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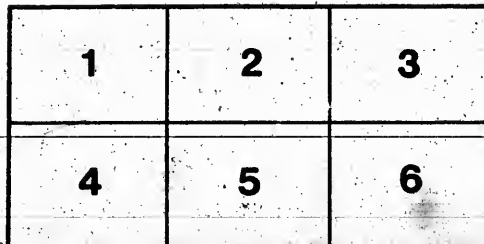
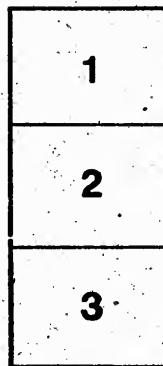
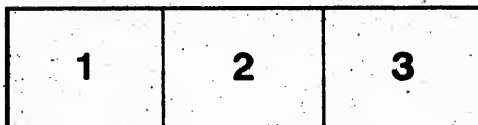
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CHAIN OF REASON;

CONSISTING OF

FIVE LINKS, TWO HOOKS, & A SWIVEL,

FLATTERY—ATHEISM—DEISM—UNIVERSALISM—
PREDESTINATION—PERSEVERANCE—
BECAUSE—DESPAIR.

BY LORENZO DOW.

"MAKE A CHAIN."—EZEKIAL.

COBOURG:

PUBLISHED BY WEBSTER & LEONARD.

.....
C. T. WHITE, Printer.
.....

1845.

TO THE PUBLIC.

COURTEOUS READER,—

The spirit of enquiry being excited, and much exertion for the MASTERY exemplified—permit me with *Elihu*, to show mine opinion—then read—digest—JUDGE and IMPROVE—that you may be the “*Child of Wisdom*”—prepared for a future world!

LORENZO DOW.

June 1, 1829.

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CHAIN OF LORENZO.

AFTER I had found religion, I began to reflect on my experience, and perceiving that I felt a love to ALL, though I had been taught that God only loved a FEW, which he had given to his Son.* I could not reconcile the two ideas together, how my love should exceed the love of God;—and feeling within myself that I stood in danger of falling into sin, and consequently into condemnation: I could not reconcile it with the common idea, that if a man once obtained religion, he was always safe, let him do as he would. This put me upon examining the Scriptures for myself, and comparing past ideas therewith: and on examination of the same, I could find no promise that any should be saved, but *those who endured unto the end*. On the other hand the Bible seemed to correspond with my feelings, that there was danger, being full of cautions; and there is no need of cautions where there is no danger. The more light and knowledge a person hath, and commits a crime, the worse it must be; because he sins against the more light: therefore any sin is greater in a pro-

* To talk about an eternal covenant between the Father and the Son before all worlds, a bargain that Christ should have a certain number of mankind, which some call the *elect*, is a contradiction in terms and a piece of inconsistency. For first, a covenant is a contract made between two parties, and there cannot be a covenant without two parties.

Therefore, to say that Father and Son made a covenant, would be to adopt the idea that there were two divinities, which would divide the Godhead, and of course argue two Gods.

But the Bible authorises us to believe in one God and no more. Again; if the Father and Son make a covenant, there was a *time* when they made it, and if so, there was a *time* before they made it, consequently it was not made from all eternity, unless we suppose eternity began at the time when they made it, which is inconsistent, because *eternity* implies *unbeginning time*.

Again, this covenant cannot be a *new* one if it be so old, and a new covenant of works made with Adam but six thousand years ago, cannot be called an *old* one; therefore, to term the *oldest* covenant a *new* one, and the *newest* the *old* one, is a piece of inconsistency, like putting the cart before the horse, and you cannot deny it. For there is *no* account of such a *covenant* in the Bible, between the Father and the Son, but, "between God and his *people*," to whom Christ was given for a covenant, &c.

'fessor of religion, than in a non-professor, seeing he sins against the greater light.

If the sin is the greater, of course the condemnation and punishment must be proportioned; as Christ saith, "he that knoweth his master's will and doeth it not, shall be beaten with many stripes, whereas, he that knoweth not his master's will, shall be beaten with few." Therefore, if the sinner, who never had religion, deserves to be damned for actual transgression; why not the professor, upon the principles of impartial justice?

Now, it appears to me that this doctrine, *once in grace, always in grace*, is inseparably connected with the doctrine of *particular election, and reprobation*; and to deny the latter, and to hold the former, to me appears inconsistent. For if a saint cannot be punished in proportion to his conduct, then he is not accountable; and if he is not accountable, then not rewardable; and if neither rewardable nor punishable, then his salvation or damnation does not turn upon his actions, *pro nor con*, but upon the free electing love of God. Therefore, God will have mercy upon whom he will, and whom he will, he passeth by: thus they appear connected like two links in a chain. And it appeareth, moreover, that the doctrine of *particular election*, leadeth to *universalism*: for according to the above, we must suppose, that God decreed all things; if so, God being wise, *whatever* he hath decreed, he must have decreed it *right*; consequently nothing cometh to pass *wrong*—then there is no sin, for it cannot be sin to do right: If then one shall be damned for doing right, why not all? and if one be saved for doing right, why not all? according to the rule of impartial justice. Again, this doctrine of election saith, *all* that was given from the Father to the Son, in the covenant of Grace, will be saved; none that Christ died for can be lost. The Bible saith, Christ gave himself for ALL. 1 *Tim.* ii, 4, 6, 1 *John* ii, 2, and A-double-L does not spell *part*, nor *some*, nor *few*, but it means *all*. Well, now if all Christ died for will be saved, and none of them can be lost, then Universalism must be true: **U** and you cannot deny it.

And now it appears, furthermore, that Universalism leads to Deism—for if all are saved, none are lost, and of course no future punishment. Therefore, the threatenings in the Bible must be false, like a sham scarecrow hung up in the fields to represent what is not real. And if the threatenings be false, the promises are equally so; for while the promises are given in one scale to encourage virtue, the threatenings are put in the opposite one, to discourage vice. To deny the one, disallows of the other, and

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of course breaks the chain of the Bible, and thereby destroys its authority; consequently, ye cannot suppose with propriety, that it came from God, by Divine direction; but rather, that it was hatched up by some cunning politicians, to answer their political designs, to keep the people in order—and that it has been kept on the carpet ever since, by the black and blue coat, to get a fat living out of the people. “Away with the Bible,” says the Deist, “I will be imposed upon by that no more, but I will go upon *reason*; for whoever came back from the other world, to bring us news from that country about Heaven or hell, or exhibited a map thereof?”

Now, if I denied the Bible, I should of course deny miracles and inspiration; for if I admit of them, I must in reason admit of the propriety of the Bible.

But no one who denies inspiration and miracles, can prove the existence of a God. There are but six ways to receive ideas, which are by *inspiration*, or one of the *five senses*. Deny inspiration, there are but five ways; and matter of fact demonstrates, that a man by these outward sensitive organs, can neither hear, see, smell, taste nor feel God. How then can we know him but by a revelation in the inward sense? Why, saith the Deist, the works of nature proclaim aloud in both my ears, “there is a God,” but I deny according to your scale of reasoning, for you deny miracles; and yet you say what has been once may be again: now if there was a miracle once, there may be one again; if so, then there may be such a thing as revealed religion, for that is but miraculous. But if there cannot be a miracle again, that is an argument there never was one, and of course denies the works of Creation; if there was no creation, then there is no *Creator*: for it must have been a miracle, to have spoken the world into existence, and to have formed intelligent beings. Therefore, if there never was a miracle, then there never was such a thing as creation: consequently, the works of nature do not speak forth a Divine Being, for his hand never formed them; but they argue, that matter is eternal, and that all things come by nature—for it is evident, that if *naught* had been *once*, *naught* had been *now*: for *nothing* cannot put forth the act of power and beget something; yet it is self-evident, that something does exist; therefore, something must have existed eternally. Then saith reason, if all things come by nature, then nature is eternal; and when forming from its primitive chaos, into its present position by congelation, brought forth mankind, beasts, and vegetables spontaneously; something like the mushroom growing up with-

out seed, or the moss growing on the tree; and are kept on the stage by transmigration, like the caterpillar, transmigrating or turning into a beautiful butterfly; or the muckworm, into a horn-bug. Thus nature assumes one form or shape for a while, then laying that aside, takes up another. In confirmation of this idea, it appears, that one race of animals or beings goes from the stage, and another comes on the carpet. For instance, the bones of a certain animal found in different parts of the continent of America, demonstrate there was such a race of beings once, called the Mammoth, which as far as we know are now extinct: and the Hessinn fly, which was discovered a few years since, near where the Hessian troops encamped, and from thence took its name, supposed to have been brought by them from Hesse—and since this insect has greatly spread over New-England, and destroys the wheat: I have made much inquiry, but cannot learn that it is found in the country from whence the Hessians came. From this, one may infer and argue, that it is an animal, come on the stage within late years, as it appears some other insects have done. In further confirmation of this idea, and which stands opposed to the account given by the Bible, “that all animals were drowned, except those with Noah in the ark,”—we find that although it is natural for us to conclude, that all animals would generate and be found on that part where the ark rested, yet the Raccoon is peculiar to America. This, then, is a new species of animal, and we may say the account cannot be admitted that all other parts were drowned. But again, in confirmation of revolutions in nature we perceive, that even if scripture be true, once Giants did exist; but they are now apparently extinct. On strict examination, it appears that earth and shells congealed, from marble—and wood when put into certain lakes of water, become stone.

The turf bogs in Ireland, which are found on the tops of the highest mountains, or in the vallies, miles in length and breadth, and scores of feet deep, evidently appear to have been vegetables washed together by some singular cause or awful deluge; whole trees, with ancient artificial materials, being found many feet below the surface. I likewise was informed of a spring in that country, by putting bars or sheets of iron therein, they would be converted into copper.

On my way from Georgia, I could not but observe great quantities of shells which to me appear to belong to the oysters, some hundreds of miles from any salt or brackish water, and it is quite improbable they could have been brought by human

art, considering the vast quantities found in the Savannahs or prairies to Tombigby, and thence to the Natchez country and in the Chickasaw nation. It evidently appears likewise, that this western country was once inhabited by a warlike, informed people, who had the use of mechanical instruments; and there are evident marks of antiquity, consisting of artificial mounts and fortifications, &c., pronounced by the curious who have examined, to have been deserted long before the discovery of America by Columbus. One of those mounts, a few miles above the Natchez, covers about six acres of ground, forty feet above the common level, on which stands another, forty feet high, making in all eighty feet. Great numbers of these artificial mounts, fortifications, and beds of ashes, are to be found, extending from the western parts of Georgia, to the Mississippi, and then northward with the waters of said river, to Lake Erie, &c., all which denote it once was a populous, and since is a forsaken country; which neither history nor tradition hath given us any information of. Therefore, it appears that greater revolutions have taken place in this terraqueous globe, than many imagine; and herefrom we might suppose, that the earth had stood longer than six thousand years calculated from scripture—and with the Chinese assent to their boasted ancient histories, &c.*

Thus I shall be an Atheist instead of a Deist;—but I cannot be *one* or the *other* according to reason, for if there be no God, nature depends on chance, and this earth would be like a well stringed instrument, without a skilful hand to play upon it; or a well rigged vessel, without mariners to steer her; for every thing that hath not a regulator, is liable to go to ruin: and if all things depend on chance, then by chance there may be a God and a Devil, a Heaven and Hell, saints and sinners; and by chance the saints may get to Heaven, and by chance the sinners may go to hell. It is evident in reason, that as a stream cannot rise higher than its fountain, so confusion, can never produce order, for the effect cannot be more noble than the cause; consequently, if confusion had been once, it must have remained; but as the stars keep their courses without infringing upon each other in their different revolutions, so that the astronomer can calculate his almanacs years before hand, it is evident there is such a thing as order; and to suppose this order to have been eternal would be arguing, that the earth has stood forever as we now behold it;

* This "five linked CHAIN" hath *two hooks* and a SWIVEL—*Flattery and Despair*—"it is so, because it is so, BECAUSE!"

and to suppose that the earth hath forever had its present form, is to suppose that there has been an eternal succession of men, beasts and vegetables, and that to an *infinite* number; (for if the number be not infinite, how could the succession have been eternal?) and yet to talk about an infinite number, is a contradiction in terms, for there is no number but what may be made larger, by the addition of units: but that which is infinite cannot be enlarged. Again, if there has been an eternal succession of men and beasts; by the same rule there has been an eternal succession of days and nights, and years likewise. This must be allowed, (that infinite numbers are equal, for if one number be smaller than the other, how can it be said to be infinite?) Well, if infinite numbers be equal, and if there hath been an eternal succession of years, and days and nights, we must suppose that their infinite numbers are equal. And yet to allow there hath been as many years as there hath been days and nights, is inconsistent, seeing that it takes three hundred and sixty-five to compose one year; and if the number of years be less than the number of days and nights, the number cannot be admitted to be infinite; consequently the succession cannot have been eternal; therefore it must be there was a time when years began: if so, we must admit the idea, that there is something superior to nature that formed it, and thus of course an Almighty regulator, that with wisdom must have constructed and preserved this system; and this power and regulator must be self-dependent, for no power could exceed it for to be dependent on, and of course self-existent, of course eternal, according to the foregoing: and this eternal, self-existent, all wise, regulator, is what we term GOD, and what the Indians term, the GREAT MAN ABOVE.* Various are the ideas formed concerning this GOD: Some acknowledge one Supreme Being, but disallow of what is called the *Trinity*, saying, how can three be one? Answer, as rain, snow, and hail, when reduced to their origin are one, (water) are as light, heat, and colour are seen in one element, (fire) and as the Atlantic, Pacific, and Indian oceans, compose but one; so, if in natural things, three can make one, why may we not admit the idea with reason, that three can be one in things supernatural and divine, &c. What is meant by God the Father, is, that Eternal Being that is every where present. What is meant by Christ the Son, the manhood of Christ, being brought forth by the omnipotent power of God, as the evangelists relate; and *that* manhood being

* "CAUSELESS CAUSATOR."

filled with the divine nature, of course he would be God as well as man, and man as well as God—two distinct natures in one person;* and it is no more inconsistent with reason to acknowledge that he came as above, than to acknowledge a miracle for

* We read, "No man hath seen God at any time." 1 John iv, 12. But Christ saith to Philip, "He that hath seen me, hath seen the Father." John xiv, 9. Again, "I in them, and thou in me." John xvii, 23, i. e. the invisible manifestation, as Paul saith, "Christ in you, the hope of glory." Colos. i, 27. Again, "I will come unto him, and make our abode with him." John xiv, 23. In this the Christian feels God to be his Father, Redeemer, and Comforter. And supposing the word Trinity is not to be found in the Bible, or Persons, the plural, yet there are manifestations, and people should be careful not to quarrel too much about names, forms, or words, but seek for essential realities.

