are to have faith in the divine manifestations to the soul. Now when Saul was preached to, through the goodness of God, by this blessed and heavenly principle, he took the direct course,

he conferred not with flesh and blood, but gave up to the heavenly vision, and became a powerful ambassador in the cause of the Prince of Peace. And had he so much as continued with his men at that moment of time, he might have taken into consideration a variety of objections,—he might have said, I am entrusted with authority from the chief priests, and they may consider my not carrying into execution the object of my mission, an evidence that I am a traitor. He might, and he no doubt did, take into consideration, that by becoming a subject, and being connected with the most despised class of men, he would be rejected, despised, and turned aside from, by all his former acquaintance. But this illustrious, this precious, this valuable man, conferred not with flesh and blood. And when he came into the presence of the king, agreeable to the account, Festus and others met with great pomp to hear what he could say in relation to himself. And how beautifully he shows the grounds on which he had been induced to change his course. “Why should it be thought a thing incredible with you, that God should raise the dead?” “King Agrippa, believest thou the prophets? I know that thou believest.” And I may now say to the present assembly, do you believe in the existence of this principle, this witness? I make a solemn appeal to what you yourselves have known. I know that you believe it,—then where is the difficulty? It is on the part of those who are not willing to become his happy subjects—it is the same difficulty that existed in the mind of king Agrippa when he said, “Almost thou persuadest me to be a Christian.” And upon what was that almost founded? Was there any difficulty as to the evidence, or as to the ground which was proper to be taken? His judgment was reached, his understanding was convinced, but the world stood in his way. He did not possess at

that moment of time, the happy independence of Paul, when he conferred not with flesh and blood, but gave up to the heavenly vision. This I take to have been the case with many of my poor fellow creatures down to the present day. And I am convinced that it has been lamentably the case, in the generation in which we live, and within the bounds of that religious society, which has been dear to me for many years. I am convinced of the fact, because I have no hesitation in saying, in this large and very interesting assembly, that had it been otherwise, we should have had sons and daughters qualified in their own experience to give testimony, and their testimony would have spread from the east and from the west, from the north and from the south, with absolute certainty, on which the foundation of the church of Christ must be unquestionably built.

Now I ask of you, in all the tenderness which I think I have once more felt to clothe my tried mind which has gone through a great deal—no man knows the heights and depths that I have felt; but I have found this principle to be a foundation to trust in, even in moments of the deepest anxiety, and in the bitterest stages of my life. Yes, I have known this principle to be an all-sufficient power underneath, which is capable of sustaining the soul that trusts in it, notwithstanding we may be disposed to cry out in despair, and however in the weakness of humanity, we may turn ourselves from it, and become darkened for a season. But I magnify the name of the invisible and all-powerful God, that he has given to every one a portion to profit withal, and I ask it of you, my dear young friends, to regard this persuasive evidence of God; for the soul of man is foreordained of God to eternal life, and to rise above the inferior nature of man, through the medium of this evangelical and heavenly principle, and to be-

long to the society of that blessed company who surround the throne of God; and to be prepared, without alloy, to assimilate in the ever blessed and unfathomable amen of love, where, in the sight of angels, we shall be known to all those who have experienced the same lamb-like nature, who have been raised to heavenly spirits, and brought into the dominion of God, to triumph over all the powers of darkness, death, hell, and the grave.

He that knoweth his master's will and doeth it not, shall be beaten with many stripes. I desire that while I live in this state of existence, I may have an increasing evidence, that when the time of my departure may be near at hand, I may bear an unshaken evidence that there is a crown of righteousness laid up for me, and which my soul longs for: and which I believe all may enjoy by endeavouring to keep a conscience void of offence toward God and man. He that created us for the purpose of his own glory, has undoubtedly a right to call us to render up unto him our hearts. And as we are concerned to give unto him our hearts, he will most assuredly wash and cleanse all our bodies from the corruption of our fallen nature, and forgive us our trespasses. Therefore, I desire that we may all become acquainted with him in our own souls, and settle down in our own hearts, and be still, and know that he is God.

I should be very thankful that the minds of this assembly should now be solemnized together, and that we might enter a little into ourselves, and know for ourselves that our God is at hand, and that he is disposed to bless us in solemn silence.

SERMON

BY JESSE KERSEY, AT FRIENDS' MEETING, CARPENTERS' HALL, PHILADELPHIA, JULY 1, 1827.

It would seem extraordinary if the fountain of unlimited wisdom and power, who gave to man his existence, and all the faculties that he possesses, should have placed him under circumstances in which there would be an impossibility of coming to a knowledge of his duty to the author of his existence; or, that he should have rendered it so difficult and mysterious as to be scarcely attainable. I say it would seem extraordinary if this were the case, or if we could have any cause to believe, that as it regards the great concern of our present and everlasting happiness, we were purposely left in the dark, or left subject to uncertainty and difficulty of attaining the truth. And it would seem extraordinary too, if we were placed under circumstances that should render it impossible for us to distinguish with satisfactory clearness, the way in which we should go.

I have believed, and that for many years past, in agreement with the excellent testimony delivered by the apostle John, concerning the Almighty, that God is love; and that, in correspondence with the true nature of his being, it must have been his great design, in the formation of creation, and in the production of man, to have made wide and broad the means of enjoying rational and substantial happiness. And the more I have reflected on this view, the more I have taken into consideration the many proofs which we have of his benevolence and kind regard, the more I am convinced that God is love. And if we examine the external objects with which we are surrounded, we shall find proof in abundance to confirm

this view. If we look to the luxuriant productions adapted to every sense, we see it most clearly demonstrated, that they are prepared to please—that they are prepared to render us comfortable, that they are prepared to make us happy. We discover this in all the varieties of nature—in the flowers of the field, in the exquisite perfection of the fruits of the earth—they all go to convince my understanding, that God is love, and that man is the special object of his care; and that he has in the course of his wisdom, in the formation of things, seen meet to place us at the head of his creation. For we are informed in the scriptures of truth, that he gave to man “dominion over the beast of the field, over the fowl of the air, and over every living thing that moveth upon the earth.” He placed him at the head of his visible creation; and having done so, he even goes further, he breathes upon him the breath of life, he inspires him with the being of immortality; and opens between his own eternal nature and the creature he has formed, a happy medium of communication. And it has appeared to me with an encouraging degree of clearness, in the present interesting assembly, that if we are brought to trace these views of our gracious Creator, and to contemplate him as the everlasting Father, we shall see that he is graciously attentive to all our wants, and that he is disposed to lead us in the way we should go. If, I say, we were brought to contemplate him in this point of light, I believe it would have a powerful tendency to draw us from an improper devotion to other things. For as the soul of man becomes enlightened and enlarged in the comprehension of all the tender mercies and fatherly cares of a gracious Creator, it must necessarily be enlarged in a desire, that it may in all things become conformed to his own blessed will. And it appears to my mind, that the simple path pointed out for

man is, a devotion to his Creator's blessed will; and every soul that lives in devotion to the will of God, must be happy, both in time, and when time shall be no more. So that every soul that becomes subject to his government must be happy. And why? Because he that dwells in all his works can require nothing that shall go to destroy the foundation of happiness. And although, in becoming subject to his government, and becoming passive to the manifestation of his spirit, we shall be led from many of the customs and fashions of the world; yet we shall find that we are in duty bound to separate ourselves from the customs and habits which prevail, and that this separation will go to add to our happiness.

These are the consequences that must ever follow a devotion to his will; and this is the way in which man, from the beginning was to go. He was to live in subjection to the will of God, and to obey the light within, thus walking in the counsel and demonstration of this living and eternal principle. And there never was a solitary instance, where a devoted subject of this kind was ever rendered unhappy in time, or as I can believe, in eternity. The mind that becomes devoted to the clear conviction of feelings in the soul—to the impressions of duty, and to a sense of what God requires, must have a consciousness that it is pursuing an honest course, and laying a sure foundation, from which it will have nothing to fear; it is thus that the Lord's children become established, and thus every man "sits under his vine and under his fig-tree, and none shall make them afraid."

Now, my friends, if we look into the subject, and enter into ourselves, and become faithfully devoted to the convictions and evidence of truth in ourselves, and follow these convictions and these impressions, will it not do away every ground of fear, and relieve us from every ap-

prehension of danger? I have no doubt of it. But we have heard occasionally, that there is danger of being led off, and of our being carried away into visionary ideas, if we submit ourselves to this internal convicting principle—that we may be led into extremes, and that there are many great absurdities in our devotion to this convicting feeling, and the impressions made upon the soul of man.

It is true, my friends, there may be cases of delusion, but they are in consequence, not of the principle, nor of being devoted to it, but in consequence of the tendency of the heart, for there are a variety of ways in which it may be acted on—the mind of man may be stimulated, and influenced by various causes. But if we come under the precious government, and into true devotion to the spirit of God, as certainly as it is the perfection of wisdom and power, from which all things proceed, and by which all things are happily regulated that are regulated, so, truly, should we be regulated. For he that sustains the perfection of every plant in the field, and who sustains the perfection of every planet in its orbit, would by the same power sustain that kind of propriety in our conduct which would support us in every exigency. It is true, that the unthinking, worldly, and giddy classes of mankind will call in question the restrictions that they must be laid under when they come into subordination to this principle, but let them examine and critically decide, and they will perceive, that whenever these restrictions proceed from solid impressions upon the mind, made by the influence of divine power, they must necessarily result in preparing such individuals to be happy in themselves.

Now, if we go from this foundation where are we to land? As I said in the beginning, it is very extraordinary, if the great Creator, after having planned out our

creation, should have left us in uncertainty, in respect to the way that we should go. I know that there is in Christendom a great deal said upon this subject, and a great variety of rules and opinions imposed, and attempted to be urged upon the notice of mankind, and I know to what extent they are called to an external and outward test. But this society, in its commencement, appealed to the light of Christ within; and they bore ample testimony to this invaluable guide. They held it up as unequivocally proceeding from unlimited perfection, and they had no doubt of the safety of being subject to its government. They believed, and so will every dedicated follower, that no doctrines were imposed on the mind through the medium of this principle, which were contradictory to the doctrines unfolded at any prior period of the world. They believed that they would find a correspondence in the scriptures of truth, with the impressions which they felt in their own minds, and this correspondence was abundantly furnished, when the blessed Saviour told his disciples who were leaning upon him, and upon his outward communications, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go away, I will pray the Father, and he shall give you another Comforter."

Now, he saw that his disciples, though they had been so long in his company, that it would seem, they might have been prepared to understand; yet they were leaning upon outward views—this was evident by the questions which they proposed to him: "Lord, wilt thou at this time restore again the kingdom to Israel?" They had an idea of being raised to power and importance in the world, and while in this state it was impossible that they should be brought into possession of the Comforter, of whom he had spoken. It was, therefore, necessary that all those

outward expectations should be done away. But when they waited, in conformity to his instructions, at Jerusalem, to be endowed with power from on high, they were so endowed; for the Holy Ghost came down upon them, and they were furnished with still deeper testimony, to the conviction of those who heard them. And no doubt at all they were satisfied that it was this Holy Spirit, from the character that the blessed Jesus himself had given concerning it—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance."

When man calmly retires, and quietly sits down to contemplate himself, and to think of his own condition, the eternal light of the sun of righteousness bursts in upon his soul, opens a view of his condition, and brings all things to his remembrance. Therefore, a believer in this principle, and in the truth of the testimony that records this principle, must know that it will not do for him to rest in the outward testimony. For he feels that he is bound to come to the thing testified of—to come to the living power and spirit of truth in himself, and when he comes under its government, he will be taught all things, and all things will be brought to his remembrance, and hence he will be led to see what it is that contributes to his destruction, and what to his happiness; and thus he will be instructed how to pursue his passage through this world in order to be happy. He is taught by external testimony and has it confirmed by internal. "If any man will come after me, let him deny himself, and take up his cross, and follow me," and he will experience the reality of this testimony, because he finds in the different tempers and tendencies of his nature, a liability to excess, therefore it is requisite that he be placed under a princi-

ple of restraint. And this holy and heavenly restraint is called the cross of Christ, because it applies to the various temperaments in man's nature, and seeing the truth of the testimony he is satisfied of its reality, because he finds it impressed with equal force in his own mind, and in his submission to it he is rendered happy. "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." And as we are brought under the constraining power and controlling influence of this heavenly spirit, we shall find that his yoke is easy, and that its restrictions render us comfortable and happy in ourselves, and thus prepare us for the enjoyment of the society of one another.

How plain, beautiful, clear, and excellent, is the path that God has ordained for man to walk in. How sweetly might we enjoy the happiness of each other's society, and how cordially we might stand together, and reverence that ever blessed and glorious Being, who, in connection with our being, has associated with and breathed upon us the breath of life, whereby we have become living souls.

O, my friends! while I have been standing among you, and reflecting as I have been led to do, upon the vast variety of dangers, of trials, and of difficulties, to which we are liable in our passage through this present probationary scene, I have been prepared to acknowledge, that I know no guide, that I know no principle adequate to protect us on the right hand and on the left, but this all comprehensive and eternal principle, that embraces the past, present, and future. Let us then become subject to the light of Christ, to this supernatural guide, a guide that has never yet deceived any of the sons of men.

I wish for the rising generation, and in an especial manner, in this large city, where the means of deception

are abundant, and where the fields of iniquity are extensive, that children would regard the light of truth in themselves.

When you retire, dear young people, to your bed chambers, from the busy buzz of society, before you lay your heads upon the pillow, and when the Lord deigns to visit you and to solemnize your feelings, and to open your eyes to see the world which lies in iniquity, be entreated of him to become his peaceful subjects, and in that case he will be graciously pleased to preserve you. But how many there are who are wandering, as it were, upon the mountains of naked profession, and who are really fit subjects to be taken by every snare, and to be tossed and carried along the tide of time, with almost any thing that is held up to view, and without a sufficient degree of sober integrity for considering what will promote the peace of their own minds, and what will not! These must be left till some great sin overtakes them, and till they are taught by the things they suffer; for thus it is, that they are left to pursue their course, and we have an evidence of this in the testimony of the blessed Jesus, for he says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Many have gone abroad in the world and made experiments, and tried the consequences of indulging a tendency to evil,—who have tried all these mad experiments,—to all these he says, come unto me, all you that are weary, who have learned that all is vanity of vanities, and vexation of spirit—who have made the experiment and are satisfied, that peaceable fruits are not to be found on this ground. Now try his yoke upon you, and learn of him, and I verily believe, that if this becomes happily the case with many in the audience of my voice,—if they become passive subjects under this heavenly yoke, they will find themselves established

upon a foundation, against which, the various storms and conflicts of time will beat but in vain : for there is a foundation that stands sure, and the Lord knows them that are his.

I wish for the present company that this foundation may be individually attained to.

I had not a prospect of saying much, but I felt an opening and spreading of gospel love upon my mind, extending to the present society, and this simple testimony has been left with you. And it is consolatory to believe that God is love, and that he is continually mindful of us.

SERMON

BY JOHN COMLY, AT FRIENDS' MEETING, CARPENTERS' HALL, AFTER-
NOON OF JULY 1, 1827.

“Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?”

Is there an individual—is there a mind here, tried with a feeling, with a language of this kind? “Hast thou not known?”—canst thou not recur to what is past; to feelings which thou hast had in seasons that are past; to what thou hast “known?” And if nothing of this can be brought to thy remembrance, even like the reflection of light from the sun, communicated to the earth by the moon, appointed for seasons and to rule the night;—if in thy recollections, if in thy reflections upon what is past, thou art not able even to take hold on any thing for encouragement in the present tried moment, then even recur to what thou hast heard from others. “Hast thou not heard?” often the testimony of others—hast thou not read the testimony of others, “that the Lord, the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary?”

Now where is thy confidence? “Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?” And yet here, in thy recollection of what thou hast heard, and what thou hast known, is an evidence sometimes to be taken hold of even in the most stripped and tried moments, “that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary: there is no searching of his understanding;” nor “canst thou by searching find out God,” nor comprehend all the ways of his wisdom in his dealing with thee. But it is suffi-

ent for thy understanding, that thou canst see so far that thou mayst put thy trust in him, and that thy confidence may be renewed that he never will forsake thee.

And wherever there is sensibility, and a feeling of thine own poverty, and a state of being stripped and proved, these are an evidence that there is life and feeling remaining in thee. For, "even the youth shall faint and be weary, and the young man shall utterly fall." All the strength and power of the natural man may be totally unavailing, and every effort of thy resolution and faith may fail, and fall short of bringing thee out of that state of poverty, trial, and deep affliction, in which thy mind may have been travailing; and wherein conflicts are within and without, and wherein sorrows are multiplied, and where the waves and the billows seem to pass over thee, coming even unto thy very soul.

I know not that there is an individual present, who has been thus tried and closely proved, or whether it is to advertise others, that they be watchfully prepared to "gird up the loins of their mind"—"to watch and be sober." For the Lord's people are a tried people, and he chooses them in the furnace of affliction, and refines them not with silver nor with any thing outward, but by his own eternal spirit—by a baptism of the Holy Spirit, and of fire—the fire of his divine word, that burns inwardly like an oven, and will consume nothing but dross and that which is to be removed, that which cannot "dwell with the devouring fire," and "with everlasting burnings." There are seasons to be endured like the frosts of winter, or like the scorching rays of a meridian sun. There are seasons to be patiently endured, when the Lord is turning his hand upon the little ones, and is about to purge away the dross, and take away the tin and the reprobate silver in the furnace of affliction, and when all hope seems as

if it were nearly gone, and when in its extremity the mind is ready to sink, and cast away all hope, and when the inquiry is raised, "Hath God forgotten to be gracious? Hath he shut up his tender mercies? Will the Lord cast off forever? And will he be favourable no more?"

But this is no new thing. Do not "count it strange then, concerning this fiery trial, as though some new thing had happened:" for it remains still to be the economy of perfect wisdom and goodness, to lead his children "in ways which they have not known," and not only to lead them, but to instruct them when he finds them in a wilderness state, when their minds are seeking rest and cannot find it. He sees when they are closely proved; and this baptism is for their purification; although in this tried state, as the prophet expresses it, "the youths shall faint and be weary, and the young men shall utterly fall." Wherefore there is no dependence to be put on the powers of the natural man, or any thing outward, or any thing short of the salvation of God. And yet, even to those who are in this state of poverty and trial, what encouragement is held out! "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Are there, then, such precious promises, and can they be taken hold of? It appears to me, in the exercise and in the feeling that I have had in this meeting, that there are minds present, who understand something of this language in the lines of their own experience; and who, in this tried, tossed, afflicted, and not comforted state, have been almost ready to give out—almost cast beyond hope. "Why sayest thou, O Jacob"—that wrestling seed, that spirit in thee which has been striving and endeavouring—canst thou not now appeal, that however weak and frail,

and however short thou mayst have fallen of the standard that has been held up to thy view, and of the mark thou wast called to aim at, yet that in sincerity of soul thou hast endeavoured, and laboured, in this state of weakness, to walk in the fear of God and to watch over thy words and thy actions? And if thou art not sensible of attaining any nearer to the mark or standard, which thou hast seen to be a state of quietness, and which is very desirable indeed,—and thou art thus discouraged, and in looking back seest that thou art still as poor, and as weak, and as frail as ever, give not way too much to thine own discouragements, and to the dark side of things to be troubled in thy thoughts to no purpose; but, leaving the things that are behind, keep thine eye straight forward upon the end, and run the race with patience that is set before thee. However tribulated it may be, however tossed and tried it may be, yet let not go thy confidence, for the “everlasting God, the creator of the ends of the earth, fainteth not, neither is weary;” and, therefore, thou needest not faint, nor be weary. Have confidence in him who has invited thee to follow him; and if he seems to lead thee through paths of tribulation, and through scenes more trying than those of any other, do not let in the conclusion, that he deals harder with thee than with others, for thou knowest not the trials of others; it is enough for thee to know thine own, and not only to know them, but to manage them aright, and to keep the word of his patience in this trying season: for if we let this go, in the impatience of the creature, we make our case worse, and he will order the furnace to be heated hotter than before. For until all impatience of the creature is reduced, there will remain a source of unhappiness; for thy will is not brought into conformity to the divine will, while there is impatience under sufferings.

A Christian should never be discouraged, however tried and tempted; he should never give way to discouragement. What has a Christian to be discouraged at? His master says, "Take up thy cross and follow me." And shall he be afraid that the captain of his salvation will not be able to lead him through? "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." And through many tribulations the righteous are said to become possessed of the kingdom of heaven, which is in man. This divine government is known and established, and is set up in the soul, when the spirit of God becomes the governing principle in all our actions—when every thing is brought into subjection to the spirit of God, then is the heavenly kingdom known; but till every thing is subject to this, we are not possessors of this kingdom.

Now what has kept men from the happiness intended for them? It has been a disposition to serve something else first; and they have thus let out their minds after visible delights and gratifications comprehended by the animal senses. Therefore their Gentile nature has been seeking what to eat, what to drink, and wherewith to be clothed—these things have employed too much of their time, and occupied too much of their attention. And I fear there are some young minds in the present assembly, who have been too much devoted to these pursuits. And I am glad in believing, that many have become conscious that too much time has been wasted in pursuing bawbles and vanities. The Lord is on his way, causing his light to shine to the enlightening of many, and bringing into view more clearly and brightly the necessity of ceasing from these vanities. And if we would be Christians, we must first deny ourselves, take up our daily cross and follow this divine light and leader, this divine guide, this unction from the Holy One—for this will teach us all

things. And as your attention is turned to this, you will be thus enlightened, and called, and invited—you will have an evidence that in you the gospel has been preached, which is the power of God unto salvation, manifested in man; and this is the gospel of Christ. And you will be taught by its preaching more than any outward preaching could have done for you. By it you will be drawn into an inquiry—you will be excited to inquire in the temple of your own hearts; and this is a much better kind of inquiry, and more likely to prove advantageous, than all the inquiries that could be made through books and men. May you then turn your attention more at home within yourselves, and delight more to dwell at home, out of the nature of Esau, the first nature, the rough man, that delights in hunting for his venison. May you govern, restrain and overcome these wandering desires—this seeking without, for that which can only be found within you.

A desire after happiness has been implanted in the breast of every intelligent being; and it is a desire implanted by our heavenly Father. And when the mind is opened to see that there is such happiness, and that there is a life that may be attained to, which expires not with these animal bodies—that there is a happiness which shall be continual, and as enduring as the immortal spirit—when our eyes are opened to behold this pearl of great price, and when we are called to seek after it in proportion to the importance of the object, and the duration of the prize, then why do we try to delay it? Why stop to pluck a few flowers to gratify our senses, in our journey from Babylon, a state of confusion in our own minds? Why stop upon our way, and why be diverted from this pursuit, for the enjoyment of the animal senses? Why not travel on towards Bethel, the house of God; “for strait is the gate, and narrow is the way, which leadeth

unto life," and happiness, that true and genuine happiness, which was intended for us as rational creatures and immortal souls. This is the life that we are called to hunger after; but every creature has to prepare himself for this state of happiness. Man is designed for a happiness which shall endure for ever, and brighten to all eternity; then why not improve the time, and gift, and talent, whereby he may come to a certain knowledge in himself, independent of every external thing? Let him then use these, only, as they are of use to him in his journey—as servants, and not as lords or masters; that is, using the world and not abusing it; for every good thing may become an evil, unless the same power that gave it, enable us also to make a right use of it.

“What shall we eat, what shall we drink, and where-with shall we be clothed?” Now many are seeking after these things as their first and primary object; and your Heavenly Father knoweth that ye have need of these things. But seek first the kingdom of heaven, and those things shall be added which he knows you have need of. But when we usurp the place of God, and judge for ourselves what we have need of, there is great danger of judging amiss; and as self is active and busy, there is great danger of our prejudging our own case, and not suffering our Heavenly Father to be judge in us, what it is that we need. But we are to “seek first the kingdom of heaven.” And where shall we seek this kingdom? It is in us, and if it be not found in us it never will be found, for it is no where else. It is of importance, then, that those who seek may find; and mark it, the seeking part is our own business. I want, therefore, that the children should be encouraged; I want them to seek so as to find, and to make it a primary object to “seek first the kingdom of heaven,” and they will find it is in them, and just in such

proportion, and so far, as they bring every thing within them, and about them, under the government, control and direction of this blessed spirit. And God has freely given and offered to every one a manifestation of his spirit; and if God has freely given it to every one to profit withal, we shall profit in proportion as we become acquainted with it, and yield every thing up to its requisitions. Hence, how simple and easy it is to wait upon God. And in so waiting, however poor and weak we are, and it is a good thing to know our own weakness as men and creatures, we must be disposed to have our dependence placed on a power which is strong enough for all the purposes that he requires of us; and if we trust in the Lord alone, we shall find that day by day, according to every occasion, every circumstance, and every necessity, he will administer to us of his wisdom, goodness and power, to enable us to fulfil every duty that he requires of us. Here, then, we shall be left without excuse; for it is in vain for us to complain of our weakness, poverty and inability to do what we know to be right for us to do, if we are unwilling to have our strength renewed by simply waiting on God. Have we not time? And what is our time lent us for? Art thou so busy, and hast thou so many engagements about what to eat, what to drink, and wherewith to be clothed; about the affairs of this life, the deceitfulness of riches, and the lust of other things, that there is not time to wait upon the Lord? Methinks I hear this complaint—Truly, this would be very good, and I have no doubt I should improve faster if I had time to wait on God in retirement and stillness, but my present or customary business, and the multitude of my cares, do not admit of this, from morning to night—so little time have I from my wordly concerns. And now, who gives thee thy time? At whose disposal is it? Is it at thy disposal at all?

Art thou a free agent at all, if thou art a servant to thy cares? Thy mind is a servant, and seeking after what the Gentiles seek after, and it is time to come out of captivity. The prison doors have been thrown wide open, and they are open now; but of what use is it if the captives will still remain in prison?

I feel my heart to overflow, on the behalf of every soul in the present company, and I would advertise them, that it is time for them to break their chains, to break off from those things which they see to be wrong, and pursue those things which they see to be right, proper, and useful for them; to break off from those lusts, habits, and customs, which have been so induced upon them; to break off those chains, those unprofitable customs which have their origin, not in the wisdom that is from above, but in that wisdom which is from beneath, the wisdom of this world, which is a kind of counterfeit of heavenly wisdom—the prudent care of their families, and of the good things of this life.—I do not want them to be profligates and spendthrifts; but when prudence degenerates into a sordid love of the earth, and of earthly things—when men's treasures are in the things of time, it is not a wonder that their hearts should be bound to them. "For where your treasure is, there will your heart be also." It will be, though of an earthly nature, a God, or a master to us, and if we yield ourselves servants to it, it is as completely an idol, as those idols of wood, and stone, and gold, and silver, and brass, that were made in ancient days. And we might as well, if it were fashionable, have these images in our buildings, where our concerns chiefly lie, or where our hearts are most,—we might as well have these images, and bow down and pray unto them, as to do what is done in the present day. Our idolatry is of a more secret kind, except that by its fruits it is made manifest to those who

have been seeking the kingdom of heaven and have been brought in a degree under the government of the divine spirit, and whose spiritual faculties are brightened and enlarged. These see and behold, and mourn over the desolation that is made among professors of the Christian name in the view that is sometimes presented of idolatry, and of the spirit that is prevailing among highly professing people, in this highly favoured land. Come out of Babylon, my people; come out of all mixtures and servitudes; for the wisdom of God gives liberty, and the truth makes us free indeed—free from all this servitude, and the custom of the times has no influence over us, farther than it is founded in truth and wisdom from above. I believe the Lord is on his way, and turning and overturning the nations; and in this confusion of speech and language that is made in latter times more and more manifest among the visible professing churches in Christendom, I believe he is at work, to bring sons from afar, and daughters from the ends of the earth; to bring those who believe in his name, those who have tasted his goodness, and those whom he has anointed to see into the nature of his peaceable government and kingdom. These are invited and called to come out of the mixtures, and to lead a life more consistent with the doctrines of the Christian religion than those evince who profess to be a chosen people. They are called to glorify God, and by their lives, walk, and consistency of conduct, to evince that they are the followers of Jesus Christ, who set us an example, and so far as that example goes, those whose minds have been opened and called may see, that his example is vastly different from that set by those who profess to follow him. “Now, if any man have not the spirit of Christ, he is none of his;” and if governed by some other spirit, he must belong to some other church. The church of Christ

is always built on one foundation, and it is a consolation to the children of his family in all their trials and troubles, and in all the singularities into which they are drawn by the convicting influence in their own minds, leading them to come out of the world's ways and fashions—it is a comfort to these little children that this foundation stands immutably sure. It is the foundation on which the righteous have built from the beginning of time, “For other foundation can no man lay than that is laid, which is Jesus Christ;” and hence it is, that these souls feel an impression that amidst all their proving and trials, “the Lord knows them that are his;” and they feel the obligation upon them, to let every one who names the name of Christ depart from all iniquity—not come part way and then turn about, nor be measured by the standard of others, but let them go on with their work.

You have read the short history of a long travel, of a young man, in which is set forth his leaving Babylon, to seek for the house of God. And he set out in the manner before adverted to, according to his own account, with earnestness, resolution and determination adequate, or in proportion to the great object; for in this house was all manner of peace and happiness; such was the report, and such were the impressions and faith of his mind. And though he had been misled by looking unto men in various instances, he at length ceased from all dependence on outward teachers, and his mind was in a wilderness state, not very different from that which I alluded to when I first rose in this meeting. While thus mourning over himself, he saw a little light in the midst of his darkness, and as he advanced it moved, and as he followed it led him out of the wilderness, and the more he kept to it the more he found it his preservation; and the nearer he kept to his guide—but I need not follow him through all the

instructive description that is given of him in his passage. But he followed this divine guide, for thus he found it to be, till he came in sight of the house, and actually to the house of God, called Bethel—for in the allegory that was the name of the place where Jacob made his covenant with his God, and in which is figured out a state of mind; and I want your minds turned off from the history to that which is inward; for the more you try to read inwardly, the more this outward testimony will be blessed to you.

When the young man came to the house of God, he beheld an outward court, where were many persons who had hewed out a cistern to catch water from the element; and there was a great tree that yielded them fruits, and they appeared to lead a pleasant life—appeared to be satisfied. But it was the outward court, shall we say a nominal profession of religion. They had endured many crosses, and made many sacrifices, and had got to a kind of settled state, as good as other people, as good as those who know something about religion, and rest too much in that which is outward. He says, “I saw my guide pass through all that had not entered the house.” He saw his guide pass through them all, and enter a little narrow door. Here is the pinch and trial! And many in the present day, when they come to this close trial, that they must strip off all and sell all, then they turn away sorrowful, because of their great possessions. They have something else that they love better. Well, he saw that his guide went through them all, and through this little narrow door; and when he stood without, he desired that he might follow into the very house, that he might not be shut out, and in the agony of his mind, a voice said unto him, strip off every covering that thou hast, and thou mayst enter. Now, I want us to get into the inner court,

into inward and spiritual religion, that gives an evidence that we are of that church which is built upon that foundation, that rock, which is the revelation of the Father's will in the soul of every man. And when we make his will our only guide, we can no longer say, "We will go into such a city, and continue there a year, and buy and sell, and get gain," for we "know not what shall be on the morrow;" but, as the apostle says, "Ye ought to say, if the Lord will, we shall live, and do this or that."

Here, I say, there has been a falling short, and a number who have been with you have failed; and from what I know of the goodness and long suffering of a gracious God, when he beholds our short coming, and sees our deficiency, and that we are humbled and contrited in heart, and brought down into such a state as rightly to seek his forgiveness, he will graciously afford us strength and ability in future to act more consistently, and more and more consult what his will is concerning us, and we shall know this great *I*, this Babel builder, to be overcome and subdued, and all the will that we have, of a spiritual and temporal nature, will be reduced to the will of our heavenly Father. Here will be a dwelling in the inward court of the Lord's house, and here we can pray as Jesus taught his disciples and followers; and the same spirit that was in him will teach every one to pray—"Thy kingdom come, thy will be done on earth as it is done in heaven." And in all our concerns we shall keep a constant eye to the will of our heavenly Father; and he will graciously reveal it to our minds. And as these minds are clothed with filial fear—and as there is an humble care and watchfulness—and as they are sincerely desirous to do all things right, they will seldom be permitted, in his Fatherly goodness and care, to get much out of the way. For a mind that is clothed with this continual reference

to the will of God, will feel a check or restraint whenever a presentation is offered contrary to the divine will, and it will thus be admonished to forbear.

There are thousands of the actions of our lives as innocent as those trees in the garden, that man might freely eat of: it is only the tree of the knowledge of good and evil, of which man may not partake; and when we presume to judge for ourselves, and to eat of this tree, we commit a great sin, and transgress the divine law; and death comes upon the innocent life in us. Here, then, is the great evil, that man undertakes to determine for himself, and shuts out the divine communication of God's blessed will; and here we are abundantly prone to this in our temporal concerns. The reason is, that men are apt to think their rational faculties sufficient for them; and that the manifestation of the divine spirit is given, to profit only in our spiritual concerns. This is the very reasoning of the serpent in man; and when a presentation arises in his mind after some object which he thinks his natural powers adequate to accomplish, if instead of keeping in mind the importance of obeying his heavenly Father's will, and being governed by a principle within, he undertakes to decide independently of this will, he eats of the tree of good and evil, and reasons as Eve did with the serpent, as represented in the figure.

And it is no marvel at all, that so much difficulty has entered into the world; it only goes to show that we are not what we ought to be, and that we are governed by something other than the meek and humble spirit of Jesus—it goes to prove that unhappiness, anxiety, and trouble in this life, are for want of seeking first the kingdom of heaven and the righteousness thereof, and coming under the government of the divine will in all things.

And what a pity it is in this vale of tears—this land of sorrows, which is evidently not our home or place of rest—what a pity it is that thinking beings should lose or waste so much of their time in living to no valuable purpose at all. When at best, short is the space of man's life, though measured out to the years of fourscore. Oh! that people were wise, that they would consider their latter end, their true interest and happiness, in time, and make preparation for happiness hereafter; for as our lives and actions are, so are the consequences; and man may be said, under this view of the subject, to have the liberty of choice given him for a noble and blessed purpose—so he makes for himself his own heaven or hell; so he procures for himself the consequences that result from his choice, whether a life of content, peace, happiness, and quietude, sitting under his own vine and fig tree; or a life of anxiety, trouble, difficulty, and a mind agitated and tossed, which becomes at length like a troubled sea that casts up mire and dirt. Behold, here is the cause of the misery and affliction that pervade the various ranks of society, from the highest to the lowest. When men are under the influence of animal passions and propensities, these remain as a fruitful source of multiplied evils, difficulties, and anxieties.

O that the dear young people would seek first the kingdom of heaven and the righteousness thereof, and bend their necks to the yoke, and love to sit alone, and to know that it is good to sit alone and keep silence. And if this be their happy choice in early life, they will soon find it the source of contentment and peace; and all the various casualties and vicissitudes that may attend them in this probationary state—every thing would be received as dispensed in the wisdom of their heavenly Father, and with a firm belief that the God of all the earth will do right,

and will never suffer any thing to befall his dedicated children but what will tend to promote their good. Some have attributed his judgments, as they are called, to a vindictive character, for sins and transgressions; but, when brought into a right state, we can say, "Thy will be done."

"What cannot resignation do?
It wonders can perform;
That powerful charm, 'Thy will be done,'
Can lay the loudest storm."

And here may the minds of the dear children, and the sincere hearts of the little ones—who feel little and low in their own estimation—here may they repose in safety and confidence, that there is an Eternal arm always underneath to support them in what the world calls afflictions. And whether in prosperity or adversity, whether in health or sickness, or whatever else they may have to pass through in this life, when their minds are settled and reposed, and in trust and confidence they cast their burdens upon the Lord, he will sustain them, and never suffer the soul of the righteous to be moved. May they then be encouraged, for there is great room for it in their minds; and I believe there are not a few, who, as they abide in, and keep in the everlasting patience—as they possess, or labour after the possession of a meek and quiet spirit, which is declared to be of great value—who, as they learn to know a rule over their own spirits, and to keep all within themselves in proper order and subjection, and under the regulation of the spirit of God, will abundantly go forward and mount upward on the wings of heavenly love, and with a feeling of devotion and gratitude they will remember their blessings day by day; and in so doing, they will be less disposed to dwell upon the

dark side of things. For, who cannot find many things to be thankful for even in his lowest seasons?

Number your blessings, my friends, and then you need not be troubled about what are called afflictions, but as you mount upward, as your souls become more and more spiritually minded—you will find your qualification increased “to run and not be weary,” to advance forward with the rapidity of running, in this high and holy way, and not be weary of well doing. And though you should not reach the object according to the desire of your sensitive faculties, yet the goodness of your heavenly Father will enable you to walk step by step and not faint. And in this walking in the light, you will know a blessed spirit of unity one with another. It will be even felt and realized as “the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard; that went down to the skirts of his garment.” And this beautiful figure will be realized in the enjoyment of one with another. “Behold, how good and how pleasant it is for brethren to dwell together in unity!” in the precious unity of the spirit, walking together hand in hand, if I may make the comparison. The strong will help to bear the infirmities of the weak, and those who are in the advanced state of fathers and mothers will feel their hearts turned toward the children, to feel and sympathize with them in the various trials with which they are surrounded, and these will have their hearts turned, in this state, toward those who feel this concern for them. And I wish that those who thus feel concerned may attend to it, that they may be instrumental in affording a word of encouragement to the dear children—a word of promise, a word of encouragement; yes, and a word of reproof too, often does more, and has a better effect upon an individual, when his mind is prepared and ready to attend to it, than a

great deal of preaching, or any other thing, however excellent in its kind. There are duties which we owe to one another, and if we are faithful and under the influence of perfect love it casts out all fear; and even little children have often been benefited, and many have benefited others, by a loving, gentle hand of encouragement, by feeling for one another, with bowels of tender sympathy in their afflictions—and by visiting the fatherless and widows in their affliction.

Here is a plain description—here is a religion undefiled before God and the Father. Mind, it is an active exercise of those feelings of love and charity which are not merely felt, but which are at proper times and places practically applied. May the God of all grace and mercy, so unite your souls together in this heavenly and holy journey, that you may be advancing every one in his own rank, and being so united and bound together you need have no fear that any thing will be able to interrupt your course, but you will walk together in peace and love. And may the God of peace and love bless you and be with you: this is the desire that I feel to pervade my mind on your account.

SERMON

BY TOWNSEND HAWKSHURST, DELIVERED AT FRIENDS' MEETING,
DARBY, NOV. 15, 1827.

