Sam. Rodman.

SERMONS

Present to John R. Rider

BY

THOMAS WETHERALD,

AND

ELIAS HICKS,

DELIVERED DURING THE YEARLY MEETING OF FRIENDS, IN THE CITY OF NEW YORK, JUNE, 1826:

TOGETHER WITH

A SERMON BY ELIZABETH ROBSON,

AND A PRAYER,

BY ANNA BRAITHWAITE:

ALSO,

SERMONS

DELIVERED IN PHILADELPHIA, AND WILMINGTON, (DEL.)

BY

THOMAS WETHERALD,

ON HIS WAY TO, AND FROM THE YEARLY MEETING.

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

Stenographer.

Philadelphia:
PUBLISHED BY THE REPORTER.
1826.

REPORTER'S NOTE.

That the motives and circumstances attending the production of this volume, may be rightly understood and duly appreciated, the reporter considers a brief explanation both necessary and proper. This necessity is the more obvious, to persons acquainted with the unpleasant excitement now existing in the Society of Friends, and with the fact, that the present reporter is identified with various other productions, emanating from a similar source, for which he has received censure which he deems unjust and unwarranted. He, therefore, takes the liberty to state, that, for any fault of which he may be adjudged guilty, in discharge of the duties above alluded to, he holds himself personally responsible; and only asks to be released from the imputation of partiality, in his selections for publication, other than that suggested by the probability of pecuniary emolument, in the sale of his reports.

The reporter wishes it understood, that the want of patronage alone, prevents the publication of discourses, which would probably be more satisfactory to the disaffected; but which, from the limited sale of some already published, must be delayed, till the merit of their authors and the liberality of their admirers, shall be found equal to the expense of publication. With the exception of one volume by Elias Hicks, the reporter has always acted for himself, without the control of friends or enemies; and has endeavoured to

discharge, in that and all other cases, the duties of his profession with integrity and honour.

As the principal part of this work is the production of one man, it may be satisfactory to some, who have not read his former discourses, to learn his views on the propriety of such publications; and, at the same time, to gather from his own words, the probability of accuracy and integrity on the part of the stenographer. For this purpose, it is thought proper to introduce the subjoined communications, since the publication of which, a volume by the same speaker has been published, without his inspection or revision. Having, then, already presented the public with three editions from the same speaker, without any other objection than that contained in his very appropriate and modest reply to the request of a stranger, the reporter submits most of the volume, with perfect confidence in the continued liberality of its author.

To other individuals, who will occupy a portion of this work, the reporter would remark: that, having learned from good authority, the improbability of their revising his manuscript if submitted for that purpose, he must therefore commit it to the press, with the same fidelity, that has hitherto received the approbation of other speakers, under similar circumstances—claiming their indulgence for unavoidable inaccuracies, should any be discovered in the publication.

It was the original intention, that this volume should contain the sermons of Thomas Wetherald and Elias Hicks only, but by special request, it is made to con-

tain a sermon by Elizabeth Robson, and a prayer by Anna Braithwaite, in addition to the former design; which addition it is hoped will be satisfactory, as it appears necessary to the right understanding of the discourses which immediately followed, and to the more clear elucidation of certain facts, which are considered an important link in the chain of this report.

Letter from M. T. C. Gould, to Thomas Wetherald.

WASHINGTON CITY, MARCH 29th, 1825.

FRIEND WETHERALD—I send you, herewith, a manuscript copy of two discourses lately delivered by you, at the Friends' meeting, in this city. Will you have the goodness to correct such errors, as you may discover in the same? I am aware of the delicate situation in which a public speaker may be placed, by the unexpected publication of his extemporaneous discourses; and I consider it my duty, to make some apology for the liberty which I have taken. Your discourses were recorded by me, in short hand, for my own edification, and the gratification of my stenographic pupils in this place; but having been warmly solicited to give them publicity, and believing that they may be useful to many who were not present, and who may never have an opportunity to hear you, personally, I hope you will consent to their publication: and, notwithstanding, I conceive that language, thus delivered, is the common property of all who hear it; and that it is not for the speaker to determine, whether it shall be remembered or forgotten, treasured in the head or pocket, or republished by the tongue or the press, still, as far as I am concerned, I shall pay great deference to the individual whose language I may rescue, in its rapid flight to the ocean of oblivion; and if, through the medium of my humble art, aided by the press, its benign influence shall be felt beyond the confined limits by which it was otherwise circumscribed, I hope I shall have done no injury, by the exercise of labour, on which myself and family are dependent for sup-

port. That the language and sentiment, of your discourses, may, like the rains from heaven in their descent upon the earth, and their passage to the sea, enrich and fertilize the regions on which they fall, and through which they pass, is the earnest wish of a stranger.

MARCUS T. C. GOULD.

Reply.

WASHINGTON, 3d. month 30th, 1825.

TO MARCUS T. C. GOULD—I received thine, dated the 29th inst. As to the papers thou sent for my examination, I would rather they had not been written, believing that if the gospel is rightly preached, it must be in the demonstration of the spirit and power of the gospel, and adapted to the states of those who are present at the time. But as I endeavoured to perform what I believed to be my duty, I must leave the consequences, having no right or property in what thou hast written, and of course, can exercise no authority over it, being a matter entirely out of my control. I have, according to thy request, however, looked over the manuscripts, and so far as I have discovered, they are substantially correct.

I remain respectfully thy friend,

THOMAS WETHERALD.

SERMON I.

BY THOMAS WETHERALD,

DELIVERED AT PINE STREET MEETING, PHILADELPHIA, MAY 21ST, 1826.

"Whereunto shall I liken the men of this generation? and to what are they like? They are like children sitting in the market-place and calling one to another, and saying, We have piped unto you and ye have not danced, we have mourned unto you and ye have not wept." Now whilst we are under the influence of these feelings of crimination and recrimination, it is impossible that we should "bear one another's burthens, and thus fulfil the law of Christ." It is impossible that when any one member suffers, the others can suffer therewith; and, on the contrary, it is equally impossible that when any thing is "piped or harped," and one member rejoices, all the other members will be able to rejoice with it, and to dance at the sound thereof. Whilst we are under the influence of

these childish feelings we never can drink at the same fountain, because we are not governed by that unerring spirit which leads into unity and not into dissension, but under the influence of those exciting feelings which are natural to the perverted dispositions of men. Under the influence of these they become zealous, but with a kind of zeal which the people of Israel were represented to have possessed. They were represented by Paul as zealous, but not according to knowledge. Hence, under the influence of these feelings, many systems have been formed, and the duties thus enjoined may have been performed, for there is an abundance of religion in the present day. There are a great many high professions, and from whence does all this spring? It originates in the ingenuity and invention of man, whose works tend to corruption; for "God hath made man upright, but they have sought out many inventions." And all the inventions of man, notwithstanding the beauty and excellency of their first appearance, can do nothing more than "lead to bewilder, and dazzle to blind."

I can believe in the principles and doctrines of almost all the various societies with which I am acquainted. I can believe with the Catho-

lics, that there is no salvation without the pale of the holy, catholic, and apostolic church. With the Episcopalians, in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only son, our Lord, who was conceived of the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. But that he descended into hell I dare not believe, because he declared unto the thief on the cross, this day wilt thou be with me in paradise. I can believe with the Calvinists, that the elect only will be saved. With the Baptists, that baptism is essential to salvation. I can believe with a variety of other societies: with the Universalists, that all men may be saved. With the Unitarians, that there is "one God and Father of all, who is above all, and through all, and in you all." And I can believe with the Quakers, that "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, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

And where are we to look for this glorious appearance? Are we to look to external circum-

stances? No. "For God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people." Now, my friends, let us look over the whole of these systems, and the effects which they have produced on mankind. Their promoters have been very active in their operations and exertions, for, within my recollection, there has been a very great increase, and strenuous efforts have been made to cause a greater increase; but it is all a spurious growth; for, with the increase of religious profession, it is evident that wickedness has increased in our land, very much in the same ratio. Hence, there is something in this kind of religion, which, though it does not produce the effects proposed, is calculated to please man. Its origin is in human invention; it is planned by human wisdom. But this can never lead to any other results, than to make its followers "like children sitting in the markets and calling unto their fellows, and saying, we have piped unto you and ye have not danced, we have mourned unto you and ye have not wept."

And with respect to principles, doctrines, and matters of opinion, there is no salvation to be experienced from them. What is the salvation that we want, as men and creatures? even that

salvation which was promised. "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel, which is, being interpreted, God with us:" and, in another place, it is declared, that he shall be called "Jesus," that is, a saviour, "for he shall save his people from their sins;" and this is the salvation that we want. We do not want to be saved, or to experience salvation from any thing of an external nature, or any particular kind of principles, names, doctrines, or opinions; but we want to be saved from the perversion of our natural affections, dispositions, and lusts, which separate us from God, the author of our existence, and the power whom we profess to worship. But is it not obvious, that the religion in our land has not had this tendency; that it has not brought us nigh unto God; and that, therefore, it has wanted application to the minds of individuals. And now, my friends and fellow professors, for this application. This is wanting among us; we want to have the great truths of the scriptures brought immediately home, and applied to our own minds by the illuminating influence of that divine and living principle which operates in each and every one, leading us out of sin and corruption into the glorious liberty of the sons and daughters of God—

where all these discords cease and all divisions have an end, and where we shall be no longer as children sitting in the market-places. I want us all to consider what is the governing principle of the gospel: it is love, for love is the fulfilling of the law, and if our minds are under this divine influence, if they are united to God, our understandings will come to be opened, and we shall be enabled to see those things which are hid from the wise and the prudent, with all their inventions and imaginations, and revealed unto babes. Now this was a cause of thankfulness, even unto Jesus Christ, when he came to do his father's will. He said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and the prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

And I apprehend there is no other medium whereby we can become members of the church of Christ but by baptism. But it is not a baptism with water, nor with any outward element, that can purge us from our spiritual lusts. No; all the waters of the sea combined can never cleanse the soul of one single solitary sin or lust. We may wash from youth to old age,—we may take snow water and wash ourselves never so

clean, yet without this baptising influence they will only plunge us into the ditch, till our own clothes shall abhor us. I want us to look a little at that baptism which was prophesied of, and which John declared should come. What was the baptism which John alluded to? That spoken of in the prophecy of Isaiah, "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." And what is the consequence, and what must remain the consequence of this preparation? Why, "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." These are the effects produced by that baptism which John declared was of fire. "I, indeed, baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." Now, what are we to understand by these valleys being exalted and the mountains and hills being brought low? It has no allusion or application to the undulations of the outward surface of this earth, but it comes nearer to ourselves. There are many of us whose spirits have been rash, fierce, headstrong, proud, and cruel. These are

mountains which have lifted up themselves in opposition to the divine will, and, consequently, above that divine harmony in which the pipe can sound and we can dance; in which we can rejoice with those that rejoice, or mourn with those that weep. But if we come under the influence of the Holy Ghost, it operates as fire upon these mountains until they are brought to a proper level. And rest assured, this fire will never consume any thing but that which is calculated to destroy our peace and happiness. It will only destroy the dross, tin, and reprobate silver, so that the pure gold may shine with the greater lustre. And what are these valleys that are to be exalted? Are there not among the members of the human family, those who are desponding, those who are despairing, those who are weeping, and those who are ready to adopt the language, a saviour or I die, a redeemer or I perish forever. There are those whose cup has been mingled with affliction, and what if I should say, with gall and wormwood: unto these, consolation is often opened, their minds are comforted, their spirits raised into confidence. Thus, by this operation, those that are rash, fierce, headstrong, proud, and cruel, are reduced to meekness, and those who are desponding and despair-

ing are raised into firmness; the crooked and perverse dispositions are made straight and the rough places plain. Here is a state in which the glory of the Lord can cover every earthly propensity, "as the waters cover the sea," and give us complete dominion over the whole. Hence, we see an effect produced by this operation, which was described by the evangelical prophet, when he declared, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them." Every opposite and perverse disposition shall be brought to the same state of innocency, and under the influence of the same divine purity, and be governed by the same illimitable principle of love. "And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, saith the Lord of hosts, for the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea." It is by and through this medium, and this alone, that this

wilderness can become an Eden, and this desert like the garden of the Lord; "joy and gladness shall be found therein, thanksgiving and the voice of melody."

Now my friends, what are the operations of this baptism, and how are they to be experienced? Are there not many of us who commit acts under the influence of pride, ambition, wrath, cruelty, and other evil passions, which may be the cause of injuring our neighbours, and wounding our own souls? And can any of us commit actions of this description with impunity? Is there not something which reproves us, when our heads are laid on the pillow? And what is this? It is the same principle which met Adam in the cool of the day, when he had transgressed against the power of the living and omnipresent God. "And the Lord God called unto Adam, and said unto him, where art thou?" Are not the same effects produced by evil at the present day? And do we not hide ourselves—does not guilt make us afraid, and do we not attempt to hide ourselves from this divine power, which reproves us for every evil? And do we not lose the benefits of these reproofs, by hiding ourselves, and by endeavouring to avoid the scrutiny of that power, which never looks on evil with acceptance or

allowance? And does not this remain with us, in the matchless mercy of a gracious God? It is the same unto us, from infancy to old age, when hoar hairs have covered us.

Now my friends, this principle which reproves for evil actions, brings sorrow, trouble, and confusion, and is the source from which spring dread and despair in the guilty mind; yea, it leads to every feeling in which there is torment. Here is a truth applicable unto all, for all have experienced it. And herein is fulfilled another declaration of scripture—"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 of them, saith the Lord." And here is a medium opened whereby we may come to an experimental knowledge which can alone lead to life eternal. Whilst there is evil in the mind, this fire will continue to burn until it has consumed every thing of a nature calculated to separate us from the source of purity. This is a baptism of the Holy Ghost, which operates as fire, on all the unrighteousness and ungodliness of men. And if we will submit to its operations, and turn at its reproofs, it will not only become a reprover, but a purifier of the soul. But have

we not, on the contrary, experienced the fluctuations of all those lofty imaginations of the mind, brought down into a state of stillness, when we have felt a dependence on the divine author of our existence, and have willingly waited on him. It has been something like what was experienced by its followers formerly. And it is this principle which continues to the present day, that effected all those mighty miracles which were performed among the Jews, in the outward advent of the Messiah. We remember that he opened the blind eyes, unstopped the deaf ears, and healed the maladies of their outward bodies, cleansed the leprosy, raised the dead, and cast out devils. And have these operations ceased? Were they merely limited to a few years, and to a peculiar people? No, verily. From the foundation of the world, it has not only been a medium whereby man could have access to the Father, but by which we become united to him: for it is an emanation of his own eternal and undivided power and spirit; and it has from the foundation of the world, opened the blind eyes, unstopped the deaf ears, and healed all the maladies of the soul, raised the dead, and cast out devils. And even at the present day, these operations continue to produce

their effects in those, and only in those who come to him. He continues by the power of this gospel, which is preached in every creature, to open the eyes of our minds, to unstop the deaf ears of our understandings; and he will continue to cast out every evil, till we gain a complete victory over all our perverse dispositions and wicked propensities. He will heal every malady of the soul, quiet every angry passion, and raise us from a death of sin into the life of Christ, in which we experience the harmonizing power of God, which casts out devils, and brings body, soul, and spirit into the divine harmony.

Now is there any thing in a baptism with water, which can produce these effects? No. But as it was in another case so it is in this. When we eat the flesh and drink the blood of Christ, it nourisheth the soul as the baptism of his spirit cleanseth it. For it is declared, "except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life." But we cannot become partakers unless it is by baptism in his name, and his name is his power. But when we are thus baptized into his power, then we come to know his flesh to be

meat indeed, and his blood drink indeed. And what is this blood? It is the life. It is the circulating medium which gives vitality to the whole system, and circulates through the whole system, as the outward blood circulates through the whole outward body. So the spirit of Christ circulating through the spirit of man, will bring about a conformity of thought, word, and action to its own nature; and here we become partakers of the life of Christ, and receive benefit from his blood; but not through that act of unparalleled malevolence in the Jews, whereby they crucified the Son of God.

When this blood, this divine life, this emanation from God comes to circulate through the whole soul, then we come to be wholly partakers of the divine nature; then we become the sons of God. And here is fulfilled another declaration, which has been long contested. It is a doctrine of the scriptures, that those who are elected together with Christ are "heirs of God, and joint heirs with Jesus Christ;" because they become partakers with him of the divine nature. And as these continue in that election, their understandings will be more and more fully opened to many divine truths, which are hid from the wise and the prudent of this world. But by a daily abuse

of our heavenly Father's will, the reverse will be the consequence, and we may become to every good thought, word, and work, reprobates.

"If any man love me let him keep my commandments." Now these commandments are not statutory, but they are prescriptive. They are not given to this, that, or any other community, but they are engraven on the soul of every individual by the finger of God, and thus they are applied to every individual. And thus does the Almighty, who governs the universe, who fills all place and all space, daily manifest himself to each individual as if he were occupied with one sole object. But is it not derogatory to man, and to the honour of his Creator, to believe that the noblest of God's creation should be left to a dependence on external circumstances, and to work out their salvation by such means? I have no such belief at all. My faith is not founded upon such grounds as these. I never received any religion from my ancestors. I was not a prophet, neither a prophet's son; neither was I trained up in the schools of literature, to make merchandise, more effectually, of the souls of the people. I was trained up to labour, and in the school of deep affliction I learned where peace was to be found. And I am willing to tell my fel-

low members where it can be found. It is not to be found in systems,—it is not to be found in opinions, or principles, or sentiments, but in the operation of the spirit of God, producing principles which lead to a practical belief.

For instance, can any man become honest, except by a principle of honesty within him? Can he become merciful, except he be under the direction of the principle of mercy in himself? Can he love God the Father, and his neighbour as himself, except he be under the government of a principle of love?

And as these fruits grow, religion becomes an individual work, and is the immediate operation of the spirit of Christ upon our spirits, performing those miracles, giving those precepts, and preaching the gospel unto those who are poor in spirit. Thus we become members of that living body of which Christ is the head, and we know him to be all and in all.

And the manifestation of Christ was not limited merely to that outward body amongst the Jews. This power operated long before that season, for it is recorded of Israel, that "they 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." And let us remember that *Jesus* is a saviour, and that *Immanuel* is God with us: and we need not look for this divine power at a great distance, and beyond the grave; for "the word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach unto you." It is in us a teacher; it is known unto all. We must, therefore, come to the conclusion, when we follow the example of Christ by a daily and hourly obedience to the operation of the spirit, that God is not found merely at a great distance and beyond the grave, for he is manifest in our flesh.

What is God? It is that divine power which first created and which yet sustains the universe. It is this divine principle which

"Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns."

It is here that we must become acquainted with that principle, omnipotent, omnipresent, and omniscient. We must know him from the

operation of his power in our own minds. We must know him to open our blind eyes, to unstop our deaf ears, and heal the maladies of the soul, raise the dead, and cast out devils. And we shall then also be enabled to see him throughout all his works. But I do not, and I cannot, lead you to any external object, my friends, as a primary medium of instruction. But if our minds are under the divine influence, we are prepared to receive lessons of instruction from the workmanship of his hands; for there is not a blade of grass that grows, not a leaf that flutters in the wind, nor the meanest insect that we tread upon, but declares the workmanship of a God. Here are lessons of instruction deeply and indelibly engraven upon our minds, as nothing short of infinite wisdom could have formed them, nor can now sustain them for a moment. And his care extends to all, however minute, and let their number be what it may; for he fills all space. There are none too high to be controled by him, nor too low to feel his supporting power. One of the divine penmen must have been aware of this, when he says, "Whither shall I go from thy spirit? or whither shall I fly from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell behold thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." And now coming to be baptized into Christ's death, we shall experience a victory over all those principles which disobedience has brought over our minds, and which have produced death. And having received the election, even the adoption of sons, and having become partakers of the divine harmony, and experienced the knowledge of God, we shall not go back to the weak and beggarly elements which produce no peace, but which will lead into bondage. But I hope better things for you, and things that accompany salvation. And when this is produced in our minds, we shall experience an holy sabbath or state of rest—a holy day. It is then, and not till then, that we can sanctify a fast. That we can "blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children. Let the bridegroom go forth of his chamber and the bride out of her closet. Let the priests and the ministers of the Lord weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thy heritage to reproach, that the heathen

should rule over them. Wherefore should they say, among the people, where is their God?"

Whatever our avocations in life may be, our minds may be brought into obedience to the same baptizing power, and hence all these effects will be produced. And what are the priests and the ministers, who are to stand between the porch and the altar, and thus pray for the people—"O Lord, give not thine heritage to reproach?" Are they individuals appointed and supported by man? No, verily. Who are these ministers of God, whom he maketh as a flame of fire? They are all ministering spirits, sent forth to minister to them that shall be "heirs of salvation." They are those ministers who are employed in casting out devils. They are those who are employed in nourishing up the soul unto everlasting life. And when we come to experience this fulfilled in us, then we shall know another declaration fulfilled, to our souls comfort—that "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 shall we look at a great distance and beyond the grave, for this heaven? No. Rather let us remember the declaration—

"the kingdom of heaven is within you." There we are to look for the appearing of this kingdom, and there we are to experience his governing power—there we are to know his laws to have dominion over every other name, power, and principle in us, and know that he "rules as with a rod of iron" against all unrighteousness and ungodliness of men, and we shall know that the sceptre of righteousnes is the sceptre of his kingdom. And under the influence of this governing principle, we shall know that these angels are the ministers of God to man, for good; and that the lion of the tribe of Juda continues to open the book of the mysteries of heaven, and enables to look thereon. And remember that the seals were opened in order, and not in confusion, but one after another. These seals were opened through the mighty operation of the power of God, opening the various seals adapted to the state and condition, and to the various advancement of individuals in the christian course. What is the opening of these seals? Is it not the opening of the understanding that we may comprehend divine truths? We cannot become religious all at once—from a state of wickedness and profanity, to a state of strict adherence to the law of God. It is a cause of

thankfulness in my soul that I can acknowledge at the present day, that he has been merciful in that which he required at my hands, that when my feet were first turned towards the city of Zion, had I seen all that would have been required of me, its effects would have been overwhelming. But in the mercy of God those things were opened which I was able to comprehend, and which were immediately essential. And as my understanding became opened, I saw farther. As a child in the rudiments of education can see but little; but as we advance, and add experience, our minds are enlarged, our understanding increases, till we become perfect in the art or science, which has been the object of our study. So it is in a spiritual relation. This the apostle had in view; for he says, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Now, would to God that we may experience this growth in grace and become men, and put away childish things, and perverse dispositions which cannot unite together; because it is an infallible and self-evident truth, that while we are under the government of these dispositions we cannot advance into that divine harmony,

because of sin and transgression. We cannot become afflicted in the afflictions of our brethren, because, to do this, we must become partakers of the nature of Christ. For in all the afflictions of the Jews, "he was afflicted, and the angel of his presence saved them." "He led them about, he instructed them, he kept them as the apple of his eye."

But to return—"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." And what are these angels? And what are these devils? Are we to look for them in the Paradise of Milton, or in the disordered imaginations of any of the poets? Are we to look upon angels, as women with wings, carrying the divine commands to and fro in the earth? Are we to look upon devils, as local self-existent beings, calculated to torment the human soul in lakes of fire and brimstone? Now, I have had a different view of these things; and as far as it respects myself, I see no good reason to change that view. Not that I want to impose it upon any of you—but my view is, that these angels are the heavenly and virtuous dispositions; and that the devils are evil dispositions, which, if indulged by man, and

that indulgence continued, will become the tormentors of the human family. But 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 devil of intemperance; the angel of hope, to cast out the devil of despair—and when we know every ministering angel of God, (and they are an host) and every heavenly disposition to take possession of the mind, they must necessarily cast out the opposite dispositions, adversaries, and enemies, and what if I say devils—they will thus become the governing principle of the mind. And while we are under the influence of him who is the head of all this multitude of ministering spirits, the enemy can never be reinstated. Then we shall know the declaration fulfilled that there was war in heaven; and this being continued in our minds till judgment is brought forth unto truth, we shall come into that state in which we can see a mighty angel stand with one foot upon the sea and the other upon the earth, as we may remember the angel stood, and was raised above all the fluctuating imaginations, which are typified by the sea, and he was raised above all earthly propensities. This analogy is beautiful, and deeply instructive. In this

state he "lifted up his hand to heaven and sware by him who liveth forever and ever, that there should be time no longer." Here, my friends, we are not under the influence of feelings circumscribed by days or by times, by months or years; but we are centered in that divine light in which we can say, come life or death, riches or poverty, sickness or health—Yea, all matters of a sublunary nature—all earthly things become matters of indifference to us. And wherefore? Because we shall see "another mighty angel fly in the midst of heaven, having the everlasting gospel to preach." And what is this preaching? It is what every man and woman must experience in themselves—"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." And what is worship? Does it consist in bowing down the head like a bull-rush; or in lifting up the voice like a trumpet? Does it consist in performing and fulfilling the rituals of some outward system—such as preaching, praying, and singing? Does it consist in the performance of family duties, and the adoption of a system? No. This is the fast that the Lord hath chosen—"To loose the bands of wickedness, to undo

the heavy burdens, and to let the oppressed go free, and that ye break every yoke—to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house—when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh." These are duties in the performance of which God is acceptably worshiped. He looks not to the position of the body, or to any particular form of words. He trieth the hearts and searcheth the reins of all men, and he knoweth all our thoughts, ere they are brought forth. Neither is worship restricted to any particular time or place—or to those only who are thus assembled. For we may preach, pray, and sing, and perform a great variety of outward rituals, and yet stand in infidelity. What then is worship? It consists in obedience to the operation of that divine illimitable principle, which is designed to guide out of every evil and into all truth. This is the kind of spiritual religion which is enjoined on every one of us, and is to be performed by actions, and reduced to daily practice, whether we sit in the house or walk by the way. And this law which is given should be placed as a frontlet between the eyes. "And these words, which I command thee this day, shall be in thine heart;

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." But let us remember my friends, that it is not only when we are thus assembled that we ought to labour to come to this continued sabbath, in which we are brought to a state of willingness to do every thing for the glory of God, and in which we can testify with Christ himself, "my meat and my drink is to do the will of him that sent me, and to finish his work."

Now let us look a little at the effects which would be produced in the human family, by an universal extension of these principles of religion, and a belief in them and their effects. It is the opening of these things upon our minds, that will bring us out of that which is evil, and into that which is good. If any of us have been intemperate, we shall come under the influence of that principle which produces temperance. There is a principle in our minds, by which, if we have been cruel, we shall be brought under the influence of mercy. And this is an operative prin-

ciple; it does not depend on the opinions of others—of our forefathers, the scriptures of truth, or any other external cause. There is no principle prepared by others, which can ever nourish up the soul to eternal life. Not all the costly food that can be eaten by others, will ever nourish our bodies; we must be partakers ourselves. We cannot see with another's eyes, or hear with another's ears; neither can we understand with the heart of another. If we ever come to see, hear, or understand, and to be converted, it must be with our own faculties, and not with those of another. If we are ever converted, we must experience the dealings of God with us. Here is a religion which is immediately adapted to each individual. This is a religion which can banish from the earth all evil that comes from sin; it can bruise the head of every serpentine disposition which separates us from God.

Now let us look a little at the effects which would be thus produced in the world. Where would there be room for wars, if the angel of love should cast out the devil of hatred and envy? Where would be found quarrels in families, squabbles in neighbourhoods, or war among nations? All these must die away and perish, be-

cause they stand not in love, in humility, and forgiveness, but in a perversion of those leading principles of the human mind. While pride and ambition continue, wars and dissensions will abound. If we are under the influence of temperance, where will there be room for intemperance? And here we come to see the declaration fulfilled, that "the axe is laid unto the root of the tree: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." And what are we to understand by this? Why, when this is the case we shall see that not merely the branches are lopped off, or the extremities destroyed, for this would only cause the tree to put forth more luxuriantly, but the axe is laid to the root of the tree. And where is this root? It is in the mind—it is in the soul. For the gospel dispensation takes not cognizance of the outward actions, or outward words, but it lays the axe to the root of the tree, or of these imaginations of the heart, from whence all the outward evil actions proceed. This must have been the design in that declaration of Christ himself, in his inimitable sermon on the mount. That sermon bears a testimony worthy to be engraven on the tablets of every heart, and bound round the horns of every altar, for it is neces-

sary, if we would come under the government of that principle which would lead us out of every thing that is evil, and every thing which has a tendency to separate us from the source of purity, and the author of our existence. "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy; but I say unto you, love your enemies: bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Here is a precept which must put an end to all wars and fightings, yea to dissensions of every kind, among all those who come under its influence. There are a variety of other precepts, with which you are as well acquainted as I am. It was written—and perhaps it is one of the most conclusive declarations of any to be found in the sacred writings—"Ye have heard that it was said, by them of old time, thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Where, then, is the evil laid? Is it upon the act? No. Rather upon the thoughts or imaginations from which the actions proceed. Seeing, therefore, that these things have been established, not only on scripture testimony, but in

the line of each of our experience, I have desired that we may cease from a dependence on the works of man, whose breath is in his nostrils: and rest assured, that the enemies of man are they of his own household. They consist in those perverted dispositions, which have produced all the evil that there is in the world, which lead into all this variety of sentiments and opinions. I am not about to say that we should see all things in the same point of view, for this is an impossibility in the nature of things. This baptism, whereby we are initiated into the church of Christ, operates according to the diversities of our dispositions, many of which are rash, headstrong, fierce, proud, and cruel. All these must be brought into the depths of hell, and experience the depths of judgment. They will have to bear the furnace of affliction, when it is heated seven times hotter than it is wont to be heated. These dispositions want to be brought under the curb and rein of gospel discipline. These will view the Most High as a God of judgment. They must be led in low paths, lest they take their flight on the sabbath day. I can bear this testimony to the praise and glory of God, because herein is our safety, and we are not permitted to enjoy so much of that sabbath as others

who are differently constituted. But, my friends, wherever these dispositions abound, wherever the dispositions and passions are strong, there is a proportionable revelation and manifestation of the divine power, which lifts up a standard against them. Thus, according to our various circumstances and dispositions, the more we have need of the armour of strength to overcome every enemy, every adversary, and every devil, and to cast them out. But these will look on the Most High as a God of judgment. Their minds will be kept low in the depths of humility. I am persuaded of this, my young friends, for there was a time when I was young, as you are now, and when my mind was in a state of innocency; and when I was brought under the influence of this principle, I could testify of his mercy, and the joy and consolation that I experienced was great; and it enabled me to keep a rein over all my actions. But, notwithstanding this, I took my flight upon the sabbath day, after which I took full swing in acts of madness and of folly; and I can bear this testimony of laughter, that it is mad, and of mirth, what doeth it? I was separated far and wide from the paths of rectitude. I took the broad way that leadeth to everlasting destruction. But blessed be the name

of Israel's God forever, for he plucked me as a brand from the burning. He met me in a narrow way, where I had no way for escape; and this at a time when the grave was yawning before me, and when my soul was even expecting that it would soon be closed upon me. Now were my sins set in order before me. They appeared as mountains between me and my God. Like a crane or a swallow, so did I chatter. I did mourn as a dove. Days, weeks, and months have I wandered by the way and in solitary places, in the depths of mourning. And thus it was, in one of those seasons when my soul was overwhelmed in the depths of affliction, that this language came to me: what ever shall I do? I saw no way; affliction was before me and behind me. I was surrounded on every side with the depths of trouble, when this language was begotten in me, and I believe it was a divine intimation: "What wilt thou do?—I have the words of eternal life." With this came a quietude, which I had not experienced for a long season. In this state of quietude there was a language spoken in my soul! And may my soul never forget the day in which I experienced this language: "What wilt thou do? I have the words of eternal life." But even until now I have not

so fully been made a partaker of the joys of that rejoicing, in which I took my flight upon the sabbath day. And thus an evidence was sealed upon my mind, that I should not be able to become a partaker of those sublime visions, because they are something in which these high and lofty dispositions fly away unto vain imaginations. Therefore I can bear this testimony: if you are thus proud, lofty, fierce, and ungovernable, you must be kept poor. But others who are low, desponding, and despairing,—these will have different views of the Most High, and of his dealings. They will be brought under the government of a different principle. A cup of consolation will be handed to these; they will receive of the divine nourishment; they will experience the power of the divine light, which will raise them up till the glory of the Lord shall cover all their soul, as the waters cover the sea. Here all crooked and perverse dispositions shall be made straight, and the rough places plain.

Now, my friends, seeing that we are differently constituted, and that the operation of this baptism differs, according to the object which it is to effect, we cannot, nor is it essential that we should, see through the same medium to view the same objects. And thus is fulfilled the de-

claration of an inspired penman: "Now there are diversities of gifts, but the same spirit, and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given to every man to profit withal." I crave it of you, and I trust in that love in which there is no distinction, that you will not be as those "sitting in the market-places and calling one to another, and saying, We have piped unto you and ye have not danced, we have mourned unto you and ye have not wept."

SERMON II.

BY THOMAS WETHERALD,

DELIVERED AT ARCH STREET MEETING, PHILADELPHIA, MAY 21ST, 1826, IN THE AFTERNOON.

"I AM not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." And in this there is no distinction between Jew and Greek, barbarian or Scythian, bond or free. It extends to all—all are within its reach. And the gospel of Christ, which is the power of God unto salvation, is purely of a spiritual nature. It stands not in words: it is not bounded by opinions; for it remains to be a truth, that opinions are not religion, neither is declamation gospel. And I have no doubt that Jesus had in view the superiority of this gospel when he said unto his followers, "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 depart, I will send him unto you."

And what was this going away? It was the

going away, I apprehend we shall all unite in believing, of his outward body—that body which appeared among the Jews for a short time, and for a particular purpose. For according to the declaration of the great apostle of the Gentiles, Jesus was born of a woman—born under the law, in order that he might redeem them from under the law, that they might receive the adoption of sons. And when this great work was effected for the Jews, he told them it was expedient for them, that he should go away. "For if I go not away, the Comforter will not come unto you; but if I depart I will pray the Father, and he will send him unto you; and when he is come, he will reprove the world of sin, and of righteousness, and of judgment—and when the spirit of truth is come he will guide you into all truth." Here now is a plain, full, and positive declaration of the design and end of this coming, and of the operations which were to be performed by this spirit which was no less than the guidance of mankind. And on another occasion he said to his followers, "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, whatsoever I have said unto you." And here is a view in which we may see not only the usefulness, but the ac-

tual necessity of this principle, which was designed to be a teacher, to bring all things to our remembrance. And he declared, that which he would give was his life, and which, said he, I will give for the life of the world. Now are we to look at this as having an allusion to the death of the body? No, my friends. It had allusion to giving that divine life which is of God, and hid with Christ in God, on condition that we will give up the life of the world—our carnal, evil dispositions, which have a tendency to separate us from the source of purity. And when we come to give up that life, which is impure and unholy, the divine life will not only be begotten, but will be brought forth in us. And this is the witness, which was borne concerning the life which was given for the life of the world and its corrupt propensities. That there is no occasion for this proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge. As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." Surely, my friends, we need not this proverb; for though our fathers have eaten sour grapes, their teeth and theirs only were set on edge. If we do that which is evil, we shall reap the reward of our wickedness; for wickedness always brings its own reward. So again if we do that which

is lawful and right, we shall reap the reward of our doings also: and this can be confirmed by another scripture testimony. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Wo unto the wicked! It shall be ill with him; for the reward of his works shall be given him." And now, my friends and fellow-professors of this holy name, the name of Christ, the way is so plain, until it becomes darkened by the sophistry of man, that the wayfaring man, though a fool, can not err therein.

Some may conclude that our consciences may become seared as with a hot iron, so that we cannot discern the monitions of this preceptor. But I have never known a burn—and it is a powerful allusion—indeed I know not of any animal body, in which it does not produce pain. And although we may strive to turn away from that reproof and instruction, which leads to the way of life; and from the monitions of this living principle, still we can never remove ourselves beyond the feeling of its effects. Whenever the conscience is seared, the feeling it occasions is painful. Our punishment is as certain as wickedness is the immediate cause thereof: for as certainly as murder, theft, drunkenness, lying, swearing, backbiting, and every other evil pro-

duce in the mind disquietude, distress, trouble, sorrow, and affliction, so certainly will love, meekness, charity, and the cultivation of every heavenly virtue produce the opposite effects of joy, peace, and consolation, in every holy spirit.