We read, Heb. i, 1, 2, "God hath in these last days spoken unto us by his Son, by whom also he made the worlds," or as John i, 1—4. He existed as the Word, visible manifestations or Son of God; as by an act of the mind a thought is begot, so this manifestation might be said to be begotten by the will and power of God, though some query if does not appear to be written whether he existed as the Son or only as the Word, until he was manifested in the flesh.

The first covenant, the covenant of works, was made with us in Adam, we being in his loins; he was our federal head and representative, and God required him to keep a moral law of innocence for us in himself, &c. Adam fell from his innocent happiness, and we being in his loins, fell with him. Well, says one, would not God be just to have damned us for Adam's sin? Answer: A punishment should never exceed the transgression, and of course, we deserve not a personal punishment for that which we were never actually guilty of; but as we were passive in the action, should have been passive in the suffering; of course, as we fell in Adam's loins, should have been punished in his loins, and of course have perished in his loins. Adam and Eve only were actually guilty, and of course they only deserved an actual punishment, which I believe would have been just in God to have inflicted; but to punish his posterity with a personal punishment, for that of which they were never personally guilty, would be representing God as unjust, by making the punishment to exceed the crime, which would exceed the bounds of moral justice. I therefore argue, that as the punishment should be proportioned to the crime; if a Mediator was not provided, we should have perished, by being punished in Adam's loins; and if we had, then God's declarative glory must have been eclipsed, he not being actually glorified in our personal salvation or damnation. In further demonstration of this idea, I agree, that as every title to any blessing was forfeited by Adam's fall, they could never have been enjoyed, except they were purchased, (for if they could there was no need for him to purchase them for us, &c.) Our temporal lives being blessings, they came through the merits of Christ; of course, if it had not been for Christ's merits we should not have had this blessing, and of course should have perished in Adam, as we fell with him as above. But as we read that Christ was a lamb slain (not from all eternity) from the foundation of the world, though not actually slain till four thousand years after; meaning that God made a revelation of his Son to the ancients,

the first man's origin ; which in reason we must admit, for there

who were saved by faith in a Messiah which was to come, the same as we are saved by faith in a Messiah which hath come eighteen hundred years ago, &c. as Christ said, "Abraham rejoiced to see my day ; he saw it and was glad." John viii, 56, Rom. i, 19, 20, to ii, 14, 15, Gal. iii, 8. Job was an heathen, yet observe his faith, Job xix, 25, 26.

Observe, as the first covenant, the covenant of works, was made with us in Adam, he being our head and representative, &c. So the second covenant, the covenant of grace, was not made between the Father and the Son, as some do vainly think, (there is no mention of such a covenant in the Bible,) but was made with US IN Christ, he being given to the people for a covenant, &c. Isaiah xlii, 6, and xlix, 8.

God had a sovereign right to make the first Adam and require his obedience, and when he fell, he had the same sovereign right to raise up the second Adam as he had the first—and to require his obedience. But, says the Deist, there would be no moral justice to make the innocent suffer for the guilty. Allowing it, what then? If the innocent suffer voluntarily, who can be impeached with injustice? For instance, if I break a law, and the penalty is, pay five pounds or take the lash. If I cannot advance the money, I must take the stripes. But a gentleman steps up and voluntarily suffers the loss of five pounds out of his own pocket, nobody can be censured with injustice. At the same time the law having full satisfaction would have no further demand—and of course I should be extricated from the punishment. So Christ our second Adam, our second head and representative, was raised up to heal the breach that Adam made. For this purpose he stepped right into the shoes of the first Adam, between that law of moral innocence, that Adam was required to keep for us, and kept it even as Adam was required to keep it. How did he keep it? First, by passive obedience, having no will of his own abstract from what that law required. Secondly, by an active obedience—doing what the law did require, during the thirty-three years which he resided in this vale of tears. And thirdly, by voluntarily laying down his life to suffer in our lieu, which we must have suffered in Adam if he did not do it. Observe, it was not the divinity of Christ that suffered, but the manhood. And where the Bible calls Christ the Son of God, it does not allude to this Godhead as God, but manifestation: as we read, Gal. iv, 4, Heb. x, 5, and i, 5, 6, John xv, 13, and x, 18, that "he was made or born of a woman, (who was the first in the transgression) and made or born under the law, as no man ever came into the world as we are informed Christ did," &c. Luke i, 35. But, says one, prove that he did it voluntarily. Very well, Christ saith, "greater love than this hath no man, that he lay down his life for his friends"—and "I lay down my life for the sheep." Again—"no man taketh my life from me—I have power to lay it down and power to take it again."

Now, if no man took Christ's life from him, then their nailing him to the tree did not cause him to die; if not then it must have been something else—and of course the sin of the world. Again—we read, that "Christ was heard in that he feared—and that he pleased not himself, but gave himself a ransom." Heb. v, 7, Rom. xv, 3, 1 Tim. ii, 6, Luke xxii, 42, and Heb. xii, 2. "He, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God," &c. Again—he said in the garden of Gethsemane—"Not my

cannot be an effect without a cause; and as men do exist, it is evident there is but one way for them to generate in nature: if

will but thine be done," &c., which certainly argues that he had a human will—and when he thus gave up voluntarily, &c. we find that the sin of the world was laid upon him, and caused him to cry out—"my soul is exceeding sorrowful, even unto death," (and he never spoke extravagantly) and the agony of his mind caused the very blood to gush through the pores of his skin, and ran down like drops of sweat, and by his dying so much sooner than malefactors do in general when crucified, the governor appeared to have been astonished, and marvelled if he were already dead; and could hardly believe the account till he had called the centurion and had it from his own mouth, &c., Mark xv, 41—45. I herefrom infer, that as no man took his life from him, and as he died out of the common course of nature, that something out of the course of nature killed him—which must have been the sin of the world. And when he had suffered as much as what was necessary to suffer, even unto death; the law which Adam broke had full satisfaction on him; and having full satisfaction, it had no further demand. On the third day, the Divinity raised the Humanity from the dead, by which means life and immortality are brought to light by the gospel: and glory be to God!

We read nothing about John the Methodist, nor John the Presbyterian, in all the Bible, but we read of John the Baptist: but what did he say? John i, 29. He saith—"Behold the Lamb of God which taketh away the sin of the world."

Observe, the *sin* of the world was the sin of Adam, as he was the representative of the world, and Christ the second Adam, John says, took it away. How? By atoning for it, &c. Now, if John preached up that Christ took away the *sin* of the world, then all John's people ought to preach it up—and if he took it away, then it does not lie upon us, and if not, then we do not feel the guilt, only the effect, which is the evil corrupt nature instinct within, &c. and not the guilt—this is the truth, and you cannot deny it.

Thus, you see the *first* covenant of works was made with US in our first head, and the second covenant with US in our second head (Christ.)

According to Isaiah liii, 6, "all we like sheep are gone astray, &c. and the Lord hath laid upon him (Christ) the iniquity of us all."

Observe, John did not say the *sins* of the world, but *sin*, the singular, and the prophet Isaiah doth not say *iniquities*, but *iniquity* which must have alluded to the fall of man. Therefore the plaster is as large as the wound, and you cannot deny it. As we read, Rom. v, 18, therefore as by the offence of one, judgment came upon *all men* unto condemnation—even so (not uneven) by the righteousness of one, the free gift came upon *all men* unto justification of life. Observe the words *justification* and *regeneration* are not synonymous as some use them, but are of different meanings. Regeneration signifies to be born of the Spirit of God; i. e. to be purified within by its inspiration, and to become holy and Godlike, &c. But justification signifies to acquit and look upon as free from guilt. And now if the free gift from God by Christ, came upon all men unto justification of life. I herefrom would infer, that God hath justified all men by the death of his Son, i. e. acquitted them from what is called the guilt of original sin and looks upon them free therefrom, as they come into the world.

so, who did the first man and woman generate from—to suppose that they came by nature, is to suppose the earth brought them forth spontaneously; if so, take the inhabitants from an island, and it would produce them again; but matter, of fact sayeth it will not. Then if nature hath not changed, it never brought people; for if it had, it might again do so, and if not a miracle hath taken place in nature. ¶ What is meant by the Holy Ghost, is the Spirit of God proceeding from the Father, through the mediation of the man Christ Jesus, down to the sons of men; the office of which Spirit is to instruct mankind, and purify and prepare them for the enjoyment of God in glory.

If I deny there was such a person as Christ on this earth eighteen hundred years ago, I should deny three things:—1st. our dates—2d. all sacred, and 3d. the greatest part of profane history, which historians in general would not be willing to give up. If I allow there was such a person as Christ, I must acknowledge his miracles too; for the same histories, sacred and profane, which mention his person, relate his miracles; and to deny his miracles, would be giving the histories the lie, and of course destroy their authority. If I allow his miracles I must allow his sacred character also; for it is inconsistent with reason to believe that God would aid and assist a liar, or an impostor, to do the mighty deeds which we are informed Christ did.*

* There is an inward feeling of the mind, as well as an outward feeling of the body; for instance—sometimes my mind is calm, yet I feel pain of body; at other times, my body is well, and I feel pain of mind, remorse, guilt, fear, &c., which are not feelings of the body, but in, or of the mind, which feelings are as perceptible as the wind blowing upon the body—and you cannot deny it. Again—a man walking along, spies the wild beast of the forest and feels his hair to rise and his flesh to crawl upon his bones. What is the cause of this feeling? It must be the fears in his mind, originating from a view of his danger—and perhaps likewise he may feel the powers of his limbs in a measure to fail, and sits down under the shock. Now, allowing the above, why should it be thought strange, if people were to fall under the mighty power of God operating upon the human mind.

But, says one, it is inconsistent with reason to adopt the idea that God will work in this form; but I say, hush! There cannot be a law without a penalty, and we know that we are accountable unto God, for our moral conduct; for we feel it in our breasts; and when we do wrong, we feel misery; and living and dying therein, shall carry our misery to eternity with us; as death only separates the soul from the body, but doth not change the disposition of the mind.

Again, through the medium of organs, my spirit can convey an idea to the spirit of another and make him angry or wrathful, or please him with novelty and make him laugh and feel joyful: if so, then spirit can operate

If there be no such thing as inspiration, how could the prophets foretel future events, out of the common course of nature? Some people say, the prophecies were written in prophetic language,

on spirit, as well as matter upon matter, and convey ideas—**I** and you cannot deny it. If so, why not the Divine Spirit operate on the human mind, and give an inward conviction, &c., of right and wrong? If we are accountable unto God, then we are rewardable or punishable according to our behaviour and capacity—and of course, a day of accounts must take place when these rewards and punishments must be actually given. From this I argue, there is such a thing as moral evil and good, or vice and virtue, and of course, there is a road to shun, and a particular one in which we ought to walk—therefore it is necessary to have a guide. And now the question arises what guide is necessary? Some say the Alcoran; but there is more proof for the belief of the writings of Moses, than for those of Mahomet, Moses got a whole nation of people to believe that he led them through the Red Sea, by drying it up before them, &c., likewise got them to erect a monument in remembrance, that they actually saw it, viz. to kill the *paschal lamb* and eat him with the bitter herbs, and walk with their staves in their hands on a certain night of the year, which monument is now standing and has been annually observed among them for some thousands of years, though for near eighteen centuries they have been scattered as a nation. Now it is evident, the most ignorant people could not be imposed upon, and made to believe that they saw a river dry up, if they never did see it dry—and likewise to get them to erect a monument of stone in remembrance that they saw it, if they never did. But Moses left this proof of his mission, which the other did not; therefore there is more reason to credit him than Mahomet—**I** and you cannot deny it.

Another says, reason is the surest and only guide: this I deny because the greatest divines, so called, disagree; as you may find, that out of about three hundred and seventy denominations, thirty-one take the scripture to prove their doctrines by; yet out of these thirty-one, neither two agree with regard to their religious tenets or opinions; yet one says I am right and you are wrong; another, no, you are wrong and I am right; here steps up a Deist and says, all religion is counterfeit, and the reason why they so disagree, is because no consistent system can be formed on the Christian plan. Answer: Your objection proves too much and not solid. For, first, to say all religion is counterfeit, is inconsistent; because counterfeit religion implies a false one, and there cannot be a false one, except there be one to falsify, and if there be one to falsify, before it is falsified, it must be genuine; therefore to say all religion is false, is proving too much, and just argues that there is a genuine one—as there cannot be such a thing as falsehood without truth, of course counterfeit is the opposite of genuine.

Again, reason alone is not a sufficient guide without revelation; because, when reason was to determine the number of gods, she said there was about thirty thousand—and in this our day, the men of the greatest acquired information, and strongest powers of mind who deny revelation, of whom some Doctors and Lawyers, &c., may be included, disagree in their ideas on Divine things, and that which is in connexion with them, as much as the ministers and preachers: whereas, if reason was a sufficient

after the things took place, but that is unreasonable to suppose, for if they were, they were wrote as late down as what the New Testament dates back, and if so, then both Testaments came on the carpet about one time. How could you impose the one Testament on the learned people, without the other; seeing their close connexion? But as the Jews acknowledge the Old Testament, and disallow the New: I therefore argue, that the Old Testament was written some time previous to the New, of course previous to the things being transacted, which were predicted. It must, therefore, have been by divine inspiration. But, says one, the word Revelation, when applied to religion means something immediately communicated from God to man;—that man tells a second, the second a third, &c. &c.; *it is revelation to the first only*, to the rest it is mere hear-say.

guide, I suppose they would agree and come into one particular channel, &c.