“There is a river, the streams whereof shall make glad the city of God;” whereunto we may all have access, and whereunto we are all called of God, to come, “taste and see that the Lord is good;” in order that we may be favoured to realize, in our own experience, “the good things that God hath in store for them that love him.” Hence, let us draw nigh to God, and he will draw nigh to us, and he will hear our cry, and he will do for us as he did for his children formerly—if we are plunged down into difficulty and deep distress, if we call upon the Lord and cry unto our God, he will hear our cry. “For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord.” “He brought me up also,” says David, “out of a horrible pit, out of the miry clay, and set my foot upon a rock, and established my goings.”

Now my desire hath been, that we may all come to realize and experience these great truths, while we have time and opportunity; and that we may be brought to be what the Lord our God would have us to be. But in order to do this we must draw nigh in spirit; we must “cease to do evil, learn to do well,” for it is sin and iniquity that hide the face of God from us. Hence we are called on to come away from every thing that may have a tendency to draw our minds into a dependence on any thing external, or on things of a temporary nature, and to come down in humility and self-abasement, to lie low in the valley of humiliation. Because it is the Lord, and the Lord alone that is able to raise our

drooping spirits, and to enable us to prefer his blessed influence to any thing that we can do ourselves, or that any of our fellow creatures can do for us. But we must be humbled and brought low; every exalted imagination must be brought down as into the obedience of Christ. We must be brought into the same humility and abasement that our great pattern was found in; for in order to be true Christians we must be Christ-like; holy, harmless, undefiled and separate from sinners. And if it be our concern and desire to be thus cleansed and purified from “dross, tin, and reprobate silver,” we must give up ourselves, soul, body and spirit into the hands of God our Creator, and keep nothing back; for this is the example that Jesus Christ set us, that we might follow his steps. He gave up body, soul and spirit into submission to the turning and overturning of Divine power, in order that a perfect and glorious example might be portrayed to the children of men.

Now as we are brought to resign all up unto God, it will be an offering acceptable; but there is nothing else that will be taken in lieu of the whole heart. “Son, give me thy heart—daughter, give me thy heart.” But when the heart is given up, all must be given up. Now this is the propitiatory sacrifice whereinto we are all to make an entry; it is a surrender by which we are to come up to the glorious example of our great pattern. Now this resignation is necessary, in order that our spirits may become purified and prepared to be recipients for the holy spirit to dwell in, for it will not dwell in a defiled temple; they must be “purified as gold and silver.” And the prophet must have had a foresight of this, when he cried out, “Behold, the day cometh that shall burn as an oven.” And again—“Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a

refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Now an offering in righteousness must be an offering of the whole; because it is God's right to rule and reign in the hearts of men.

Every thing that we have, that is good, is from God; and in occupying these talents, every power and ability ought to be occupied and employed to the honour of God our Creator. Hence we must wait in humility and self-abasement, whereby we may be enabled to come up in the blessed example of our great pattern. And when this is the case, I am fully persuaded that the great work of reformation will advance and go on, and we shall become as "a city set on a hill which cannot be easily hid," and we can then glorify the Heavenly Father in the day of his visitation.

Now the design of a gospel minister is to turn the minds of the people to the light of Christ within; and when he has done this, he has done all that he can do; for "no man can save his brother, nor give to God a ransom for his soul."

My desire is, that all may turn to the eternal substance, "which is Christ in you the hope of glory," and which is "the same yesterday, to-day and for ever"—that Christ that followed Israel through the Red sea. We read that "they were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ." Now this eternal light, this Christ which is the power and wisdom of God, is the light "whereunto ye do well that ye take heed, as unto a light that shineth in

a dark place until the day dawn, and the day-star arise in your hearts ;” that is, till you feel more strength, that you may make a little advance farther. May we then be advancing and growing in grace, and in a saving knowledge of Christ. May we come under that governing influence by which Jesus Christ was enabled to walk, and by which we may be enabled to come up in his blessed example, to be “ heirs of God and joint heirs with Christ.” But this is to be brought about on this side the grave ; for as a tree falleth there it shall lie. “ If the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall be ;” and as death leaves us, so will judgment find us.

My desire is, that we may be concerned to gather home to this light, the light which illuminated the Gentiles ; for it is the same now that it ever was. For our gracious Creator is as willing now as he ever was, to manifest his will unto us. Therefore my desire is, that we might try ourselves, and prove ourselves : “ Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates ?” Now this term is variously designated in the doctrines of the scriptures, but it is one and the same thing—Christ is not divided, there is but “ one Lord, one faith, one baptism.” And there never was but one true religion in the world, and that consists in doing the will of God. And we all know as rational beings, that to *do* his will we must *know* his will ; and hence the necessity, when convened together, that we should gather inward and wait upon God, in the secret of our own hearts ; and if we apply here, we shall find him ; for he is not far from us, for in him we live, and move, and have our being. Therefore, consider him not at a great distance ; and he is calling on us to come, taste and see that the Lord is good. We need not say, “ who shall ascend into heaven” to

bring this principle down from above, or who shall descend into the deep to bring it up; for "the word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach." Now it is always the same, and therefore the object and design of the scriptures are, to turn the human family to this internal principle of light within, and that is doing all that the scriptures can do. And hence the necessity of our being individually concerned to work out our own salvation with fear and trembling. For God, in his infinite goodness, waiteth long to be gracious to us, and to gather us into his heavenly enclosure, and to make us joyful in his house of prayer, "for my house shall be called a house of prayer for all people." "For we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered," nor written. What then will become of formal sermons, and formal preaching? They are inconsistent and contrary to the excellency of the gospel dispensation, "for the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost." And we have the same privilege, and should take heed to the same power of God, or Christ, which dwells in every Christian in a greater or less degree, and by which they may come to be a help to each other, and mighty instruments in the hands of God. Blessed be the name of the Lord, who is calling sons from afar, and daughters from the ends of the earth; and may they "sit every man under his vine, and under his fig tree, and have none to make them afraid."

My dear friends and fellow mortals, rally to the standard of truth, and keeping yourselves in humility and abasement, put your trust in God, for in him is everlasting strength.

SANDY FOUNDATION SHAKEN, &c.

(Extracts continued from page 48.)

If God, as the Scriptures testify, hath never been declared or believed, but as the Holy One, then will it follow, that God is not an Holy Three, nor doth subsist in three distinct and separate Holy Ones. But the before cited Scriptures undeniably prove that One is God, and God only is that Holy One. Therefore, he cannot be divided into, or subsist in an Holy Three, or three distinct and separate Holy Ones. Neither can this receive the least prejudice from that frequent, but impertinent distinction, that he is one in substance, but three in persons or subsistences; since God was not declared or believed incompletely, or without his subsistence: nor did he require homage from his creatures, as an incomplete, or abstracted being, but as God the Holy One: for so he should be manifested and worshipped without that which was absolutely necessary to himself. So that either the testimonies of the afore-mentioned Scriptures are to be believed concerning God, that he is entirely and completely, not abstractly and distinctly, the Holy One, or else their authority to be denied by these Trinitarians. And on the contrary, if they pretend to credit those holy testimonies, they must necessarily conclude their kind of trinity a fiction.

Refuted from Right Reason.

1. If there be three distinct and separate persons, then three distinct and separate substances, because every person is inseparable from its own substance. And as there

is no person that is not a substance in common acceptation among men, so do the Scriptures plentifully agree herein: and since the Father is God, the Son is God, and the Spirit is God, (which their opinion necessitates them to confess,) then unless the Father, Son, and Spirit, are three distinct nothings, they must be three distinct substances, and consequently, three distinct Gods.

2. It is further proved, if it be considered, that either the divine persons are finite or infinite. If the first, then something finite is inseparable to the infinite substance, whereby something finite is in God: if the last, then three distinct Infinities, three Omnipotents, three Eternals, and so three Gods.

3. If each person be God, and that God subsists in three persons, then in each person are three persons or Gods, and from three they will increase to nine, and so *ad infinitum*.

4. But if they shall deny the three persons or subsistences to be infinite, (for so there would unavoidably be three Gods,) it will follow that they must be finite, and so the absurdity is not abated from what it was; for that of one substance having three subsistences, is not greater, than that an infinite being should have three finite modes of subsisting. But though that mode which is finite cannot answer to a substance that is infinite; yet to try if we can make their principle to consist, let us conceive that three persons, which may be finite separately, make up an infinite conjunctly: however, this will follow, that they are no more incommunicable or separate, nor properly subsistences but a subsistence; for the infinite substance cannot find a bottom or subsistence in any one or two, therefore jointly. And here I am also willing to overlook finiteness in the Father, Son, and Spirit, which this doctrine must suppose.

5. Again, if these three distinct persons are one, with some one thing, as they say they are with the Godhead, then are not they incommunicable among themselves; but so much the contrary, as to be one in the place of another. For if that the only God is the Father, and Christ be that only God, then is Christ the Father. So if that one God be the Son, and the Spirit that one God, then is the Spirit the Son, and so round. Nor is it possible to stop, or that it should be otherwise, since if the divine nature be inseparable from the three persons, or communicated to each, and each person have the whole divine nature, then is the Son in the Father, and the Spirit in the Son; unless that the Godhead be as incommunicable to the persons, as they are reported to be amongst themselves: or that the three persons have distinctly allotted them such a proportion of the divine nature, as is not communicable to each other; which is alike absurd. Much more might be said to manifest the gross contradiction of this trinitarian doctrine, as vulgarly received; but I must be brief.

Information and Caution.

Before I shall conclude this head, it is requisite I should inform thee, reader, concerning its original. Thou mayest assure thyself, it is not from the Scriptures, nor reason, since so expressly repugnant; although all broachers of their own inventions strongly endeavour to reconcile them with that holy record. Know then, my friend, it was born above three hundred years after the ancient gospel was declared; and that through the nice distinctions, and too daring curiosity of the Bishop of Alexandria, who being as hotly opposed by Arius, their zeal so reciprocally blew the fire of contention, animosity;

and persecution, till at last they sacrificed each other to their mutual revenge.

Thus it was conceived in ignorance, and brought forth and maintained by cruelty. For though he that was strongest, imposed his opinion, persecuting the contrary, yet the scale turning on the Trinitarian side, it has there continued through all the Romish generations. And notwithstanding it hath obtained the name of Athanasian from Athanasius, (a stiff man, witness his carriage towards Constantine the emperor,) because supposed to have been most concerned in the framing that creed in which this doctrine is asserted; yet have I never seen one copy void of a suspicion, rather to have been the results of popish school-men; which I could render more perspicuous, did not brevity necessitate me to an omission.

Be therefore cautioned, reader, not to embrace the determination of prejudiced councils, for evangelical doctrine; which the scriptures bear no certain testimony to; neither was believed by the primitive saints, nor thus stated by any I have read of in the first, second, or third centuries: particularly Ireneus, Justin Martyr, Tertullian, Origen, with many others who appear wholly foreign to the matter in controversy. But seeing that private spirits, and those none of the most ingenious, have been the parents and guardians of this so generally received doctrine; let the time past suffice, and be admonished to apply thy mind unto that light and grace which brings salvation; that by obedience thereunto, those mists tradition hath cast before thy eyes, may be expelled, and thou receive a certain knowledge of that God, whom to know is life eternal, not to be divided, but One pure entire and eternal Being; who in the fulness of time sent forth his Son, as the true light which enlighteneth every man; that whosoever followed him, (the Light,) might be trans-

lated from the dark notions, and vain conversations of men, to this holy Light, in which only sound judgment and eternal life are obtainable: who so many hundred years since, in person testified the virtue of it, and has communicated unto all such a proportion, as may enable them to follow his example.

THE VULGAR DOCTRINE OF SATISFACTION, BEING DEPENDENT ON THE SECOND PERSON OF THE TRINITY, REFUTED FROM SCRIPTURE.

DOCTRINE. “That man having transgressed the righteous law of God, and so exposed to the penalty of eternal wrath, it is altogether impossible for God to remit or forgive without a plenary satisfaction; and that there was no other way by which God could obtain satisfaction, or save men, than by inflicting the penalty of infinite wrath and vengeance on Jesus Christ, the second person of the Trinity, who for sins past, present, and to come, hath wholly borne and paid it, (whether for all, or but some,) to the offended infinite justice of his Father.”

REFUTATION. 1. “And the Lord passed by before him, (Moses,) and proclaimed, The Lord, the Lord God, merciful and gracious, keeping mercy for thousands, forgiving iniquity, transgression and sin.” (Exod. 34, 6, 7.) From whence I shall draw this position, that since God has proclaimed himself a gracious, merciful, and forgiving God, it is not inconsistent with his nature to remit, without any other consideration than his own love. Otherwise he could not justly come under the imputation of so many gracious attributes, with whom it is impossible to pardon, and necessary to exact the payment of the utmost farthing.

(To be Continued.)

THE QUAKER.

SEPTEMBER, 1827.

SERMON BY EDWARD STABLER, AT GREEN STREET MEETING,
PHILADELPHIA, JULY 15, 1827.

From a deep and solemn sense of its unspeakable importance and indispensable necessity, I have desired for myself, that, in relation to the great concernment of religion, I might not be satisfied with any thing short of a religion that will really put me in possession of the joys of holiness, and deliver me from the sufferings inevitably consequent upon every thing that is iniquitous. And as all my fellow creatures stand necessarily related to this all-important subject, in the same way that I do, my heart has been inspired with a desire that it might become the individual experience of every one. For it appears to me to be self evident; and to the experience of all the human family, it is rendered so plain, that he who runs may read it. Then according to the laws of sovereign wisdom, according to the displays of Divine Providence, and according to the determination of infinite love, there is, and ever was but one source and fountain of power, one source and fountain of wisdom, from which ability can be received, and by which instruction can be afforded to the sons and daughters of men in relation to this all-important concern. For in every evidence that has ever been afforded to the intelligent understanding of

human creatures, there has been a positive concurrence with the declaration found in the Scriptures of truth, that God is in his nature unchangeable, and therefore his administration to the same state and condition, in all ages of the world, has been unchangeably the same. And notwithstanding the exemplifications of great varieties to which human experience has given rise, and notwithstanding the history of man has exhibited all that diversity which has thus become conspicuous, still it is not a diversity in the unchangeable Creator, but a diversity in the condition and situation of the creature: so that, as his relations become changed in respect to that which is in itself unchangeable, that circumstance gives rise to a difference in his experience at one time, from the circumstances which constituted his experience in some preceding state; still the change is not in the power that operates upon him, but in the condition or state upon which this power operates.

And I have considered also, as it has been presented to my mind, as admirably illustrative of the condition of human nature, in relation to the Father of mercies, that our Lord and pattern in teaching his disciples to pray, has used the language, "Give us *this day* our daily bread." The same is illustrated again by the admirable figure of the travel of a nation of people, under a different name, but the same kind of creatures with ourselves; for as they came to depend on the divine fountain for a supply of food, it was given to them *every day* afresh. And he that depended on the manna of yesterday to feed on to-day, found it incapable of sustaining him, and its tendency was to breed worms and stench.

And it is as certainly true, my friends, that the spiritual progress of all is in this gradual way, as that our natural progress is gradual: and every human soul must come to know in its spiritual experience, as truly as it ever knew in its natural experience, that the evening and

the morning are the first day; and that it requires the same kind of circumstances to constitute the second day, and so on. As these are all embraced in the divine order, and established by divine power, I do not mention them in your hearing as a subject to be debated or questioned, but as facts, which we only have to consult the living volume of our own experience to find confirmed in every instance. Although there may be great diversities in this course of things, as we see manifested by the outward lights of heaven—which were in the beginning stated to be for days and times, for months and years—as we become witnesses of this spiritual progression or experience, we shall discover a correspondence even as of the reality to the figure. And if the human family were but in the habit of adhering to it, what illustrious instruction they would be capable of receiving. They would discover that there is a series of lights, as real, in relation to our spirits, as those are in relation to our bodies, and that their intention in the divine order is, to render conspicuous to our souls, those realities which are in their nature one with them, even as the outward lights render visible to our bodies the realities in which they are interested. And in the volume of human experience, there is continually recorded and recording indubitable and inevitable circumstances, relative to the illustration and proof of these glorious circumstances. For I apprehend there can be no intelligent mind that has not been made acquainted with things spiritual, with things which are known to be spiritual; because they never were manifested to man through the medium of his natural senses; for these constitute exclusively the channels through which he can receive a manifestation, or be made a partaker of the outward world. And here we have to admire these senses when we behold their admirable per-

fection and suitableness to answer the purpose for which they were created. But there are, my dear friends, spiritual lights also, and it is through these, that the sensibilities of the soul become apprised of the existence of those things which are in their nature as correspondent to the nature of the soul, as outward things are correspondent in their nature, with the nature of the body. And that all mankind are familiar with these, there can be not a shadow of doubt, if we turn our attention to the different modes of communication, and to the means by which they are revealed to the souls of men. For what a multitude, yea, an innumerable multitude of interesting particulars there are, in which the tranquillity, joy, and peace of man are more abundantly interested and implicated, than by all temporal things put together. This is so much the case, that man, though put in possession of all the enjoyments and blessings of time, though made ruler of the whole world, yet there would not be in these any profit whatever, if the soul were lost, or the food of that immortal principle were withheld; for in this situation the minds of men would be necessarily placed in the condition that our Lord describes, relative to the prodigal, who had left his father's house. He had been made a receiver of the goods which his father had bestowed upon him, but he went with them into a foreign land, and spent them in riotous living, and among harlots. Now what an affecting picture this is of the perverted appropriation of the spiritual gifts of our Heavenly Father, when they are brought into subjection to the powers of this world, and its joys, and its pleasures; when they are altogether appropriated for temporal purposes; when the sword of the spirit, which is the word of God, is beaten into a ploughshare to plough the surface of the earth, in order to raise its perishing and unsatisfactory enjoyments. O, my friends! here is the cause

of all the degeneracy, of all the afflictions, of all the evils which the souls of the sons and the daughters of men are so early made partakers of; as was the poor prodigal, who is stated as an instance of this—when there came a famine in the land, and when he had no other resource than to join himself to a citizen of the country, to feed swine. Oh! what a reality, and what a striking applicability there is in this, to the situation of the sons and daughters of men, who having received the portion of goods, *the spiritual goods and powers* which their Heavenly Father has given them, and who have beaten their swords into ploughshares, and their spears into pruning hooks, in order to raise fruits of the earth, and to make them treasures of those fruits, of which swine can eat as well as they. Oh! awful to consider, and still more awful too, that there is not, in any of these things, that which is good for food to the soul. “For what shall it profit a man, if he gain the whole world,” of these things, and leave his own soul to famish?

O, my friends! here we shall find the very ground of all spiritual religion—here also we shall find the ground of all defection from righteousness, and the streams of misery, and the sufferings with which the human family have ever been afflicted.—And oh! that we might reflect, and ponder these all-interesting considerations.

Oh! blessed and unspeakable mercy, from our Heavenly Father, that he has so ordered, that in the midst of outward prosperity, and in the midst of the devotion of our hearts to outward things, he often causes the soul to feel that it is indeed in a foreign land; that it has been spending the precious gifts of its Heavenly Father, in riotous living and among harlots, which are the multitude of things which our natural senses hunger and thirst for, which the natural appetite desires, and which can feed

upon these things. 'These are the multitude of harlots, to which it is altogether unlawful that our souls should be wedded, and upon which it is altogether unlawful that we should look as our supreme good. But it is these that steal and detach the affections, which are rightfully due to the Lamb, the bridegroom of souls, and thus they lead the heart away from its own proper object, and from that which alone can satisfy it.

Oh! blessed famine indeed, which thus becomes the experience of the wandering soul, the soul which is lost to the apprehension of its true good! This calls it to reflect,—“How many hired servants of my father’s have bread enough and to spare, and I perish with hunger!” All my pomp and pleasure, all my riches, all my vanities, all my learning and reputation among men, are found altogether insufficient to satisfy the hunger of my immortal spirit—“even in laughter the heart is sorrowful.” And I say of it, as an eminent individual did formerly: “I said of laughter, it is mad, and of mirth, what doeth it?” Do these things deliver the soul from its anguish, do they satisfy the desires of the immortal spirit? No, my dear friends, these sensations of ungratified desire—this continued unsettledness of soul—do they not speak imperatively, and with language which never was misunderstood:—Thou art pursuing, O man, or O woman, that which thou deemest to be good, but those that teach thee cause thee to err. Thou art taking counsel from those that are inadequate to teach the way of life. Thou hast consulted thy natural appetites, thou hast consulted thy natural desires, thou hast encouraged a love of those things which are essentially harlots to thee, because they detach thy affections from the Father of mercies, from the fountain of spiritual riches, from the only source of everlasting joy: they detach thy affections from him,—they

lead thee necessarily to violate the first and great commandment; for this is the first and great commandment, "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Oh! see how we are led to violate this, and are not these things into which we are thus misled, the result of consulting as teachers, those things which are natural in us, those things which constitute the natural man, concerning whom the language of inspiration has declared, "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." All that the natural man can know, is through the medium of his outward senses; and have any of these ever beheld or perceived the things of the spirit of God? Have any of these ever perceived the fruits of the spirit, which are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance?" There is no outward law against these, nor is there any inward law against them. But do our natural senses perceive them? Can they see, hear, smell, taste, or touch them? No, my friends; all the human family must be sensible that they never were perceptible by the natural senses. But as these are the fruits of the spirit, "the natural man receiveth them not—they are foolishness unto him; neither can he know them, because they are spiritually discerned." But are they not plainly discerned, are they not perceived with indubitable clearness? Is there any intelligent mind that has ever attended to the dictates of experience, that ever had a doubt of the existence of love as a principle? And yet none of the natural senses give an evidence of its existence, although we can no more doubt it, than the most conspicuous thing that ever was proposed to our natural vision. We know it,

my friends, as well as we know the sun at noon day; and not only so, but we know its consequences, and we see the effects which it produces. For here is the spiritual field, in which there is an everlasting generation, for the realities of the world of mind go on continually to produce their offspring. And they have been compared to a chain, every link of which is connected with the next, and that with the next, and so on for ever. There is no termination, no possibility of ending their productions. And here becomes fulfilled, in the actual circumstance of human experience, the language of the prophet, concerning the Lord's Christ, concerning the dominion of that blessed life, which has always been the alone mediator, the alone way, the alone light; of the increase of whose government there shall be no end. No man can come to the Father but by this; no more, my friends, than the inhabitants of the world could become susceptible of the influences of the outward sun, which illuminates, cheers, and cherishes the outward world, without the medium of its light, the light that issues from it, and which is one in nature with it. Through this light we see his body; through this light all his influences are produced upon the earth; through this light the world is illuminated, is warmed, is cheered, and cherished. And is there any other mediator between the outward sun and the outward world, but that light which issues from the sun? We all know, moreover, that it is a natural and necessary truth, that nothing can give forth from itself, any thing but that which it has in itself to give forth. Here the identity of the light and the sun, is as clear as any other proposition that ever the mind of man consented to. For could the sun give forth light, unless he were a body of light? Oh! the precious certainty of those truths which are recorded for our instruction. For as we come to attend to the manifestation

of the light of Christ which is in itself the life of God, and which is the alone mediator between God and the souls of men, as really as the outward light is the alone mediator between the outward sun and the outward man, we are thereby made partakers of the divine influence. And never has there been any other medium than this. It communicated with Adam and Eve in paradise, and forewarned them of the consequences that would result to them, from changing that state of goodness in which they were created, by partaking of any evil thing. It forewarned them of this; and it forewarns us all.

May I not appeal with confidence to the experience of every intelligent creature in this audience, that, before they have sinned, and while they have only been contemplating the forbidden fruit of evil, they have been apprised of the nature of the thing which has been presented. The fruits are indubitable, and are recorded as in the book of life, as our objects of desire—yea, in the book of our life, where all our principles have been the recorders, thus constituting living records, upon the living tablets of our hearts; and when those consequences which have resulted from obedience to, or rebellion against the powers of this heavenly light, have been produced in us, we have always found them correspondent with the previous predictions which had been impressed upon our minds, by the life of God speaking in us.

O, my dear fellow creatures! O precious brethren and sisters, have you never rebelled against that light which has forewarned you that, “of every tree of the garden you might freely eat, except of the tree of the knowledge of good and evil?” For you were created good, you were created innocent; and this is the birthright of all human nature. And it is by a departure from this, by a selling it, as Esau did, for that awful mess of pottage which is form-

ed of the mingled mass of earthly objects and desires, for which our natural appetites have hungered, that there has arisen the birth of evil. And we have reasoned—we have done as our first parents did, we have rebelled against our divine parent, yielding ourselves subject to those things held up to our view, as objects of desire to our carnal appetites,—we have reasoned as they did concerning the tree which bears them. It may be the tree of pride, of avarice, or of sensuality. But all these trees which are found implanted in the human heart, have a growth peculiar to themselves, and bring forth their own distinct fruit: for universal evidence is afforded by the experience of all men, in all ages of the world, that every life will bring forth its own form. We may assert this to be the case in the vegetable world, and in the animal world; and there is no diversity of life, but what brings forth its own form; and to this truth there is not an exception—I never knew one, nor can I imagine one. But what is it that deludes us? When we see the tree, that living tree, that bears this awful fruit—this seducing presentation of the world is something that the natural appetite craves, and it goes on, with more than serpentine subtlety, to persuade us that we may partake of it, notwithstanding the forewarning, the teaching in our hearts, by which we are impressed, not with the language of sound, but by that language, without which, sound conveys no intelligence—the language of impression imprinted on the mind. This tells us not to eat, and shows us with certainty that we shall sacrifice our birthright of innocency if we do partake of it; for it is only in this precious state of innocency, that the mind can be instructed in this language, the language of impression—and we cannot have this fruit but by giving up our birthright. And we are too apt to reason as Esau did—what good will this birthright

do for us; here is a tree loaded with fruit, that is fair to look upon and good for food. But for what is it good? Is it good for food? is it food for the life of innocence? is it good food for the immortal spirit? Or is it not, rather, one of those harlots, that are calling the mind to assent to the perversion of its powers and faculties, thus placing itself in the way of alienation from the true object of love, which is so much more important than all other things, that it is not only made the object of the first and great commandment, but is that in which man is more interested than in all other things.

Oh! that we could attend to this blessed famine, that causes us to reflect. For it does operate in every instance, as it did in Adam and Eve, when they had lost their birthright and parted with their innocence. How did they seek to conceal themselves, and how clear it is, that when the ardour of excitement by which any have been induced to devote their affections to that which was unworthy of them, has abated; and when the cool of the day comes on, and when the ardency of desire by which they have been tempted to part with their birthright subsides, then it is that they see that something has taken place in their experience, that requires concealment: for never till this innocency is sacrificed, can any human mind feel a desire to conceal what is, in itself, nakedly beautiful, as God had made it, and altogether without guilt. Never does it come to pass, in human experience, that we ever desire to conceal our purity, or honesty, or truth. No, my friends; for we know the language of Christ to be true in our own experience: "Blessed are the pure in heart." For purity of heart is necessarily a blessing, and all men who have tried it know it to be true. "Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are the

hungerers and thirsters after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely." And none have ever tried these things, who have not found them true. Well here there is no cause for concealment. All these may be naked, and no man nor woman would ever be ashamed of them. It never can enter into the human soul to conceal that which is beautiful in itself; nor to conceal that which a God of perfect wisdom and goodness created. For these are the trees of which we may partake, and live for ever—these are the things that satisfy the soul—these are the things which gratify the hunger of the soul; for all human nature—the souls of all the sons and daughters of men are hungering and thirsting after happiness. But when this hunger and thirst becomes disastrously directed to the tree which bears the forbidden fruit, it is like Esau's mess of pottage, let it be made up of what it will,—whether composed of arrogance and pride, or of sensuality, covetousness, or cruelty and malice, of hatred, or enmity, of strife, or of any other evil thing. O, my friends, if we partake of the mess of pottage composed of any of these things, is it not evident that we never can do it, but at the expense of our birthright? Our innocency is gone, but we long for happiness still.—But with the loss of innocency we lose the possibility of happiness, and though we address the Heavenly Father with many tears, and in the affecting language of "Bless me, even me also, O my Father!" how obvious it is to the understanding, and how certain it is by all human experience and observation, that having parted with the birthright, these blessings of inno-

cence cannot be the experience of guilt. When thou hast departed from innocency and become guilty, thy own conviction shows thee that there is something which requires concealment. And what is this that requires concealment? What is it that we are afraid our fellow creatures should know? Why try to hide it? Why so diligent in constructing a veil?—a veil made up—oh, mournful consideration!—of principles similar to those that deprived thee of thy innocence! And when thou hast become criminal, and wishest to conceal thy crime, how necessarily it brings thee to make use of falsehood for concealment. Here then is one of the cords, one of the threads of the awful veil, with which thou strivest to conceal thy criminality; and hereby it is made manifest to thine own understanding, that thou hast departed from the law of the spirit of life, which can alone make thee free, or which ever made one solitary soul free from the power of sin and death. O my friends! here are the evidences in our own experience—let us then look to them. But, “I wot, brethren,” as the apostle said to those who had crucified that blessed humanity, in which dwelt this law of light and glory—the way, the truth, and the life—the alone mediator between God and man,—for that pure and perfect humanity had been crucified, and the apostle in speaking to some of those who had been participaters in this awful act of unparalleled and unexampled wickedness, said, “I wot that through ignorance ye did it, as did also your rulers”—“for had they known it they would not have crucified the Lord of Glory.”—they would not have desired that “a murderer should be granted unto them”—they could not have desired it. Well, now, in applying it to ourselves, in bringing it down to our own condition, are we willing to have the matter fairly brought to adjudication? Is it our desire to be found in unchangeable obedience to that precious life which preserved and

saved that humanity from every crime? For though that humanity, in which the Lord Jesus Christ was manifested, was tempted in all points as we are, we have the apostle's testimony that he remained without sin. And this precious life, this precious light, how certainly it is revealed to the children of men, even in the same way as the outward light is revealed, by its own manifestation. For this holy life, speaking to those who were coeval with its manifestation in that prepared body, said there would be many voices saying, "lo, here is Christ, and lo there;" but he warned them to go not after these. But what are we to do? He says—"as the lightning cometh out of the east and shineth even to the west; so shall also the coming of the Son of man be"—so shall the coming of this precious life be.

Now, my friends, let us look at the meaning of the metaphor here made use of. "As the lightning cometh from the east, and shineth unto the west." Now how does it shine? Is it not with its own light, with that light which it has in itself? Did any man ever behold the lightning through any other medium, than through the manifestation of its own light? So it is with spiritual light, it is manifested through its own presentation, and this is the only medium of revelation that was ever known to the intelligent world. And there is one universal rule, that nothing is ever truly revealed but by itself. The thing itself must be made the medium of revelation; as when God said, "Let there be light, and there was light." Then, for the first time, existed the possibility of visual organs witnessing light, or knowing what it was; and so it is in relation to every thing else. We may hear of light, but nothing can impress us with the true idea of light, or give us any adequate conception of what light is, but light itself. It is equally true of a grain of sand; and all persons must with me admit, that to convey a true know-

ledge of it, by any other medium than that of the thing itself, is impossible. Now notice the operation of your own minds, when you hear of some unknown thing. Do you not perceive that by exercising the faculty of conjecture, you endeavour to form in your minds the best image that you can? But can any one depend on this image that has been produced by conjecture, and not by the presentation of the thing itself? Now all men perform this operation, and all in the same way; and all human experience jointly testifies, that when we come to compare an image thus formed by conjecture, with the true image which is formed by the presentation of the thing itself, we always find the difference so immense, as almost to destroy every lineament of resemblance. It is so in the highest concerns, as well as in the lowest; for "no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him."

Well, now, there is an absolute identity between the Father and the Son. "I and my Father are one." The most beautiful analogy ever presented to the human understanding, is that to which I have already adverted—the light of the sun and the propagation of its own nature, by the emission of its own light, and this is the sole agent which it employs in producing all its effects, and the very power by which it achieves all its objects; and so is Christ to God. He is the only medium of revelation—he is the only power by which it is ever possible to come to a knowledge of God—it must be through the manifestation of his divine light. And mark the goodness of our Heavenly Father; he has distributed it immeasurably, and co-extensively with all human necessity; for never did a man come into the world who had not this light—as the Scripture hath said.

"In the beginning was the Word, and the Word was

with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life, and the life was the light of men," and "that was the true light, which lighteth every man that cometh into the world." Behold its universality! behold its blessed distribution—like its beautiful similitude, the outward light of the sun, it shines upon all the earth, and upon all its inhabitants, and shines with the same brightness upon all ages, and upon all generations. It is also unchangeable, in itself; and yet through the changed condition of man, how very various is the influence of the unchangeable nature of the sun—how it varies in its operation upon the human body.

Take one who is burning with an ardent fever, and place him in the full blaze of the sun, and how it will exasperate and increase his malady; and at the same time, when shining on a healthy human being, or on a healthy flower or plant, how it invigorates and increases all their vital energies, and all this without any change in itself.

But my dear friends, time would fail me to state to your view the multiplied evidences which are even as I stand upon my feet, brought into the view of my mind, all conspiring and concurring as an innumerable multitude of streams, all flowing to the same point, and proving the universality of the goodness of God, and the reality of his manifestation to the souls of men; for the gracious purpose of distributing to all, the power by which man may again change the condition of his being, and again beat the sword into a ploughshare, to cultivate a different soil, a heavenly soil; to enable him to beat the sword into a ploughshare, and the spear into a pruning hook, to cultivate a different order of things, in "a new heaven and a new

earth, wherein dwelleth righteousness." In this blessed state, all the fruits of the spirit, which are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," &c. may be converted into instruments, by which man may cultivate at large the everlasting field, the glorious paradise of God, abounding with plants of the Lord's own right hand planting; and wherein the tree of life itself can grow, and where we may partake of its fruits, and live for ever.

Oh! blessed be his name for all the dispensations of his mercy, for all the dispensations of his wisdom, for all the dispensations of his power, by which he comes to operate upon the souls of the sons and daughters of men, feeding them day by day with food that is convenient for them; and giving to those who are contentious, and who obey not the truth, but obey unrighteousness, the dreadful fruits of "*indignation and wrath, tribulation and anguish*, upon every soul of man that doeth evil, upon the Jew first, and also upon the Gentile." But is this severity a mark of his want of goodness to these? No, my friends; for this is the food convenient for the changeable state of man, while he stands in this awful predicament. For while he is contentious and unwilling to obey the truth, all his powers are devoted to obedience to unrighteousness; and it is the most appropriate food that such a soul can be fed with. Indignation and wrath are his portion—yea, tribulation and anguish; and it must be so, as long as he continues to do evil, for these are the natural fruits.

And if it be indeed true—and it is true by universal experience, that, "blessed are the pure in heart—blessed are the meek—blessed are the merciful—blessed are the poor in spirit—blessed are the peacemakers,—and the hungerers and thirsters after righteousness, and they of whom men shall say all manner of evil falsely." Yea, they can

rejoice and be exceeding glad, for great is their reward in heaven—in that heaven that is within them, and which, according to the apostle's testimony, does not consist “in meats and drinks, but in righteousness, in peace, and joy in the Holy Spirit.” Well if this be true, my friends, and there is no intelligent soul that ever tried it who did not find it true, so, inevitably it must be true, agreeably to every dictate of the understanding, that if they are blessed, it is in consequence of their obedience, which thus brings forth present joy. For mark the expressions of the apostle, and mark the expressions of the evangelist, as recording the expressions of Jesus Christ, and you will find that it is all put in the present tense. It does not say, as poor man is disposed to say, that these blessings and the kingdom of heaven are exclusively limited to a future period, subsequent to the death of the body. I know this was a persuasion, and always has been, of the carnal mind, which “is enmity against God; for it is not subject to the law of God, neither indeed can be.” It has been a persuasion of the mind, when finding that all it does has a necessary tendency to make it miserable, and that there is no prospect of happiness but in a future heaven, that it is not present at all, and thus the idea of heaven is pushed off, as never to be known till a future state of existence, and there it is fixed exclusively. And they make it a place, instead of a state and condition as the apostle did.

But the kingdom of heaven stands not in meats and drinks. In what then does it stand? In righteousness, peace, and joy in the Holy Spirit. Now mark how clearly our Lord affirms this to be true, and mark how universally human experience confirms it to be true. “Blessed are the poor, the meek, the merciful.” Here then, we find is the commencement of the kingdom of heaven, or the ori-

gin of that very principle that constitutes the power that goes on to build up its walls, the principle that will go on to build up that city, "whose walls are salvation, and whose gates are praise." And never did there a voice issue from those portals of eternal love, but was disposed, as will be every voice that ever shall proceed from that holy source, to sing, "Great and glorious are thy works, Lord God Almighty"—these are thy blessed works, these are thy glorious works. These are the results, and here we see the operation, here we find the fruits of the spirit. And is it not clear to every capacity? Does not love produce its own likeness? Does not gentleness produce its like? Yea, every quality must produce its like. And all these, combined, form that ocean of spiritual life, in which the souls of all the human family are immersed, and that continually, and for the glorious purpose of bringing and making manifest to the view of all the children of men, the process, the operation, and the causes, by which this glorious achievement is accomplished,—by which righteousness is brought forth, and peace, and joy in the Holy Spirit. This is the kingdom of heaven which Christ preached, and which cometh not with outward observation, for "behold, it is within you." Here you may know its commencement; but of its end there shall be never a vestige known. For of the increase of this blessed government, and the peace resulting from it, there shall be no end. Eternity is the field of its existence—a God of love and a Deity perfect in every attribute, is the unlimited object of infinite, uncircumscribed, and everlasting praise, in which the soul may partake for ever.

But is this not equally illustrated by the opposite to all this; and does not human experience confirm the idea fully? For—if blessed are the pure in heart, then, surely, the impure must be cursed; if blessed are the meek, then, surely,

the high minded are cursed ; if blessed are the merciful, surely, the cruel are cursed ; if blessed are the poor in spirit, the exalted in spirit are cursed ; if blessed are the peace makers, surely the makers of contention are cursed ; if blessed are the hungerers and thirsters after righteousness, then cursed are the workers of unrighteousness ; if blessed are those against whom men speak all manner of evil falsely, then cursed, surely, are those, against whom they speak all manner of evil truly.

Look to it, my dear friends, for here is a field of reality to which every rational soul has access. I call not on any to yield an implicit faith, to yield, and confide in this reality, because I, or any other man may have said it, but because it is confirmed to be the truth in themselves. Here are the words of that language in which Almighty God speaks to your souls. And is it not as Paul said—
 “There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.” “And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle.”

O my friends, have not all these things a language? Does not love speak a language, the language in which it was born, and never any other? And does not hatred speak in a language peculiar to itself? And if we will, we may all understand it, but if we attend not to the speaker, how shall we understand?

O my friends, look here, look at this field of everlasting interest, at the wonderful world of mind! For every intelligent being is as really an inhabitant of the spiritual

world, by means of the soul, as he is an inhabitant of the natural world, by means of the body; and he may have unquestionable access to everlasting truths: for the soul is sensitive as well as the body, and evidences are afforded to it of the manifestation of those things which are essential to its happiness, and which are in their nature spiritual, and in which it has an everlasting interest; and that not only in this transient world, such as "man that is born of a woman" is subject to. For "man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down, he fleeth also as a shadow and continueth not." But it is not so with man that is the "offspring of God."