Well now, my friends, how are we to attain to these ends? How are we to attain to the feeling of these joys? It is not by remaining in the first or second heavens. "I knew a man in Christ above fourteen years ago," said the Apostle, "(whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth;) such an one caught up to the third heaven, where he heard unspeakable words, which it is not lawful for a man to utter."

Now, I apprehend there may be many of us grovelling in the first or lowest heaven, under the government of our natural and animal propensities, which is a government but little better than that of the beasts which perish. These operate in inferior beings, and are called instinct, and are bestowed on them for their guidance. And if we pervert our rational powers, instead of being the most noble of God's creatures, we become the most ignoble; and thus stamp upon our own selves, most indelibly, the seeds of sorrow, pain, and distress; and crucify the Son of God anew, in his spiritual ap-

pearing, and put him to an open shame. And while we are taking delight in those things which are of a carnal and a sensual nature, we are in the first or lowest heaven. For what is heaven? It is a state in which we delight to dwell, and in which our hopes of happiness are fixed.

I have no doubt many are ready to conclude, that they are no longer grovelling in this first or lowest heaven, but that they have ascended above it. But if they are stopping in the second heaven, they are in a still more dangerous situation. Many have taken up a profession of religion, and have adopted systems and creeds, and have subscribed to the various formularies adopted by men of corrupt minds, and reprobates concerning the true faith, to bind the conscience with. In the performance of these formularies they are endeavouring to find peace from a troubled conscience, and to get from under the feelings of that hot iron which becomes painful unto them. And here is the second heaven. These can bear an excellent character among men, of good husbands, good citizens, good neighbours, good friends; and thousands there are who have covered themselves under this plausible appearance, to their present and everlasting loss. And what do they learn by all these external performances? They learn to perform a round of

ceremonies; they learn to hide this fault or that weakness, and to appear righteous in the opinion of others; but they do not learn to attend to the spirit, which Christ said would lead into all truth. These have come to the conclusion, "We will not have this man to rule over us." We will continue in the systems which we have adopted—declamation shall be our gospel, and we will have our dependence on these external things. All such are in the second heaven, because they are acting under the influence of feelings, opinions, and systems which they have chosen, and are pleasing themselves with the idol pictures which they have drawn.

But, my friends, the mysteries of the kingdom of heaven are not here opened unto us. Nor can any rise to a higher state thereby, than that to which the Jews attained, which is only a legal dispensation, and genders to bondage. But when we come under the governing influence of that principle which opens the blind eyes, unstops the deaf ears, heals all the maladies of the soul, and raises from a death of sin and corruption, into the light and life of Christ; then we come to experience something which is not lawful to be uttered. We come to know the operation of the spirit of God upon our spirits, and to know what it is to be reproved for every evil thought,

word, and action; and so we shall know what it is to become partakers of the joys of his consolation. In this consolation, and under the influence of these feelings, we are kept from evil, and come to know what it is to labour for the bread of life, which cometh down from God out of heaven. We shall be careful, I apprehend, not to waste it in boasting. We shall be careful not to adopt any system which would have a tendency to obstruct or dissipate those feelings which are the ground of our life, and which are given "for a crown of glory, and for a diadem of beauty unto the residue of his people." But wherever the works of man, and the imaginations of man, are mixed with the creative power of God, they always produce a monstrous birth, or something which can never be the inhabitant of heaven. The faculties by which we come to the knowledge of God, are not instinctive; they are not rational, but spiritual. These spiritual faculties are placed in us as governors, to operate upon the rational understanding; and when the mind and body are brought under the same governing influence, all will become pure, and all our enjoyments will be centred in the third heaven. We shall not be anxious to have a great name and high honours among men. We shall not be anxious to become rich, or great, or wise, or

good in the sight of men; but we shall become anxious in all things, "to have a conscience void of offence toward God and toward man."

None of these will be sought from among men, for there is very little necessity for their applause, so long as we have peace in our own souls. As said the Apostle, "If our heart condemn us not, then have we confidence toward God." And if God be for us, it is of no consequence who shall be against us. And if we abide under this divine government daily, all obstructions will be removed, and we shall be enabled more and more fully to discover those things which were before mysterious in our view. It is not essential—and I feel no hesitation in declaring it—it is not essential for us to believe a great deal, which we can neither comprehend nor understand; for where is the necessity of this? Is the Lord's arm shortened that he cannot save? Or his ear heavy that he cannot hear? No, verily; for it remains to be a truth, that the spirit which is come, if attended to, will guide us into all truth, and consequently out of all error; for these cannot dwell together; we cannot serve God and mammon. "No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve

God and mammon." And Christ also declared, when in that prepared body in which he came to do his heavenly Father's will, "And I, if I be lifted up from the earth, will draw all men unto me." Has this any allusion—or are we to be taught to believe that it alludes to his being lifted up upon the tree, that act of unparalleled malevolence in the Jews in his crucifixion, that he would draw all men immediately unto him? No; but he is in all those who are lifted above every evil propensity, and he draws them to him, and thus the declaration is fulfilled: "I in them and thou in me, that they may be one in us." These he is not ashamed to call his brethren. And wherefore? Because they are begotten by the same power, and brought forth in the same life; and here is unity and union between them, though they have still a being here on earth. Thus the sting of death is removed. The grave is deprived of its victory. Their hope of happiness is not on external and outward things, but on internal and spiritual things. And the evidences which they feel, and which are sealed upon their minds, are not those of doubt, not those of speculation; they are not evidences which they have derived from theological theories and the language of scripture, or from any outward objects; but they are produced by the

immediate operation of the spirit of God upon their minds. Here, now, is a religion worthy of man and worthy of a Creator. For it leads man from the bondage of sin and corruption into the beauty of holiness and newness of life. And here may be known another declaration to be fulfilled: "Except a man be born again, he can in no wise enter into the kingdom of heaven."

And what is heaven? Is it a place at a great distance and beyond the grave, where there are all kinds of sensual rewards reserved for the sensual minds of all those who have preserved a fair character among men? No. It is a state in which we can enjoy communion with God, and in which we can know the bread of life to nourish up our souls. We may come to the enjoyment of it here; and if we come not to the enjoyment of it here, our hope of its enjoyment hereafter is unfounded: for, according to another declaration, the kingdom of heaven is within you. I have desired, therefore, that we may see this building begun from a foundation which never can be moved, and by materials which will last forever.

Remember the works and effects produced by a building which was begun formerly and never finished. And the nature of the case was this. The children of Noah increased and

spread abroad upon the face of the earth, "and they said, go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." "And they said one to another, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar." These materials were wholly the result of human invention. They went on with their work, depending on their own inventions, and took not stone, but brick had they for stone, and slime they had for mortar; and thus they continued till confusion came upon them, and their language was confounded.

It is no part of our duty now, nor will it yield instruction to enter into a disquisition, of what this confusion was; but I apprehend it was very much like that diversity of views and opinions, which have split and divided christendom for ages. They could not see with the same eyes—they could not have the same views of the same objects; and therefore dissensions ensued, and the very thing they dreaded came upon them. They were scattered and divided upon the face of the earth. And how eminently has this been the case with professors of the christian name, because they have endeavoured to build accord-

ing to systems which their own imaginations had formed; and to use the materials and works of their own creation. They have endeavoured to build up a city whose tower and top should reach to heaven, to preserve them from the power of evil. And is it not obvious that all their works are vain? For with the increase of religion and religious opinions in the earth, wickedness has also increased in nearly the same ratio: and notwithstanding the abundance of religion in our land, perhaps there was never a day when Sodom's sins were more predominant. "As I live, saith the Lord God, Sodom, thy sister, hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister 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 the needy. And they were haughty, and committed abominations before me; therefore, I took them away as I saw good."

This is a subject which requires the serious and careful investigation of every individual of us; for there never can be an effect produced without an operative cause. And the operative cause which has produced these painful and destructive effects, stands not in the power of religion, nor in the wisdom of God, but stands in

the dereliction of these. We have substituted a great deal of that which is of our own creation, that we might have a tower of our own building. We have substituted this for the immediate manifestations of that principle which continues to open the blind eyes, to unstop the deaf ears, and to heal every malady of the soul, even to the cleansing of leprosy, casting out devils, and raising from a death of sin, to the life of God in the soul.

There has been a great deal of preaching, praying and singing; and strenuous efforts have been made to support with gold, the gospel and the Bible; and I know not what beside. But let us look at the foundation upon which they have been building. It is worse than that of Babel; for do we not see, that in all these benevolent societies, so called, money, money is the object, the love of which is the root of all evil. And from whom are these donations and subscriptions solicited? Are they solicited from the pious, the righteous, and virtuous in society, and from those who are worthy to support the cause of the divine kingdom? No, verily. They are received from the blood thirsty warrior, the cruel slave holding oppressor, from those who are turning the choicest temporal gifts of heaven into the most grievous of curses. They are received

from the drunkard and the gambler—from those who have ruined themselves by extravagance, and have drawn others into the same condemnation: and what if I should say, that I verily believe, the hire of an harlot, and the price of a dog, both of which are an abomination in the sight of heaven, and ought not to come into the Lords's treasury, would not be refused. Is this, then, the foundation on which the church of God is to be built? Can any thing which is thus corrupt, ever support the superstructure? No, verily; for the vessels of the Lord's house are holy. It is evident, therefore, that self interest is the main spring of action, and not religion.

Now let us look a little at this evil. Can the warrior under the influence of a thirst after blood, support the kingdom of Christ on earth? No, my brethren, never—he never can support the cause of peace on earth and good will to men. Can he who is an oppressor of his brethren, declare that he would do unto all men as he would that they should do unto him?

Now let us turn our attention a little to a deadly evil in this boasted land of liberty. We see the choicest blessings of heaven transformed into the most grievous curse; so that what was designed for the support of man, is made to pro-

duce his destruction. We see the most wholesome food transformed into a fiery liquid poison. Perhaps within the recollection of each of us, we have known many, who have been bereaved of some branch of their family, and felt the desolating effects of this mournful evil. The thoughtless multitude will despise the poor drunkard; and among these are to be found those who have ruined the constitutions, destroyed the bodies and intellects, and what if I should say, the souls of men by this perversion of the bounties of heaven. But let them beware, that they are not in the second heaven, taking a false rest, and that they do not find their state worse than that of the drunkard. I apprehend that the drunkard is not the worst of the family. The distiller and the retailer—these are the elder brethren in iniquity. These are the vultures, that are preying upon the very vitals of their weaker brethren—and interest, sordid interest is the moving cause. I therefore want us all, again to take it into serious consideration—especially if we are looking for happiness in an existence beyond the grave. See what feelings this will produce in our minds. Now if it brings peace into well regulated minds here, it will bring peace hereafter; and if trouble, sorrow, confusion, horror, dread, and despair, it will produce the same effects in

time to come. For as God is God, and changes not, so evil never changes its consequences, nor ceases to produce its effects, and its effects are misery.

Now let us turn again to the gospel, which is preached in every creature. And what is the gospel? It is that of which we need not be ashamed—it is declared to be the power of God unto salvation to all them that believe. But there is a gospel of which I may acknowledge I am ashamed. It stands in the wisdom of man—it is supported by his eloquence, and ambition for worldly honour; and I apprehend there is very little difference in the motives of the warrior, who strives to gain a name by his valour in the field of battle, the lawyer at the bar, or the priest in the pulpit. They are all prompted by different modifications of the same spirit—they are all seeking for honour from man, and verily, they have their reward. They are seeking honour which depends upon their own works, and the works of man can never work the righteousness of God. I want you to know your interest better. If you will make a profession of religion, let it be a religion which will not only do to live by in youth, in health, and in prosperity, but in adversity and distress; a religion which will rob death of its sting, and the grave of its victory—

a religion which will open unto us the new and living way, which leads into that which is within the vail, the holiest of all; where nothing will be hid from the view, and where we shall be able to behold the mysteries of the kingdom of heaven opened unto us.

But the preaching, which commonly goes by the name of preaching—what is it? It is a mere form of words, and those who utter them are mere linguists and not preachers. It is often prepared beforehand. And what is that preparation? is it to cry aloud and spare not? Do these lift up their voice like a trumpet, and cry aloud to show Israel their transgressions, and Jacob their sins? Is it not all to build up systems which they have adopted, by daubing together bricks with slime, and not with mortar, till it has become confusion worse confounded?

I want not to see these effects among mankind. I want us to come under the influence of that gospel which is preached, where it ought to be preached, and where it was declared that it should be preached, "in every creature under heaven." And when we come to experience this preached baptizingly in ourselves, we shall know that the command was not given to preach and baptize merely: but we shall know it preached baptizingly in ourselves. And that living principle

which preaches this gospel, is the same which baptizes with the Holy Ghost. "I indeed baptize you with water unto repentance: but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."

And what is this chaff which will be burnt? Is it not our light, airy, and trifling dispositions which we indulge to our hurt, and which separate us from every thing of a heavenly nature, which is compared to wheat? This baptism of the Holy Ghost operates upon these passions and dispositions, as fire does upon chaff, and it is experienced, in a degree, by every one of us. And if so, why need we say, "Who shall ascend into heaven to bring Christ down from above, or who shall descend into the deep to bring him up from thence;" for what saith the spirit: "the word is nigh thee, in thy heart and in thy mouth, that thou mayst hear it and do it." And this is the word which is preached unto you by the gospel. And now this is a matter which can be brought to each of our views, and we need no reasoning in circles; we need no eloquent de

clamation, to enable us to understand the truths which it communicates. It is something which brings sorrow, trouble, and confusion over the mind for that which is wrong; and as we attend to its manifestations, it speaks peace for obedience. This is the operation of the Holy Ghost, which is a fire that destroys the chaff. This is a baptism of the Holy Ghost, which operates as fire against all unrighteousness and ungodliness of men, and has been compared to something very small. Let us remember the declaration of Christ himself: "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, so that the birds of the air come and lodge in the branches thereof."

Thus, this principle which reproves for evil, though small in its first appearance, if obeyed, will increase and grow, until it will overcome every vain imagination of the mind, which may be compared to the fowls, or inhabitants of the air. These birds of the air are those things which are of a light and chaffy nature. It will bring all these under its branches. It has also been likened to a little "leaven which a woman took and hid in three measures of meal, until the whole was leavened." We all know the nature

of leaven and of meal, and we know that there is in the meal no power of opposition, but it remains quiet to be operated upon. Here is the state I want us all to come into; and then this little leaven, which is hid in each, and all of us, will begin to perform its operation on us; thus bringing us, body, soul, and spirit, into its own likeness.

Now, my fellow professors of this holy name, when we attend to this kind of baptism, which is the gospel preached in every creature, we shall become more and more fully acquainted with its operations; and we shall be more fully sensible of the effects which it is calculated to produce upon our minds: and we shall be able to add our testimony to the declaration, that "the work of righteousness is peace, and the effect of righteousness is quietness and assurance forever." And I want us all to become willing to come under the influence of this reprover; for if we crucify, and will not let this divine principle reign over us, we shall become seared, as with a red hot iron. Our minds must feel distress, pain, and trouble. But if we are willing to come under the influence of this principle, that wounds to heal—and it is the very same principle—having burnt up the chaff, dross, tin, and reprobate silver, our minds will be prepared to receive that

instruction which opens the understanding, and enables us to see the mysteries of the kingdom of heaven unfolded. Peace will then become an inhabitant of the mind, for no fire can burn longer than it has combustible matter to act on. And when all this is consumed, the operation will not be found painful, but pleasing. There will be a quiet—a calm, produced in the mind. But it is not that calm which we can bring upon ourselves. It is not the calm of self-righteousness, which we may be desiring to indulge, but it is an evidence unequivocal; it is an evidence derived immediately from the fountain of light and life. Here we can wait patiently, and here we can come to an understanding of the divine nature.

Now some may be ready to query, what makes this so small, and evil so predominant in our nature? This is another grand delusion of the arch enemy of mankind, who deceived our first parents. It is the work of a twisting, twining, and serpentine imagination, by which he has always endeavoured to make truth look like error, and falsehood like truth. But, my friends, this principle, in infancy, though pure, is weak, and that which leads to evil is not stronger. Yea, it is weaker than that which leads to goodness. But we are willing, because of present enjoyment, to

indulge our natural affections. We are not willing to take up our daily cross and follow him, and be governed by the higher and nobler powers. Hence these propensities grow with our growth, and strengthen with our strength. And if that which is good were equally indulged, it would grow also, and perhaps more powerfully than those evil propensities, which would necessarily decrease and become weaker. I believe, that by a daily obedience to this living principle, there is a state attainable like unto that which our Saviour experienced, when he was tempted by that same tempter which tempts us. But he overcame the tempter because there was nothing indulged in his mind, for these evil propensities to work upon. And when the tempter said unto him, "If thou be the Son of God command that these stones be made bread," he answered and said, "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The bread which we eat for the support of these bodies, and for the indulgence of our natural appetites, ought not to have the pre-eminence over that evidence which proceeds from the power of God; and when this governing principle has the dominion in our souls, it will lead us out of every thing of an inferior nature. This is the principle which has been

described, as a little "leaven which was hid in three measures of meal until the whole was leavened." And as it produces these effects upon us, it administers every cup of consolation which we need for our nourishment. But we find no room to seek nourishment from any other source, because this divine principle of God governs every other spirit, and reduces it to subjection.

Again, "the devil taketh him up into the holy city, and sitteth 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. Jesus said unto him, it is written again, thou shalt not tempt the Lord thy God." He had not received a manifestation from the Father to do this act. He was not about to do any thing of this kind on his own responsibility. Thus we ought not to indulge our natural feelings which would lead us to desire distinction, and to gain a name among men. Now here is a lesson which may be instructive; for here we see that he withstood the craft of the enemy, who was endeavouring to beget in him those dispositions which if indulged, must necessarily produce the most ruinous effects. Thus the enemy of man insinuated

that he had commissioned his angels to take charge of him; and in their hands to bear him up, lest at any time he should dash his foot against a stone. And I want us all to remember that it is necessary for us, not to tempt the Lord our God. 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. Then said Jesus unto him, get thee hence satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Here it is, that this tempter which appeared unto Christ appears unto us also; and he not only pretends to preach, but he quotes scripture. But blessed be the name of Israel's God, that gospel which is essential to salvation, can never be preached by men nor devils—It is internal, and the medium through which it can be conveyed, is no secondary medium. For it proceeds immediately from God, and is communicated immediately to each of our spirits; and therefore, it is called "the power of God unto salvation, to every one who believes," whether Jew or Gentile. And those who believe that God has changed these privileges, deprive themselves of this inestimable blessing—the enjoy-

ment of the third heaven, where there are things heard which are not lawful to be uttered. But while we are pursuing the gratification of the external senses in the performance of outward rituals of preaching, praying, and singing, we are not in the enjoyment of that which is given us from God, but that which our own imaginations have formed. The evil is one of immense magnitude, and I want us to take pattern after him, in whom there was no sin, in order that we may come into the same state of righteousness, into the same divine and living unity, union, and communion with the God and Father of our Lord Jesus Christ. Then shall we not only be raised above every thing of human contrivance, but we shall feel no disposition to feed on these things. We shall then have no wish to appear glorious among men, neither shall we seek to have dominion over others; and according to the declaration of Christ, we shall be enabled to adopt the language which he did—"It is written, thou shalt worship the Lord thy God, and him only shalt thou serve;" and also to take the language which he afterwards added, "get thee behind me satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." He was not desirous to set up himself—he was not desirous to have a name among men

—he was not seeking for earthly power and dominion, but he was desirous to do the will of him that sent him: and hence it was, that he was anointed with the oil of gladness, above his fellows; and hence it was that the declaration was made, "Him hath God the Father sealed." Now my friends, and fellow professors of this holy name, I want you not to attend to the preaching of devils, although they quote scripture—and although they may appear to your vain imaginations, to be superlatively seeking the glory of God, if they bear not the stamp of the divinity, if they are not the workmanship of the finger of God, they will produce evil, pain, sorrow, trouble, and affliction. And as certainly, as the Mosaic law was written on tables of stone, and as certainly as that writing was the writing of God himself, so are the laws, by which we are to be governed, if rightly governed, written upon the fleshly tables of the heart, by the same divine illimitable power. To which I desire to recommend you, and not to man, nor to any of his works; but "I commend you to God, and to the word of his grace, which is able to save your souls, and to give you an inheritance among all those who are sanctified."

And, my friends, with respect to preaching, when we are thus met together for the solemn

purpose of divine worship; I want us all to attend individually, to what is passing in our own minds, and endeavour to receive instruction from the fountain of all good, unperverted by men or devils; for it will nourish up the soul, and enable us to distinguish between good and evil. It will prevent us from calling good evil, and evil good; and we shall no longer take light for darkness, and darkness for light, bitter for sweet, and sweet for bitter. And here shall we be enabled to offer ourselves up a living sacrifice, holy and acceptable unto God by Jesus Christ.

And who, or what is Christ? We have been induced by perversion of the scriptures, by prejudice, education, and the tradition of men, to ascribe the whole of this to an human being; and, not looking through the humanity to the divinity, we have been ascribing the whole divinity to the man Christ Jesus. Here is another evil that has led to great confusion; and it will always lead to confusion, because, it has not its origin in God; but it has its origin in human invention. It had its origin in the darkness of that night of apostacy which for ages overspread professing christendom. A great deal has been said about divisions and sub-divisions, about a Triune God, distinct persons, and I know not what.

But is Christ divided? Or is God divided? No, verily. But as God is one, and his name one, so also, I apprehend, that all those who come under the influence of his spirit, will be partakers of his nature. For the scriptures declare, "I am God, and there is none else; beside me there is no Saviour." And do we not believe, that this divine essence, whom we call God, fills all place and all space? One of the inspired penmen confirms this belief when he says, "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Now that which does not admit of locality, can never admit of a division. Do we not see that the whole creation was formed by his power, and is supported by his wisdom? Certainly, nothing short of infinite wisdom could have created the least of these things, nor can sustain them for a moment. Under this view of the subject—and I believe it is a correct one—we know him to be omnipotent, omniscient, and omnipresent, and I want us all to come immediately to him, and not view him as being at a great distance and

beyond the grave. Let us draw nigh unto him with full purpose of heart, full of assurance, and faith, that we may be instructed of him. And we shall then know our hearts to be enlarged, and our understandings opened to receive divine mysteries, and we shall be nourished thereby unto eternal life.

And in order to have those evil spirits, with which many are possessed, cast out, and these vain imaginations brought low, it is essential that we come under the influence of a spirit of prayer. But what is prayer? It is no more a form of words than preaching is. If we come under the influence of that principle, in which we can call God, Father, our supplications will be acceptable to him, under the influence of the same principle which causes all our prayers to centre in this: "Thy will, and not mine, be done."

Let us look a little, for instance, at that which is termed the Lord's prayer. How many thousands have bowed down their heads like a bullrush, and lifted up their voice like a trumpet, and repeated these words. And can any who have not partaken of the divine life, call God, Father, and not bring condemnation upon themselves? Can any of us say, while our minds are impure, "Our Father which art in heaven, hallowed be thy name," while, at the same time,

many of us take his name in vain? Yea, and even swear by his name! If ever we come to the spirituality of this dispensation, we shall no longer swear by his name, but we shall be brought under the government of the spirit of truth, in which there will be no deception and no lying. It is as disgraceful for Christians to swear as to lie, for it proves that they are not worthy to be believed; it proves that the principles of which we are making a profession, have not a tendency to lead us unto perfection. In vain, then, is this language uttered: "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven." How can we pray for the coming of his kingdom, when we will not admit the kingdom of heaven into our hearts? "Thy will be done;" when, at the same time, we are setting up our own wills in opposition to the divine will. Is not this mockery of God? "Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us." Can we pray God to forgive us our trespasses, as we forgive those who trespass against us, and ask for our daily bread, when we are in no degree dependent on him, having chosen a system for ourselves, adopted opinions, and perform rituals, and call it worship? It is vain for us to

crave daily bread from our heavenly Father, while we stand independent of his power, wisdom, and mercy; neither while we are soaring above his dominion, can we ascribe it to him or say, "for thine is the kingdom, and the power, and the glory, for ever. Amen."

When thus assembled, it is better for each of us, unless immediately required to give a word of counsel or caution, or unless there be immediately given, from the divine fountain of knowledge, a spirit of supplication, we had better sit down and wait patiently upon God, that we may experience what the divine penman did. "I waited patiently for the Lord, and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my foot upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." These are the effects of that pure and spiritual righteousness which proceeds from God, and which we can only attain unto through the intervention of his divine power. It comes not from man—it is not at our command; and blessed be the name of Israel's God forever, it is neither confined to time, place, or circumstance. For, "if I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

And if we should take the wings of the morning, and dwell in the uttermost parts of the sea, even there would his hand lead us, and his right hand would hold us.

Neither is it necessary, when we are thus assembled, that we should sing, as it is practised, and even required, as a necessary part of worship in these assemblies—(not the assemblies of this people, but of the generality of Christian professors)—saying, let us sing to the praise and glory of God, in some psalm or hymn suited to the occasion. But how can we sing, while our minds are under the bondage of sin, and our souls under the government of transgression? I apprehend there are very few, in an assembly like this, or in any other assembly of an equal number, who can unite in any one psalm or hymn that is commonly sung. Can we say, "Rivers of tears run down mine eyes, because they keep not thy law," when many of us have not known what it was to attend to these feelings of compunction? Can we say, "As the hart panteth after the water brooks, so panteth my soul after thee, O God," when we have not sufficiently come to that state of hungering and thirsting after righteousness, in which we can know what we say to be fulfilled? These performances will not do for us, notwithstanding they are the prin-

cipal dependence of many. How vain is it to partake of a little bread and wine, when the true communion is come—the divine power is made manifest in each of us, even that divine power which is the resurrection and the life, unto all them that are sanctified. It is vain also to be dipped in water; it is vain to be sprinkled; it is vain to fulfil these rituals, which can reach only to the outward man. For although these outward elements may cleanse the filth of the flesh, they can never cleanse us from one solitary sin or lust.

It may be said that these are used only as types and figures by which they acknowledge the coming of Christ. But in this do they not rather deny than acknowledge his coming? For these things were only to continue till the opening of the new dispensation unto the Jews, when all that was figurative in the old dispensation was to fall and give way to that which is pure and spiritual. Now, the law by which we are governed is in accordance with the nature of the divine kingdom, which is spiritual, and it acts upon our spirits; and there is union, for spirit communes with spirit, as bodies commune with bodies. We have animal bodies, and, consequently, we have instinctive faculties, which are inseparable from the body. We have also a

spirit, which is an emanation from the divinity, and, consequently, we have spiritual faculties, and these are inseparable from the spirit. It is by a combination of these faculties that we are enabled to compare ideas. And this confers on us the powers of speech, and enables us to go to great lengths in the arts, sciences, philosophy, and a great variety of other subjects which concern us as men and creatures. But the possession of all these rational faculties can never bring us to a knowledge of God, because God is a spirit. But when we learn to have our minds abstracted from all these lower faculties, when our spirits can wait patiently on God, we shall discover him by his own light. And then, and not till then, can we worship in spirit and in truth; then, and not till then, can we sing praises to the honour and glory of God. Remember—and I have remembered instructively—how it was with Israel of old, when they were encamped before Pi-hahiroth, between Migdol and the sea, with Pharaoh and the Egyptians behind them, and the Red sea before them. There was no time then for rejoicing; it was a time of affliction. And what was the command that was given? It was, "Stand still and see the salvation of the Lord." While we feel ourselves in the land of bondage, under the dominion of Pharaoh

and the Egyptian task masters, we cannot sing the song of the Lord. They could not sing in a stange land, before there was a way made through the Red sea; but because of their obedience, they could rejoice on the banks of deliverance. Then they could sing, not merely as a form, but because they had experienced the power of God to deliver them from their enemies. After this, and a variety of other miracles, they could testify—"The sea saw it and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs." And they could ask the question—"What ailed thee, O thou sea, that thou fledest? Thou Jordan, that thou wast driven back? Ye mountains that ye skipped like rams, and ye little hills like lambs?" And in grateful commemoration of the Lord's dealings with them they could exclaim—"Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters." We never can sing in a strange land, as said one of the inspired penmen—"By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us away captive, required of us a song; and they

that wasted us required of us mirth, saying, sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

When our minds are brought into that divine harmony in which we can make melody unto God, we shall experience these feelings, not only when we are thus assembled together, but when we sit in the house, when we walk by the way, when we lie down, and when we rise up.

O my friends, all that is capable of feeling in me this day, is aroused—seeing myself among a people who are strangers to me. We are all heirs of the same immortality, and fast hastening to that bourn from whence no traveller returns. But blessed be God, we have an advocate with the Father, even Jesus Christ, the righteous, the Messiah, the Son and sent of the Father, the light and life of God, which was in the beginning with God. "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." And he is exercising his mediatorial office, not at a distance from us, but in every soul, in order to reconcile us to God.

I desire once more, my friends, to recommend you—let your name to religion be what it may—to this divine word. And remember that we can neither see with other men's eyes, hear with other men's ears, nor understand with other men's hearts; for none can eat for us, nor drink for us. We must, therefore, each one of us, attend to the manifestations of this living principle, which will make us wise unto salvation, (otherwise we shall remain outward as they did among the Jews,) and spiritually open the blind eyes, unstop the deaf ears, heal all the maladies of the soul, and raise us from the death of sin, to the life of Christ. And in whatsoever situation we may be placed, his mighty arm will be underneath to support us. This will disarm death of its sting, and the grave of its victory. It will open unto us when time here shall be no more, a mansion of rest, in "that city which hath foundations, whose builder and maker is God." And finally, brethren and sisters, farewell. "Be perfect. Be of good comfort. Be of one mind; live in peace: and the God of mercy, and of peace, be with you all. Amen."

SERMON III.

BY THOMAS WETHERALD,

DELIVERED AT ROSE STREET MEETING, NEW YORK, SUNDAY MORNING, MAY 28TH, 1826.

Abstract propositions are to the truth, what clothing is to the human body. They are not its life. It is not dependent upon them for its existence: for they form no part of its essence, and it is not a partaker of their nature. They are a mere covering which the ingenuity of man has invented. But truth itself is a living power of divine authority. It is an operative principle—it is God in man. And it is under the influence of this divine, this living, this operative principle, if we ever experience worship performed, that we must know it—and this we must know, if ever we become the sons and daughters of God. Abstract propositions respecting truth, can never be applied to individuals. They may be applied by societies, who desire to have dominion over their members; and systems may be formed,

creeds may be introduced, and confessions of faith may be forced upon the consciences of the people; but all these united, cannot form this divine, this living principle. For what authority have they? They are a mere covering. Now truth needs no covering—it always appears best in its own native and naked loveliness. There is nothing of which it is ashamed—nothing of which it is afraid; for it is guilt and sin which produce fear, horror, dread, despair, and every feeling in which there is torment.

Under this view of the subject, my fellow professors of the christian name, I am induced to believe, that there are among the professors of christianity generally, many things which have a tendency to cover and envelop the truth in mists of darkness and garbs of human invention; which prevent from coming into that simplicity, and experiencing the effects of that power which stands not in the wisdom of man. Is it not obvious to every individual of discretion, who has arrived at the years of experience, that literary attainments, be they ever so high, if they are only of general observations—if they be not directed to practical subjects, have only a tendency to render their possessors learned fools. But to have experience on any particular subject, will make a fool into a wise man.

Here, then, is the difference between abstract propositions, which cannot be applied to any useful object, and that experimental knowledge, evinced by revelation and reason. I cannot, therefore, direct my fellow men and fellow heirs of salvation to these external things. Look at the various systems with which we are surrounded, and all derived from what is called, the ancient principles of these societies. Are they not most deeply marked with superstition and idolatry? And shall we find any difference in these? Do we not observe, that through the various creeds of these societies, and the different systems which exist, the same profession of belief in abstract propositions, has led mankind into the adverse of all those feelings which were, in their native state, designed to lead them into happiness? Do we not see that in the performance of all the rituals of these societies, though morning, evening, and noon, they may pray—though they may be dipped in water, and thus experience all the baptismal influence which that external element can give—though they may become partakers of the bread and wine, as emblematic of the coming of the Lord Jesus Christ—though they may preach and pray from youth to old age; yet all these things united, can never give a victory over one single, solitary sin

or lust. But according to the declaration of Jesus Christ himself, the design of the gospel dispensation is, to lay the axe to the root of the tree —to lay the axe to the root of those dispositions, affections, and passions, which separate us from God, the source of purity; and from which, evil words and actions proceed. And as "the axe is laid to the root of the tree, every tree, therefore, which bringeth not forth good fruit, is hewn down and cast into the fire."

I have been instructed in looking over the account left in Revelations respecting the frogs. "And I saw," said the divinely eagle-eyed Apostle, "three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Whether we are under the influence of these misguided and perverted passions, which have produced wars, divisions, fightings, wranglings, and every evil among mankind; or whether under the influence of beastly passions and propensities; or whether under the influence of the false prophet, making a high and empty profession of the christian name, it is all one. Not-

withstanding the difference of their appearance, the effects are the same; they are all frogs—all the spirits of devils, they are all workers of miracles, they can all transform themselves. The first are those who have perverted the passions and the propensities of nature to the disgrace of humanity, such as the warrior who thirsts after blood, and to be covered with glory, by the destruction of his fellow man. The second are those who are sunk into the gratification of the bestial appetites; and the third are those who are covering themselves with their own deceivings as with a garment. Under the influence of this spirit of the "false prophet," they can perform many religious works. But these are in a still more dangerous situation, inasmuch as they make a profession of religion. But, instead of coming to the truth, they are covering it with objects of their own creation, and abstract propositions; and are covering themselves with a false view of their own righteousness.

Here are the transformations of that unwearied enemy, who has been in operation, since the days of our first parents—that twisting, twining, circumventing disposition of man, which leads into professions of a fair and righteous principle. It is of an external nature, and stands in a dereliction of our duties to God; and it leads

to a dereliction of our duties to one another, and hence it is, that many of us are grovelling in the very lowest heaven. For, according to the declaration of the apostle, there are various states attainable. "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or, whether out of the body, I cannot tell: God knoweth,) such an one caught up to the third heaven, and heard unspeakable words, which it is not lawful for a man to utter." And what is heaven? It is a state of enjoyment, a state in which our hopes of happiness are fixed. If we are under the influence of any of these debasing passions—if we place our enjoyments in them, here we are in the first and lowest heaven; and thousands there are in this situation. And it is also cause of sorrow. Thus many who have gone beyond these grovelling passions, and who may be good fathers, good husbands, good citizens, and honourable men, may be influenced by those abstract propositions, with which they have clothed their own minds. These have come into the second heaven—their enjoyment is in external things: they are in the second heaven—they have not yet attained unto the third heaven, where the apostle was admitted, and where he saw things not lawful to be uttered. But when we come to be governed by this

divine illimitable principle, this power of truth operating on our own spirits, then, and not till then, we are admitted to a view of those subjects, which no man could reach by the strength of all his reasoning faculties, because they are above the power of human reason, and can never be thus attained or comprehended. No stream can ever rise higher than its fountain. But when we come under the governing influence of this baptizing spirit, we shall come into communion with God—we shall know him to open the blind eyes of our minds, to unstop the deaf ears of our understandings, and heal every malady of the soul, even to leprosy, and to raise us from a death of sin, to a life of God. These operations are of a spiritual nature—they are not dependent on times and seasons, nor on any outward circumstances; but on an obedience to these manifestations. And it was in this spirit and dominion, that Adam in his creation had authority over the beasts of the field, over the fishes of the sea, and over the fowls of the air, over the cattle, and over every creeping thing that creepeth upon the earth. And while he continued under the influence of this principle, and obeyed the voice of God's law within himself, he continued to have dominion. All these dispositions were subject unto him: but in the

hour when he chose his own feelings, and to pervert those propensities which were given unto him, that dominion ceased. All have had the same dominion, even every individual of the human family; but they have disobeyed the divine command, from that time forth. And we are subject to be governed by the same passions as the beasts of the field; and by our vain imaginations, which may be compared to the fowls of the air. We are grovelling like insects that crawl on the ground, like fishes that swim in the sea.

