

right and what is wrong; and the more attention one gives to the inward monitor, the more distinctly they will hear the sound, till at length it will become their teacher. Again, we may see the effect it produces—some that have been proud and profligate, get reformed and become examples of piety; which change, money could not have produced, &c. Says one, I will acknowledge the ancients could talk of the knowledge, but inspiration is now done away; therefore, it is nonsense to expect any such thing in this our day. Answer: We read (Jeremiah xxxi, 33, 34) of a time when all shall know the Lord from the least to the greatest. Now, if there hath been a time past, when people have known God, and a time to come when all shall know him, which time is not yet arrived, (Isa. xi, 9, Heb. ii, 14;) why may not people know him in this our day? Nature has not changed, nor God; and if matter still can operate on matter, why not spirit upon spirit? Some people are so much like fools, that they think they are not bound in reason to believe any thing except they can comprehend it. This idea centres right in Atheism; for the thing which comprehends, is always greater than the thing comprehended: therefore, if we could comprehend God, we should be greater than he, and of course look down upon him with contempt; but because we cannot comprehend him, then according to the above ideas we must disbelieve and reject the idea of a God. The man who so acts, supposes himself to be the greatest, he comprehending all other men or things, and of course he is God; and many such a god there is, full of conceit.—Observe, I can know different objects by the sensitive organs of the eye, ear, &c., and tell whether they are animate or inanimate; and yet how my thinking power gets the idea, or comprehends the same through the medium of matter, is a thing I cannot comprehend; yet it being such a self-evident matter of fact, I must assent to the idea, &c. But, says one, who knows these things in this our day? Answer: The Church of England prayeth to have the *thoughts* of their *hearts* cleansed by the *inspiration* of God's *Holy Spirit*; and with the Church of Rome, acknowledgeth what is called the Apostles' Creed, a part of which runneth thus, "I believe in the communion of saints, and in the forgiveness of sins." "Again, the above ideas are in the Presbyterian Catechism, which saith, "that the *assurance* of God's love, *peace* of conscience, and joy in the Holy Ghost, doth accompany or flow from justification, adoption, and sanctification in this life," (not in the life to come.)

Agreeable to the above, the Baptists, when going to the water,

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