As the apostle said, "Seeing that we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device." He is a living spirit; he is eternal, immutable, and omnipresent. From him the light issues that is the life of the soul, from him the voice issues, and these are his blessed words; for light speaks its own language, and no other. Here is one of the voices, and mark the distinction between sounds, or mark it between light and any other principle of the human mind, that ever made an impression upon it. Sound is nothing without impressions are made upon the mind by it; even when limited to natural language, and much less is sound of any import in conveying a knowledge of spiritual truth. The natural man can receive sound, but he "cannot receive the things of the spirit of God, for they are foolishness with him."

I therefore feel most earnestly for you, and I think with a degree of affection as great as my heart ever felt. Oh! how my spirit has sympathised with you, during the short time that I have been with you! How have I felt the flowing of my heart to extend in silent supplication to the

Father of mercies on your behalf, even as in the language used formerly. "He whom thou lovest is sick."

Oh! there are many sick of many maladies, and these are the causes of all the suffering of my fellow creatures; and who has the power to apply a spiritual remedy to spiritual diseases but God only? And oh! mark how he visits all—mark the certainty of his footsteps—see how he comes to you in haste, in every time of evil. Mark the footsteps of his love, and see how totally these are in hostility with every principle of hatred, envy, strife and contention. Mark the footsteps which are conspicuous in his mercy, to deliver you from all the powers of cruelty: mark the footsteps of his justice, in the dispensation of the blessed principle of justice, to deliver your souls from the bondage of corruption, and to deliver you from all injustice. Mark his meekness and humility, and their object is, my dear fellow creatures, to deliver you from high-mindedness and pride.

But time would fail me to go into a full explanation, and to bring before you the multitude of internal, living evidences of the truth of the gospel of my Lord and Saviour Jesus Christ. He is the power of God, and he is the wisdom of God. And I am not ashamed of the gospel of Jesus Christ—I can say it as well as Paul, that I am not ashamed of it, for it is the power of God unto salvation, to every one that believeth in it, for therein is revealed the righteousness of God, from faith to faith, and, as it is written, the just shall live by faith.

My dear friends let us turn our attention from the lo heres and lo theres—from those voices in us, which are telling us lo, he is here, and lo, he is there—here is the power that will save you, or there is the power that will save you,—telling you that avarice will save you, pride will save you, and many things of a similar character.

None have ever tried them, but they have been disappointed; for none of these can ever give you possession of that solid and substantial joy, that precious enjoyment, which can satisfy the soul. Oh then, come to the rays of this blessed light—come to the contemplation of this blessed life, in all its various operations; listen to its blessed language, obey its instruction and excitements, and it will deliver you from all enmity, indignation, and wrath. It will cast out all fear; for perfect love casteth out all fear—for, “God is love, and he that dwelleth in love, dwelleth in God, and God in him.”

SERMON

BY EDWARD STABLER, AT FRIENDS' MEETING, CARPENTERS' HALL,
IN THE AFTERNOON OF SUNDAY, JULY 15, 1827.

Were men as discreet, did they exercise the same judicious intelligence in the management of the highest order of their interests, which they do in cases of minor consequence, I think there is no reason to believe, that a proficiency of attainment in the knowledge of divine things, is, in itself, any more difficult, than a proficiency in the knowledge of natural things. And all that relates to the concernment in both instances, is that of availing ourselves of the means that Providence has bountifully placed within our reach, and tendered to our acceptance, by which the various ends are to be accomplished. For as it regards the smallest concernment in which the well being of the natural man is interested, he is absolutely dependent on divine benefaction, for all that is necessary to obtain the purpose in view. And this appears to have been in the view of the prophet, when he said, "Except the Lord build the house they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." And when we perceive the mighty hosts of means which are placed at the disposal, or within the reach of the intelligent human mind, for the accomplishment of its temporal purposes, and for the supply of its temporal necessities, still all these are of the Lord's free gift. This may be illustrated by a circumstance, which, although it may appear small in itself, yet, nevertheless, the evidence which has been associated with it as it has been presented to my mind, is conclusive and overwhelming.

If by any unforeseen or peculiar oversight of man, all the different grains that are sown and vegetate, that go to constitute the article of food—if it should so happen that all these should be ground to flour or meal, could all the united intelligence of the whole human family—could all their concentrated power, though they had in their possession every particle of what constituted all those grains—could all the intelligence of man, and all his power, make one single grain that would vegetate? I cannot anticipate an answer in the affirmative: it is impossible. Practical man might labour, he might plough and sow, but without the rains from heaven, the sun to shine upon it, and the breezes to fan it, he might wait and look in vain for the harvest. And how cautious, how circumspect, how prudent is man in this relation; because he sees that on the use of the requisite means he is dependent for the future harvest, and for the bread that is to sustain him in other times. Here is a mark of human discretion; and it is the same in almost every other instance that we can mention, and yet these are but temporal concernments.

Suppose then that there was a fulfilment, a literal fulfilment of the prophecy: “For, behold, the Lord, the Lord of Hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.” Though all this were literally fulfilled, it could but act upon the perishing portion of human nature, and all that in which we are the most interested could be conserved, as it would only be applicable to perishing humanity. And yet how wonderfully is the attention of the human mind absorbed in cases of

this moment ; and how few there are who advert to the consideration, that all these are the gift of our Heavenly Father, and that without the gift of these, we should witness all the privations which would be consequent upon the want of them.

But in regard to our eternal interest, can it be doubted that infinite goodness has furnished as innumerable a class of means for the preservation, for the beatitude, for the comfort and convenience of our immortal spirits, as for our outward man? Who can doubt it, when even upon abandoned man, upon profligate man, he causes his sun to rise—"on the evil and on the good, and sendeth rain on the just and on the unjust." His rains descend upon the righteous and the unrighteous, and "he is kind unto the unthankful and to the evil."

Here are evidences indisputable ; here are self-evidences, that are as abundantly conspicuous in our view, as in the view of any other of our species, in any age of the world—we know this is true, and we know that we are dependant on divine power alone. All that man can do is feeble and totally inadequate to the accomplishment of the least of these great and important ends. And while God is thus munificent in external relations, while he has given us so abundantly the means of outward comfort, and the means of outward sustenance, will he withhold his tender care from our souls? O, my friends, does it not imply—even the slightest assent to this—does it not imply a charge upon his goodness, for which there is no evidence? Is there not an innumerable mass of means which are adequate to the soul, or as adequate for the production of effects on the soul, as are all these external means for the production of effects on the body? And are they not as efficient to produce these ends, and are they not as necessary to the soul as those are to the body?

We see that in the wisdom of God, for the accomplishment of natural purposes, natural means are provided; and he has provided as well, and with as absolute consistency, natural means for natural purposes, and spiritual means for spiritual purposes; natural causes for natural effects, and spiritual causes for spiritual effects. Now let us examine and see if these are hidden from our eyes; and if they are, why is it? Why is it that, "great is the mystery of godliness?" Paul said it was so; and truly it is a mystery to all men, while their attention, as the means promotive of godliness, is turned to outward things. Let them be what they may—however powerful, brilliant, and magnificent they may be, if we look to them and depend on them, universal disappointment will ensue. They never were calculated nor intended to produce spiritual effects—they never did, nor never can produce them.

When the prophet Elijah fled from the face of Jezebel, he came to "Horeb, the mount of God; and he came unto a cave and lodged there: and behold the word of the Lord came to him, and said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away." Here in his great anxiety and distress he was told to "go forth and stand upon the mountain before the Lord." And here was exhibited to him the power of natural agents—first, "a great and strong wind rent the mountains, and brake 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."

Now is not this true? None of these powerful external agents had the Lord in them; nor could they give the information or counsel that Elijah stood in need of, in his distress. They were powerful external agents only. He then went to the mouth of the cave, and wrapped his mantle about his face; and behold, there came a still small voice unto him, and said, "What doest thou here, Elijah?" The view contained in this passage has been opened to me as extremely instructive. He stood and wrapped the mantle about his face. Now consider him in this attitude. Did not the mantle thus wrapped about his face, exclude the view of every thing outward? We may very naturally believe that this is the instruction intended to be conveyed by it; for when his view was excluded from all that was outward, then the voice again spoke to him—"What doest thou here, Elijah?" He again repeated his distressed condition, and the state of his mind; and then it was that he received instruction and information which he knew not.

The great and strong wind which was able to rend the mountains, could not tell him, neither could the earthquake, which agitated the surface and perhaps the very centre of the earth; nor could the fire, with all its brilliancy and burning tell; but after these the "still small voice" said, "What doest thou here, Elijah?"

This small voice gave him the information, that, though his preceding persuasion was, that the altars of the Lord were thrown down, that his prophets were slain by the sword, and that he only remained, and that they sought his life to take it away, it was far from the truth of the case, for he was informed, that there were yet seven thousand in Israel, who had not bowed the knee to Baal, nor kissed his image.

O my friends! here is the way by which we shall be-

come acquainted with this mighty power—this efficient, spiritual power; the same that spake to him will speak to us too, and in intelligible language—a language which all can understand; and in the same language, even the very words of it. They are all spirit and they are all life, and they are, therefore, capable of producing a lively effect. And these are they that call us, and they address us in language similar to that in which they addressed Elijah—they call upon us to inspect our present situation. And what if I say it is sealed upon my spirit, that there are more or fewer in this assembly, who have been thus called to inspect their situation and the state of their minds, and they may have apprehended that they were in a state like the desolate state of Israel, that all the altars of the Lord were thrown down, and all the prophets slain with the edge of the sword. And if they look only to the world, to the storms and tempests of passion, like powerfully excited natural things, they will never know that it is not so. But Oh! turn to the still small voice which calls you to an introspection, to an examination of the state of the mind. What doest thou here, fellow creature? Is it thus, thus deplorable—are all the altars of the Lord thrown down, and his prophets slain by the edge of the sword? Is there but one solitary one, and his life sought to be taken away? If such be the case, be not disappointed, be not cast down; but remember how it was with the poor widow that came to the prophet Elisha with the mournful complaint, that her husband was dead, and that the creditor had come to take unto him her two sons to be bondmen. What did the prophet do? He did not tell her that he would intercede with the king to prevent this distress—he did not tell her that he would advert to any outward circumstances—but “What hast thou in the house?” The answer

was; "Thy handmaid hath not any thing in the house, save a pot of oil." O my dear fellow creatures, whether more or fewer, if there be but one, if there be but a little one, yet if it be a prophet of the Lord, if it be one of those mighty principles, one of those of the Lord's hosts, turn your attention to it, bring all the vessels that you can that can contain its precious contents. Borrow of your neighbours, borrow vessels not a few, and pour into them, and never will the oil stay, till they are all filled with the precious oil which is contained in every principle which the Lord has given. And truly this oil was given of the Lord—man never made it, nor was it ever made by man's intelligence or power; and still more pre-eminently are none of these precious principles of man's making, any more than the vegetable life of a grain. Man may have all the materials, but with all his ingenuity he cannot make one single grain to vegetate.

O my friends, here is the precious oil, and if you know there is so much left, and if it be of divine appointing—if there be one precious principle, that is in its nature of divine appointing, or of divine creation, it contains all, every thing that you may want. Bring all your recipient powers, bring every faculty of your soul, and pour into all these, and see how it will fill all; neither will the oil stay till the vessels are full. Oh, that we could be drawn to this. "What dost thou here?" Don't be turned, don't be frightened from your purpose, when it may seem that the altars of the Lord are thrown down, that all his prophets are slain by the sword, and that there is but one little one, and they seek its life to take it away—when it may seem that a multitude are against it, and that all the rest are slain. Oh! the powers of evil by which we are detained from inward feeling, and by which we are called to outward dependance. Oh! wrap the veil around your

faces, and exclude this from your view. Turn inward to this voice which speaks—to this prophetic principle. For what was it that constituted a prophet? It was not the man; it was not the human nature, nor the human understanding, because all men have had this, and yet how few have been prophets. What is it that essentially constitutes a prophet? Is it not those unto whom the word of the Lord comes, and who hearken to the word of the Lord, that are prophets? Is not the testimony of Jesus the spirit of prophecy? And is not this the very thing which always has and always will constitute a prophet?

Well then, here is the prophetic power—here is that which can prophesy, and which speaketh unto men to edification, exhortation, and comfort; and it is in you, even as it was in all the former prophets.

O my friends, it will instruct you, as it did Elijah—it will show you how many powers there are—though you may believe yourselves destitute—it will show you how many powers there are that are yet unsubdued, that have not bowed the knee to Baal, nor kissed his image. It will show you how ready these are to receive the divine image, and it will give you instruction which to anoint as king. Then it will put the crown on the right head, and show you what is to be destroyed, and that all that is to be destroyed, is that in your minds, which, having been in the minds of men in all ages, has led them to “shed the blood of saints and prophets;” and here you will be brought to an acknowledgment of the justice of the divine judgments, and will be ready to adopt the language, “Thou art righteous, O Lord, which art and wast, and shalt be, because thou hast judged thus.” For even these very principles that it will judge down—these are they, that will “shed the blood of saints and prophets.” And are we at a loss to understand them, are we at a loss to know

what they are? Is not every word of the Lord spirit and life? And is not every power that opposes, the very opposite of all this? And if we look at the dispositions that have actuated the minds of those who have shed the blood of saints and prophets, none of us are so dull, I believe, but we shall perceive, that among those engaged in this disastrous work, are many that may live without this light or life; for these dispositions detach us from the life of God, as this will disappoint us in our vanity, our injustice, our high mindedness and sensuality. My friends, do we live thus, do we feed these dispositions, do we give them what they call for? If we do, this is the food that they live upon, and as we yield to any evil power, we feed them, and they grow, as any other life does, by that which they feed upon; and they increase in stature and strength, and they increase in power, and exercise it over our minds. And thus they make war upon that pure and precious principle which should stand above all, which should be set above every power, for it is that which is sent to achieve and accomplish the deliverance of the soul from all the bondage into which it has fallen, and to bring in everlasting righteousness. For these dispositions of the natural man make war upon this righteous principle, and are always at enmity with it—at enmity with mercy and every other thing of a like nature; and this we are not strangers to—we do know and are sensible of its existence in our minds. These dispositions are they that throw down the Lord's altars and slay his prophets with the edge of the sword. These are they which bring about the desolation of the human soul, and this is the abomination of desolation that standeth in the most holy place, and setteth itself "above all that is called God, or that is worshipped." Oh! how we are seduced, till at last we are called to inspect into ourselves.—"What dost thou here, Elijah?" Why

art thou in this state and condition? Why art thou following thy pleasures? Why is it, that thou art contributing to crown a principle that is seeking thy life? What doest thou in this condition? Why dost thou not show thyself exceedingly jealous for the Lord thy God? Blessed be the name of God, we are always brought into a situation of this kind the sooner or later, the more or less we become jealous of the situation in which we stand. And we shall find that after all our labours, and after all our powerful research, after the devotion of all our attention, we are, like those who have tried it in former periods of the world, disappointed. The history of the world affords abundant instances of it; and all the history of man, that is true, bears conjoint testimony to its truth. Julius Cæsar, at the thought of his power, when his whole ambition had been to attain that ascendancy which he ultimately achieved—while looking at his attainments, he was disgusted, and had to cry out, “Is this all!” And does not our experience confirm this—are we not disgusted and led to reflect, “is this all!” We often hear men anticipating, if we obtain this or that, alluding to some future object which is held up in view as that which they are led to believe will possess numerous powers to bless—but Oh! read in the book of our lives, and of our experience, and have we not gone on, times without number, actually to witness that which it was prospectively believed would produce such joy, and when we have obtained it, it has not afforded that joy. Have we not had to feel the same disgust of mind which dictated that exclamation of Julius Cæsar—“Is this all?”—all that my name, and rank, and life have bestowed—all that my riches have bestowed; all the pleasure that the pursuit of temporal enjoyment has bestowed?

Oh! my friends, how far short is all this of the desires

of an immortal soul! Here it is, when the soul thus falls from heaven to earth, when its attention becomes thus attracted from heavenly to earthly things, that it becomes indeed as a bottomless pit, which may engulf for ever without being any nearer full. Oh! awful to contemplate—and my soul knoweth it right well—awful to contemplate, that when we make use of the key of our free agency—when we make use of the power we possess, to turn our attention to earthly things, we open a bottomless pit in our souls, and if we fill them with earthly things, what an awful smoke arises out of this pit! How the sun, the medium of light, and the air, the medium of breathing, become obscured. Oh! what awful tempers and dispositions issue from it! Here are the locusts that John pointed out in his revelation; and mark how characteristic of this condition, is the description that John gave of the locusts that had “*crowns* as it were like gold,” thus indicating that the kingdom was given unto them. So when the power of man falls from heaven to earth, and when detached from one and attached to the other, here it is that those tempers and dispositions prevail,—they rise out of obscurity, and issue as from the bottomless pit. The desires of the immortal spirit having received this disastrous direction, the will of man is opened for the reception of these dispositions, they have “*crowns like gold*,” and authority is laid upon them, a kingly government is given unto them over the souls of men, and we make for them “*breastplates of iron*.” Oh, what a state of being!—how abandoned does man become in consequence of this rule and government. They have “*teeth like lions*”—they have all the ferocity and ravening characteristic of the strongest beast of the forest exemplified in them. And again they avail themselves of all the seducing influences which are so natural and well known

among the children of men—"Their faces were as the faces of men;" to which is added the seducing influence of female manners, which are put on by them, to accomplish this awful object—"They had hair as the hair of women."

Read the history of man—read the volume of experience, and see if it has not been so; or whence is it, that the avaricious will pursue to the uttermost the widow and the orphan, to take from them their sustenance, and as far as the laws of the country will protect them in it, turn out man, wife, and child, without house or home, exposed to the elements of the world, without protection? If ever there were a breast plate of iron surely avarice wears it. And is not this one of the tempers of their mind, when their temporal purposes are to be accomplished? Do we not see the ravening disposition of the lion, when this disposition becomes crowned in them? See how all must succumb under their influence—see how they go on to kindle the flames of animosity, and use every artifice to bring into battle thousands to fall. Behold the spectacle! every instrument of destruction is employed in this mingled mass of desolation, and horror, and confusion, and garments rolled in blood!

O my friends! is not here exhibited the awful character of the locusts, in those tempers and dispositions which possess the teeth of lions? And these are the tempers and dispositions—these are they that shed the blood of saints and prophets—these are they that we must consent shall be destroyed—these are they, my friends, that we must subdue, if we would ever know the salvation of the Lord. These are they that must come to experience divine judgment, and must acknowledge that God's judgments are righteous—"Thou art righteous, Lord God Almighty, in that thou hast judged us;" for these "have

shed the blood of saints and prophets, and thou hast given them blood to drink.”

O my friends, and shall we feed them, shall we encourage them, shall we give them all they ask for? If we do, such will be inevitably the case, such has been always the case, that they will grow and increase in stature—they will increase in power, till they will become crowned in us. The government of our minds will be placed upon them, and then follows the hardness of heart, then follows the breast plate of iron, the lion's ferocity, and an awful train of calamities, and all the torments with which they have afflicted mankind. “And their torment is as the torment of a scorpion when he striketh a man.”

But there is not a single one of those principles that constitute the Lord's host, small as it may appear, which if we are willing to turn our attention to it and to place the government upon its shoulder, will be as the prophet says every battle of the warrior is “with confused noise, and garments rolled in blood,” but this precious principle shall be “with burning and fuel of fire;” for “unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” Now when this is born—the life that is thus born, and it is always born in the same way, can have no other Father but the divine nature. It never can have a birth in the human soul but in the same way. The power of the Most High must overshadow us—the Holy Spirit must come upon us; for then it is, and then only, that that holy thing can be born in us, which is called the Son of God; and truly called so, because God is its father. “Blessed art thou among women”—this language is true whenever

this precious birth is thus generated; for this is the heavenly power upon which "help is laid, that is mighty to save, and that is able to deliver all them that come unto God by him." Here it is that the arm of righteousness is revealed—here it is that we find that admirable description realized in our experience, which is recorded in the Revelations—"And there was war in heaven." In what heaven? In that heaven which our Lord declared is within us. Here the war commences—here are the enemies, and here are the locusts—here is the dragon, and here are all his angels. And there must be war in heaven. Michael and his angels, this holy and blessed life, this righteousness, wisdom, and power of God generated in the human soul by a descent of the power of the Highest—by the overshadowing of the Holy Spirit—this is that power, that heavenly Michael: and the innumerable company of angels; these are the ministering spirits that are brought under his divine government, under his blessed command and under the government of his infinite wisdom; that go forth to battle, that go forth conquering and to conquer. And there is war in heaven; and it is a war of contending principles, and opposing principles—it is the contest of light against darkness; of good against evil; of honesty against dishonesty; of humility against pride; of liberality against covetousness; and of justice against injustice. Here is the war in heaven,—it is the contest of these principles.

Oh! say not, desponding fellow creature—say not, dear brother or dear sister, when inquired of, "what doest thou here?" why art thou in this situation? and when thou seest, as far as thy discernment extends, that all the altars of the Lord are thrown down—say not that all these precious principles are slain, which have always constituted the saints of the Lord, and which have al-

ways constituted the prophets of the Lord. For never was there a saint but by this means, and never was there a prophet but by and through inspiration, and by this has the Lord always spoken to the children of men. And here is a cause as capable of bringing forth its effects, as are the natural causes which we employ in ploughing the soil, making use of the grain which God has given us, by sowing it and covering it up, to receive the blessing of a shining sun, to produce the ascent of the blade. It vegetates and grows, producing some thirty, some sixty, and some an hundred fold. And all these blessed powers are as efficient in their character, in their department (and O what a blessed department) in the soul's concern—they are as efficient as any natural agent is in itself. And we see that these are perfect, so that they are absolutely capable of accomplishing all that the Lord intended, when he gave them to the children of men. And we see that there is no deficiency in the light of heaven, for we see that it illuminates the world; and we see no defect in the vegetable world—no deficiency of grain, nor in the fanning of the breezes, nor in the descent of the dews. All is proper and efficient, and capable of producing the designed effect. Then why should we doubt that there are powers which are thus brought forth in the souls of men, that are absolutely as efficient in the department to which they administer, as any outward powers in theirs.

See, then, O my friends, the war in heaven, see this war in the secret of your own minds; see there the powers contending against evil. There must be this war before the dragon and his angels can be “cast out, and their place found no more in heaven.” And this is the glorious victory, this is the Lamb's warfare, and here are all the innumerable company of angels, and all the spirits of the just made perfect. God is engaged here; and Je-

sus, the mediator of the new covenant ;” and here is “the blood of sprinkling that speaketh better things than that of Abel :” for that was accusing blood; the voice of Abel was an accusing voice. “The voice of thy brother’s blood crieth unto me from the ground.” This was an accusing voice ; but here is the precious blood of sprinkling that speaketh better things than that of Abel. Here is the blood of sprinkling, that can cleanse and wash free from all sin, all those that submit to its operation. And these are the blessed drops, and the living power by which the soul is cleansed. It is the means of God’s appointment, by which to come out of great tribulation. This is the blood by which the saints “wash their robes and make them white,” it is “the blood of the Lamb.”

For when John saw an innumerable multitude “clothed in white robes, and palms in their hands,” and when the inquiry was made whence these came, his answer was, “These are they which came out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb,” in that living, vital power, which constitutes the life of that innocent nature, that harmless nature, that nature which is in all the features of its character, the very reverse of the locusts. It is that which changes the wilderness into an Eden, and the desert into a garden of the Lord ; and it does this by a war in heaven, by casting out the dragon and his angels, the power of evil, and all its principles, by which it works a desolation of the human soul. And here are the blessed Michael and his angels,—these are the antagonist powers which operate in the soul against all evil, and which go to deliver the soul from all those unruly principles, and to cast them out, so that their places may be known in heaven no more. And if there be but one of these—if there be but one little one, like the birth of our Saviour in

that prepared body, when his advent was announced by an angel, one solitary angel—"Behold I bring you good tidings of great joy which shall be to all people. For unto you is born, this day, in the city of David, a Saviour which is Christ, the Lord." Here there were no sects—here there was no difference between Jew and Gentile: for "the same God that is over all, is rich unto all, to all that call upon him," and therefore the angel declared "to all people;" "*this day, and in this city.*" Oh! it is a blessed day, when the mind comes to discover the rising of this heavenly light, the sun of righteousness, whose rays are beams of righteousness; and as they are combined, they fall as the distinct rays of the outward sun, thus forming an ocean of light in which the souls of men may become illuminated, warmed, and cherished, so as to know the sovereignty of divine light and power to become established in them, to cast out all malevolent tempers, all locusts, and to direct the soul, and the desires of it—the desires of the immortal spirit, which may, in regard to the things of time, be engulfing forever without being full. O my friends! here it becomes a hell, an awful state of suffering; for when the key is made to open to these tempers and dispositions,—the soul falls from heaven to earth—it becomes like a house filled with these doleful principles, and is like "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency." It was declared to be the true cause of its downfall, and so it is of all that have ever fallen in the same way. "Their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there, and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." Is there not here exhibited by the symbol of these outward beasts, characterized by their natural passions and vari-

ous tempers, those dispositions and inclinations which are in their very nature opposed to all that is righteous, to all that is heavenly? Is there not here assigned an adequate cause why "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," became "as when God overthrew Sodom and Gomorrah?"

Well then, my dear friends, let us turn our attention to this glorious birth, which is produced through the mercy of God; "for God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." And he is the captain of our salvation—he is the commander of the Lord's hosts—he it is, that is the commander of those "ministering spirits that are sent forth to minister for them who shall be heirs of salvation." But we know it is an infantile state. "Behold, I bring you good tidings of great joy, which shall be unto all people, for unto you is born this day in Bethlehem, of Judea, a Saviour, which is Christ the Lord—and this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, and lying in a manger." Who could suppose, when found in this infantile state, such as that in which that humanity was in the first instance manifested who could suppose that it was on this, as the prophet spoke, that the government should rest—that this birth in the soul should cast out those principles which are the strongest of human agents? For never was there any other thing in which so large a measure of human intelligence was employed as in that war which "is with confused noise, and garments rolled in blood." But the birth of this divine nature in man, is in the very nature of things, from all that we know of it, and all that we ever can know of it, absolutely contrary to it, and destructive of every principle of evil in the human soul, as much so as fire is to wood, hay, and stubble; and this is

the "burning and fuel of fire," that the prophet means. And here it comes, and with it the day of the Lord—not the day of wrath nor the power of evil, but the day of the Lord which burns as an oven inwardly—even in the hearts of the children of men, and all pride and wickedness shall be excluded. "For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

My friends, behold the glorious deliverance contemplated by our heavenly Father, in sending forth this glorious manifestation of his light, the bringer forth of the day of his power. This is that of which it is truly said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Oh! then, dear friends, don't be discouraged, when the inquiry is made in you, and you find but one little pot of his heavenly oil. Lay the government upon this infantile birth in the soul, small as it may appear, as was that humanity in which the blessed Jesus was at first rendered conspicuous to his followers. Oh! wonderful, wonderful counsellor—small, powerless, and unintelligent as it may appear at first, in it is hid all the power we need! If you place the government upon its shoulder, and watch its movements, you will soon find it with the doctors and teachers in the temple of the heart, and it will soon begin

to reason with you against avarice, sensuality, and every other evil power. And then again you will find it opening the blind eyes, unstopping the deaf ears, cleansing lepers, healing all maladies, casting out every evil spirit, and raising the dead to life, and ultimately it will appear transfigured before you, its face shining as the sun, and its garments white; and you will hear a proclamation from heaven, satisfying you by the word of truth, by a living word, even the light itself, that this is the Son of God—this glorious birth, and this is the word. “In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made.” Well, thus you will see it proclaimed by itself, by its own heavenly nature—“This is my beloved Son, in whom I am well pleased,”—not born in Bethlehem of Judea, but in that part of the human heart where beasts are fed, where the animal appetites are unlawfully indulged, even those which we possess in common with the beasts of the world, which are brought forth in time, fed with the things of time, and perish with time. And mark its career! Beginning here, it goes on in this wonderful manner, to establish its Father’s kingdom, to put down all authority, and all rule, and all power in the human soul, and to deliver up the kingdom to its Father, “that God may be all in all.” “And then cometh the end” for which we were created, and God’s holy purpose is accomplished, and a deliverance experienced from every evil, from all imprisonment, from all woe and sorrow; and this is the established purpose for which we were brought into existence. And when God becomes all in all, “then shall be brought to pass the saying that is written, death is swallowed up in victory.” And then will the soul be capable of uttering, with truth in its own experience, “O death, where is thy sting? O grave where is thy victory?”

PRAYER

By Dr. John Moore, after the preceding discourse.

We bow before thee, O God, with our minds humbled under a sense of thy goodness and thy mercy, in that thou art mindful of us poor miserable creatures, and that thou art looking unto us. And we believe that as we are concerned to live unto thee, thou art still graciously disposed to bless our endeavours to serve thee.

We thank thee, O Lord God Almighty, for this renewed evidence of thy kindness in sending thy servant among us, and in thus qualifying him to preach glad tidings to the poor, to proclaim thy everlasting gospel, and to call us to renew the examination of our own hearts, whereby we may be made sensible of our infirmities, and be concerned to call on thee, the Lord of Life and Glory, for the help that we may need.

We desire to thank thee, inasmuch as thou hast so loved the world, that thou hast given thine only begotten Son, “that whosoever believeth in him should not perish, but have everlasting life.”

Teach us, we pray thee, so to look into our own hearts, and so to examine ourselves, that we may come to see clearly into the beauty of holiness, and into the spirituality of the religion of thy dear Son, our Lord and Saviour. May we be blessed in these our meetings again and again, and by the continued overshadowing of thy Spirit, may we be qualified to go in and out before thee with acceptance; and may we be enabled and qualified by thy presence, if consistent with thy holy will, to do all things whatsoever thou commandest. Give us, we pray thee, our daily bread, nourish our souls up unto eternal life, and unite our hearts as the heart of one man, in ascribing unto thee thanksgiving and praise, who remainest to be worthy with the Son of thy love, both now and forever. Amen.

SANDY FOUNDATION SHAKEN, &c.

(Extracts continued from page 96.)

2. "For if ye turn again to the Lord, the Lord your God is gracious and merciful, and will not turn away his face from you." (2 Chron. 30, 9.) Where how natural is it to observe that God's remission is grounded on their repentance; and not that it is impossible for God to pardon, without plenary satisfaction, since the possibility, nay, certainty of the contrary, viz. his grace and mercy, is the great motive or reason, of that loving invitation to return.

3. "They hardened their necks, and hearkened not to thy commandments; but thou art a God ready to pardon, gracious and merciful." (Neh. 9, 16, 17.) Can the honest-hearted reader conceive, that God should thus be mercifully qualified, whilst executing the rigour of the law transgressed, or not acquitting without the debt be paid him by another? I suppose not.

4. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." (Isa. 55, 7.) Come, let the unprejudiced judge, if this scripture doctrine, is not very remote from saying his nature cannot forgive sin, therefore let Christ pay him full satisfaction, or he will certainly be avenged; which is the substance of that strange opinion.

5. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel; I will put my law in their inward parts; I will forgive their iniquity, and I will remember their sin no more." (Jer. 31, 32, 33, 34.) Here is God's mere grace asserted, against the pre-

tended necessity of a satisfaction to procure his remission. And this Paul acknowledgeth to be the dispensation of the gospel, in his eighth chapter to the Hebrews. So that this new doctrine, doth not only contradict the nature and design of the second covenant, but seems, in short, to discharge God, both from his mercy and omnipotence.

6. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy." (Micah, 7, 18.) Can there be a more express passage to clear, not only the possibility, but real inclination in God to pardon sin, and not "retain his anger for ever;" since the prophet seems to challenge all other gods, to try their excellency by his God; herein describing the supremacy of his power, and super-excellency of his nature, "that he pardoneth iniquity, and retaineth not his anger for ever." So that if the satisfactionists should ask the question, who is a God like unto ours, that cannot pardon iniquity, nor pass by transgression, but retaineth his anger until somebody make him satisfaction? I answer, many amongst the harsh and severe rulers of the nation; but as for my God, he is exalted above them all, upon the throne of his mercy, "who pardoneth iniquity, and retaineth not his anger for ever, but will have compassion upon us."

7. "And forgive us our debts, as we forgive our debtors." (Matt. 6. 12.) Where nothing can be more obvious, than that which is forgiven, is not paid. And if it is our duty to forgive our debtors, without a satisfaction received, and that God is to forgive us, as we forgive them, then is a satisfaction totally excluded. Christ farther paraphrases upon that part of his prayer, ver. 14: "For if ye forgive their trespasses, your heavenly Father will also forgive you." Where he as well argues the equity of

God's forgiving them, from their forgiving others, as he encourages them to forgive others, from the example of God's mercy, in forgiving them. Which is more amply expressed, Chap. 18, where the kingdom of heaven (that consists in righteousness) is represented by a king, who, upon his debtor's petition, had compassion, and forgave him; but the same treating his fellow-servant without the least forbearance, the king condemned his unrighteousness, and delivered him over to the tormentors. But how had this been a fault in the servant, if his king's mercy had not been proposed for his example? How most unworthy, therefore, is it of God, and blasphemous, may I justly term it, for any to dare to assert that forgiveness impossible to God which is not only possible, but enjoined to men.

8. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3, 16.) By which it appears, that God's love is not the effect of Christ's satisfaction, but Christ is the proper gift and effect of God's love.

9. "To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins." (Acts, 10, 43.) So that remission came by believing his testimony, and obeying his precepts, and not by a strict satisfaction.

10. "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all." (Rom. 8, 31, 32.) Which evidently declares it to be God's act of love, otherwise, if he must be paid, he should be at the charge of his own satisfaction, for he delivered up the Son.

11. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the

ministry of reconciliation, to wit, that God was in Christ, reconciling the world to himself, not imputing their trespasses unto them." (2 Cor. 5, 18, 19.) How undeniably apparent is it, that God is so far from standing off in high displeasure, and upon his own terms, contracting with his Son for a satisfaction, as being otherwise incapable to be reconciled, that he became himself the reconciler by Christ, and afterwards by the apostles, his ambassadors, to whom was committed the ministry of reconciliation.

12. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1, 7.) Now what relation satisfaction has to forgiveness of sins, or how any can construe grace, to be strict justice, the meanest understanding may determine.

13. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus." (1 Pet. 5, 19.) He does not say that God's justice, in consideration of Christ's satisfaction, acquitted us from sins past, present, and to come, and therefore hath called us to his eternal glory; but from his grace.

14. "In this was manifest the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John, 4, 9.) Which plainly attributes Christ in his doctrine, life, miracles, death, and sufferings, to God, as the gift and expression of his eternal love, for the salvation of men.

1. In abolishing that other covenant, which consisted in external and shadowy ordinances, and that made none clean as concerning the conscience.

(To be Continued.)

THE QUAKER.

OCTOBER, 1827.

SERMON BY EDWARD HICKS, AT GREEN STREET MEETING,
PHILADELPHIA, AUGUST 19, 1827.

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

This was the very encouraging and instructive testimony of the Lord Jesus Christ to his disciples: after having delivered many other instructive, encouraging, and interesting views to them, he concluded with this memorable testimony. And in the opening of the subject upon my mind, in this meeting, I have been led to crave, for myself and for my dear brethren and sisters now present, a portion of this legacy of God through the Lord Jesus Christ—that we might come to have a portion of his peace, that heavenly peace that he enjoyed. “Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.” Oh! what encouragement there is, my friends, in a right view of this testimony.

I trust that we are all of us believers in the Lord Jesus Christ—that we are professed disciples of his, and that we look for salvation through no other medium than him.

Let us then renew our covenant with him, and see whether or not, we can find something to support us in time of trouble. In him there is peace—in Christ Jesus there is no condemnation: “For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.” When such is the case, the soul is in perfect peace—a peace that cannot be defined with any harmony of sounds, that cannot be set forth by any power of language; but it is a feeling which every rational soul that has arrived at maturity, must have experienced a portion of.

And I very much desire that all who are now present may look into themselves, and seek after this heavenly treasure; it will be abundantly better than to be looking after the lo heres and lo theres. It will furnish them with that which is infinitely superior to any thing that the world can give—that joy which the world can neither give nor take away.

Jesus Christ possessed this in its fulness, and he designed that all his disciples and followers should possess it; and therefore he encouraged his disciples to wait for it, and to seek for it in that quiet habitation, the Jerusalem of their own souls; for there, and there only is it to be found. For in the world there are tribulations, and trials, and anguish, and temptations; and it is designed in infinite wisdom that every rational soul should experience a portion of these trials and temptations. The Lord Jesus Christ passed through them himself, and opened a way by which every rational soul can pass through them safely.

The term world, as here made use of, my friends, is important to be understood. I apprehend it has particular allusion to the world of mind, the world of intelligence, or intelligent beings, separated from the divine

harmony; for every rational soul, that has refused to be governed by the law of the mind, which is the law of the spirit of life in Christ Jesus, and who follows after the law that wars against the law of the mind, is brought into a state of bondage and corruption, a state separated from the divine harmony, and consequently a state of misery and wretchedness. And such a soul can find no alleviation for its troubles and anxieties, but through the medium of the animal propensities—these animal propensities have gained an ascendancy, and thus the soul is in a state of bondage. This I take to be the situation of all intelligent souls in a fallen state. And connected with this, however pure and perfect the soul may be, it lies contiguous to, and is exposed to temptation, and tribulation, and anguish; for like will ever beget its like. And to illustrate the truth of this we may have reference to the following similitude.

Suppose an innocent young man or woman, in a state of great innocency and purity, should be at once introduced into the worst and wickedest of company, what a state of severe and awful feeling such an one must experience! What could be more disgusting to a tender, innocent, delicate, virtuous female, than the obscene and abominable conversation of those fallen spirits. Here, then, we see, by the nature and reason of the thing, how such must suffer while in the world—while connected with this world of iniquity. Here every rational soul is tempted and tried, and while in this state of temptation and trial, it must be in a state of anguish and tribulation. And there is no way by which we can experience safety but by watchfulness and prayer; and hence the Saviour gave this fundamental doctrine to his disciples: “Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.”

Here, I say, we are all introduced into a state of trial, and it is right that we should be so, for if there was nothing to war with, there could be no war; and if no warfare, no victory; and if no victory, no crown of glory. The first rational soul that ever was created, was introduced into a state of similar temptation. But the case was not the same then as now; for there was not then a multitude of intelligent souls that were in a fallen state, to create their likeness, but nevertheless the law of the members warred against the law of the mind, and brought the soul into a state of trial and temptation, and it was right that it should be so.