Some say the Bible is revelation, but deny that there is any in this our day, saying the Bible is sufficient without the influence of God's spirit. But observe, I believe in the scriptures as much as any person, &c. But with regard to the influence of the spirit, I believe it is strictly necessary; for supposing I was to cast a look at the print and paper, what would be the benefit, except I realized the truth of what is contained therein: and how can I realize it but by the influence of the same spirit which dictated its writings? Surely we read that no man can call Jesus Lord, but by the Holy Ghost; and that the natural man understandeth not the things of the spirit, for they are spiritually discerned, Rom. vii; 1 Cor. ii, 11, 12, 13, 14, 15, 16, xii, 3, Rev. xix, 10.

Why is it that the men of the greatest natural and acquired abilities, get to be Deists? They say it is reason, and that the more weak and ignorant part embrace religion; this is pretty true, viz. their reason makes them Deists, and why?—There are certain ideas which must be taken through certain mediums, in order to have a right and just conception of them, and otherwise, would cause a person to run into absurdities; for instance, I heard of a blind man, who hearing persons talking about colours, informed them that he thought he could describe what the colour of red was like, viz. *The sound of a trumpet*. This absurdity, that red was like the sound of a trumpet, originated by attempting to catch the idea through the medium of the ear. Equally absurd would be the idea of sounds, if taken through the medium of the ear. So these Deists attempt to conceive just and accurate ideas of revealed religion by natural reason, which leads them into an absurdity, and causes them to conclude that it is imagination, deception, or hypocrisy in those who pretend to it; whereas, if they would conceive of it through a different channel or medium, viz. the inward sensations or convictions of the mind, &c. If they would give due attention to the same, as sincere enquirers after truth, they would feel the spirit of truth bearing witness to, or of the truth, to convince and correct, &c., and their Deism would flee away. O may God, cause the reader to reflect on what I have just observed, and turn attention within your breast, and weigh the convictions of your mind for eternity!!!

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And if the Bible was revealed once, it was not revealed to me; to me, therefore, it is hear-say. Answer: Allowing the above, yet if a man tells me it is revealed to him, that my father is dead, &c., and the same spirit which revealed it to him, accompanies his words with energy to my heart, then it is revelation to me, as well as to him, and not bare hear-say. Consequently, if the same spirit which dictated the writing of the Bible, attends the same with energy, then it is not hear-say, but revelation; because we have a divine conviction of the truth therein contained. And the sincere of different persuasions, find something in the Bible to attract their attention, above any other book; and even the Deists, when conscience begins to lash them, find something in the Bible to attract their minds, of the truth of which, the conduct of a number to be found on this continent might be adduced.

Neither can I believe all will be saved: for in Mark iii, 29, we are informed of a certain character, which hath never forgiveness, but is in danger of ETERNAL DAMNATION which they could not be in danger of, if there be no such thing; and in Luke xvi, we read, (not a parable, but a positive matter of fact related by Christ himself, who knew what was transacted in eternity, as well as in time) concerning a rich man, who died and went to hell; and there was a separation between him and the good place; and if one be lost, universalism is not true. We feel in our breast, that we are accountable to God, and if so, then rewardable or punishable, according to our behaviour and capacity; and of course a day of accounts must take place, when the rewards or punishments are given. Some say we have all our punishment here. In reason I deny it; for the benefit of religion is to escape punishment; and if so, none have punishment but the vicious; but as many of the virtuous have suffered the most cruel, tormenting, lingering deaths, as may be said, for years, in matters of tender conscience; while others have lived on flowry beds of ease, and thus die; from this I argue, that the punishment is to come hereafter.*

* Can I suppose those thinking powers which constitute the soul, and make us sensible, active and rational; and prevent the corporeal body from returning to its mother dust from day to day, will cease to exist when I am dead, or fallen asleep, or gone into a state of nonentity, by annihilation? nay, I rather must believe, this immortal doth still exist; I say immortal, because I do not see how those qualities can be subject to decay considering their nature, though I acknowledge whilst acting upon organs, there may be heaviness, in consequence of mortality, which is the effect of sin, but when disembodied shall appear in their strength. And as a

If all go to Heaven as soon as they die, it being looked upon as a piece of humanity, to relieve the distressed, would it not be right for me to end all the sorrows of those I can, who are in trouble? And does not this open a door to argue, that murder is humanity, and thereby send them to heaven? But, says one, I will acknowledge future punishment, but it is not so long, nor so bad as it is represented by some; for we read of the resurrection, when all mortal bodies shall be raised, of course become immortal, and spiritual; and corporeal fire and brimstone cannot operate on a spiritual body, and of course the punishment is but the horror of a guilty conscience. And the word *forever*, frequently in the scripture, being of a limited nature, it may be inferred the punishment is not eternal. Answer: Allowing that the punishment is only the horror of a guilty conscience; (which will bear dispute) yet I think, that horror to the mind will be found equal to fire and brimstone to the material body; for frequently I have been called to visit people on sick beds, who have told me that their pain of body was great, but their pain of mind so far exceeded it, as to cause them to forget their pain of body for hours together, unless some persons spoke particularly to them concerning it. Again, you know what horror you have felt for a short space, for one crime. Now, supposing all the sins that ever you committed, in thought, word, or deed, in public, and in private, were set in array before you, so that you could view all of them, at one glance. And at the same time, that conscience were to have its full latitude, to give you the lash; would not the horror which here causeth people to forget their temporal pain, while there is hope, be worse than fire to the body when hope is forever fled?—for when hope is gone, there is no support.

And the idea that the punishment is not eternal, because the word *forever*, sometimes in scripture is of a limited nature, I

proof of future existence of this thinking power, I ask, why is it that so many well-informed people shrink at the thoughts of death, seeing it is the common lot of all mankind? I ask, is it barely the thoughts of dying, which makes them turn their attention to various objects, to divert their minds from reflecting? nay, but a conviction of the realities of an awful eternity. Again, if a limb of mine be dissected or taken off, does that depreciate an eighth or sixteenth part of my soul? Nay, I am as rational as ever; therefore, if my soul can exist without a part of the body, why not exist without the whole or any part of it? I have known men, who have lost their limbs, feel an itching and put down their hand to rub; I ask, what was the cause of that sensation seeing the leg or foot was gone?

think will not do; because the duration of certain words, are bounded by the duration of the things unto which they allude. For instance, "The servant shall serve his master *forever*," in Moses' law. The word *forever*, was bounded by the life of the servant. And where it relates to mortality, it is bounded by mortality; of course where it relates to immortality, it is bounded by immortality; and when it relates to God, it is bounded by the eternity of God,—and as we are informed in several parts of scripture, after that mortality is done away, that the wicked shall be banished forever from the presence of God. The word *forever*, and the word *eternal* must be synonymous, having one and the same meaning, us endless; being bounded by the eternity of God, and the endless duration of the immortal soul, &c. Matt. xxv, 41, 46, 2 Thess. i, 9, Rev. xix, 3, Judges vii.

And observing the doctrine of particular election and reprobation to tend to presumption, or despair, and those who preached it up, to make the Bible clash and contradict itself, by preaching somewhat like this:—

"You can and you can't—You shall and you shan't—You will and you won't—And you will be damned if you do—And you will be damned if you don't."

Thus contradicting themselves, that people must do, and yet they cannot do, and God must do all, and at the same time invite them to come to Christ.

These inconsistencies caused me to reflect upon my past experience, and conclude that the true tenor of the Bible did not clash, of course that a connected chain should be carried on through that book, and the medium struck between the dark passages, which literally contradict, and reconcile them together by explaining scripture by scripture; and by striving so to do, I imbibed what here follows: 1st. That Election is a Bible doctrine, but not an elect number, for I cannot find that in the Bible, but an *Elect Character*, viz. "Him that becomes a true penitent, willing to be made holy and saved by free grace, merited only by CHRIST." And on the other hand, instead of a reprobate number, it is a reprobate character; namely, "him that obstinately and finally continues in unbelief, that shall be cast off, &c." Thus any one may discover, that it is an election and reprobation of characters, instead of numbers, and you cannot deny it. But the following scriptures demonstrate undeniably, that God instead of reprobating any, is willing to receive all, (2 Pet. iii, 9, Ezek. xxxiii, 11, 1 Tim. ii, 3, 4, 2 Cor. v, 19.)

Secondly, that Christ, instead of dying only for a part, the prophets, angels, Christ and the apostles positively affirm, that salvation by his merits is possible for all—(Gen. xxiii, 14, Isaiah liii, 6, Luke ii, 10, John iii, 16, 17.) Thirdly, that the Holy Spirit doth not strive with a part only, as some say a *special call*; but strives with every man according to the hardness of his heart; while the day of mercy lasts—(John i, 9, and xvi, 8, compare vi, 44, with xii, 33.) Again, there is a gospel for and an invitation to all;—~~and~~ and you cannot deny it—(Mark xvi, 15, Matt. xi, 28.) Again, there is a duty, which we owe to God, according to reason, conscience and scripture; and there are glorious promises, for our encouragement in the way of duty, and awful threatenings in the way of disobedience;—~~and~~ and you cannot deny it—(Prov. xxviii, 13, Matt. v, 2 to 8, vii, 24 to 28, Isaiah i, 16 to 20, Psa. ix 17.) And how to affirm that a part were unconditionally elected for heaven, and can never be lost, what need was there of a Saviour? To save them from what? And if the rest have no possibility of salvation, who are benefited by Christ? Or what did he come for. Not to benefit the elect or reprobate, but to accomplish a mere sham, or solemn nothing. This reminds me of a story I heard, concerning a negro who had just returned from meeting—his master said, Well Jack, how did you like the minister? "Why massa, me scarcely know, for de minister say, God makey beings, calla man; he pickey out one here, ony dare, and givey dem to Jesus Christ, and de can't be lost. He makey all de rest reprobate, and givey dem to de devil, and de can't be saved. And de devil he go ~~about~~ roaring non, seeking to get away some ob Christ's, and he can't. De minister he go about to get away some de devil's, and he can't; me dono which de greatest fool, de preacher or de devil."

It is evident that the devil and the damned in hell do not believe in the doctrine of eternal decrees; for it is the nature of man to strive to justify themselves in evil, and cast the blame on others. This is evil practice, therefore came from an evil source, and consequently from the devil. When Adam fell and God called to him, he cast the blame on the woman; God turning to her, she cast the blame on the serpent; God turned to him and he was speechless. Now, if I had believed in the doctrine of decrees, does it not appear evident, that he would have replied? "Adam was not left to the freedom of his own will; he was bound by the decrees, and we have only fulfilled thy decrees and done thy will, and thou oughtest to reward us for it." But he was speechless, and knew nothing of such talk then,

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Therefore, it must be something he has hatched up since—as saith
the poet:—

* There is a Reprobation plan,
Some how it did arise;
By the Predestinarian clan
Of horrid cruelties.

The plan is this, they hold a few,
They are ordain'd for heaven,
They hold the rest accursed crew,
That cannot be forgiven.

They do hold, God hath decreed
Whatever comes to pass;
Some to be damned, some to be freed,
And this they call free grace.

This iron bedstead they do fetch,
To try our hopes upon;
And if too short, we must be stretch'd
Cut off, if we're too long.

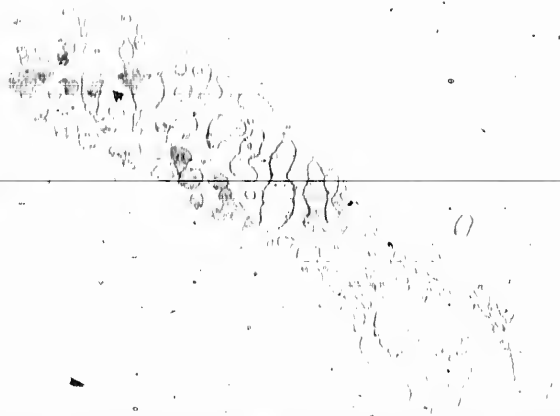
This is a bold serpentine scheme,
It suits the serpent well;
If he can make the sinner dream
That he is doomed to hell.


Or if he can persuade a man,
Decree is on his side;
Then he will say without delay,
This cannot be untied.

He tells one sinner, he's decreed
Unto eternal bliss;
He tells another, he can't be freed,
For he is doom'd to miss.


The first he bindeth fast in pride,
The second in despair;
If he can only keep them tied,
Which way he does not care."

It appeareth by the rich man's desiring his five brethren to be warned, lest they come to hell with him, &c., (Luke xvi,) that he did not believe their state unalterably fixed by God's decrees; for if he did, why did he request their warning? saying, "if one arose from the dead, they would repent," &c. It appeareth likewise, that if God hath decreed all things, that his decrees are as ancient as his knowledge; as his decrees are generally argued



from his foreknowledge, and that he foreknows it will be so, because he hath decreed it, &c. This opens a door to argue, that there was a time when God was ignorant and knew nothing. For a *decree* is an *act of the mind*, and there cannot be an action, without there being a particular *time* when that action took place; if so, then if God hath decreed all things, it must be that there was a *time* when God passed those decrees; and if so, then there was a time when the decrees were *not* passed; and if God did not foreknow any thing until he decreed it, then there was a time when God knew nothing. This is the truth— and you cannot deny it.*

And now to talk about God's foreknowledge or decreeing all things *from* all eternity, appears a nonsensical phrase; because to say *from* (as the word *from* implies a place of starting) all eternity, implies eternity had a beginning: and as some use an unmeaning expression, to convey an idea of unbeginning time: for the want of language it is nonsense to attempt to build an argument thereon: for as it is argued in the foregoing, that God is eternal, we may admit with propriety that he possesseth all the attributes that are ascribed to him; and yet it is not inconsistent to say that the first thing God ever made, was *time*,† and in time he made all things, and probably the angelic creation was previous to men. Now, many attempt to make God the author of sin; but sin is not a creature as many falsely think; *it is the abuse of good*. And to say that God, who is good, abuses good,

* Whatever is, or exists abstract from God, is finite. How or what God conceives or knows of himself, or the manner of his knowing, I shall not attempt to fathom, till the day of eternity. But relative to his knowledge, as it concerns his creatures, I think the term *infinite* improper, for he can know no more than what hath been, is, and will be, (for there is no more to know) which are only finite in any and every sense whatever. Therefore to attempt to build an eternal covenant by arguing or attempting to conceive his infinite knowledge, is a contradiction. For, first, the term *knowledge* implies a power of perception, to know and comprehend the existence of qualities, or things, &c.—therefore in this sense, when you speak of the knowledge of God relative to creation or his creatures in the sense they speak, you must necessarily bound God's knowledge by finity. I now refer only to the act or circumference of the act, not to the power or capacity, for only God is infinite, of course to apply the word *infinite*, &c., to argue great knowledge, is a contradiction;  and you cannot deny it, because there cannot be an *infinite* finite.