But, my fellow professors of this holy name, it is only in the dereliction of our duty to God, that we ever can come to this deplorable state. I never have viewed it, that we suffer any thing from the fall of Adam, for sin is original in every soul that sins. There is no use for this proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge." And there is another text, which is analogous to this. "I have set before thee this day life and good, death and evil. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore choose life that both thou and thy seed may live." Who is it, then, that would be attending merely to the outside, to the clothing, by which they may have covered an image made to represent

the truth, instead of coming to this principle which is internal, operative, and divine.

What is man? Is he a mere animal body brought into existence to eat, drink, sleep, and pass away like the dream of a night vision? No. Men are compound beings, having animal bodies, and in accordance with them, instinctive faculties; but there is also in man, something of the nature of the divinity, something which is capable of discerning and comprehending spiritual truths. As there is something of the nature of spirit, there are spiritual faculties also, and by the operation of these spiritual faculties upon those which are instinctive, reason is produced. And it is this combination that confers on us the powers of speech and enables us to compare ideas, to search and dive far into the arts, sciences, and philosophy. It enables us to judge of many abstruse principles relative to abstract propositions and natural things, but it can never give us a knowledge of God, because God is a spirit. It is by endeavouring to search and find out God, that man has fallen below the brute creation. But when he comes under the influence of this uncombined and living principle, which is God in man, or "Christ in you the hope of glory," it enlarges his understanding. And as surely as Jesus performed mighty mira-

cles on the bodies of certain individuals, so also will this perform miracles upon the souls of mankind. It will open the eyes of the mind, unstop the deaf ears of the understanding, and heal every malady and disease of the soul—even to leprosy: it will cast out devils and raise from the dead. All these miracles are performed by the preaching of the gospel in every creature, according to the declaration of Jesus: "The gospel shall be preached in every creature." He declared, "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 depart, I will send him unto you, and he shall guide you into all truth, and remind you of all that I have told you." Here, then, is a plain scripture testimony in support of this position. Job declared, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." And, said the Apostle, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his son Jesus Christ. This is the true God and eternal life. Little children keep yourselves from idols." I apprehend that we shall all be willing to admit, that through baptism we are admitted into Christ, but not through a watery dispensation, not by a watery element. For all

the waters of the sea applied to the human body, could never cleanse the soul of one sin. We are trained up in these abstract propositions, which have only a tendency to cover the truth from our view. But when we come to the age of man and womanhood, and have experienced all the vain and impetuous passions of youth; when every thing has been sacrificed to the pleasures of sense, then only our eyes begin to open; when old age is about to close voluptuous life, and when we have no other sensations than those of regret and pain for our profane and dissolute lives. It is in this interval of the passions, and prelude to the horrors of the grave, that the mind and conscience become greatly alarmed, and thus poison the last period of our existence. Happy if our feeble organs do not reduce our faculties to mere animal instinct, nor leave us one vestage of a thinking being. How often are these results produced? How often do we see an individual, who has spent the impetuous whirlwind of youth in the indulgence of his passions, which are constitutionally predominant in that period, spend an old age of useless care. Look to the works of the outward day. Can we believe that an individual, who has spent the morning of his days in rioting and idle voluptuousness, can make up his day's work in the evening? This is a mo-

ral impossibility. And if any of us are putting off the day in which we ought to become candidates to work out our salvation, it is impossible for any of these rightly to run the race set before them, or overtake their work.

I remember the day when I was going on in the broad way that leads to everlasting destruction. I was young in years, my passions violent, my will strong, and I rejoiced in my own way. I trusted in the declaration of the preacher: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." I attended to the first part of the declaration, and, even at this day, consider it one of the matchless mercies of a gracious God that he met with me in judgment, that he plucked me as a brand from the burning, and that I am yet left, and have something of the vigour of youth, strength, and manhood. And I am fully convinced, that if I had put off these impressions till my passions had subsided, as many have done, I should have been a cast-away. Their subsiding has not been a victory their possessors have gained over them, but the want of ability to gratify them longer, that they have become separated from their dar-

ling lusts, which they have indulged to their present and eternal loss.

Let us now return again to that gospel which is preached baptizingly in every creature. It is not all the waters of the sea that can cleanse the soul of one single sin or lust. It is not the partaking of bread and wine that can nourish up the soul to eternal life. It is not performing a round of ceremonies that can be called worship. For words are not worship, opinions are not religion, and declamation is not gospel. For words may be used which convey plain truth, but if not applied, and practically applied, it is stealing the words of holy men of old who have gone before us, or like making images of our own. I want you to seek that baptism which is more essential and effectual. And as this subject opens upon my mind, I have been renewedly instructed by the allusion which John made to an ancient prophet, when the priests and Levites were sent to inquire "who art thou?" Here the Baptist, after they had enumerated a number of queries, answered them, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias."

"Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough

places plain and the glory of the Lord shall cover the earth, as the waters cover the sea." Now unto what is that allusion to be applied? Not to the undulations of this outward globe; but to the dispositions of the human mind. Many among us are proud, haughty, headstrong, fierce, and cruel: and the design of this baptism is, to bring these mountains in our minds, down to meekness. There may be many among us who are desponding and despairing, and who are ready to adopt the language, "Hath God forgotten to be gracious? Is his mercy clean gone forever, doth his promise fail for evermore." These he supports. The administration of this baptism has a tendency to raise us up into a state of firmness; and when this is the case, our crooked and perverse dispositions will be made straight, and the rough places plain. When these effects are produced in the mind, the glory and the knowledge of the Lord will cover and overcome every earthly propensity, as the waters cover the sea.

These are the effects produced by the christian religion, or the dispensation of the gospel; and it operates immediately on each individual; not in this, that, or the other society, through systematic organization, or through any medium, but through the revelation of God, unto the

souls of men. Therefore, it is essential for each of us to come to this principle. And what is this baptism? And what is its operation upon our minds? It is plain and easily understood, as many who have arrived at the years of maturity may testify with me, and who have experienced sorrow, trouble, confusion, dread, and dismay, on the commission of evil thoughts, words, and actions. Is there an individual among us, who can do that which is wrong, wilfully, and not feel compunctions of soul? No, verily. For though we may, by sinning day after day, and week after week, have our consciences seared as with a red hot iron, yet we all know this painful feeling of the fire. We may become seared as with a hot iron, so that the part which has been touched may loose its vitality, yet underneath there must be life, and there must be a feeling of deep distress. So it is, and so it will remain, with all those who are disobedient to this heavenly vision, and whose consciences have been seared as with a red hot iron. And it is one of the matchless mercies of God, that he does not cast off his people forever, neither does he design to "be always wroth, lest the spirits should fail before him, and the souls which he has made."

When we come under the influence of these

feelings, we shall be made to cry out in agony, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" My friends, no fire can continue to burn longer than the combustibles which give it nourishment shall endure. When we have experienced judgment, and the baptism of the Holy Ghost, which operates as fire upon all unrighteousness; and when it has performed its operation, it ceases to act as fire—it then assumes another operation. "Who among us shall dwell with the devouring fire; who among us shall dwell with everlasting burnings?" We are informed in the following text—"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: He shall dwell on high: his place of defence shall be the munitions of rocks." The revelation of God shall not be affected by any of these combustible materials which keep the fire in existence. "His place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king; they shall behold the land that is very far off." Here is a beautiful description of the effects produced

by a submission to that fiery baptism which operates on every soul, and whether he will hear, or forbear, he cannot escape its operation. Whether then, is it better, to continue under the feelings described by this exclamation "who shall dwell with everlasting burnings?" or to come forth and dwell on high, and to have a place of defence, which shall be the munitions of rocks, and to experience the blessing of having bread given us, and to have our waters sure, and to see the king in his beauty, and in the excellency of holiness, and behold the land that is very far off? Now as we attend to these feelings, painful as they are when they have been produced by a forgetfulness of God, have they not been succeeded by a calm? Have we not been favoured with a calm, and enabled to "look upon Zion, the city of thy solemnities, thine eyes shall see 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."

When we sit in our houses, when we walk by the way, when we lie down, or when we rise up, have we not had introduced into our minds quiet and consolation? We have all experienced this at one time or another. And what produced these feelings? Was it the natural conscience,

education, habit, tradition, or speculation? No verily; these are feelings which do not apply unto our own minds. As to conscience, it is the effect of education and the power of habit; but this divine principle which is preached in the soul, the impress of the finger of God, is of another nature. But under the influence of conscience, which is the result of education, there is something very different. As some of us can look upon one day in seven as a sabbath in which we ought not to labour:—but there is another sabbath. And there are those who see every day alike. There are those who, under the influence of these systematic notions of religion, believe that all men *can* be saved, others that they *will* be saved, and others that none but the elect will be saved. It is this external and conscientious religion which is the result of education and tradition, that is the means of introducing all the absurdities and discordancy of opinions among mankind. But if we ever come to be followers of Christ in the regeneration, we must walk as he walked, we must mind the same thing, we must follow the same living and eternal principle that he followed, when in that prepared body in which he came to do his Father's will. Here I want us all to come—to this baptism of the Holy Ghost which reproves for evil. It is that which

not only brings peace of mind, but in these the power of the understanding is even opened for the reception of divine truths. Even through the medium of this cometh this quiet, this peaceful habitation. And here the scriptures appear in a precious point of view to us, containing practical truths illustrated in our own experience. And this bears testimony against all that is wicked and all that is unrighteous. But it takes no cognizance of these abstract propositions,—no cognizance of external actions, as such. "Ye have heard that it hath been said by them of old time, thou shalt love thy neighbour and hate thine enemy. But I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Ye have heard it said, thou shalt not kill; and whosoever shall kill, shall die the death." There were other offences committed, which were amenable to the law. But in the precepts of Jesus none of these laws are recognized, because the dispositions which produce evil actions are to be rooted out.

There is one passage of scripture which I have often looked upon as more pointed than any other, and more deeply instructive. "Ye have heard that it was said by them of old time, thou shalt not commit adultery; and any man

that committeth adultery let him die the death." Here is an offence, and a punishment adequate to the offence. But what said Jesus? "But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Here is a law which strikes at the root of the inclinations, dispositions, and passions, from whence the effects proceed. And when we can remove the cause, the effects will cease; and so it is with every other evil disposition of the human mind.

It is not mere abstract propositions than can do any thing for individuals or nations. It is the duty of each one to come under the influence of that gospel which is preached in every creature. There is not any thing performed for us by any external act or evidence. It is not by that act of unparalleled malignity in the Jews, by which they crucified a righteous person, that we are ever to experience salvation. I have no hope of salvation by the death of Jesus Christ, or by the blood shed without the gates of Jerusalem. I have hope and faith in the blood of Jesus Christ. But what is Christ's blood? It is his life. "Behold, a virgin shall conceive and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us." Now, if we ever experience salvation

by Christ, it will not be by his death, but by his life, and by the power of that resurrection which nourisheth up the soul unto eternal life. Neither need we go to bread and wine for this nourishment; but when we come under the baptismal influence of that holy spirit which teaches us baptizingly, the gospel which is preached in every creature, then we shall come to know what is meant by that declaration, that we shall be saved by his blood. For what is blood? It is the life, (and we have scripture testimony for the assertion,) the circulating medium which gives vitality to the whole system, as it flows and circulates through every part of the human body; so the life of Christ, operating on the whole mental and spiritual system, we become partakers of the same nature and the same life. And here is fulfilled a saying of Jesus, in a supplication for his followers: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." These he is not ashamed to call his brethren, because they are begotten by the same power, nourished up by the same light, and have the same life circulating through the whole soul. And hence our thoughts, words, and actions, are in accordance therewith. And thus we experience, that our souls have heard "another mighty angel fly through the midst of

heaven, having the everlasting gospel to preach to 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, my friends, where are the abstract propositions? They are not of this building. They tend to the ruin and destruction of mankind. They cannot bring under the influence of this preaching, for such propositions have no part in the operations of the spirit of truth, in which we can alone hear the angel, "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." These are come into the third heaven, where they hear things not lawful to be uttered, and hold communion with God the Father, through the spirit of his Son, and have all things made manifest in their view. They shall know the seals to be opened of that book which is sealed with seven seals: as many have known what it was to weep much, because no man was found worthy to open and to read the book, neither to look thereon. But by attending to these manifestations of the divine

power, they will experience the seals to be broken open in proper order; and as they are prepared for the reception of divine truths, they will be manifested unto them. "For the lion of the tribe of Juda, the root of David, the bright and morning star, hath prevailed to open the book, and to loose the seven seals thereof." And thus we come to the fulfilment of the prophecies respecting him. And thus we shall know the declaration fulfilled, as declared by Moses: "A prophet will the Lord thy God raise up unto thee, from the midst of thy brethren, like unto me; unto him ye shall hearken." And it was declared, that "whoso will not hear that prophet shall be cut off from among his people." And, notwithstanding he was greater than Moses, and greater than the people, he was obedient unto this law. And unto this law we must come, if we would ever be partakers of that kingdom which Christ has declared is within you. It is there we must look for its influence. It is there that we are to know him to rule as with a rod of iron. And there we are to know fulfilled the declaration: "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom."

Here we see, my fellow professors of this holy name, the revelation of Jesus Christ upon which

the true church is built. We may look to every evidence which is of an external nature;—we may look into the opinions of men, and into all the variety of outward acts and circumstances which have an existence in society;—we may be placing our dependence on the acts of our predecessors;—but we may as well endeavour to be nourished by the food which they ate—to see with their eyes, to hear with their ears, to understand with their hearts, as to be converted by their experience. If we ever come to know this kingdom come, it must be by the spirit of judgment and burning, by the gospel preached in every creature. It must proceed from "Christ in you, the hope of glory." As God hath said, "I will dwell in them and walk in them; and I will be their God, and they shall be my people."

It is in vain for us to be contending about doctrines and principles—about uniting or dividing the divinity. This can never bring us to dwell in the third heaven; and many numerical errors cannot constitute a theological truth; but error is error still. The God whom we worship is not local. He is not to be divided, for he fills all place and all space. And one of the inspired penmen was sensible of this, when he cried out "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up

into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Neither need we look for heaven at a great distance and beyond the grave: we must look for the coming of the kingdom in ourselves; for it dwelleth with you and shall be in you. And as his own kingdom comes to be governed by his own laws, we shall come into the divine compact and harmony: we shall come to be his children. Then we shall be no longer under the spirit of bondage, because our guilt being removed, we shall receive the spirit of adoption, whereby we can cry Abba, Father. And we shall not be so much concerned to bow down the head like a bullrush, or lift up the voice like a trumpet, and call it prayer; but we can accord with the prayer of Jesus Christ—we can call God Father, because we are begotten into his life. Therefore, we can say, without robbery or mockery, "Our Father, which art in heaven;" and because we shall be endeavouring to do his will—"hallowed be thy name, thy kingdom come, thy will be done in earth, as it is done in heaven. Give us this day our daily bread." We can adopt this language, because we shall not be de-

pending on abstract propositions; we shall not be indulging in any of these things; but we shall be nourished by a daily dependence on the will of God. We can say, "Forgive us our trespasses as we forgive those who trespass against us;" because wherever the spirit of God is, there is love and good will to men; and no contentions shall divide the hearts of these. Therefore, we shall be able to love our enemies, to pray for them that despitefully use us, and persecute us. Here we can ascribe "glory and honour, forever. Amen." When we come into the spirit of prayer, and not into the literal meaning of words, we shall know him, who is the resurrection and the life, to govern all our spirits and minds. And therefore the whole line of our conduct will be in accordance with this language, whether we express it or not. Here we shall not be depending upon the observance of days and times, any more than on external performances. Here we shall come into a state in which we can declare, that we saw an angel standing, as John said, with one foot upon the earth—that is, above every earthly propensity—and another upon the sea; for we shall be placed above all the fluctuating opinions comparable to that unstable element. And he "saw a mighty angel stand with one foot upon the sea, and the other upon the earth, and he lifted up his hand to heaven, and sware by

him that liveth forever and ever, that there should be time no longer." When we come under the influence of this principle, we shall see this angel and hear his voice. We shall be brought into that state, in which life or death, riches or poverty, sickness or health, will all be matters of indifference to us, and very small things in our view. Our whole hopes of happiness will centre in him who is the life of the righteous; and we can say, "thy will, and not mine be done." There will be no contention, no speculation, no doubting, but his law will be written in our souls, and enable us to fulfil every divine requisition. This is the new covenant spoken of. "And after those days, I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." It is only to that people this covenant was new: for the Gentiles, of which race we are, have known no other covenant.

Look at the excellency of this dispensation. When we draw nigh to God, there is union and communion; there is none to divide in Jacob, or to scatter in Israel. When our minds come into this state, and even while progressing thereto, our minds will not be left without an internal evidence—the scriptures will afford corroborative evidence; and then we shall be able to look upon these, not merely as books created for our use. We shall see the writing of God in every thing that surrounds us. Not a leaf that falls to the ground, nor the vilest insect that we tread upon, but would convey a lesson of instruction; and these lessons of instruction would not become perverted, or raised above their proper value. The scriptures would be considered, as they ought to be, the testimony of holy men of old. And when we come under the same divine influence which dictated to them, they would become unto us "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that we through patience and comfort of the scriptures might have hope." And not only so, but in every other external object, we should see daily cause to glorify God, because of the multitude of his mercies. "Day unto day uttereth speech, and night unto night showeth knowledge. There is no nation, nor language, where their voice is not heard."

SERMON IV.

BY ELIAS HICKS.

DELIVERED, (IMMEDIATELY AFTER THE PRECEDING DISCOURSE BY THOMAS WETHERALD,) AT ROSE STREET MEETING, N. Y., MAY 28TH, 1826.

"HONESTY is the best policy." This is an old and a very true saying; but I know of no word in our language which has been more flattered, more cajoled, and more abused than this term. For all seem ready and willing to acknowledge the fact, but where is there a man or a woman willing to comply with its contents, and practically and operatively become truly honest men and women? Can we find any? And yet it is not only acknowledged, and every man and woman will find it in their own experience to be an eternal and immutable truth, yet after all, how very few are willing to comply with its reality. Now this honesty is an ingredient that we must have in every thing that is good; for we cannot profit by any thing without honesty. We hear a great many excellent and plain truths de-

clared to us, but it is only the honest and upright in heart that will profit by them. If we were willing to make a right use of them, they would bring things home to our own minds, and we could test our conduct by them. And yet, as I have observed, we acknowledge the truth, and shall be obliged, by our own experience, to acknowledge that it is truth, and the best thing for us. And I will appeal to every disposition and condition present for the assurance of these things. And I will begin with the lowest grade, for they have as sure evidence of this truth as any man can have; and they never can arrest its force, for their own experience will testify to it continually. It will be so with every condition and with every state; and were we all concerned to be honest and truly upright, it would not only tend to bring about a conversion and reformation in every individual of us, but it would bring us into unity together, and, as it were, compel us to love one another. There is nothing like justice to induce love between man and man. It would so regulate our whole lives, and it would so regulate all our conduct, that we never could, through any medium whatever, receive any thing from a fellow creature without an equal reward for it. It would keep our minds in a continual state of watchfulness. Its tendency would be

to lead us to love our neighbours as ourselves, and therefore we could not take a bribe,—we never could take any thing as a reward for any labour or work which we do, that should exceed its true value. Here, not only would all our moral conduct be regulated toward one another, but it would produce a confidence in one another —a confidence that could not be shaken;—we should depend on one another as on ourselves. It would put an end to all hirelings. Whether in matters of a moral nature, or of a religious character, none could receive any pay for that which was not worth what was received.

Every man and woman would stand on the right ground, and it would be owing to that principle of which we have heard so much expressed; and this would lead our attention up to it as our rule of faith and practice. I say none of us could receive a reward beyond its true worth. It would be impossible, then, that there should be any hirelings, in a religious sense—no one that could be considered as a true gospel minister. It would be impossible for them to receive any reward for preaching the gospel. Because why? None can preach the gospel, none can dispense of its power and excellency, but in the same proportion as it is given to them. And it

is given for the only purpose, that they should dispense it to their fellow creatures.

Under the law, when they made their offerings, the priests had a share in them, and they partook with the people in the use of them; so we should understand the declaration of the apostle Paul: "If any preach the gospel, let them live of the gospel." But it is not the natural and animal life that is to be supported by the gospel. There is another medium appointed by the Most High from the beginning. He has, in the depths of wisdom, appointed how we shall provide for these animal bodies. And there is no preference among the children of men concerning it; they are all upon the same ground. For, "by the sweat of thy face shalt thou eat bread." And every man and woman must labour for their own living. They have no right to depend on one another, but on the Almighty, who will bless us when we are worthy of it.

But with respect to the gospel, that food only which can nourish the immortal soul, man, by all his labour, can never provide any thing for it. With all his exertions, all his science and learning, he never can find one drop which will be consolatory to the soul. It must all come from the hand of Almighty goodness. It must first be handed to us as his stewards. And when

he raises any up and sends them out to preach the gospel, they will dispense it freely; as the disciples of Jesus did, when he sent them out, in an external way, to relieve the external bodies of the children of men, and to do those miracles that he commanded them to do. They were to do it freely, as it was communicated unto them. For they did not derive that power from any ability they had in themselves, or from any exertion which they could make, as men and creatures. It was by their depending on God that they were enabled to do these mighty miracles. "Freely ye have received, freely give." As ye have received this power freely, freely dispense it unto the people. And so it is in a spiritual sense; for as those outward miracles only had relation to the outward senses, they enabled them to receive the blessings of the outward good land. Therefore all their external bodily diseases were healed, and all those who believed were prepared to receive benefits. But these were nothing but figurative representations of what is to be brought about under the gospel dispensation, where the soul is the principal object of care and concern; and, therefore, Jesus commanded his disciples to tarry at Jerusalem till they should receive power from on high. For he assured them that it was expedient for him to go away. It was a great

comfort, no doubt, and satisfaction to them,—this display of his power in outward things. They would wish the dispensation to continue. This is clear from what took place in the mount of transfiguration, when Jesus was transfigured before Peter and his brethren. "And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias;"—not knowing what he said. And just so it is with every one who is led by abstract doctrines and principles: they know not what they do nor say. "And while he yet spake, behold, a bright cloud overshadowed them. And behold a voice out of the cloud, which said, this is my beloved son, in whom I am well pleased; hear ye him." And immediately Moses and Elias vanished. This was shown to Peter to teach him that the end of that dispensation was drawing near, when all the rituals, and ceremonies, and statutes, which were declared not to be good, but which were given unto them in their dark and benighted state, were to pass away, and to be left behind.

So Jesus, when he was about to take leave of his followers, showed to them, in the most clear

and conclusive manner, that they must give him up—that he must go away,—if he did not the Comforter would not come unto them. For there is nothing of an external nature, which ever did or ever can relieve or comfort the soul.

There is no kind of analogy between matter and spirit; therefore, nothing which is external can add any thing to the soul. It neither heals its diseases, nor comforts its sorrows. And seeing their sorrow, he tells them—for having admonished them that he should by and by be taken from them, it was a great disappointment which caused sorrow—he therefore recapitulated it to them, "Because I have told you these things, sorrow hath filled your hearts. Nevertheless, I tell you the truth; 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 depart, I will send him unto you."—Now these few words spoke great things; for if they believed them to be truth, and took them in a proper sense, they must have been satisfied, that unless he went away the Comforter could not come. And if there was a comforter that should come, and they should look back to the outward dispensation, then they would lose the benefit of the inward Comforter, and their attention would

become divided. And here is a door, at which apostacy has often entered.

This command was at his last interview with them. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high; for ye shall receive it, when the Holy Ghost shall come upon you," and then, and not till then, can any of us bear testimony of the righteous work, life, and power of Christ. For what he was then outwardly doing, his heavenly Father, through the great Comforter, is doing in this gospel day, to all true believers. For as none were healed of their outward diseases while Jesus was with them, in his external manifestation, but those who believed in him; so can none under the gospel dispensation know the maladies of the soul to be healed, till they place their whole belief in this Comforter—this spirit which Jesus told them they were to look for, and where they were to find it, and to know its power. And to assure them of it, he tells them that it should "abide with them forever; even the spirit of truth—it shall dwell with you, and be in you: and when he cometh, he shall reprove the world of sin." What an excellent truth is here opened to us—it is a plain self-evident truth, which every rational soul under heaven can understand; and yet how few there are, who realize it as it is.

"When he cometh he shall reprove the world of sin." And it is not only to the few that I will appeal, but to every one present; for high and low, rich and poor, may all be benefited by it: even the thief and liar know this truth in their own experience, that he is a reprover, an unchangeable reprover; for he dwelleth in us all, and reproves the world of sin, and of righteousness, and of judgment.

Who would not, my friends, believe in this Comforter, seeing that he never fails to speak truth to our conditions, however we may seek to disregard it, and enrich ourselves by dishonesty, stealing, extortion, and taking the advantage of the weak and credulous, as we see so abundantly practised in the present day. And why do we not believe that which convicts us, and tells us what is wright, and what is wrong? When we submit to its teaching, and to the operations of reproof, and turn from the evil of our ways, unto that which is good,—here we shall witness, that "honesty is the best policy."

I have felt my mind engaged to add a little to the communication of my beloved brother, and it is my desire that we may profit by every such opportunity as this; and that we may rightly profit, we ought to begin at home. It is a great and excellent gift, my friends, which we have stamp-

ed upon our minds, by the almighty and benevolent Creator—an immortal desire after happiness—a desire that nothing mortal can ever satiate. But how our judgments are deceived, to seek happiness for an immortal part, in temporal and mortal things! How little the experience of others in the truth, in past ages, is worth to us while we stand aloof from this principle and reprover in our own souls. The wise man has shown us the foolishness of all this world's vanities and glory; for he undertook in his wisdom and power—for I apprehend there has scarcely ever been a great man on earth, who was a more potent prince and ruler—he undertook to find satisfaction in the things of time. He had all that this world could communicate, and all that man could receive from without, to obtain happiness. He enjoyed immense temporal blessings, such as riches, honour, and power. But they all failed.

Here we learn that the soul is immortal, and that nothing but immortality can satisfy its desires. This is proved by the experience of others and by our own experience from day to day. Solomon after all his riches, and honour, and labour, and toil, wound up in this, "Vanity of vanities, all is vanity and vexation of spirit." "Fear God, and keep his commandments; for

this is the whole duty of man." But how are we to be led into this, and how are we to be instructed in the true fear of God? We never shall do it, but as we gather to the reprover in our own souls. There is nothing but this principle, this Immanuel, God in man, that can ever give us a true knowledge of God. There is no outward declaration, or external evidence, however great—not all the books, doctrines, and external evidence ever manifested upon the face of the earth, which can ever give us a knowledge of God, or make a true christian. To be a true christian, we must be a child of God. He and she only, who are in Christ, are christians, and therefore, new creatures: and to be new creatures they must receive a new birth. We cannot see the kingdom of God, till we are born again of God; because nothing can be a son of God, but spirit—nothing can be a son of God, but that which is itself spirit. Therefore it is, that nothing but the soul—the immortal soul of man, can be a recipient for the spirit of God, and it is only that, which can lead us to worship God in spirit and in truth.

My desire and my solicitude were excited in behalf of this assembly, seeing the Lord has been greatly pleased to favour us in meeting together, that we might be individually concerned,

to improve by his mercy and benevolence. For he has regard to his real children, the world over, and he is not ashamed to repeat his calls and petitions from day to day, and, with many, from hour to hour.

In reproving us he shows us the infiniteness of his wisdom; and, in ordering all things, he has so constructed us, that every act of our lives has its own reward in it. I will appeal to you, my friends, whether every act has not its consequent reward—let it be good or evil. Here is infiniteness of wisdom and of order, to establish in our minds that he is a God of order, and of knowledge, and that by him all our actions are weighed; and he ever makes them known to us. But until we believe in this inward teacher, this inward manifestation, the spirit of truth, the Comforter, that Jesus said the Father would send in his name, we shall not derive the benefits intended for us.

Now, what is the name of Jesus? It is not that which is composed of vain letters; but it is the power of God—that which was displayed in and through Jesus Christ, in the flesh: his name is that power. It is the same power of his heavenly Father, by which he was enabled to cleanse and purify the bodies of the Israelites, not with water, or with any outward element. It was not with outward water, but by the power of the

holy one, that he cleansed the lepers, opened the eyes of the blind, and unstopped the deaf ears. And the very same power which acted in him, and enabled him to finish the work, and become the top stone, is the same power communicated to every rational soul under heaven. And this is the new covenant dispensation. It was a new covenant to the Jewish people, and not to any other nation on earth, for the Lord never made any other covenant, but with the Jews. The covenant which he made with our first parents, formerly, has been continued to all the nations of the earth. This Comforter has been with them, and it has been preached from the earliest ages. He did come and was ever with the children of men in all ages, as a reprover for sin and a justifier for righteousness. Therefore all are called, Jew and Gentile, by this unchangeable principle of light, life, and power, in the soul—that Comforter which was to be sent by the Father, to his disciples. "Tarry ye at Jerusalem, for ye shall receive power when the Holy Ghost is come upon you," and then, but not till then, ye shall testify unto all nations. We have no evidence that any minister of the gospel can go forth, as such, till the Holy Ghost has sanctified and prepared them: and they must depend on it in every step they take, as it was declared,

that Jesus should, when he came, receive all from the Father—"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." How beautifully he fulfilled the declaration of his heavenly Father. We do not read that he ever did any act without commission immediately from his Father. Even so now, under the gospel dispensation, those who wait as they ought to do, in a state of self abasement, are brought to know every outward dependence taken away; as it was with the disciples. Their whole dependence was on Jesus, but he assured them that he must go away, and that they must give up that dependence. They were left in a state of suspense, as we must learn in reading these passages, and when he was gone, they had no where to look—they were to wait in humble silence—they were to wait on God. He could not tell them how long: for he told them that the times and the seasons, the Father had kept in his own power. He had no authority of this kind, because it was necessary, that they should be left in such a state of suspense, that they should have nothing to look to, but that self should be entirely debased, into a state of nothingness: as he told them, without this power—"without me, you can do nothing." So as they obeyed this command, they

found that they were naked, and could do nothing till the spirit of truth, the Holy Ghost descended upon them; and then it was, as he had said, they could bear witness unto him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. But see how slow the disciples were to understand these things. They had to wait and continue under the influence of this spirit; and yet, through the power of education and tradition, they felt no liberty to go to those of another name, though they had been told so clearly what to do, and that when they felt this power to operate on their minds, it would open and extend their hearts to all nations, and not only to the Jews, their own brethren, who had been so partial as to suppose that they only were to be saved, as is the case in our own day with some predestinarians. And thus they cast the greatest indignity on the Supreme Being, the merciful Jehovah. Yet we find it was eight years after the descending of the Holy Ghost upon the disciples, and that they had entered on their mission of gospel ministers, before they could break through the traditions of their fathers, so that they could go to the houses of the Gentiles, to commune with them, upon gospel terms. But I need not repeat much of that matter. You recollect the vision that Peter had,

when at the house of Simon the tanner. They had depended so much on outward miracles that he condescended to give this evidence, and this was the weakest evidence that he ever condescended to make use of, but they could not in that weak state, see fully into the gospel dispensation.

Now when Peter got to the house of Cornelius, and when through the operation of the power which he had received, and which truly cost him nothing, for they who preach the gospel live by the gospel. Here their souls were fed and comforted. Here he partook of the gospel with them. And as they who preach the gospel live of the gospel, it was good to his soul; and that which was good to his soul, was communicated to them, because, through the efficacy of the doctine which he preached under the influence of this holy spirit, they were brought to believe in the witness for God in their own souls. This witness was raised in them: by the light of God which shone into their minds, their inward eye was opened, and they were baptized together in the holy spirit. And so it would be at this day if we were honest,—if we were open to receive divine instruction. At such seasons as this, if our minds were sufficiently turned inward and placed upon the Comforter, which is only known within, how his power would prevail. We should

be brought together and made to rejoice together, and we should sit down together in heavenly places, were we only faithful to the manifestation of truth in our souls.

Therefore, without adding many words, I have felt my mind inclined to impart these things, that we may honestly apply what we have heard to our own selves; that we may consider the great importance of being honest to God and to ourselves. God is in man, and speaks with power to our souls, and thus this reprover would show us our transgressions; and if we would fall down and acknowledge them and pray for mercy, he would grant it, and thus we should be able to fulfil the requisition of the prophet: "Cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Then, and not till then, can we come into this state of open intercourse, and be admitted into the presence of the Most High. "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel," death shall be your portion.

SERMON V.

BY THOMAS WETHERALD.

DELIVERED AT HESTER STREET MEETING, NEW-YORK, SUNDAY AFTERNOON, MAY 28TH, 1826.

An investigation of what is truth, leads to a detection and exposition of error. But in order to produce these effects, it is necessary that the investigation be conducted on principles in accordance with the nature of the subject to be investigated. Mechanical truths must be investigated and proved upon mechanical principles; mathematical truths must be proved according to mathematical principles; and spiritual truths must be spiritually proved.

Now it is not in the nature of any thing, which stands not immediately in the revelation of God, manifested unto man, to enable us to pursue this investigation, so as to produce these results; for this revelation is the alone medium whereby we can come to a comprehension of God and of spiritual truths. As to matters of opinion, belief,

and systems of religion, they are the works of man; and if necessary to appeal unto these, I apprehend that I could unite in belief with almost all the members of the various religious societies. I could believe that there is no salvation out of the Holy, Catholic, and Apostolic Church. I could, with the Episcopalian, "believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried;" but that he descended into hell, I dare not believe, because he declared to the thief on the cross, "To day shalt thou be with me in paradise." I can, with those who adopt the Calvinistic platform, believe that only the elect are saved. I can believe, with some of the Baptists, that baptism is essential to salvation. With Arminius, that all men may be saved. And I can believe, with the Quakers, that "the grace of God, which 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, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

And where are we to look for this appearing? Are we to go back to John's time, and to view the outward advent? or are we to take a view of him through the medium of the scriptures? No, verily; for these are irrelevant unto us: we cannot apply these things which are recorded as facts, either as societies or as individuals. But there is a declaration, that what is to be known of God is manifested in man; and the reason for this is obvious, for God hath shown it unto him. Here, then, is a medium for the investigation of spiritual truths. And now with respect to the holy, catholic, and apostolic church. I apprehend that this title can be attributed to no sect or party of Christians, but to those who are guided by a holy, catholic, and apostolic spirit; that holy, catholic, and apostolic spirit which influenced the immediate followers of Jesus Christ; a spirit of obedience unto every manifestation of our heavenly Father's will. These only can be saved. It is in this view of the subject that I can unite in the belief. And I can believe with the Episcopalians in God, the Father Almighty, Maker of heaven and earth, because I never doubted his creative wisdom, nor his governing mercy. I never doubted his omniscience, his omnipotence, nor his omnipresence. And I can believe in Jesus Christ our Lord; but this belief

is not merely confined to his outward advent, for I believe in the scripture declaration, that he was from everlasting to everlasting. There was a time when, on account of the hardness of the hearts of his people, God gave them statutes that were not good, and judgments whereby they should not live; but these were designed as a schoolmaster to bring them unto Christ. "Moses was faithful in all his house as a servant, but Jesus Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." And as we come into this state of sonship, we become the sons of God. "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father." And in furtherance of this belief, I also believe in the scripture record concerning Jesus Christ; that he was conceived by the Holy Ghost, that he was born of the virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried. In this, I have no doubt, I shall be considered sound by the generality of professing Christians.

Now, my fellow professors of this Christian name, what will all this heterogeneous mass of opinions avail me, if they cannot be applied to my mind for any practical purpose, or give me a

victory over one solitary sin or lust? They cannot remove one obstruction which may be placed between me and my God by disobedience to his laws. Besides this, I may be baptized in the outward element of water, I may wash in snow water and make me never so clean; yet, if I am not under the influence of that living principle, by which spiritual truths are understood, it will only plunge me still deeper into the ditch, till mine own clothes shall abhor me.