When Adam was created, he was created a pure, intelligent being, and endowed with faculties for the contemplation of divine perfection—he was placed within the divine influence, and in this state of negative innocency, he enjoyed peace according to the capacity that he then had for enjoyment. And what was this peace? It was a feeling of divine life in the soul. And what was this divine life in the soul? It was that which God breathed into the inward and spiritual man—it was the breath of life, the inspiration of God—it was Christ, the eternal Word, that was in the beginning with God, and that was God. Here then, he had a portion of this same blessed spirit, and while he kept under its guidance and influence he enjoyed, certainly, a heavenly peace, a quietness in the bosom, as it were, of his Heavenly Parent. But the great design of the Creator would not have been answered, if he had been bound up by any unalterable decree, so that he never could fall from this state; and hence it was, that in divine wisdom, he was placed contiguous to, and exposed to temptation.

And whence did this temptation arise? Did it arise from outward or external objects? Some may conceive that

it did, and this in the great sincerity of their souls. They can form no other ideas but those of corporeal things—for I believe there are sincere children of God, pressing after the eternal substance, who have a portion of his power, and who will be introduced into his felicity, who can at this time form no ideas but those in relation to corporeal things;—but as I have not so learned to conceive, nor to teach others, I will, by divine assistance, give my views upon the subject; and they are similar to those of the apostle Paul.

The apostle says, “I was alive without the law once; but when the commandment came, sin revived, and I died.” How was he once alive without the law? He was brought into the world as Adam was, without any inherent corruption—he was an innocent child, and it is apparent that he was an intelligent creature, but that state of innocency was lost by giving way to temptation. That state of peace which he enjoyed during his younger years, was lost by giving way to a law in his members, that warred against the law of the mind, and thus brought him into bondage. This, I conceive, was precisely the situation with Adam, for he was brought to the same test. He was exposed to temptation, and it was right that he should be. And when that probation came that called into action the opposing principles, the law in the members that warred against the law in the mind, Adam gave way to the law in his members, rather than to the law of the spirit of life in his mind; and the consequence was, that he did that which he knew to be wrong, and sinned against the conviction of light, and the positive command of his Heavenly Parent, and consequently lost his peace or life.

Some have supposed that his animal life was here alluded to, but this is quite irrational and inconsistent; and for this reason, that we cannot suppose that the Lord Al-

mighty would not fulfil his awful and solemn promise, that he had made—"In the day that thou eatest thereof, thou shalt surely die." But as an animal, Adam did not die for several hundred years afterwards; but he did die, as respects the peace which he enjoyed in that state of primeval innocency. He lost that state, and he lost it just as every soul loses it now, by transgression, in doing that which he knew to be wrong, and which he was positively told he ought not to do.

Here, my dearly beloved friends, is where we all fall; and when the soul loses its peace, when it loses this legacy of love, it is introduced into a state of great weakness and confusion, for the law in the members has gained the ascendancy over the soul, and the animal nature has assumed the prerogative which never belonged to it, when it came out of the hands of the Creator. And here the soul, created in the image of God, and which is the lowest order of celestial creation, made "a little lower than the angels," and this animal nature, which is the highest order of animal beings, and these combined, constitute the

"—link in being's endless chain,
Midway from nothing to the Deity"—

when the immortal soul, which is of so dignified a nature, becomes a slave to the animal nature, this all-pervading, this all-conscious soul, this particle of intelligence, that can travel the fields of nature, engaged almost continually, and that can fly through the immensity of space, with a rapidity beyond that of even light itself, has now become employed under the influence of the animal propensities, in relation to what we shall eat, what we shall drink, and wherewith we shall be clothed. It has become a slave to the animal nature—and in what a degraded state a fallen spirit is! Now in this state I conceive every fallen soul lies; and that the life of God in Christ Jesus, is seeking eternally to save all such souls

from this pit of misery, to cut off the connexion of this world of fallen, intelligent creatures, and to bring them into the enjoyment of the liberty of the sons of God. To reinstate them in their primeval condition, was the great design and end of the coming of the Lord Jesus Christ into the world.

I therefore believe and unite in the testimony of those distinguished ministers of Christ, in the morning of the day of Christianity, that he came into the world to save sinners; that he left the bosom of his Father, and that he was willing to suffer, and to be introduced into all the trials, and troubles, and difficulties that we are introduced into, in order to save us.

And how very interesting the view is, and how encouraging, that we have a high priest set over us, that is touched with a sense of our infirmities, having been tempted in all things as we are, sin only excepted. But, my friends, how did he leave the bosom of his Father? Here, perhaps, I shall differ from many of my dear Christian brethren; and as I may hold views upon this subject, somewhat different from others, and as I feel a charitable disposition towards all my brethren and sisters, I humbly trust there will be an exercise of that tender feeling and charity towards me.

I ask, then, the question, how did he leave the bosom of his Father? Can we form no other idea than that of a corporeal being, leaving a located place somewhere above the clouds, and coming down to this earth? Is this the coming into the world that is meant? I want us to go deeper—to come to the spirituality of these things, and to recognise a spiritual Saviour, rather than an outward and corporeal one. Because it is only a spiritual one that can save us from sin. That animal body that appeared at Jerusalem, had its use and day, but the spirit that was

clothed upon by the fulness of divine power, this was the Saviour—this is the Saviour to whom I look for salvation, and not by any means to any thing outward or corporeal. Here then presents itself, the testimony contained in the admirable prayer that Christ offered before he was crucified, in that outward body, without the gates of Jerusalem—while in the garden, and before the band came from the chief priests and pharisees, he delivered an interesting prayer, and in that prayer is the following memorable, ever memorable testimony: “I have glorified thee on earth; I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.” Now this is a very interesting testimony, in which are, perhaps, suggested the strongest arguments in favour of the trinitarian scheme. But I will endeavour to give my views upon it. Let us remember this, that he says positively, “I have glorified thee on earth.” Now how did he glorify him? He did it by faithfulness and obedience to the divine power with which he was clothed; in this he stood, and thus the rational soul was preserved.

Previous to his coming, or being sent on this great mission to the children of men, how do we suppose he passed the thirty years of his life on this terraqueous globe? What situation do we suppose the blessed Jesus was in previous to his entering on his mission to the children of men? For we are instructed by the records in Scripture, that he was about thirty years of age, when he commenced his glorious ministry. Now what was his situation previous to this? I conceive, my friends, that it was a state truly desirable, a heavenly state, a state of blessedness, a state of primeval innocency in its greatest purity. The reason that I give is, that he never sinned,

his soul never gave way to any temptation that presented; therefore there never was any condemnation,—there was no tribulation, there was no anguish, no sorrow. He was perfect in every station that he filled. As a child he was perfect—he was perfect in obedience to his parents, in filling up all the duties of a child. He was, moreover, a very superior child, as we have evidence on record, in the Scriptures of truth, that when not more than twelve years old he asked questions that caused great admiration among the Jewish doctors, and gave answers equally marvellous, thus manifesting that he was a superior child. He was perfect as a man, in all the relations of man; he comprised all the perfections that ever went before, he fulfilled all the moral law, in all its parts—there was not a single part of it that he failed in. And in the fulfilment of every duty, in every situation in which he was placed, he enjoyed a seraphic peace, that the world could neither give nor take away. Here, then, I conceive, that he was in a heavenly situation, and that he was in reality in the bosom of his Father; and being in this heavenly state, we can understand what is meant when he says, “For I came down from heaven, not to do mine own will, but the will of him that sent me.”

Well, then, in this situation, having grown up into the full stature of perfection under the Mosaic dispensation, and having accomplished every thing that was required of a rational soul by his Heavenly Parent, he was then prepared to enter upon a more glorious work. And in order to be fully prepared for this glorious work, he passed through the last dispensation given to the Israelites as an outward sign, which was John's baptism. This he did, no doubt, from a sense of duty, as it was required of him to fulfil all the righteousness of the law, and as this was an institution designed in great wisdom, he saw that

it was necessary for him to submit to it. Therefore when John saw his greatness and superiority, he said, "I have need to be baptized of thee, and comest thou to me?" But Jesus "said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness." And he was baptized with water in Jordan, as other Israelites were; and when he came up out of the water there were evident demonstrations apparent to that glorious and heavenly state into which he was introduced, a state still greater than any thing that could be experienced under the law of Moses. Here it is said that the Holy Ghost, like a dove, descended upon him, and abode upon him.

But after this, my friends, he was led into the wilderness; and he was there tempted, we are told, for forty days. And what was the first temptation after this heavenly dispensation experienced under John's baptism? The first temptation was, that he should command stones to be made bread, but this he refused by answering, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was next taken up and placed upon a pinnacle of the temple, and commanded to cast himself down, in reference to an ancient prophecy or declaration, "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." He rejected this also. He was then led into an exceeding high mountain, and shown all the kingdoms of the world and the glory of them, all of which were offered to him, if he would only fall down and worship; but this he refused.

After this, my friends, we may remember, that he came down to the borders of the sea coast, that the people gathered round him, and that he was endowed with astonishing power from on high, so that he did many mira-

cles and mighty works. Now, I conceive, that in these temptations which were presented to the Lord Jesus Christ, the great Captain of our salvation, are comprehended all the temptations that are ever presented to us; and if we ever become his followers and experience peace in him, we must be clothed with the legacy of his love—we must stand in him as he stood in his Father. We must stand in a portion of that divine life in which he stood. If we abide in it, and keep watchful unto prayer, we shall find that it will preserve us from falling, and we shall never be overcome by sin, and consequently we shall never be introduced into those tribulations that every sinner must experience.

Every devoted soul has to go through something like John's baptism, as really as the Israelites who were baptized of him in that day. And what is it? I appeal to every soul now present, what were thy feelings, dear brother or sister, when first met with by divine goodness, when thy heart was first touched with the tendering love of God? Did it not bring thee into great tenderness; did it not contrite thy spirit, and cause thee to pour forth tears and prayers? Did not the love of God spring up in thy soul with great joy and thanksgiving? Didst thou not feel a portion of his peace, and rejoice in it, in this first visitation of God to thy soul? Well, thy situation was just like that of the Israelites. And Jesus Christ in reference to it, said, that "John was a burning and shining light, and ye were willing for a season to rejoice in him." But Oh! the dreadful consequence of forsaking our first love.

O, dear children, and you that have been touched as with a live coal from God's holy altar, and who have bathed your couch with your tears when you were under this first and heavenly baptism, had you not only received

it, but kept to it, it would have led you to greater things, even to the enjoyment of this legacy of God's love through Jesus Christ, a peace which the world can neither give nor take away.

But after this baptism, this precious season, that we all have experienced more or less in our youthful days,—when we come upon the stage of active life, we are too apt to forsake it. The strong propensities of our nature, the law of our members that wars against the law of the mind, the strong lusts that are drawing and enticing us to lay a foundation for sin, we give way to, and commit sin—we go contrary to what we know to be right, and this brings death. For mark the testimony of the apostle James, which is a complete illustration of this position. “Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lusts and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.”

Here, dearly beloved friends, is the danger—beware then of it; for when you have been thus visited with God's love, your strong dispositions, your strong temptations, are still striving to draw you away into the world of iniquity,—into the world of intelligent beings separated from the divine harmony; and if we give way we lose our peace, we lose the legacy of God's love, we lose our innocency, we lose our birthright, and may afterwards seek it with tears, and not find it. And “from the days of John the Baptist, the kingdom of heaven suffereth violence, and the violent take it by force.” Now this applies in the present case, in a remarkable manner. There is an impetuosity peculiar to the visited children of God, when they find this precious peace, and come into the en-

joyment of it, and this impetuosity of their nature, carries them beyond their strength and depth, and they thus make shipwreck of their faith. And hence it is that many, instead of keeping in the patience and quiet, instead of keeping near the gift of God in their own souls, and watching and praying inwardly, run into a multiplicity of conversation on the subject of religion, their heads become filled with religious notions and speculations, and and being at a tender age, when the animal passions are strong, and the propensities for enjoyment are strong, they run out into a participation in a round of religion, that I hardly know how to describe, unless I call it a playhouse religion. And I believe this is the kind of religion that was prefigured and shown to the prophet Ezekiel, when in the vision of light he was led into a discovery of the state of the apostate church, the Israelitish church. After seeing many abominations that were opened in heavenly vision, he was at last introduced to one which he describes in the following singular figure, that I conceive to be precisely applicable. And, “behold there sat women weeping for Tammuz”—an unknown something, a kind of passion or propensity got up in the natural affections which produces

“Tears that deserve more tears, while reason sleeps,
Or gazes, like an idiot, unconcerned,
Nor comprehends the meaning of the storm.”

Here, I say, is a state that is introduced by temptation, against which I would wish to guard the precious visited children of all names and professions. And there is no better way to be preserved than to keep in the quiet, keep at home in yourselves, and watch and pray lest ye enter into temptation. For notwithstanding the anxiety, and sincere desire of your spirit, your flesh is very weak, and you are very liable to be caught, and carried away by that impetuosity whereby the kingdom of heaven suffers

violence. How many there are who have made shipwreck of a good conscience, by running out in this way. And there are voices in this world, which seem to correspond with the voice of Jesus Christ, which are calculated to increase this disposition.

Oh! that you may keep in the patience, for after this season has passed over, you will be introduced into a state of deep trial, and here I conceive we come to the great temptation that was presented to our blessed Lord when he was an hungered. Dear tender souls, how they seek for their beloved, when introduced into this dry place; for our Saviour says, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none."

Here these precious souls, who feel themselves washed by the baptism of repentance, when they enter this temptation, their hearts are introduced into a state of barrenness, into a region that may be well termed a wilderness.

Is there a soul within the audience of my voice, that has known an entering into this state? O dear soul, keep in the everlasting patience, keep thine eye single, and follow the blessed Redeemer through all trials and temptations, and thou wilt come out victorious; and remember, that he too was an hungered. And although thou mayst be ready to exclaim, Oh! that it was with me as in days that are passed, when the candle of the Lord shone round about me, and when I could weep night and day, and when I felt the pure love of God to flow through my soul; but now, alas, all is barren, like the heath in the desert! Though thou mayst seem to be walking in dry places, the happy period of thy beloved's return will come, if thou keep in the patience. But don't command stones to be made bread; for, said the incomparable Saviour, "It is written, Man shall not live by bread alone." Then don't give way to discouragement, but

follow the blessed Redeemer through these trials, and thou wilt experience thy strength to be increased.

And after passing through this—and all have to pass through it—thou wilt be then introduced into another state peculiarly trying, “For, behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble.” It will burn up all that remains of the selfish nature of man, and after passing through this, the soul will come out, as it were, from a horrible pit, to sing praises upon the banks of deliverance. And how thankful ought we to be, if we have not gone back. For here will be an enlargement in consequence of obedience, and an increase of light, which cannot be hid under a bed, or under a bushel, but it will show itself. Hence those who pass through this, must manifest it to their brethren and sisters by the light which shines in their life and conversation. But here the same impetuous disposition is apt to hurry them forward, in some religious societies, and to produce in them a womanish weakness, that is disposed to dwell on their attainments, and deck themselves with the Lord’s jewels. This raises them into pride, sets them, as it were, on the pinnacle of the temple, and leads them to think much of themselves. And here is the avenue through which has entered such great desolation in the church of God. Then, my dearly beloved friends, if we give way to suppose that we are of any more consequence because of the blessings which we have received, we take the jewels of Christ, and place them on the harlot self, and degrade ourselves. And here we are introduced into a state of pride and presumption, and cast ourselves down from this pinnacle, as it were, and instead of finding something underneath to support us, we fall; and here the soul, the rational, intelligent soul, that has passed through this operation, commences its fall—loses the divine image;

for all rational souls are created in the image of God, and by moving under his government as agents, they become his messengers and ministers.

Here, then, commences the fall, and here is the view that I take of fallen angels; not that I would call in question the existence of glorified spirits in the eternal world, but as I have no revelation upon the subject, I leave it for others who have, and speak of such fallen angels as my experience has led me to a view of. And it is pride and presumption that lead them on, and instead of finding something to hold them up, they go down into the bottomless pit. And we who have passed through this temptation—who have come to the enjoyment of heavenly exercises, and are raised out of the vanities of time to participate in the riches of eternity, we, all of us may become fallen angels. But if we stand in the everlasting patience, and in the holy Redeemer, the Lord Jesus Christ, as he stood in his Heavenly Father, then we are his, as he is God's, and we are joint heirs to this heavenly inheritance. O may all those, who are thus tempted with pride and presumption, be warned to watch and pray lest they enter into temptation, and let them stand on their guard against these insinuations.

Having passed through this, they are then prepared for another temptation, which is still greater than all; for their obedience in resisting the first temptation, is as another cause to introduce them into a more enlarged experience. Their light is set, as it were, upon a candlestick, and shows its light around. The circle in which they move is light. And here the same disposition is following them continually. And alas! how many distinguished ministers of God have been introduced into this temptation. O, my soul, how it trembles on the brink of the precipice upon which it stands! I feel what I say; I

know it from living experience. I have not learned it from others, but it is what God has been pleased to open to my view, and if I fall, I fall, as Saul did on Mount Gilboa, upon my own sword.

Here, I say, are great temptations ; for we shall find the truth of the declaration, that the enjoyment of happiness in this world

“ Is but laborious happiness at best ;
On this side death our trials never cease—
Our joys are joys of conquest, crown'd with peace.”

The light shining around us, has induced others to behold the light, and glorify our Father which is in heaven. Here this impetuous disposition presents temptations, and the poor soul, if it listens, will be carried away and introduced into a state, somewhat like that of being upon a mountain, where we can behold the glory and splendour of the world. It presents strong temptations to the world of fallen creatures—the great idols, reputation, fame, and a name among men, are some of the irresistible temptations on this great mountain. And here, if men give way, and fall down,—alas ! they become fallen angels. May we, my brethren and sisters, guard and watch in every situation, and be preserved from falling ; and if we get through all these temptations, we shall come to partake of enjoyment and peace, which the world can neither give nor take away. Jesus Christ, the captain of our aslvation, has gone before us ; he passed through all these things, and this to a greater extent than we ever can. And after this he was in a peculiar manner prepared to fulfil the great work that was given him to do. After he had passed through all these trials and temptations, and overcome every particle of sin and iniquity, here it was that he glorified his Father—“ I have glorified thee on

earth: I have finished the work which thou gavest me to do."

His work he declared to be finished previous to his being crucified in that outward body. Therefore what must we suppose will become of the doctrine so generally received in the Christian world, that one of the main purposes of his mission was for him to suffer in that outward body, without the gates of Jerusalem, as a propitiatory sacrifice for the sins of the whole world. Here is a difficulty; for he positively declares that he had glorified his Father, and finished the work that the Father had given him to do. Now it must follow as a rational and clear conclusion, to every intelligent mind, that he must have told the truth or an untruth. If he told the truth, then he had finished the work which his Heavenly Father had given him to do; and if he told an untruth, the work must have been yet to do. But I am not disposed to believe this,—I do believe in the truth of the emphatic testimony of the Saviour himself, "I have finished the work:" and therefore that his sufferings in the outward body, were never incorporated in the original design of the blessed Saviour's coming into the world. But, my friends, the sufferings through which he was to pass, were spoken of by the prophet, five hundred years before he came into the world. "He hath poured out his soul unto death." Mark, it was the soul; it was not the body—it was the immortal soul, created a little lower than the angels, that was to be introduced into this deep state of suffering. And it behoved him to suffer; for the enlargement and copiousness of his mind led him to participate in the sufferings, and feel for every intelligent creature that had fallen from God. And hence, Jesus Christ was baptized into the sufferings of a fallen world, and this made him a man of sorrow and a man of grief.

Now here I want to draw our attention to this distinction,

I want our minds to keep to this great point, that it was the inward suffering of the soul of Jesus Christ that was alluded to by the prophet; for mark, in this exercise he was introduced into a state of great suffering of soul. "My soul is exceeding sorrowful even unto death; tarry ye here and watch with me." "He," says one of the Evangelists, "began to be amazed, and very sorrowful, and heavy." And in this state of exercise, he cried out to his Heavenly Father to save him from this—yet recollect, he says, for this purpose he came. Here the state of suffering through which he passed was infinitely greater than the sufferings of the outward body without the gates of Jerusalem. Notwithstanding, I am not disposed to set lightly of the pain of the outward body; for in this,—as a lamb or a bullock was made an atonement for a single individual under the Mosaic dispensation; so was the body of Jesus Christ made a sacrifice for all those Israelites who recognized a sacrifice in it. For these people could see no further than to an outward sacrifice. And here it was permitted, in the goodness of God, that all those who believed on him should experience an outward offering, for all their legal and outward transgressions. And hence it is that we understand the apostle's words, when speaking in the present tense—"He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Paul was of the same opinion, that he atoned for the outward and legal transgressions of the Jewish nation. But, my friends, the inward suffering of the immortal soul, is infinitely superior to all outward sufferings. And if sin is atoned for in our souls, it will require a sacrifice proportionable to that which is to be benefited by it. So that I apprehend, under this spiritual dispensation and day of light, there must be a spiritual and inward sacrifice for our sins. But now we come to a very important

and interesting part, the prayer. "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

I am aware that many of my dear fellow professors of the Christian name, suppose this to be an allusion to his introduction into this outward and material world; but I have a different view of the subject, and am willing to submit it to your serious consideration.

The term world, I conceive, has the same meaning here, as in the declaration of Jesus Christ, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

Here the world means the mass of intelligent beings, who are under the government of the prince of the power of the air. "The glory which I had with thee before the world was"—in that state of primeval innocency which Jesus enjoyed previous to his being sent by his Heavenly Father to the children of men. And I say that was a state of heavenly enjoyment, for he had never committed sin—he enjoyed a fulness of peace. But he gave up all this enjoyment, for the purpose of reclaiming poor fallen men, and bringing them back from their lost and undone state. He was willing to leave this state of enjoyment and happiness, and to come and be tempted as we are—to be dipped into the state of fallen worms. This was the cause of all the temptations that he experienced. Before this, he was above all temptation. But now, as he was introduced into this state of temptation, and finding that he was about to finish the great work, he says, "O Father, glorify thou me with thine own self;" as if he had said—Now, O gracious Father, give me thy fulness, that fulness of peace which I enjoyed previous to my being sent into the world on this mission to the children of men. "O Father, glorify thou me with thine own self, with the glory which I had with thee before the

world was"—that is, before the world with its temptations were introduced into my mind. And I conceive that every rational soul must be exposed in the same manner, and more particularly those who are called to come forward as public advocates.

Here, then, is the foundation of the gospel ministry, for all must be introduced into the same state that he was; and if they are faithful, and stand fast, they will as certainly become victorious, and overcome all sin and iniquity, and be raised into a state of enjoyment and peace, which the world can neither give nor take away.

Now, my dear friends, I feel for some of you, whose pilgrimage and journey in this world have been attended, in a peculiar manner, with deep trials and affliction. But "fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." I feel for some of the troubled and tried minds now present, who have been introduced into the current of temptation. And I believe the prayer of my soul ascends not only for myself but for them, that we may realize that blessed legacy of peace which Jesus left his disciples. And there is nothing which can introduce us more effectually into the enjoyment of this peace, than to keep in the everlasting patience, and follow the example of our Saviour, in the time of trial and temptation. Say not a word—though you may be conjured, answer not a word. Oh! this gathered state! The soul that comes here, and sits, as it were, at the Saviour's feet, and washes them with its tears, will feel the full enjoyment of this blessed peace. For if we are the real followers of Jesus Christ, we shall manifest it by our life and conversation. For it is im-

possible that a mere profession should bring us this peace, without the possession of what we profess. We may frame to ourselves many words, and get our heads filled with ideas of the experience of others, but this will never give us this peace; for nothing can bring this, but an inward and heartfelt experience, and nothing will bring this but humility. And when we are brought down into this low estate, and low opinion of ourselves—when we are humbled, as it were, in the dust, then we feel the divine arm underneath to bear us up amidst all the tribulations and trials to which we are exposed. For here we come to stand in Christ, and thus we are able to withstand all temptations, let them come from where they will. It is of great importance to some of you, my friends, that you should endeavour more and more after a state of stability, to be more and more firmly fixed upon that rock against which the gates of hell shall not prevail, and that rock is Christ, and that Christ is the revealed will of God, or spirit of inspiration of the Almighty. It is the light that lighteth every man that cometh into the world. The light is the life, and the life is the word, and the word is God.

May we then be more and more gathered and settled upon this rock—may we more and more imitate the example of him, who when he was reviled, reviled not again; who when he was mocked was silent, and when he was spit upon bore it. Oh, the everlasting patience! Oh, that lamb-like nature! How it will lead to the sweet enjoyment of that peace which the world cannot give us. Let us then endeavour to watch and pray lest we enter into temptation—let us cultivate a meek spirit, and willingness to abide patiently under every visitation of God. Let us beware that we do not, through the weakness of the flesh, give way to temptation, for if we do, we

will be carried away more and more, till at last we lose that precious life, that life which "is hid with Christ in God. And here we shall be introduced into a state of difficulty and confusion,—separated from the divine harmony, and connected with the world of intelligent beings in a fallen state.

I now have a word of encouragement for you, my dearly beloved brethren and sisters. Though we may have evidence that we are in a fallen state—though on taking a retrospective view of our past lives, our life and conduct bear testimony to the fact; yet dear brother or dear sister, if thou art sensible of this, if thou hast been convinced by the light of Christ shining in thy soul, that thou art a poor sinner, be encouraged to believe that this same light or power will redeem thee if thou wilt attend to it. And are there any within the hearing of my voice, who, like the publican, are ready to strike upon their breasts and say, "God be merciful to me a sinner!" Dear souls, keep low; and as we are concerned to keep in this state of lowliness of mind, God will preserve us, whatever our sins may have been. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Oh! poor creature, if thou hast been made sensible that thou art separated from the divine harmony, thank God, and take courage, that he is seeking to save the lost; and if he has made thee sensible of thy sinful state, he can with the same power bring thee out of it, and place thy feet upon a rock.

When I have been led to contemplate the goodness of a gracious God—when I have been led to trace the precepts of the blessed Jesus, and his tenderness and kindness to poor sinners,—and when at the same time I have been led to contemplate the strength of his testimony,

“against spiritual wickedness in high places,” I feel my heart touched as with a live coal of love and affection, for the poor souls that are sensible they are thus separated from their God. For if there be any such within the audience of my voice, to them I have come, I trust, with a message of glad tidings. I can say with one formerly, I have been long held in a kind of endurance—I have felt my mind often drawn towards the people of this place. I have felt great sympathy for my friends in their varied trials; and I believe I may be permitted to say without boasting, that I have come as a messenger of peace, to encourage you all to look towards him who is the captain of your salvation, and endeavour to follow his example.

And you, my friends, who have made some advancement in a religious life, and who are making a high profession—O that you may keep in the quiet habitation. O that you may have your lips sealed with divine love, and with the fear of God, which will be as a fountain of life to preserve you from the snares of death. May you put your trust in God, and not rely on the arm of flesh. For I believe, according to my capacity, in the interposition of the Almighty Creator, on the behalf of his poor creatures. I consider myself a monument of his adorable mercy snatched as a brand from the burning, and hitherto preserved, only on account of his tenderness and love.

Oh! permit me then, as a brother travelling with you, to entreat you by all that is sacred, and all that is lovely, that you keep the example of the blessed Jesus ever before you, that you adore and love his precepts; and as this is your concern you will be preserved in that habitation of peace which the world can neither give nor take from you. “Peace I leave with you,” says Christ, “my peace I give unto you; not as the world giveth,

give I unto you: let not your heart be troubled, neither let it be afraid." Don't be discouraged, my dear friends, for while you are connected with the world, and while you are exposed to these temptations, you must expect a portion of sorrow and trouble, but I trust that all things will work together for good. I feel for some present, who are now almost ready to sink under their discouragements—who are almost ready to say, "The harvest is past, the summer is ended, and we are not saved." The day of visitation has passed over, and we have no strength—no life to overcome our sins and infirmities, but we are poor, miserable, lost, and undone creatures! O, dear souls, I have a word of encouragement for you. The captain of your salvation stands now, graciously disposed to receive you; then don't return to the house from whence you came and mingle with evil spirits, but keep on your way, and never turn your back, but keep your face towards the prize. And as thou keepest in the patience, leaning on the breast of thy soul's beloved, thou wilt witness his arm underneath to bear thee up, and to guide thee safely over the tempestuous sea of life. Here thou wilt witness preservation, here thou wilt witness the truth of this language, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Oh! that blessed and adorable being, that went before—that opened the path, and "trod the wine press alone." May we all endeavour to follow after him. He has prepared a place for us. And what is that place? He entered into a state of true glory with God. He was clothed with his divine nature, which constituted the last link of that wonderful chain of being, connected with God, and resolved into him. And as we advance upward with him, he rises triumphantly and bursts the bands of death. "Lift up your

heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in." Oh! that you may be encouraged. Oh! that we may endeavour to follow him in the way of his requiring: for if this be our concern we shall experience an advancement from strength to strength. Here, then, my dear children, we shall be heirs of God, and joint heirs with Christ. Not that we are equal to him; for I consider that he is our elder brother, that he is our friend, our father, and our holy high priest. But as he stood in his Father, so we must stand in him. Then can we say, "We are Christ's, and Christ is God's."

May you, my dear friends, bear all the varied trials that may come upon you, with holy resignation to the divine will, and put no confidence in the flesh. For if you run out into a confidence in yourselves, as men and creatures, the Lord will give you over, and you will be punished with your own doings. But if you put your trust in him, he will bring you through in safety, for his is the glory, and the honour, and the power, and the dominion, for ever and ever. Oh! may we all unite in this great work for the attainment of that peace which the world can neither give nor take away.

And now, you dear young men and women, you very interesting part of society—you that are just now introduced upon the stage of active life, and whose natural propensities are strong and impetuous, and who are at the same time susceptible of impressions of the most tender kind; some of you, if I am not mistaken, are now under the humbling influence of God's adorable love. And I believe his design is, that all should be saved and none lost, and if any are lost, it is their own fault. I say his love is extended to you, dear youth, and in a very peculiar manner; and if you are faithful to that which is made

known to you, you will be preserved in a state of peace and enjoyment, and you will be prepared to answer the great end for which you were created—to glorify God, and enjoy him on earth, and finish the work which he has given you to do. And if he sends you into the world on a divine mission, according to your measure, as he did his dear Son, if you are faithful instruments, you will become as stars in the firmament of God; and you may be powerful instruments for turning many to righteousness.

Dear youth, I have a word of comfort for you, and I believe there are some of you, who, in a peculiar manner, have, by the tendering love of God, been brought into this sweet, lamb-like, humble state, and who desire above every thing, to do the will of your Heavenly Father; my soul salutes you in the gospel? Dear children, never leave your first love; never part with this legacy that your Heavenly Parent has graciously given you; don't spend it with harlots, and in riotous living, but keep in the quiet and patience. And be obedient and faithful to every opening, and the Lord will "enlarge and strengthen your borders."

You dear and tender young men and women, you whose parents have watched over you in tenderness and love, you for whom a tender mother has often dropped the tear of affection, and for whom a father has often put forth his prayers to the throne of grace, that you may be preserved—dear children, never think yourselves out of the divine hand, never go counter to the advice of your parents; but be kind to them! Whatever may be the infirmities of old age, dear children, bear with them from your parents, as the parents have had to bear with their children! How can you treat with harshness the tender father and mother who have supported you in infancy; and

more especially the dear mother who has watched over you and anticipated all your wants—made every provision, and added every comfort in her power—that dear parent that would even deprive herself of the comforts of life, to add to the comfort of her child! Would you, then, pierce with sorrow the breast of such a parent? I hope better things. I am induced to believe that there never was since the creation of the world, such a race of intelligent beings as are now upon the stage of action. I am not one of those who have been induced to believe that the world is growing worse, and that mankind are in a retrograde movement—far from it. I am encouraged, at times, and animated with a hope of better things. The great work of redemption is on the wing, mankind are on the advance, and have been ever since the manifestation of Jesus Christ in the flesh. Whatever may have been the ups and downs on different parts of this globe, and in different periods of the human family, there has been, on the whole, an evident advancement. And in this happy land of America, the advancement has been peculiarly striking. To the intelligent man, who can look back sixty years, what changes and improvements present themselves on every side, and particularly in this city—what changes in the state and country around—what changes in human society—what advancements! What are we not blessed with in this land, that flows, as it were, with milk and honey?

American citizens, of all the inhabitants on this globe, are under the strongest obligations to render thanks to their Heavenly Father, that God has preserved in this land, an asylum for the bodies and souls of the children of men; and that he has raised up a government that has become the admiration of almost the whole civilized world—a government mild and generous in its institutions,—a

government protecting civil and religious rights. And shall we, my dear fellow citizens, make a sacrifice of these blessings? Shall we turn our liberty into licentiousness, and take a retrograde step? I feel for you, dear young men—I am prepared to feel for you—I full well remember the temptations of my juvenile days—I remember the various and strong temptations and trials to which I have been exposed. Therefore, dear young men, beware of the first inroads to evil. Guard the avenues to your hearts, and strive to keep out evil thoughts, for they have a corroding effect. Keep your souls pure, and let the fear of the Lord preserve you from the snares of death.

There is a vein of evil that still runs through our land, which is productive of all that is deplorable. There is a stream that flows through this land of America, into which, I fear, many of our precious youth will fall; and if they do, they must glide down the current of insignificance, till they are finally lost in the gulf of oblivion—I mean intemperance. Among the strong temptations that are presented to the youthful mind, a fondness for company opens an avenue to others, which are peculiarly trying. May you guard against these things.—You who are inhabitants of this city are exposed in a very particular manner. There are many gates to vice placed before you—guard then against every thing like making use of intoxicating liquors; for if you become a slave to them, you will find, that though you may think yourselves strong—though you may conclude that you are strong enough, and even though it may be so, you know not how long it will be the case. Time is advancing with rapidity; habit may not yet have pre-occupied your minds, but when once fixed, it becomes a second nature, and then comes the difficulty. What a wretched sight is

often presented to our view, as we pass through the streets of this populous city! How often do we behold poor wretches, who, through the influence of intoxicating liquors, have been degraded below the brutes, and from whose breasts all the finer feelings of our nature are blotted out. If, now, the dear young men should be told, that they might come to this, they would be ready to cry out as a certain prince did to the prophet Elisha. "What! is thy servant a dog, that he should do these things?" But some of you may, ere the rolling round of ten years, be so far overcome as to be slaves to this vice, to be a disgrace to yourselves and your friends, a burthen upon society, and a source of the deepest anguish and sorrow to a poor aged father or mother. Permit, then, a brother that loves you, to conjure you by all that is sacred, that you guard against every thing that may have a tendency to lead you into this dreadful evil—keep out of the way of it, and as you are concerned to look to your Heavenly Father, and to pray to him from day to day, you will come into the possession of that blessed peace which constitutes the legacy of the Lord to you, and you will be thus prepared to answer the great purpose for which you were created, to glorify God, and finish the work which he has given you to do.

SERMON

BY EDWARD HICKS, AT CARPENTERS' HALL, PHILADELPHIA, SUNDAY
AFTERNOON, AUGUST 19, 1827.

Our worthy predecessor, George Fox, when he was sent forth to preach, directed the children of men to the light of Christ in their own consciences. He appeared to be an instrument raised up in a time of reformation, to call the children of men away from the lo heres and lo theres, to the light of Christ the everlasting Bishop and Shepherd of souls. And his testimony appears to have corresponded with the testimony that we have left on record, of another experienced minister who spoke after this manner: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Now, it appears to me that the great object of a Christian testimony is, to call rational beings to the light; for "God is light," and there is a portion of the spirit of God, which is light, given to every rational soul, and as they attend to it in journeying forward, keeping their faces always to the light, they will have the shadow behind them. And I am induced to believe, that there are, in all nations, precious children, who have their eye single to this light; and it was no new testimony, for it was a testimony borne in the beginning, when God said, "Let there be light, and there was light."

Now "we have an unction from the Holy One, and need not that any man should teach us, but as the same anointing teacheth us all things, and is truth and no lie." Then let us "cease from man whose breath is in his nos-

trils; for wherein is he to be accounted of." And would to God that it might be our experience, all of us, to find "a teacher that cannot be removed into a corner"—a teacher that will teach as man never taught. And this we shall find to be the light of Christ Jesus in our souls; and as we attend to this light, and walk in the light, it will produce the fellowship of the everlasting gospel, and open the mystery of the fellowship which the apostle says it was his business, as a minister of the gospel, to make known. "Unto me, who am less than the least of all saints, is the grace given, that I should preach among the Gentiles, the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Now this fellowship is in the light, even in the light of God operating upon the soul, and producing its own similitude and likeness; and as it meets a corresponding witness in every mind, it leads into unity, into love, into affection, into fellowship, and into a nearness one with another. And this light that has been thus borne testimony to, is the same, I apprehend, that the apostle Peter had in view, and which he describes in his epistle, as "a more sure word of prophecy"—an evidence to his mind, which he had found in his own experience, superior to, and more to be depended on, than any external evidence ever given to the children of men.

Peter had not only read the Jewish Scriptures, and was perfectly well versed in them, but was a witness to the miracles wrought by the blessed Jesus; for he was his companion, always near at hand—he was his particular friend, with whom he communed in a very special manner in secret. And Peter was one of the three that were present at the transfiguration of Christ upon the mount.

Here Peter had not only a clear demonstration, but an evidence through the medium of hearing; for a voice was heard, saying, "This is my beloved Son, in whom I am well pleased, hear ye him."

Now Peter has related in his epistle what he had known, and felt, and experienced himself, and he considered it the best of all external evidence, and yet, after he had given this, he tells the primitive Christians, "we have a more sure word of prophecy." Now can any intelligent being suppose that this was the Scripture? There was at that time no other Scripture written but that of the Old Testament. Can, then, any rational being suppose that it was the outward testimony of the Scriptures that he had allusion to. Can they suppose it possible, from this view of the subject. "We have also," says he "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." This light God gave to man in the beginning,—and in the most darkened and benighted state of mankind, there is a portion of this light and life in every soul that has not become a son of perdition and a reprobate. And I don't conceive that there is any set of rational beings in that state, but those who are in a state of actual pride and presumption. And I apprehend that the Scribes and Pharisees came nearer to a reprobate state, than any other set of beings in the world: and I am induced to believe, from the testimony of Jesus Christ, that there never was a wickeder nation of people extant. And what constituted their dreadful state? It was their pride. They were high professors, strict as to all the exteriors, well versed in the Scriptures, and could probably repeat a great deal of them by heart; they even sought to have considerable of them on their garments—"They made broad their phylacteries, and enlarged the borders of

their garments." They were great Scripturians, but notwithstanding, they were in a dreadful wicked state, according to the testimony of Jesus. He calls them a generation of vipers. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" This state I conceive to be a reprobate state. In this state, the light is turned into darkness, and how great is that darkness! Their judgment had become benighted; they had their eyes truly directed towards the shadow, and they were as the man, who in the after part of the day, with his back to the sun, attempts to follow his own shadow,—the further he follows it, the longer and more gigantic it appears. This is the kind of state that they were in; the light indeed shone upon them, but it was upon their backs—it was behind them. And this is the case with all such presumptuous professors of religion, in the present day. Now there is a portion of this light in every rational soul, of which all are conscious, from its impressions and convictions. This is a conclusion to which all must come, as reasonable beings. But yet this portion, with many, shines in darkness, and the darkness comprehends it not, because the soul has become a slave to the animal appetites, and is actually diseased. And this kind of spiritual disease can never be cured by any thing except by a spiritual physician. And as the soul is not finite in its nature, but everlasting in its duration, so the disease being attached to the soul, must continue to all eternity, unless it be removed, and the soul healed by the Heavenly Physician.