† Eph. i, 3, 4, 5. God hath blessed us with all spiritual blessings in Christ, (*not out of him*) according as he hath chosen us in HIM before the foundation of the world, that we should be *holy* and WITHOUT blame before HIM in love. Ver. 9, 10, hath reference to building up Zion in Christ, not in the universalist's sense, but upon earth, &c.

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is the highest blasphemy that we could impeach the Deity with ; therefore he cannot be the author of it, consequently it must have come from another source. Now we must admit the idea that there was a time when there was no creature, but the Creator only : and declarative glory could never redound to God ; except that finite accountable intelligences, were created, (for what should declare his glory,) his justice or goodness could never be shown forth in rewards and punishments, except such accountable beings were made ; and of course must have remained in solemn silence : therefore declarative glory could never have redounded to God. But, that he might have declarative glory, arising from his attributes,* by intelligences, it appears that angels were created ; and we must suppose they were all happy, holy, and good at first ; seeing this is the nature of God, (as all argue from the Christian to the Deist.) As likeness doth beget likeness, and every cause produces its own effect ; and as we are informed the devil sinneth from the beginning, and that some kept not their first estate, but left their own habitation, and sinned, and were cast down to hell, &c., (2 Peter ii, 4,) Jude vi; Rom. iv, 15, 1 John iii, 4, 8. And as we read, where there is no law, there is no transgression. It must be that the angles had a law to keep, and power sufficient to keep or break the law ; or else, how could they be accountable ? and if they were not, they could not be rewardable, and if not, then not praise nor blame worthy. But, says one, allowing that God did make such pure intelligible, accountable beings, and had a sovereign right to demand their obedience, seeing they were dependent : what should induce a *holy being* to sin against a Holy God, especially as there was no evil in him or them, nor yet any to tempt him ? Answer : suppose I were walking along in meditation, in a great field ; of a sudden I cast a look forward, and can see no end to it ; it would be natural for me to stop and look back the way from whence I came. So, in my opinion, the angels were looking into futurity—they could discover no end to eternity, and it would be natural for them to reflect on time past. They could remember no time when they had no existence, any more than I can. This would open a door for self-temptation to arise in thought, “how do we know but we are eternal with God ? and why should we be dependent on him, or be accountable to him ?” In order to find out whether they were dependent or independent, the only method was, to try

* Rev. iv, 11. “*Thou hast created all things, and for THY PLEASURE (or glory) they are and were CREATED.*”


their strength, by making head against the king of heaven, by a violation of his command.

Now, *evil* is the abuse of *good*, and the first abuse of *good* was the origin of *evil*, and as their commandment was good, the evil consisted in the abuse of it; and the natural consequence of breaking the same, would be to convert them into devils—as the consequence of murder is death. From this we may see, that God made *THE devil*, but he made himself *A devil*. Now, it appears to me impossible for God to show the devils mercy, consistent with the principles of reason and justice; for I may sin against my equal, and in the eyes of the law, the crime is looked upon as a trifle; the same crime against a government would forfeit my liberty, if not my life. Thus, the magnitude of a crime is not looked upon, according to the dignity of the offender, but according to the dignity of the offended: of course, a finite being sinning against an infinite God, there is an infinite demerit in the transgression; of course justice demands infinite satisfaction. A finite being can make finite satisfaction only, although the crime demands an infinity of punishment—a finite being cannot bear an infinity of punishment at once; therefore the punishment must be made up in duration, and of course be eternal, that it may be adequate to the crime.

But, says one, Why was not a mediator provided for fallen angels, as well as for fallen men?—Answer: it was impossible, in the reason of nature and things; for when mankind fell it was by the action of one, and they multiply. So the Godhead and Manhood could be united, as in the person of Christ; but not so with the devils, for they were all created active beings, and each stood or fell for himself, and of course was actually guilty, and therefore must have actual punishment; except a mediator was provided; which could not be, for the devils do not multiply; therefore the Godhead and devilhood could not be joined together. But supposing it could, yet, says St. Paul, without shedding of blood there can be no remission, and spirits have no blood to shed: and upon this ground it appears, that the devils' restoration or redemption must fall through.

The scripture which sayeth, Rom. ix, 11, &c. "The children being yet unborn, having done neither good or evil, that the purpose of God, according to election, might stand, it was said unto her, the elder shall serve the younger; as it is written, "Jacob have I loved and Esau have I hated," &c. Any person by examining Genesis xxv, 23, and Mal. i; 1, 2, may see that Paul's talk doth not mean their persons, but that undeniably it must be

applied to their posterity. And to apply them the other way, as though one was an elect, the other a reprobate, on purpose to be damned without a possibility of escape, is a plot of the devil, to blindfold mankind by a multitude of words without knowledge: for no such inference can be drawn from that passage, that Jacob was made for salvation, and Esau for damnation. But observe, it must be applied to their posterity: see Genesis xxv, 23. "And the Lord said to Rebecca, 'Two nations are in thy womb, and two manner of people, &c., shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger.'" Which came to pass in the reign of king David, when the Edomites were brought in subjection to the Israelites, (2 Sam. viii, 14, 1 Chron. xviii, 13,) and that passage, "Jacob have I loved, and Esau have I hated," was not spoken before the children were born, but hundreds of years after they were dead, by Mal. i, 1, 2. Now cannot any person who is unprejudiced, plainly discover, that the word "Jacob" here means the Jewish nation, which God saw fit to exalt to high national privileges; because Christ was to come through that lineage, &c. And as to "*Esau have I hated*," the word *hate* in scripture, frequently means loving in a less degree, &c., for instance—Christ saith, except a man *hate* his father, mother, and his own life also, he cannot be my disciple—the word *hate*, here means loving in a less degree, as we are to love God supremely; and lent favours in a less degree, as belonging to him: so the passage "*Esau have I hated*," meaneth, that God did not see fit to exalt the Edomites, to so high national privileges as the Jews; yet they were the next highest, for their land was given to them for a possession, which the Jews were not permitted to take from them, as they were going from Egypt to Canaan, (Deut. ii, 4, 5,) and that passage, (Heb. xii, 17,) which saith, that "*Esau was rejected, and found no place of repentance, though he sought it carefully with tears*," we must not therefore infer, that it was God who rejected him, because he was a reprobate, but his father Isaac.

Take notice, at a certain time Esau went out a hunting, and on his return home, being at the point to perish with hunger, came into Jacob's tent, and desired refreshments; but Jacob attempted to make Esau's extremity his opportunity to grow rich, and to cheat him out of his birth-right for a mess of pottage; and Esau rather than starve, promised to give it up; and who can blame him, considering his distress. All that a man hath, will he give for his life, saith Satan: this is the truth,  and you cannot

deny it, (Gen. xxv, 30, &c.) But there is no account that ever Jacob got the birth-right, but by Esau's continuing with his father, and being so rich, on Jacob's return; it appears, that he lived with his father, and was heir, to the inheritance. Jacob got not any thing from Esau; but Esau got a present from him. After this Isaac was determined to bless Esau, and commanded him to get venison for that purpose; and while he was going for it, Rebecca told Jacob to kill kids, &c., and he should get the blessing: He saith, "I shall get a curse instead of a blessing;"—she said, "the curse be on me," &c., and it appears as though she got it, as it was the means of her losing her idol's company during her life time; for there is no account of her being alive at his return. Scarcely had he told the lies to Isaac, and withdrawn, &c., but Esau came in, and thereby blind Isaac perceived the deception in full, and began to tremble exceedingly, by which Esau perceived what had passed, and immediately lifted up his voice and wept, and sought after repentance; not in himself, (for he had done nothing to repent of,) but in his father Isaac. But Isaac would not take back the blessing, but said, Jacob is blessed, and shall be blessed, (Gen. xxvii, &c.) From this loss of the blessing, some people think Esau was reprobated and damned: but Paul saith, Heb. xi, 20, by faith Isaac blessed Jacob and Esau concerning things to come. Some forget to read that Esau was blessed as well as Jacob, though not in so great a degree, and how could he be blessed by faith if he were reprobated? (Gen. xxvii, 39, 40.) Esau was blessed with four things; the first two were like a part of Jacob's, viz. the dew of heaven, and the fatness of the earth—thirdly, by his sword he was to live—and fourthly, when he should have the dominion, he was to break Jacob's (or Jewish) yoke from off his neck, which came to pass in the reign of Jehoram, the son of Jehoshaphat, 2 Chron. xxi, 8, 10. And now to show the inconsistency of thinking that Esau served Jacob the younger, it doth appear that Jacob served Esau; and moreover, that Jacob had no religion when he attempted to cheat and lie, that being contrary to the spirit of Christianity. But it appears that he got converted afterwards, when on his way to Padan-aram; he lay to rest in the woods, and in the night he had a vision, in which he saw a ladder, the top reaching to heaven, &c. Now, as the ladder had two sides, it represents the Godhead and manhood of Christ, and the rounds, the different degrees of grace. If Jacob had been pious, doubtless he would have realized the presence of God being there to protect him from wild beasts; but his expression, "the Lord was in this place, and I knew it not,"

argueth ignorance. Secondly, he adds, it is no other than the house of God and gate of heaven; which is the language of young converts. Thirdly, he made a vow, if God would give him food to eat, and raiment to put on, and bring him back in peace, that God should be his God; which certainly implies, that he did not serve God before as he did afterwards. (Gen. xxviii, 16.)


Observe, first; Jacob served Esau, was afraid of him, and ran from home twenty years, through scenes of sorrow, and had his wages changed no less than ten times—Secondly, when he set out to return, his past conduct created such fear in his breast, that he dared not see Esau's face, until by messengers he enquired, "May I come in peace?" And understanding that Esau with a body of men was coming to meet him, his sleep departed from him. He divided his host in two bands, and wrestled all night in prayer; and such fear surely denotes guilt. Thirdly, he sent a number of messengers with presents, and a message to Esau, calling him lord, as if himself was the servant. Fourthly, Esau bowed not at all; but Jacob bowed not once, nor twice only, but seven times; and then cried out, "I have seen thy face, as though I had seen the face of God." Now, if Esau was a reprobate, how could his face have been as God's? Nay, it would have been as the devil's. But as they had a joyful meeting together, like two Christian brethren, that had been some time absent; I therefore conclude, that Jacob saw the image of God in his brother Esau; and in that sense, Esau's face might be said to be as the face of God, and in no other. And as the general tenor of Esau's conduct was not so bad as some part of Jacob's conduct, I therefore conclude, that Esau died in peace; and if ever I can be so happy as to get to glory, I expect to meet Esau there as well as Jacob. (Gen. xxxii and xxxiii, &c.)

If I believed all things were decreed, I must suppose that Pharaoh did the will of God in all things; seeing God decreed all his thoughts, words, and actions: and the *will* being the determining *faculty*, it must be, that whatever God *decrees*, he *wills*: therefore Pharaoh did the will of God, according to that doctrine, and you cannot deny it. If the scripture be true, then Pharaoh doing the will of God, according to that doctrine, must be saved, according to the intimation of Christ, that whoever doeth the will of God is his brother, sister, and mother. Observe, if all Pharaoh's conduct was decreed, he did as well as he could, and Peter as bad as he could. According to that doctrine, then, which is the most praise or blame worthy? Again, if God decreed Pharaoh's conduct, did he not decree it right; and if so,

could it be wrong? If not, there was no sin, consequently no punishment; unless you say a man is punishable for doing right. Again, if God decreed Pharaoh should do as he did; why did he command him to act to the reverse? Does he decree one thing and command another? If so, then you make God's *decrees* and *commandments* clash; for according to that doctrine, God's *revealed* will is that we should *obey*: and his *decreed* will is that we should *disobey*. Thus you make out that God has *two wills* right opposite to each other, which makes God *divided* against himself. Christ intimates that that which is *divided against itself*, cannot stand. If so, then Deity being divided, must fall, and of course the works of nature sink, and go to ruin. Thus we see the inconsistency of dividing and subdividing God's will.

There is no account of Pharaoh's heart being more hard than others, until he became hardened; but it appeareth from Rom. v, 19, 20, that the hearts of all people are alike hard by nature. Well, saith one, what is the meaning of that scripture, "For this same purpose have I raised thee up, that I may show forth my power in thee. And I will harden his heart, and he shall let the people go," &c. Answer: The Lord raised Pharaoh up. Up from what? From the dust unto a child, from a child to a man to be a king on the throne, that he might show forth his power in him. And he has raised up you, and me, and all mankind, for the same purpose; viz. to show forth his power in us. If it be not for that, what is it for? We read in several places that the Lord hardened Pharaoh, and yet that Pharaoh hardened himself: how could that be? God do it! and yet Pharaoh do it! We read that the Lord afflicted Job, and yet that Satan did it, (Job xix, 21, ii, 7;) and that the Lord moved David to number Israel, and yet that Satan did it, &c. (2 Sam. xxiv, 1, 1 Chron. xxv, 1;) and that Solomon built the temple, and yet tells how his many workmen did it. Thus we see there is a first cause, and a second cause; as saith the poet:—

"No evil can from God proceed,
 'Twas only suffered, not decreed;
 As darkness is not from the sun,
 Nor mounts the shades till he is gone."

Reason saith, that mankind are agents or else prophets; for they can foretel some things, and then fulfil them: *  this is

* Matter, when it is moved by another cause, cannot stop of itself, and when stopped cannot move of itself. But as we have the power of action,

the truth, and you cannot deny it. If so, then it may be said with propriety, that the Lord hardened the heart of Pharaoh, and

(the same as I give out my appointment months before hand, and then fulfil it,) it is evident that we are prophets or else agents. To adopt the idea of prophecy, you will not; and if not, you must acknowledge agency, which material substance without thinking power doth not possess. From this I argue that there is something in man abstract from matter, which is spirit, which some call the soul, and which makes him *sensible* and *rational*, &c. And to suppose the soul to be a part of God is inconsistent, because God is completely happy, as is acknowledged from the Christian to the Deist. Therefore, if my soul was a part of him, I should have one continued stream of happiness.