With respect to the baptism which is essential to salvation—it does not consist in the application of water, nor any other outward element. And with respect to the bread and wine—it is no part of that dispensation which came by Jesus Christ, and which was from the foundation of the world to the present day. We were never under any other dispensation than that of the gospel of Jesus Christ. The law of Moses was never applicable unto us, who are of the Gentile race. We have always been under the immediate guidance of our heavenly Father, if we were only willing to submit to his manifestations. I have no idea that he has designed to cast off one part of his creation; for all are equally the workmanship of his hands: because this would make God unjust.

It may be said, that this is grievous presump-

tion; that it is a mystery which we cannot understand;—and it *is* too mysterious to be rationally or spiritually comprehended. For it had is origin in that night of apostacy, which overshadowed christendom, when "mystery Babylon, the Great, the mother of harlots, and abominations of the earth," reigned triumphant. And she is yet presenting to us the cup of her fornications, which we, alas! delight in. We are partaking of her pleasures, and if we continue, we must also become partakers of her plagues; and we shall be thrown into a bed with her, and be tormented because of our wickedness.

It is not opinions, or beliefs, or sentiments, that can prevent these effects, or preserve us from them. It must be something of a more internal, spiritual, and operative nature. It must be something which will remove the blindness from our eyes, and give us to understand the mysteries of heaven, so that they may be applied immediately to our own understandings as practical and operative truths.

And with respect to bread and wine. It was declared, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." But remember the concluding sentence. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that

I speak unto you, they are spirit, and they are life."

Now let us look a little into these things, and see if there is any thing which will suit us. Let us look into the causes, which have produced such mournful effects; which have caused this miserable declension from that state of pure and undefiled religion before God the Father. For, "Pure religion and undefiled, before God and the Father is this, to visit the widows and fatherless in their afflictions, and to keep ourselves unspotted from sin." Those who are of the holy catholic and apostolic church, are influenced by that which is holy and apostolical. Now the followers of Jesus Christ sold their possessions and goods, and parted them to all men, as every man had need: "and the Lord added to the church daily such as should be saved." And while they remained under the influence of this holy principle, there was an accession to the true church. But after a season—after a couple of centuries, there arose among them men of learning, and men of science, falsely so called. These men introduced theological propositions and questions, which tended to gender strife. They introduced into the church spurious doctrines respecting the nature and attributes of God; and, as one false step leads to another,

these have gradually led us farther from the source of light and of purity.

And where had all this its origin? It was introduced from Alexandria in Egypt, the land where Israel was held in bondage. And how striking is the analogy! These corruptions came from Egypt into the church of Christ. They were brought by the bishop of Alexandria, who was succeeded by bishops, and pastors, and teachers; and they grew and increased, and their authors became more anxious to subserve their own ends, than that of truth. This gave occasion for one who was eminent in his day for divine illumination, mournfully to declare, that "in days that had passed, they had wooden chalices and golden priests, but now," said he, "we have golden chalices, and wooden priests."

They had sunk into the splendour of outward things—the spirit of religion was lost. Darkness had surrounded them, and the brilliancy of the first appearing of the opening of this dispensation among the Jews, became clouded; and from step to step they grew and increased in superstition, till that dark night of apostacy came over our Israel, and involved them in that deplorable situation, of which history gives us an account. It was from a small beginning that it had its origin; but it soon increased, so that pardons for

sins were sold, and also indulgences to commit them; together with other absurdities, which are a disgrace to the rational faculties of man, and much more to that gift of spiritual investigation wherewith he is endowed.

But it came to pass after a season, that there were raised up men who detested those abominations, and who, coming to investigate the truth, saw some of those evils, of which but a little was manifested at first. For they could not at once come out of that midnight darkness, into the meridian light of gospel splendour. It would have blinded their eyes, puzzled their judgments, confounded their understandings, and probably have left them in a state worse than that in which they were. Very little was seen at once; and though the individuals who made the first reformation saw but little, yet as they attended unto this little, they were bright and shining lights, for they were obedient according to knowledge.

But, alas! instead of their followers attending to that light to which they had attended, they sat down in the letter where Calvin left it; and could not be drawn one step further than where he left them. So it was with the Lutherans—so with the followers of Wesley, so with every society with which I am acquainted; and so it

has been with the followers of Fox, Penn, and Barclay. We look to them for fundamentals, which if rightly known, are engraven by the finger of God, on the tablets of every soul. For these things we have cause of lamentation and mourning. And why? Because assuredly, in so doing we do not go forward, but backward. If we do not incrcase, assuredly we shall decrease.

Have we not observed the followers of Calvin to stand in that form of which he experienced the great power and light? And the longer they continued in this form, the more dead it became, till it led these societies into persecutions, divisions, dissensions, and hatred; and caused them to become partakers of the cup of that Babylonish whore, who shall yet be stripped naked in the eyes of the nations, that they may see her shame. But it is not the Calvinists alone, who founded their system on this unjust doctrine of election and reprobation, that have here grounded and struck upon a rock. Every other society has fallen into the same snare, which the delusions of their own perverse imaginations have laid for their feet. And it is only by taking the back track, and returning in the way in which we came, that these effects can be changed, and the operative cause be changed that may produce effects which shall be more propitious. Now is

it not the case with the Lutherans, the Wesleyans, and the Quakers? Is it not the case with every society, when they have been actuated by man's reason? "If it be not so now," as has been described, "who will make me a liar, and make my words nothing worth?"

Is the Lord's hand shortened that it cannot save? or is his ear heavy that he cannot hear? Can we, or dare we, say that the work of our salvation is referred to secondary means? Has he appointed men for our teachers and leaders? No. But under the influence of this darkened state, which comes by a perversion of the divine principles of the gospel, many other abominations spring up. We see men professing to be ministers of the gospel, and upon what do they depend for their qualifications? Do they depend on the inspiring spirit of Christ manifested unto their own minds? Is it a duty required at their hands? Can they testify as the apostle did, "Wo is unto me, if I preach not the gospel?" No, verily. But is it not obvious to every reflecting mind, that, not only here, but in the land of my nativity, there are those who "preach for hire and divine for money, whose God is their belly, whose glory is their shame?" Look at the multitude, I had almost said innumerable multitude, who are governed by the wisdom and invention of man.

They support the scriptures under a false title, considering them the word of God and the only rule of faith and practice. But they are not the word of God, nor are they the rule of faith and practice. They are the testimony of holy men of old, who were guided and influenced by the eternal word and rule of faith and practice, which was from everlasting to everlasting.

Now, with respect to these benevolent associations, what are the fruits brought forth? and what are the effects produced on the minds of men and nations? Have they produced in them, that holy anthem which was raised at the advent of the Messiah, "Glory to God in the highest, and on earth peace, good will toward men?" No, verily. They have given unto these self-styled missionaries, authority over the gospel, and which will rivet the chains upon them, which have been placed there by the cunning of these deceivers.

And how are these societies supported? Let us look a little. We most of us know that it is not by contributions from the pious of all sects and parties, but we find that *money*, *money*, is the main-spring of action, and if this fails the whole system falls to the ground. And is the church of Christ to be built up with money, the love of which is the root of all evil? But what said Christ

unto his disciples: "Whom do men say that I the Son of Man am? And they said, some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock"—that is, revelation—"I will build my church, and the gates of hell shall not prevail against it."

Now let us look a little at this other foundation, and at the materials of which it is composed. Are these effects produced, and are these supports raised, by contributions from the pious of the various sects? Do we not see that donations are received from the blood thirsty warrior, from the cruel slave holding oppressor? And are not these individuals active in the establishment of Bible and missionary societies? And as far as the money goes, theirs is as good as that of any other persons. Do we not see contributors who are drunkards, whoremongers, gamblers, and a variety of every other name and character? And what if I say, "the hire of an harlot and the price

of a dog, both of which are an abomination in the sight of the Lord," would not be refused by these ministers of another and a spurious gospel. For instead of the gospel being preached in demonstration of the spirit and of power, it stands in man's wisdom—it is not free, neither is it given freely. It is a fair characteristic of that beastly nature and false prophet, so beautifully typified by the beast with seven heads and ten horns, which were pushing against one another. These beastly dispositions are of such a nature, that they are causing discord, and pushing, and confusion.

Are not these the effects produced by an increase of religion at the present day; and is it not obvious to every reflecting mind, that with the increase of religion, there has been an increase of wickedness also. I apprehend, that this will be denied by few, who have not placed their faith and dependence in systems established by, and which stand in the opinions of others; and which have no operative power to give a victory over the evils of the world, and bring us into the glorious liberty of sons and daughters of God, where all these distinctions must vanish; and where there is neither Jew nor Greek, barbarian nor Scythian, male nor female, and where we shall not have any more discord nor confusion,

for Christ will be in all, and through all. This is the light which was in the church in the wilderness, and followed Israel. As it is recorded, "They all ate the same spiritual meat, and drank the same spiritual drink, for they drank of that spiritual rock which followed them; and that rock was Christ." And he "maketh his angels spirits, and his ministers a flame of fire." For, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

You need not look to any certain beings who may stand in some particular or local situation for the angels of God. For what are they? Every manifestation of his will, is his angel; and every manifestation of his will unto the soul of man, is one of these sprits. For "he maketh his angels spirits, and his ministers a flame of fire. And are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Every work of the creative wisdom of God, every monument of his creating power, is an angel of God: and when they keep their place, men continue in their first estate. But when any of us pervert the dispositions with which we are endowed, and call good evil, and evil good; when we take light for darkness, and darkness for light; sweet for bitter, and bitter

for sweet, then we pervert the design of our creation. Then it is, that we fall from that estate in which we were created, and rebel against the Most High. And every spirit of rebellion which is thus indulged, constitutes a fallen angel; and every fallen angel is a devil.

Now, in order to be removed and preserved from this deplorable situation, where are we to look? Are we to look unto man, who has been instrumental in leading us into this confusion by the systems with which he has surrounded us; and by the sciences which he has assumed? Shall we look to declamation, to opinions, or to outward words? No, verily. For words are not worship, opinions are not religion, and declamation is not gospel. But if we ever come under the influence of that principle which is able to make wise unto salvation, we shall know what it is to be baptized into that faith which remains to be delivered unto the saints who are in Christ Jesus. This baptismal spirit is truly of an operative nature. It was testified of by the prophets formerly; and it was declared by John, that it should increase, although he should decrease. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and

with fire." This is the baptism which is essential unto salvation, for all. It is not a baptism which consists in washing with an outward element: but it is within the reach of all—it is internal, it is spiritual—it strikes at the root of every evil in our minds, and begets in us a clean heart; and here it is, that we can call God, Father. And how are these effects produced? Are they not obvious? Are they above our comprehension? Are we to be saved by those things which we cannot understand or comprehend? Forbid it heaven! There is a way opened, whereby we can come to a knowledge of every truth: and this is through the operation of baptism. There is a spirit in man, which is inspired by the Almighty, and which opens our understanding. And what is this understanding? It is the faculty of determining what is evil, from the effects which it produces; and of knowing what is good, from the effects which it produces also. For it says unto the righteous, "Say ye it shall be well with them; for they shall eat the fruit of their doings; and unto the wicked, it shall be ill with him, for the reward of his works shall be given him." And as certainly as mercy and the love of God, and all the fruits of righteousness bring peace and joy in every holy spirit, so certainly, cruelty, pride, and a host of evil

dispositions which are too much indulged, bring sorrow, trouble, and confusion upon us. And thus we shall come to know what was meant by the declaration, "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."

And what is heaven? Is it a place at a great distance, and beyond the grave, where there are distinct beings taking cognizance of all our actions? Is this the idea which we have formed of heaven? No, my fellow professors: but even at the present moment, there is judgment set, and the books are opened. At the present moment, we may hear the voice of the Son of God, and if we are willing to obey that voice, we may live. Have we not all had an acquaintance with this principle, who have arrived at the years of maturity? And can we not testify that evil brings sorrow, trouble, and confusion over our minds? That pride, fulness of bread, and abundance of idleness, bring no peace, when we sit in our houses, when we walk by the way, when we lie down, or when we rise up? Here is a spirit of baptism, of judgment, and of burning, which operates against all unrighteousness, and ungodliness of man. And the effects which it produces,

are in accordance with each of our dispositions; thus bringing down the high, lofty, and proud into meekness, raising up the weak and desponding soul into firmness; and it will make all perverse dispositions straight, and the rough places smooth. But these are not momentary operations, nor the work of a day, or a week; but they are a gradual advancement from step to step, and from strength to strength. And thus we are able to testify with the apostle. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." And the reasons which he gave for this, are good; and I would to God, that the same mind were in us, that when we are children, we might speak as children; and not be so confident in these systematic attainments, which we have received from books, and from men. But let us abide in a state of littleness, till our minds shall expand, so that we may receive those things which are essential for our further nourishment and provision, and for the enlightening of our understandings in the investigation and acknowledgment of, and obedience to divine truths.

And we are informed, that "the kingdom of heaven is within you;" and it is from testimony of the highest authority. This, then, is the place

where we must look, for the manifestation of divine wisdom. It is here we must look for the display of that power; and it is here we must know him who hath power and dominion, to rule and to reign by his own laws. He hath a right also to give power that Michael and his angels shall fight against the dragon, and that his place shall be found no more in heaven. And when the angel of love shall cast out the devil of hatred, and the angel of mercy shall cast out the devil of cruelty; and the angel of temperance shall cast out the devil of intemperance; and when faith, love, and fidelity shall cast out every opposite principle of infidelity;—when all the heavenly dispositions, and the principle of truth and righteousness, shall have cast out their opposites, their adversaries and enemies, then we shall come to know where this warfare was; because we shall have experienced it with power; and we shall know that "every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." And assuredly it will never cease its operations till every thing contrary to itself is burnt up, consumed and destroyed: for nothing of a contrary nature can stand the force of this fiery operation; therefore it will never cease till all these are burnt up in

our minds; for it is because of these that we come short of the glory of God; and that we have not that peace, which passeth all understanding.

How many there are, who, from their youth, and through the various ages of man, till hoar hairs have covered them, mourn because of their short comings, unfaithfulness, and disobedience; and yet, they feel the fire of his anger burn, because there is yet combustible matter in them, which must be brought under. And while this remains, the fire will abide in them to consume it. This is one of the many matchless mercies of a gracious God—that while we are disobedient we cannot eat the good of the land; we cannot become partakers of the divine harmony, and have our understandings regularly opened for the reception of divine truths. We may become children of an hundred years old; but if we continue as children, we shall never have the faith of men, and shall never have their experience.

Now this is the baptism which operates upon the soul, and leads it out of the bondage of sin and corruption into the glorious liberty of the sons and daughters of God. And it has been beautifully alluded to in the prophecy of Isaiah; and the same was alluded to by John when the

Pharisees inquired of him, "Who art thou? He said "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias." "Every valley shall be exalted, and every mountain and hill shall be brought low, the crooked shall be made straight, and the rough places smooth, and the glory of the Lord shall cover the earth, as the waters cover the sea." Here is a beautiful allusion to that great variety of operation, which is necessary to the varied dispositions and passions of those who constitute the human family. Some are headstrong and fierce, these are the mountains which must be brought down into meekness, by judgment and burning. Others are lowly and desponding—the minds of these are to be comforted by a cup of consolation handed unto them, that they may rejoice therein, when they may at times despond and say "Hath the Lord forgotten to be gracious?" Every crooked and perverse disposition shall be made straight; because this baptism will burn up its undulations, and bring it to its proper level. There is no evil, which will not alike fall under its control. Thus the crooked and perverse dispositions will be made straight, and the rough places plain; and the glory of the Lord shall cover the earth, as the waters cover the sea.

Now where are we to look for the origin of true and living faith, if it be not in this operation? "Faith is the gift of God." And there are a variety of faiths. There is a faith, so denominated, which stands in a belief of certain systems and opinions, and which may stand in rational ideas. It was said, "Thou believest that there is one God; thou doest well; the devils also believe and tremble." But this belief has no tendency to change or crucify our passions or lusts, for they remain devils still. There is no virtue in opinions—that is certain; but faith works by love to the purifying of the heart. This is another principle. It is lively and universally operative in its nature, and saving in its effects. It never stands separate from the baptism of the Holy Ghost which produces it. It is the gift of God to man, because of obedience. And when, season after season, we have come to be reproved because of transgression, and when we have repented thereof, we have consequently felt the peace and joy of his consolation, season after season; for it is a progressive work. There is then begotten in our souls a living faith, a holy confidence, which will be strength to us in times of succeeding desertion—an holy confidence, that he who called us when far off, and who has brought us thus far on our journey, will conti-

nue to perfect the work to the praise and glory of his own name and our soul's solid peace.

Here is that faith which was not only *once* delivered to the saints, but that which is delivered to the saints in *every age* of the world. Here is a medium of communication between God and the children of men. Under the influence of these feelings they come to be partakers of the flesh and blood of Jesus Christ. "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." What is the blood? It is that life which circulates through the whole system. And how beautiful is the analogy between this and spiritual things. And as assuredly as the natural outward blood is the outward life, and gives vitality to the whole animal system, so does that blood which is the life of Christ, give a life of purity, holiness, and self-denying obedience to every manifestation of the Father's will. It is the life of every Christian, which circulates through his whole soul. There is no part left dark, and no part which cannot come under the influence of this heavenly and controlling principle. Here we become partakers of the flesh and blood of Christ, and are nourished by it unto eternal life.

Shall we then turn back and become partakers of the beggarly elements of bread and wine, as

typical of Christ's coming in the flesh? There is no need of this, when we are partakers of that internal light and life. We need not return to external objects, for as surely as the knowledge of the glory of God comes to cover our minds, so surely shall we become partakers of his divine nature, and experience the regenerating influence of his spirit upon our minds, which will nourish up our souls unto eternal life.

Here is a spiritual religion which is applicable unto our understandings. It is a religion which all can understand. It is this baptism of the Holy Ghost, which operates on all unrighteousness and ungodliness of men. It is a gospel preached in every creature. For Christ's disciples were not sent forth merely to preach and to baptize, but they were commanded to go forth and to preach the gospel baptizingly. Jesus declared that it should not only be preached baptizingly, but he also gave these men commission that, when they were endued with power from on high, they should bear outward testimony in Jerusalem, Judea, Samaria, and in the uttermost parts of the earth. And although this medium of communication may be good, useful, or instructive, and have a tendency to stir up the pure mind by way of remembrance, it never can supersede the necessity of that inward, spiritual

gospel, preached in every creature, which is, "Christ in you, the hope of glory."

Here we come immediately to know the divinity of Christ operating on our spirits, and we need not go back to theological discussions respecting his manhood or Godhead. All that is to be done is to come immediately under the influence of his power, and it will lead us out of the bondage of sin and corruption, into the glorious liberty of the sons and daughters of God. And as we attend to these divine operations, our faith will be strengthened, our souls will be more and more nourished, and more and more acquainted with the pointings of this divine teacher, till we shall become wise in those things which are hid from the wise and prudent, and revealed unto babes. And this was a cause of thankfulness, even unto Christ himself. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

And now respecting election and reprobation. The true ground of this stands not in any fore-ordination of God before the foundation of the world, but it stands in our obedience or disobedience to the law written in the hearts of all men. But if we will attend to the baptism of the Holy Ghost,

which is a reprover for evil, and which speaks peace for obedience, we shall grow stronger and stronger until we overcome every thing of an opposite nature. Here we become elected together with Christ, as he was elected, because he was obedient to his Father's spirit. Here is the true ground of election. And if, on the contrary, we deny his power and are not obedient to his manifestations, our evil propensities will grow until they predominate over the good, and thus we shall bring ourselves into the state of reprobates, and we shall feel punishment—shall feel those everlasting burnings that we can never escape from. But I apprehend there is a state attainable where God will, at all times, appear in his own native loveliness, where we shall not be afraid of the operation of his power; we shall not be afraid of its rising, because we know that it only appears in judgment against all unrighteousness and ungodliness of men.

Christ himself makes allusion to this in the parable, where he compares this work to a "little leaven which a woman took and hid in three measures of meal till the whole was leavened." And we all know the nature of meal, that it is passive and obstructs not the operation of the leaven. It is compared also to "a grain of mustard seed, which a man took and sowed in his

field; which is, indeed, the least of all seeds, but, when it is grown, it is the greatest among herbs, so that the birds of the air come and lodge in the branches thereof." Now these fowls of the air are the visionary imaginations of the mind. And these things are instructive, if we are willing to apply them. And do we, by this declaration, make void the testimony as recorded? No. But we establish the law. And when we attain unto this state, we shall find beauty and excellency in the scriptures, which we can never find by perverting their name. By attending to these things our understandings will be opened, and we shall be brought into the same feelings, views, and principles, which actuated the holy men of old who wrote them. We shall not be characterizing them as the word of God and the only rule of faith and practice. It is only to that divine wisdom and power which was in the beginning, which took flesh and blood as a clothing, to whom we ought to give this name, and attribute this wisdom and power.

And the scriptures of truth thus coming to have a proper influence on our minds, they will become to us more and more lovely, the more we are acquainted with them. They will become more and more precious, and we shall not be ashamed to acknowledge their inestimable

value and their authenticity. Yet we shall not consider them the word of God, nor the only rule of faith and practice. We shall consider them as testimony corroborative of those spiritual truths which are sealed upon our minds by the impress of the divine spirit. And it is not only the scriptures of truth, but the sun and moon in their orbits, and the stars in their courses, will all testify of the mercy, goodness, and power of God. Neither shall we be induced to worship these, notwithstanding their brilliancy. We shall neither bow our knees, nor lift up our hands to any created object, because this would be denying that God who is above all. Not only these, the most brilliant objects of his creative wisdom with which we are acquainted, but all the works of his hands proclaim themselves the workmanship of deity. There is not an insect that we tread upon, which does not receive life from him. Every blade of grass, every leaf that falls, and every wing that flits the air, all receive alike, whether animal or vegetable, his superintending care. That God whom we serve, that deity whom we worship, is omnipotent, omniscient, and omnipresent. Then, where is there room for a division of God? How can we divide and sub-divide the divinity into three persons in one God? It is an absurdity; and derogatory, if not

blasphemous! It is derogatory to that power which fills all place and all space. For whatever admits of division, admits of locality, but God is found every where. To this the scriptures bear testimony throughout. "Who shall ascend into heaven to bring Christ down from above? or who shall descend into the deep to bring him up from thence? For what saith the spirit: the word"—which is the power—"is nigh thee, in thy heart and in thy mouth, that thou mayst hear it and do it." And another inspired penman cried out, "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

Now, my beloved friends, every thing capable of feeling within me, is called into action in this meeting, and I believe the Lord God has mercifully extended his presence over this assembly. And I want us to come into an examination of ourselves, and not be content with superficial observances of things imbibed by habit, by education, and tradition. "For, what does the Lord require of thee, but to do justly, and to love

mercy, and to walk humbly with thy God." The inspired penman was willing to make every sacrifice. "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body, for the sin of my soul? He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Here is the whole duty of man, to "fear God, and keep his commandments." This is a corroborative testimony, as to the whole duty of man. And "God will bring every thought into judgment, whether good or evil." Therefore, I crave it of you, that you attend individually to the manifestations of that spirit of wisdom, which reproves for every evil, and speaks peace for every act of obedience. This will enable you to enjoy that peace here, which the world can neither give nor take away. In prosperity, it will preserve you from being lifted up; in adversity, it will raise you above depression and murmuring: in health, it will preserve you from temptation, and in sickness, from despair. It

will disarm death of its sting, and the grave of its victory. And when time here shall be no more, we shall attain to a mansion in that building of God, that house not made with hands, eternal in the heavens; "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

SERMON VI.

BY ELIZABETH ROBSON.

DELIVERED AT ROSE STREET MEETING, NEW-YORK, WEDNESDAY, JUNE 1ST, 1826.

My mind has been impressed with the language of St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love his appearing." Now here is set forth, the blessed reward which was in his view, the crown of righteousness, which he had clear evidence he should receive at the end of his race, when his course was finished. And also for the encouragement of others, he declared, that it was not laid up for him only, but for all them also, who love the appearing of the Lord, the righteous Judge. And I am verily persuaded, that unless we love his appearing in our hearts, we cannot possibly

be enabled, like the apostle, to fight the good fight, and to keep the faith. And here is brought to my remembrance, another passage respecting this apostle, when he had a great trial to encounter. I think it was when he was going up to Jerusalem, and when he was sensible of the wicked things that would be set forth; yet, none of these things moved him: "neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Now here he showed very clearly, where his confidence was—that it was not in his own righteousness, nor in any thing outward, but in the arms of Almighty power. He doubtless saw, that it was not only good for him to believe in Christ as his Saviour and Redeemer, but to suffer for his name. And he must have been brought into an entire willingness to suffer, for he spoke of being willing to be offered up. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

Now, it appears, that he had in prospect, a death very painful to human nature; he supposed that he should be offered up, and that he must die as a murderer; but look at the confi-

dence that attended him. These things are left on record, and surely they are recorded for our encouragement—that we may be animated in pursuing the right way to everlasting rest and peace; for this surely is the will of God concerning us, that we should be saved. "For he willeth not the death of him that dieth in his sins, but would, that all men should return, repent, and live;" that all men should witness the salvation and redemption that is appointed unto man, through Jesus Christ, our Lord and Saviour, whose blood was shed upon the cross, without the gates of Jerusalem, for the remission of sins. Thus, he "who knew no sin, was made sin for us, that we might be made the righteousness of God in him." "He bore our sins, in his own body on the tree." Thus he offered up himself as a lamb, without spot, unto God; and "he ever liveth to make intercession" for us. Thus by that one offering for sin, he purchased eternal redemption for us.

Then, my friends, what will be our condemnation, alas! if we reject the offers of love and mercy through Christ, our Lord and Saviour?—if any of us should be saying in our hearts after this manner, "We will not that this man should rule over us." We find that so it was with the Jews; many of them said, we will not that this

man should rule over us. And we may be so in our hearts, and far away from the appearing of the Lord, the righteous judge. For, assuredly, he doth appear in the heart and maketh known his judgments there. He is a swift witness against sinful thoughts, and words, and actions, and a faithful witness and faithful reprover, according to the prophetic declaration: "Behold, I have given him for a witness to the people, a leader and commander to the people." "For a witness to the people"—and he doth bear witness in our hearts against sin and iniquity. And I believe there are none here, who have arrived at the age of capability, who can, on serious reflection, say that they have not felt this witness in themselves. And it is unto this just witness for God in the heart, that I desire all our attentions may be turned, that by him we too may be enabled to fight the good fight and keep the faith; for he that believeth hath the witness in himself. This is the witness that God gave concerning his son: "He that believeth on the son of God hath the witness in himself. He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his son. And this is the record: that God hath given to us eternal life, and this life is in his son. He that hath the son, hath life; and he that hath not

the son of God, hath not life." Now, my friends, it appears clear to me, that if we have not the son, if we are not sensible of his reproofs in our hearts, it must be through our disobedience, it must be because we have not loved the appearing of the Lord, the righteous judge; but that we have turned away therefrom and disobeyed him. And it has been said, "The Lord will not always strive with man, for that he also is flesh." It is also set forth in scripture, that because "they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." And may we not at this day, though the means of salvation, through Jesus Christ our Lord, are freely offered unto man, be rejecting his appearing in our hearts, by which we shall, in time, be given over to reprobate minds, or to those things which are not convenient? and thus we may be in a reprobate state. And I apprehend that it was unto this that the apostle alluded when he spoke in this manner: "Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Oh, how awful is this reprobate state, living as without God in the world! And without this, what is there to look forward to? What is there

to look for, but "a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." For the Lord is a just and righteous God, a God of infinite mercy and love, a God of justice and judgment, and he will not at all acquit the wicked. And it is set forth, that "the soul that sinneth, it shall die." And we may remember what our redeemer said unto the unbelieving Jews: "Except ye believe that I am he, ye shall die in your sins, and whither I go ye cannot come." Then how awful is the spirit of unbelief! "For without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And we have heard respecting that same people, when Christ was personally on earth, that because they did not believe, he did not work many mighty miracles among them. Then, surely, great is the sin of unbelief. "Take heed, brethren, lest there be in any of you, an evil heart of unbelief, in departing from the living God." Now, whence proceeds this heart of unbelief? It is given the true Christian, not only to believe, but to suffer for the name of Jesus; to believe in him as a saviour and redeemer, as the scriptures set forth. For the scriptures are given forth "by inspiration of God, and are profitable for doctrine, for

reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." The scriptures are an invaluable record, being preserved to this day in a marvellous manner—preserved through the many dark ages of apostacy, when much pains were taken to destroy this sacred record, this memorial of the goodness and mercy of God to the children of men. And I do consider that therein is contained a fund of deep and invaluable instruction. These scriptures were designed to be a great blessing to us, and they are a great blessing to all them who turn unto the Lord, the righteous judge, in their hearts. And then, when they read the scriptures, they see that they have a double testimony of these things, because they have the testimony of the spirit in their own hearts; and when they are under the fear of God, it testifies to the same things that are set forth in the scriptures. And I believe, my beloved friends, that we can scarcely be in any situation or station in life, but we may find something in the sacred records which will tend to our comfort, instruction, or edification. And the apostle recommended the scriptures to Timothy—"And that, from a child, thou hast known the holy scriptures which are able to make thee wise unto salvation, through faith

which is in Christ Jesus." Then what encouragement we have to turn unto the Lord, the righteous judge, in our hearts,—to yield simple and faithful obedience to what is made manifest unto us. And then we shall know a being gradually led out of a fallen state—out of Adam's nature,—and we shall become renewed in the spirit of our minds, and we shall come to see, by blessed experience, that grace and truth came by Jesus Christ. "The law came by Moses, but grace and truth by Jesus Christ." And although that law was set forth as being excellent, and adapted to the state of the people in that day, yet it is set forth that "the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Thus we have come under a higher dispensation—the new covenant dispensation—a higher dispensation than the children of Israel were under in that day, before the coming of Christ in the flesh according to prophecy. But we read that in that day, through the great mercy of the Lord to his people, it was set forth that he gave them statutes and judgments which, if men kept, they should live in them. David, in speaking of the statutes of the Lord, says, "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold. Sweeter also than honey and the honey comb. Moreover by them is thy servant warned, and in keeping of them there is great reward." Thus the righteous were accepted, in that day, according to their obedience. But we now are under the gospel; we have come under a higher and different dispensation. And of this the prophet speaks after this manner: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which, my covenant, they brake; but this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inmost parts, and write it in their hearts; and I will be their God, and they shall be my people. 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, unto the greatest of them, saith the Lord." And to this new law written in the heart, the apostle bears ample testimony, when he says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." Here was a noble testimony as to the effects of this new covenant dispensation, through Jesus Christ our Lord and Saviour—and thus redemption is freely offered unto men.

Oh! that we might all be deeply impressed, with the necessity of coming in our minds, to submit to the appearing of the Lord, the righteous judge. For I am firmly persuaded that all those, who submit in their hearts, will know their corrupt wills to be brought gradually into subjection. And hereby they are taught of the Lord, and preserved from every degree of unbelief. For I cannot conceive that any one can get into a state of unbelief, but through disobedience to the simple pointing of the spirit of truth in the heart, and by letting in their own reasoning—carnal reasoning, after the mind has been enlightened and influenced; and there may have been a beginning with the spiritual work, and it may have been carried on for a season also;

and then the enemy of our soul's happiness, who is ever busy, has insinuated himself into our minds; for, like the subtle serpent, he is going about, not only as a roaring lion, but like a subtle serpent, seeking whom he may destroy or devour. For he is a destroyer, coming to kill and destroy. And he not only tempts us to things, which are sinful in the eyes of the world, but to commit secret and hidden sins. He would tempt us to a departure from the living God, and thus sap the very foundation of christianity itself; and lay waste the work of God in the soul. And after a good beginning, we may have been seeking salvation, through fleshly wisdom. Then how very needful it is, to be on the guard, and to be watchful unto prayer. This is the christian's portion, and herein there is safety, in attending to the injunction of the Great Master: "What I say unto you, I say unto all, watch and pray that ye enter not into temptation." And he spake a parable unto this effect—"Men ought always to pray and not to faint." Now here it is, that the christian traveller lays hold on eternal life, by keeping to his post. And he watchfully waits with confidence, knowing there is nothing that he can do, as a human being, only to be thankful every day, under a sense of his own weakness and imperfection.

This work of God has this peculiarity, that it brings down all such as are high and lifted up. For the day of the Lord thus comes—the day of his power—to be lifted up above all high and lofty imaginations. And thus, "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." And thus our hearts would be brought under the government of Christ. In this appearance of his power we shall know him in his divine character, we shall know him to be the "Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." And we should feel that as we attend to this divine light, we should experience an increase of his power, and our hearts would become enlarged therewith. And of the increase of his power, it was set forth there should be no end. Now, I believe, that this may have an individual allusion, and a general allusion, to the spreading of the kingdom of the Redeemer in the earth. And I do believe, that, although there are many at this day, among professing christians, who are disposed to disbelieve many things set forth in the scriptures; and although there are some professing christians who will not believe in Christ the Saviour, according to his divine character,—we have yet reason to be

thankful, that the kingdom of the dear Redeemer, is spreading in the world at large. And it seems to me, there is at this day a call going forth, and that this call is waxing louder and louder, that there should be more turning inward to the Lord, with a willingness to submit the heart to the judgment of the spirit of truth. And assuredly, as we submit the heart to the judgment of the spirit of truth, we shall have believing hearts, we shall have faith towards God; and then, we shall have faith towards Christ, as a saviour and redeemer. Because, here we should be brought to see our emptiness, poverty, and weakness; our lost and undone state, without a redeemer and a saviour, and of the blessed means of redemption, appointed unto man, through Jesus Christ our Lord.

This would enable us to travel forward through our spiritual warfare, trials, discouragements, and deep afflictions; for many are the tribulations of the righteous, but the Lord delivereth out of them all. "The angel of the Lord encampeth round about them that fear him, and saveth them." And let us remember that our Great Master declared, "Where I am, there shall my servants be also." "If they have called the master of the house Beelzebub, how much more they of his household." And surely, there is a por-

tion of trials and afflictions, which the true followers of a crucified Lord must pass through; but all these things are wisely ordered, and wisely permitted for our instruction. All these things are limited by him who sets bounds to the waves of the sea; and they cannot pass over them. And where he permits any of his children to be tried and proved with afflictions, they come to know more and more of his goodness and mercy, as they are willing to endure the trials of the present day. As saith the apostle, "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby." And thus, as patience hath its perfect work, they are enabled again and again, not only to believe, but to stand for his name, who died for us, and rose again; who ascended up into heaven, and sitteth at the right hand of the throne of God; and who ever liveth to make intercession for us. He is our intercessor and mediator with God the Father, and this is the ground of a blessed hope to all true believers. Oh! that all were of this description, for surely my beloved friends, there remains to be balm in Gilead, a physician there; and Christ is the great physician of men. For we may remember, that when he was per-

sonally among men, he went about doing good. He healed all the sick, he caused the lame to walk, he opened the blind eyes, unstopped the deaf ears, and healed all manner of sickness and diseases among the people. And now in the day of his inward and spiritual appearing in our hearts, he doth heal all the sickness and diseases of the soul, as we come unto him with faith, believing that he is able to save us. But we must have faith in him, for without faith it is impossible to please God.

If we have not a true and living faith, let us examine into the causes—let us search a little deeper into the state of our own hearts. Because, my friends, our time is passing away swiftly, and every day that passes over our heads, is bringing us nearer to the grave, that house appointed for all the living. And, "Except ye believe," says Christ, "that I am he, ye must die in your sins, and whither I go, ye cannot come." Are there any present—is there an individual present, who does not believe in that blessed Messiah, as is clearly set forth in the scriptures? If there be any such, Oh! that they may consider the awful consequence of unbelief! Oh! that they may turn inward to the state of their own hearts, and search more deeply, that they may be like minded with one who says, "Who can understand his

errors? Cleanse thou me from secret faults." We cannot understand our errors, except as we turn to the inshining of the light of Christ in our consciences—to him in whom dwelleth all the fulness of the Godhead bodily, "for in him there dwelleth all the fulness of the Godhead bodily;" but not in us. No: he causeth his light to shine in our hearts. And Christ is "the true light, that enlighteneth every man that cometh into the world."