We know, that as it respects our outward body, when any disease attacks it we send for a physician, and put the greatest confidence in him who has made it his study to understand the nature of the diseases of the human system. He prescribes suitable medicines to counteract

the disease, and when it has the desirable effect, the disease is removed, and the person cured. With what confidence do we take his advice and follow his directions, and when there is a faithfulness on our part, the most happy results are to be hoped for, and they are frequently realized.

Now I feel desirous that my friends may turn inward, and look into their own souls for this light; and though they may be in a diseased state, yet for their encouragement, let us hear the testimony of the Lord Jesus. "I am," says he, "the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;" and again, "If a man keep my sayings, he shall never see death."

Now here, my dearly beloved friends, I feel for those who are dead in trespasses and sins—for those who are in a darkened and benighted state—for those in whom "the light shineth in darkness, and the darkness comprehendeth it not." And I am encouraged to hold forth this cheering language, that Jesus still remains to be the resurrection and the life, and if we will attend to this light, and hold on our way, it will lead us to the dawn of the glorious day of the Lord. And how so? Why as we walk in the light, there will be an increase until the day dawns, and until there is so much light given, that we can behold our state and condition as it really is. And when the dawn of the day of the Lord comes in upon the soul in this darkened and benighted state, it is constrained to cry out, "O, wretched man that I am! who shall deliver me from the body of this death?"

Now this is the day of the Lord that the prophet spoke of, that "shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble." So it will be when this day of the Lord shall dawn upon our

souls,—we shall see our state and condition; and Oh! the rubbish, filth, and wretchedness, which our corrupt hearts, when opened before us, will present! It will be a scene awful to behold; and we shall be ready to turn away from it, and to cry out, How shall I be delivered from this dreadful state? Now as the day dawns, and the day star arises,—and mark, it is a gradual work and progression—the day dawns, and then, mark, the day star arises. Oh, this day star. Here is the Lord Jesus Christ, the Saviour of sinners. Here is that which can save us *from* our sins—not *in* our sins; and this is the religion that we want to experience, that which will give us strength to overcome sin and self, and to experience, a redemption from iniquity. And this will be the happy experience of every rational soul that will attend to this light, and follow after it, keeping the eye single to it. For when men behold their state and condition, and are seriously concerned to overcome sin and iniquity, they are then led into the use of prayer—they then fervently breathe forth aspirations to their Heavenly Father; and as they cry unto him in the secret of their souls, he condescends in his adorable mercy, to grant their request, and to cure their spiritual diseases with as much certainty as he cured the outward diseases in the land of Judea, when he was made manifest in that outward prepared body.

What encouragement is here, dear brother or sister, when in a state of sorrow and trouble, thou beholdest thyself a poor, lost, and undone creature—when thou considerest that no hope is left for thee, that thy state and condition have become in thine own view desperate. Here is a physician near at hand, here is an everlasting Father that never will forsake thee, but will appear as a day star to thy poor benighted soul. He is this “bright and morning star,” according to the testimony

given by the same experienced apostle, John. "I, Jesus, have sent mine angel to testify unto you these things in the churches." I am the root and offspring of David, and the bright and morning star."

Now this is an inward Saviour, and could we only experience his precious blood to be applied to our souls, it would redeem us from all sin.

But how shall we apply to a physician unless we know that we are sick. "They that are whole need not a physician, but they that are sick." Rational beings, while in a state of fatal security, will consider themselves doing pretty well, getting along very well; and while making comparisons between themselves and their neighbours, and drawing the conclusion pretty much in their own favour, they may get along very well—but the day of the Lord will come, and unless we give up to its operation—if we refuse to come under the operation of this fire, this day of the Lord which shall burn as an oven we must dwell with to eternity, and there is no help for us. Oh! that we may know and experience remission of sins by Jesus Christ, before we are called from this probationary state, that we might know a being turned from darkness to light—that we might know and experience a change of heart; for we must know a being born again, we must know something of our sins being forgiven. And how then shall we know it, unless we have a sight of them? and how shall we see unless we have the light? Therefore it must be of the greatest importance that we turn to the light, and walk in the light while we have it; for the day of the Lord's visitation is graciously extended to all of us; he has not forsaken us; he has not left us to ourselves; he has not given us up to pride and presumption, for we have at times some secret, unseen checks, or pricks of conscience, for our wrong doings. Here is an evidence,

then, that we are not yet left to ourselves. Oh! that we might attend to this light that shines, as it were, in a dark place, and that we might follow after it till it leads us to the experience of a blessed birth of righteousness in the soul. The wise men saw the star and followed it, and were led where the babe was; and so it will lead every soul to realize the blessed spirit of Jesus Christ; it will lead us to be his disciples. Here, then, we see the importance of attending to this. And there is a great deal of encouragement in another testimony of Jesus, which seems to connect itself with the foregoing. "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day."

Now what is it that he has given us all? It is this light, and God is this light,—a portion of God's Holy Spirit is in every one; and as they attend to it, it will lead them to Christ, and here may be comprehended what is meant by this language—"of all which he hath given me." That is, every soul that is obedient to the light, throughout the habitable globe. I have no idea that it was limited to the land of Judea. I have no idea that it was limited to those people to whom his outward mission was. But as in the soul of every rational being on earth, there is a portion of this light, as they attend to it, it will lead them into the nature and spirit of Jesus Christ, and here they will see their lost and undone condition. And when they see this, they will cry for help. This is the resurrection of Jesus Christ in their souls, and here he raises them up.

Now here is encouragement, my friends, to you who may be in outward trouble, and sorrow, and difficulty—to such as have a hard pilgrimage through the world, to such as have met with many storms and adversities, many

adverse winds and currents—to you who have been brought through many difficulties, and trials, and misfortunes—amidst all these ups and downs, poor souls, here is encouragement. The Saviour will raise thee up at the last day, if thou wilt but attend to that which convicts thee for evil, that which makes thee uneasy for what is wrong; and as thou followest after it, it will lead thee to a more full discovery of that blessed light, and to a full resurrection of Christ in the soul, a state of glorious liberty, and thou wilt witness a being raised up.

There are many poor tried ones, up and down in the world, who appear to have but little comfort; who have been brought upon beds of languishing and sickness, and who seem to have but little inward or outward consolation; who are weighed down with a load of disconsolate reflections, and are almost ready to sink in the quicksands of despair! I feel for these. And here is encouragement for them in all their ups and downs. In all thy trials, if thou wilt but keep thine eye to this blessed light, which is the light of God in the heart, thou wilt witness the resurrection of Jesus Christ, thou wilt witness the end crowned with glory, honour, immortality, and eternal life. Thou wilt be brought into that state which is so beautifully prefigured in the parable of Lazarus. We may remember in this remarkable circumstance, the great difference between the rich man and Lazarus. “The rich man fared sumptuously every day, and was clothed in purple and fine linen. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table. And it came to pass that the beggar died, and was carried by angels into Abraham’s bosom.”

Now what encouragement to poor souls! My soul

has been dipped into deep sympathy for those who are discouraged, who look upon themselves as covered with sores, and who are ready to conclude that their disease is incurable—that they never can be cured of so many weaknesses. This is the situation of many poor tried ones; they think they cannot overcome their sins and iniquities, and appear to be ready to cry out, “O wretched man that I am, who shall deliver me” from this wretched state? And notwithstanding they may promise, they are so weak that the first gale of temptation carries them away. And how peculiarly characteristic is this of the poor drunken man, who, notwithstanding his inebriety, still feels the checks of conscience, the light is still in him, and has not forsaken him; and here, while under this influence, he makes promises, but is carried away at the word of invitation, into drunkenness, and then it is that he gets at last to feel himself a poor sinful creature, covered, as it were, with sores.

This is descriptive, not only of those who are in this state, but of others who are conscious that they are sinners, and that they are guilty of doing that which is wrong, and that they have not strength to overcome their sins. How many there are, who are thus depressed, and ready to sink, and yet for their encouragement, mark the tenderness of the divine Saviour towards them. We have a remarkable instance in the case of Legion, which in my apprehension is very descriptive. “There met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs, and no man could bind him, no not with chains;” for he “plucked them asunder, and fetters he broke in pieces. And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.” And yet this desperate creature, when Jesus Christ approached him, “ran and worshipped him,

and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." Yet when the word of divine power went from the blessed Jesus, it produced a radical change in that character, who was before so desperate that none dare pass that way; and he was actually brought into the state of a lamb, to be humble, meek, and lowly, and sat at the feet of Jesus, "clothed, and in his right mind." What encouragement here is for poor sinners; and Oh that they would avail themselves of it!

Dost thou feel, like Lazarus, covered with sores? Hast thou been brought into this tender state of self abasement, to abhor thyself in dust and ashes? Then keep under the humbling influence of this principle, and it will heal thee of all thy infirmities and cure thee of all thy diseases. "And it came to pass that the beggar died, and was carried by angels into Abraham's bosom." And when we come to experience the death of our own will, the death of that transgressing nature that has been raised up in us—for until this is the case, there is a life in every soul, which is as a bar between the soul and its God, and this must be slain—here we can understand that declaration of Jesus, which, before, seemed almost a paradox: "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." There is a life of transgression that must die, for while that remains we must be in a state of misery, torment, and distress. The light shows us our state and condition, but we do not apply to that day star that would arise in our souls, and cure us of all our diseases; and here it is that we remain in this confused state.

But it came to pass that the beggar died,—the poor beggar, who had begged for a crumb from the rich man's

table. Are there any here that have been brought into this state—any poor souls that have become sensible of their state and condition; and who have been ready to beg, O Lord, give me one crumb of heavenly bread, or I perish;—who have looked around and beheld the various professors of Christianity, and looked upon this and that happy condition, wherein that of the rich man is described; and who have been ready to beg for only a crumb that would fall from his table? If there are any, let them look to the day when there shall be a death of all their transgressing nature, when this fiery baptism shall have had its effect; when the blood of Jesus Christ shall have cleansed them from all sin and pollution, and their souls shall be carried by angels into Abraham's bosom. By what angels? By the angels of love, of mercy, of goodness, of justice, of truth, and all the other heavenly virtues. Its infirmities are gone, its filthy rags are taken away, and it is clothed with the righteousness of Christ, and walks in the light, as God is in the light, and has fellowship with all the dear children of God, wherever they are. And here the soul experiences the blood of Jesus Christ, his Son, to cleanse it from all sin and pollution.

Here is the state of the redeemed, and it is a state that all can come to, if they will be faithful and obedient to the light. But the death of the rich man was very different. "The rich man also died, and was buried;" but it does not say that the beggar was buried. "It came to pass that the beggar died, and was carried by angels into Abraham's bosom: the rich man also died, and was buried." Now here is a different kind of death. The state prefigured by the rich man was a pharisaical state. He died. To what was it that he died? It was to that other life. "He that loseth his life for my sake shall

find it." Here is the life that Lazarus lost, and hence the divine life arose in him, and he was brought into a state of comfort and consolation, in Abraham's bosom. But the death which the rich man experienced, was entirely different: "He that findeth his life shall lose it." He lost the light and life of God in the soul, and was brought into a state of hardness, pride, and presumption; a state of fulness, in which he needed not a physician; "for they that be whole need not a physician, but they that are sick;" and again, "I am not come to call the righteous, but sinners to repentance."

Some have applied this to outward riches; but I conceive that this falls very far short of the measure and sense of this testimony, to make this outward and carnal application. It is a description of the Pharisaical state, a state of fulness and richness. But with this great difference. This rich man was full of himself; and all who are in a Pharisaical state are full of themselves. Hence the blessed Saviour when he addressed the rich, said, "Wo unto you that are rich! for ye have received your consolation." And mark the answer of Abraham. "Remember that thou in thy life time, received thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

All those who are in a Pharisaical state, are full of themselves; and our blessed Saviour has laid before us, in one of his remarkable parables, a clear and very striking view of this in the case of the publican and Pharisee. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess." But how different it was with the poor publican, who stood afar off.

He "would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner. Now," said Christ, "this man went down to his house justified, rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Oh, what instruction!

Now, I consider, my friends, that the children of men may be divided into these two classes, publicans and Pharisees; and even in this our land, professing to be a land of Christians, they may be divided into these two classes. And this brings me to another most beautiful view, in relation to a great division that shall take place in the human family, when the Son of Man shall sit upon his throne. "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Now, my friends, let us take notice, for it is worthy of our consideration, of those truly righteous souls who are brought into this humbled, contrited state, who have been faithful to the light, however powerful in its operation while cleansing them from their sins. They are so self-abased and humbled under a sense of their state and condition, that they have no idea that they have ever done any good thing at all; and hence they answered, "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and

clothed thee? Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Oh! that the least degree of light, however little it may be, might be attended to. It is of the greatest importance, it is the spiritual appearance of our Lord and Saviour Jesus Christ, in thy soul; it is that which is God in thee, and if thou wilt attend to it, however small it may be, it will lead to that which is greater, it will bring thee into this humbled state. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here they had no sense that they had done any good. How humble and abased they were—they were like the publican, they could smite upon their breasts, and say, "God be merciful to me, a sinner—they were like Lazarus, they were covered with sores, and had nothing to depend upon, but the mercy of God. Let whatever evil reports be raised about them, they never could have a tendency to discourage or cast them down. For if we are founded in the truth, and are guilty of no evil thing, although we may be made sensible that there is a disposition to injure us—although we may be compared to a dog, it would never chafe us, but instead of an aggravating, it would produce an humbling effect; for truly the humble mind can never be hurt by false reports. If I am brought out of the Pharisaical state, into the state of the poor publican, it would be impossible for you to raise any report which would hurt me in any degree. I could, while in this state, set at defiance both men and devils, to do me the least injury, or to disturb the tranquillity of my soul.

Here the truly dedicated soul will never be disturbed, discouraged, nor cast down; it never takes any pains or trouble to defend its character. Were I favoured with this precious light, were I clothed with innocency, I

would not go over the threshold of my door to clear up any report. If I could say in the secret of my soul, as Peter did, "Lord, thou knowest all things; thou knowest that I love thee"—thou knowest that I am innocent, I would be clothed with that which would preserve my soul, and that everlastingly. Oh! let us come into this—there is a possibility of building beyond the reach of fear, and that is in the light. If we follow this precious light, it will bring us into that state wherein we shall experience the blood of Jesus Christ to cleanse us from all sin.

Now mark, those on the left hand, being goats, their sentence was, "Depart from me, ye cursed, into everlasting fire." "For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not: sick, and in prison, and ye visited me not."

Now these self-righteous, these presumptuous, Pharisaical souls were filled with astonishment, for here they thought that they had done every thing that was required of them—they had been very attentive to outward things: but they did it to be seen of men, and under the influence of their own fallen state; and they received their reward. "Thou, in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Here the self-righteous, that always plume themselves, and if blessed with good things could be charitable and benevolent, are carried away to act, and with the appearance of great goodness and charity, when it is from selfish principles; and here they receive their reward, for, as Jesus said, they do what they do to be seen of men, and they have their reward for their doings.

O, my dear friends, if there are any of you within

the audience of my voice, that the Lord Almighty has blessed with the good things of this life, remember that he has placed you as stewards, as care takers—may you, then, be willing to set about it, and do it as unto the Lord. “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ.” O you whom the Lord has blessed, and whom he has placed as stewards over the goods of this world, may you be faithful stewards, may you do what you do as under his immediate presence and direction, and then the reward that you receive will be the reward of everlasting peace. You will not be telling and pluming yourselves, that you have done this or that good thing—you will not sound a trumpet before you when you do your alms, as the hypocrites do—you will not let your left hand know what your right hand doeth; but you will do it as a heavenly requisition, and your language will be, Lord, is it thy will—dost thou require it? Oh! the peace that will fill such a soul.

Here we see, then, that mankind may be divided into two parts, the one on the right hand and the other on the left. And is it not so throughout the habitable globe? We need not put off till an after state, the day of judgment—till a time when we shall cease to exist in the world; but let us bring it to the present time during our own existence. We are now standing in the presence of a gracious God, either on the right hand or on the left—we are in the state of the publican or of the Pharisee, one of the two; because, mark, there were only the two parts, the right and the left, and we must be one side or the other. And it must be our portion, that as we die, so we must remain to all eternity—if in a Pharisaical state, we are in a highly diseased state, a state the most difficult to

reach of all other states, a state of self-righteousness; and we must be for ever separated from the divine harmony. But if we are in the publican state, on the right hand, humbled under a sense of our infirmities, and if the burning as of an oven is doing away every thing contrary to the divine harmony, though we may feel a great deal of distress, our sins are going before to judgment. Here the righteous have an advantage, they experience their sins to go to judgment; hence the righteous may fall seven times in a day and rise again. The righteous man and woman, in this probationary state, are liable to miss their way through unwatchfulness, and may fall, but they feel remorse of conscience, the light shines into their souls and shows them their state and condition, and they fly to an arm unseen, for mercy, and feel their sins forgiven.

Oh! the necessity of making short settlements. It is the duty of all rational souls to settle their accounts every day, and it should not be omitted for a single day, seeing that we have no lease of our lives, and no certainty that we shall live from one day to another. Should we not, then, often examine, and endeavour to walk in the light as God is in the light, and to feel the gospel power to preserve us. But at least every rational soul ought to settle his accounts every evening; and when he lays his head upon his pillow, when brought into quiet to examine the conduct of the past day, and when all his actions and faults are presented, here is an opportunity of settling whatever may lead to uneasiness; whenever the conscience feels uneasy and pained, here is an opportunity of applying to a physician to be cured. If the soul be diseased, by application to the physician who is always near at hand, a prescription is made, a cure wrought, and the soul is clothed in a state of slumber and peace.

Let us all know something of this from day to day.

Never let us close our eyes at night, till we have entered into an examination of our conduct through the past day; for it is of the greatest importance to us. Here we shall know our spiritual health continued. For man is composed of two natures; and there is really existing a spiritual man, as certainly as there is a natural or corporeal man; and it is the spiritual man that is created in the image of God, for God is a spirit. And if there is a part in man created in his image and likeness, it must be of a spiritual nature, and hence the propriety of the belief in the existence of a spiritual man. And there is a striking analogy between the outward and the spiritual man. When we view the outward man, we know that it cannot exist for any certain time, without a certain quantity of outward, material substance to support animal life; and it must be taken daily, or disease and death must follow. We know that the animal body is kept in a state of perfect health only by the flowing of the blood through the animal system—obstruct this blood in its passage, and it occasions disease in the part where it is thus obstructed; and unless a physician is called to administer to it, and this disease cured, the probability is death to the animal body. The outward man being of the earth, earthy, is composed of the four principal elements, and is finally decomposed, and passes into the elements from whence he came, and thus incorporates with other matter, and here is the end of it. But not so with the spiritual man, which is created in the image of God; and as I have observed there is an analogy between the outward and spiritual man, so here we come to understand what the blood of Christ is, and what application to make of the term. As the blood is the life of the animal, and by its free circulation is the means of the preservation of animal life, so is the blood of Christ to the rational soul. For

God breathed into the spiritual man the breath of life, when he was created in the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men." Here, then, I say, my friends, it is of the greatest importance that we keep up a state of spiritual health; and in order to this, we must take a portion of spiritual food. And what is this? It is that spiritual bread which cometh down from heaven to nourish up the soul to everlasting life. And what is that bread? It is the life and spirit of God. "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever."

Now here, my friends, I conceive that a portion of this is necessary for every one of us; and in order to partake of it, we must wait for it, and apply for it to our heavenly leader, our great care taker, and Heavenly Parent. And as we apply to him, he will administer to each the portion requisite for spiritual health, and the blood will thus keep a free circulation. But sin and transgression have an effect upon the spiritual man, as bruises and injuries upon the outward animal; for when an injury is sustained by the animal body, in consequence of some outward stroke or blow, it produces a bruise or obstruction of the blood, in consequence of which great pain is experienced. And so in a spiritual sense, every act of transgression, every sin which we commit obstructs the progress or flowing of the blood of Christ, that would otherwise cleanse us from sin; for in a free circulation, the soul is free from sin. But unless we apply to the Heavenly Physician, this disease cannot be removed. Therefore, if it goes on to increase, the whole soul becomes contaminated, the blood ceases to act upon the

soul, and it falls into a state of death. But what kind of death? It is not annihilation. No, my friends, that which is created in the image of God can never cease to exist. No, it is a loss of the life of God in the soul—of that which constitutes the happiness of the soul in time and in eternity. Here is that dead presumptuous state of those who are separated from God, and who, finally, if they continue in this state, must lift up their eyes in torment for ever; and if they are ever brought to a sense of their state and condition, it is by being awfully convinced of the dreadful condemnation that is felt in the soul, that has gone on gratifying itself, and living after the flesh, and enjoying the world in the fulness of its own opinions and own things, till, finally, it has experienced this dreadful death. “The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.” Oh, the state of comfort, the state of enjoyment from which the rich man was afar off! and yet he could cry out, “Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for he is comforted, but I am tormented.” Here the poor self-condemned creature is ready to cry out that one of those despised men or women,—that perhaps in the days of prosperity he thought nothing of, whom he pitied as fools and ridiculed, and who died without honour,—yet now in this solemn pause, he is ready to cry out that one like Lazarus may dip the tip of his finger in water to cool his parched tongue!

How many poor souls when brought upon the confines of eternity, have been ready to cry out, though they have no ray of hope, for one drop of water to cool their tongues. Here they want to send for some person, whom, in prosperity, they might have despised—but now, who can be more

dear to them than these? Approach their bedside, and there we see that there is a possibility of our going on from one state of wickedness to another, till there is an entire obstruction of the blood of Christ, and it ceases to preserve us; and when this is the case, the consequence is, a dreadful death. When Jesus Christ came to speak of and describe a place of torment, he says, "Where their worm dieth not, and the fire is not quenched." And it is a rational conclusion; for as the soul is created immortal and everlasting in its duration, and in the image and likeness of God, it can never die, it cannot cease to exist; and the disease that is attached to the soul must be coeval with the soul itself, and of course, the worm dieth not and the fire is never quenched!

Oh! be cautious how you obstruct the blood and spirit, how you obstruct the blood of Christ in the soul.

Before I leave the striking analogy of the animal and spiritual man, I will mention that there is a spiritual nerve, which is the nerve of the soul. And as the nerves are to the animal body, so the conscience is to the soul—conscience is the nerve of the soul. Now when the soul is in a state of health, and the blood of Christ flows through every part, the conscience is like the nerve of a sensitive being, it conveys accurate impressions to the mind. There is no more doubt of it, than there is that impressions are made upon the animal body when in a state of perfect health. When we receive a touch, it is conveyed through the nerves to the sensorium of the brain, which is attached to all men. And you cannot persuade me to the contrary, for I have demonstration of the fact. But if we are labouring under a particular affection, in which the nerves are injured, we shall probably have little or no feeling at all. Our consciences may also, by disease, become perverted, and hence the variety of conscientious scruples among men. And there is nothing that perverts

and injures the conscience of the rational soul so much as the prejudice of education, and hence arises that great variety. When we find a man conscientiously scrupulous about doing a thing which is in itself perfectly innocent, how are we to account for it but from the prejudice of education? The virtuous Hindoo woman feels it her duty and concern to be burnt upon the funeral pile of her husband—this is unnatural, but it is produced by education. The infant child may be deformed by placing improper burthens upon it, or by placing it in improper positions; and so the spiritual man may, by improper situations and burthens, become deformed.

And there is another way in which the conscience may become injured; and the apostle has made use of the expression, “having their consciences seared as with a hot iron.” Now we know that by the application of a hot iron to the animal system, it destroys the sensibility of the tender nerves, leaving a kind of numbness, deadness, and difficulty of sensation. How descriptive this is of those who refuse to be influenced by the light, who don't attend to it—the light shines in darkness, and the darkness comprehendeth it not. The animal law of their natures wars with the law of the mind; and by going on in this way, the soul becomes so diseased and deformed, that they have but little sense of feeling, and when they do wrong or get aside from their duty, it has but little effect; and that is like the effect upon the part of the body which has been injured by a hot iron. But notwithstanding the surface may be injured, and its nerves destroyed, still there may be those underneath, which, though not often approached, or approached with difficulty, yet there is a possibility of their conveying the most dreadful sensations. And so it will be with the poor sinner's conscience, when it has become seared as with a hot iron; he may

get along pretty well, apparently; but there is something yet left alive, and when the light shines in, and when he attends to that light, as to a light that shines in a dark place, the day of the Lord will dawn upon the soul, and show its state and condition; and then, Oh! the feeling that will be realized! Oh the cries of such a soul!

I want, my dear friends, to bring us to a sense of feeling. I want us to turn inward to our own state and condition; I want us to realize the excellency of the Christian religion upon our own souls. There is a great deal of talk, and a great deal of profession of religion, but let us endeavour to know something of its humbling influence, to know the blood of Jesus Christ to cleanse us from all sin. And if we walk in the light, as God is in the light, we have demonstrative evidence that we have fellowship one with another. And unless we have fellowship with the Lord's children, unless we feel a charitable tenderness towards all God's children, let them be wherever they may, it is an evidence against us, that we do not walk in the light—that we have not attended to the day star in our souls, that would lead us into the enjoyment of the glorious liberty of the children of God. Paul spoke of this, and said it was a part of his duty and commission to make known to others "what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

What a testimony! But the apostle gives us an account of the manner in which he was qualified to make known this fellowship. And here is a lesson of great instruction for us. When Paul had experienced a change of heart—when he attended to that light which shone in his soul, the day star arose, and appeared above the brightness of the sun, and was superior to all external

evidence. But when Paul was brought to be a new creature, and when there was a change of heart manifested, there was a great change of conduct. Before this, he was like the great and high professors of the present day—he was rigid, bigoted, and malignant in his spirit, and sought to destroy those who differed from him in opinion. He was exceedingly mad against them, and persecuted them even unto strange cities. And was set down by the Scribes and Pharisees of the great city of Jerusalem, no doubt, as a suitable subject for their purpose. He was probably filled up with pride and self—he had more zeal than knowledge. And these are requisite qualities in the emissaries of antichrist.

Paul was sent to persecute the poor children of God, but as he attended to the light, mark the effect; the day star arose in his soul, and shone around him above the brightness of the sun. He was brought into a different state—it prostrated him, humbled him, and brought him into a state like Lazarus, a state in which he abhorred himself; and from this state he was raised up and qualified to be a minister. “Wherefore I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”

O, brethren and sisters, could we all know this qualification!—and if we are ever rightly prepared to preach the gospel, we can adopt the language of Paul: “Wherefore, I was made a minister, according to the gift of the grace of God given unto me.” It will not do to learn it from others, nor from the experience of others—it will not do to learn it from books, no, not from the Bible, for the purpose of preaching it to others, for this we may do and

still be in an unredeemed state. The Scribes and Pharisees did a great deal of this, and hence the Lord addressed them: "Wo unto you, Scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones." And so it is with ministers of the gospel, who have taken other men's experience for their guide, they are filled, as it were, with dead men's bones. And if they continue in this course, they will become more and more dead and formal, and they will be like Saul, ready to persecute all who will not come into their dogmas. They will be exceedingly mad, and show a great deal of zeal, and will receive the praise of Scribes and Pharisees. But alas, alas! every true minister is made so by the gift of the grace of God given to him, by the effectual working of God's power upon him. And nothing else can make a minister; for all the books and learning in the world can never show him any one state or condition till he is baptized into it. Therefore I can say to my dear brethren and sisters, of whatever denomination they may be—for I am induced to believe that there are precious servants of the Lord and handmaids in all the religious denominations, who have been called and qualified by the grace of God and by the effectual working of his power—keep to this, and it will ever have a humbling effect. "Unto me," says the apostle, "who am less than the least of all saints, is this grace given, that I should preach the unsearchable riches of Christ." Oh! that all ministers of the gospel might be thus qualified and led to preach to poor sinners, and to call them home, to gather them to the fold where Christ would feed them as his sheep; and, as Paul says, "make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." Oh this bles

sed fellowship!—if we attended to this light of God in our souls, if we followed after it, we should experience the day star to arise in our souls, and it would lead us into the glorious liberty of the sons of God; and then we should be prepared to tell others what good things God had done for us—then we should be prepared to be messengers of glad tidings. And we should all become preachers—not that all will be called upon to bear public testimony, but all will be preachers by their holy lives, and there are preachers of this kind in every kindred, tongue, and people; preachers of righteousness, because they preach by example. Every humble man and woman may become a preacher of righteousness, because they may do it by example; and when their life and walk are good, and when they live in fellowship one with another, they will experience the blood of Jesus Christ to cleanse them from all sin—what preachers all may become!

O brethren and sisters, we are placed in situations of great responsibility; we are the delegated shepherds, under the great Shepherd and Bishop of souls, to these little lambs. And if we could know this change in ourselves, and experience the effects of this precious life of God, and feel this to flow, how concerned should we be to impress it on the minds of our dear children. Our very looks and deportment in going in and out before them, afford an example which must have a deep and lasting effect upon their minds; and I believe, my brethren and sisters, that we, who are in the situation of parents, may do more by our silence, when our children appear to be influenced by a refractory and untoward disposition, and by imitating the example of the Holy Head, than by many words; for “he that gathereth not, scattereth.” I feel what I say. Then, dear sisters, placed as you are, and having the confidence of your infant offspring, you

are qualified, in a most remarkable manner, to instruct them and to lead them to that precious life, the light of Christ Jesus in their consciences. Their little tender minds are susceptible of deep impressions. Dear mothers, you will do more towards their salvation as instruments in the divine hand, than all other instruments can do,—there is no counsel equal to that of a mother. In early life, “the fear of the Lord is a fountain of life to preserve from the snares of death.” And as mothers dearly love their offspring, and when this feeling is united with the stronger ties of grace, how admirably are they qualified to lead them on their way. Dear mothers, then press after an acquaintance with this light—press after it, and as God is light, in that light, you will have fellowship with your dear children, and with your families—you will have fellowship one with another, and you will experience the blood of Jesus Christ, his Son, to cleanse you from all sin. Where, then, can a man find so much comfort and enjoyment as in the bosom of his own family, where all is peace, all quietness,—and where the children are all walking in divine order, and coming up in the nurture and admonition of the Lord. It will lead to a greater enjoyment of the things of this world than any thing else. And we can avail ourselves of it in no other way, but by attending to the light, and walking in the light, as God is in the light; and when we do this, we shall have fellowship one with another. Then all this bitterness, bickering, finding fault with one another, and backbiting will be done away. Then children will not hear from their parents those violent exclamations and bitter imprecations which they too often hear, and which leave so unhappy an effect upon their tender minds. I feel what I say, and tremble!—I feel as a father; and Oh! that we may be more watchful. My soul has been led into ex-

ercise this day, and into a renewed exercise in secret aspirations, that I may be kept and preserved day by day, and that I may set a better example in my own family, and that I may realize in practice the doctrines that are given me to preach. It is for us in an especial manner to see where we are, for there will be a solemn account for us to settle, who are parents; and the dear females will have to account for those under their care. This is a solemn and interesting consideration, and may we all lay it to heart, and then we shall know something more of an experience in the fellowship of the everlasting gospel; for if the Lord preserve us in our lives and conversation, in going in and out, we shall live in peace in our families and neighbourhoods, and the God of grace will be with us. This will be our portion, if we are attentive to the light. And then, whatever trials and troubles we may meet with, whatever losses and crosses, although we be stripped of our nearest and dearest friends and earthly comforts—the Lord will be to us a friend, and his arm will be underneath to bear us up above the rolling, tempestuous billows.

O, my dear friends, I feel for some of you that are now present, and ready to sink from discouragements; and who are ready to cry out, “The harvest is past, the summer is ended, and we are not saved.” Wherefore murmur, dear souls, that the summer is over, that the harvest is past, and sober autumn is fading, and that thou feelest the approach of infirmity and old age coming upon thee? And though thou mayest regret that not only the summer is over, but the harvest and time of gathering in which thou hast participated—that the avenues of those enjoyments which delighted thy youth are now closing, and thou art left without enjoyment,—yet Oh! what a favour it is that the Lord has prevented thee from putting forth thy

hand to partake of this tree, and to live for ever in this state of trouble—that the flaming sword has cut thee off from a fallen world. Turn, then, dear afflicted friend, turn to the light that shines in the secret of thy soul, to which I would have thee take heed as to a light that shineth in a dark place, till the day dawns, and the day star arises in thy soul, and then shalt thou be clothed upon with heavenly riches and enjoyment; and prepared to become an inhabitant of another world, where things are eternal, permanent, and everlasting in their nature. And this leads me to sympathize with some of my dear aged brethren and sisters, who have experienced that the summer and autumn are past, and that the winter of old age is come. Here in this state the avenues of enjoyment are closing, and in this state of things when discouragements overflow the mind, it is ready to cry out, where shall I land, and what will become of me! Dear friend, the Lord will be with thee in all thy ups and downs, he will preserve thee from sin and iniquity—thou wilt be preserved as a monument of his mercy. Thou hast cause to thank God and take courage. “And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.” And the last day is near at hand—time to us is divided, as it is in the outward, by day and night. There must be one day which will be the last, and according to the course of nature the last day must be near with some in a more particular manner; but don’t be discouraged. Let not thy aged feet sink into the quicksands of despair. “Lift up your heads in hope, for salvation draweth nigh;” and all which the Father hath given shall be raised up at the last day. Here is encouragement for my aged brethren and sisters; for I feel that you are all brethren and sisters,—I feel that love which would en-

compass in my arms the whole human family. Come, dear aged friends, notwithstanding you are introduced into the storms of winter, an unbounded spring will encircle all who are encouraged to look to the Everlasting Father. He will not forsake thee. He is the "Alpha and Omega," and his arm will be underneath to support all those who put their trust and confidence in him; for he is a God of wisdom and mercy, and all will work together for good to them that love him.

Now, my dear brethren and sisters, that are concerned to meet here to worship God, you who have been pursued as a partridge on the mountain, if you are in the humble state that David was in, whatever your sins and transgressions may be, you will never try to hide them; for nothing is more characteristic of a real Christian than candour—for every real Christian is candid and willing to make acknowledgements. Then I want you to keep humble, I want you to keep low, and if the Lord will, it may be as in former times, when the house of Saul became weaker and weaker, and the house of David stronger and stronger. Though Abner and Joab fought and contended, though they drew the sword, remember this great truth proclaimed by the lip of truth: "They that take the sword shall perish with the sword." Though Joab was of the house of David, yet he was too much a man of war, too much a man of blood. Oh! don't give way to this disposition for war. Endeavour to live in peace, and the God of mercy and peace will be with you. You may remember how Joab acted towards Abner, and what was his portion. And it was in consequence of jealousy toward his rival. Let us beware, then, of pride and jealousy; for there is great danger of professors being led away by these. They were the cause of the downfall of Saul, who was considered the least of all his father's house,

and yet was exalted to be a king. But when the women cried after him, he was exalted and raised into pride.

O pride! the dreadful effects of this principle upon Christianity!—when it gets the ascendancy over ministers, it is productive of consequences the most awful. Yes, Saul was exalted and pleased, and seemed to enjoy himself when the women sang that he had killed his thousands; but when they sang that David had killed his tens of thousands, he was cast down, his countenance changed, and he sought to slay David. This may be realized—this victory and these circumstances; they are full of deep instruction. It has been realized in the experience of communities and nations, of kingdoms and empires; and hence the truth of that declaration of the Lord's prophet, and though it is an old fashioned text, perhaps I cannot conclude better than in this language: "Humility goeth before honour—but pride goeth before destruction, and a haughty spirit before a fall."

[The speaker, after being seated for a moment, rose and added.]

I rise to express my thankfulness for the good attention and silence which have been manifested in this meeting; and just to add a few words to encourage you to faithfulness in the discharge of your religious duties, in whatever situation you may be placed. You dear young people, the hope of the present, and, I hope, the joy of succeeding generations. On you must soon devolve a cause greater than the cause of empires, and I very much desire that you may have a right qualification for it. And there is no other way but to attend to the light which is made manifest in the secret of your souls. And as you attend to this it will lead to an enlargement of the understand-

ing, and into an investigation, under the divine direction, of the various testimonies that are now extant in the world, and to a decided preference of the testimony contained in the New Testament, relative to the acts and sayings of our Lord Jesus Christ. And I believe it will be profitable for the dear youth to be more conversant with that volume. It will be a means of your growth, and the light that it speaks of will lead and direct you in reading thereof. For it is that light which produced this testimony, and that alone that can open the testimony. If the Scriptures are excellent, the light which produced them must be excellent. Therefore as the light is ever present, and can never be removed into a corner, attend to it, and the day will dawn, you will experience an enlargement, and you will be favoured with incontestable testimony of the divinity of the Lord Jesus Christ. You will be led away from those inconsistencies and irrational doctrines which have been preached throughout the world, but which have never made the comers thereto perfect. How slow has been the progress of truth, how much of the spirit of war—even in this enlightened land of America, how many citizens are kept in abject slavery! We see that the spirit of war pervades the varied Christian nations on earth; but outward zeal never made the comers thereto perfect. But the light of that everlasting truth, which is given to every rational soul—this will lead those who attend to it to perfection—it will lead them to be Christians—it will lead them to participate in the fellowship of the gospel. And this will be as a guardian angel around you, and it will lead you at last, and be the heavenly passport to gain for you an admission into the heavenly mansions, where the morning stars shall join in singing hallelujahs, and the sons of God shall ever shout for joy.

SANDY FOUNDATION SHAKEN, &c.

(*Extracts continued from page 144.*)

2. In promulgating his message, of a most free and universal tender of life and salvation, unto all that believed and followed him, (the Light) in all his righteousness, the very end of his appearance being to destroy the works of the devil, and which every man only comes to experience, as he walks in an holy subjection, to that measure of light and grace, wherewith the fulness hath enlightened him.

3. In seconding his doctrines with signs, miracles, and a most innocent, self-denying life.

4. In ratifying and confirming all, (with great love and holy resignation,) by the offering up of his body, to be crucified by wicked hands, who is now ascended far above all heavens, and is thereby become a most complete captain, and perfect example.

So that I can by no means conclude, but openly declare, that the Scriptures of truth, are not only silent in reference to this doctrine of *rigid satisfaction*, but that it is altogether inconsistent with the dignity of God, and very repugnant to the conditions, nature, and tendency of that second covenant, concerning which, their testimony is so clear.