But as I have frequently felt unhappy in mind, I herefrom argue that my soul is spirit abstract from God.

Some people have an idea that the souls of infants come right pure from the hand of God by infusion into the body, and that the body being of Adam's race, pollutes the soul, and cause it to become impure, just as if the body governed the mind. Allowing the above—When did God make the soul of the child that was born yesterday? Why, says one, within the course of a few months past. Hush, I deny it; for the Bible says, Gen. ii, 1, 2, 3, that God finished the heavens (that is the starry heavens) and earth, and all the *host* of them, and then God rested from the works of the creation on the seventh day—he hath not been at work in creating new souls ever since. Therefore your idea that God makes new souls daily, falls to the ground; and you cannot deny it, if the Bible be true.

But says one, their souls were made in the course of six days.

Where then have they been ever since? Laid up in a storehouse in heaven? If they were they were happy; if so, what kind of a being does this represent the Almighty, especially if connected with the opinion of some who suppose that there are infants in hell not more than a span long!

First, God made Adam happy in Paradise, and these infantile souls happy in a storehouse; then when Adam falls, prohibits adultery, and at the same time previously decrees that they shall commit it to produce an illegitimate body; and he to help them on to perfect the illegitimate, takes one of these pure souls, infuses it into the body, and the body pollutes it, causing it to become impure, and is now a reprobate for hell-fire. Thus you see some people represent God as making souls pure and keeping them happy some thousands of years, then damning them for a sin they never committed! And now the difference between this *Being*, if any such there be, that dealth thus with his creatures, and *Him* that we call the *devil*, I leave you to judge. God help you to look at it in the scale of equality, and see whether the above be right or wrong.

But, says one, where do you think the soul comes from?

As Adam was the first man, I must suppose, from reason and scripture, he got his soul right from God, as there was no other source for him to derive it from; but Eve was taken out of Adam, and there is no account of her receiving her soul right from God; and if not, I must suppose the whole of her was taken from Adam, and of course she got her soul from him as well as her body. And as we read that the souls of Jacob's children (Gen. xlv, 26) were in Jacob's loins, and came out, &c., I herefrom infer, that they were not laid up in a storehouse in heaven, but came by

yet that Pharaoh hardened himself, even as mankind are hardened in this our day, &c. Observe, first, the Lord called to Pha-

natural generation from the parents, as well as the body. Well, says one, estimate the value of the soul, (by mechanism.)

First, some people prize a thing according as who made it: if one mechanic made it, they prize it so much worth; but if another made it they would prize it higher, because it was made by a more perfect workman. If we prize the soul by this standard, it must be considered as valuable, because it was made by the perfectest of the perfect, and the wisest of the wise, him that cannot err, GOD ALMIGHTY.

Secondly, some people value a thing according to its duration. If the soul be valued on that ground, it must be prized high; for it being spirit, it is immortal, and must endure as long as eternal ages pass away.

Thirdly, some people prize a thing according to the ease of it; if the soul be prized on this ground, it must be esteemed as valuable, for at a certain time it is said, five millions were offered to any one who would contrive a machine that would perform perpetual motion, and yet none have been able to do it; yet in the construction of the case of the soul, which is the body, there is more wisdom discoverable than all the wisdom of the mechanics, in all the machinery on the face of this terraqueous globe.

If the case is thus wisely and beautifully made, how valuable must the soul be which the body is made to contain!

Fourthly, some people prize a thing according to what it costs: if the soul be prized according to this medium, it must be valuable, for if any smaller ransom than the blood of Christ could have purchased immortal souls from the curse of a broken law, doubtless God would have accepted that offering. Some people say that one drop of Christ's blood is sufficient to cleanse a soul, which idea I condemn, because the magnitude of a crime is not looked upon according to the dignity of the offender, but according to the dignity of the offended; therefore, a finite being sinning against an infinite God, there is an infinite demerit in the transgression, and justice demands infinite satisfaction. But a finite being can make finite satisfaction *only*; therefore there needs a mediator between a rebel creature and the CREATOR, which could be formed no way but by the two natures being joined together, that is to say, the *finite* and the *infinite*, or in other words, the *Godhead* and *manhood*, or *DIVINITY veiled in humanity*.

But here comes up a deist, and says, hush Lorenzo, it is inconsistent to adopt the idea that divinity and humanity can be joined together, as you talk, in the person of Christ. But I say hush; for it is no more inconsistent with reason to adopt the idea that divinity and humanity can be joined together, than to adopt a former one which is self-evident, viz. that spirit and matter can be joined together, and form a man, which idea, or how it is, I cannot comprehend, yet self-evident matter of fact puts it beyond all doubt, that spirit and matter are joined to form man, and you cannot deny it—and of course the idea that divinity and humanity can be joined together in the person of Christ, may be admitted according to reason. The manhood being offered up under an infinite influence of the *DIVINITY*, the sacrifice would be of *infinite* merit according to the transgression and the demands of justice. But to return, I cannot suppose that Christ would have done anything superfluous for man's redemption, and


raoh by favour, and gave him a kingdom. Secondly, the Lord called by commandments, and Pharaoh would not obey, by saying, "I know not the Lord, neither will I let Israel go." Then the Lord called thirdly, by miracles, but Pharaoh reasoned against them in a diabolical way, by setting the magicians to work. Then, fourthly, God called by affliction; then Pharaoh made a promise to obey God, and let the Jews depart, if the affliction might be removed: but when the judgment was removed, Pharaoh broke his promise; therein he was to blame, and you cannot deny it—for by breaking his promise, his heart would

of course, that one drop of his blood is sufficient to cleanse a soul or save a world, is inconsistent, as though a considerable part of what he did was superfluity, &c., and of course in atoning for what is called original sin. I must believe that nothing needless was done; if not, then Christ did no more than what was necessary; and if so, the idea that one drop of his blood, &c., to cleanse a soul, is inconsistent. And if the demerit of one transgression demands infinite satisfaction then, the atonement made for that, would be a sufficiency for all the world, or ten thousand times as many: for what greater satisfaction could be made than that which is infinite? Therefore, the human nature being offered a sacrifice by the influence of the Divinity, for the *sin* of the world, which was the sin of Adam, the sacrifice or ransom in some sense may be considered as infinite, it being offered under an infinite influence of the Divine Spirit—therefore, the satisfaction would be according to the transgression, and of course, in doing that, there would be a sufficient provision for all the actual sins of men, considering the nature of it, and how unbounded it is. Therefore, the soul, when prized according to what it cost, must be considered very valuable.

But again, fifthly, some people prize a thing according to the scarcity of it. If a thing is very plenty, they would give so much for it; but if it were more scarce, they would give much more, &c. So, immortal souls are plenty, and yet very scarce, for each man hath but one, each woman hath but one. O sinner! if thou lose thy soul, thou losest thy all, thou hast nothing left. God help thee to consider seriously, and stimulate thee to improve thy time, (which is on the wheel) for eternity accordingly.

The soul, which we perceive governs our body, (as the body without the soul, is a lifeless lump of clay,) we find from experience hath a memory, which is the power of reflection or recollection, to call past things to remembrance, &c. Again, it hath an understanding, which is a power to comprehend and realize things as they are; again, it hath a will, which is the power of choosing or determining.

We also have passions, one of which is *love*, inclining us to that which appears delightful. Anger is another, passion, which implies dislike or opposition to a thing that is odious in our minds. Likewise we have fear when danger we behold. Also joy, when pleasure or happiness we possess. There are five outward senses by which we distinguish objects or qualities; these are inlets of knowledge to the mind, and only through them can we receive ideas, (except by inspiration, which is an inward conviction wrought by another spirit. These five senses, are hearing, seeing, tasting, smelling, and feeling.

naturally become harder, like metal when melted it is tender, and when grown cold is harder than before, and of course requires a hotter fire to melt it again ; so it required a heavier judgment to operate on Pharaoh ; and God would send it, and Pharaoh would promise and break them, till ten afflictions passed away ; and when the first-born was slain by the Lord, and yet by evil angels, as David in the Psalms tells you, Pharaoh was shocked, and let the Jews depart. He pursued them, and God permitted him to be taken in his own folly, and drowned in the Red sea. Thus we find how God hardened Pharaoh's heart, and yet how he hardened himself by disobedience ; and so in this our day it may be said, that God hardens some, and yet they harden themselves, as follows :—First, God calls by prosperity or favours, and yet many enjoy them without a feeling sense from whom they flow. Secondly, God calls by commandments, an inward monitor, telling what is right and what is wrong : but some do not give attention thereto, which, if they would, they would hear the voice more and more distinctly, till at length it would become their teacher. Thirdly, God calls by miracles ; the operation of his spirit perhaps under preaching, or some other cause, and they have thought, if I could always feel as I do now I should soon be a Christian : or if all my companions would turn and serve the Lord, I would gladly go with them to heaven. But through inattention, those serious impressions, which I call miracles, soon wear off. A miracle is something done out of the common course of nature, by the operations of the power or Spirit of God ; therefore, O reader, it was not the minister who made you have those feelings, but the power of God ; therefore, in some sense, you have been called upon miraculously, and you cannot deny it. Fourthly, God calls by affliction ; and when people are taken sick, and view death near, they make vows and promises, and think how good they will be if God will spare them and raise them up. But when they are recovered, they, Pharaoh like, too soon forget their promises, and break their vows, and hereby become harder than before, and can do things without remorse, which once they would have felt the lash of conscience for. And that preaching, which once would make impressions on their mind, strikes their heart and bounds back like a stone glancing against a rock. This character is what may be termed a *gospel-hardened sinner*. Thus, you may discover that this plan clears the Divine character, and casts the blame on the creature, where it ought to be cast. Whereas, the opposite would cast the blame directly on God, if he decreed it so.  This is the truth and

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you cannot deny it. Although Christ hath promised once to draw *all* men unto him, (not to drag, for bait draws birds, yet they come voluntarily,) yet he never promises to draw them, a second time, but on the other hand positively saith, "My spirit shall not always strive with man." And again, "Because I have called and ye have refused, but ye have set at nought my counsel, and would none of my reproofs, I also will laugh at your calamity, and mock when your fear cometh." "Ephraim is joined to his idols, let him alone." And the language of a reprobate is, "The harvest is past, the summer is ended, and we are not saved."—Jer. viii, 20, Prov. i, 24, 25, 26, Gen. vi, 3.

As the Lord requireth a right sacrifice in the path of revealed duty, those who, like Cain, bring a wrong offering, the fruit of the ground, instead of the firstling of the flock, like Abel, must expect, like Cain, to be rejected, (Gen. iv, 7;) for God saith, "Behold, I have set life and death before you, choose you this day whom ye will serve," &c. (Josh. xxiv, 15.) "One thing is needful, and Mary hath chosen the good part." We do not read God chose it for her. This is the truth, ~~and~~ and you cannot deny it. Even, as we read in John iii, 19, "this is the condemnation, that light has come into the world, and men love darkness rather than light," &c. Oh! reader, prepare to meet thy God!

Objection: Hath not the potter power over the clay, of the same lump to make one vessel to honor, and another to dishonor?



Answer: A potter never makes any vessel on purpose to destroy it; for the most dishonourable in family sickness is as useful as the honourable tea-cup in time of health. Neither doth God make any on purpose for destruction, but all mankind are useful, if they get the spirit of their station, and fill up that sphere for which they are qualified. For without servants there can be no masters; without subjects, no rulers; without commonality, no quality; and any one may observe that David was elected or set apart to be king; Jeremiah and Samuel, to be Prophets, &c., and any discerning eye may easily discover that Paul's election, Rom. ix, was not an election to future happiness, but of temporal advantages. And yet those not so positive, but what the privileges might be forfeited and lost by sin, as you may find, 1 Chron. xxviii, 9, 10. "If thou serve him with a perfect heart, and with a willing mind, he will be found of thee; but if thou forsake him, he will cast thee off forever. Deut. xxx, 15, 19. Moses' dying declaration was, that the children of Israel must obey, and if they would, all needful blessings they should have, but if rebellious, should be cursed and scattered, &c.

This is the truth, **I F** and you cannot deny it. And observe, Paul, when talking about the clay and potter, alludes to Jer. xviii, where the prophet was commanded to see the potter work, &c. And then God says, verse 6th, cannot I do with you as this potter, O house of Israel, &c. Again, verse 7th, at what instant I shall speak concerning a nation or kingdom, to pluck up, pull down, or destroy it; if that nation against whom I have pronounced, "turn from their evil, I will repent of the evil I thought to do unto them." "At what instant I shall speak concerning a nation or kingdom, to build or plant it, if it do evil in my sight, that it obey not my voice, then will I repent of the good where-with I said I would benefit them."

Now observe, if God be unchangeable, as Paul saith, God cannot lie, then he is bound by his immutability, or the law of his nature, to perform his promises to the obedient, and his threatenings against the disobedient; and this is the truth, **I F** and you cannot deny it.

Objection: Bible language is, "I will," and "you shall," and the promises are "yea and amen," without any *ifs* or *ands*.

Answer: To take the *promises* without the *condition*, is a practice of Satan, (Luke iv, 10, 12,) which he made use of to our Lord to get him to fall down from the battlement of the temple, and thereby tempt God, and presume on God, because of the promise which the devil intended he should think to be *unconditional*; and so bear him up in the way of *disobedience*. Whereas, our Saviour knowing the *path of duty* to be the way of *safety*, replied, "it is written, thou shalt not tempt the Lord thy God." For in the way of *obedience* there is a *promise* of preservation, and in the way of *disobedience* a *threatening* of destruction: this is the truth, **I F** and you cannot deny it. Therefore, to cut these two little letters **I F** out of the Bible, which make such a great significant word, is wrong, seeing it is so frequent in scripture. Frequently there are conditions *implied* in the Bible, though not *expressed*; for instance, David, when at Keilah, (2 Sam. xxiii, &c.) inquired of the Lord whether Saul would come down, and the men of the city deliver him up, and the Lord answered in the affirmative. Here is no condition expressed, yet there is one implied; for David left the city and fled to the wilderness; so Saul came not down, neither did the people deliver him up. Again, God said to the Ninevites, by Jonah, "Yet forty days and Nineveh shall be overthrown." Now, if you say all threatenings are without conditions, you give God the lie; for the city was spared in consequence of their believing God, and turning from their evil ways,

Jonah iii, 5—10. This is the truth,  and you cannot deny it. Again, Ezek. xxxiii, &c. There is a condition implied and explained undeniably, though not so fully expressed at the first, concerning the righteous and wicked man, which you may read at your leisure. This is the truth,  and you cannot deny it.