Then how dependent are we, on Christ the great shepherd of the sheep, that laid down his life for the sheep. For, "Greater love hath no man than this, that a man lay down his life for his friend." And in this love was abundantly fulfilled the prophecy, when Christ laid down his life upon the cross, without the gates of Jerusalem. He died the ignominious death of the cross, for our sakes, that our salvation in him might be complete—that we might be fully reconciled unto God the Father, through him.

And I believe, my dear friends, that we may be brought into some degree of participation with him in his sufferings, for there must be a being baptized with him, before we can know ourselves rising with him into newness of life. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; be-

hold, all things are become new. And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

And thus every true believer feeds on Christ the living substance, and partakes of his flesh and blood: and this is figurative in a double sense, being also made partakers of his divine and heavenly nature, and partakers of the benefits of the sacrifice of the great "Apostle and High Priest of our profession." Then my friends, what can we desire more than this, to be of the number of those, who are fighting the good fight. Many would have seen better days, if they had yielded a full obedience to the gentle monitions of the spirit of truth. But we cannot bear to rise into the baptism, or experience the operations of the living word of God, for it 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." If we dwell with it in our hearts, it will bring us under this baptism or cleansing operation of the spirit. For it is not

implied in any part of the scriptures, that Christ gave himself to redeem us in our sins; but "he gave himself for us that he might redeem us from all iniquity"—now let us observe the fulness of this expression—"redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

Now, my friends, these peculiar people are those who are inwardly members of the body of Christ. It is those who have submitted to the crucifying power of Christ in them, till their whole nature has been completely crucified, and sin destroyed. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." As they become free from sin, through Christ, they become his peculiar people. And O that we might all strive to be of the number of this peculiar people, to be of this number of Christ's church of which he is himself the head, and become living stones and members of his body: that we may not be of the number of those who are trusting to a name to live while they are dead;—not of the number of those who are walking merely orderly among men, but who have not experienced a regeneration of the spirit and power of Christ;—but that we may be of the number of those who are not only of Adam's nature

—his fallen nature—but raised up into that pure image in which man at first was created. For it is set forth that God created man in his own image; but he fell from that blessed state in which he was created, and when he fell from that state of innocency he lost the image of his Creator, and was driven out of the garden.

But herein is the love of God made manifest, that while we were yet sinners Christ died for us. Then, surely, we ought diligently to attend to our high calling. We ought to be engaged, my friends, to leave the things which are behind, and "press forward toward the mark for the prize of the high calling of God in Christ Jesus." The mark that we must aim at is a clean and pure heart, that we may be arrayed in white raiment, and receive "a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." Thus the name of God, and the name of the city of God, will be given unto us.

Oh! the encouragement that flows in my heart at this time is more than I can set forth in words, to those who are sensible of the visitation of God to their souls. These, when they look back on the days that are past, and see how they have spent a great portion of their lives, perceive that there has been a very great shortness, and be-

hold their state as the natural man seeth his face in a glass. They see that many things are still in their hearts, which must be given up to judgment. And I believe that when we view our short comings, and when we are deeply prostrated under a sense of our many evils, that this ought not to discourage us and cast us down below any hope, but rather that we should be animated to look to him who is a saviour and a redeemer, for he is an advocate with the Father; he is the propitiation for our sins, and not only for *our* sins, but for the sins of all those who love his appearing.

I desire to invite all such to come unto Christ, the saviour; to come unto him who is an advocate with the Father. O turn unto him, I tenderly beseech you; turn unto him who is reproving you and striving with you. And may this be the language of your souls: I will bear thy judgments, O Lord, because I have sinned against thee. Also, in the way of thy judgments will I wait on thee. How excellent is it to wait on him, deeply humbled and prostrated. Oh! that we may not be wise in our own eyes; that we may not be "as one seeing his face in a glass, who straightway goeth away and forgetteth what manner of man he was!" We read that the good-

ness of some was but as the early dew or rain which quickly passeth away.

My friends, and when we look at the uncertainty of every thing before us, and see that an awful eternity will soon be opened to us, how ought we to be employed in the sight of God! When we consider that our life is like a vapour that quickly passeth away, we know not how soon we may be numbered with the dead. Do we not know that some are taken away in a moment, yea, in the twinkling of an eye, and have scarcely time to say, Lord have mercy on me? Now I cannot but believe, that this language is intended to proclaim, "Be ye also ready." It is our highest interest to endeavour to be ready —to have our great account in readiness with our God, and that we endeavour to make our "calling and election sure," giving all diligence herein. Oh! that we may all be of this number, that henceforth we may be willing to bear the Lord's hand upon us, being like minded with the apostle in fighting the good fight, and in maintaining the inward and spiritual warfare from day to day, and in keeping the faith, that we may be built up in that most holy faith which was once delivered unto the saints—that we may know that precious state set forth by the apostle: "I am crucified with Christ; nevertheless I live;

yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the son of God who loved me, and gave himself for me."

Now, my friends, let us apply this. He "loved me and gave himself for me." He is the good shepherd who gave his life for us, that we might have life more abundantly. But let us beware of that strong enemy, the devil, who, as a roaring lion, walketh about seeking whom he may devour; and of the false prophet and deceiver. Let us beware of his subtleties and transformations, for he would verily deceive us by transforming himself into an angel of light. Of these let us beware,—for, if I am not much mistaken, there are those in this present assembly who need to be more on their guard; to be more aware of these subtle transformations of the enemy, who transform themselves into the appearance of angels of light, thus trying to turn away from the faith, all those who are not careful to fight the good fight, from day to day, keeping stedfast in obedience to the manifestations of the spirit. That while being so humbled and bowed, from day to day, we may be preserved from carnal reasoning, and from being led astray by the transformations of Satan; for he worketh as in a mystery of iniquity, and would try to draw down the

stars out of the firmament, and would try to bring on us all the consequences of his transgression.

O my friends, it is through watchfulness and prayer, that each of us must witness a preservation in the day of temptation and trial, that we may discover all the subtle workings of sin. Then let us watch and pray that we enter not into temptation; and that we may know an adding to "our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ." And this is indeed the knowledge of our Lord and Saviour Jesus Christ. And I desire that we may all come to and abide in it; and that we may all be careful to see what covers our spirits; that we may be watchful over our words, and this from day to day. And as we are thus watchful and willing to endure present tribulations;—here then, we shall enjoy a living faith through the matchless loving kindness and mercy of our God. And we shall be permitted to join those, whom John saw in the vision of light, clothed in white raiment; and they had on their heads

crowns of gold, and they had in their hands palms. These are they, which having washed their robes, come through great tribulation, to be made white in the blood of the Lamb. "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne, shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

PRAYER

By ANNA BRAITHWAITE.

O thou, who art the Lord God of heaven and earth! - thou the dread of nations!—thou who weighest the mountains in scales, and accountest the hills a very little thing! We would ask of thee, with humble hearts and contrite spirits, thy blessing on this assembly. Thou who knowest all things—the secrets of every heart now before thee, we ask not of thee, either riches or honour.

O Father, under a very awful sense of our entire dependence on thee, the God of hosts, we beg of thee to sanctify us. And under a grateful and thankful sense of thy salvation, which in unutterable mercy, thou hast appointed unto the very ends of the earth, through the life, sufferings, death, and resurrection of our Lord and Saviour Jesus Christ, we do now venture, in great prostration of spirit, to ask of thee, that the haughtiness of men may be brought down and laid low; and that the kingdom of the Messiah may spread among the nations. That the day may hasten when the knowledge of the

Lord, shall cover the earth, even as the waters cover the sea.

O righteous Father, thou canst turn the hearts of men, and we do humbly crave thy blessing on us. We pray unto thee, to be near us in the way that we go; that those who are sensible of thy righteous judgments, may keep the word of thy patience; that they may be refined, but not with silver, and chosen in the furnace of affliction; that they may come to be of the number of those, who are under thy holy discipline, whereby thou art blinding the eyes that would see, and stopping the ears that would hear. O Lord, that thou mightest anoint with thy spirit their eyes to see, and their ears to hear what the spirit saith unto the churches.

O Father, we pray thee to increase the faith of these. Increase our faith we beseech thee. And under a reverend sense of thy continued mercy, and our unworthiness of the least of thy mercies, we do with contrite hearts, bow this day before thee. Thou knowest that we have met with one accord in this place, and do thou be pleased to enable us with one heart and mind, to ascribe unto thee, the Lord God, and unto the Lamb that sitteth upon the throne, glory, and honour, and dominion, and power, under a sense, that thou art worthy, everlastingly worthy. Amen.

SERMON VII.

BY THOMAS WETHERALD.

DELIVERED AT ROSE STREET MEETING, NEW-YORK, WEDNESDAY, JUNE 1ST, 1826.*

I APPREHEND it is considered that the service of the meeting is over, and perhaps we may as

* As the circumstances of this meeting were peculiar, and have been variously represented, it becomes the duty of the stenographer to give a statement of facts as they appeared to him at the time.

At an early period of the meeting Mrs. Robson rose, and continued to speak for more than an hour. She was very soon succeeded by Mrs. Braithwaite in the foregoing prayer; immediately after which, Richard Jordan and Elisha Bates, who sat at the head of the meeting, shook hands as the customary signal for a separation: but, contrary to any thing ever before witnessed by the stenographer, or by any other person with whom he has conversed, not a solitary individual, among more than two thousand, was seen to move!

In the course of about a minute, there was another and a similar attempt made to close the meeting, by R. Jordan, E. Robson, A. Braithwaite, and some persons occupying the second galleries, but it was with the same effect! A profound silence now pervaded the whole of this large assembly, and, in breathless expectation, every eye seemed riveted with intense interest upon the galleries. The whole meeting, simultaneously breaking through the rules of the society, remained fixed and immoveable, as if controled by some invisible power. Such was the effect, that the beholder might have easily conceived himself surrounded by a congregation of statues, instead of animate beings. During this interval, Mr. Wetherald rose and delivered the following discourse, which being succeeded by a few remarks from Elias Hicks, a short pause ensued—when Mr. Hicks and Mr. Wetherald shook hands, and the meeting quietly dispersed.

well quietly retire. But I have felt a concern on my mind for the young friends. And whatever truths have been delivered, my dear young friends, if they can be applied to our minds, let us take them. and be willing to make the application; and if we cannot apply them, let them pass for what they are worth.

I apprehend that the gospel of Christ is simple, and that we need not be alarmed at any extraneous or outward circumstances. It stands not in words, but in that power which is communicated immediately from God, the Father of lights and of spirits, into each of our spirits. And I have been looking a little at a record left in the scriptures of truth respecting John. He bore a high and noble testimony respecting the Messiah, that Lamb of God who was to take away the sin of the world,—for he had a view of his outward coming, and of his mission. But remember there was a time after this, when he was imprisoned, in affliction, and distress; and this wrought so much upon his mind, that, though he had been able to bear this testimony, he had now to query doubtfully, "Art thou he that should come, or do we look for another?"

And now, my young friends, there is an evidence sealed upon each one of your minds, in a greater or less degree, of those things which are

essential in the constitution of a Christian. And what are these truths? There is something in your minds which reproves for every thing that is unrighteous, and all unrighteousness is sin. Sin, by indulgence, becomes a positive principle: it is not a speculative idea—it does not derive its nature from being written, but because it is reprovable in the sight of God, and *is* reproved by him. And, therefore, I want us to attend to a Saviour which is near, "Christ in you the hope of glory," which preacheth the gospel baptizingly in every creature. For the gospel of Christ stands not in words, but in power. Though we may be like John, and be thrown into prison, and our minds become confused, at times, from various objects and circumstances; yet there is no alteration in the divine principle which has heretofore reproved us. And I want us on these occasions to be still; and if we find the messengers of Christ, so called, are endeavouring to hatch up something—some declarations, whether from the scriptures or from tradition or former experience, believe them not, for we shall receive no benefit from the works of man.

When the messengers of John went unto Christ, saying, "Art thou he that should come? Or look we for another?" He did not say, I am he. "But in that same hour he cured many, of

their infirmities, and plagues, and evil spirits, and unto many that were blind he gave sight." He healed all the maladies of those who came unto him. Here was an evidence indubitable; and if we attend unto the operations of Christ, we shall receive this indubitable evidence, when our minds are prepared for it. "Go," said he, "and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me."

Now, my friends, and you, my young friends especially, I want you to come unto this gospel. It stands not in words—I have a higher opinion of the coming of Christ, than any external appearing unto mankind.

It was on account of the ignorance of the Jews, that laws were given them which were not good, and statutes under which they could not live. So carnally minded were they, that it became necessary that there should be a mediator, in the outward body, who should speak things which never had been spoken, and perform miracles which never had been performed, in order to draw them to something of a higher grade, and of a more spiritual nature. And that his mission in that prepared body was confined to

the Jews, is evident from an abundance of concurrent testimony. When Jesus sent forth his disciples, he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." And after he was crucified and appeared again unto his disciples, he told them not to go forth, but to tarry at Jerusalem, till they were endued with power from on high. "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." And after that, they could bear witness to the uttermost parts of the earth. But, my friends, those testimonies which they had to bear, were borne from the foundation of the world. This is that same seed of the woman which was testified of, and which was to bruise, and which always does bruise the serpentine dispositions of man, which constitute sin. This is he that was in the church in the wilderness, as it is written. "And they 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." The same living and eternal power, which is the same today, yesterday, and for ever. And this power was manifest, not only in the flesh born of the virgin Mary, but it is manifest in your flesh.

This is a saviour and redeemer, and he is, at this day, fulfilling his mediatorial office in us.

Now look a little at the circumstances attending his appearing in that outward body among the Jews. Their minds were darkened by prejudice; and the law which came by Moses, or the cloudy dispensation, was perverted. It was intended to draw them to something of a higher nature, than the mere healing of their temporal maladies. He gave them many precepts calculated to introduce them into the gospel dispensation, and these were confirmed by miracles. For his design was to lead them step by step, to bring them nearer to God's salvation, and farther from those external circumstances which had crept in through the hardness of their hearts.

Now let us look a little at the office which he is yet fulfilling among us. He remains to be "Christ in you, the hope of glory." Is it not from him that we receive every good and perfect gift? Is it not the same power which created, and which sustains the world? Is it not the same manifestation of God that was in the flesh, that remains to be a teacher of his people? And is not he who performs every miracle of a spiritual nature now, the same that was temporally manifested among the Jews? Does he not now open the blind eyes, and unstop the deaf ears of

our understanding? Does he not cleanse the leprosy? does he not raise from a death of sin, to a life of God in the soul? And how is this performed? As he testified to John, it is by the gospel preached unto the poor, and that baptizingly. And what is this? It stands not in declamation. The gospel of Christ stands not in words, but in power. And the preaching of that gospel in every creature, is that feeling in which we are introduced into a sense of suffering for every thing of an evil character, or which may have a tendency to separate us from God. Are there any among us, who can willfully declare, that which we know to be untrue, and not feel compunction and confusion for it? Are there any of us, who can commit an evil act, and not feel some kind of compunction, and that in proportion to the magnitude of our offences? For this is preached in every creature; and when we turn from it, and run into evil, it brings confusion, dread, horror, and despair over our minds. And is there not a peace, a quiet, a calm which is not at our command?

I dare to testify of these things, my friends, but it is not because they are recorded in the scriptures of truth, but in the depths of my own experience. I am young as well as you; and I therefore feel in a special manner for this class

of my brethren and sisters, of the human family. Now as we attend to what passes in our minds, whether in the calm, or in the tempest which may be brought upon our minds by our disobedience and forgetfulness of God, each of these will become a lesson of instruction; and our understanding and views will be enlarged, because there will be a continued increase in our experience of its operations, whether in reproof for sin, or whether we in like manner, come to be partakers of its consolations. Our understandings will be opened by the same power and principle. And where will this stop? I have never found a stopping place, and I don't want any of you to find a stopping place. And thus, by a daily attention to the manifestation of this power, we shall be like the unslumbering shepherd of Israel—and we shall never come to an ultimatum in religion, and say, *this* shall be *my religon*, and *these* my doctrines.

But here is the whole extent, that ever an individual can come to in religion—that is, to attend daily, to the preaching of this gospel in every creature. It will lead into that simplicity and humility, which is so much boasted of; but of which, we have very little manifestation. It will lead us into every heavenly, every manly, every social, every civil, and every relative duty;

and thus we might make every wilderness an Eden, and every desert like the garden of the Lord. Joy and gladness would be found therein, thanksgiving, and the voice of melody.

Now this is a kind of doctrine that we can all understand; and not come to an ultimatum in religion, like those who commence in the spirit and end in lifeless form; or begin in the spirit and end in the flesh. It is this very circumstance, that has brought christendom into that state of confusion in which it is placed. We see that a great variety of the first professors and the founders of the generality of societies with which we are surrounded, and with which we are acquainted, were spiritually minded men—men, who according to their measure and manifestation were faithful in their day and generation, and attended to the light within. But their successors, instead of attending to it step by step while in the world, by which they might have attained a state higher than that from which Adam fell, have just set down in the form of that of which their predecessors felt the power; and thus they all become dead, dry, and formal. They must have systems, and doctrines, and principles of religion: and their doctrines, systems, principles, and religion, altogether, are a dead form; for they stand not in

the operative power of God. But it is not any set of forms that can give us admittance into that city, "whose walls are salvation and whose gates are praise."

And what is that principle of religion that can do this? It is that operative power which leads out of evil. If I am a drunkard, and come under a principle of temperance, it is a manifestation of religion which gives me to see the evil of my practice; and in that light there is that divine illimitable power which enables me to overcome every evil propensity and habit. If I am cruel, and am brought under the influence of a principle of mercy and walk in its dictates, it becomes to *me* a principle of religion; but because *I* may be thus brought under the influence of heavenly virtues, and of religion, it cannot become a principle to any of *you*, except you feel its power. And so it is, through the whole routine of christian virtues: these are the principles which constitute that innumerable company of angels which compose the host of God, of which we read in the scriptures.

Thus 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 devil of intemperance; and every ministering angel of God; every

heavenly and virtuous disposition to take possession of the mind, and each to cast out its opposite, adversary, or enemy; for love and hatred, mercy and cruelty, humility and pride, righteousness and wickedness, are opposed one to another, and cause a warfare. Now let us look a little at the consequence of this divine principle of religion which leads to the fulfilling of every law. Where would there be room for discord and dissensions between individuals, squabbles in neighbourhoods, or wars in nations? "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" But if we are under the influence of this heavenly principle, every perverse disposition will be crucified; we come to be crucified with Christ that we may live, not that we may live in our sins; but crucified with Christ, that we may live: and when we come to take up our cross and leave all these carnal lusts, affections, and passions, we can then testify, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Here then is the foundation of faith; and until we come to have this experimental knowledge of God, we shall not know what it is to be

reproved for evil, and to have peace spoken to our souls for obedience, neither can we have any true faith. We may have opinions, sentiments, and beliefs, as the devils have; for it is written, that the devils believe and tremble, but they are devils still. There is no operative principle in mere belief, no renovating influence. Faith is the result of an experimental knowledge of God, operating upon our spirits, rectifying our passions, and subduing every lust.

And now, my friends, I desire to leave these few remarks with you, and I want you not to become a carnally minded set of christians, for this leads to death: but I want you to become spiritually minded, for in this is life and peace. It will not only put an end to all difficulties, squabbles, and wars, but it will bring us into that rectitude of word and action, which will make oaths useless. Here is the true foundation of these two great testimonies to which this society have been brought under the influence of the spirit of love; for as God is love, and we are brought under the influence of God, all wars must cease. And the spirit of love is the spirit of Christ: and if the causes of wars cease the effects must cease also, and on the contrary, so truth and lies, or truth and error, never can dwell together. For if we are under the influence of

one of these angels, the other must be a concomitant: thus, if we are under the influence of love and truth we never can go to war or lie, because this would derogate from the character of those principles. And it is not only these two testimonies, but our minds being under the influence of mercy, here again is the origin of our testimony against slavery and the oppression of our fellow men. And I apprehend, that while our minds are under the influence of mercy, we shall never be guilty of an act of cruelty.

Here is also the original of another testimony, against pride and vanity, whether in dress or address. It is not the cut of a coat, nor shape of a bonnet—it is not any of these external things, which some of us have any concern about, and we have not been ashamed to confess it. But when our minds have been brought under punishment for pride, every thing to deck or adorn, to gratify the vanity of mankind, will be laid by, not merely as useless, but as meretricious ornaments, tending to increase the mountains of opposition which are raised between us and our God. Here it is, that those things which have the appearance of pride, will be dispensed with, and not because it is the mode or fashion of the societies to which these are united. And I verily believe, there is much less pride in

some of those who wear fashionable apparel, than in those who have adopted a particular system of religion, and have come under the influence of systematical and Pharisaical self-righteousness. I want to explain the origin of these testimonies, which this society have to bear, not from a disposition to criminate any of you, but from a belief in their accordance with the impressions made on our minds. For, if we are pure, our conduct will be pure; if we are holy, our conduct will be holy accordingly; if we are humble, we shall appear humble, and walk with humility. And if we are under the influence of the last, which is the most dignified of the angels of God, it will show itself through all our actions.

Now, unto that God, who redeemed us by his own life, and who is desirous to become a mediator to bring mankind to glory and to virtue, to the only true God and Messiah, Jesus Christ our Lord, in whom I believe, and by whom I hope for salvation here, and in eternity, I desire to recommend you, with my own soul. And I affectionately bid you farewell. Attend daily to this principle which will bring you out of sin and corruption, into the glorious liberty of the sons and daughters of God, for where Christ is, there is liberty.

ELIAS HICKS IN CONTINUATION.

And if we attend to this, we shall be instructed to see, that Christ who followed Israel, never was, and never could be, crucified by the sons of men. We are told by the holy apostle, that the same rock that they built upon, was the rock that followed Israel. "They 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." And this Christ has never been crucified by human power—no outward cross has ever taken the life of this Christ. He has been crucified from the foundation of the world—a lamb slain from the foundation of the world. For when man was created, the Lord breathed into him the breath of life, and he became a living soul. Now it is this life of God in the soul of man, this innocent life, or lamb of God, that was slain by Adam's transgression; and he is slain in every one of us, when we go into Adam and transgress. Thus when Israel was coming through the wilderness, every one who turned away from the law, which came through

Moses, crucified Christ in their own souls; and so he is now crucified. This was the view of the apostle, that he saw the Lord Jesus crucified, long after his ascension, in the streets of Sodom and Egypt. And what are these streets but the hearts of men?

That Christ, which is the Saviour of the world—that holy anointing which is comprehended in the name Immanuel, that is, God with us, never was crucified by the sons of men. They crucified only the outward part, the flesh, but that was not Christ the Saviour of the soul. It was that outward animal body, through which he did those miracles in saving the Israelites from their afflictions. Therefore, it was a part of that great figure or type of a superior dispensation. It was like a schoolmaster to lead unto Christ, the Immanuel, God with us.

I say, therefore, let us be wise for ourselves; and we shall find that this Christ never was crucified outwardly. But the children of men have an opportunity of crucifying him in their own hearts. Every evil has a tendency to crucify him in the soul, and separate from God.

SERMON VIII.

BY THOMAS WETHERALD.

DELIVERED AT ROSE STREET MEETING, NEW-YORK, SUNDAY MORNING, JUNE 4TH, 1826.

"Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Now where is the instruction, which is to be derived from records like this? We acknowledge

the superintending providence of the Most High: yet, if we would be fed, we must labour; we must sow, and reap, and gather into barns. If we would be clothed, we must toil and spin. And, therefore, I have concluded that these expressions are parabolical or allegorical, and that they convey lessons of deep and important instruction. The sparrows are fed by the bounty of the Most High, for they sow not, neither do they reap, nor gather into barns. The lilies are clothed, not by their own labour, but by the same God who sheds the light of his countenance on all the works of his creation: for if there was no light for the lily, its beauty would never make its appearance; and it is the immediate gift of the Most High. But mark, there is no opposition in the lily. It is willing to appear in the beauty of nature and of nature's God. It is clothed by his hand, because it is submissive to his operative power. And so, if we come under the same state of submission, we shall, by the same operative power, be clothed and fed. But all the learning and wisdom of man cannot feed the soul, nor can all our speculative ideas, notions, and opinions of religion, bring down bread and clothing from God out of heaven.

It was a declaration of Jesus Christ, when in that prepared body in which he came to do his

heavenly Father's will, that that bread, which he would give, was his life, which he would give for the life of the world. But are we again turning unto external objects? Are we turning to that act of unparalleled malignity of the Jews, which crucified him? No, verily, there is another spiritual and deeply instructive allusion—"And the bread which I will give is my flesh, which I will give for the life of the world." And this is synonymous with another declaration. "If any one will be my disciple, let him take up his daily cross and follow me." It is through the crucifying operation of his spirit, that we are made willing to give up every disposition which would separate us from the source of purity. And if we are willing to "let him that stole, steal no more," and whatever evil we have been guilty of, to give it up, and avoid it;—and if we are willing to give up our life—that in which we have delighted, and in which our perverted hopes of happiness consisted—what is the consequence of becoming thus stripped of these perverted dispositions? The consequence is, that our life comes into unison with the life of Christ, and his heavenly dispositions govern us. Thus he gives his life unto us, for the life and spirit of the world.

Here is a happy exchange within our reach,

if we desire it; but it is not to be gained by toiling and spinning—by sowing and reaping. It is not to be gained by a systematic observance and adoption of creeds, systems, articles, or sentiments of religion. For these are distinct from the operative power of God. And when we come to take up our daily cross and follow him, and when we come to know him to sit in judgment against all ungodliness and unrighteousness of men, his life becomes our life and we are united to him; and these he is not ashamed to call his brethren. And wherefore? Because they are begotten by the same power, and brought forth in the same life. Here is the communion of saints—herein is the ground of their faith and patience; because this religion is not the result of education. They know that Christ has come, whose illimitable power is the resurrection and the life. And this is proved by many other corroborative passages of scripture.

I have remembered a passage which is recorded, that when Christ's disciples were at sea, there was a great storm—the sea rose and was tempestuous against them—they toiled hard, but made no advances; and it was not until after they were almost spent with rowing, that they became willing to give up their own labours, and to depend on, and come under, the influence of

this principle. And when this was the case, they saw their divine master walking on the sea; for he was above the influence of the contending elements. "And when they saw him walking upon the sea, they supposed it had been a spirit, and cried out, for they all saw him and were troubled." "And he rebuked the wind, and said unto the sea, Peace, be still. And the waves obeyed him: and immediately the vessel was at land." Here we ought to derive instruction from this historical account, but we may read it from youth to old age, and, if it is not with a right spirit, we shall never be instructed thereby. And are not many of the parables of Christ himself hid under these allegorical allusions? And wherefore? Because the spirit of this world can never extend to an understanding of the nature of the case; for they can only be understood in that spirit and power which dictated them. Therefore I have desired that we may cease from doing our own labour and setting up our own opinions, and that we may become willing to be divested of all religion which is the result of education and tradition; and no longer suffer our opinions to be bounded by prejudice, and limited by those narrow, sectarian feelings which these traditional principles will assuredly inculcate. What have we to do with these things? We can-

not give to the lily that light from whence its beauty proceeds? We cannot command for ourselves, one grain of that which is the spiritual life of the children of God. Hence the utility of that divine command, "Be still, and know that I am God."

There are a variety of opinions which have been produced among christians, and which are inconsistent with the nature of christianity. And until they are done away, we never can come coolly and quietly to consider and admire the works of Providence, and receive the instruction which may be immediately received therefrom. It was an injunction of the prophet formerly: "Fear not because of the two tails of these smoking firebrands, Rezin, with Syria and Remaliah's son." They were commanded to be quiet. "In returning and rest shall ye be saved: in quietness and in confidence, shall be your strength." And I am not ashamed of the gospel of Christ, which is the power of God unto salvation. I am not afraid to testify unto you, that in the stillness of all these fluctuating imaginations, he will become our guide, for it is in the depths of seclusion—when secluded from man and all his works,—that we are to know a Redeemer, a Christ, a Messiah. And if we know him not, each for ourselves—if we do not come

to know "that life is more than meat," all our performances, all our systematic arrangements, will be nothing more than "sounding brass or a tinkling cymbal." Religion stands not in the power of the imagination, nor in the exertion of the rational faculties, though it operates on them.

What is man? He is a compound being, consisting in part, of an animal body—he has in connection with this, animal, or instinctive faculties; and by the aid of these, he can fulfil all animal, or instinctive duties. These bodies are supported by food, and, as other animal bodies, they are sensible to heat and cold, and they also die and return to, and become incorporated with, this mass of earth from whence they sprang. But man, who declares himself the noblest work of God, claims a higher destiny. And from whence does this proceed? As we have an animal body, so we have a spiritual body. The apostle says, "There is a natural body, and there is a spiritual body." And it is the spiritual life which is in man, that constitutes the nobility of his nature. It is of the nature of the divinity—it is a spirit; it is eternal; it is comprehensive. It can comprehend things which are of a spiritual nature. For, as the instinctive faculties lead to a fulfilment of animal duties, so do the spiritual faculties, enable us to perform every spiritual

duty. It is by the aid of these spiritual faculties, that we come to a knowledge of God. According to the declaration of an eminent apostle, "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." And it is by this combination—it is by a union of these spiritual and instinctive faculties, that reason is produced—that reason which has usurped the place of the higher faculties. By this we are endeavouring to comprehend God, and by this we are endeavouring to form schemes of happiness for ourselves. Thus it is, that like the angels, we are endeavouring to rise above our state; and as certainly as they fell, through their pride and disobedience, so certainly we must fall. And this very faculty, which was designed for an incalculable blessing, is often perverted to the worst of purposes. From this perversion, wars and fighings are introduced; pride and ambition, and every other evil which becomes a disgrace to human nature, are carried on, under a pretence and appearance of rationality, till it becomes degraded below the level of instinct. For, it is a gift which may be perverted—the dispositions may be corroded—the passions may become evil, and deserving crucifixion.

But, my friends, whilst we are under the influence of these spiritual dispositions which are only applicable to the soul of man, they are not convertable or pervertable—they are one and the same, yesterday, to day, and for ever, equally with that divine power from which they spring.

And what is the extent of these rational powers? By them is conferred the power of speech, and the power of comparing ideas. And by these we are enabled to fulfil our social, civil, and relative duties one to another. By these we are enabled to dive far into arts, sciences, and philosophy. And in the enjoyment of these, in an unconverted state, consists much of the happiness of man in this state of being. But all these advantages can never bring us to a knowledge of God; yet, under the influence of these rational faculties, we may pretend to worship God—we may meet together and have something to say;—and in many societies, they have it prepared beforehand;—we may preach, pray, sing, baptize with water, and partake of bread and wine, as symbolical of good things to come, but the substance, the body is of Christ. The Saviour, the Messiah, is not that Christ which Mary conceived, and who was crucified without the gates of Jerusalem: for the Messiah is, from everlasting to everlasting. His mission among

men commenced with their creation, and will continue until the end of time. It is that power of God which is illimitable, which pervades the whole creation, and gives life to all his works. It operates not merely on man, but it operates on all the inferior parts of his creation—it fills all place and all space. It

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees;
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent;
> Breathes in our soul, informs our mortal part,
> As full, as perfect, in a hair as heart;
> As full, as perfect, in vile man that mourns,
> As the rapt seraph that adores and burns."

Such is the nature, power, and efficacy of this divine principle, that it is not far off, that any should say, "Who shall go up into heaven to bring down Christ 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 mouth, and in thy heart; that is, the word of faith which we preach." David was sensible of this when he says, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in

hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Micah was also sensible of the spirituality of this dispensation, and of the worship which was acceptable unto God, when he says, "Wherewith shall I come before the Lord, and bow myself before the most high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgressions, the fruit of my body for the sins of my soul?" He appears to be willing to give up all, even the life of a son; to make every sacrifice, to submit to any privation, so that he could find acceptance and favour with God. But this was not under the power of the cloudy dispensation. And what was required of him? There were three things required, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

Here, then, was a rule for *his* conduct, and it remains to be a rule for *our* conduct; and throughout all ages and dispensations of God to man, this rule has continued unbroken: but be-

cause of the hardness of his people's hearts he gave them a dispensation suited to the state in which they had placed themselves by disobedience. But it was not permanent; it was not operative upon the soul: and when be brought them forth, and took them by the hand to bring them forth out of the land of Egypt, he made his power manifest. "Marvellous things did he in the sight of their fathers in the land of Egypt, in the field of Zoan." He commanded them not respecting burnt-offerings and sacrifices, "but this I commanded you, saying, Obey my voice; Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." This declaration was made when pride, folly, and oppression had brought the nations under their full influence. And there are a variety of other scripture testimonies to prove that under the cloudy dispensation, there was a higher state attainable than could be attained by the law and its observance,—when guided by the spirit itself. This spirit enabled all the prophets to testify of things yet to come: it enabled them to declare a saviour. This enabled Moses to say unto them; "A prophet shall the Lord thy God raise up unto thee, a prophet from the midst of thee,

of thy brethren, like unto me, unto him ye shall hearken." It was also declared by almost every succeeding prophet, respecting the coming of the Lord Jesus Christ; and also the design of that coming. It was said unto the Jews, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers." Now let us look a little at the covenant delivered on mount Sinai, in the midst of darkness, thunderings, and tempest, and the sound of a trumpet, and the voice of words: but they desired that they should not be spoken unto them any more; but that Moses should speak, and they would hear him. But the new covenant was to be of another nature, and to have a very different effect. The old covenant came by Moses, and was written on tables of stone which Moses did hew. And when these tables of stone were inscribed by the finger of God, here was the work of man and the work of God also. Here was something which formed a combination, it was not wholly spiritual. These tables of stone carried even on the face of them a declaration that there was something natural, and that all was not spiritual. But the new covenant dispensation unto the people was of a very different nature. "I will write my law in their

hearts." Here it was upon the workmanship of his own hands; it was not on tables which men had hewn, nor on systems which they had built, nor creeds which they had adopted. It was not like the faiths and articles of belief which have been imposed on the community, to bring them into a miserable bondage, and out of the glorious liberty of the sons and daughters of God; but it was written and engraven on the tablet of every heart. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people." These laws are merely prescriptive, they are not statutory: they are not only adapted to the whole community, but operative on every individual soul; each being under the immediate direction of the Most High. They were not intended to apply to any class or society, as such, for this could not be done. There can be no general rules for the govern-

ment of mankind, while men are as variously circumstanced as we are, and while our dispositions are as various as the faces which we wear. One law can never apply to two individuals; one baptism never can purify two souls.

And what is the baptism under this covenant? It is something which operates on the perverse dispositions of men. Some are haughty, some lofty, some fierce, some cruel, some mild, some low, desponding, and ready to despair. Now, will the same baptism cleanse the souls of all these? No. But a different operation of the same power can be adapted to these several situations and circumstances. Therefore the design and intention is to bring these to their proper level. The prophet had allusion to this, when he said, "Every valley shall be exalted." "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted; and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." And as a necessary consequence, "the glory of the Lord shall cover the earth;" and every earthly propensity shall be brought under the influence of his power, "as the waters cover the sea."

These are the effects, the glorious effects of this dispensation of God to man. And where are these operations, and what are they? And what is the power that writes these laws upon our hearts? It is "he that formeth the mountains, and createth the winds, that declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts, is his name." "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction." And are there any of us, who have arrived at the years of maturity, who have not experienced some of these operations? We have, I am afraid, in our experience every day enough to confirm the belief that we have been endeavouring to crucify the love of God, the principle of baptism, to our own hurt, and to put Christ to an open shame. And wherefore? Because he has no form nor comeliness, that when we see him we should desire him, but he is despised and rejected of men: and wherefore? Because our dark and carnal life prevents us from coming into the life of God, and hinders us from experiencing his operative power. And

hence it is, that we feel not those effects which are designed to be produced upon us.