The absurdities that unavoidably follow the comparison of this doctrine with the sense of Scripture.

1. That God is gracious to forgive, and yet it is impossible for him, unless the debt be fully satisfied.

2. That the finite and impotent creature is more capable of extending mercy and forgiveness, than the infinite and omnipotent Creator.

(*To be Continued.*)

THE QUAKER.

NOVEMBER, 1827.

SERMON BY THOMAS WETHERALD, AT GREEN STREET MEETING, WEDNESDAY, OCTOBER 15, 1827, DURING THE YEARLY MEETING.

It is an incontrovertible truth, my friends, and it is a truth which bears conviction with it, on every reflecting mind, that any external evidence whatever—nay, that all external evidence combined, never made a follower of God in the resurrection; that it never made any one a partaker of the spirit and power of love. For no stream can rise higher than the fountain. External evidence may lead to the observance of external laws, and may produce external laws; and by external evidence operating upon the outward senses we can distinguish many natural and valuable truths and properties, in natural things.

I have been led to look a little into the composition of man as he is found in the works of the Creator. He is not a mere animal. Man is composed of an animal body, and has animal passions and propensities in common with other animals—he is supported as all the rest of the animal creation are, by food and drink. The race of mankind are propagated as other animals are, and we die as they die.

But there is a part of man, and this constitutes his excellency, which is allied to the divinity—it is spirit. It

is not lost in the lapse of time; it does not fall with the fall of these animal bodies.

It has often been said and remarked, by those who were endeavouring to persuade themselves that all things come by nature, or that there is in matter something which produces all these created objects—and those who have been endeavouring to form systems for themselves have supposed, that the mind dies with the body; and they have been endeavouring to persuade others so, from the circumstance that as our bodies fail, the perceptions of the mind with regard to outward things decrease—that our faculties are said to fail—that men are frequently found in a state of what is called childishness, or second imbecility. But, my friends, this does not prove that the mind is decaying; but it proves a decay of those organs of the body which convey intelligence of external objects to and from the mind; and when these organs of the body which convey intelligence to and from the mind—when these have fulfilled their office, they are numbered with their native dust. The soul then revolves upon itself, and the communication of external objects is broken off; and if it has remained pure, and has been preserved uncontaminated by the influence of evil indulgences, it from thenceforth centres in the bosom of its father, the universal God. But if, on the contrary, they have suffered the body to be contaminated—if the soul has indulged and perverted those propensities to gratify the animal creature—if these have constituted the joys of our heaven; when these organs which convey intelligence of external objects to the soul shall decay—when in this awful state, the soul comes to revolve upon itself, and its own impurities, the spiritual faculties remaining unimpaired, the punishment of this soul is spiritual.

I am not about to frighten any individual with an account of lakes of fire and brimstone, and of the torments of devils in animal, beastly, and imaginary shapes; for that which can torment the spirit must necessarily be of a spiritual character. And if we are in a state of impurity when unclothed of mortality, we must remain in a state of darkness, and a state of confusion, because we are separated from the source of light, of life, of power, of wisdom and of knowledge—of love, of charity, and of all the heavenly attributes which are the distinguishing characteristics of a God; we are not prepared to be influenced by these, for while clothed upon with mortality we have not cultivated them, and we are placed here for a season, that we may cultivate these heavenly dispositions and virtues, that we might come immediately unto God, the Judge of all, and the Father of our Lord and Saviour Jesus Christ. For we are not now called unto Mount Sinai, to a legal dispensation dependent on external evidences as that law was. For we may remember that when Moses was sent to the children of Israel he was commanded to tell them, “I AM THAT I AM hath sent me;” and if they doubted of his mission, then signs were to be given; and one was this—“the Lord said unto Moses, Put now thy hand into thy bosom; and he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he said, Put thy hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his other flesh.” And if they would not attend to the voice of the first sign, he was to give them another. “And the Lord said unto him, what is that in thy hand? And he said a rod. And he said, cast it on the ground; and he cast it on the ground, and it became a serpent, and

Moses fled from before it. And the Lord said unto Moses, put forth thy hand and take it by the tail; and he put forth his hand and caught it, and it became a rod in his hand."

These were evidences which were applicable to the external senses, and applicable to an external law; for every evidence which is full and conclusive must be in accordance with the nature of the subject which we are investigating, or placing dependence upon. And therefore, my friends, if we ever come to the true nature and spirituality of the gospel dispensation, it must not be by a dependence on external evidences, but upon those which are purely internal and spiritual. For, as we have animal faculties and propensities, so also, as we have souls which are of a spiritual character, these have spiritual propensities and faculties, and these are in their nature capable of coming to an acquaintance with God, and of blending body, soul, and spirit into the same likeness; that is, into the likeness of purity, holiness, love, and all the divine attributes. And it is by the operation of these spiritual faculties upon those which are animal and instinctive, through the organs of the body, that the faculties of reason are produced. But these rational faculties and this combination, such as man is considered, are not able, with all their utmost stretch of power, to give us a knowledge of God. They will enable us to dive far into arts, sciences, philosophy, and a knowledge of natural things—they may confer on us the power of speech, whereby we can compare ideas, and do that upon which many of the comforts of life are depending; but they cannot raise us to any situation higher than themselves; for I want it to be impressed upon each of our minds, that no stream can rise higher than the fountain; and, therefore, if we are

depending on our rational faculties for that knowledge of God, which is life eternal, we shall undoubtedly fall short of the mark.

A dependence on these may lead us to the formation of systems, and to the adaptation of these systems to our various opinions. It may enable us to fulfil all the rituals of an outward dispensation, whether under the denomination of Papists, Episcopalians, Presbyterians, Unitarians, Baptists, Methodists, or Quakers. But it is a limited principle, a sectarian principle, which leads to the indulgence of opinions, and sets the passions at work to support them; and in order to have something over which they can predominate, over which they can rule, over which they can exercise dominion and arbitrary power. And this is the root and ground of all the persecutions which have taken place in the world, since the first foundation of it, with respect to religion. Men have been pursuing their own opinions, and they have been esteemed by their ingenuity as teachers of the law of God, and they have thereby intended to bind the consciences of their fellow men. And hence it is, that religion has had a tendency to banish true righteousness from the face of the earth, when these systematizers have been dependent on the opinions of men, and upon the utmost stretch of the rational faculties, aided by the literature of ages.

Now, my friends, whilst we are thus under the influence of opinions, dogmas, and legalized religion, we are nothing better than the Jews were, for all will be in accordance with the systems that produced them; for let it be remembered through the whole gradation, that no stream can rise higher than its fountain: and these offerings are not acceptable to God, the Father of our Lord and Saviour Jesus Christ; for God is a Spirit, and the offerings which he looks for are offerings of a spiritual nature. For thus

saith the high and holy one, who dwelleth on high—
“The heaven is my throne and the earth is my footstool :
where is the house that ye build unto me? and where is
the place of my rest? For all these things hath my hand
made, and all those things have been, saith the Lord : but
to this man will I look, even to him that is poor, and of a
contrite spirit, and trembleth at my word.” God looks to
those who are of a right spirit—to the humble and con-
trite ones. But when we suffer the rational faculties to
fulfil their proper stations, and when we are willing that
God should reign and rule in our spirits, whose right it
is, here the understanding governs the passions, affections,
feelings and lusts; and these are kept in subjection. If
we look at the situation of the human family, it may be
considered a lively figure of this fact. The command that
the woman should be in subjection to the man in that
passage, has only an allusion to this peculiar circum-
stance; for whether in the male or the female, these affec-
tions, passions, and lusts, should be regulated by a supe-
rior power of judgment, which is of a more spiritual cha-
racter; and as the spirit of God rules and governs in the
male and female, the masculine part becomes predomi-
nant, and that which is more tender and feeling acts as an
auxiliary; and in this holy communion they become help-
mates to each other, for otherwise the asperities and
natural roughnesses in the disposition, might be indulged
under the exercise, perhaps, of a judgment which had
degenerated into despotism. And, on the other hand,
the soundness of the judgment would guide those tender
feelings, and thus produce a holy union in which they
become helpmates. Our whole constitutions are beauti-
fully dependent, one on another, in order to produce a
holy communion and harmony in the operations of soul
and body. And if God is glorified by our spirit, if we

keep it holy and pure to him, all our actions will partake of the same dispositions; and this leads to a fulfilment of the law, and not only the law, but the gospel dispensation also. For it was written in the promulgation of the outward law—and this is all the excellency that ever belonged thereto—“Hear, O Israel; the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” And our Lord Jesus Christ, in allusion to the promulgation of the law, declared—“This is the first commandment; and the second is like, namely, this, thou shalt love thy neighbour as thyself—on these two commandments hang all the law and the prophets.” And in these consists the excellency of the gospel dispensation also; for, said he, in another place—“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.”

And he so loved us, that he was willing to give up his natural life in support of the testimony of universal love, and universal dependence on the God of all power, which he preached unto his disciples; and it was an evidence unto them—and he sealed it even with his precious blood—that they should not be looking for the safety of their natural lives, when their duties to God and each other were concerned.

It was a great and glorious example which we boast of; but, alas! in this boasting we have perverted the design and intention thereof. Many thousands have endeavoured to throw the punishment of their sins upon Christ, and have been depending on the blood shed without the gates of Jerusalem as an atonement for their sins; but vain and futile are such ideas; they have their origin in ignorance, superstition, and spiritual idleness; and it is because we

are not willing to work daily for our daily bread, and to know a purification effected in our souls, from those things which have a contaminating influence upon them; and, therefore, we are willing to throw our dependence and hope, false as they are, on the righteous Jesus; we are willing that he should bear the punishment for our sins, while we adopt unto ourselves his righteousness as our own. This would be rendering God unjust. But, if we ever experience the atoning influence of his life—for the blood is the life—it must be by coming under the baptism of that wherewith he was baptized. And what was this baptism? Was it not the suffering that he experienced from the contradiction of sinners against him? Was it not the suffering which he experienced from the combined powers of the false and legal religions which many of us under different forms are placing our dependence on? For, my friends, it is the professors of religion that have not stood in the power of God, who are the greatest enemies to righteousness. Korah, Dathan, and Abiram, these were the priests who were to minister near the altar, and yet these brought down judgments upon the congregation. And, in all ages of the world, if there is truth in history, we know that it has been the heads of society who have led the people into error—it is they who have formed systems and adopted creeds and opinions as the standard of faith and practice, and who have endeavoured to instil them into the minds of the people, forgetting that every evidence should be of the nature of the subject which is endeavoured to be instilled.

The gospel dispensation is purely of a spiritual character, and yet it has been made to depend on evidences inferior to itself; and, in order that mankind might not see nor feel the inconsistency which this step would produce, it was concluded, in priestly iniquity, cunning and pride,

to declare to the people that the religion of the gospel was involved in mystery—that it must be believed, but that it could not be understood. Here was another invention of man while not under the influence of the spirit of God; and this was another link added to the chain, whereby the consciences of the people were to be held in miserable bondage. But it is a moral impossibility to believe any subject which we cannot comprehend nor understand; for all right belief is founded on evidence in accordance with the nature of the subject which is to be believed, or which is presented for our belief. And I want us, therefore, in our investigation of spiritual things, to bring spiritual evidence to prove spiritual truths. Let us attend to spiritual reflections, and not be looking to the scriptures, and to the systems of men, and to the words of preachers; for all these being of an external character can only form an *ignis fatuus* which “leads to bewilder and dazzles to blind.” Yet this is the *summum bonum*, or light and power, which many are depending on.

A comparison has struck my mind since standing among you, which may be illustrative of my views in relation to the scriptures of truth, and all other external evidence. They may be compared to the light of the moon and lesser luminaries; and they are, unto the spirit of God, what the moon and smaller planets are to the sun. The moon and other secondaries shine by borrowed light, and if the sun does not illuminate them, they must remain opaque bodies. And so, if the scriptures of truth are to be considered the *summum bonum*, or word of God, which we take for our rule of faith and practice, we must grope in darkness till the light of God shall remove the veil. The moon has no light at all; it can only reflect it from the sun—and like a man seeing his face in a glass, it is not to the face that he is looking, but to the reflection. The

reflection of the sun upon the dark body of the moon, affords a beautiful illumination, in which we rejoice, and which has a tendency to raise the mind to that God, who thus dispenses his blessings around us. And we may compare the lesser luminaries to lesser evidences.

Not a leaf that falls, not a blade of grass that grows, not an insect that we tread upon, not a bird that flits the air—nay, from the leviathan in the deep to the smallest work of creation—all these bear evidences of the nature and power of the Divinity! They bear upon them the stamp of the work of God! But these are all external and of a secondary nature—they have not any operative principle in themselves, to produce or sustain life; and if not for the operation of the spirit and power of God, these never would have had an existence, any more than the sun will give us light in the night season, or the moon and stars without the illuminating influence of the sun, which was made to rule the day.

And, therefore, I want us to come, in the first place, to the sun—the light, and life, and power of God in ourselves. For as it was this which created the worlds and all their furniture, the same outstretched power supports and sustains us: and it is this which gives us every faculty that we enjoy, whether of soul or body, that they may be exercised to the glory of God, and our own soul's solid peace. And while we thus exercise them, we can come immediately to God, the Judge of all.

We are not called to come unto Mount Sinai, to an external testimony, to an external evidence. We are not called unto Mount Sinai, to blackness, and darkness, and tempest, and scenes of confusion; nor to “the sound of a trumpet and the voice of words; and which voice, they that heard entreated that the word should not be spoken unto them any more, for they could not endure that which

was commanded." "And so terrible was the sight, that Moses said, I exceedingly fear and quake." But we are called through all these things to place our dependence on something which is not involved in darkness, blackness, tempest, and confusion of empty sounds; we are called to come immediately "unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly, and church of the first born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

And what is this blood? Is it not the life and spirit of God which has entered into man—for blood is life, as the scriptures declare; and, as blood is the circulating medium which gives vitality to the whole system, it is therefore a beautiful symbol of the divine light, or life, which circulating through the whole soul, produces vitality therein; and, in accordance with the divine nature, it leads to a life of purity and holiness, and to a life of universal love, and a life of universal charity. And in this state we shall delight to indulge in cultivating a heavenly soil—in the cultivation of heavenly dispositions; and thus we shall come under the power and influence of evidences, internal and spiritual, which will operate immediately upon our spirits. And here we shall know the axe laid to the root of every corruption in our own souls, and to "the root of every tree that bringeth not forth good fruit; and they will be hewn down and cast into the fire."

For, my dear friends, there are none of us—blessed be the name of Israel's God—that can escape his judgments; none of us can do evil and not feel the effects of it upon our own minds. We cannot lie, swear, steal, or injure

our neighbour—we cannot become drunkards, we cannot do any thing which is in itself wrong, but this divine and living power lifts up the standard in our minds, and begets sorrow, trouble, and confusion, as a punishment for our sins; and, as we avoid these sins, it preaches peace to our souls; and this is the preaching of the everlasting gospel, in truth and verity. It is the preaching of the light, life, and power of Christ, which declares our duty unto us, and makes known those things which are required at our hands.

And as we attend to the opening of this principle, and to the manifestations of this principle, it will not lead us into any visionary dependence on particular systems, which the ingenuity of man has formed; for these systems, independent of the spirit and the power of God—these are what have always constituted “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.” And her plagues will become double; she will experience a double punishment for all her sins; for whatever fruits or evils she is bringing forth, they proceed from a defection from, and a dereliction of those principles of light and life, which are the ministering angels of God to man for good, and which are designed to preach the everlasting gospel unto us—which is “the power of God, and the wisdom of God.” And as it is said in another place, “It is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek.”

And it stands not in words—it is not limited by creeds; but it is a principle so universal as to be adapted to the whole family of mankind; and that too, for their indivi-

dual purpose; for it operates on all in accordance with their various dispositions. It will bring the proud and lofty into meekness—it will raise the desponding and despairing into firmness—it can make every crooked and perverse disposition straight, and every rough way in which we have indulged smooth. And when we come unto this holy level—when our minds are brought under the illuminating influence of this spirit, then shall the glory of the Lord cover the earth as the waters cover the sea.

And when we come unto this light, and its illuminating influence shines upon the scriptures of truth, our dark hearts will be opened to those truths which are recorded therein; and when they come to be thus applied to our situation, they become a blessing to us, and so they may to the whole human family. For we are not then robbing God of his honour—we are not stealing the scriptures to form systems for ourselves—we are not borrowing opinions from other men—we are not begging from preachers; for a great part of the religion and preaching of the present day is begged, borrowed, and stolen—they are not from an honourable source, and they cannot produce good results. There is a great begging from preachers, and a great borrowing from systems of men, and a great deal stolen from the scriptures of truth. But it is only as the spirit of God illuminates the understanding, that the scriptures can become useful; for it is a true and faithful saying, that they can only be applied spiritually, so as to benefit mankind. But when the sun of righteousness shall send his rays with healing in their wings, then the scriptures, which have been compared to the moon, will give light, and this light will grow and increase “till the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days,

in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." And then, not only shall the scriptures of truth become corroborative testimony, but every living thing that moveth upon the earth, and every thing animate—these will all become preachers of the everlasting gospel. "The heavens shall declare the glory of God, and the firmament show forth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

Now, my friends, whether is it better to be taught of God, and to experience the consolations of his children—for it is written, "the Lord's children shall be taught of the Lord, and great shall be the peace of those children"—whether is it better to have the evidence sealed upon our minds by the ministering powers of the Most High, immediately revealed to the opening of our understandings, to evidence of an internal character; or, to continue groveling under opinions bounded by systems, limited by creeds and sectarian prejudices, and thus forming images to worship, even in the chambers of imagery, where the evidence is inconclusive, and incomplete; where mysteries are forced upon us, and where our belief is not founded on sufficient evidence?

O! my friends, why are we yet willing to neglect the fountain of living waters, that emanate from God! For Jesus Christ said,—“Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” But thousands have forsaken “the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

Now, that kind of religion which is purely of a spiritual character, produces spiritual results, purely—it does not

operate merely on the external acts of wickedness, but its natural tendency is to regulate the spirit and mind. And whenever the mind and spirit become pure and undefiled, the actions will partake of the same nature; for, as I said before, the axe is laid to the root of every corruption in us; and when the axe is laid at the root, and the tree itself is cut down, the branches must wither, the leaves must fade, and the fruits must be destroyed.

But, in order that these effects may be produced, we must come to know many things; and it is only the power of God that can make them livingly and savingly known to us. And I want us to come to know the declaration fulfilled, "The kingdom of heaven is within you." And this is a truth, which cannot be too often nor too warmly pressed upon us; for it is according to the declaration of our Lord and Saviour Jesus Christ.—In his outward manifestation among the Jews, he made this declaration—"The kingdom of heaven is within you." And it is there we are to look for divine consolations, and there we are to experience the divine judgments for every thing; for there he sitteth in judgment against the offenders; and even at this very moment the judgment is set, and the books are opened; for he dwelleth not at a great distance and beyond the grave, but "he dwelleth with you and shall be in you." "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you."

Now, "if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself." And if we defile this temple of God, we shall not taste his divine love, but we must bear his divine punishments—and these are not the everlasting punishments by which men have been driven, forced, and frightened into religion.

"For the wrath of God is revealed from heaven, against

all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God, is manifest in them." And in this law the express declaration of scripture is fulfilled. "Thine own wickedness shall correct thee; and thy backslidings shall reprove thee: know, therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee."

And when we come to feel that our iniquity has reproved us, and that our backslidings have corrected us, then we shall know the operation of this law to be internal and spiritual—we shall come to know a kingdom of heaven within us; but there must be a warfare. For it is written, "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven."

Now, what is Michael? Is it not the operative power of God—the prince of the angels, love, joy, meekness, temperance, patience, brotherly kindness, charity, and the whole host of heavenly dispositions, which have been cultivated, or abandoned and cast out? And what is the dragon? Is it not that disposition which leads to the indulgence of the evil angels, that are the opposite of those that are good?

And what is the warfare in heaven? It is when we come to know the angel of love to cast out the devil of hatred; the angel of mercy to cast out the devil of cruelty; the angel of temperance to cast out the demon of intemperance; the angel of charity to cast out the devil of avarice; and every heavenly virtue to cast out its opposite vice, and reinstate itself in power and dominion.

Now, these are the angels of God; and "are they not all ministering spirits, sent forth to minister for them who

shall be heirs of salvation?" And coming under the influence of these angels, and knowing their enemies to be destroyed, we are brought into a religion which leads to morality, in accordance with its own nature. For religion and morality, under the gospel dispensation, though distinct, can never be separated.

Now, what is the morality of this spiritual dispensation? It is that kind of morality which operates upon the spirit, and leads it to bring forth good fruit, in accordance with its nature.

But what does the morality of the world produce? It produces pride—for there never was a day in which the sins of Sodom were so predominant as in the present day. "And this was the iniquity of Sodom; pride, fulness of bread, and abundance of idleness was in her, and in her daughters; neither did she strengthen the hand of the poor and needy: therefore I took them away as I saw good."

Now what is the morality which has been produced by these external religions, under a variety of names, let them be what they may, from the Papists to the Quakers? Under the influence of pride, men, though professors of religion, and morality too—do they not single each other out as marks to shoot at? Do we not see the duelist, often a professor of not only morality and honour, but a professor of religion also? Do we not see that those who are under the influence of the vilest passions, lusts, and intemperance, will assume unto themselves a kind of morality? But this morality is impure and imperfect, for it is drawn from an impure and imperfect source; it is a spurious religion; it stands in, and is bounded by the wisdom of man, and not of God; it is not limited by the immediate operation of the power of God.

Now let us look a little and see the effects produced by this kind of spurious morality, and we shall find there is a greater degree of evil where it is the more extended. Has it not had a tendency to produce wars among nations, one of the greatest of evils? It has brought forth fruits in accordance with its own nature, and these have been the greatest evils that mankind have ever brought upon themselves. How many wives have been made widows, and how many children have been made fatherless, by the abominable practice of war!

I have been almost my whole life a spectator of these things; and I know the feelings of thousands and tens of thousands in Europe, who, within my recollection, have been separated from all that the heart is susceptible of feeling for; and it has set at variance even the professors of the same religion and morality. The chaplains on both sides are praying for the destruction of the enemy, when they are all heirs of the same salvation, and professors of the same religion. Their leaders and guides have perhaps been members of missionary societies, bible societies, tract societies, and a variety of other benevolent associations, professing to ameliorate the condition of mankind; but these are the corrupt means which they use, and these are the results which they produce.

Now this kind of morality and religion combined, constitute the greatest curse that ever blasted the human family—there is nothing which has ever produced so much misery among mankind as this spurious religion, and its offspring. And I want us to come into an examination of the subject for ourselves, and be no longer dependent on external objects or works; or, on those who are begging, borrowing, and stealing from others, that, which with many is the whole sum total of their religion.

But I want us to come to an investigation of principles

in ourselves, the natural fruits of which will not be those destructive of human life and happiness; and it is high time there was a change.

If we come under the influence of principles which produce love, joy, peace, temperance, patience, charity, and the whole host of heavenly virtues—if we become kind, affectionate, and filled with brotherly feeling, and cultivate all these—this constitutes the sum total and essence of all true religion. For it is “not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

Now let us look a little at that morality which is produced by an attention to those things which are spiritual in their operation; for I know of no principle of religion which can be systematized, or which can be adapted to the state of a community. I know of no man—no combination of men—who have a right to form a creed for me. For the spirit of God operating in us individually, should be the alone creed maker and instructor, of every professor of religion, in every act of worship; for this alone leads into a perfect morality, in accordance with its own nature, and it raises man above all external fountains, disarms death of its sting, and the grave of its victory.

And the morality which is thus produced is not to be bounded by any legal restrictions, any more than the spirit which produces it; and as the soul becomes purified by the operation of the spirit, it will produce morality in accordance with itself—a morality which is not forced, and which cannot be misconstrued; for it will bear an evidence in itself, in the mind of each possessor, that it is of God, and that it is the effect of a good principle in us. And the effects of such a religion are operative, producing

love, joy, meekness, patience, temperance, and those heavenly fruits against which there is no law.

I cannot direct you to any external object or substance—nor is there any thing of an external character which may be looked to as a *summum bonum* in religion, nor to any system of religion, for it is not in accordance with the design of the gospel.

The design of our Lord and Saviour Jesus Christ was to bring the whole human family into the likeness of himself, and that they might receive the same vivifying influence. And it is only as we come under this influence that the scriptures, or any other external evidence, can become valuable to us—but with it, they become correlative and corroborative testimony; and being led by this, we shall come to know what was meant by the declaration of an angel flying through the midst of heaven, which the divinely eagle-eyed apostle saw. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Now what is the fear of the Lord? It is not that slavish fear of death, hell, and everlasting punishment, which thousands of the professors of the Christian name tremble at the idea of; but it is that filial and affectionate regard which a dutiful son feels, lest he should inadvertently offend a tender and beloved father. This fear begets caution, and this caution begets patience, and patience begets watchfulness, and that has a tendency to beget an aspiration for preservation from the Lord, and the Father of our

Lord and Saviour Jesus Christ. Here, then, is a combination of angels ministering to mankind; and if we refuse the ministration of devils, we shall experience angels to minister unto us.

I have remembered instructively, how it was with our Lord and Saviour Jesus Christ, before that gospel was preached in him, which is the power of God unto salvation, in the day of his temptation, when in that wilderness state into which we, also, are led—a state of privation, dependence, want and misery—a state of hungering and thirsting after righteousness. And that account, I have no doubt, was recorded for our instruction and correction. When Jesus had been thus an hungered, and the enemy presented himself, and said, “If thou be the Son of God, command that these stones be made bread”—what was his answer? “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

Here was conveyed a lesson that it was not nourishment to the outward body that he was seeking after, above all other good, but to attend to the manifestations of his Heavenly Father's will. And in respect to those things which are external, such as provisions for the body, when the soul is brought under the regulating influence of the spirit of God, it will so open the understandings that our external concerns will be regulated by its influence. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” “Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down: for it is written, he shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”

But what was his answer? He was not desirous of

having a name among his corrupt cotemporaries, for being the peculiar favourite of heaven, in that he could be supported in the fall, lest he should dash his foot against a stone, and be injured; but, abiding quietly under the influence of the Father, he said, "It is written again, thou shalt not tempt the Lord thy God."

Here the natural desire of provision for the outward body, and the desire of honour and popularity among mankind, were both subdued; and these are great temptations to us in the present day, perhaps the most powerful of any that assail us.

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, and saith unto him, all these things will I give thee, if thou wilt fall down and worship me."

And how many thousands are there of us, who have fallen under a presentation like this; and you, beloved young friends, before whom the world appears in all its loveliness, and before whose eyes it spreads all its joys, rest assured these temptations are the work of the enemy; they are the deceptive appearances of the devil. But Jesus Christ, abiding under the influence of that principle which guided him all his life long, said, "Get thee hence, satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." And when the devil saw that all his plans were discovered and laid waste, he left him; and what was the consequence? Angels came and ministered unto him.

Now, my dear young friends, if you receive the ministration of the law of the spirit of life by these angels, and keep it, you will know the same effect produced in your minds, that angels will come and minister unto you. And here we shall know a being satisfied not only with provisions, "for he satisfieth the poor with bread," but we

shall know what it is to be supported wherever we are commanded to go, though it be upon the highest pinnacle. And there is no weapon that can be brought against us that shall prosper, but every thing that is opposed against us shall experience condemnation, whether on the highest pinnacle of honour and glory among mankind, or in whatever situation we may be placed—the arm of Almighty power will be underneath for a stay, support, and preservation, when temptations shall arise. The language shall be plainly understood by us, “Thou shalt not tempt the Lord thy God;” and if you are tempted with the hopes of riches, honour, glory, and power among mankind, remember the language of Jesus Christ: “It is written, thou shalt worship the Lord thy God, and him only shalt thou serve.”

O, my dear friends! my soul is bowed, and all that is in me, capable of feeling, is excited for the younger branches of this society—I know what I say, for I have passed through the slippery paths of youth. I have known what it was to go far in the indulgence of passion, folly, and pride—I have known what it was to adopt the maxims and positions which this world takes in its own justification. I have taken large liberties with my tongue, in laughter, in foolish talking, jesting, singing, and a variety of circumstances—and what is worse, my friends, and I am not ashamed to acknowledge it, for it is a powerful enemy that I have to war with, even at the present day, so long and so deeply have I indulged it—and that is, the imagination—an imagination that was easily excited in youth; and I attained it by the reading of novels, seeing military parades, and by giving loose to all those vanities of which I can now testify, as well as of laughter: “I said of laughter, it is mad: and of mirth, what doeth it?”

Under the influence of this imagination I have been led through all the regions of earth, air,—and what if I should say, of hell! I have led conquering armies unto victory—I have preached the gospel in the demonstration of the spirit and of power, while under the influence of this ranting spirit, subversive of good order; but it had its origin in the temptation of the enemy, and was destructive of every thing which bears the name or stamp of judgment upon it. For whatever excites the imagination weakens the judgment. And, my friends, while indulging in imaginations which have presented themselves, there was nothing too bad for these temptations and indulgences.

While the imagination was thus excited, where was my strength? Where was the divine power? Alas! I would not hear its voice, I would not attend to its precepts, I would continue to wander; and in this kind of aerial castle building, days were wasted and nights consumed. And it was not till I was met in a narrow place, where there was no way to escape, that my sins were set before me, as mountains between me and my God—although no man could charge me with a breach of the common morality of this wicked world. But there was a righteous Judge—and that Judge was from everlasting, who could see all the impurities of my heart, and those dispositions which gave rise to them.

Day after day have I mourned, and laboured, and travailed and fought with the enemy—with this imagination—and it has continued to follow me to the present day.

Often have I, in the ramblings of this imagination, led conquering armies unto victory—in arts and sciences I was the greatest proficient of the day—I have preached the everlasting gospel in strains of the greatest eloquence, of men or angels—often have I stood at the bar, where I have rendered myself the most superlatively eminent—

I have placed myself in the most exalted stations, and where the greatest prowess was to be shown—where the greatest marks of beauty were to be seen of every imaginary form, from the giant powers of a Hercules to the softness of a fabled Venus. But I have found that the momentary indulgence of these imaginary things was a waste of the powers of the man; for they destroy the judgment and lead to imbecility; and following the indulgence, cultivates the passions and increases the natural tendency of the lusts, and thus we fall an easy conquest to all that is evil, to all that is disgraceful, and to all that is dishonourable. And it unfits us for the fulfilment of our every duty, whether in a social, civil, or religious view.

How often do we see those individuals, who have given way to the passions of youth, carrying the marks thereof to the grave, and their children after them, who are not brought up in the nurture, fear, and admonition of the Lord. Thus these are led by them, in the steps which they have taken, which makes hard work for the children as well as for the parents. And if ever the children are redeemed from this state of confusion and mental excitement, the parents lose their reward; and if they are never recovered, they become guilty of their children's blood. I have often thought, and I feel it this day—and it is my young friends especially that I want to address—I feel that it would be an awful thing, if, in the hour of righteous retribution, when unclothed of mortality, the blood of my children, for whom I have toiled, and laboured, and whom in my very heart I love, should rise up in judgment against me, and crush me with an overwhelming destruction.

It is an awful consideration! and if we give reins to this imaginary power, it weakens the judgment, and has a tendency to shut up heaven that it cannot rain, and to

render our feelings callous, and build up a wall of opposition between us and the Lord, the living God. Here is an enemy, and a powerful one, with many of my young friends, I verily believe. And my soul yearns for them that they may escape this snare. And what is the feeling which it occasions? It is a momentary excitement of the passions; and in the day or moment of reflection, when your heads are on the pillow, it causes sorrow, confusion, and distress. And, my friends, there is more solid satisfaction, and of this I can also testify, and I want to do it for your encouragement—there is more solid satisfaction to be found in the pursuit of pure religion than in all these excited passions. For it is calm, and when we come to it we shall realize a consolation which the world can neither give nor take away; and which, blessed be the name of Israel's God, it can never deprive us of. And if we come under this cool, calm, dispassionate spirit, in which we can hold communion with the living God, this will open our understandings for the reception of every truth on which we are dependent for salvation; and it will open our understandings for the fulfilment of every duty, smooth the path of life, and in death give us the victory.

It will enable husbands to love their wives, and not be bitter against them; and enable wives to be obedient unto the dominion of this love; and thus it will increase the harmony between the heads of families. And when they are thus united by the power of this wisdom, which is living and operative in its nature, their tender offspring will be cared for; not giving precept upon precept, and line upon line, and rod upon rod; but the examples of the elder, the words of the elder, and the precepts of the elder, it is these that carry correction. Thus they may become a blessing to their children by training them up in the nurture and admonition of the Lord; and they will have

cause to rejoice in them; and if these turn aside from the paths of wisdom and virtue, it will afford strong consolation to the parents that the wisdom which cometh from above hath visited their minds, and that they are guiltless of their children's blood. I have felt concerned for some of the members of this society—and it is a deplorable circumstance that a writer, almost an infidel, should have said of us, that we followed the things of time—that we followed the things of this world with a step as steady as time, and a craving keen as death.

But may the wisdom which is from above so regulate every inordinate passion, propensity, feeling, and lust, that the minds of these may be able to testify, that there is no consolation equal to the joy of God's salvation, and then will they know the everlasting gospel preached in them, as John saw, and Jesus testified. For the gospel of Christ is that which testifies in us of every evil—it speaks peace for every act of obedience, and opens the understanding for the reception of every divine truth which is essential to our salvation; thus cleansing every passion, purifying the heart, and rectifying the affections—it is the power of God operating in us “both to will and to do of his good pleasure.”

And these will not only see a “mighty angel fly through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; and saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters:” but they will even be prepared to behold another mighty angel “stand with one foot upon the sea, and the other on the earth, ruling every earthly propensity and passion, and every fluctuating imagination, which may be

compared to the waves of the sea ; and when these are all trodden under foot, then we shall be ready to see him “ lift up his hand to heaven, and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and earth, and the things that therein are, and the sea, and the things which are therein, that there shall be time no longer.” For times, and days, and months, and years, will be lost in the all-sufficiency of that divine power and illimitable principle—in that light and life which is infused from God himself immediately into the souls of men ; and which, by the cultivation thereof, will become in these the procuring cause of salvation, wisdom, righteousness, sanctification, and redemption.

[Here the speaker sat down for a moment, and then rose and added :]

Although much has been said on the present occasion, I want to encourage my dear young friends, oftentimes to retire alone ; and though, perhaps, your minds have been wandering through the airy regions of imagination, endeavour to call them home, and to rest them upon something in which there is stability, and it will be found a place of rest. And this is perhaps the best medium by which we can become acquainted with ourselves and our God. It is in this sanctuary that he manifests himself unto his children and people, and speaketh in a voice which all nations have heard.

“ The heavens declare the glory of God, and the firmament showeth his handy work ; day unto day uttereth speech, and night unto night showeth knowledge—there is no speech nor language where their voice is not heard.” And if we are willing to wait on him we shall find him ; and if you all will seek, you will surely find. “ But

who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver." And rest assured, my dear young friends—and I dare declare it from my own experience—it will wash away nothing; it will separate nothing but dross, tin, and reprobate silver; and it will cause the gold, the pure unalterable gold, more clearly to shine in its own native lustre. And under those feelings of affection—I trust, of brotherly and Christian affection—which drew me from my habitation to meet with you, I can in my soul bid you *farewell! farewell in the Lord!* And as you meet, and when it is well with you, when you are approaching the throne of grace under the consoling influence of the gospel, remember your brother.

SERMON

BY DR. JOHN MOORE, AT CARPENTERS' HALL, SEPT. 2, 1827.

“WE know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.”

This, we may remember, was the testimony of a master of Israel, to our Lord and Saviour; and we may remark that he did not give this testimony—that he did not make this declaration from belief merely, but he declared it of his own knowledge. “We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.” And yet we find after this certain evidence, he did not become one of his followers, but went to him by night. And we find also that there were many of the chief rulers who believed on him, but did not confess him, for fear of the people, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God. And this is the condition of men in the present day. There are those who love the praise of men better than the praise of their heavenly Father—there are those who are afraid of the derision of the world, and hence they are not prepared to make a full confession of their faith and confidence in the Lord—in that powerful principle of divine light manifested in their own hearts. Because it is so simple in its appearance, and so little, in their view, they are not prepared to receive it, although at times they are made certain that if they would attend to it, it would lead and guide them into all truth. And we should consider that

our Lord, in great condescension, immediately declared to this master of Israel, the important and fundamental doctrine of regeneration. He who knew his heart was willing to instruct him in the things which pertained to the kingdom of God; and immediately declared to him, "Except a man be born again, he cannot see the kingdom of God;" thus showing clearly the necessity of a change of heart, of the change of view, the entire alteration that is necessary from the state of the natural man to that which is under the influence and power of this divine principle. We find that this was understood by the regenerate at that day; and by the regenerate at the present day it is understood. It was so stated by the apostle Paul, when he declared—"But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

And hence, my brethren, we believe in the necessity of attending to that power, that internal manifestation, that law of life which is internally communicated, and which is able to change the heart, to renew the man, and to turn him to righteousness and true holiness—which changes the views, and transforms, indeed, the natural mind, and leads it to a state very superior to what it is in the natural state. It leads it to seek for enjoyments in objects which are superior, and which pertain to things of a heavenly nature.

Now, my friends, as we all want to be participaters and partakers of the heavenly calling in Christ Jesus, let us remember seriously that we never can become partakers, that we never can come to this enjoyment, till we are willing to submit to this power, which is able to change the heart, which is able to transform the mind from that which is earthly and carnal, to that which is pure and

heavenly. "And as we have borne the image of the earthly," says the apostle, "we shall also bear the image of the heavenly." And hence it is that we can arrive at that knowledge which is clear and certain, and which will leave no room for doubt.

The Lord through his infinite mercy, through Jesus Christ, continues to teach his people himself; and this is a teacher which will ever remain with those who are faithful—this is a teacher which remains the same yesterday, to-day, and forever; and he is not far from any of us; but in him we live, and move, and have our being. And hence we see the simplicity of the gospel of Jesus Christ, in the few words which he declared to Nicodemus, as being the fundamental doctrine of the gospel. And when he thus instructed him in the way of righteousness, these things appeared impossible, and he queried with him—"Art thou a master of Israel, and knowest not these things?"

But he was looking outward, and supposing that it must be of an outward nature. And when he came to assure him that he must be born of the spirit, here was a view comprehending in itself the excellency of this power, and showing clearly that as we attend to it, it will lead and guide us into all truth. "For God sent not his son into the world to condemn the world, but that the world through him might be saved."

And if we are attentive to this voice, which is internally revealed, and which we profess to believe, it will lead and guide us into that which will be well pleasing to our heavenly Father.