Objection: Says one, "God will have mercy on whom he will have mercy," &c. Answer:

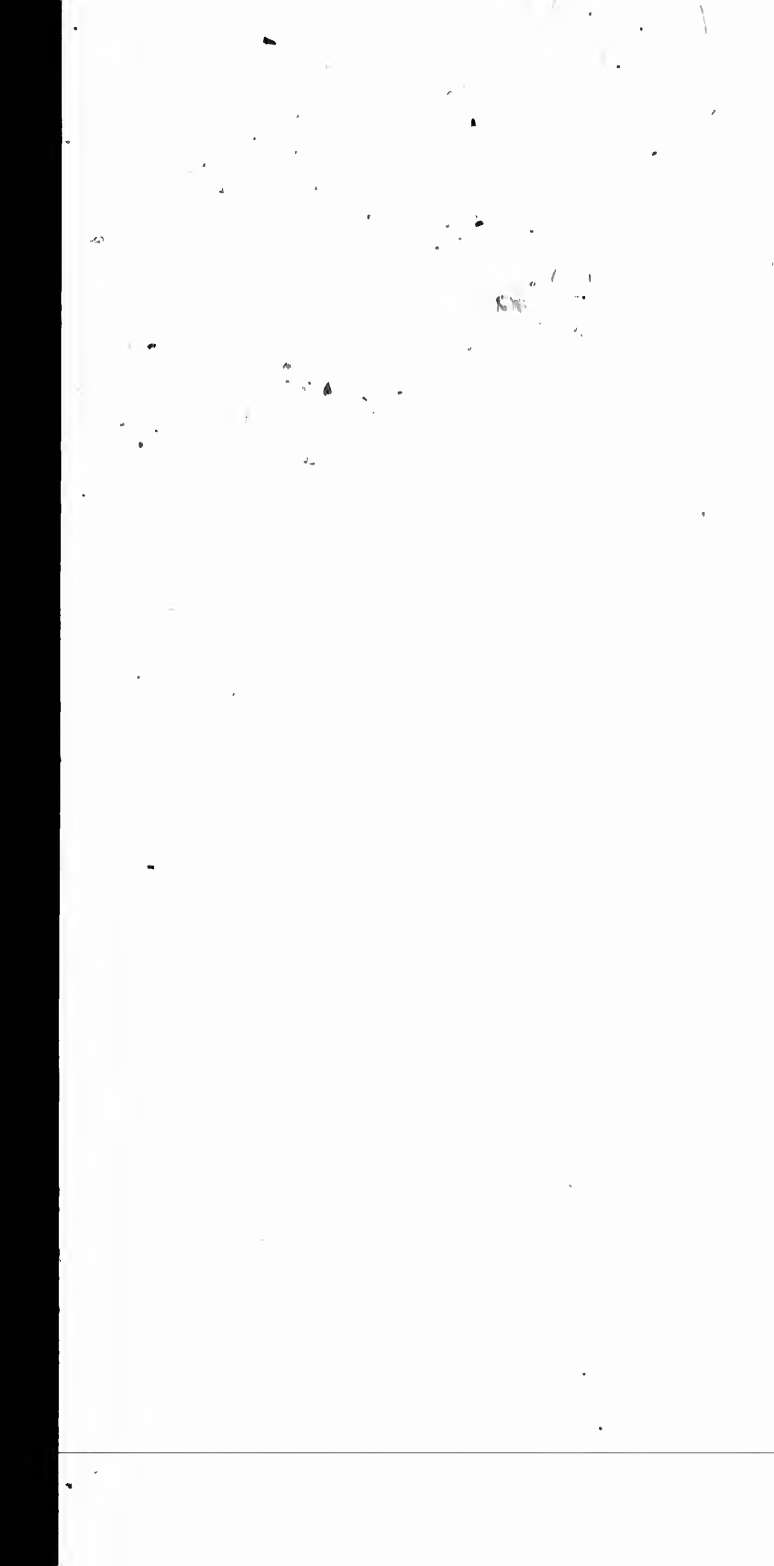
"God will have mercy on whom he will,
Come think you who they be?
'Tis every one that loves his Son,
And from their sins do flee:—

'Tis every one that doth repent,
And truly hates his sin:
'Tis every one that is content
To turn to God again.

And whom he will he *hardeneth*—
Come think you who they be?
'Tis every one that hates his Son,
Likewise his liberty:—

'Tis every one that in sin persist,
And do outstand their day;
Then God in justice leaves them to
Their own hearts' lusts a prey."

Objection: "*My* people shall be *made* willing in the day of my power," says one. Answer: That is home-made scripture; for the Almighty doth not so speak, but King David (Psa. cx, 3,) speaks to the Almighty: "Thy people shall be willing in the day of thy power." He doth not say, they shall be made willing; the word *made* is not there, neither has it any business there. Again: those little words in italic letters were not in the original, but were put in by the translators, to make what they thought to be sense in the English language; and those little words, *shall be*, are in italic letters—of course, put in by the translators: now, I leave them out, and in lieu thereof put in the word *are*, and then read it, "Thy people *are* willing in the day of thy power." Now is the day of God's power, and now his people are willing; they are always a willing people. It is the reprobate character that is unwilling that God's will should be done. This is the truth,  and you cannot deny it. (Matt. vii. 24–26.) Objection. Christ did not pray for all mankind, &c. Answer: That's a lie—see John xvii, 9: first, Christ prayed for his disciples; secondly, (ver. 20,) for those who should




believe on him through their word; and, thirdly, for the whole world, (ver. 21-23:) thus, "That the *world* may believe that thou hast sent me." Again; that the *world* may know that thou hast sent me; and this doth not mean A-double-L-part. Objection: Paul says, (Rom. viii,) whom God foreknew he predestinated, called, justified, and glorified; &c. Here is no condition expressed; of course, it appeareth that he glorified all that he justified, called, and predestinated, and foreknew; &c. Answer: If that be taken just as it stands, without any conditions whatever, it will follow that Universalism is true, or else that we are all reprobates: for God foreknows one as much as another, in every sense of the word, and, of course, foreknows all mankind. And now, if all that he foreknows he predestinates, calls, justifies, and glorifies, without any condition, in any shape or sense, it undeniably argues the universal salvation of every son of Adam. This is the truth, ~~and~~ and you cannot deny it. Or else, if you take the apostle unconditionally, as he speaketh in the past tense, then no more can be glorified. Therefore *we* are all reprobates; ~~and~~ and you cannot deny it. But it is my opinion that Paul is only rehearsing a catalogue of states, as they take place in succession. And to take any particular part of the Bible, in the face and eyes of twenty scriptures more, any doctrine thereby may be proved: and thus we find, by such means, have sprung up the many sentiments in the earth. People, desirous to get to heaven in an easier way than God hath pointed out, will hew out an opinion of their own—a broken cistern, that can hold no water—and will twist and bend the scriptures to their sentiment; and sometimes will have to grind the same, and put it into a press and press out a construction of their own. But this will not do. Scripture must be explained by scripture, and that according to reason, so as not to make it clash, but rather correspond with, true Christian experience.



Objection: We read, "As many as were ordained to eternal life believed." Answer: True; but the word *ordained*, signifies, set apart as a minister for his office: thus Jeremiah was set apart a prophet. And David saith, "The Lord hath set apart him that is godly for himself." (Psa. vi, 3.) And there is no account of any being set apart for the Lord's self, but the godly. No man is godly, or godlike, but the believer; therefore, none are ordained, or set apart for heaven, but those that believe. Besides, the Acts of the Apostles were written some time after the things took place, and, of course, are all written in the past tense. *Ordained* is in the past tense, and so is *believed*; and there is no account of

the one being prior to the other. But it may be said, as many as believed were then ordained to eternal life; as none are ordained, or set apart for eternal life, but the saints. No man is a saint except he believes; for "he that believeth not is condemned already," saith Christ. Therefore, as soon as one believes, he is free from condemnation, and, of course, set apart for heaven, and not before—he being in Christ now by the act of faith. Now observe: Peter talks about elect *in* Christ, not *out of him*. Paul saith, (2 Cor. v, 17.) "If any man be in Christ he is a new creature," &c.; and (Rom. viii, 1,) saith, "There is *now*" (not yesterday, or to-morrow) "no condemnation to them which are in Christ Jesus; *who walk not after the flesh but after the Spirit*," &c.; which implies, there *is* condemnation to those who are not *in* Christ, but walk after the flesh, and not after the Spirit. And Paul saith, "They which have not the Spirit of Christ, are none of his." (Rom. viii, 9.) And John saith, "He that committeth sin is of the devil." (2 John iii, 8.) And again: "No man can call Jesus Lord, but by the Holy Ghost." "But as many as are *led* by the Spirit of God, they are the sons of God."

Query: If all things are decreed right, is it not evident that there is no such thing as sin or guilt? For it cannot be wrong to fulfil right decrees. Consequently, there can be no redemption, for there is nothing to redeem them from: consequently, if mankind think they have sinned and are redeemed, their thoughts must be a deception, and are imaginary; and, of course, their praising God for redeeming love is folly—for they praise him for that which he never did. Now, supposing this imaginary, false, mistaken idea, that they "had been sinners and were redeemed," was removed, and they so enlightened as to discover that nothing according to right decrees had ever taken place wrong, &c. How would the heavenly host be astonished to think they had been deceived?—what silence would immediately ensue!

Some people hold to a falling from grace, which I think is wrong; for say they, if we were always to be in the light, we should grow proud; therefore it is necessary that we should have a darkness to make us feel our weakness and dependence. From this it appears, that they think a little sin is necessary for the perfecting of the saints:  and you cannot deny it. Now, to hold a thing necessary implies *holding to it*, the same as I think doing duty, or perfection in love to be necessary, therefore I hold to it. Thus you see they hold to a falling from grace, which I think wrong. Yet I adopt the idea that a man *can* fall from grace according to *conscience, reason, and scripture*, which idea

some people think to be dangerous, but I think it is not naturally attended with such bad consequences as the other; for if a man thinks he is safe, he is not apt to look out for danger, whereas, if he thinks there is danger, he is apt, like the mariner, to look out for breakers. Again: supposing I have religion, I think I can fall so as to perish everlastingly. Here is another man with the same degree of religion, believing *once in grace, always in grace*. Now, if my idea of the *possibility* of falling, &c., be false, his sentiment, if true, will certainly reach me; so I am as safe as he. But supposing his doctrine to be false and mine true, he is gone for it, and mine will not reach him.

So you see I have two strings to my bow to his one. This is the truth,  and you cannot deny it. Now, reader, observe, as I heard of a *seine* on Rhode Island which caught a shoal of fish, and for fear of the escape of some, a number of seines encircled the inclosed, so that they could not escape, and if any did escape the first or second net, the others should catch them, &c. So you may plainly discover as I have linked the above doctrines, if some of my ideas are false, the other ideas as so many seines will catch me. *Once in grace, always in grace*, or *Predestination*, or *Universalism*, or *Deism* with *Atheism*. But if they are false, those characters are gone, if they have nothing else to depend upon but principles—yet I still may be safe. This is the truth,  and you cannot deny it.

Again: it is evident in reason's eye, that the more light a person hath, if he abuse the same, the greater is the sin and guilt. Therefore, in justice, the condemnation and punishment must be proportioned, according to the saying of Christ "He that knoweth his master's will and doeth it not, shall be beaten with many stripes;"—whereas, he that committeth things worthy of stripes, and knoweth not his master's will, shall be beaten with few stripes. Thus you see it is required according to what a man hath, and not according to what he hath not. As we read every man is to be *rewarded according to his works*, or the deeds done in the body, (Rev. xxii, 12, and xiv, 13: Luke xii, 47, &c.)

Now scripture proof that a man may fall from grace, runneth thus; "If any man *draw back*, my soul shall have no pleasure in him. The backslider in heart shall be filled with his own ways," &c. Now, if a man were in a high pillory, it would be nonsense for one to cry out, "hold tight, stand and hang fast, for if you fall it will hurt you;" if there be no danger of his falling, and more so, if there is not a possibility of it. If so, then how much greater nonsense, for an Almighty God to give us his will,