"He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not." You see it was written before the days of his outward advent, that he is despised; and it is even so, that he is at the present day despised and rejected of men. He is a man of sorrows and acquainted with grief; and we have hid, as it were, our faces from him. "He was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded by our transgressions, he was bruised by our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land

of the living: for the transgressions of my people was he stricken." And while we continue in disobedience to his prescriptive law, we continue to crucify him; and this is the lamb which was slain from the foundation of the world, and from the foundation and superstructure which the spirit of the world builds in our hearts. When the perverted dispositions, and those which are carnal, have the dominion in us, he is in us a lamb slain from the foundation of the power of all these carnal things.

I want us all to come out of these things, and be separated; for it is in this corruption that we see "mystery Babylon the great, the mother of harlots and abominations of the earth." For all nations and religious communities, who adopt systems, have been partakers of the cup of her fornications: but I want us to come out of her, that we be not partakers of her sins, and that we receive not of her plagues. For "her sins have reached unto heaven, and God hath remembered her iniquities."

I have no idea at all that this name, Babylon, can be properly applied unto any religious society, but unto all those who have separated themselves from God the author of our existence. These are they who become partakers of the cup of her fornications; and I would to

God, in my very soul, that she may become stripped in the view of the nations, and that they may see her shame, and that we may hear the cry, "Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground." And I apprehend there are many idols among us of this character. For whatever is contrary to the nature, power, and spirit of God, is of this Babylonish character. It leads to the same confusion, and is built of the same materials that another Babel was built with.

We may remember the design of this building. "Let us build us a city, and a tower whose top may reach unto heaven," to preserve us from the power of evil. They wanted to obtain a victory over the most high God. They wanted to raise themselves above the waters of another flood, which destroyed their ancesters, instead of avoiding the causes which produced such deplorable effects. For, unto the present day, like causes will produce like effects; and there are abundant waves rolling on in succession, one after another, and, when uniting together, they form an irresistible flood, which overwhelms and destroys the wicked. Whilst they who are obedient, and who depend on the Most High, will experience themselves to be surrounded as by an ark of safety.

And what is this flood and its component parts? They are not the floods of waters with which we are surrounded—they are not the mountains with which we are surrounded—they are the waves of pride, and passion, and folly, which abound among us. There is a mighty wave of dissension, another mighty wave of pride, another of cruelty, another of oppression, and all the innumerable host of dispositions and passions in which we indulge. These are the overwhelming waves which are combined together to destroy the wicked, and to separate them from God the source of all purity, and that being who righteously dispenses deliverance from all these floods.

And this is synonymous with another declaration of the divinely eagle-eyed apostle, when he declared that "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." And what are these angels? They are heavenly dispositions. For "he maketh his angels spirits, and his ministers a flame of fire." And I am not ashamed to acknowledge, that I have no belief in those angels which are represented as women with wings, bearing messages from the Most High, through the regions

of air; and, what if I say, of hell. "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire? And are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" "And the dragon fought, and his angels." And what are these angels of the dragon? "Pride, fulness of bread, and abundance of idleness;" together with many other perverted dispositions. Surely these are the curses and the enemies of the human family; and what if I say devils; for they are tormentors of mankind. And when we come to know the angel of love to cast out the devil of hatred, and when our minds are brought under the influence of that principle which loves God above all, and the neighbour as itself, it will cast out the demon of hatred from the mind; for these cannot dwell together. And when the angel of mercy shall have cast out the devil of cruelty, and the angel of humility shall have cast out the devil of pride, the angel of temperance shall have cast out the devil of intemperance, the angel of hope shall have cast out the devil of despair, the angel of innocency shall have cast out the devil of guilt, and when every divine spirit, and every heavenly disposition, comes to govern and cast out every thing of an opposite tendency, these waves will be removed, and in the ark of safety

we shall be raised above all their influence, and landed in a situation as immoveable as the mountain of Ararat.

Here, my friends, is a religion which is practical in its nature, and universally saving in its effects. Why then shall we go back to that which is less than meat and raiment; yea, less than the body? Why continue to labour all the night, spending our strength to no purpose? Why continue to make brick, and take them for stones? Why depend on vain and natural works?

We read that they took brick for stones, and slime they had for mortar. While we are building like this, confusion will be the consequence. The effect has verified the declaration: for mankind have been building a structure like this —they have built upon the ingenuity of their own rational faculties, and the speculations which they have formed: and hence confusion has ensued. One declares this is truth, the other that it is error—one is for brick, and another for slime. They have neither tried stone which will bear the superstructure, nor the mortar of divine love to cement it together. And hence it is, that confusion becomes worse confounded. They are dividing languages, sentiments, and opinions; and hence it is, that their language, according to the declaration of the scripture, is confounded.

They cannot understand, they cannot know each other's views—they leave their work, divide and separate themselves into various families; and here dissension is continued and increased. The divine and anointing principle of love is lost among them.

And while under the influence of all these discordant principles, men with their ingenuity will have dominion over us—they will form combinations, and overwhelm us beneath them. But when under the influence of those heavenly principles, which are as a flame of fire unto Esau, they will form an ark of safety, as certainly as ever there was an ark of gopher wood, made impenetrable to the least particle of water.

Noah was commanded to make an ark of gopher wood, and to pitch it within and without with pitch. Now here is the substance: then let us come a little to the particulars, by which we may experience them in our own minds. I can not direct you to man, nor to that act of unparalleled malignity in the Jews, wherein some do rest. For the kingdom of heaven is not built upon any act of wickedness. It is not meat nor drink, but righteousness, which produces peace and joy in the kingdom. And where is it? It is not above; neither is it below; neither is it east, west, north, nor south. But what is the de-

claration of Christ? "The kingdom of heaven is within you." And it is there, we are to look for its operations; there we are to experience its power: it is there we are to be governed by its laws. "The axe is laid unto the root of the trees: therefore, every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." Here a blow is struck at every evil disposition; for it is not merely outward acts of wickedness of which this divine law takes cognizance. As said Jesus, it was written of old time, "thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

Here, perhaps, is one of the most difficult and important commands to fulfil. And wherefore? Because we do not attend unto the principle of love, which casts out hatred; and while our minds are under the influence of that feeling, we can only love our friends, and hate our enemies; and we are no better than the Pharisees. But, "Love your enemies." And is this impossible? No, verily. It is a high attainment; but, if we come under the influence of that spirit of love, which casts out the devil of hatred, there can be no enmity, nor malevolence in our

minds. And thus we shall be able "to love our enemies, to bless them that curse us, to do good to them that hate us, and pray for them that despitefully use us, and persecute us."

But, now my friends, let us consider. It is not merely believing in these precepts, as they are recorded; but, it is coming under the influence of that divine law, that new covenant written upon the tablets of the heart, yea of every heart; and it ought to be engraven upon the horns of every altar. "I will put my law in their inward parts; and write it in their hearts; and I will be their God, and they shall be my people." Now when we come under the influence of this love, we cannot hate, for hatred and love are enemies; but we can pray for them that hate us, and despitefully use us, and persecute us. It was also said, "Thou shalt not kill; thou shalt not steal; and whosoever doeth these things, shall die the death." But, here the axe is laid to the root of the tree—here the judgments of God are placed against all unrighteousness and disobedience to his divine law. And if we neglect this inward and spiritual law, it will bring us back again into those things which are external in their nature, and prevent us from becoming sanctified, cleansed, and purified by that baptism which operates as fire.

It was also written, "Thou shalt not commit adultery." But Christ said, that "whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

Do not these testimonies place the subject on the affections, passions, and dispositions, whence evil actions proceed? And if these are rooted out, their effects must wither, the leaves must fade, the branches must decay: thus the glory of the Lord will cover the earth, as the water covers the sea. But, my friends, these are only the effects; let us now come to the causes. They are known unto us, but they are small. Wherefore? Because we have neglected their operation; therefore, we experience not their power. There is something in man, which reproves for evil. "There is a spirit in man; and the inspiration of the Almighty, giveth them understanding." And by the aid of this spirit, they come to know him that is true, and to dwell in him that is true. "And we know that the son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols." We must begin with attending to the voice of him that crieth in the wilderness, "prepare ye the

way of the Lord, make straight in the desert, a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." This has an evident allusion to the coming of Christ, and to that which was declared, "I indeed baptize you with water unto repentance, but there standeth one among you, whom you know not; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire."

The baptism here testified of, and which is of an inward and spiritual nature, is that feeling which brings sorrow, trouble, confusion, horror, dread, and despair over our minds: and which at times, causes those who are in comparative innocency, to cry out under a feeling of their poor and weak state, a saviour, or I die; a redeemer, or I perish forever. Are there not many of us, who have experienced this language in the secret of our souls, when our heads have been laid on our pillows, and when we have been ruminating on things relating to time and eternity—when we have sat in our houses, when we

have walked by the way, when we have lain down, or when we have risen up?

And now, what is it that produces these feelings in the mind? What is it that brings sorrow, trouble, fear, dread, and despair over our minds? It is the judgment of the Lord for our sin and disobedience. And we need not look at a great distance and beyond the grave for judgment. We need not look for a local God seated on his throne, and keeping an account against us for every good or evil action; but even at the present day, the judgment is set, and the books are opened. And if we continue to do evil, these must be the effects,—sorrow, trouble, dread and despair: they will assuredly curse us, and lead us into confusion and distress, in every act of our lives. But if, on the contrary, when we feel trouble for any action, we leave that action and turn away from it, not rowing against wind and tide, and contending with tumultuous billows amid the storm of conflicting elements—if, when we feel sorrow and trouble for an evil action, we avoid that action, and endeavour to be still; and in that calm approach the land, we shall find a place of stability, where we can sing praises to God upon the banks of deliverance.

Here are plain and practical truths. And as certainly as the indulgence of pride, fulness of

bread, abundance of idleness, cruelty, ambition, and other evils, have a tendency to afflict mankind, and to operate as a curse upon them; so certainly, will humility, love, mercy, temperance, and patience, confer blessings on every act, and bring peace, joy, and consolation, over our spirits. And our reward is not uncertain—it is not at a great distance—it is not beyond the grave: for the kingdom of heaven is within you. And if we are disobedient unto its laws, we bring ourselves unto the gates of hell. And what are these devils, these tormentors, if they are not the sense of evils which we have committed, and which bring trouble over our minds? Therefore, I feel no hesitation in coming to the conclusion, that every individual who has fallen from the witness for God in his own mind, has crucified God afresh, and put him to an open shame; and every man who has cast out the angel of the divine presence, and cultivated an aversion for all the heavenly dispositions, such an individual constitutes a fallen angel: and every fallen angel is a devil.

Now under this view of the subject, we need not say who shall ascend into heaven to bring Christ down from above? Or, who shall descend into the deep, to bring Christ up from thence? The word is nigh thee, even in thy heart and

in thy mouth, to hear it and do it. This principle which reproves for evil, is instructive, for here we come to a knowledge of that which God hath a controversy with, in each individual; and the proud will feel the effects of pride, and if cruel, he will perceive the fatal effects of cruelty, and that which brings sorrow, will create an abhorrence of it. And thus it is, that the blind eyes are opened—thus it is, that the spiritual ears are unstopped, to hear the voice of wisdom; and by the operation of the same process, every malady of the soul becomes healed, and we are raised from a death of sin, to a life of Christ. And this is by the power of the gospel, which is baptizingly preached in every creature. And thus we have a fulfilment of the whole declaration, that the gospel of Christ is the power of God unto salvation to all who believe, whether Jew or Gentile.

Now in the performance of these acts, there is a daily obedience and a daily manifestation. We find that this new law is not statutory but prescriptive, and adapted to every state and condition. And as some are lofty, proud, and fierce; these are brought under sorrow and trouble—brought under the correcting power of what is called conscience; these feel the effects of their own works, and they receive the reward

of their own works. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Wo unto the wicked! it shall be ill with him; for the reward of his hand shall be given him." As we attend daily to these manifestations, they will bring down the mountains of pride, and all those things which are above the witness for God in our souls; and the low and despairing will at times become partakers of the cup of his consolation, and be raised into firmness, the crooked and perverse dispositions will be made straight, and the rough places plain.

Thus mankind, through very different operations of the same baptism, will be brought to that mighty level in which the glory of the Lord will cover the earth, and every earthly and evil propensity will be brought under his influence as the waters cover the sea. Here it is, that we must experience this wilderness of desolation to become an Eden, and this desert "like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." And it was this view of the subject that the prophet had, when he saw that coincidence and accordance of all the various dispositions which he describes; and where the most ravenous and vicious dispositions unite with those the most

meek and harmless—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling, together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Thus we see that every rancorous disposition will be brought to meekness, and that there will be none to destroy. These are the effects of the gospel of Christ; and this is the nature of true christianity. And until these effects are produced, and thus experienced in our minds—though morning, noon, and evening we may pray, and lift up our voice like a trumpet, and bow down the head like a bulrush, and call it prayer, or adopt systems, and speculative theories of religion, all will be useless and unavailing: for the kingdom of God stands not in words, but in power; not in opinions, but in obedience. It stands not in sentiments, nor in the exertion of our rational faculties in rowing all day

through the tempestuous sea of speculation: but it stands in, and is supported by, an intrinsic internal power, which gives us the victory over all opposing dispositions, and in the ark of safety we are raised above all fluctuating elements. And here we come to know a mighty angel to fly through heaven, preaching the everlasting gospel; not with the wisdom of words, but with power. "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, my friends, I have not declared these things unto you boastingly, or as though I had already attained, either were already perfect; but I trust I am endeavouring to follow after, if haply I may rise into that state which is designed for me, or, as said the apostle, "apprehend that for which I am apprehended of Christ Jesus." And in this I would not direct you unto him as an external offering. But I commend you to God, the author of your existence. And I again commend you unto him, and the word of his

grace, which is able to save your souls, and to give you an inheritance among them that are sanctified. And you may individually attain to that state, in which you will see a mighty angel stand with one foot upon the earth, and the other upon the sea: and when every earthly propensity, and every speculative operation shall be brought under his influence, he shall lift up his right hand to heaven and swear by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that time shall be no longer.

SERMON IX.

BY THOMAS WETHERALD.

DELIVERED AT HESTER STREET MEETING, NEW-YORK, SUNDAY AFTERNOON, JUNE 4TH, 1826.

"THE idols of the heathen are silver and gold, the work of men's hands." They were formed of materials which were the most valuable and delightful in their view. And in all ages it has been proved, that men worship that in which they most delight. There are thousands in the present day, who have said unto gold, by the language of their conduct, thou art my god, and unto fine gold, thou art my confidence. And placing their dependence on these external things —their hopes of happiness on things that perish, they have become entangled in the heathenish nature, and have become worshippers of idols.

And what are the characteristics of these idols? "They have mouths, but they speak not; eyes have they, but they see not. They have ears,

but they hear not; neither is there any breath in their mouths." They have the appearance of something which is alive, but they have not the attributes of which life is composed. They have the polish of gold and the beauty of silver, but, after all, they are nothing but dumb idols. "Eyes have they, but they see not; ears have they, but they hear not; neither have they any breath in their mouths. They that make them are like unto them; so is every one that trusteth in them." For these see not with their own eyes, hear not with their own ears, and understand not with their own hearts; but are dependent on the opinions of others. For no idol, whether silver or gold, can promulgate laws for the government of a single individual, splendid as it may appear, or superb as its workmanship may be. It is a dead idol, an inanimate god, and of a corruptible nature; and they that make them are like unto them; having neither eyes to see, ears to hear, nor hearts to understand. They are dependent on those who made the idols for laws to govern them: they are dependent on systems, opinions, prejudices of education, and tradition, for their views. And thus all are blind together, and fulfil the declaration, "when the blind lead the blind, they both fall into the ditch," and become besmeared and entangled by their own corrup-

tions. But they cannot rise into the beauty of that holiness, which can only be attained by an individual and perspective view of Him, who first created the world and continues to sustain it.

"The idols of the heathen are silver and gold, the work of men's hands. Eyes have they, but they see not; ears have they, but they hear not; neither is there any breath in their mouths; and they that make them are like unto them; so is every one that trusteth in them." Here are workmen and works all of one nature. And as this is true of idolatry, so, on the contrary, if we are governed by the immediate operation of the spirit of God, the workmen and their works must partake of the same nature, and be governed by the same power, and animated by the same life. The same streams of vitality are united among them, and consequently they are partakers of the same divine nature. Thus they have eyes and they see, ears and they hear, hearts and they understand; and, therefore, they can speak and testify, not what books have told them, or what they may have received from books or men, but they can testify of what their own eyes have seen, their ears heard, and their hands handled of the good word of life and power of the world to come.

Now, my friends, see the mighty distinction

and difference between these. Though their idols may be formed of the most valuable materials, and may be embellished with all the splendour of human art, the workmanship complete, the finishing superb, yet they cannot see with their eyes, nor hear with their ears; neither can they animate us, or direct us to peace and virtue, or to an experience of religion or spiritual truth. But, on the contrary, those who are begotten of God, and who have known Christ brought forth in themselves—these can learn to see with their own eyes, hear with their own ears, understand with their own hearts, and be converted by their own experience. And here is all the difference that I know of, among the professors of religion. The distinctions are not between Papists and Episcopalians, Lutherans, Methodists, Baptists, or Quakers. No; if there is any distinction, it is between the living and the dead. "For to him that is joined to all the living, there is hope; for a living dog is better than a dead lion." And wherefore? Because a living dog can perform all the functions of which his nature is capable, but the lion, when he is dead, though he may make a formidable appearance, is still fast hastening to corruption. Though he may have the appearance of strength and vigour, still he is dead and inanimate. There is no circulating medium

to give vitality to his system, or enable him to perform the functions of a living lion; and he is hastening to that mass of corruption from whence he sprang.

Now there is a query in my mind, and a query with which all are interested more or less. Are we numbered among the living or the dead? Are we animated by the immediate power and life of God? Or are we merely making a profession of his name, and living under the influence of passions and propensities which are discordant with his nature? If we are fulfilling all the rituals of the various religious societies in christendom, and our hearts are not changed, we are only adding hypocrisy to idolatry, and are lying unto God. But if, on the contrary, we are individually endeavouring to do justly, to love mercy, and to walk humbly with our God, though we may belong to no name or religion, and be distinguished by no particular appellation, yet shall these grow in that love which is the crown and diadem of all the saints' assemblies.

Now, my friends, we hear of a great variety of religious principles, opinions, and doctrines. And whence have they their origin? I have been led to look at the time in which Jesus appeared in the flesh: and when his forerunner bore testimony of him, and required of the people

that they should repent. And wherefore? Because, said he, "the kingdom of heaven is at hand." Now here was nearly the whole extent of the preaching of John. He baptized with an outward element, which was water, and typical of that which was to succeed it among the Jews, to regulate the passions and affections, and to crucify the lusts; thus cleansing the heart from dead works, to serve the living God. Now here was designed to be the end of this operation; for according to the declaration of John, "He must increase, but I must decrease." And when testifying of the coming of the Messiah, and of that baptism which should accompany his inward and spiritual appearing, he said, "I baptize with water; but there standeth one among you, whom ye know not. He it is, who coming after me, is prefered before me; he shall baptize you with the Holy Ghost, and with fire." And there are a variety of testimonies recorded in the New Testament, which go to prove the spirituality of this dispensation, and its effects upon the mind of each individual. And there is nothing to induce any of us to believe that this dispensation is adapted to a community of Papists; because there is nothing which is applied unto them; neither to Presbyterians, Episcopalians, Baptists, Unitarians, nor Universalists. It is not a religion

of this kind or nature. The laws which ought to govern us, come under the influence of the spirit of Jesus Christ. They are of an individual nature, and his baptism is of an individual nature. It stands not in water, nor any outward element. All types have ceased since the comimg of our Lord Jesus Christ. The substance has come, which is the resurrection and the life. And shall we go back to beggarly elements, which perish with the using? Why go back to meats and drinks, to washings and carnal ordinances, to days, and times, and months, and years; and, what if I say with the apostle, unto "the principles of the doctrine of Christ?" But what have we to do with principles and doctrines? There is opened unto us a new and living way, even that which is within the vail. According to the declaration of the Messiah, "I am the way, the truth, and the life:" and it is this life which produces righteousness, peace, and joy, in every holy spirit.

The baptism of John was a preparatory operation. It was only designed to open the way, according to the declaration, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord, as said the prophet Esaias; make his paths straight." And when these effects are produced, and the paths made

straight, what is the consequence? "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." And as a necessary consequence, "the glory of the Lord shall cover the earth, as the waters cover the sea." Now the apostles were led into this baptism, for they knew its power. Jesus Christ declared unto his disciples before he drank of that deep cup of suffering, which the Jews allotted to him, that it was expedient for him to leave them. And wherefore? Because they had been placing their dependence in an external medium, —they were looking to his doctrines, precepts, and opinions. They wanted to come to an ultimatum in religion. They were not willing to be learning in a progressive manner, to be first young men, then strong men, then elders in Christ. They were willing to abide where they were; they were willing to settle down there. They did not want to try fresh ground; they were afraid of untrodden paths. But he did not want them to settle down in the baptism of John, and the precepts which he had given them. And therefore, he said, "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 depart, I will send him unto you." This is the spirit of truth,

which the world never can receive, and which it never has received. Its operations can only be understood, when we come under the influence of that principle which speaks peace for every act of obedience. It is here that we come to understand this; and it is only as we come under the influence of this principle of light and life, and under the influence of the Comforter that was promised, that we come to be delivered from the power of the world, with its passions and propensities, the maxims and opinions thereof.

It is only as we come into this state, that we can be delivered from the power of idols, formed of costly materials, but which want vitality, which want that which they have not, that circulating medium which gives life to the whole system. These dumb idols "have eyes, but they see not; ears have they, but they hear not; and they that make them, are like unto them." So it is with all the systems that men have formed, their creeds, confessions of faith, and articles of belief, whatever they may be; made not to rectify the conscience, but to bring the community into bondage to them. They are all of this idolatrous nature.

But as God is one, so is his power one, and it proceeds from the same illimitable source; and therefore, my friends and fellow professors, by

whatever name you may be called, for I know no distinction nor difference, I want us to come under the influence of this monitor, who is able to open the understanding: I want us to be actuated by the spirit of God, in whom there is vitality, and not by dead idols; but by one who can open the blind eyes, and unstop the deaf ears of our understanding; one who can give us a victory over every evil propensity, passion, and lust; one who can enable us to fulfil every social, civil, and relative duty; one who can be found, not only at a great distance and beyond the grave, but whose spirit is now teaching us what is to be known of God, for "that which is to be known of God, is manifest in men." And wherefore? "Because God has shown it unto them." And therefore, it was expedient for his followers, that Jesus should 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 will send him unto you; and when he is come, he will remind you of all that I have told you."

Now this is conformable to another declaration—"The grace of God that bringeth salvation, hath appeared unto all men, teaching us, that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope,

and the glorious appearing of the great God, and our Saviour Jesus Christ." And where are we to look for this appearance? Is he not a governor and ruler? is he not the king and wonderful counsellor? And remember "the kingdom of heaven is within you;" and it is there we must look for his appearing, and there we must experience his power. We need not go to a great distance and beyond the grave to find God; we need not descend into the depths to find a devil; for we can find one in ourselves: for every perverted disposition is a contradiction of the divine harmony, and every lust indulged, thus constitutes in us a minister of evil. They are of an antichristian nature, and they are devils.

Now I want us to come into a situation in which we need not look at a great distance, and beyond the grave, for rewards or punishments; I want us to come into that situation which was the design of Jesus, when in speaking to his apostles and followers, he told them, it was expedient that an internal comforter should come, after he should be called away by that act of malevolence and wickedness of the Jews. Here the declaration was fulfilled, that he should bear our sins. And how did he bear them? Did he bear them for you and I when he suffered the utmost stretch of human malevolence in his own body? No:

it was not that our sins which we commit should be washed away thereby. But he opened a way for the Jews, who had depended on external offerings; he opened unto them a new and living way into that which is within the vail. And what was his crucifixion? As it was an act of unparalleled wickedness in itself, it could not work the righteousness of God.

I have no hope of salvation in the death of Christ; but in his life and the power of his resurrection, in that divine spirit which actuated him in all his movements, and caused him to be anointed with the oil of gladness above his fellows. And while the apostles continued in this doctrine in the breaking of bread from house to house; while they continued faithful in the performance of these spiritual duties, there were added daily to the church such as should be saved. But as those who were the immediate followers of Jesus, were taken away to receive their rewards, one by one; there arose another company, another generation; and these brought more of human learning, together with a little more subtlety in abstruse questions and abstract propositions; and from hence flowed divisions of sentiment: and the further they removed from the power of God, the more powerful did these abstract propositions become, till they were

wrought into a kind of philosophy, which could puzzle but not instruct the mind.

This state continued and increased, till, in two or three centuries, various churches which had been united, became divorced from each other. They soon arrived at a state in which each could assail the other through envy and jealousy: and here was an inlet to still greater evils, which grew and increased. For it is a maxim which cannot be controverted, that every step in evil opens the way for increasing wickednes: and on the contrary, every step which we take in the path of obedience to the divine manifestations, has a tendency to strengthen us and prepare us to advance with more firmness in the path of righteousness, which is the path of peace.

And we may remember, that about two centuries after the propagation of this christian dispensation among the Jews, such were the doubts and divisions, that bishops, governors, and rulers, fell into dissensions with one another, and creeds and systems began to be introduced. And from whence did they come? They were produced by the theological seminaries in the land of Egypt, the house of bondage. For here it was that they began, under a perversion of this dispensation, instead of ministers preaching in the demonstration of the spirit of the gospel. And

it was in Alexandria, that these differences first originated. And I want us to be careful in tracing these evils; for they have not their origin in the christian dispensation; they stand not in the nature of the christian religion itself, but in a perversion and dereliction of its principles. It has been by substituting a religion of idols in its place, and oppositions of science, falsely so called, that they have been introduced into the christian religion. And thus darkness was increased day by day, till now instead of cultivating the mind that was in Christ, there was a disposition to show who could become the most subtle reasoners in support of this or the other party. Then councils were called to decide on what should be considered faith, and what not; this was pronounced canonical, and that heretical or heterodox. The books of the Old and New Testament came under this supervision. Some were pronounced canonical, and others heretical; while some which had been pronounced canonical were now become heretical.

Here, my friends, is the origin of this mass of confusion, this mass of false philosophy, this mass of tradition; and here is the foundation of the present systems of the Christian religion. The scriptures, which had thus undergone the revision of various councils, and which, at different

times, had been pronounced spurious and canonical, became the ground of faith and practice. They were declared to be the word of God, and the rule of faith and practice. But is the word of God thus changeable, and subject to the caprice of men and the false philosophy of the times? Is it to be supported by opinions and traditions, or to be cast down by the same? No, verily. But that which is the true word of God was from everlasting to everlasting. It is immoveable and immutable. It cannot be twisted and turned by the opinions of men. It cannot be shaken. It is divine. It stands in the immutable power of God.

But now the scriptures had become a test of faith and practice; and as the various councils had decided what should be canonical or heretical, so did others abide by the precepts of their leaders. There was a new power created: they had lords over the heritage—a kind of priesthood, who were regularly educated, who declared the opinions that they had imbibed from tradition and education. Here was the ground-work of darkness, and darkness was added to darkness, till mankind were brought into that dismal state of apostacy, which, for many centuries, overspread Europe. The true church fled into the wilder-

ness, and the floods, which the dragon cast out of his mouth, were too high for her to return.

After a while there were other spirits raised up—there were Calvin, Luther, and others. These were raised up to bear testimony against a few of the superstitions and absurdities of the age in which they lived; and some of them sealed their testimony with their blood, after having borne many persecutions for Christ's sake, and for the sake of the gospel. But their views were dim—they were like a mere twilight; but they were as much as could be borne, in that dark night of apostacy. These individuals were faithful; and, I have no doubt, they were anointed of God: they were stepping stones to the revolution and reformation which was brought about in public sentiment.

But they saw not all; and here is the misery of it, that their followers, like some of old, have wanted to come to an ultimatum in religion, and have therefore been willing to sit down with Calvin and Luther, with full assurance. Instead of attending to that divine light which led them, and instead of advancing from that ground, they settled down upon the platform that they had builded. They merely came into the form of that of which Calvin and Luther had felt the power. And, even at this day, is it not obvious

that the Calvinists and Lutherans boast of their originals, but will not step one step further than where these reformers left them? And why is it, that we had rather eat the bread that others have laboured for, than use our own? We are willing to become partakers in their religion, but are not willing to come into that state ourselves to which they attained—to understand with our own hearts, and to be converted by our own experience.

In process of time others were raised up, and certain individuals were enabled to make another step further forward; and again the followers of these took their stand, and have stood in the form of that of which the reformers felt the power. There was a Wesley and a Whitfield who were brought a little on the way—another step; but their followers remain stationary. There are thousands of the followers of these bright and shining lights, who are standing in the form which has been given them; but they are nothing better than dead lions. They have the appearance of religion, but they want the circulating medium. They want the power of God; and as they have it not, they are like the dead lion, formidable in appearance. They are mighty in external performances, and for want of that humility which is the result of Christian experience, they have been loud in praying, preach-

ing, and singing. Hence I believe there is in this and other societies, so much of those indecent performances which are a disgrace to human nature, such as dancing, falling down, shouting, and jumping: and under this animal excitement they have continued till human nature has been wearied with exercise, and, when the storm has left a calm, this has been called conversion. But it is nothing more than animal excitement, and the calm is nothing but a cessation of the storm, which has spent its force.

I want not to carry charges against any society —I am not blaming the followers of Wesley or Whitfield; there are those who have produced the same effects in every society. Even the followers of Fox, Penn, and Barclay, cannot be drawn one step further than the place where they left them. We appeal unto them as fathers, notwithstanding we are commanded to call no man father or master, "for one is your master, even Christ, and all ye are brethren." While we are looking backward, we never can see to go forward. We know that, in our natural body, we can never move safely forward while we are looking backward, and so it is in a spiritual sense. But I want us to come to understand the nature of these things—to come into the power of religion.

Now, in the dark night of apostacy, which overspread christendom, the priesthood gained great power over the consciences of the people: they sat in the place of God, above all that is called God or worshipped. They assumed the power and prerogative of pardoning sins, and granting indulgences to sin; which was contrary to the nature and power of the christian dispensation. Thus they imposed heavy burthens on the properties and consciences of the people. They made a purgatory and undertook to deliver souls from purgatory for money, the love of which is the root of all evil.

Is there any religion in such things as these? Can any man rationally believe religion can consist in such notions as these? No: but it is the result of tradition, education, and credulity. Men may attempt to believe it, but never can believe it, except they have the minds of children; for if we believe this, it is without evidence. It is a faith, but it is not a saving operative faith; it is not powerful in itself; it is not that faith which works by love, and which is saving in its effects.

But when the reformation came, so great was the love of money, and so deeply rooted were the priesthood, that it has never been expelled from any of these reformed systems; and even at the present day are not teachers preaching

for hire and divining for money? And even in this boasted land of liberty, they are ready to declare war against all who do not put into their mouths. I have said it, and I am not afraid to say it again, that I have never seen an account of any nation where the inhabitants were in more absolute ecclesiastical bondage than in this boasted land of liberty. They appoint teachers, believe their declarations, and under the influence of these false opinions they indulge a spurious and interested ministry, a ministry which stands not in the power of God, but in the wisdom of man.

And have not their opinions and creeds, sentiments and practices, subverted the Christian church? Yet how zealously have mankind engaged in support of theological seminaries; and for the support of gospel ministers, so called? But it is an absurdity! It is an impossibility, it is out of the power of man, and of the arts, sciences, and philosophy, to constitute one single solitary minister of the gospel. I know of no medium by which a minister of the gospel can come rightly to stand in that station, except he be called of God, as Aaron was called. He cannot be qualified to preach the gospel, except in the school of Christ. And what is to be learned there? I apprehend, the principal part of the

learning necessary, nay, all, may be acquired in the school of Christ. It teaches us to regulate every affection, to crucify every passion, to subdue and overcome every lust, and every propensity which separates us from the source of purity. And it is not till these effects are produced, that we can ever come rightly to be ministers of the gospel of our Lord and Saviour Jesus Christ. We may be ministers of idols, which can neither see nor speak, and in which there is not the breath of life: but we can not be ministers of the living God unless we are governed and actuated by his power and spirit, and receive immediately of his divine inspiration. Here we come into obedience to the word of God, and this becomes our rule of faith and practice.

And is it not obvious, that when men with interested minds undertake to preach the gospel of Christ, they will preach conformably to their own views? Is it possible that men, receiving one, two, three, or four thousand dollars a year, can faithfully testify their sense of the slips and wickedness of those who employ them? No; this fault must be covered, and that weakness overlooked, because they preach for hire, and divine for money, "whose God is their belly, and whose glory is in their shame, who mind earthly things."

It is the blind leading the blind, and both must fall into the ditch. And have they not formed an abundance of societies, which bear the names of benevolent societies, missionary societies, bible societies, mite societies, cent societies, and an abundance of others: and what is the mainspring of all these? It is money,—it is not any particular virtue, or any requisition of the divine power upon their own minds; but money, money, is the mainspring of action. And do we not hear daily complaints, that when this is withdrawn they must fall to the ground?

Is then the church of God going to be built up with money, the love of which is the root of evil? No, verily; if ever the foundation is rightly laid, it must be laid where it was declared that it must be laid: "For other foundation can no man lay, than that is laid, which is Jesus Christ. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward." Though he may build of these materials, he can only receive the reward of his own works; but this will not bring peace from God,

and advance him in the way of the kingdom of heaven. "If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire." Because having submitted to the fire, its operation is to rectify every passion, lust, and perversion of the mind; and this is the baptism of the Holy Ghost, which is represented as operating like fire against all unrighteousness and ungodliness of men.

How vain and how futile is the idea that men whom men have chosen, called, and appointed to explain abstract, abstruse, metaphysical speculations upon christianity, can ever become rightly qualified for the ministry of Christ! They may be able to administer the ordinances of the church—to wash us in water and call it baptism—to administer bread and wine and call it communion; but all the waters of the sea can never cleanse a soul of one sin or lust. And all the bread and wine, among all the nations of the earth, can never nourish up the soul unto everlasting life.

They may say that all these are typical of good things yet to come—that they are figurative and symbolical. But, my fellow professors, are we yet as children under the schoolmasters of types, figures, and symbols, when the law is fulfilled, and when the power is come—that power

which is the resurrection and the life? If ever we are baptized into the nature of Christ, it must be into the nature of Christ's death;—we must be crucified with him. It was his human nature that was crucified, and it must be our natural affections and corrupt views. This the apostle had a view of, when he declared, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Now that baptism which is of water, it is obvious, can never cleanse the soul of one single sin, and neither can bread and wine nourish up a single soul to eternal life. But if we come under the baptism of the Holy Ghost, which operates as fire upon all unrighteousness and ungodliness of men, we shall not come under the influence of a teacher whom men can pay, whose god is his belly, whose glory is his shame, who minds earthly things. The sublime truths of this dispensation need not to be brought under the power of any teacher, but the "minister of the sanctuary, and of the true tabernacle, which God has pitched, and not man;" and this teacher is "Christ in you, the hope of glory." And as we come under the influence of that baptism which is spirit-

ual, we shall find that it will bring sorrow and trouble over our minds for every thing which is evil.

Is there an individual among us who can say that which is not true, and feel no sorrow for it? We can hide this before our fellow men, but there is a witness for God in our own souls, which will bring confusion, horror, and dread, for every act of evil. And have we not all experienced conviction for these evils, in such a way as to convince us that it is not the result of education, tradition, or any system which we have adopted? No. It is God in man. It is "Christ in you, the hope of glory." It is Christ manifest in your flesh, come to rule in his own kingdom, and to govern by his own laws. And "a sceptre of righteousness is the sceptre of his kingdom." And it is this that rules with a rod of iron over all unrighteousness and ungodliness of men. And we can none of us commit an evil act with impunity.