Here is encouragement, for this is that power and voice of the Lord, which, however simple it may appear in its beginnings—however small and powerless—if we attend to it, we shall find that it will increase; for he that is

faithful in a few things shall be made ruler over more. And if we are willing to attend to the simple impressions which are at first received, we shall come to know, little by little, an increase, which is the Lord's doings, and marvellous in our eyes.

Inasmuch, then, my friends, as we are all deeply interested, and all concerned in the salvation of our immortal souls, and we know that now is the day of God's salvation and visitation unto us, let us give all diligence to improve our time, that our hearts may be right in the sight of him who seeth not as man seeth, but who looks at the heart. We shall then be prepared to appreciate truly the blessings which we receive, and we shall be thankful for them above all—thankful to the Father of all our mercies, for the unspeakable gift, the gift of his holy spirit, and that he has not left us without a witness; for he that believeth hath the witness in himself. This is the powerful witness, the power of God unto salvation, which is declared to be the gospel of Christ.

“For I am not ashamed,” said the apostle, “of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.” And unto this power Paul was concerned to commend those to whom he had been much attached. We find that certain persons who had been greatly attached to him, and to whom he had administered, and to whom he had declared the glad tidings of the gospel, he did not tell them to study creeds, nor to commit certain parts of the scriptures to memory, but he says—“Now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

Now I know that many have supposed that “the word of his grace” might be considered as meaning the scrip-

tures; but, taking the whole tenor of the context, we shall find, that "the word of his grace" had reference to that word of God, quick and powerful, which is internally communicated—"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

And although I am not disposed to lessen the scriptures of truth, but on the contrary wish us all to consider them as precious gifts, marvellously preserved and continued through many ages, yet I want us to come home to ourselves, seriously to consider, that this word which the apostle spoke of, is very superior to the scriptures. For this word which is quick and powerful, is that word which was in the beginning with God, and which was God. And if we attend to this, we shall be led and guided into all truth, and we shall be prepared, not only from outward evidence, but from internal and more powerful impressions, to see that the Lord "ever liveth to make intercession for us." And this is the intercession that we are to attend to and believe in, in order that we may be brought into that state wherein we can know a reconciliation with God.

Remember the distinction, my brethren; it is not that God is to be reconciled to man, but that man is to be reconciled to God; for we have strayed far from him by transgression, and have passed far away from the simplicity of the truth as it is in Jesus. And in order to be brought back, it must be by an attention to this all-powerful word, which remaineth to be "the same yesterday, and to-day, and forever."

And as we are attentive to this, we shall come to put a right estimate upon outward things; and we shall know

for ourselves the value of the scriptures of truth: for it is by this power only, that we can know, indeed, that they are the products of the inspiration of God through his servants. "Through faith," says the apostle, "we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear." This is the same powerful principle which, if we would be obedient to it, would lead and guide us in the way of safety; but, for the want of this, and for the want of caution it is, that there is so much division in Christendom. It is for the want of this that proud man is so much elevated, as to think that he may teach and rule his brother. Now what can constitute this but pride, and attending to the reasoning of our own understanding?"

If human learning were absolutely necessary—if it were impossible ever to arrive at a knowledge of God in any other way than through the efforts of the human understanding, and the learning and wisdom of ages that have passed—through what are called the schools and universities—if it were not possible to obtain a knowledge of God in any other way, do you believe that Jesus Christ, our Lord, would have chosen a few simple fishermen to be the messengers of peace, to declare glad tidings to the people?

When I consider, my friends, that all-powerful principle of divine love—that law of the spirit of life, which was declared by the prophet should be sent—"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts—and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest."—When I have considered these things, I have been sometimes amazed, that there should be such a continual de-

pendence on outward things—that men should suppose it necessary, in order to obtain salvation, that they should come to a knowledge of certain outward rules, and that they should not think it necessary to come into simplicity of the truth as it is in Jesus.

For it is needful, in order that we may attain to that state of knowledge which is truly useful, that we should be simple in our views—that we should come into a state of docility like that of little children, that we may learn, not in the schools and universities which are prepared by men, but in the school of Christ, those things which are needful, and which belong to our salvation.

The most learned of those who have written, and those who have written most upon the subject, when they come to sum up their arguments, and consider the sense of the whole matter, their reference is to the grace of God, which bringeth salvation. And to this power even the apostle recommended those people whom he was about to leave, and to whom he said, that they should see his face no more. This is his language:—“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

Now we know that if we are faithful, all may have access to this word of grace—we all know that it is in us, and it is in and through its power we are to arrive at a knowledge of God. When we consider this, we know how near it is, even in us, according to the testimony of our Lord:—“But ye know him, for he dwelleth with you and shall be in you”—even “the spirit of truth, which is the comforter.” And he was to lead and guide into all truth.

Under these views we are able to comprehend the language of our blessed Lord to his immediate followers. We know that he told them he was to be taken away; and

it was expedient that he should go away. When he came near the time to give them that baptism wherewith they were to baptize all nations, he said: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Now how was this to be? It must be taken in a spiritual sense—meaning his spiritual appearance, seeing there was a time when his outward manifestation was to be removed, and was removed.

If, dear brethren, we could be drawn to a more spiritual view of religion, I believe it would remove many of the difficulties out of our way, and we should no longer be disposed to contend one with another, upon outward views and declarations; but we should look to the law of the Lord written in the heart, and this law would unite us together under views clear, simple, and easily understood. And we should come to a knowledge that this power manifested in us, is the Lord Almighty, through the influence of his holy spirit; and then we should receive it as a comforter to us. It would be our consolation, our guide, our comforter and restorer.

But for the want of attention to this, we are like the masters of Israel, afraid to confess it before men, because we love the praise of men more than the praise of God.

Are any of us under deep affliction? Have we felt the trials of this world to press hard upon us? Here is a remedy, through the goodness of God; for he has appointed a way through which we may receive consolation, and by which man can be saved. And by this power we may be led into that way, where we can truly sit under our own vine and fig-tree, and where none can make us afraid. But for the want of obedience to this, the mind of man is

continually changing. One day he holds unto this, and another unto that; and if he look unto this for happiness, or unto that, they all disappoint him, and he is ready to cry out with one formerly, who had tried all outward things, "vanity of vanities, all is vanity and vexation of spirit."

And this will be the testimony of all when they come upon the confines of another world; if they have neglected this gift, which is the law of the spirit of life, they will find that they have no anchor to their souls—that all before them is a dreary waste; that they can have no pleasure in reflecting on what is past; and, though they may endeavour to amuse themselves even in this state, by outward things and outward systems, and even call on men to pray for them, supposing that by this means they may receive comfort, when in their own hearts they are turned from the true source of comfort: still it is impossible by these means to mend their circumstances, so as to enjoy any true comfort or peace of mind. But the Lord sometimes, even at a late period, condescends to visit the minds of those who have believed not, and who have not been willing to attend to this principle in themselves, until a late period. But instances of this kind are rare. And when the mind is brought to that dreadful state of uncertainty—when in that situation the command is, Give up thy stewardship—Oh! then, what a dreadful state of mind! What language is sufficient to describe the anguish that must pervade the minds of these! I speak of things that I know and have witnessed, when I declare, that no language can set forth in an appropriate view the state of the mind when it comes to a knowledge that it is no longer to continue in mutability—when there is no hope, no anchor to the soul, no relief for it! May none of us be so neglectful and so inattentive to this voice of God internally revealed, that when the hour arrives—when the awful time

comes in which we shall be called to give up our stewardship, and be no longer stewards, we shall then have no ground of hope. I hope better things of you, my brethren; and I desire that we may all be so wise as to embrace the offers of divine mercy, while the time and opportunity are afforded us—that we may no longer be disposed to put off and disregard these simple impressions; for, I may say many, and perhaps thousands, lose their way, because they are looking for some great things—like the blind priests of Israel, who were not satisfied by the healing of leprosy and other diseases, but they wanted to see some great thing. And so it is now; men want to see some great thing, and to have it in their own way too—they want to prescribe the manner in which the Almighty shall deal with them. This state of soaring of the human mind above the witness for God in the heart—this state of pride, and refusing obedience to the simplicity of the gospel internally revealed, is what leads men to outward views, and to those strifes and contentions that are in the world. But in the kingdom of heaven, concord and harmony remain forever. And if we are favoured to get into that heavenly state of mind, we shall know something of this heaven in the present world—we shall know this concord and harmony to exist; and when we feel its influence we shall be able to declare that we have not been following cunningly devised fables. For having a witness in ourselves, we shall have no need that our neighbours teach us the law of the Lord; but we shall have, as it was declared by the prophet, a law written in our hearts; and by an attention to this law, we shall come to a knowledge of God which is saving, and we shall be able to testify of it as Nicodemus did of our Lord and Saviour:—“We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.” And this spirit, if we were attentive to it, would

produce this kind of testimony in us. And we should be comforted when we come into affliction, for we shall know when our minds are afflicted, where to look for help—we shall know that vain is the help of man. And those who are brought under this influence can testify that there is no joy equal to having the mind centred on this power. For it will lead them in the way everlasting, and comfort them with a comfort which cannot be yielded by any help of one for another.

Hence the necessity of appealing unto themselves for this great comforter—this principle which has been the fundamental doctrine of this society, and which has distinguished them from other societies—this which remains and ever will remain the fundamental doctrine, viz. that the spirit of truth and power of God is in us, and will be with us in proportion as we are willing to attend to, and obey it.

We know that other societies and other professing Christians have said much about the grace of God, and have placed great stress upon it, when they come to a sense of religion; but we know also that it is our profession, that this operation is daily, and that it continues always when we are disposed to attend to it rightly. And we profess to believe that we can be brought into that state which is described by the apostle Paul:—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit"—that it is possible to arrive at that state wherein there is no condemnation, even in this world.

Seeing, then, that we have this encouragement and hope set before us, let us give all diligence that we come truly to this knowledge, and then we shall be prepared to testify, that "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

THE QUAKER.

DECEMBER, 1827.

SERMON BY ELIAS HICKS, AT FALLS MEETING, BUCKS COUNTY, PENNSYLVANIA, DECEMBER 20, 1826.

I HAVE at present but little to communicate to this people, and I have had that little but a very short time communicated to me; and when I have communicated that little I shall say no more, unless more shall be presented to me for the purpose. For I did not come here to report stories that I had learned out of doors before I came, nor to report any hearsay, unless I am certain of the truth of it from full and complete evidence in myself. There is much mischief done in the world by reporting hearsays, in relation to men who have lived before us, and of men living now—we ought always to know every thing we speak to be truth. For many times by reporting hearsay stories we very much hurt our fellow creatures—we may wound the feelings, perhaps, of the most just and upright. So that it is a mischievous thing. The words of a tale-bearer are as wounds; for “he that repeateth a matter separateth very friends.” Then, my dear friends, how watchful ought we to be, never to repeat any thing concerning a fellow creature, the tendency of which will be to hurt him or her; because it must arise from a wicked disposition when we do it, but it does not arise from the

truth in our own hearts. And it has not only this tendency, but to report any thing from mere hearsay or outward information, tends to divert us improperly to something of which we know not the truth, and which we cannot explain to those for whom we are reporting it. And I have at this time felt a caution to revive these things, and to spread them before us; for we must be abundantly sensible of the harm that is done, through this medium, among the children of men.

Many great quarrels—much confusion, discord, and disorder, have arisen from this course of reporting from hearsay, without knowing that what we say is the truth; and even in many cases if it is the truth. For we may fall under the character of tale-bearers for telling truths, when it is not necessary that they should be told; for truth ought not to be told at all times. It is only to be told when reporting of it will do more good than evil, but not when it will have a tendency to do harm. There wants abundantly more care among men in this relation, than is now practised.

But now to inform my friends the truth which I have had communicated to me, and which I desire to communicate to this large assembly—it is, that “what is to be known of God is” only “manifested in man.” Now, had I not known this from perfect, self-evident certainty, I would not dare to report it here, because, without sufficient evidence, I should not know whether it was the truth or a lie. But, having known the certainty of it in my own experience, I am not afraid to communicate it. And I trust it is from the moving of that love that I feel to this assembly, and to mankind every where, that they might examine themselves concerning it, whether they have come to this knowledge of God in the way thus proposed. For I have not found in all my life and experience any other way to

come to a knowledge of God but by what is manifested in the secret of my own soul; and it has brought me to believe, that we never can come to know God in any other way. All our senses, as mere rational creatures, with all the opportunities which we may have, can never give us a knowledge of God—the real and true God. They never will nor ever can: and hence, I believe this testimony of an eminent minister in a former day. Now if I had not experienced it to be the truth, however I might have reported it, I should not have known it from any other cause than hearsay from another. For people are apt to report things from hearsay and memory, or from what others have reported in their hearing, when the other may have reported it from an impure source; so that it may possibly be a lie all the time. It is, then, very dangerous for us to undertake to report any thing from the mere hearsay of men, or from the record or testimony of men. Let it be in what book it may, it makes no difference. For us to report any thing as truth, that is a mystery to us, and we know not whether it is truth or not, there is a possibility that it may be a falsehood, and that what is reported may not have a being; then how shall we report it truly unless we come to know with certainty that it has a being. I trust I am not alone by a great many—I would hope that all in this assembly have, more or less, experienced the truth of this testimony, that “what is to be known of God is manifested only in man;” because when we are brought to know and understand things aright as relates to God and our own souls, we shall be brought to see that there is nothing else in the universe, among the children of men, that is a recipient of the knowledge of God and his will, but the rational souls of men. For we do not find that any thing else can give us an evidence of God, but that which comes through the medium of the intercourse of God

Almighty himself, and the rational souls of the children of men.

So here, we see how we are to learn, not only that there is a God, but how we must learn what he requires at our hands. It is here that we must learn every virtue that we ever can put in practice—it is here, and here only, that we can learn every good thing; there is no other avenue to knowledge but through this medium. There is no other means that has ever been discovered, or pointed out by the laws of the Creator, but this medium. It is the immortal soul only that can arrive at a knowledge of God and his will concerning us. And it is by an intercourse alone between God and the immortal soul, that we can ever know any thing of God or heaven. Here, now, we shall soon see, as I have observed, that when we come to be thus assembled, as we now are, for religious purposes, we are not to come here to report things which we have heard, nor concerning the things which we have perceived with our natural senses; but, as we come here, we ought to endeavour to become prepared to worship the Almighty God in spirit and in truth. And our chief business must be to divest ourselves of all thoughts whatever, and to get our minds settled, and separated from all creaturely cogitations. We have not come here to study for ourselves to know what to say or to do, but we must be careless about these things. We must present ourselves as creatures who have no right to act any way, but to sit as blanks before God Almighty, with nothing included in our minds to hinder him from speaking. In this state we can understand him—and this, I suppose, will condemn all studied preaching. For every one who studies what he is to say in meeting or out of meeting, we must be sensible, is not a gospel minister; for the gospel is nothing else but the power of God; and therefore, as all wisdom is compre-

hended in him, as well as all power, the creature never has been put in possession of wisdom enough to know what the will of God is concerning himself, and therefore it is impossible to know what concerns his fellow creature rightly.

Here, then, we are brought to see the necessity, my friends, of that deep humility of soul, that self-abasement that every rational creature must experience before he can hold communion with the gracious Creator. He must be the beginner of it, and not we; for we know not what to ask him for—we feel the want of every good, yet know not how to begin to ask for that which is most necessary and right for us; for man is a selfish creature, and if merely from a sense of want of some certain object or thing, we set about calling on the Almighty, and beseeching him to grant it, would it be acceptable in his holy sight? Would it not be asking for things which he is not willing to give us, to gratify our selfish desires, which he never can do? And it is only as we centre into this self-abasement and humiliation, into a situation to hear what the spirit saith to us, that we know what to pray for: for we know not what to pray for as we ought, but as the spirit helpeth our infirmities and teaches us what to pray for and what not. Could any of us in this day, my friends, who can set about praying for a thing because we want it—could we be instructed, like Elijah, to pray for dearth and distress—a dearth that should be so distressing to all the inhabitants of the earth, as well as to ourselves? There is no prospect we could. This precedent is enough to convince the world of mankind of the need, of the absolute necessity there is, never to pray in our own wills—and for the want of this right beginning of knowledge, no doubt it is, that we succeed so poorly and wretchedly in general, in getting what we stand in need of. For, if we

think we can find out God by some outward information from others, or by some imaginary notions or views of our own, so likewise in the pursuit of those things which we think necessary to accomplish for our own good, not only as it respects outward, but also inward and spiritual work, how reasonable is it to suppose that while we take this course we shall always go wrong: and therefore it is, that almost all of us, more or less, are continually disappointed, and it must be so while we are pursuing the way of our own will and wisdom.

Here we learn, by reflecting like rational beings, that if nothing can be known of God but what is manifested within, then certainly as there is none good but God, so neither can we come to know any thing that is really good through any other medium but that mentioned, which is by turning inward and waiting in humble prostration before the Majesty of heaven; striving and warring against the rising of every thought and action which may proceed from a propensity in the nature of the creature, so that all may be still before him—that all may be silent. “Keep silence before me, O islands; and let the people renew their strength.” Our minds are like floating islands, tossed about by every wave of the sea.

And here we shall see that there is always a necessity for us to be industrious and laborious; because by the sweat of our face are we to eat bread, both spiritually and temporally, I believe. For every thing that is good to nourish the body and soul, is to be derived through right labour and exercise; and by this right labour and exercise, the result of it shows that it is the act and the instruction of a great, marvellous, glorious, and merciful God—that it is the only best way that he could have proposed to his creature man, in order that he might enjoy all the blessings intended for him. And don't we find it

so by our natural senses? For when we are brought under a sense of our dependent state, and having come, through attention to that inward voice, operation, or impression of divine light and life upon the soul, to hear at times his voice; and when we give way to do according to what he requires at our hands, to do justly in all our actions, we shall see that every one must labour for his own living. A sense of justice will not admit us to contrive to live on the labour of another. And therefore, when we set too, honestly, as all are placed on equal grounds, under a gracious Providence, and as we set to work and labour consistently with the power and understanding that are given us, here is something for God to bless, and he will bless the labour of the industrious, and what he gets by the sweat of his face will be blessed.

Here, now, we discover the goodness of God—here, under this sense it is, that our hearts are inspired with gratitude and thanksgivings. So that in all his blessings the soul is inspired with grateful acknowledgments, and we can worship him in spirit and in truth. Thanksgivings will arise in our souls in secret aspirations unto God. So it is in relation to the soul's sustenance or support. It is obtained by this labour, that I a little hinted at, when we meet thus together; for it is a greater labour and greater task, than to put our bodies in action, or to get them still; for here we are to strive against that mighty torrent of thought, for the mind cannot and will not be still till the Almighty is pleased to give us power, or still it for us. Therefore, to be brought into a situation to hold commune with the King of heaven, is a great exercise and travail of spirit. "Be still, and know that I am God." As much as to say, if we are not still we shall never know it. Oh! the blessedness of this experience! Where should we find a tale-bearer among the children of men? If all were faith-

ful, that name never would be heard of; and when we come to this root of love, this principle of perfect justice, every tale-bearer will be banished from the earth.

I need not express many words to show the wickedness and dreadful consequences that result from tale-bearing, and the satanical mischief that it is doing.

May we consider these things deeply, and remember what we are, and consider what we ought to be, if we would ever come to be acceptable in the sight of a gracious Creator and benefactor: for I have no doubt that all these things are alike hateful in his sight, for he stands separate from all these things. And another thing is, we are not to judge a brother; for he that undertakes to judge a brother in his own will and judgment, takes the seat of God and usurps his throne; and this he will not suffer, for "he will not give his glory to another, neither his praise to graven images," or men; for what is man, and where-withal is he to be accounted of, "whose breath is in his nostrils?" He is not at all to be set up in the place of God, to judge another.

We are all planted and placed here on earth upon equal ground; all alike situated and circumstanced. We are placed on a perfect level by our heavenly Father, and all have the like privileges, and a sufficient degree of understanding and power to do what he intends us to do, and to accomplish what he requires at our hands. And although some may have greater understanding than others, it does not alter the case. For he that may have five talents, or he that may have two, has as much to do in proportion as the one that has but one. And the one talented servant, if he does his part, and effects the purpose for which the one talent was given, does as much, and fulfils the will of his heavenly Father as well, as if he had fulfilled it with five talents—there is no difference. And as we keep upon

this ground, and keep our eye single within, centred upon the divine light, the manifestation of the spirit of God, which is the power of God in the soul,—as we keep here, we shall always keep on this blessed level. And as we are constituted innocent by infinite goodness and mercy, we shall rise from this innocent state into virtue and glory; yet none would ever be exalted in their minds in the least degree above another—the level would be maintained. Then, should men or women assume a place higher than a brother or sister at any time? If they do, they take the prerogative of God and usurp his throne; and we learn, when this is the case, what the apostle meant by that “man of sin and son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped.” For all men and women that usurp the place of God over their brethren and sisters, represent the man of sin and son of perdition. All judgment belongs to God, and all that the children of men can do is to wait for him to judge and to condemn. And, as it relates to things internal and outward, there is no other preference, than what we gain or lose by our own works. For if we go counter to what we learn and know of God within, first knowing him, and then knowing his will, every day of our lives, concerning us; if we disobey him, if we transgress his righteous law and command in our souls, here we sink below our fellow creatures who are obedient, and they are as much preferred above us. And if it is by injustice to man our fellow creature, then those who keep their station in righteousness, they are made the judges of these; and so it may be in a spiritual relation; for most of our duty to our Creator consists in fulfilling, in a just manner, our duty to one another. “And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” This comprehends

the whole of man's duty here on earth; therefore, in relation to heavenly things, the things of God that none can know but the spirit of God, and any thing that only concerns the soul, man hath no right of judgment at all, because he cannot effect a change or chastise the soul, for he hath no power. There is no analogy between the power of mere man and the soul of man, as it relates to judging concerning its duty to God our creator. But in regard to the things that belong to man, the earth and the things that are in it—for he hath given the earth to man—here he has control over the things of the earth, and can judge another in respect to his duty to another, and can judge in relation to those immoral acts by which we wound and harm one another as to our bodies and the animal part of man. Here it is that men may fix judgment—may know and understand what is right and consistent with reason and truth, in regard to our duty to one another; and so, whenever one harms a fellow creature, by slander and tale-bearing, or when by force of arms he robs or steals, we have a right to judge and condemn this conduct that is immoral. But never from hearsay is it done, nor except there is full evidence of the fact, that the individual wronged a fellow creature, some way or another.

Oh! that we might be wise enough to distinguish between what is right to do, and what not. For we have gifts differing as it relates to our moral conduct, as well as in those things which are spiritual. In those things which relate to our moral conduct we all have understandings alike, as reasonable beings; and we know when we do wrong to our fellow creatures; we know it by our rational understanding—we want no other inspiration than reason and justice. And I say that we have a right to judge and condemn things that subsist among us, by the evil conduct of our fellow creatures in the way that I have mentioned,

whether by stealing, robbing, or defaming; because all these tend to their hurt. Therefore, every transgressor ought to be under a penalty that would make him a loser for his wrong doings; for unless the penalty be sufficient to make a fellow creature sorry for what he has done, it is not great enough to answer any end at all. For if a man can, by transgression, be a gainer, he will pursue the same course, as long as he is a selfish man. And so it is in spiritual and divine things.

Here the enlightened mind discovers the wisdom, the infinite wisdom of a gracious God; that he has so ordained in the creation, that every act of his rational creatures shall have a reward in it. If we transgress against God, or even against our fellow creatures, the act hath its adequate reward, and it will make us sorry for what we have done—that is, we shall be losers by it, and gain nothing, for no man shall gain by doing evil. For it is ordered in the creation that no rational creature shall gain durable profit by any wrong act. But, alas for us! how different it is, by our different conduct, and by going counter to our own good and interest, and in opposition to the divine will, and to that of the righteous among our fellow creatures.

And here we come to another point of knowledge of ourselves, that the Almighty has made us free to act, and has placed us in a state of free agency—a state in which we can make our own election to good or evil. He has set good and evil before us, and left us to elect for ourselves: and at the same time we see men and women act so far from the good thing, that they can hurt, or harm, or avenge a fellow creature—they will do something to hurt themselves rather than be prevented from gratifying their devilish disposition.

Now these are plain truths, I apprehend, for I desire

to speak to the people that which they can understand. For I know it to be the greatest folly imaginable to suppose that I could persuade a reasonable creature to believe that which he cannot understand. It would be fruitless labour, unless I could first persuade him to give up his own understanding to me, to dispose of it according to my own will. It would be a waste of time. If he could not understand, he could never do it at all, unless I so overpowered him as to cause him to depend on what I should say as truth, be it right or wrong. We see that in most cases every one seeks for proof of what appears mysterious; for it is impossible to believe that which is mysterious, and which we cannot understand at all, till we have first given up our judgment to those who tell us these things. For hearsay knowledge is no knowledge at all, till we have it evidenced to be truth, and to be real. Therefore, we should always defer giving judgment upon every subject until we have evidence. We see this is the case in common life. When any thing is done in secret, any crime or transgression of the civil law, and the case is brought before a court of justice, the judge defers giving judgment, till he knows upon which side the truth is; for he would not be fit for a judge at all, if he would give judgment and say he believed it to be so and so, though he did not understand it. Would he be a fit judge? Would you not consider him an evil judge? Certainly so: and so it must be in both moral and spiritual things. For no man ever had power to believe a mystery so as to make it a belief of any use to him; because it is a secret. For what is meant by a mystery? It is something secret, secreted from him. "Secret things belong unto the Lord," and those things only which he is graciously pleased to reveal to us, "belong to us, and to our children," who do all the words that he commands. For how unreasonable it would be for us to

believe what God has not let us know. He never did so with me; he never condemned me for the least thing that I did, till he had given me an understanding of the nature and effect of the thing. I must have known it, and I must have known it to be wrong, otherwise I should feel no conviction; I should not consider myself accountable for any thing, to heaven or earth, that I did not know to be evil; nor could I be called to an account for that which is not plainly revealed to me to be contrary to what was his manifested will, or which I ought to have done when I did wrong. For I believe we always have it in our power to do right as easily as to do wrong, when both are manifested to us; and if the right is not manifested, and only the wrong, we are not accountable for our act, for we knew not what it was. But we know when we do wrong always, and in no other way but by its being contrary to the right and truth of the thing, by comparison.

So that here, all our happiness in time and eternity depends on inward knowledge and right information, which we receive by communion with our heavenly Father. But the children of men suppose too generally, that because they have reasonable souls and understandings, and because they have the light of the sun which reveals objects to them outwardly, that a knowledge of spiritual things may likewise be acquired through the medium of the outward senses. You know, my friends, that unless it were for the light of the sun shining upon our earth, our reason would be a dormant principle; and let us have as much of it as we please, it would be of no account to us at all; but its revelation provides means for us to act upon: so that both first and last, every thing that man knows comes by revelation; for there is no knowledge in heavenly things or in earthly things, but by revelation. Then

how can any man who has common sense say that revelation has ceased?

Take away the light of the sun, and what would be the consequence? Many things have been invented, through the medium of the light of the sun and what it reveals to us, and by this means we have contrived many things to make our labour light; but take away the light of the sun, and what would be the consequence? If we have scientific rules written in books, take away the light of the sun, and all are lost; our reason would become dormant to succeeding generations. For they could not read, nor understand what we had done, if you take away the light of the sun and its influence; because all earthly things must receive light from this external sun, under the direction of the Creator.

Revelation is the first thing—the first as it regards earthly things; and so it is with the revelation of God, who is the sun of heaven. God is the sun of the spiritual world, and the light and life of that sun show his will to us, with the same plainness that the outward sun shows outward things, when our eye is single to him, and when we look within and keep within; for it is there that he makes himself manifest to us fully, although it be in the least degree; for having first convinced us what is right for us to do, the moment we transgress, we feel it, beyond any thing that the light of the outward sun can do for us. And we never can get away from this sense, however wicked a man or woman may be, and however they may endeavour to shelter themselves under earthly things and delights, and as it were, for a time, drown the reprovener's voice, and silence, as it were, or slay the two witnesses for God in the soul.

And what are these two witnesses? They are revelation and reason in the souls of men. And they will kill

these and not hear them, they will turn their backs upon them to gratify their carnal desires of laziness, covetousness, lasciviousness, wantonness, and many more evils, such as are not fit to be mentioned here. They crucify and slay the divine principle in them till all reason is silent, as if it were dead. Not that it is dead at all, but that it becomes, as it were, a dead, silent, or dormant principle.

Can you suppose that if any one of us present should rise up against the manifestations of the divine will, and acting to gratify ourselves in the vanities of this life, by various means of wickedness—can you suppose, dear people, that such can lie always asleep, or keep these two witnesses in silence? They will one day rise up again—they will take life, and rise up, and make all the wicked inhabitants of the earth tremble, from a renewed conviction—when all earthly allurements are past, and decrepit old age has arrived—when they can no longer delight in these loose and immoral acts, then this witness will spring up again; it will have a resurrection in them. Then terror will lay hold on them, and make all the inhabitants that have slain them tremble, as it will be with all the wicked when they see the evidence in themselves of the work of God, and the light which he manifests, by which the wicked are condemned; agreeable to the testimony of Jesus, when speaking of the comforter, not of himself. For he said he would send another comforter, who, when he was come, should “reprove the world of sin, of righteousness, and of judgment.”—“He will lead and guide into all truth—he shall teach you all things, and bring all things to your remembrance.” Here, then, is the teacher, the way, and the medium whereby we can come to know God, by his own presence in ourselves—through his life-giving presence. And here Jesus tells us, that this is all and every thing

that we have to do, and all that man needs. He does not move us in the least degree to any book or writing whatever, but leaves every thing outward entirely behind, as having passed by; for he abolished all external evidence as not being capable of bringing about salvation to the soul. So that we are to come to this in the same way that his disciples came to that heavenly knowledge. There are not two ways; but the way which he recommended them to pursue, was to tarry at Jerusalem until they should receive power from on high, that Jerusalem which figures to us a place of quiet, a place of rest. We see that the disciples found that Jesus without them was not sufficient to give them power over their own lusts, affections, and passions; for if he had power to do it under the direction of his heavenly Father, he would have done it for those disciples with whom he had lived; but he only recommended them to that which had power sufficient to do it. For we find, that when he was taken captive by the soldiers, his disciples were still in the same spirit as when he called them, only that they had been brought to behold the power of this promised Messiah, and they were willing to be instructed by him, as it respected their present and future good. But we find that they were all ready to run away, to scatter from him and desert him; and those who were accused of being his disciples were ready to make excuses, and especially poor Peter, how he acted—he showed what manner of spirit he was of. For Jesus permitted them to have a couple of swords, that they might prove that they were then no better, in respect to violence, than they were when he first called them. For what did Peter do? He drew the sword to slay the servant of the high priest, when Jesus reasoned with them, and forbid every such act. Here, then, we see how little the children of men can learn by external evidence. It was

by outward testimony that he had given them instruction, and he had brought them into a situation that they looked no higher than to him, and they believed his doctrines as far as they could understand them. But they understood so little, that we see here, they could act thus cruelly. Peter smote the servant of the high priest, and cut off his ear; and this is not the worst, for when they took Jesus, his disciples all fled. And when they were accused of being Jesus' disciples, they were ready in their weakness to deny it, and to refuse to admit that they knew him; and hence, Peter, after he had two or three times denied him, began to curse and swear, which is the case with many at this day, who are anxious to hide their faults.

I mention this to show what it is, and what it has been; for there never has been any way of salvation but by coming into union and communion with our heavenly Father, with his own spirit. It was the covenant made between God and man in the beginning—a covenant of love and life; and how easy it is: "Obey, and thy soul shall live." I will make an everlasting covenant with thee. And in consequence of obeying the divine command, every blessing that they could be blessed with, he promises to give them. And he has never broken that covenant on his part, but we have all broken it, and sinned, and come short of the glory of God; and have all been convinced of sin to our clear understanding; but we have done as our first parents did, we have eaten of the forbidden tree. Yea, I have often considered myself the greatest sinner, and, that I had eaten of the forbidden tree a thousand times more than ever Adam did, in my own experience; and I do not believe that we can plead it as any excuse, because he had eaten of it once. And to attempt to excuse my sins in that way, would only be sowing fig-leaves together. I certainly know that I have never felt

any loss from Adam's sin—I have never felt any thing to induce me to commit sin, but a desire in myself to gratify my propensities beyond the design of heaven in giving those propensities to me. We have a desire after knowledge implanted in our souls and stamped there; and what is it for? It was placed there by the hand of God himself, and therefore it was for good. But if we gratify it to seek knowledge without God and contrary to his will, we commit sin. This propensity is necessary to our happiness; but if we indulge it, and go beyond the commandment of God, here we commit sin. Not that there is any fault in the propensity, or any thing but what is necessary and good in it; for without a desire after knowledge we should never seek after any. And so it is of every other propensity—they are all good; but all our sin comes from the unlawful indulgence of them, by the rational soul indulging the animal man to do that which is contrary to reason and truth.

So that the one thing needful, that Jesus commended Mary for choosing, is what we ought to seek after. And what was that? She bowed unto her Lord—for the Messiah was to be their Lord and God as Moses was their first God, because they were not willing to be taught immediately by the King of heaven. They were too carnal and sensual; they wanted outward enjoyments to satisfy the appetites of the animal—so he gave them such a heaven, in condescension to their ignorance and darkness, no doubt.

Now what I feel my concern to be, and what I have long felt, and have been endeavouring to spread before this assembly, is, to gather our attention to God within, to the truth within, to the light within, to the grace within, or by whatever name it may be called, for it is the same thing. For grace may be considered God, light may be

considered God; and every thing that gives a man a sense of his situation may be considered as coming from God. So Christ within may be considered but as other terms for God within: for was the Christ within any thing but the grace of God? For what was he without, in his personal appearance? Within, he is nothing but the grace or favour of God unto the children of men. And so, in his outward manifestation, we see how his grace and goodness operated among the Israelites. How they looked to their leader, and here this grace, through the person of Jesus Christ, cleansed the leper, raised the dead, healed the sick, and prepared the Israelites to enjoy the good land with all its blessings. So it is with this Christ, this light within, because it is a manifestation of the spirit of God, and this manifestation is given to us, to profit withal. And it would be better for all professors to keep it under that name; because, when we mention Christ, men's minds are turned outward, so that sometimes we are almost afraid to name the name of Christ, as it leads them to the contemplation of an outward body, a visible object. And if we make any likeness of God in the form of any thing in heaven or on earth, we commit sin, and make an idol. "Thou shalt have no other God before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God."

Now, if we make an image in our minds;—if we offer up prayers to some image;—if remembering that Christ without, who did these mighty miracles—that Jesus Christ of Nazareth, who did these miracles, we make an image of that man, and bow down to him; we worship an image, as much as if we worshipped a golden image like Nebu-

chadnezzar's. We consider a thing having a form and likeness; but when we attend to the spirit, and the manifestation of the spirit, we can form no likeness of it, for it is invisible, and we can only know it by its own power, as when we feel the wind blow, as Jesus showed to Nicodemus in relation to the way of the new birth.

So I say, that it seems to have been my mission for these forty years past and more, to lead the people's minds back to the first covenant that God made with man in the beginning, in which he spoke with him face to face, as he did with Moses. For we read that the Lord Almighty spake with him, face to face. But how was this? It was not externally or outwardly face to face! No. But the soul was opened to see him, for the spirit of man has a face as well as the body of man. And this was an inward communion, an inward intercourse; it was all in spirit; it was all invisible to every part of the outward senses. And so we must all come back to that first covenant, where we can see the Lord Almighty face to face, and through his spirit commune with him in our souls, in the inward man, as we sometimes express it, speaking after the manner of men.

Now we must come back again just as it was in the beginning; for when Adam stood in an acceptable state, there was no mediator between God and man, there was none proposed in the first covenant for a mediator, but the divine will manifested to the creature. So when we gather back to that which Jesus recommended his disciples to wait for, when we gather back to the spirit of truth, so as to speak with it face to face, here, as it is declared, he "shall reprove the world of sin, of righteousness, and of judgment;" and nothing can do it but this spirit, which is God in man. And here it is, that the true unity is experienced among rational beings, and out of it there is no unity nor

harmony; for God is one and his spirit one, and every creature has a law which is one, because it is a perfect law. And therefore we are to gather and turn inward, and meditate, and wait in our own hearts to meditate in this law about those things which this inward law has revealed to us—and when it reveals things to us of a heavenly nature, then the rational understanding can make use of these means which are thus communicated to us by this light, as we make use of things which are seen with our natural eyes, when the sun has revealed those things to us by its light in the outward firmament. Were it not for this light our reason would be always dormant. Therefore we see that reason, though so excellent in the soul of man, can never raise it to the things of God, or show us the things of God. Nor is it capable of leading us on in the right way to do the things of this life; because it is not sufficient for us even in temporal things. And I think we might learn in this latter day the truth of this saying, when we see how men, wise after the flesh, how many ways they devise to get a livelihood here, and to make themselves happy in temporal things, and all to no purpose. Now there is one subject thrown before our view in the records of scripture, which is enough to convince us of this truth. And here I allude to the case of Solomon who was king of Israel. He had a knowledge, it seems, of almost every thing upon the earth, and possessed great riches and glory, so that he could do whatever he pleased, for he had nations under him who were obliged to serve him, and he pursued every thing which his rational wisdom could devise. He built him houses, planted gardens, and tried every thing. Well, did these land him in peace, or in disappointment? Judge ye—did it not land him in constant disappointment, as it relates to the world? It made him cry out, “vanity of vanities,” saith the preacher,

“vanity of vanities, all is vanity and vexation of spirit.”
“Let us hear then the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole duty of man.”