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with many cautions as needless as the above, there being no danger, nor even a possibility of danger. And yet he, like some passionate parents, who say to their children, if you do so and so I'll whip you; I'll burn you up; I'll skin you, and turn you out of doors, &c., and yet have no intention to perform the threatenings, but to lie to them. Just such a character some people seem to represent the Lord in. When he cautions as follows: Gen. ii, 17. "In the day thou eatest thereof thou shalt surely die;" serpent-like say they—(Gen. iii, 4,) "Ye shall not surely die." But it is evident that God is in earnest in the following threatenings: Rev. xxii, 19. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the *Holy City*," &c. There is no account of *sinner's* having a part in the *book of life*, or *Holy City*, but the saint. For it is holiness that gives the title, Heb. xii, 14. Again: "Hold fast, that no man take thy crown, &c., Rev. iii, 11. "Be thou faithful unto death, and I will give thee a crown of life," and "he that endureth to the end, the same shall be saved," Rev. ii, 10, Mark xiii, 13. Jude tells us of some "whose fruit withereth, twice dead, plucked up by the roots." Now, it is evident that a sinner is but once dead, then these must have been once alive in the scriptural sense; or else how could the fruit wither, or they be twice dead and be plucked up by the roots? Verse 12. Again: there is a sin unto death, which we are not commanded to pray for; (compare 1 John v, 16, 17, with Heb. x, 26 to 31.) Again: Peter tells us of some that have forgotten that they were purged from their old sins, and even escaped the pollutions of the world, through the knowledge of Christ, &c., and yet are again entangled therein; and saith he, "it had been better for them not to have known the way of righteousness, than after they have known it, to turn from," &c., (2 Peter i, 9, and ii, 20, &c., to the end,) how could they have forgot that which they never knew? Again: (Heb. vi, 4, to 7,) what higher attainments can one have than are here mentioned; and (2 Peter iii, 17, &c.,) "If any man thinketh he standeth let him take heed lest he fall," 1 Cor. x, 12, Rom. ix, 20, 21, Heb. iv, 1. Observe, there were six hundred thousand Jews, all well, active men, &c., which came out of Egypt with Moses, and one was in as fair a way for Canaan as another; and God promised as positively to carry them to the promised land, as ever he promised to carry the saint from earth to heaven; only four got through the wilderness. Aaron and Moses died on the mountains, and Caleb and Joshua reached the desired country. But all the others, who it appears, were once

favourites of heaven, from Paul's talk, 1 Cor. x, 3, 4, &c. As Paul saith, "they all drank of Christ, the spiritual rock, &c., and yet some of them tempted him," &c., ver. 9, and "thus they all by sin fell in the wilderness." And Paul addeth, moreover, that these things happened unto them for examples, and were written for our admonition, ver. 11. Now, what need of saints being admonished, if there be no danger of losing the spiritual land of rest? Paul was afraid of falling, ix, 27. But observe, though God had promised to carry the Jews to Canaan, &c., yet there was a condition implied, Num. xiv, 34, "And ye shall know my breach of Promise." That was a condition implied, though not fully expressed before. Gen. xvii, 8, 28, xiii, 50, xxiv, 25, Heb. xi, 2, Exod. iii, 16, 17, &c., Lev. xxvi, 27, 28, &c. Hark! "If you will not for all this hearken unto me (saith God) but walk contrary unto me, then I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins." Now, if all things are decreed right straight forward, how could the Jews walk contrary to God? And if not, how could God walk contrary to them? God help thee to consider this, if there be no condition implied; and likewise, Exod. xiii, 17, Num. xiv, 21, 22, 23, 24, &c. "Because those men, which have seen my glory, and miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land which I swear unto their fathers," &c., verse 34. God help you to take warning by the Jews, for it is evident that according to the words of Moses, (Deut. xxviii,) that great blessings were promised, if the nation would obey, and curses in consequence of disobedience, which ideas were confirmed in the dying speech of Joshua (xxiv, 20,) which was fulfilled according to the book of Judges. When it went well with the Jews, we find they were serving God; but when they did evil, God sold them into the hands of their enemies. God help thee to compare the promises and threatenings in Deuteronomy, with the book of Judges, &c. And observe God's dealings thenceward, and apply that to Matt. vii, 24, &c., and observe the gospel, for we are to take warning by God's dealings with the ancients, and square our lives accordingly, because to judgement we must come, and be judged with strict justice, and receive sentence accordingly: either "come ye blessed, or depart ye cursed," Matt. xxv, 34, 41, &c. Now, observe, if I am guilty, I must have pardon here, and then if my life from the day of forgiveness brings forth good fruit from a holy heart, it is right; consequently, the reward must ensue.

accordingly.* But if I turn, and willingly love sin again, my conduct flowing from that evil desire, thus living and dying, my sentence must be accordingly, agreeable to the principles of true justice; this is the truth, **I** and you cannot deny it. Read attentively about the good and evil servants, from Matt. xxiv, 46 to 48, &c., and xviii, 23, &c.

Observe, Paul exhorts Timothy to war a good warfare, holding *faith* and a *good conscience*, which, saith he, "some having put away concerning *faith*, have made *shipwreck*; of whom is Hymeneus and Alexander," (1 Tim. i, 19; John xv.) Christ saith, "I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit he taketh away, (observe, he could not take them away unless they were there;) and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Now ye are clean, through the word which I have spoken unto you." Observe, a sinner is not clean, but filthy. But if these were made clean through the word of Christ, as just mentioned; then they were saints, **I** and you cannot deny it. Ver. 4: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches," &c. Ver. 6. "If a man abide not in me, he is cast forth as a branch, and is withered," &c. Observe, a sinner is not compared to a green tree, but a dry; this could not wither except it were green, and a branch, once withered, it is hard to make it green again; &c., but they are gathered and burned. Verses 7, 8: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you; herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Ver. 9: "Continue ye in my love." Now, ye may see that the five little letters that are herein enclosed, which too many people overlook, and which fixes the sense of a great many scriptures, running parallel through the Bible, &c., viz: "if and eth." Now the Bible runneth thus: *if* ye do so and so, I will do so and so, and *if* ye do so and so, I will do so and so, &c. And again, "ed," past tense, we find but little in the Bible. But the scripture, instead of making a yesterday Christian, it maketh a present, every day Christian. Thus, he that *believeth, heareth, seeth, understandeth, knoweth, pursueth, watcheth, hath, enjoyeth, and endureth*. This is the truth, **I** and you cannot deny it, for the Bible doth not inquire what I was yesterday, but what I am *now*? Objection: Christ saith, "my sheep *hear* my voice; they *follow me*, and shall never perish, neither shall any man pluck them out of my hand,"

&c., (John x, 27, 28.) Answer: Here the saint is represented by the similitude of a sheep; hearing and following a shepherd; and observe, the promise is made, as before observed, to a certain obedient character, and here the promise is to those that *hear*; *hearing* doth not mean stopping your ears; or being careless and inattentive; but it implieth giving strict attention to the object which requireth the same; and *following*, likewise, doth not mean running the other way, but a voluntary coming after. Therefore, there is a condition implied and expressed in this passage, viz: *hear* and *follow*, and the promise is to that character. Of course a backslider doth not imitate it, and of course cannot claim the promise but what he may perish; may *turn away*, according to Ezekiel xxxiii, 18. "When the righteous [man] turneth away from his righteousness, and committeth iniquity, he shall even die thereby," &c.

Objection: The death there spoken of is temporal. Answer: I deny it, for the body will die, whether you sin or not; and God when he meaneth the body, doth not say the soul, but positively declares, "the soul that sinneth, it shall die," chapter xviii, 4.

Objection: But the righteous man there spoken of is a self-righteous man. Answer: I deny it, for he is pronounced a righteous man by God, himself; and how can he be righteous, in the judgment of God without saving faith? God doth not call a wicked man good, nor a good man evil; yet you say that him that God here pronounceth righteous is only self-righteous—a Pharisee. Oh, scandalous for any man to twist the scriptures thus! Now look at it in your own glass; self-righteousness being wickedness, we will style it iniquity, and the man an iniquitous man, and then read it, "when an iniquitous man turneth away from his iniquity, and committeth iniquity, for his iniquity, &c., shall he die." Read the above twice over, and then sound and see if there be any bottom or top, according to your exposition. Leaving your shameless construction, I pass on to answer another objection, which may be urged from Romans viii, 38, 39, where Paul saith, "I am persuaded that neither death nor life, nor angels, principalities, powers, things present or to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God," &c.

Observe, though Paul speaks of a second cause not being able to separate us from the enjoyment of God's love, yet he does not say but that *we* may separate ourselves by disobedience, which is sin. Sin is not a creature, as some people falsely think; but sin is a non-conformity to the will of God. If you still say that sin

is a creature, ask you what shape it is in, or what color it is of, or how many eyes or wings it hath, or whether it crawls like a snake? Paul doth not term it a creature, but agreeth with St. John, where he saith, "Sin is the transgression of the law, and where there is no law, there is no transgression;" and being not without law to God, but under the law of Christ, the Christian still feeleth himself conscientiously accountable unto God; and you cannot deny it. 1 John iii, 4; Romans iii, 20—iv, 15; 1 Corinthians ix, 21, for we read, not that a good man falleth into sin every day, and still is in the way to heaven, being a child of God, but to the reverse. 1 John iii, 8, "He that committeth sin, is of the devil." John viii, 8, "Whosoever committeth sin, is the servant of sin;" verse 36, "If the Son therefore shall make you free, ye shall be free indeed." Romans vi, 18, "Being then made free from sin, ye became the servants of righteousness;" verse 20, "For when ye were the servants of sin, ye were free from righteousness;" verses 22, 23, "But now being made free from sin, &c., for the wages of sin is death."

Any person, by reading Psalm lxxxix, may plainly discover that the promise made therein to David, as in the person of Christ, was not altogether without condition, by comparing the promise from verses 19 to 29, &c., to 38. From that, either there is a contradiction in the Psalm; or else a condition, must be allowed; for one part saith that, "His seed and throne shall endure for ever," and another part, "Thou hast cast his throne to the ground," verses 36, 44, &c. But, observe, most people when quoting this Psalm to prove once in grace always in grace, read thus, verse 38:—"Nevertheless, will I not utterly take from them, nor suffer my faithfulness to fail," which is a wrong quotation. He does not say in the plural, he will not take it from *them*, but in the singular, will not utterly take from *him*; that is, from Christ Jesus, as David frequently represents Christ. Compare this Psalm with 1 Chronicles xxviii, 6, 7, and 1 Kings ix, 4 to 9, where undeniably you will find the condition.

Objection: "I have loved thee with an everlasting love," and, "He that believeth hath everlasting life." Answer: The life there spoken of is the love of God, which is called everlasting, because it is his eternal nature, which all those that believe enjoy; yet God, being holy, cannot behold iniquity with allowance, and of course his justice cries against it, and demands satisfaction. It must be, that if I lose that life, that the nature of it does not change, but returns to God who gave it, by my out-sinuing the day or reach of mercy, &c. But, says one, can a man sin beyond

the love of God, or out of the reach of mercy? Answer: We read that God loved the world, and yet that there is a sin unto death which we are not commanded to pray for when one committeth, John iii, 16, 17; 1 John v, 16. Those who may read the above, that have enjoyed the comforts of religion in their own souls, when they are faithful to God they feel his love, and enjoy the light of his countenance; and a mountain of trouble appears as a hill, and he surmounts it with delight, and cries in the poet's language:

"Give joy or grief, give ease or pain,
 Take life or friends away,
 But let me find them all again
 In that eternal day."

They feel the truth of Christ's words, (John viii, 12,) "He that followeth me shall not walk in darkness, but shall have the light of life." But when they let down their watch, their strength departs, like Sampson's when shorn, and their enemies get the better. A hill of trouble appears as a mountain, and they feel like one forsaken; and, on reflection, conscience lays the blame not on God, like the doctrine of decrees, but on them, and they have no peace until they repent and do their first work, viz., to go to God as a criminal, and yet as a beggar, broken-hearted, willing to part with the accursed thing; then they find the Lord to lift upon them the light of his countenance, and their peaceful hours return. They take their harps from the willows, and cry, like the ancients, "Our soul is escaped as a bird from the snare of the fowler; the snare is broken, and we are escaped."

Query: Who ever fell from grace? Answer: We are informed (1 Samuel xv, 17,) that when Saul was little in his own eyes, God exalted him to be king over Israel; and (x, 6,) when Samuel anointed him, he said, "The Spirit of the Lord will come upon thee, and thou shalt prophesy, and shalt be turned into another man," &c. Verse 9, we read, moreover, that God gave him another heart, &c., and what sort of a heart God gives, I leave you to judge. And God seemed to prosper Saul while he was humble, xiii, 12. It appeareth after two years that his heart got lifted up with pride, and the Lord sent him to utterly destroy the Amalekites, and all things belonging thereto, according to the commandment by Moses; but Saul rebelled, and committed a sin thereby, which was as the sin of witchcraft and idolatry, xv, 23. After this the Spirit of the Lord departed from him; and afterwards Saul murdered himself in the field of battle. And we

read, no murderer hath eternal life abiding in him, and that murderers hereafter shall be shut out of the holy city, xvi, 14, and xxxi. 4; 1 John iii, 15; Revelation xxii, 15. But, saith one, was not David a man after God's own heart, when committing adultery and murder? Answer: No, for God hath not the heart of an adulterer nor a murderer. And again—no murderer hath eternal life abiding in him, 1 John iii, 15. And supposing David was a man after God's own heart when feeding his father's sheep, that is no sign he was when committing adultery and murder, any more than if I were honest seven years ago, and then turned thief, am honest still because I was once; this is the truth, and you cannot deny it. But observe, the Lord was displeas'd with David, being angry with the wicked every day; and there is no account that the Lord put away David's sin until he confessed it, &c., 2 Samuel xi, 27—xii, 13; and all backsliders, who sincerely repent, may receive pardon as David did, &c. But yet there is no scripture that saith they shall be brought to repentance irresistibly, whether they will or not; for God will have volunteers for heaven, or none at all, Revelation xxii, 14—17. We cannot with reason suppose that a king would choose an enemy as an ambassador with an embassy to rebels, but a friend. Neither can we suppose, with propriety, that God or Christ would call an enemy—a child of the devil—to go and preach and do miracles, but a friend. Yet we find in Matthew x, that Judas, with the others, was positively called, and commanded to preach, and had power to raise the dead, heal the sick, and cast out devils, &c. And the twelve went out, and returned, &c. It speaks of them collectively, but not individually, doing miracles, till after Christ's resurrection. Chapter xix, Peter saith, "We have forsaken all, (not I,) and followed thee; what shall we have, therefore?" Christ answereth, (verse 28,) "Verily, (or certainly,) I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Now, I ask, how they could follow Christ in the regeneration except they were regenerated, i. e., born again? Doth it not mean Judas for one, seeing there were twelve apostles, twelve thrones, and twelve tribes—a throne for each? But it appeareth that the thrones were promised on conditions of overcoming; (Revelation iii, 21,) and that Judas forfeited his title by disobedience, &c. But, saith one, I thought Judas was raised up for the very purpose to betray Christ, and was always a wicked man. Answer: Many people think so, through the prejudice of

education, and set up their opinion for the standard, and attempt to bend the scriptures to it; but that will not do, for truth will stand when error falls, and of course our tenets should correspond with the Bible, which doth not say that Judas was always evil. But Christ conveys an idea to the reverse, when referring (John xiii, 18,) to Psalm xli, 9, where David, is speaking of Judas, as in the person of Christ, and saith, "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Here Judas is not only styled Christ's friend, but his familiar one, in whom he trusted. Now, can we suppose, with propriety, that Christ would be familiar with the deceitful, and put confidence in them? No, methinks he would have set a better example.

Objection: Christ says, John vi, 70, "Have I not chosen you twelve, and one of you is a devil?"

Answer: Sometimes Christ spoke as man, and sometimes as God, and God frequently speaks of things that are not as though they were. For instance, (Rev. xiii, 8,) we read that Christ was a Lamb slain from the foundation of the world, and yet he was not actually slain till four thousand years after.