I know it is written, that the conscience may become seared as with a red hot iron. Well, my friends, agreed that it may become seared, so that there is no feeling in the part which is burned, still there may be feeling under it; and the feeling produced by a burn is painful. It is not the dead flesh, but the living flesh, which

will continue to feel as long as life continues in us. And none will believe that spirit can be annihilated, of course it will continue to burn and not be quenched. For I have no idea that we can sin till we shall not feel the wound, for God is just; and as certainly as we transgress against that law which is written in every heart, so certainly shall we be delivered over to the tormenters; so long shall we find sorrow, trouble, confusion, horror, dread, and despair. Have not many of you heard the drunkard lament over his fallen state? Have not many of us heard those addicted to vices, desiring to be delivered from such evils,—very much like the apostle formerly: "Who shall deliver me from the body of this death?" But afterwards he could thank God, through Jesus Christ, whose power operated to his deliverance from every perverse disposition.

As we attend to this power, which is the baptism of the Holy Ghost, it will beget an abhorrence in our minds, so that when we come to feel this, we shall be ready to start back and say, "Who among us shall dwell with the devouring fire?" Here we dread its operation—"Who among us shall dwell with everlasting burnings?" O, my friends, this speaks what we want to experience, and what we want a knowledge of. For its operations are what we want, to remove

the dross, tin, and reprobate silver—those deceptions which exist in the mind that has never been reduced to give up every thing contrary to the divine will, and without any partiality. And when the effects which are required, are produced by this baptism, the mind purified, every affection regulated, and drawn into the divine influence, our passions crucified and slain, every lust subdued, body, soul, and spirit brought under the influence of the gospel of the Lord Jesus Christ, it ceases its fiery operations, and then we can dwell with God, because all combustible matter is consumed, the wood, hay, and stubble are burnt up. We are not now afraid of this burning, for these can become partakers of divine consolations. For they know, that "he who walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty, they shall behold the land that is very far off."

Where now are the wise men? "Where is the Scribe? Where is he that counted the tow-

ers?" Is the mind dependent on their wisdom? No: it is useless to those who come under this divine influence for themselves. For they can testify that which their own eyes have seen, and that which their own ears have heard, of the good word of life, and the powers of the world to come. These are not seared; they are healed. And I want it to be understood as my view, that we can never, while under the influence of any carnal passions, feelings, affections, or lusts, become partakers of this divine harmony, and know our habitation fixed upon that immutable rock, where all the powers of death, hell, and the grave, cannot prevail against us. Neither can we as societies, regulated and systematized under the influence of creeds, systems, articles of belief, or confessions of faith, as regularly organized bodies, ever be admitted into the kingdom of heaven; because the power of the gospel operates upon each individual. All the passions must be regulated, all the affections crucified, and all the lusts subdued: and then we come individually into the third heaven, where we may hear things which are not lawful to be uttered. As said the apostle, "I knew a man in Christ about fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth: such an

one caught up to the third heaven, where he heard unspeakable words, which it is not lawful for a man to utter."

And there are many heavens. There are many of us placing our hopes of happiness on external objects, and who are indulging the propensities of a corrupt nature. And wherever our hope of happiness is fixed, there is our state of enjoyment—there is our heaven; for heaven is not a mere place, it is a state. And while we are grovelling under the influence of animal, or instinctive faculties and feelings—while we are regulated by these, and our passions are without a governor, we cannot advance farther than the lower heaven. There are many who come farther than this, and take a stand in the second heaven. There are many who are making a profession of religion, and join themselves to this, or that society, in which they become zealous in the performance of external rituals, and thus many of them bear the character of good moralists, good husbands, good fathers, good friends, and honourable tradesmen. These often take delight in their name, and assume a kind of pharisaical self-righteousness. Here they take their lodgings in the second heaven. But the mysteries of the kingdom of heaven are not opened: they are above their view. They cannot give

an account of the light in themselves, by its operations. They believe,—but wherefore? Because they have been taught. But who taught them? Their ministers and parents, or those who had gone before them. It was not the result of their own experience, but it was the result of superstition and tradition. It was not the work of God, but the work of man: and it stands not in the power of God. These, therefore, cannot advance further than the second heaven, where, though they may be less exposed to the censure of men in their situation, still it is equally dangerous with that of those who are influenced by the indulgence of animal or instinctive propensities.

But when they leave these things, and come under the regulating influence of the divine power, they know that there is a principle which reproves us for every evil thought, word, and action, thus bringing sorrow, trouble, and confusion over our minds. Here is communion with God. And as we attend to these feelings, and as the dispositions which produced them have been purged out; and when they have disappeared, then we can adopt the language,—thy will, O God, be done. We can adopt the language of Christ, "Thy will be done on earth, as it is done in heaven." Then we shall be prepared for the

joys of divine consolation; then it is, that the spirit of judgment and burning looses its awful character, and appears as a spirit of judgment to them that sit in judgment, and for strength to them that turn the battle to the gates.

It was this that taught the hands of David to war and his fingers to fight against his soul's enemies. It was this which enabled those who were faithful to it, to subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, escape the edge of the sword, out of weakness to be made strong, to wax valiant in fight, and turn to flight the armies of the aliens. And thus has been produced in all ages, great effects, which can not be attributed to any other power,—introducing into that which is good, that which is holy, that which is heavenly. Here they are in the third heaven, where they hear things not lawful to be uttered, and which never can be understood by man till he comes to hold communion with God the Father, through the spirit of his Son; and know him to be what he called himself, the Saviour, the Christ. And wherefore? Because we shall know him to be unto us wisdom, righteousness, sanctification, and redemption, if we have not formed systems of our own, but minded the same divine rule, and walked in

the same things; experiencing him to draw us step by step along. For the axe is laid unto the root of the tree of corruption in the mind. He has placed the axe unto the root of the tree, and every tree that brings not forth good fruit, every disposition in the human mind, which has a tendency to separate us from God, the source of purity, must be cut down, the branches wither, the leaves fade, and the fruit be destroyed, by this cutting down.

But, my friends, we must come to see the necessity of coming unto God, the Judge of all. We are not called to mount Sinai, where the law was given in the midst of darkness, and thunderings, and lightnings, the sound of a trumpet, and the voice of words; but we are called to mount Zion, and unto the city of the living God, the heavenly Jerusalem, where are the spirits of the just made perfect; where there is a holy harmony—where there is heavenly union—where we can sing everlasting praises to his name. And not because we have been taught these things by men, but because we know what it is to be brought out of the bondage of sin, to stand as on a sea of glass mingled with fire; for all the corrupt materials of wood, hay, and stubble, have been removed from our minds. And when we stand on this sea of glass, the fire can never

make any impression on us; therefore when we stand on this sea we can sing "the song of Moses the servant of God, and the song of the lamb, saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

Some may be ready to conclude, that this system will strike at the root of religion: and it is at the root of all false religion that I would strike. If we only cut off the branches, the corrupt tree may afterwards recover; but I want to see every beastly disposition slain. I want us to come into that divine harmony in which we can sing praises to the living God, and worship him in the beauty of holiness, and in newness of spirit and of life. And when we come into this state we shall know an end to all divisions and dissensions—we shall know an end to every thing which has brought all these many miseries upon mankind. For wherever the spirit of God is, there is love; "for God is love; and he that dwelleth in love, dwelleth in God, and God in him." Where love is the governing principle it will cast out hatred; and where humility governs

the mind it will cast out its opposite, pride; and where temperance governs the mind, it will cast out intemperance. And every heavenly disposition, when coming to operate in the heart, will cast out its opposite, for they cannot dwell together. And if we are under the influence of these heavenly dispositions we shall experience all our enemies cast out; and this must bring an end to all wars and fightings among nations, squabbles in neighbourhoods, and contentions among individuals.

This will enable us to be good husbands, to love our wives and not to be bitter against them. It will regulate every affection, disposition, and passion: and it is this and this alone that can enable wives to be "obedient to their own husbands." And what is this obedience? It is an obedience to that divine love which ought to be the governing principle of every husband's heart. This will lead to a closer union, closer than natural affection; the man governing the woman, love governing each. Here will be divine harmony, which conflicting sentiments can never break. Because it stands not in the wisdom of man, but in the operative power of God. And do we not know, that it was in this view, the apostle spoke. He had no allusion to the inferiority of women; but man represents the under-

standing, and he was representing woman as the affections and feelings: and when these become united they are helpmetes. The feelings will take the edge from the asperity of the rougher nature, while the strength of the judgment will guide and govern the feelings. Here is that holy communion which constitutes marriage. Many are united together in what have been called the bands of matrimony, who never were married. And what is marriage? It is not merely an external ceremony; but when minds are brought under the regulating influence of that love in which the feelings submit to the judgment, those who are united in those bands are married in an holy harmony, and the natural affections are sanctified by divine love. These are enabled to fulfil their duties one to another, and to those over whom they have charge. Thus they are enabled to fill the station of fathers and mothers.

But, my friends, how are we to be prepared to fill these stations, while acting under the influence of violent passions, and feelings of anger and of hatred, or any of those things which can alienate the affections from one another—while acting under the influence of dispositions in which the feelings, judgments, or imaginations, are formed on the platform of corruption? This is a situation in which we can become helpmetes one to

another only in temporal and eternal ruin!—not helpmetes in our advancement to that city whose walls are salvation and whose gates are praise.

I want us, therefore, individually to come under the influence of that which operates upon the understanding, feelings, judgment, and affections, and which will not only lead us into every duty required of us by God, but will enable us to fulfil our duties one to another. Here, also, our heads will not be so full of religion, as that we shall not be anxious respecting external performances. But all our actions will be so regulated, as to bring glory to God in our whole conduct.

Here Christ being begotten and brought forth, we are enabled to sing the heavenly anthem which always has accompanied the advent of the saviour: "Glory to God in the highest, peace on earth, good will to men." And this will be found, not merely a vocal acclamation, but will rise from a heart replete with love to God; and, influenced by divine wisdom and the feelings excited by divine love, we shall be enabled to fill all the avocations of time. And when we come under the influence of these harmonizing feelings, if difficulties occur,—if we are brought into sickness, or tried with adversity,—when our head is on a rolling pillow, and when death itself shall

approach our dwelling, this principle, which has been our morning portion, will be the staff of our old age, and our evening song.

How much better is it to dwell in these heavenly dispositions, under the influence of this regulating principle, than to indulge all the feelings and passions of our perverted nature—such as "pride, fulness of bread, and abundance of idleness." While these are indulged, we may pray once, twice, or thrice a day, bow down the head like a bulrush, or lift up the voice like a trumpet; we may perform family worship, so called, by calling our families around us, and by reading or repeating to them, in a dead, dry, and formal manner, a form of words; but this is only adding hypocrisy to sin, for we worship only dumb idols, formed or created by ourselves. And there is too much of this worship—too much preaching, praying, and singing, in public and in private. I dont want to discourage any right exercise. I only want that there should be less religion, and more righteousness in the land. I want us to come nearer the great pattern set us. I know not of any New Testament account of psalms being sung, but once; and that was when Jesus and his disciples went forth into the garden in the cool of the day. But I never heard that they sung any psalms in the assemblies of the people.

Neither do I believe that we can find one psalm, in the whole collection usually employed in churches, which would be adapted to an assembly like this.

Can we now begin and sing: "Rivers of tears run down mine eyes, because they keep not thy law:" when, perhaps, many of us have never known what it was to have our hearts converted, and brought into judgment because of our own sins? Or can we say, "As the hart panteth after the water brooks, so panteth my soul after thee, O God," when we have never known what it was to give up to that feeling which would draw us nigh to him, but have been living under the influence of our natural feelings and passions? And I believe, if we ever come rightly to sing unto God, it must be when we are delivered from these things. It has instructed me, to look at Israel while in the land of Egypt and surrounded by Pharaoh and his host. It was a time of deep humiliation—it was no time for singing. But when a way had been made through the deep; when the sea had been commanded and it obeyed, and stood in an heap on either side till they had passed through in safety, and their enemies had been drowned; when they had seen his salvation—then could they rejoice and sing upon the banks of deliverance. "I will sing unto the Lord, for he

hath triumphed gloriously. The horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation. He is my God, and I will prepare him an habitation; my father's God, and I will exalt him."

Here was a song adapted to the occasion. It was not the experience of David, set to the music of Handel. It was not the music of one, and the style of another—nor was it any set form of words; but the feeling of the whole nation, for all had triumphed. Pharaoh's chariots and his hosts had he cast into the sea—his chosen captains were also drowned in the Red Sea, with the horse and his rider.

Now when we have experienced the same deliverance, and overcoming of our souls' enemies, we shall have each a word of consolation in our own hearts, and we can make melody unto God—we can sing with the spirit, and with the understanding also. For our understandings will know the operation of the spirit—it will be sealed upon our own minds. Thus we shall be enabled to sing unto the most high God, with the spirit and the judgment, and to make sweet melody unto him in our hearts.

We have also oftentimes seen and heard long prayers, both extempore and written. I have

seen prayers written and printed—prayers to be used at all times and all seasons, of all lengths and dimensions, and adapted to every purpose, before meat and after meat. And these have been used by individuals whose almost every act was in direct contradiction to the purity and holiness, and that divine love which are the characteristics of every follower of Christ. Now if we come to pray aright, we must pray with the spirit and the understanding also.

And what is prayer? Is it a form of words? Is it bowing down the head like a bulrush, and lifting up the voice like a trumpet? Will you call this prayer, or an acceptable offering unto God? When there was a fast called, a solemn assembly sanctified, what was to sanctify the fast? "Sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast. Let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, where is their God?" Let all situations be brought forth, and come under

the divine influence of the spirit of God. Let the priests and ministers, or all the heavenly dispositions, stand as between the porch and the altar—let them pray unto the Lord, "Give not thine heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, where is their God?"

Now when we come thus to pray, we shall do it with the spirit and the understanding. We shall not pray statedly, once, twice, or three times a day, but in every act of our lives we shall know worship; when we are at our labour, when we walk by the way, when we lie down, and when we rise up. Then will our service be acceptable unto God, "as in the days of old, and as in former years." This is the fast which the Lord hath chosen: "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Here now is a fast acceptable unto God, and one that will bring peace to our own minds.

Let us look a little at that prayer which was taught by Jesus Christ to his disciples. "Our Father which art in heaven." Now we can

never know him to be our Father, till we are created into the same power, and brought forth in the same life; and not till then, can we properly say, "Our Father which art in heaven." And when we are living in obedience to that which is manifest in all hearts, then we can pray, "Hallowed be thy name, thy kingdom come, thy will be done;" because, if we are keeping his statutes and laws, his spirit will govern us, and then we can pray, "Give us this day our daily bread." And wherefore? Because we have formed no system for our government: we are not looking to the carnal systems and opinions of men; we are not looking to performances which other men can do for us. And therefore, we can adopt the language of Christ, "Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us." And under the influence of this principle, we shall feel a being delivered from evil. "Deliver us from evil, for thine is the kingdom, and the power, and the glory." We can ascribe this, because every one of us may thus experience the power of supplication to rest upon us. And it is here, that we can come to feel, that these supplications are precious in the sight of God, as the evening and morning sacrifice, or as incense offered up.

And these prayers, these spiritual oblations, can be offered in our daily avocations—when we sit in our houses, when we walk by the way, when we lie down, and when we rise up. And when we come to know this, the voice of the true shepherd, then we shall know the gospel preached baptizingly in every creature. It is the same spirit which opens the understanding, which outwardly unstopped the deaf ears, opened the blind eyes, and healed the maladies of their bodies, among the Jews; and which raised them from the dead. It is the same principle which yet operates spiritually; which unstops the deaf ears of our understanding, heals the maladies of the soul, even unto leprosy: which raises from a death of sin, into the life of Christ. And thus we become united together with God; and as many as are led by the spirit of God, they are the sons of God. "For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ. If so be that we suffer with him, that we may be also glorified together."

These he is not ashamed to call his brethren.

Here is divine harmony, in which all dissension will come to an end, and in which wars and fightings will be known no more. "And they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Because all evil dispositions will be rooted out. And the ardent desire of my soul is, that we may be delivered from that religion which stands not in righteousness, and from the power thereof. And that we may come immediately into the spirituality of that gospel which is our pride and our boast, and cease from our present grievous misconduct, and disobedience to its precepts, and know every ministering angel of God to rule in our souls, and every adverse spirit to be weakened thereby and cast out. Then we can sing unto the Lord, and rejoice in his salvation; and can testify from whence this salvation proceeds, because we shall have to know every operation in our own experience.

It is written, "Except a man be born again, he cannot see the kingdom of God." And can a man be born of the spirit of God, without his own knowledge? There never was a natural birth without trouble and sorrow. So here, our passions, affections, and lusts, are so dear to us, that it is painful for us to feel them eradicated

and slain by the revelation of divine power; but the operation must be borne, if ever we come to be inhabitants of that city whose walls are salvation, and whose gates are praise. And the inhabitants of that city never did and never can become a people dwelling in iniquity; but every high and lofty disposition will be brought down, and every low and desponding disposition will be encouraged, and every rough and crooked disposition made straight, and every rough place plain.

And now, my friends, "come with me from Lebanon. Look from the top of Amana, from the top of Shenir and Hermon, from the mountains of the leopards, from the lions' dens;" from all these high and lofty dispositions; all these beastly natures in which many of us have too much indulged. Let us come into the nature and meekness of the lamb—into that lamb-like nature in which Christ was, and we shall experience the same peace, the same joy, the same consolation, which the righteous in all ages have experienced, and which is the effect of communion with God, through the spirit of our Lord Jesus Christ, which is the Word of God, and which was in the beginning with God, and which was God. And this was not the scriptures, but the Word of God which created and sustains the world. And this

power is unlimited in its operations, and saving in its effects. And as we come under the influence of this principle, it will harmonize every feeling of the mind, give us to see the beauties of nature, and of the author of nature's works. We shall not be looking at the blaze of beauty which may burst around us from the works of his animal or vegetable creation merely, but we shall look through all, up to nature's God. There will be a hymn of gratitude raised in our souls, and we can unite with the poet:—

"These are thy glorious works, parent of good,
Almighty! thine this universal frame,
Thus wond'rous fair; thyself how wond'rous then!
Unspeakable, who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy lower works; yet these declare
Thy goodness beyond thought, and pow'r divine.
Speak, ye who best can tell, ye sons of light,
Angels; for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing; ye, in heaven,
On earth, join all ye creatures to extol
Him first, him last, him midst, and without end."

Thus we shall receive instruction immediately from the operation of Christ's spirit, which will show us every evil. Our understandings will be opened for the reception of every truth essential

to our salvation. And all the circumstances with which we are surrounded will be lessons of instruction; and we shall be enabled to look through nature, up to nature's God.

That this may become the experience of each of us, is the earnest desire of my heart. And now, in conclusion, I finally bid you farewell in the Lord, and in the power of his love, desiring that he will cause our deliverance, so that we may praise his mercy upon the banks of deliverance, who remaineth to be glorious in holiness.

SERMON X.

BY THOMAS WETHERALD.

DELIVERED AT FRIENDS' MEETING, WILMINGTON, DELAWARE, JUNE 8TH, 1826.

It is a truth "that God hath made man upright; but they have sought out many inventions." And in nothing, I apprehend, has the invention of man had so great a tendency to frustrate the designs of omnipotence, as in those subjects connected with religion.

What is religion in itself? It is an operative principle. It is God in each of our souls, reproving, condemning, and bringing into sorrow, trouble, and condemnation, for every offence which we commit against the divinity. And as we submit unto this, we shall also experience joy, peace, and consolation, for every act of obedience unto this same divinity.

Here is the sum total of religion. And it is as we attend unto these individual manifestations,

that we come to experience a growth in grace, and in the knowledge of the truth. And there needs none of the inventions of man; but if we attend immediately unto the manifestations of this principle, we shall advance from a state of negative purity, into a state of positive virtue; and into communion with God, the Father of spirits. And we shall know his life to be our life, and his spirit to nourish up our souls into this life, which is life everlasting.

But let us look a little at the systems which the ingenuity of man has invented, by which they impose on us a variety of circumstances which are totally unconnected with our natures, and which cannot be applied to us as individuals; which are applicable only to us as a community. And they so evidently betray their origin, that it has often been a matter of surprise to me, that mankind will be so hood-winked, while they are bound under systems so full fraught with absurdity. These impose on us a certain routine of belief. And from whence is this belief drawn? In some cases from the views of the ancient heathens—in others they have been devised by the ingenuity of man in later ages—and some, perhaps, have been formed of the two combined, thus producing a heterogeneous mixture which passes for faith, and by many is looked upon as

such. But it conveys no knowledge of God, for there is no knowledge of God contained in it; and none of us can convey that which we have not in our possession. Therefore these systems being built upon a sandy foundation, the superstructure must fall.

These systems impose a routine of rites, ceremonies, and ordinances; and these are called worship. But their effect is only upon our imagination and external senses; it has no tendency to bring us to the footstool of God, or to bring us into that spirit in which we can alone adopt the language, Abba, Father: nor to reduce the spirit of our minds to that state in which perfect love will cast out all fear. Were our minds brought under the influence of the divine spirit, which is of a universal nature, the language of every soul, brought under this operation, would assuredly be, Abba, Father. And the anthem, which has always been sung on the advent of the Messiah, would be found on our tongues: —"Glory to God in the highest, and on earth peace, good will toward men."

Now that which has been dignified with the name of religion, bears ample testimony of its origin, for it leads into strife and enmity. And is this a characteristic of the divinity of the gospel of Jesus Christ? No. Is it not obvious that

the features of these systems bear evident marks of their founders? Some have approached much nearer the truth than others; and others again have been much more remote. But in one thing they have all agreed in a very remarkable manner, and that is a full and convincing proof of the corruptibility of their origin:—they have evidently imposed, not only systems of belief, which pass for faith, and ceremonies, which pass for worship, but, under the influence of interested motives, they have imposed their avaricious feelings upon the community, and under their constitutions have applied to the benefit of the few, what they have taken from the many. The multitude are made to serve the interest of a few individuals—men of interested minds, and, what if I say, reprobates concerning the true faith.

The whole of this system is corrupt and without foundation. And notwithstanding all the preaching, praying, singing, and baptizing with water; notwithstanding all the principles and doctrines which the invention of man has so beautifully systematized; yet all these cannot produce the desired effect. Because they can not remove one single stumbling stone, which separates us from the divinity. The whole of this systematized religion, which has been adapted to communities, has not that individual nature

which will regulate one inordinate passion. It can never crucify one solitary lust. Hence it is, that the Christian world, as it consists at the present day, and all the individual members of the Christian church, who are built up in the inventions of man, form a component part of "mystery Babylon the great, the mother of harlots and abominations of the earth." And it must be obvious to every reflecting mind, that religion has wonderfully increased in our land. And as religion has increased, very much in the same ratio rites and ceremonies have increased; and as they have increased, genuine christianity has gradually declined.

Under this view of the subject, these systems must necessarily be judged rotten to the very core. And where is there a remedy for a disease, so rotten, so unsound and alarming? It never can correct itself—there must be a counteracting power; and this is not to be found in opinions and sentiments, or in what are called principles and doctrines of religion, but in our own hearts, and there only. And when we are willing to come under the influence of that principle which is God in man, or Christ manifest in your flesh—"Christ in you the hope of glory"—then we shall believe, and the foundation of this belief is the knowledge of God.

The systems which the ingenuity of man has invented, lead directly into a kind of polytheism, in accordance with the views of the heathen. They have already three Gods in one person. But this is wholly contrary to our views of the attributes of God, and contrary to the scripture testimony, which declares that God is one, and his name one. "Is there a God besides me? Yea, there is no God; I know not any." "I, even I, am the Lord, and besides me there is no saviour."

What is God? Is he a mere isolated being, placed in a heaven at a great distance, sitting upon a throne, and taking notes of all our conduct, and placing them before him, to be brought forth at a day yet to come? Is this the idea which we entertain of the Deity? To be sure it is in accordance with the systems which the ingenuity of man has invented; but it is not in accordance with the nature of the divinity, nor with our own experience, in relation to his attributes. Even at the present day, hour, and moment, we are brought to judgment—the judgment is set, and the books are opened: because God is not only omnipotent and omniscient, but he is omnipresent—he fills all place, and all space. We need not look up to heaven, and say, who shall bring him down from above, nor into the depths, to call him up from thence. For what

saith the spirit? "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." "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 his immediate operation, was nothing made that was made. "In him was life, and the life was the light of men." This word was life and light, and it is unto this divine light, this operative power of God in the soul of each of us, that I want to direct all our attention; and not to any of the systems which the ingenuity of man has invented. And when we come under the operation of that divine illimitable principle we obtain a knowledge of God, through the operation of his spirit. Hence our faith is firm, because it is not built on another's experience, or the ingenuity of another's invention. Thus we can testify, what our eyes have seen, our ears heard, and our hands have handled, of the word of life, and of the powers of the world to come.

Another inspired penman, testifies of the universality of the divinity, in this manner, "It is high as heaven, what canst thou do? Deeper than hell, what canst thou know?" And there are a variety of scripture testimonies to this effect. But is there not a testimony superior to all

others, engraven indelibly on our souls? Are there not testimonies linked one with another, as closely woven as a garment? And yet each thread, if sound and true, will assuredly bear its share of the burthen, because they are not become rotten. But they which are woven by the inventions of man, cannot bear the burthen; and though man may attempt to cover himself with a garment of this corruptible texture—"the bed is shorter than that a man can stretch himself upon it: and the covering narrower, than that he can wrap himself in it."

I have been instructed in this meeting, by an account which the apostle gives of the righteousness of the saints, which is compared to fine linen, clean and white. Now, my friends, what is this linen composed of? It is composed of many very fine threads, so nicely woven together, as to give beauty and strength to the whole. These threads being combined, receive strength from one another; and so it is with christians, if they are daily under the influence of this divine principle,—every act of their lives, and every thought will form a fibre like unto the threads of the linen. And as they become united together, our whole lives will become a tissue of regularity, union, and cementing strength, beautifully compared to a garment. And I am also

convinced, that it is only by this uniformity of thought, word, and action, produced by the power of God in the soul, that we ever can experience that peace which passeth all understanding; or ever come to know the only true God, and Jesus Christ whom he hath sent. And on the contrary, if we neglect this operation, he will "laugh at our calamity, and mock when our fear cometh." We shall become linked together, united, and woven, and covered with a garment of our own corruptions.

Now let us look at this picture a little, and see if it is not in accordance with what we have witnessed of this principle: and see if we have not found our actions, though we may have been at a great distance from each other, varied in consequence of a connection, and which connection has had an influence over our lives. Every act of obedience to a good principle, gives strength to the mind, and weaves into the garment, something of a heavenly nature, which may be compared unto fine linen. Thus every act of obedience produces strength; and every act of disobedience, and forgetfulness of God, produces weakness, and gives a predominancy to those dispositions which lead into sorrow, confusion, destruction, and death. There are many different views taken of this subject in the

scriptures, but they all lead to one point. In the old covenant, under the laws of Moses, the people were led into the use of meats, drinks, and washings, as typical of the cleansing operation of the spirit, and that nourishment whereby the soul is supported and nourished unto eternal life; and there are many beautiful allusions made to this. There was a priesthood instituted by divine appointment from amongst men. But wherefore? Because the people had sought out so many inventions, that their hearts had become hardened; and therefore, he gave them statutes which were not good, and judgments by which they could not live. Therefore, this law was written upon tables of stone: the writing was by the finger of God, but the workmanship of the tables was the labour of man. Moses was commanded to hew them, after those were broken which God had given him of the same likeness. And he hewed them, and God wrote thereon this imperfect law, which was at that time as high as their weak state could bear. It was intended as a schoolmaster or teacher, to lead them up to God. It was typical; and we need not go back to washings, to the blood of goats and bulls. or to the ashes of an heifer; because we may realize this cleansing spirit,

and know the blood of Christ to cleanse us from every sin.

Now I don't want to direct your attention to any thing which is external. I don't want to turn your attention to that unparalled act of atrocity, which crucified one of the most righteous of beings. No, surely; for we can never be saved by any act of wickedness. The crucifixion of Christ was a piece of unparalleled wickedness, in which they said, "his blood be upon us and our children." And it was eminently upon them, and it has been upon their children, and upon their offspring—upon all those who have continued in the same state of hardness and unbelief. And wherever we continue in this state of hardness and unbelief, we as assuredly shed the blood of Christ as it was shed without the gates of Jerusalem. And what is the blood of Christ? Has it relation merely to the outward animal body? No: for it is a truth, that the blood is the life; and unto this very circumstance all the bloody offerings under the law had evident allusion. The blood is the life—the circulating medium which gives vitality to the whole system. It is only the life of Christ—a life of purity, of holiness; a life which was produced by a daily obedience to his Father's spirit—which can enable

us to worship him acceptably, or to adopt the language, Abba, Father.

And what are the operations of this spirit, and how are they to be felt in the mind? We may be querying after this manner, not knowing where to look, and ready to say, "Who shall ascend into heaven to bring Christ down from above? or who shall descend into the deep to bring him up from the dead?" But what saith the spirit? "The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach." But, alas! we have often fulfilled the prophecy of Isaiah. We have despised and rejected him in his spiritual appearance. "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him: he was despised, and we esteemed him not." And wherefore? Because we want something of a more splendid nature. We want something better adapted to our own wills and inclinations. We want a saviour by whom we can be indulged in the gratification of our animal passions and propensities, and in the fulfilling of those principles which lead us to follow our senses. Here we have formed our ideas of Christ, and given him those miserable transformations by our own more miserable inventions; which, instead of

bringing us to a knowledge of God, have enveloped us in darkness till confusion is worse confounded.

And many are ready to deny the operation of this divine principle, which speaks in every soul. Many say that revelation has ceased, and that all the revelation which we are now to look for, is contained in the scriptures of truth. But the scriptures speak of a priest—an high priest. And is he not called our king, priest, and prophet? Our king to govern us, our priest to instruct us in our duty to God, and our prophet to open divine mysteries to us. And of what order is he? He is not after the order of Aaron, but after the order of Melchisedec—after the order of an everlasting and unchangeable priesthood. "Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually." As he is, thus are all his followers, partakers of the same nature, not founded on systems formed by prejudice and tradition, but begotten of God, and him alone, into the same divine life, and brought forth in the same divine power. And here it is, that unity is maintained and experienced, because, being partakers of the same faith, we are go-

verned by the same spirit, and every opposing disposition, every evil spirit, is cast out.

However diverse our opinions may be upon religious subjects, if we are under the influence of this divine and governing principle, and life of Christ, this circulating medium which gives vitality to the whole system, we shall be gradually knit together—our spirits will mingle, and we shall travail for one another's welfare in love, and we shall be enabled to bid each other God speed. But this depends on a daily attention to this principle; and one of the apostles laid this injunction: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God." Leaving the principles and doctrines of Christ, and not depending verbally on the precepts which he gave: leaving them—there was another resting place in view—"Let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit." Now if this is our individual care and concern—if our minds are above all things, endeavouring to come under the influence of this principle, which rectifies

every act and subjects all our affections, we shall be led into the situation of babes in Christ, then young men, then strong men. Our experimental knowledge will increase. And although children are as perfect as those of mature age, and the work of the same great Creator, and under his immediate care and providence, yet their minds are not developed. And while we are children, though we are not able to distinguish our right hand from our left, yet if we are preserved in innocency and in fear, light will be given us; and if we are obedient to the discoveries of truth, we shall thereby experience a growth in strength and wisdom, by which we shall experience peace equally with those who have attained to greater experience. And as every act of obedience gives experience, our minds will grow from that of babes unto that of young men, and our increase of experience will make us strong in love and in the power of God, in which we can testify of his mercy and of his judgments. This will produce that wisdom which stands not in length of years, neither is governed by number of months; but "wisdom is gray hairs unto man, and an unspotted life, old age."

These views will bring religion into a different form. It has been external, but it will become internal. It has been natural but it will

become spiritual. It has taken cognizance of the outward acts of wickedness, such as adultery, lying, swearing, and stealing. The laws of the Jews, were only different modifications of the same principle. But this is no part of the gospel dispensation: it takes no cognizance of these things; but it lays the axe unto the root of the tree—to the imaginations from whence the words and actions proceed. And as we attend unto this gospel power, it will bring every thing which has a nature different and contrary to itself into subjection. The tree which grows from the root of corruption will wither; its branches will wither, its leaves fade, and the roots decay. So also when the mind becomes pure, like the tree which is good, so the fruit will be also. But if the tree be impure, the fruit will be also impure. Here is a criterion by which we may judge: "For men do not gather grapes of thorns nor figs of thistles"—"neither doth a spring send forth salt water and fresh." This is a medium we may judge ourselves by, if we are willing to come to judgment. This law operates on our spirits; and by a daily attention to this divine principle, there will be a daily increase of our experience, and we shall find that its power will increase, till every thought, every imagination, and consequently every word and

action, will be brought into obedience to the gospel of Christ.

And when we come to experience these things, we shall know what the divinely eagle-eyed apostle meant by the declaration, that there was war in heaven; and which is one of the most beautifully illustrative passages left on record. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." And what are these angels? Every work of the creation is an angel of God: but these in a peculiar manner have allusion to the dispositions of the human mind. These constitute the angels that engage in this combat. They are the angels of love, joy, peace, temperance, patience, brotherly kindness, charity, and a host of other heavenly virtues: and the angels of darkness, hatred, cruelty, intemperance, lust, idolatry, murder, lying, stealing, and a host of evils which compose that dragon which is spoken of.

Now when we come to know the angel of love; when we can feel that we love God, and that supremely, and our neighbour as ourselves, then that divine feeling will cast out its opposite, its adversary: it will cast out hatred. The angel of mercy will cast out the devil of cruelty; the angel of temperance, the devil of intemperance. And every

heavenly and divine disposition of the mind, will become predominant, and then we shall be enabled to testify of that state which the Lord declared of, when he said, "the kingdom of heaven is within you." It is there we must look for his appearing, and there we must experience his power, and know him to rule as with a rod of iron, over all unrighteousness and ungodliness of men. It is there we must know that a sceptre of righteousness, is the sceptre of his kingdom; and that what is to be known of God, is made manifest in man. And wherefore? The answer is plain: "for God hath shown it unto him." And if we come not to know an admittance into the kingdom of heaven, while we are clothed in mortality, and to know a victory over our lusts and evil dispositions, our hope is not well founded; we have not an anchor sure and steadfast, through all the vicissitudes of life. We have not that which will disarm death of its sting, and the grave of its victory. In adversity, it will keep us from distraction; in sickness or health, it will maintain its influence—it will disarm death of its sting, and the grave of its victory. And we shall be enabled to bear this testimony, which is immutable in its character, "we know that we have passed from death unto life, because we love the brethren."

Now if we attend to this principle, we shall not be at a loss for systems in and by which to worship the Father of our Lord Jesus Christ. And what is worship? Is it merely to preach, pray, and sing? No, verily. There is no worship in these things; unless, they be in obedience to the immediate requirements of the divinity. I know of no man, nor body of men, whether synod, presbytery, or convention, that are able, or who have power to ordain one single solitary minister of the gospel of Christ. And those who receive such appointments, and emoluments from men, are not preaching the gospel of Christ, but it is another gospel. It stands in an outward observance of rituals and performances, which have no power in regulating the passions, or crucifying the lusts; but which indulge pride, ambition, and a variety of other feelings, in which we can never work the righteousness of God. And what does this preaching teach? Merely to support the systems which individuals have adopted; and not to direct the people to the "minister of the sanctuary, and of the true tabernacle which God has pitched, and not man," but to these regulated ordinances, rituals, systems, and ministers, which give not acceptance in the sight of God. They are seeking the honour of men, and they have their reward.

But when we are brought under this divine and regulating influence, every act will be an act of worship, because it will be calculated to bring "glory to God in the highest, and on earth peace, good will toward men." Here we shall learn to fulfil the injunction of Christ, "What I say unto you, I say unto all, watch." This divine love in which he lived, and in which all his miracles were performed, operating in us, in the most trying circumstances we can adopt the language, "thy will, and not mine be done." And whenever a disposition is raised in us, to crave of our heavenly Father, "if it be thy will, remove this cup from me," it will centre in this, "not as I will, but as thou wilt." Here is another victory gained over the power of evil and recrimination,—that spirit which repels force by force, and attacks enemies with their own weapons. Here the glorious gospel is found triumphant; and though our bodies have been slain by the hands of men, as the body of Jesus was, yet assuredly being under this influence, we shall rise superior to all the powers of corruption, as he rose again the third day, and which is beautifully typical of the resurrection which we may experience, when we have fallen by the power of evil.