Here we see, as I observed, that though men are strong in rational powers, yet for the want of gathering inward to this light, grace, or spirit of divine wisdom, which only can instruct us in temporal things, they say, “to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain.” But do these always succeed, who go on in their own will and wisdom? Do they not generally meet with disappointment? Do they not ten to one fail? But think for a moment, if they would always say as the apostle advised—“if the Lord will, we shall live, and do this or that,” they would never know disappointment. For every man, who should go into a city under the will and wisdom of God, to buy and sell, and get gain, would never be disappointed. And so, if the children of men were attentive to the light, there would never be an insolvent debtor on the face of the earth—no disappointment or destruction can await the righteous; but none are righteous without they do the will of God from their heart; and to do it they must know it. But when we are careless, and think we know for ourselves, here we are out of the way of true knowledge, and it leads us into inquietude. Some men may go and acquire a great deal of substance in towns and cities—they may buy and sell, and get gain, and land in nakedness at last. I mention these things in this manner, that we may keep them in remembrance, and that we may become willing, like Mary, to wait at the fountain of wisdom. As she waited at the feet of an outward saviour, so we must wait at the feet of an inward saviour, that inward grace given to every one to profit withal, as the apostle declares. And

I feel it as he bears testimony to it, or I would not mention it. "For the grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Can you ask for anything more? Can you ask any other teacher? Or can there be a greater sacrifice than the sacrifice of your own will to this heavenly grace? But if our life is required, our whole life, it must be sacrificed to the leading of this grace. We must die to self and all its operations. It is the death that is pointed out by the death of Jesus; that was outward, but we must die this inward death in our souls. And when this is the case, it will cause a resurrection by the grace and power of God. For he that raised up Jesus from the dead outwardly, will cause us to be raised up into newness of life; for they that are baptized into Christ are baptized into his death. And all those that are willing to be baptized into his death, it must be by obedience to the grace of God, by obedience to its teaching as to what we are to give up and surrender. And what is it? It is the life of man that is to be delivered up, as the natural life of Jesus was. And that answered a peculiar purpose to the Jewish nation, as it put an end to their testimonies, their law and covenant, that they might enter into a better covenant, wherein the sacrifice was to be the life of the creature; for nothing can atone for sin but that which induced us to sin. Here we must die to all the sins which we have committed in our own wills; we must die—and how will it be done? Only suffer our wills to be slain and reduced in us, and all our sins will be done away, and we shall now be quickened and brought into life by the grace of God. There will be made a complete atonement. The life that has risen up in us by transgression, or has been created in us by transgression, here

we shall know this life to be crucified by the cross of Christ. And what was that cross? Jesus Christ did not call the children of men to come to a wooden cross, nor to a golden cross, but to that law of God which had kept him right in every act of his life. For he did not come to do his own will, but the will of him that sent him. And every thing that we do in our own will, will never do at all—it is transgression. For, by indulging this will, we continually oppose God, and reject his counsel; we take the seat of God in the heart, and exalt ourselves “above all that is called God, or that is worshipped.” And what are we to do? We are to give up this life to suffer and die upon the cross; for this is the atonement for all our sins. So far as we give up the life that causes us to sin, so far he is reconciled to us, as in the case of the prodigal. And how beautifully Jesus represented what I am now endeavouring to represent.

Now what did the prodigal do? He received his portion. We are apt to consider this outwardly,—but it is an allegory, parable, or simile, to set forth the condition of man in relation to his Heavenly Father. We have all a portion of grace communicated to us at the beginning of our existence, or as soon as we are capable of receiving a law, by which we can understand and fulfil that law. Having that portion of the grace of God, he left his Father’s house—his Heavenly Father’s house—and run through the whole to please and gratify himself with many other beloveds. We read that he spent his portion among harlots. And are we not all guilty? It means our impure delights or gratifications. He found himself at last perfectly poor, destitute, and miserable; and to satisfy hunger, he undertook to feed swine, but the husks that he fed them with would not satisfy his hunger. Then

he was brought by the things which he suffered, and it is only so with every sinner, till he is brought by the things that he suffers, through the medium of his senses, that he is induced to turn to God, and to learn obedience by the things which he has suffered. And this prodigal was brought by his sufferings to remember, that in his father's house was bread enough, and to spare. This was a humbling state to be brought to. It points to those that have been sinners. It pointed to my case in younger life. I was one of those prodigals that departed far from their Father's house—their Heavenly Father's house. And when hungering after good things, spiritual good things, peace of soul, then I remembered what he had done for me—how he had shown me the way and reprov- ed me by his grace, by that Spirit of truth that Jesus spoke of, that would reprove the world of sin, of right- eousness, and of judgment. And as I attended to it, I was gradually more and more gathered and strengthened. And in the same proportion as I condescended to this re- proof, and submitted to his voice, I became strengthened to make the resolution that I would return to him. I knew he was merciful.

Well, he beheld him a great way off, when he could scarcely take a step. But he only made a resolution to do better, and he beheld him a great way off—he beheld him in love, and asked no pay. He rejoiced that this son who had been lost, was found—that the son who had been dead was alive again.

O, dear people, that we may gather to the root of life, that we may gather to the “word which is nigh, even in the mouth and in the heart,” to the witness for God in our souls: no matter what name it is called by, for it is one and the same eternal thing, without change, the same yesterday, to-day, and for ever. It was never born, and

never had a beginning. It is a self-existent principle, from whence every thing has its rise—it is the source of all that is good. Then, my beloved friends, gather to this voice in your own souls. Don't seek any name for it, or any figure or shape whatever. For knowledge comes by impressions on our own souls; feel its operation, and you cannot reject it, you cannot turn from it. And it will compel us in its own time to feel it, and we shall come to know the truth of this declaration: though belief is not a voluntary act of the children of men, for we cannot choose what we will believe, for true belief is founded on evidence that we cannot resist, and when we have that evidence, we are obliged to believe; and I believe that every sinner is obliged to believe, and knows the voice of this reprovener in their souls; and this will be their tormentor, unless they experience a change of heart. And in the same way this reprovener will be a justifier, when we give up all—when we surrender that life which has been created in our souls, in opposition to God our creator. When we give up this upon the cross, he will raise us up, and quicken us, and lift us up; he will meet us on the way, the fatted calf will be killed, and there will be rejoicing that the son which was lost is found, that the son which was dead is alive again.

Dear people, and you, dearly beloved youth, may these things sink deep into your hearts; and may you avail yourselves of the privileges which you enjoy. Many of you have soft and tender hearts yet, therefore be sure that you do not suffer them to grow harder and harder by straying away from your Father's house and indulging yourselves among harlots. And what is meant by harlots? Your many little beloveds in which you indulge, and thus offend your Heavenly Father, in order to gratify your hearts with some pleasurable things; but all these

will bring you into a state of poverty and want, like the prodigal son. I say, prize your privileges. I know these things, and feel them to be so, in passing among the dear youth—their hearts are soft and tender, they are susceptible of good impressions. And I have been made to rejoice in passing among my dear friends, in this journey—I have been made to rejoice in beholding the multitude of beloved youth, who seem susceptible of good impressions, though many have gone far away from the simplicity of their forefathers, yet their hearts are not hardened, but they are ready to receive the word of truth and encouragement. Be encouraged, then, dear young people, both male and female, for much depends on you in this time of trial, in relation to the things of God. And it is a time in which you will learn wisdom, if you turn your hearts unto wisdom. “If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him.” And thus we may go on in the path-way together, in a situation in which we shall exclaim, at least by our conduct and example: “Come,” brother and sister, “let us go up the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.” So be it, saith my soul.

[Here the speaker sat down for a moment.]

And the law of God is written in every heart, and it is there that he manifests himself; and in infinite love, according to our necessities, states, and conditions. And as we are all various and different from one another, more or less, so the law by the immediate operation of divine grace in the soul, is suited to every individual according to his condition.

And when we reflect for a moment, that our faces all

vary, we may conclude that our states and conditions in relation to heaven, are also various. Therefore it would be impossible that one law should suit all. And God Almighty in the greatness of his love, has given every one a law for himself, suited to his necessity. Here, now, we see, that the gospel dispensation is a spiritual one, and altogether invisible to our external senses, in all its parts. The law is spiritual, and the soul is spiritual. It can therefore receive it and understand it—it has not only a capacity of receiving it, but also the power of rejecting it, otherwise it could not sin. So now, when I took my seat, I felt a prayer arise in my soul, but I was soon led to say, how can I pray for this great assembly, vocally and outwardly? I might express some general accents from the opening of divine truth and love in my mind; but how much more effectual will it be for us, seeing we have a law in our hearts, if we will look into it individually for ourselves. We may all see our real states and conditions. For here the spirit shows us our condition, and enables us to pray in secret, and it is made effectual; for all are instructed to pray according to their several necessities, as the real necessities of one might not be the necessities of any other one in this large congregation.

Do we not then see the consistency of what Jesus spoke concerning prayer; “When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men.” He taught his disciples a short prayer, and if that is brought home spiritually in our minds, individually, in such seasons as this, we shall have good cause to acknowledge, that God is gracious to us poor unworthy creatures, that he still deigns to look down upon his rational creatures to do them good. And what heart is there present but must look up to him—what

heart but would then be led in love to put up a prayer suited to its condition, and it would ascend as incense before God. O, my dear young friends, I have not a doubt that many of you have felt what it is to pray, and that you have been enabled to pray in secret, when none knew it but yourselves and the God of your salvation; and this is what I want to encourage, and then we should seldom pray long prayers in public assemblies, as is often done, and I am afraid, too much in a hypocritical state, or a Pharisaical state; for God knows every thing that we stand in need of, and therefore we very seldom have need of vocal prayers, for that is not the way to gather to God, who is an invisible God. But when we feel his loving kindness and mercy, how it inspires our souls with gratitude, and that kind of gratitude which cannot be contained without breathing forth thanksgiving unto God, who is the author of all. O, dearly beloved friends, young and old, may you gather deeper and deeper to that which is within the veil, where we may have access to our God without any mediator.

SERMON

BY ABRAHAM LOWER, AT GREEN STREET MEETING, PHILADELPHIA,
NOVEMBER 18, 1827.

An impression has been made upon my mind, of that kind which induces me to believe, that it is best to bring it into view. It is a very simple thing, and yet it has appeared to me to be very important. It is this. If I can of myself think one thought, I can think two that are saving, and which will tend to my salvation.

If I can think one thought, of myself, as a man, as a creature—by my own powers as a rational intelligent creature, simply, which will have a tendency to save my soul, I can think two thoughts, and so on—I can think and devise for myself, and in this way effect my own salvation. Grant this position as to one, and all the rest follows as a necessary consequence. I have been persuaded of the impotency of man, of the inefficiency of his own powers, splendid as they are, to save himself; and the testimony of the experienced apostle of Christ has appeared to me a striking illustration of the weakness of man, and of his incapacity to help himself. For we generally conceive that he was a dignified apostle, a man of learning, an eloquent man, and one who had great powers of mind; and yet he makes this declaration of himself—and true it was, and it will remain true of every other man and woman: “Not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God.”

Now, my friends, this position being granted—and why

shall we not grant it? for we have the testimony of an experienced apostle, and if we are attentive to our own experience, we shall find that our own thoughts, our cogitations, and our inventions tend very much to self, that they are very much of a selfish character; and hence the necessity of the preaching of the cross of Christ. And wherefore? Because "it is the power of God unto salvation, to all them that believe."

So the great unhappiness is, and it has ever been so, that men and women have placed the stress of the matter, with regard to the salvation of their own souls, upon the possibility of the acquirement of a true and saving knowledge by external means—we have placed, as men and creatures, the stress of the matter upon that kind of information, which we receive through the medium of our senses, as rational intelligent creatures; than which, a greater delusion could not possibly infatuate mankind.

If the testimony of the apostle be true—and I am fully persuaded of its truth myself, and I trust my brethren and sisters, that you are disposed to grant the truth of the position, that "we are not sufficient of ourselves, to think any thing as of ourselves; but that our sufficiency is of God"—away, then, with a dependance on any or all of our own contrivances and our own inventions.

This, then, leads to the important doctrine, it leads to the discovery of that important doctrine which the Evangelist has recorded respecting Christ. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." The same took flesh and dwelt among men. This Word, this living eternal Word of God, which was from the beginning, the creative energy, and power, and wisdom of God, the

same took flesh in that body prepared of the Father to do his will in—appeared in the blessed Jesus. And of its fulness the apostles were made witnesses. “In him”—the creative Word—“In him was life, and the life was the light of men; and that was the true light, which lighteth every man that cometh into the world.”

Here, my friends, seeing our own insufficiency of thinking—our own incapacity of thinking or doing any thing for ourselves, without this divine life, agreeably to the Scriptures, let us give up to the turning of the Lord’s hand upon us—then we may “have comfort of the Scriptures” in reading them; and we may have hope, by our own minds becoming quickened to an understanding of what holy men of old wrote as they were moved of the Holy Spirit.

And hence, if the word, and power, and wisdom of God, was in that body prepared of the Father to do his own blessed will in; and if that word was life, and that life the light of men—that “light which enlighteneth every man that cometh into the world,”—then, my friends, we ourselves are made partakers of that heavenly gift: and the same eternal, almighty, invincible principle and power, is necessary to illuminate our understandings to see the things that belong to our peace. But there are no powers which we possess as men and creatures, —splendid as our attainments may be, and although our researches into the wisdom and learning of men may be such, that we can understand all sciences, and attain to the wisdom of words to the greatest extent,—yet none of these can minister to the salvation of our souls. Because this can only be done by that life, that divine life which is the light of men—which I conceive to be synonymous; the light is the life—and every man and woman is furnished with a manifestation of this light.

Here we see the individual responsibility which we are placed under; each and every one being favoured with a manifestation of the spirit; corresponding with the testimony of the apostle: "But the manifestation of the spirit is given to every man to profit withal." And you know for want of this, men have gone into many inventions. "God hath made man upright; but they have sought out many inventions."

Well, my friends, the importance of the matter is, to attain to the truth of the testimony of holy men of old: for how can we be instructed by their testimonies, unless we have the influence—unless we have the same inspiring influence of God which inspired their minds; than which, nothing can give us an assurance that what is there written, was written under the influence of the Spirit of God.

Oh! then, dear friends, and dear young friends, whose minds, whose tender minds are very susceptible of the influences of truth; I am desirous that every one, both young and old, may attend to the influence of this inspiring gift. It will be found to be an instructor which can and will teach us what the will of God is; and there is nothing else that can do it. It never was meant that man should attain to heaven "by strides of human wisdom." No, my friends. We are to seek God, and a knowledge of him, and his will concerning us, in his word; that word which is nigh, in the heart, and in the mouth. And mark the testimony in the records of truth: "Say not in thy heart, Who shall ascend into heaven, to bring Christ down from above; or who shall descend into the deep, to bring Christ up again from the dead? But what saith it? The word is nigh thee, even in thy heart, and in thy mouth;" that thou mayst do it; and this is "the word of faith which we preach."

This, my friends, is the faith which is true and saving, the faith "of the operation of God;" for we may remember the concurrent testimony: "For it is God which worketh in you, both to will and to do of his good pleasure." Then, my friends, let us abandon ourselves to the care and protection of our Heavenly Father. Let us be willing to be considerate—let us be satisfied with this consistent, rational practice of assembling ourselves together, and sitting down in solemn silence, each one turning as much as possible, by abstracting our minds from external considerations—turning inward to the gift of God in ourselves. Here we shall find an instructor, here we shall find, if we are in a state of purity of thoughts, by a prevalent influence predominating in our minds—here we shall find the comforter, comforting and consoling us for obedience, however it may be under the influence of the cross, and the mortification of our wills as men and creatures. And here every man and every woman will find it as a fire; for it is the same comforter, spirit, principle, and power, which, if we are disobedient and rebellious, will operate as a fire and as a hammer. And they are brought into great desolation by it; that is, its influence operates upon their hearts, and shows men and women their transgressions, and their lost and undone condition, without the saying influence of the Spirit and power of God.

Then let each and every one attend to it, and we shall find it a reprover for our sins. Children will find it so; and we shall find it a comforter for every righteous thought that we permit to be conceived in our hearts. Because we have the power of choice, and we are to give up our own wills and our own passions to its influence: because, though they are in themselves innocent—though these propensities which we have were originally good, they become perverted and bad by a wrong indulgence of them;

and hence they become, when thus indulged, lusts, “and lust, when it is conceived, brings forth sin,” and “all unrighteousness is sin.”

You see, my dear friends—and I am desirous to make my communication as short as I can, consistent with the peace of my own mind—you see the importance of seeking for divine instruction; and may we endeavour to centre down, not only when thus gathered together, but when we are engaged in our daily pursuits—may we endeavour to accustom ourselves to a state of introversion, to feel after, according to the apostolical exhortation, to feel after him who is nigh to every one of us: the one supreme, eternal, invisible, and only “God and Father of all, who is above all, and through all, and in you all.” And if we are thus engaged to seek after him, we shall find him. “Seek, and ye shall find:” for he is nigh to every one of us.

SANDY FOUNDATION SHAKEN, &c.

(*Extracts continued from page 208.*)

3. "That God so loved the world, he gave his only Son to save it;" and yet that God stood off in high displeasure, and Christ gave himself to God as a complete satisfaction to his offended justice: with many more such like gross consequences that might be drawn.

Refuted from right Reason.

But if we should grant a scripture-silence, as to the necessity of Christ's so satisfying his Father's justice, yet so manifest would be the contradictions, and foul the repugnancies to right reason, that he who had not veiled his understanding with the dark suggestions of unwarrantable tradition, or contracted his judgment to the implicit apprehensions of some overvalued acquaintance, might with great facility discriminate to a full resolution in this point: for admitting God to be a creditor, or he to whom the debt should be paid, and Christ he that satisfies or pays it on the behalf of man, the debtor, this question will arise, whether he paid that debt, as God, or man, or both, (to use their own terms.)

Not as God.

1. In that it divides the unity of the Godhead, by two distinct acts, of being offended, and not offended; of condemning justice and redeeming mercy; of requiring a satisfaction, and then making it.

2. Because if Christ pays the debt as God, then the Father and the Spirit being God, they also pay the debt.

3. Since God is to be satisfied, and that Christ is God, he consequently is to be satisfied; and who shall satisfy his infinite justice?

4. But if Christ has satisfied God the Father, Christ being also God, it will follow then, that he has satisfied himself, (which cannot be.)

5. But since God the Father was once to be satisfied, and that it is impossible that he should do it himself, nor yet the Son or Spirit, because the same God; it naturally follows that the debt remains unpaid, and these satisfactionists thus far are still at a loss.

Not as man.

6. The justice offended being infinite, his satisfaction ought to bear a proportion therewith, which Jesus Christ, as man, could never pay, he being finite, and from a finite cause could not proceed an infinite effect; for so man may be said to bring forth God, since nothing below the divinity itself, can rightly be styled infinite.

Not as God and man.

7. For where two mediums, or middle propositions, are singly inconsistent with the nature of the end, for which they were at first propounded, their conjunction does rather augment, than lessen the difficulty of its accomplishment; and this, I am persuaded must be obvious to every unbiassed understanding.

But admitting one of these three mediums possible for the payment of an infinite debt; yet, pray observe the most unworthy, and ridiculous consequences that unavoidably will attend the impossibility of God's pardoning sinners without a satisfaction.

Consequences Irreligious and Irrational.

1. That it is unlawful and impossible for God Almighty

to be gracious and merciful, or to pardon transgressors; than which, what is more unworthy of God.

2. That God was inevitably compelled to this way of saving men; the highest affront to his incontrollable nature.

3. That it was unworthy of God to pardon, but not to inflict punishment on the innocent, or require a satisfaction where there was nothing due.

4. It doth not only dis-acknowledge the true virtue and real intent of Christ's life and death, but entirely deprives God of that praise which is owing to his greatest love and goodness.

5. It represents the Son more kind and compassionate than the Father; whereas if both be the same God, then either the Father is as loving as the Son, or the Son as angry as the Father.

6. It robs God of the gift of his Son for our redemption, (which the scriptures attribute to the unmerited love he had for the world,) in affirming the Son purchased that redemption from the Father, by the gift of himself to God, as our complete satisfaction.

7. Since Christ could not pay what was not his own, it follows, that in the payment of his own, the case still remains equally grievous; since the debt is not hereby absolved or forgiven, but transferred only; and by consequence, we are no better provided for salvation than before, owing that now to the Son, which was once owing to the Father.

8. It no way renders man beholding, or in the least obliged to God, since, by their doctrine, he would not have abated us, nor did he Christ the last farthing, so that the acknowledgments are peculiarly the Son's; which destroys the whole current of scripture testimony, for his good will towards men.—Oh, the infamous portraiture this doc-

tripe draws, of the infinite goodness! Is this your retribution, *O injurious satisfactionists?*

9. That God's justice is satisfied for sins past, present, and to come; whereby God and Christ have lost both their power of enjoining godliness, and prerogative of punishing disobedience. For what is once paid, is not revokeable; and if punishment should arrest any for their debts, it either argues a breach on God's or Christ's part, or else that it has not been sufficiently solved, and the penalty completely sustained, by another; forgetting, "that every one must appear before the judgment seat of Christ, to receive according to the things done in the body:" (Rom. 14, 12.) Yea, "Every one must give an account of himself to God." (2 Cor. 15, 10.) But many more are the gross absurdities and blasphemies that are the genuine fruits of this so confidently believed *doctrine of satisfaction*.

A CAUTION.

Let me advise, nay, warn thee, reader, by no means to admit an entertainment of this principle, by whomsoever recommended; since it does not only divest the glorious God of his sovereign power, both to pardon and punish, but as certainly insinuates a licentiousness, at least a liberty that unbecomes the nature of that ancient Gospel once preached among the primitive saints, and that from an apprehension of a satisfaction once paid for all. Whereas, I must tell thee, that unless thou seriously repent, and no more grieve God's holy Spirit, placed in thy inmost parts, but art thereby taught to deny all ungodliness, and led into all righteousness, at the tribunal of the great Judge thy plea shall prove invalid, and thou receive thy reward without respect to any other thing than the deeds done in the body. "Be not deceived, God will not be mocked; such as thou sowest, such shalt thou reap." (Gal. 6, 7.)

Which leads me to the consideration of my third head, viz. *Justification by an Imputative Righteousness.*

THE JUSTIFICATION OF IMPURE PERSONS, BY AN IMPUTATIVE RIGHTEOUSNESS, REFUTED FROM SCRIPTURE.

DOCTRINE. "That there is no other way for sinners to be justified in the sight of God, than by the imputation of that righteousness of Christ, long since performed personally; and that sanctification is consequential, not antecedent."

REFUTATION. 1. "Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked." (Ex. 23, 7.) Whereon I ground this argument, that since God has prescribed an inoffensive life, as that which can only give acceptance with him, and on the contrary hath determined never to justify the wicked, then will it necessarily follow, that unless this so much believed *Imputative Righteousness*, had that effectual influence, as to regenerate and redeem the soul from sin, on which the malediction lies, he is as far to seek for justification as before; for whilst a person is really guilty of a false matter, I positively assert from the authority and force of this scripture, he cannot be in a state of justification; and as God will not justify the wicked, so by the acknowledged reason of contraries, the just he will never condemn, but they, and they only, are the justified of God.

2. "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord." (Prov. 17, 15.) It would very opportunely be observed, that if it is so great an abomination in men to justify the wicked and condemn the just, how much greater would it be in God, which this doctrine of *imputative righteousness* necessarily does imply, that so far discenga-

ges God from the person justified, as that his guilt shall not condemn him, nor his innocency justify him? But will not the abomination appear greatest of all, when God shall be found condemning of the just, on purpose to justify the wicked, and that he is thereto compelled, or else no salvation, which is the tendency of their doctrine, who imagine the righteous and merciful God, to condemn and punish his innocent Son, that he having satisfied for our sins, we might be justified (whilst unsanctified) by the imputation of his perfect righteousness. O! why should this horrible thing be contended for by Christians?

3. The Son shall not bear the iniquity of his Father; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. When a righteous man turneth away from his righteousness, for his iniquity that he hath done, shall he die?" Again: "When the wicked man turneth away from his wickedness, and doth that which is lawful and right, he shall save his soul alive; yet saith the house of Israel, the ways of the Lord are not equal: Are not my ways equal?" (Ezek. 18, 20, 26, 27, 28.)—If this was once equal, it is so still, for God is unchangeable; and therefore I shall draw this argument, that the condemnation or justification of persons, is not from the imputation of another's righteousness, but the actual performance and keeping of God's righteous statutes or commandments, otherwise God should forget to be equal. Therefore how wickedly unequal are those, who not from Scripture evidences, but their own dark conjectures and interpretations of obscure passages, would frame a doctrine so manifestly inconsistent with God's most pure and equal nature; making him to condemn the righteous to death, and justify the wicked to life, from the imputation of another's righteousness:—A most unequal way indeed.

4. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock," &c. (Mat. 7, 21, 24, 25.) How very fruitful are the Scriptures of truth, in testimonies against this absurd and dangerous doctrine. These words seem to import a two-fold righteousness, the first consists in sacrifice, the last in obedience; the one makes a *talking*, the other, a *doing* Christian. I in short argue thus: if none can enter into the kingdom of heaven, but they that do the Father's will, then none are justified, but they who do the Father's will, because none can enter into the kingdom, but such as are justified; since, therefore, there can be no admittance had, without performing that righteous will, and doing those holy and perfect sayings: alas! to what value will an *imputative righteousness* amount, when a poor soul shall awake polluted in his sin, by the hasty calls of death, to make his appearance before the judgment seat, where it is impossible to justify the wicked, or that any should escape uncondemned, but such as do the will of God.

5. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." (John 15, 10.) From whence this argument doth naturally arise. If none are truly justified that abide not in Christ's love, and that none abide in his love, who keep not his commandments, then consequently none are justified but such as keep his commandments. Besides, here is the most palpable opposition to an *imputative righteousness*, that may be; for Christ is so far from telling them of such a way of being justified, that he informs them the reasons why he abode in his Father's love, was his obedience; and is so far from telling them

of their being justified, whilst not abiding in his love, by virtue of his obedience, imputed unto them, that unless they keep his commands, and obey for themselves, they shall be so remote from an acceptance, as wholly to be cast out; in all which Christ is our example.

6. "Ye are my friends, if you do whatsoever I command you." (John 15, 14.) We have almost here the very words, but altogether the same matter, which affords us thus much, without being Christ's friends, there is no being justified. But unless we keep his commandments, it is impossible we should be his friends; it therefore necessarily follows, that except we keep his commandments, there is no being justified. Or in short thus: if the way to be a friend, is to keep the commandments, then the way to be justified is to keep the commandments, because none can obtain the quality of a friend, and remain unjustified, or be truly justified whilst an enemy, which he certainly is, that keeps not his commandments.

7. "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2, 13.) From whence how unanswerable, may I observe, unless we become doers of that law, which Christ came not to destroy, but as our example, to fulfil, we can never be justified before God; wherefore obedience is so absolutely necessary, that short of it there can be no acceptance. Nor let any fancy that Christ hath so fulfilled it for them, as to exclude their obedience from being requisite to their acceptance, but as their pattern; "For unless ye follow me, (saith Christ,) ye cannot be my disciples:" And it is not only repugnant to reason, but in this place particularly refuted; for if Christ had fulfilled it on our behalf, and we not enabled to follow his example, there would not be doers, but one doer only of the law justified before God. In short, if without obedience to the righteous law none can be justifi-

ed, then all our hearing of the law, with but the mere imputation of another's righteousness, whilst we are actually breakers of it, is excluded, as not justifying before God. "If ye fulfil the royal law, ye do well; so speak ye, and so do ye, as they that shall be judged" thereby.

8. "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." (Rom. 8, 13.) No man can be dead and justified before God, for so he may be justified that lives after the flesh; therefore they only can be justified that are alive; from whence this follows: if the living are justified and not the dead, and that none can live to God but such as have mortified the deeds of the body through the Spirit; then none can be justified but they who have mortified the deeds of the body through the Spirit; so that justification does not go before, but is subsequential to the mortification of lusts, and sanctification of the soul, through the Spirit's operation.

9. "For as many as are led by the Spirit of God, are the Sons of God." (Rom. 8, 14.) How clearly will it appear to any but a cavilling and tenacious spirit, that man can be no farther justified, then as he becomes obedient to the Spirit's leadings: for if none can be a Son of God, but he that is led by the Spirit of God, then none can be justified without being led by the Spirit of God, because none can be justified but he that is a Son of God: so that the way to justification and Son-ship is through obedience to the spirit's leadings, that is, manifesting the holy fruits thereof by an innocent life and conversation.

10. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." "Be not deceived, for whatsoever a man soweth, that shall he reap." (Gal. 6, 4, 7.) If rejoicing and acceptance

with God, or the contrary, are to be reaped from the work that a man soweth, either to the flesh or to the spirit, then is the doctrine of acceptance, and ground of rejoicing, from the works of another, utterly excluded, every man reaping according to what he hath sown, and bearing his own burden.

11. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Ye see then, how that by works a man is justified and not by faith only." (Jam. 2, 21, 24.) He that will seriously peruse this chapter, shall doubtless find some, to whom this epistle was wrote, of the same spirit with the Satisfactionists and Imputarians of our time, they fain would have found out a justification from faith in the imputation of another's righteousness. But James, an Apostle of the Most High God, who experimentally knew what true faith and justification meant, gave them to understand, from Abraham's self-denying example, that unless their faith, in the purity and power of God's grace, had that effectual operation to subdue every beloved lust, wean from every Delilah, and entirely to resign and sacrifice Isaac himself, their faith was a fable, or as a body without a spirit. And as righteousness therefore in one person cannot justify another from unrighteousness, so whoever now pretend to be justified by faith, whilst not led and guided by the Spirit into all the ways of truth, and works of righteousness, their faith they will find at last a fiction.

12. "Little children, let no man deceive you, he that doth righteousness, is righteous, as God is righteous, but he that committeth sin is of the devil." (1 John, 3, 7, 8.) From whence it may be very clearly argued, that none can be in a state of justification, from the righteousness performed by another imputed unto them, but as they are

actually redeemed from the commission of sin; for if "he that committeth sin is of the devil," then cannot any be justified completely before God, who is so incompletely redeemed, as yet to be under the captivity of lust, since then the devil's seed, or offspring, may be justified; but that is impossible. It therefore follows, that as he who doth righteousness, is righteous, as God is righteous; so no farther is he like God, or justifiable. For in whatsoever he derogates from the works of that faith, which is held in a pure conscience, he is no longer righteous or justified, but under condemnation as a transgressor, or disobedient person, to the righteous commandment. And if any would obtain the true state of justification, let them circumspectly observe the holy guidings and instructions of that unction, to which the apostle recommended the ancient churches, that thereby they may be led out of all ungodliness, into truth and holiness; so shall they find acceptance with the Lord, who has determined "never to justify the wicked."

Refuted from Right Reason.

1. Because it is impossible for God to justify that which is both opposite and destructive to the purity of his own nature, as this doctrine necessarily obliges Him to do, in accepting the wicked, as not such, from the imputation of another's righteousness.

2. Since man was justified before God, whilst in his native innocency, and never condemned, till he had erred from that pure state; he never can be justified, whilst in the frequent commission of that for which the condemnation came; therefore, to be justified, his redemption must be as entire as his fall.

3. Because sin came not by imputation, but actual transgression; for God did not condemn his creature for

what he did not, but what he did; therefore must the righteousness be as personal for acceptance, otherwise these two things will necessarily follow: 1st, that he may be actually a sinner, and yet not under the curse. 2d, that the power of the first Adam to death, was more prevalent than the power of the second Adam to life.

4. It is therefore contrary to sound reason, that if actual sinning brought death and condemnation, any thing besides actual obedience unto righteousness, should bring life and justification; for death and life, condemnation and justification, being vastly opposite, no man can be actually dead, and imputatively alive; therefore this doctrine, so much contended for, carries this gross absurdity with it, that a man may be actually sinful, yet imputatively righteous; actually judged and condemned, yet imputatively justified and glorified. In short, he may actually be damned, and yet imputatively saved; otherwise it must be acknowledged, that obedience to justification ought to be as personally extensive, as was disobedience to condemnation; in which real, not imputative sense, those various terms of sanctification, righteousness, resurrection, life, redemption, justification, &c. are most infallibly to be understood.

5. Nor are those words, impute, imputed, imputeth, imputing, used in scripture by way of opposition to that which is actual and inherent, as the assertors of an Imputative Righteousness do by their doctrine plainly intimate; but so much the contrary, as that they are never mentioned, but to express men really and personally to be that which is imputed to them, whether as guilty, as remitted, or as righteous. For instance—"What man soever of the house of Israel, that killeth an ox, and bringeth it not to the door of the tabernacle, to offer unto the Lord, blood shall be imputed unto that man," or charged

upon him as guilty thereof. (Lev. 17, 4.) "And Shimei said unto the king, let not my lord impute iniquity unto me, for thy servant doth know that I have sinned." (2 Sam. 19. 18, 19, 20,)

6. "But sin is not imputed where there is no law." (Rom. 5, 13.) From whence it is apparent that there could be no imputation, or charging of guilt upon any, but such as really were guilty. Next, it is used about remission: "Blessed is the man unto whom the Lord imputeth not iniquity;" (Psal. 32, 2.) Or, as the foregoing words have it, "whose transgression is forgiven." Where the non-imputation doth not argue a non-reality of sin, but the reality of God's pardon; for otherwise there would be nothing to forgive, nor yet a real pardon, but only imputative, which, according to the sense of this doctrine, I call imaginary. Again: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Where also non-imputation, being a real discharge for actual trespasses argues an imputation, by the reason of contraries, to be a real charging of actual guilt. Lastly, it is used in relation to righteousness: "Was not Abraham justified by works, when he offered Isaac? And by works was faith made perfect, and the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness." (Jam. 2, 21, 22, 23.) By which we must not conceive, as do the dark Imputarians of this age, that Abraham's offering personally was not a justifying righteousness, but that God was pleased to account it so; since God never accounts a thing that which it is not. Nor was there any imputation of another's righteousness to Abraham, but on the contrary, his personal obedience was the ground of that just imputation; and therefore, that any should be justified from the imputation of another's righteousness, not in-

herent, or actually possessed by them, is both ridiculous and dangerous. Ridiculous, since it is to say a man is rich to the value of a thousand pounds, whilst he is not really or personally worth a groat, from the imputation of another, who has it all in his possession. Dangerous, because it begets a confident persuasion in many people of their being justified, whilst in captivity to those lusts, whose reward is condemnation; whence came that usual saying amongst many professors of religion, "that God looks not on them as they are in themselves, but as they are in Christ:" not considering that none can be in Christ, who are not new creatures, which those cannot be reputed, who have not disrobed themselves of their old garments, but are still immantled with the corruptions of the old man.

Consequences Irreligious and Irrational.

1. It makes God guilty of what the Scriptures say is an abomination, to wit, that he justifieth the wicked.

2. It makes him look upon persons as they are not, or with respect, which is unworthy of his most equal nature.

3. He is hereby at peace with the wicked, (if justified whilst sinners,) who said, "There is no peace to the wicked."

4. It does not only imply communion with them here, in an imperfect state, but so to all eternity, "For whom he justified, them he also glorified." (Rom. 8, 30.) Therefore, whom he justified, whilst sinners, them he also glorified whilst sinners.

5. It only secures from the wages, not the dominion of sin, whereby something that is sinful comes to be justified, and that which defileth, to enter God's kingdom.

6. It renders a man justified and condemned, dead and alive, redeemed, and not redeemed, at the same time, the one by an imputative righteousness—the other a personal unrighteousness.

7. It flatters men, whilst subject to the world's lusts, with a state of justification, and thereby invalidates the very end of Christ's appearance, which was to destroy the works of the devil, and take away the sins of the world: a quite contrary purpose than what the Satisfactionists and Imputarians of our times have imagined, viz: to satisfy for their sins, and by his imputed righteousness, to represent them holy in him, whilst unholy in themselves. Therefore, since it was to take away sin, and destroy the devil's works, which were not in himself, for that holy one saw no corruption, consequently in mankind; what can therefore be concluded more evidently true, than that such in whom sin is not taken away, and the devil's works undestroyed, are strangers (notwithstanding their conceits) to the very end and purpose of Christ's manifestation.

Conclusion by way of Caution.

Thus, reader, have I led thee through those three so generally applauded doctrines, whose confutation I hope, though thou hast run, thou hast read. And now I call the righteous God of heaven to bear me record, that I have herein sought nothing below the defence of His unity, mercy, and purity, against the rude and impetuous assaults of tradition, press, and pulpit, from whence I daily hear what rationally induceth me to believe a conspiracy is held by counter-plots, to obstruct the exaltation of truth, and to betray evangelical doctrines, to idle traditions. But God will rebuke the winds, and destruction

shall attend the enemies of his anointed. Mistake me not, we never have disowned a Father, Word, and Spirit, which are one, but men's inventions. For, 1, Their Trinity has not so much as a foundation in the Scriptures. 2. Its original was three hundred years after christianity was in the world. 3. It having cost much blood; in the council of Sirmium, Anno 355, it was decreed, "That thenceforward the controversy should not be remembered, because the Scriptures of God made no mention thereof." (Socrat. Schol. An. 355. Conc. Sirm. cap. 25, pag. 285.) Why then should it be mentioned now with a Maranatha on all that will not bow to this abstruse opinion. 4. And it doubtless hath occasioned idolatry, witness the Popish images of Father, Son, and Holy Ghost. 5. It scandalizeth Turks, Jews, and Infidels, and palpably obstructs their reception of the christian doctrine. Nor is there more to be said on the behalf of the other two; for I can boldly challenge any person to give me one scripture phrase which does approach the doctrine of Satisfaction, (much less the name,) considering to what degree it is stretched; not that we do deny, but really confess, that Jesus Christ, in life, doctrine, and death, fulfilled his Father's will, and offered up a most satisfactory sacrifice, but not to pay God, or help him (as otherwise being unable) to save men; and for a justification by an imputative righteousness, whilst not real, it is merely an imagination, not a reality, and therefore rejected; otherwise confessed and known to be justifying before God, because "there is no abiding in Christ's love without keeping his commandments." I therefore caution thee in love, of whatsoever tribe, or family of religion thou mayst be, not longer to deceive thyself, by the over-fond embraces of human apprehensions, for divine

mysteries ; but rather be informed that God hath bestowed a measure of his grace on thee and me, to show us what is good, that we may obey and do it ; which if thou diligently wilt observe, thou shalt be led out of all unrighteousness, and in thy obedience, shalt thou “receive power to become a son of God ;” in which happy estate God only can be known by men, and they know themselves to be justified before him, whom experimentally to know, “by Jesus Christ is life eternal.”

“The Jews were commanded by the law of God, “not to remove the outward landmark,” Deut. xix. 14. They that did so, or that caused the blind to wander, were cursed in the old covenant, Deut. xxvii. 17. In the new covenant the apostle saith; “Let him be accursed that preacheth any other gospel, than that which he had preached,” Gal. 1, 8. “The gospel that he preached was the power of God unto salvation, to every one that believeth.” Rom. 1. 16. And the gospel that was preached to Abraham was, that in his “seed all nations, and all the families of the earth should be blessed.” In order to bring men to this blessed state, God poureth out of his spirit upon all flesh; and Christ doth enlighten every one that cometh into the world; and the grace of God, which bringeth salvation hath appeared unto all men, and teacheth Christians, the true believers in Christ, and God doth write his law in the true Christians’ hearts, and putteth it in their minds, that they may “all know the Lord, from the greatest to the least;” and he giveth his word in their hearts to obey and do, and the anointing within them; so that they need not any man to teach them, but as the anointing doth teach them. Now all such as turn people from the light, spirit, grace, word, and anointing within, remove them from the heavenly landmark of their eternal inheritance, and make them blind, and cause the blind to wander from the living way to their eternal house in the heavens, and from the new and heavenly Jerusalem. So they are cursed that cause the blind to wander out of their way, and remove them from their heavenly landmark.”—*Jour.* vol. 2. p. 430.

GEORGE FOX.