And as we attend to this spirit, we shall be

enabled to offer up worship, holy and acceptable to God, through the operation of the same divine power and principle, which is a manifestation of God in your flesh. And all our performances being under the influence of the divine spirit, it would cause unrighteousness to vanish from the earth, wars would cease, every evil would be overcome of good—the angels of God casting out all our enemies. Thus, "the wilderness would become an Eden, and our desert like the garden of the Lord; joy and gladness would be heard therein, thanksgiving and the voice of melody."

All the systematized works of man, never can advance this work one step. If we ever have pure religion, and undefiled before God, it must be by attending to the operation of his power in our own spirits, thus enabling us to overcome every thing of a corruptible nature, and to know a passing from death unto life, because we have loved the brethren.

Now with respect to watery baptism, it has passed away, together with all the relics of the former dispensation, forever. They are not at all adapted unto this, which is wholly spiritual. The baptism of the Holy Ghost has most assuredly superseded the necessity of baptism with water. For if the inside of the cup and platter,

or of the principles, affections, and dispositions, from which our actions proceed, become cleansed, the outside will necessarily become clean. For throughout the creation, like produces like. And if our dispositions are of a heavenly character, they will produce actions of the same character. And I apprehend, if we place our dependence in outward ordinances, we deny the coming of Christ in the flesh, and bring ourselves under the baptism of John; and we are returning to types and figures, rites and ceremonies.

Neither n[illegible] we go to bread and wine, as typical of that nourishment which we receive through the body and blood of Christ; because the substance itself is come, and its power is experimentally known, even that power which is the resurrection and the life. And when we know the life of Christ, this operative principle, which is a governing principle—and when the life of Christ is predominant in our souls, when this circulating medium is spread over the whole system, it gives life, power, and vitality to the whole soul; and here we are nourished and raised up to magnify the name of God. And from this operation, faith itself proceeds. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Faith, and mere belief, are essentially different and distinct. We

may believe many things which are not essential to constitute us christians; for the devils believe and tremble, but they remain devils still. There is no regenerating influence in this belief; but when we come daily to attend to the principle which reproves for evil—and not what man may have constituted a reproof for evil—when we attend to these admonitions, we shall in due time become partakers of a cup of consolation, which the divine power gives us; and we shall increase our experience, and as we increase, our faith becomes more sound. And there can be no faith without works—there can be no living faith without works. I want us all, therefore, to come to an examination, whether our faith is a mere belief imbibed by education, forged and fostered by prejudice, which have led to the adoption of these systems; or whether it has been produced by the immediate operation of God upon our spirits.

And it is our obedience or disobedience which constitutes the true ground of election and reprobation. It is absurd, and, I had almost said, blasphemous, to suppose that God has fore-ordained any of the workmanship of his hands to eternal misery, when he declared in the beginning, and which remains to be a truth, that all his workmanship was good. But there are many

who are disposed to find no difference between prescience and fore-ordination; but it does not necessarily follow that because God knoweth all things from all eternity, he has fore-ordained them. There is a spirit in each of us, and if we attend to it, it will lead to God; but if we neglect it, we fall into darkness. And what is darkness? It is the absence of light—it is not a positive power; and when light is introduced, it is necessarily lost and disappears. And thus it is with evil: and we don't need to go to a separate and distinct evil spirit, in order to find a tormenter, for every act of wickedness brings with it its own torment. And if we are attentive to that principle which brings peace, it will grow and increase; and we shall more and more fully witness its power, till every thing of an opposite nature is wholly subdued. And when evil is presented to our mind, there will be no temptation left for us to join in, or unite with it; and thus we shall become elected together with Christ, even as he was, through obedience, elected. And we shall become heirs of God, and joint heirs with him; and as we must learn, so he also learnt obedience by the things which he suffered.

But if, on the contrary, we will not come under the influence of the Holy Ghost, that divine principle, that holy spirit, our progress will be

retarded,—we shall be confounded, and our minds will be more and more hardened, till we may be left to obey every evil thought, word, and action. But if, through obedience, when good be present and nigh, we join in with it, it will increase and cast out the evil. This is the consequence of its holy operation, notwithstanding it may be different in all those who experience its power. The proud and lofty it will bring down into meekness, and those who are weak and desponding it will raise into firmness, and thus exemplify the declaration of one of the prophets: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." And then the glory of the Lord can and will cover the earth, as the waters cover the deep.

My mind has desired for you, and for mine own soul also, that we may be willing to try these things for ourselves. I desire to direct you not to man, nor to the teachings of men; for it is only as we come to have our understandings opened, that we know the testimony of Jesus to be the spirit of prophecy. And whether it shows us our own state and condition, or the situation of those around us, or things yet to come, it is the same spirit which inspired the holy men, patri-

archs, and prophets, in all ages. "The testimony of Jesus is the spirit of prophecy;" and how directly is this in opposition to that abominable doctrine, that revelation has ceased. And on what is the church of Christ built? Is it not built upon the revealed will of God? What said Christ? "Whom do men say that I, the son of man, am? And they said, some say that thou art John the Baptist, some Elias, and some Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." Now the church is not built on Peter, but on that power which revealed unto Peter, that he was Christ. And it is this power which must give us an understanding of things which are true, and which must enable us to dwell in those things which are true, even in Jesus Christ; this is the true God and eternal life: and this was the fulfilment of that declaration, "I in them and thou in me, that they also may be one in us."

Now when we come to experience these effects produced in us, by the operation of this holy principle, then the scriptures will be valuable to us as corroborative testimony; for then shall we have pourtrayed before us the experience of men in former ages—those who have trodden the same path of self-denial and obedience. They will be unto us a comfort;—they will be profitable for doctrine, for reproof, for correction, for instruction in righteousness; and we through faith, and comfort of the scriptures, shall have our hope increased. Then, not only the scriptures themselves, but every other external evidence, yea all the workmanship of the hand of God, will be corroborative testimony. And every action of our minds will form an instructive lesson unto us. Even our slips, misses, and short comings in the path of righteousness; these will be warnings to us for the time to come.

Now this, my friends, is loud preaching. It is the gospel of Christ preached in every creature. It is the Comforter which was testified of by Christ—"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 depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment;" and he shall, "bring all things to your

remembrance, whatsoever I have said unto you." And in attending to this divine principle, it would make us wiser than all our teachers; we should be enabled to see our own state and condition, and our understandings would be opened to those things which yet appear mysterious: for there is nothing mysterious in religion. It is so plain, that no one can err therein. It is "the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return and come to Zion, with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing, shall flee away."

Religion never was mysterious, till it was clothed in abstract propositions, and false science. Abstract propositions are to the truth, as covering is to the human body. They form no part of its essence. They have a tendency to cover it, and hide it from the view of the mind; and thus much of its benefit is lost, for truth needs no covering; it never appears in so great purity, as in its own naked loveliness. Therefore, to this principle, which is the life of God in

the soul, I desire to recommend you; for it will lead you, and guide you into all truth. It will lead you out of the bondage of sin and corruption, into the glorious liberty of the sons and daughters of God. It will lead you into the spirit of adoption, whereby you can cry, Abba, Father. It will thus enable you, to "love your enemies; to bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." It is this divine principle which will support you in adversity, preserve you in prosperity, and be with you in all the trying circumstances of life. It will disarm death of its sting, and the grave of its victory. And it will open a new and a living way, even unto that which is within the vail, the holiest of all;—where all the ingenuity of human invention can never come;—where every disposition being in accordance with the divine purity, we shall bow before the divine footstool, and in the language of the scriptures, and of our own experience, we shall find indubitable evidence, which will enable us to adopt the language of Abba, Father. Because we shall be begotten into the one life, by the one spirit, and thus we shall experience that hope which will be an anchor unto our souls, sure and steadfast, and which will never be separated from us.

And we shall have an evidence, that when we have done with time here, there will be prepared for us, "a building of God, an house not made with hands, eternal in the heavens; where moth and rust corrupteth not, and where thieves do not break through and steal."

CONTENTS.

A Letter,

TO ELIAS HICKS.

Dear Brother—Feeling the love of Christ to constrain me, I again take my pen to address one who is not a stranger to that spirit, which causes people frequently to act, when they know that their acts are not in accordance with the precepts and customs of this world, and therefore will excite the frowns instead of the smiles of the same. "But marvel not—said he who leaned upon the breast of Jesus—if the world hate you." Where the Spirit of Jesus reigns in the breast of one, and the spirit of the world in that of another, there can be no union, though bound together by the laws of a Pope.—When the sensible effusion of the Holy Spirit move us to act or speak, may we ever be obedient, though branded with the epithet, "thou art beside thyself." I rejoice under the consideration that the number of those is increasing, who can fully understand and accept our acts, when unable to render any apology for the same, save "the love of Christ constraineth us"—therefore we act, that we may be refreshed in the ocean of redeeming love. "Who maketh thee to differ from another?" Is it not the Lord? then boasting is excluded—by the law of redeeming faith. What have we that we have not received?—Nothing. Then we have nothing to glory in, save the Lord, from whom all good and perfect gifts flow. May we then ascribe righteousness unto our Maker, and let the creature lay concealed in the valley of humility, that "our life may be hid with Christ in God." For some time past, many have looked upon me with either astonishment, wonder, or concern; and for more than seven months past my state has been a cause of wonder and astonishment to myself, but not of concern; for all concern, trial and conflict of mind was taken from me at that time, as in the twinkling of an eye, and it seemed as though I was translated from earth to heaven; or as the inspired pen describes it, "redeemed from all things, and translated into the kingdom of the dear Son," where I could say with John, "this is the true God and eternal

life," "being in Him that is true, even in His Son Jesus Christ." Not only knowing Him to be revealed in me a saviour from my sins; but knowing my nature to be revealed, or born into His, where the tree of sin exists no more. O! how can I recount all His goodness unto me, a frail worm of the dust. "The word of the Lord hath been tried; He is a buckler to them that trust in Him—a covert from the storm—a hiding place for the meek and pure,—may we ever be so pure as to feel his pavillion over us to be love. "What ailed thee, O thou sea, that thou fledst—thou Jordan, that thou wast driven back! Ye mountains, that ye skipped like rams; and ye hills, like little lambs."—"Tremble, O thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing pool, and the flint into a fountain of water." Oft-times my earth hath trembled at the presence of the Lord, which turned the rock of my heart into a standing pool of Divine consolation, which sometimes lasted for days, and then dried up, leaving me in the wilderness again. But never before seven months past did I witness the presence of the God of Jacob, to turn my flinty nature into a fountain of water and Divine consolation, which springs up continually without any exertion of my own, save to keep my mind centered upon the gift of God in myself, through which it flows. Though "the heathen rage, and the people imagine a vain thing"—yet praise the Lord, O my soul, and all that is within me, magnify his holy name, for he that is mighty hath done great things for thee, and holy is His name." Never did I expect so soon to enjoy a complete Heaven below, without mixture, and without cessation.—Though people say it will soon vanish and leave me in the desert again, yet thanks be to God, their say so did not establish it, neither does it destroy it. Guess work and supposition cannot destroy certain experience, for that, and that only, can withstand the gates of Hell—its foundation is the rock of ages. I am astonished at times, at my own feelings; whilst I muse, as said the Prophet, the fire burns within me, and the flame of Almighty love breaks forth in such streams of secret praise and melody, that my soul seems lost in the ocean of unbounded goodness; whilst the glory of the Lord covers my earthly nature as the waters cover the sea; and I see no reason why it may not so continue through time and

eternity, if I continue with my mind staid on the Lord, and walk according to my faith, in all things, which is my privilege and my duty; and no desire do I feel to do any thing else, but thus to worship the Lord my God, and Him only serve. Happy is he that can keep his mind constantly staid upon the Lord, loving, serving and adoring his holy power within him. Though David declared that the Lord would keep the mind in perfect peace that was staid upon him: yet, never before inbred corruption was destroyed, was I able to do this continually;—therefore my peace was not perfect, and continual; and I am led to believe that no one can, till the tree of sin with all its corruptible roots, are entirely removed from the heart—then they can cease from their own works as God did from his, and enter into the rest that Paul said "remaineth for the people of God," which no longer comes and goes, but remains for those that are redeemed and sanctified from all depravity and corruption of heart, a rest from fighting against inward enemies—our enemies being no longer of our own household. Yet still we have to fight at times against powers and principalities without, and watch lest any man take our crown. Yet it is no longer we, but Christ that fighteth through us, and our weapons are not carnal, but mighty through God, to the pulling down of the strong holds of Satan in others, and casting down high things, &c. Knowing that he that is with us, is greater than he that is with them.

When but ten years of age, I turned from darkness to light; from the power of Satan to God, in my own soul, and received a forgiveness of all my sins, but not till I was twenty-six did I receive an inheritance among them that are sanctified; being able to comprehend with all saints the heighth and the depth, the length and breadth; and know the love of Christ that passeth knowledge; being filled with all the fulness of God, so as to enable me to feel persuaded that principalities nor powers, life nor death, nor any other thing, should be able to separate me from the love of God. Whereas, before, something would almost daily separate me from his love. Hundreds of times have I preached the Gospel to my fellow creatures, in the power and demonstration of the spirit; feeling that I loved God supremely, and shortly after meeting found my affections wholly centered on something else; which would cause my feelings sometimes to exclaim,

"O wretched man that I am! who shall deliver me from the body of this death," of innate corruption that still encircles my soul, and frequently causes me to fall prostrate to the earth. But whenever I reached forth my trembling hand of faith, and felt the rising of groans and sighs that could not be uttered, only in secret breathings to him who had in times past entered on board of my frail vessel, and preserved it from sinking in the boisterous sea of this body of death and corruption, to which I was born heir to—he always in due time said "peace, be still," and a great calm would enable me to say, what manner of person is this, that the waves of corruption should obey his sacred mandate?—Thanks be to God who did deliver me from time to time, and at last enable me to become more than conqueror through him that loved me, and gave himself for me—even Christ, the *power* and the wisdom of God inwardly revealed; who hath appeared the second time to me, not only without sin, as he came the first time, but unto salvation from the tree of sin, leading captivity captive within me, and giving me the great salvation—perfect redemption from the law and its curse. Thus he became to me the bright and morning star—the author and finisher of my faith: who no longer speaks in parables, but shows me the Father plainly. O thou of little faith, wherefore dost thou doubt? His right hand shall yet teach thee terrible things, whilst he lays waste the mount of Esau and exalts the mountain of his own house above all the hills of an empty profession. It is written, that the Son of God was manifest to destroy the devil and his works, and so it will prove to all that come to know his perfect manifestation within themselves. First, he destroys sin, the works of the devil, and secondly, innate corruption—the tree of sin—the only kingdom in which Satan lives, and when we are not in the devil's kingdom, he is not our king, and such can say, when the prince of this world cometh, he findeth no place in me. No part of the old man can exist within us, when the new man is fully put on, and reigns without a rival, Lord of lords, and King of kings, within us. Having destroyed the enmity of the flesh against the spirit, and of twain making one new man, so making peace. Whereby the soul can exclaim, Halleluiah, Halleluiah, for the Lord God omnipotent reigneth. The marriage of the Lamb hath come, the bride (the soul)

having made herself ready, being clothed with white linen, the righteousness of saints. Make the tree good, said Jesus, and the fruit will be good also. I thought the tree of my nature was made good years since, but to my sorrow I have since found that the evil fruit was only then shaken off, and the axe of God's power laid at the root of the corrupt tree, and every branch that brought forth evil fruit, was to be hewn down, if I resisted not, and cast into the fire of God's consuming love. At last, it seemed as though I should be burnt up—for soul, body, and spirit, were cast into the fire of redemption, wherein I witnessed the fulfilment of the Prophet's words, "the day of the Lord cometh that shall burn as an oven." In this oven I remained forty-two days; where the sons of Levi are purified by fire. Most of the time I felt a near sympathy with the dear Master, when he spent nights in prayer, for I found no safety only in the deepest watch unto prayer; yet if at any time, I was ready to faint, a portion of the wine of the kingdom was administered to me. At times, when I felt no condemnation, I was left so destitute of spiritual strength, and Divine consolation, that it seemed as though both body and spirit must sink under the pressure of corruption that was upon me, which caused my feelings to exclaim in astonishment at times, "my God, my God, why hast thou forsaken me." The cause, I did not then fully understand. I had always taught and believed, that he never forsook us, except we first forsook him. But this was necessary to crucify the old man, and teach me to watch and pray without ceasing; when thus engaged, he will not suffer us to be tempted beyond what we can bear. Thus he taught me my nothingness, and brought me to the valley of self abasement. One afternoon his presence and glory were wonderfully manifested to my mind, but on retiring to rest, they left me, notwithstanding my endeavor to spend the whole evening in silent prayer before him; so great was my desertion, that sleep fled from my eyes, and I lay for hours in the deepest agony and travail of soul. Though at times the prayer of my soul was, "If it be possible, let this cup pass from me;" still I had to drink of the bitter cup till long past the midnight hour, when the word of the Lord came with power, "Sleep on, and take your rest." Immediately all agony and conflict of mind fled away, and joy un-

speakable and full of glory took their place, and I fell asleep in the arms of gratitude and love. Thus I learnt from time to time, as I could bear it, a little what it was to drink of the cup of Jesus and be baptized with his baptism, whilst nailed upon the cross of self denial, in order to crucify self entirely; that I might be able to say with Paul, "I (that is, self,) am crucified." Before this he said, "I die daily"—but when any thing is entirely crucified, it ceases to die. Previous to the death of every thing that was selfish in me, it seemed as though I had to live with my life in my hand, by faith, from moment to moment, as one that is gasping between life and death; but when that which was under sentence of death expired, the Lord put forth his hand and satisfied the desires of every living thing within me. He that looseth his life for my sake and the Gospel, shall find it, said the voice of truth, which is yea and amen forever. On the eve of the forty-second day of trial and temptation, the power of God wrought such a miracle upon me as I never witnessed before. Corruption put on incorruption, and then came to pass the saying, "Death is swallowed up in victory. O Death, where is thy sting?" Then sin, and the law or root of sin, (the strength of sin) was destroyed by the power of God. To such, the winter is over, the rain is past, and the voice of the turtle is heard in their promised land, saying come out of Jordan's humbling valley, which separates every thing that is not heir to, and worthy of the promise; set down the white stone with a new name—(for behold all things have become new, and all things of God)—that thou hast brought from the bottom of Jordan, and say, hitherto the Lord hath helped me to enter the promised land; "by his mercy hath he saved us by the washings of regeneration and the renewals of the Holy Ghost"—to Him be glory, and majesty, dominion and power, forever and ever." God's invisible power and quickening life descended from the crown of my head to the soles of my feet, running over me like a cold chill, which seemed like purifying oil, at the same time circulating upon every particle of my body, washing away every defiling or corruptible thing within; after which I seemed to be full of Divine matter, and the spirit within constrained me to break forth into such a strain of prayer and thanksgiving, as to cause others present to bow before his hallowed power.

I did not know but the feelings of complete purity that then clothed my mind would soon subside; but as yet, I have felt nothing but what confirms me in the belief that I am redeemed from all inbred corruption and placed in the Eden of God, having nothing within me that tempts me to sin, more than Adam had before his fall. Nothing can draw me aside, until I give way to act according to the evil desires of something without me, as Adam did. That innate corruption, which once, almost constantly stimulated me to set my affections on either the world, the flesh, or the devil, appears to be destroyed. Hence temptation finds nothing in my nature that desires to close in with the same; of course there is no strife or struggle in withstanding the same, when thus seated under my own vine. It is my meat and drink to do the will of Him that sanctified and sent me into the world, to call others unto the same happy experience. This is what Paul meant by finishing his course, and having a crown of righteousness laid up for him. After entering this state, the operation of the Spirit of God was more sensible and frequently known upon my mind, than ever before; it wonderfully unfolded divine things to my understanding. I found it to be the key of David, and of more consequence to know its operations than all the wisdom and learning of this world—for when it opened something to my mind, none could shut it; and when it shut some false doctrine or view, that I had had of things, no one could open it again. It shall guide you into all truth, and bring all things to your memory—said Jesus. It brought to my memory his trials and temptations, and shewed me that he suffered, leaving us an example that we should follow his steps. He was led into the wilderness to be tempted as I was. Be of good cheer, said he, I have overcome the world, and if ye had faith in me, the works that I do ye would do also. I kept that living faith or dependence in God which works by love and purifies the heart; till all within was purified and made good, and then the fruit was good also. Never before was I able to live every day as though it was my last, and say at any hour, "O Death, where is thy sting—O Grave, where is thy victory?—Rejoice evermore, pray without ceasing, and in all things give thanks. No person can rejoice and give thanks in all things, till he knows all he says and does to be according to the will of God. This

never was the case with me continually, till all the rebellious part of my nature, like rebelling Israel, perished in the wilderness by spiritual famine, by the sword of the spirit, and upon the cross of self denial. Then the Lord made a way where there appeared to be no way. What ailed thee, O thou Jordan of corruption, that thou fled at the presence of Jehovah, and suffered me to descend to the very bottom of thy agitated waters, and bring up stones of everlasting memorial, and place them the other side of thy proud waves—even in the city of our God, whose walls are salvation, and whose gates are praise. Paul, after speaking of the children of Israel in the wilderness, says, "these things happened unto them for ensamples." Their travel from Egypt to Canaan, is a beautiful type of the travel of the soul from a state of nature to a state of complete redemption. By nature, I found myself in Egypt, serving my own will, which like Pharaoh, was a hard task-master, requiring me to make brick without furnishing me with straw to burn them—exciting me to seek happiness, without furnishing me with ability to obtain it. At length Moses, the Spirit of God, came, saying "this is not thy rest, for thou wilt ever be in bondage here; follow me, therefore, and I will teach thee to serve the Lord, and bring thee to a true rest—a land flowing with milk and honey, beyond the reach of all thy enemies—a land that is promised to the seed of Abraham, the begotten of God, who hath received the kingdom of Heaven, as a grain of mustard seed, within the garden of their hearts, though it may appear small at first, yet if it be cultivated, it will become the largest of all herbs, or principles in the heart; under which thou mayest rest as thine own vine and fig tree, where none can molest or make thee afraid. In this mountain, saith the Lord, I will make a feast of fat things, which shall be to all people. Let the Universalist amuse himself with the prospect of finding this mountain beyond the grave; yet thanks be to God, I have found it here. Without a present salvation, what evidence have we concerning a future one. I had faith in Moses, and wished to bid Egypt farewell; but Pharaoh would not let me go. Moses saw that my desire was to serve the Lord—judgment after judgment was poured out upon Pharaoh, but no sooner would he promise to let me go, than he would break the same. At last, Pharaoh's host, every selfish

desire, began to tremble before the God of Israel, upon which Pharaoh said—go serve the Lord, my captive soul, lest the Lord destroy all Egypt. But as I marched out of the Red Sea of repentance, Pharaoh and his host pursued me close: but behold the Lord of hosts was with me, and Christ, the spiritual Rock, did follow me; and as I cast my all upon his everlasting arm of power, the earth trembled—the Heavens bowed—whilst the eternal word declared, "Lift up your heads, ye everlasting gates, and let the King of glory enter!—If any man hear my voice, and will open the door, I will come in and sup with him and he with me." I heard his voice, and opened the door of my heart and supped on life Divine. Whilst the waves of Heaven overwhelmed Pharaoh and his host, beneath my heart, I ascended the banks of praise and sang "the Lord hath triumphed gloriously; he hath cast the horse (of self) and the rider (self will) into the sea, and formed Christ within the hope of glory, and inspired sacred desires within my breast to journey through the wilderness with him; till we should pass Jordan, and be glorified together in the promised land, where I should not only be an heir of God, but a joint heir with Jesus, in an inheritance that is incorruptible and undefiled, that liveth and fadeth not away. Although Israel were forty-two years in travelling through the wilderness, yet we are told that the journey might have been performed in as many days, if they had kept their faith in God, and obeyed all his commands through Moses. They sang his praises when miraculously delivered from their cruel enemies, but soon forgat his works and became stiff-necked and hard hearted in the midst of his bounties. Although I was 16 years travelling through the wilderness, I know not but what it may be accomplished in as many days. Certain I am, that like the Jews, I spent more time in wandering to Mount Sinai, to receive and consult about an outward law, than would have been sufficient to have carried me through, if I had kept my eye single to Christ, the true light and law within, which to the single eye, grows brighter and brighter to the perfect day.—Short might the journey be, if the eye of the mind was kept single to this true light or word of faith, after its revealing power is known to be nigh in the mouth and the heart, and strict obedience yielded to its dictates; for every thing else is a "lo here, or a lo there," but

this Christ within, the *wisdom* and the *power* of God, though to the self-wise Greek it be foolishness, and to the self-righteous Jew, a stumbling block.

That which makes man accountable, is a faculty to distinguish between good and evil, and the power of choice to pursue which we please. Christ, the true light, is universal; operating upon this faculty in the breast of every one, the world over the same. If people do not come to an equal degree of perception of right and wrong, it is because they do not pay an equal attention to the secret operations of this light upon their rational souls. And if they are not equally redeemed by the same, it is because they have not equally exerted their power of choice to pursue the good and deny the evil. "My ways are equal, but your ways are unequal, saith the Lord." Every person that has not pursued the good and refused the evil thus manifested, stands with a guilty conscience before his God. This is the condemnation of the world, that light is come into the world, and men love darkness rather than light, because their deeds are evil.—O my God, seal this to the soul of him that reads or hears.—The power of choice I call the will, which renders man a moral free agent. Hence he cannot exist without a will, for this would destroy his moral agency, and consequently his accountability. He may by the grace of God, so overcome every thing that excites him to act in opposition to the Divine will, as to know his will, to lie dormant, and in all things say, "not my will but thine be done." This can only take place where victory is obtained over every innate corruption, and our faith made perfect in God, by knowing from experience that he will manifest his will in all things needful for us to move in, when we entirely cease to move and act in our own wills. It is the meat and drink of such to do the will of God at all times, and in all things; they worship the Lord God, and Him only do they serve. In such the human will rules no more; yet in truth, we cannot say that it exists no more, for this would destroy the identity of man, and there could be no virtue in his obedience then, as it would be impossible for him to be otherwise. Whilst in the wilderness, like Israel, I found that its soil produced no food, nor springs of water. Hence the promised seed would perish and not inherit Canaan unless supported by God in a supernatural way. He never failed to

supply me with food, when I loved him supremely, and was called according to his purpose—so devoted to him, as to know the purpose of his will, whether it was to be moving forward in something, or to be silent in my tent. If an accursed thing was in my tent, I could not move forwards, till the lighted candle of God's spirit found it, and I suffered it to be brought without the camp, and stoned to death by the power of God. More than once the wedge of gold (the love of the world) and the Babylonish garb (the pride of life) caused me to die with famine, for the Lord ceased to feed me as I refused to give them up, and upon the hot sand of a guilty conscience my Divine life soon expired. After this, the call was, "Awake thou that sleepest, and arise from the dead, and Christ will give thee life again." When I resolved by the help of God to obey the call, I found nothing within me but dry bones in the valley of misery. But as I called upon the Lord for assistance, he caused a mighty shaking among the bones, and the winds of Heaven blew upon them, bone came to its bone, and soon possessed flesh and sinews, so as to journey forwards again towards the promised land. God will not support the soul after commanding it to pitch a new tent, by denying some evil propensity, or doing a new duty, unless it be obedient—the soul that sins shall die. May the winds of Heaven yet cause a mighty shaking of the dry bones scattered through the wilderness of Christendom, that the dead may be raised to newness of life, and march forward, to meet a happy few on the borders of Canaan, that they may be able to send back good tidings to their unbelieving brethren, who do not believe that Canaan can be entered in this world; that the giants fled, the walls of Jericho fell, and that they have found their heart's desire; a land, flowing with milk and honey, houses that they had not built, and grapes that they had not planted. And all they have to do is to obey the voice of God from day to day, without any fear or anxiety about the event, they being dead to all selfishness, their life is hid with Christ in God—they no longer live, but Christ liveth in them—no guile is found in their mouth, for they are without fault before the throne of God. But if they again commence acting in their own will, they would shortly find themselves out of Canaan, sitting by the cold streams of Babylon, unable to sing a song of Zion, with their harps hanging upon the

willows; weeping when they remember Zion, the happy state they left. May such let their tongue cleave to the roof of their mouth, and their right hand of human wisdom forget her cunning, and turn their faces towards the holy Zion and remember the Lord God that brought them out of Egypt that he might turn away their captivity.

Persuaded I am, that the Divine life will soon vanish, even after coming to this state, unless a watch to receive and know good at the Divine hand is maintained. Though we may be redeemed from watching or thinking about evil, yet not from watching to know and do the Divine will. "The soul that hath been sanctified, (said T. Worrall,) can no longer remain healthy and sound in the truth, than while it is breathing the breath of heaven—feeding on Divine love; for if the imagination reign, the soul sickens—for that which feeds the vain spirit of the mind, that runneth to and fro in the earth, destroyeth the life of God in the soul of man. Therefore, watchfulness becometh continually needful in order for preservation—and blessed is that man, who keepeth up a constant and diligent watch, no matter what his attainment in the truth may be; for if this be intermeddled, there is an entrance given to fears, alarms and weaknesses. Neither are they gotten forth again without labour. Surely it is commendable and safe, to depend on the mere mercy and goodness of God from hour to hour, and still strive to please him more and more, for he is worthy of all—And oh! the meekness, gentleness, and littleness of a devoted, redeemed child of God. What a constant fear pervades the whole frame—a pure filial fear of displeasing or offending so good, so gracious and benevolent a parent, joined to the purest love"—a love that gives the purest joy that mortals ever knew.

And here I close, ascribing praise and thanksgiving to that power, whose benign influence upon my mind has enabled me not only to see but feel the beauty—the vitality—the spirituality—and the blessedness of the *Christian Religion*; which alone is worthy the serious pursuit of the children of men.

A PILGRIM STRANGER.

8th mo. 1825.

Sin, no Trifle.

What a strange world is this in which we live! The Prince of lght and the prince of darkness—good men and bad men—holiness and sin—all are made objects of sport and ridicule. However, it is dangerous folly to jest with serious things; and Solomon teaches that they are "fools" who "make a mock at sin." Prov. xiv. 9. *Here*, we see children doing mischief and then laughing at it, in which alas! they are often encouraged by ungodly parents: *there*, the drunkard boasts of his excesses, the debauchee, of the number of his victims; and the gamester of the fruits of his art and deceit. Thus many, at every period of life, glory in their shame.

Wicked men triumph, when they see blemishes in the character of the righteous. What manner of persons ought Christians then to be in all holy conversation and godliness, that they may cut off the pleas of gainsayers, and put to silence the ignorance of foolish men.

Friendly reader, art thou tempted to countenance, by a laugh, or a smile, or in any other way, what thou canst not inwardly approve? We entreat thee to weigh well the following considerations:

1. He, who laughs at sin, laughs while God frowns. "God is angry with the wicked every day." Psal. vii 11. What is it that excites his anger? What is that by which his spirit is vexed and grieved? What is that which occasions the sword of vengeance to hang over the heads of sinners? "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. i. 18. And if the wrath of a king be as the roaring of a lion, how dreadful must be the wrath of the Almighty God!

2. He, who makes light of sin, makes light of the miseries of all mankind. We live in a vale of tears, in which prisons and hospitals and innumerable other receptacles of wo, impress the solemn truth, that the misery of man is great upon him. Eccl. viii. 6.

Ah! little think the gay licentious proud,
Whom pleasure, power, and affluence surround,
They, who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste;
Ah, little think they while they dance along,
How many feel, this very moment death,
And all the sad variety of pain!

THOMSON.

3. To sport with sin is to sport with death. For sin entered the world, and death followed sin. Rom. v. 12. And death has made this world like Golgotha, a place of sculls —not a fit place then for profane merriment. If all the bones of all the dead were collected into one vast pile, and Jehu should ask, "Who slew all these?" (2 Kings x. 9.) the answer must be, "sin slew them all."

Death stands between eternity and time
With open jaws—on such a narrow bridge
That none can pass, but must become his prey.

4. For a man to laugh at sin, is to laugh when he ought to mourn. Will any one make sport with his own disease? Sin is a disease. It is poisonous—it is fatal too, unless the Balm of Gilead (the blood of Christ) be applied in time. Sin produces guilt and shame. When a man laughs at his sin, he laughs at the fraud by which he has cheated himself. His conduct is not less absurd than wicked. It is the folly of a fool laughing at his own *folly*.

5. To make light of sin, is to make light of the pains of hell. For sin opened the bottomless pit. Sin is the parent of the worm that dieth not. Sin kindled the flame which shall never be quenched. Sin leads to the place of weeping, and wailing, and gnashing of teeth.

O careless, thoughtless sinner! Is it a light thing to fall into the hands of the living God—to feel the weight of his curse—to dwell with everlasting burnings? Canst thou expect to enjoy sinful mirth with jovial companions in hell, from whence the smoke of their torment ascendeth up forever and ever? Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver. Consider this before the great day of his wrath is come. Think on

your ways, and turn your feet to his testimonies. In those testimonies you will find a Saviour revealed. His name is Jesus. Behold, now is the accepted time, behold, now is the day of salvation. Believe on the Lord Jesus Christ, and thou shalt be saved.

6. To sport with sin is to sport with the sorrows of Jesus. And this, considering the dignity of the person of Christ, is the most solemn and awful consideration that can be suggested. It were less guilty to sport with fellow-creatures than with the Son of God. Never did any person suffer so much from contempt as Jesus did. He was blindfolded and buffetted, and in the grossest manner insulted by the rabble in the high priest's hall. "Then did they spit in his face." Matt. xxvi. 67. Herod and his men of war set Jesus at nought. In mockery he was invested with a purple robe. A reed was put into his hand for a sceptre, to ridicule his pretensions to a kingdom. And when he was lifted upon the cross, (O horrid to relate) they mocked the pangs in which he died. Passing strangers wagged their heads, and said, "if thou be the Son of God, come down from the cross." The chief priests, scribes, and elders said with bitter sarcasm, "He saved others—himself he cannot save." And even the thieves, who were crucified with him, cast the same in his teeth.

And can you, O wanton sinner, join your voice to theirs, to insult him; can you trifle with Jesus, and make light of his prayers, his tears, and groans, and bloody sweat in the garden of agony, the severity of the scourge, and the torture of the crown of thorns? O be persuaded to trace his footsteps to Calvary. There stand and gaze, pause and ponder. If at such a place, with such a scene, you can trifle, what would angels think? "More struck with grief, or wonder, who can tell?"

> Around the bloody tree they press'd with strong desire,
> That wond'rous sight to see, the Lord of life expire!
> And could their eyes have known a tear,
> In sad surprise had dropt it there. DODDRIDGE.

Now, therefore, be ye not mockers, lest your bands be made strong. Isa. xxviii. 22. If God give you repentance

unto life, you will mourn for Christ as one mourneth for an only son, and be in bitterness as one that is in bitterness for the loss of his first born.

Let our readers, such especially as are young, be persuaded to commit to memory the following lines, which express in an agreeable manner, the substance of the preceding remarks, and which by the blessing of God, will well repay the trouble it may cost them :

Who laughs at sin, laughs at his Maker's frowns,
  Laughs at the sword of vengeance o'er his head ;
Laughs at the great Redeemer's tears and wounds,
  Who, but for sin, had never wept or bled.

Who laughs at sin, laughs at the num'rous woes
  Which have this guilty world so oft befel ;
Laughs at the whole creation's groans and throes,
  At all the spoils of death, and pains of hell.

Who laughs at sin, laughs at his own disease,
  Welcomes approaching torments with his smiles,
Dares at his soul's expense his fancy please,
  Affronts his God—himself of bliss beguiles.

Who laughs at sin, sports with his guilt and shame,
  Laughs at the errors of his senseless mind ;
For so absurd a fool there wants a name,
  Expressive of a folly so refin'd.

JOS. STENNET.

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