Again, God said to Abraham, "I have made thee a father of many nations;" when he was not the father of but one child, Ishmael. So Christ, foreseeing, as God, that Satan would enter into Judas, spoke it, as if it was in the present tense, though it was not really so for some time after. There was more trust put in Judas than in the other apostles, he being made treasurer. We have repeated accounts of Peter, James, and John signing; but no account that Judas did, until six days before the Passover, John xii, Mark xiv, 3. When our Lord was in the house of Simon the leper, which appears to be Judas' father's house, a woman came in to anoint Christ, &c., and it appears that Judas felt a *thievish*, covetous disposition arise, and from that no doubt he was called a *thief*, and had the bag, for he was never called a thief before; and Christ gave him a gentle rebuke, and it appears that Judas got affronted, by his complying with a suggestion of Satan. Satan was not really in him yet, only tempted him. And going out the same day, he made a bargain, (John xiii, 2, and Mark xiv, 10,) like some ministers, saying, "What will ye give me, and I will deliver him unto you," &c. Some people make scripture, and say, whom Christ loves, he loves to the end, (to the end of what?) There are no such words in the Bible. In John xiii, 1, we read thus: "When Jesus knew that his hour was come that he should depart out of this world unto the Father, having

loved his own which were in the world, he loved them unto the end"—namely, the night in which the sacrament was instituted—Judas being present, &c., received the sop, *after* which Satan entered him, verse 27. And now it may be said, in the full sense of the word, that *he* was a *devil*, and *not before*, unless you allow of his being one before, and another entering into him now—and so making a double devil of him—and what sort of being that may be, I cannot tell.

Objection: I think if Judas had *regeneration*, or was ever a friend to Christ, as you talk from Matt. xix, 28, 26, and Psalm xli, 9, that he has gone to glory. Answer: No, he has not for Christ affirmed, "Wo to that man, it had been good for him that he had never been born." Mark xiv, 21; Luke xxii, 21, 22. Again, we read Judas murdered himself; and (no murderer hath eternal life abiding in him.) Objection: I do not think one that is *given* to Christ can be lost. Answer: Then you do not believe the Bible, for we read (John xvii, 12,) that Judas was *given* to Christ, and yet he is lost, and styled a son of *perdition*, which means, a son of destruction; and (Acts i, 24, 25,) where the eleven, surviving apostles chose Matthias to fill up Judas' sphere, no more, nor no less than what Judas did; they prayed thus: "Thou, Lord, which knoweth the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry, and apostleship, from which Judas by transgression fell." &c. Now, if Judas were always a devil, (which could not be, for ~~there~~ there must have been a time he begun to be one,) why would they choose a good man to fill up a devil's place? Observe, there were twelve parts of the ministry, and the apostles being accountable persons to God. Judas fell by transgression, (for where there is no law, there is no transgression.) Now, what did he fall from? An old profession? To fall from an old profession, is no transgression at all: for transgression is sin, which implies the violation of a known law; of course, falling by transgression, implies losing something which is valuable, by misconduct, &c., this is the truth, ~~it~~ and you cannot deny it. "But," says one, "I do not like your talk, for you destroy my comfort: and it is a discouraging doctrine against getting religion, if one thinks they can lose it after they get it." Answer: I might on the other hand, or in another case say, that it is discouraging against getting money, or buying this farm, or that horse, for perhaps it may be squandered, lost, or die; therefore I would not try for them. What would you think of the man that would stop and be negligent at such objections? People tem-


porally do not term such things discouraging so as to flee; and methinks none will make that reply, but those who love and plead for a *little* sin; one leak will *sink* a ship.

Objection: Solomon was a wise man, and yet did many things wrong; and yet wrote Ecclesiastes afterward, from which we may infer, no doubt he is happy. Answer: Solomon no doubt was a *wise* man, above all the kings of the earth, and yet became the greatest *fool* by abusing his wisdom; for after that God had done so much for Solomon, Solomon turned and committed sin; and according to the Mosaic law, was worthy of temporal death in *five* respects: first, he made an *affinity* with Pharaoh, king of Egypt; secondly, took his *daughter* to be his wife; thirdly, made *affinity* with Hiram, king of Tyre; fourthly, fell in *love* with *heathenish* women, who turned his *heart* from God; fifthly, fell into *idolatry*. He had *four* gods that he worshipped himself, and *others* for his *wives*. When Solomon was young, we read the Lord *loved* him; but now he was old, we read the Lord was *angry* with him, and he is angry with the *wicked* every day. The Lord endeavoured to reclaim Solomon; first, by mercy, and then by affliction; and raised up three adversaries for that purpose; but Solomon would not hear, but went on a step farther, and attempted to *kill* Jeroboam, who arose and fled to Egypt: and as the Scripture *leaves* Solomon, he died in that state, with *murder* in his heart, as he attempted to slay the *innocent*; and "no *murderer* hath *eternal* life *abiding* in him." And there is no account of Solomon's repentance, but that he died in his sins; and our Lord intimates, that if we die in our sins, where he is, we cannot come. And David's dying words to Solomon, were, "If thou seek the Lord, he will be found of thee; but if thou *forsake* him, he will cast thee *off* forever." Solomon sought the Lord, and the Lord *appeared* to him *twice*; afterwards he forsook God, and there is no account of his return as before observed; and as for believing that Ecclesiastes was wrote afterwards, I no more believe Solomon could write when he was dead, than I believe I could: and to evade this answer, and say Solomon wrote it when he was old, I reply, it is no more than any old man that swears or gets drunk can do, to cry out vanity of vanities, &c., when their lives are burthensome; but what makes the beauty of Ecclesiastes is, to see that a young man could cry out *vanity*, which is so contrary to *nature*, when nature is so fond of it: and as for the book of Proverbs, any person may discover they were wrote before the building of the temple, by turning to 1 Kings iv, 32, &c., and before much of his wickedness. You need not say,

that I *said*, that Solomon is gone to hell, I did not affirm so; but I take Solomon where the scripture doth, and leave him where the scripture doth, in the hand of a merciful God. Asking why the Bible is so particular to mention all the *good* conduct of Solomon, and then this *bad* conduct, if he repented why was not that put down? Turn to the history of Josephus, and it leaves Solomon if possible, in a worse situation than the Bible doth, &c.

Some people blame me for *holding to perfection*, and at the same time they hold *to it* stronger than I do: and moreover, for not holding to the final *perseverance* of the saints; which assertion I think is wrong, for I think there is danger of *falling away*—therefore I hold to *perseverance*, **¶** and they cannot deny it. But they hold, a man *cannot* get rid of sin. Here, therefore, they hold to *persevering* in sin, and they hold to a falling from grace of course, this is the truth, **¶** and they cannot deny it. Some have heard ministers pray to God, that the people might be sanctified from all sin; and then told them that they could not get rid of all sin. This was a *clash*. People frequently feel good desires from God to get rid of “all sins,” (James 1, 17,) and yet think they cannot obtain the blessing, so pray, in unbelief for it. We read, that whatsoever is not of *faith* is *sin*; therefore if I hold with them, I should pray thus, “Lord save me from part of my sins now, and at death take them all away,” &c. But this doth not correspond with the Lord’s prayer, which commandeth us to pray that God’s *Kingdom may come*, and his *will* be done, &c., as in heaven; and we delivered from *evil*.

The kingdom of God, we read, is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. And Paul saith, this is the will of God, even your sanctification; and if a man be delivered from all evil, there is no sin left. And what is the benefit to pray for it, if we cannot have it? But in obedience to the commandment to pray for deliverance from evil, Paul besought God to sanctify the Thessalonians wholly, and to preserve their whole spirit, soul, and body blameless, unto the coming of Christ, (1 Thess. v, 23;) and again, verse 16 to 18, he commandeth them to rejoice evermore, pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you. Matt. v, 48, Christ saith, “Be ye perfect, even as your Father which is in heaven is perfect;” i. e. for a man in our sphere, as perfect as God is for God in his sphere. Again, “Be ye holy for I am holy.” Again, “The commandment is to love the Lord with all our heart, soul, body, mind, and strength, and our neighbor as ourself,” &c. And blessed be God, the promise

is equal to the commandments, for God hath bound himself by a promise, (Ezek. xxxvi, 25,) "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you, a new heart also will I give you," &c. Again, (Psalm cxxx, 8,) the promise is, that "Israel shall be redeemed from all his iniquities." John viii, 12, Christ saith, "He that followeth me shall not walk in darkness, but shall have the light of life." And again, God hath promised by the hand of Moses, thus: "I will circumcise thy heart, and the heart of thy seed, to love the Lord with all thy heart," &c., and thy neighbor as thyself. And Paul speaketh of the oath and promise of God, two immutable things, in which it is impossible for God to lie. Now, if God cannot lie, then he cannot do all things, especially that which is contrary to his nature. If so, then the above mentioned promises are equal to the commandments, and God is bound by the law of his nature to perform the same. This is the truth,  and you cannot deny it.

Objection: David saith, "There is none righteous, no, not one." Answer: True, yet we read about *righteous* Abel, and Lot's righteous soul, (2 Peter ii, 8, Matt. xxiii, 25.) Objection: Solomon saith, "There is no man that sinneth not." Answer: True, but John saith, "He that is born of God doth not commit sin." Objection: Paul saith, "I am carnal, sold under sin;" yet he was a saint. Answer: Paul addeth elsewhere, "that the carnal mind is enmity against God, and is not subject to his law, neither indeed can be, and to be carnally minded is death." Again, "Christ came to save sinners, &c., of whom I am chief." Now, to take these expressions together just as they stand, you might prove that Paul was one of the worst of men, in the way to death, and at the same time one of the best apostles in the way to life, &c. Though Paul saith, I am carnal, sold under sin, yet it cannot be that he was speaking of himself, as a holy apostle; but was describing or rehearsing the language of one under the law, as you may see, Rom. vii, 1: "I speak to them that know the law," &c., but chap. viii, 1, 2, Paul saith, "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." And now, if Paul was made free, he could not be groaning under bondage at the same time, unless you can reconcile liberty and slavery together. Paul saith in one place, "I robbed other churches." Now, to take this passage just as it stands, you might prove that Paul was a robber; if so,

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would not the government hang him if he was here, as they hang robbers, &c.

And to take any particular passage you may prove almost any doctrine, if it be not taken in connection with the context, or general tenor of scripture. But as the Bible doth not plead for sin, but condemneth it, commanding us to be holy in heart and life, &c., therefore we should not plead for sin as though we loved it, and rolled it under our tongue as a sweet morsel, but should be *scripturians* or Bible men; for Paul telleth the Romans, to whom some think Paul made allowance for a little sin, inferring it from the 7th chapter; but, by the by, they should remember that Paul talketh thus, "being justified by faith, we have peace with God," chap. v, 1: vi, 18—22, he saith, "Being made free from sin," &c. and being now made free from sin, &c. Well, says one, what next? Answer: Any person by reading the epistle of John may find a sufficiency of proof to convince any candid mind that the doctrine of Christian perfection in love, is a Bible doctrine. Query: How far can a man be perfect in this life? Answer: A man may be a perfect sinner by the help of Satan, ~~and~~ and you cannot deny it. Now, if a man can be a perfect sinner, why not a perfect saint? Shall we not allow as much power to God to perfect his children in his own nature, which is love, as the devil has power to perfect his in sin? &c. But, says one, answer the former question, and likewise, who ever attained what you are talking about? Very well: I'll tell you; I think a man cannot be as perfect as God except it be for men in our sphere, as God is for God in his sphere; for *absolute* perfection belongs to God alone; neither as perfect as angels, or even as Adam before he *fell*, because I feel the effect of Adam's fall; my body being mortal is a clog to my soul, and frequently tends to weigh down my mind, which infirmity I do not expect to get rid of until my spirit returns to God. Yet I do believe that it is the privilege of every saint, to drink into the spirit and nature of God: so far as to live without committing wilful, or known, or malicious sins against God, but to have love the ruling principle within; and what we say and do, to flow from that divine principle of love within, from a sense of duty, though subject to trials, temptations and mistakes at the same time; and a mistake in judgment may occasion a mistake in practice—I may think a man more pious than he is, and put too much confidence in him, and thereby be brought into trouble. Now such a mistake as this, and many other similar ones I might mention, you cannot term sin with propriety; for when Eldad and Medad prophesied in the camp,

Joshua mistaking in his judgment, thinking they did wrong, occasioned a practical mistake, requesting Moses to stop them, &c., which was not granted. Observe, one sin shut Moses out of Canaan, of course one sin must have shut Joshua out. But as God said, Joshua wholly followed him, and *wholly* not being *partly*, and as he entered Canaan from that circumstance, I argue that a mistake following from love is not imputed as a sin. Again, as we are informed that Christ was tempted in all respects like as we are, Heb. iv, 15, yet without sin, and *can be touched* with the *feeling* of our *infirmities*, &c. Again, as we are commanded, James i, 2, to count it all joy when we fall' (not give way) into divers temptations. And if the devil, or wicked men tempt me, and I reject and repel the temptation with all my heart, how can it be said that I sin? Am I to blame for the devil's conduct? I can no more prevent my thoughts than I can prevent the birds from flying over my head; but I can prevent them from making nests in my hair.

Some people expect purgatory to deliver them from sin; but this world, methinks, make discord in heaven. Others think that death will do it. If death will deliver *one* from the last of sin, why not *two*, why not all the world by the same rule? So Universalism will be true, and death have the praise, and Jesus Christ be out the question? But death is not called a *friend*, but is styled an *enemy*, and it does not *change* the disposition of the mind. All that death does is to separate the *soul* from the *body*; therefore, as we must get rid of the last of sin, either here or hereafter, and as but few in America allow of purgatory, I suppose it must be here. If so, then it is before the soul leaves the body, consequently it is in *time*, of course *before* death. Now the query arises, how long first? Why, says one, perhaps a minute before the soul leaves the body. Well, if a minute before, why not two minutes, or an hour: yea, a day, a week, a month, or a year, or even ten years before death—or even now? Is there not power sufficient with God, or efficacy enough in the blood of Christ? Certainly the scripture saith, all things are now ready; now is the accepted time, and behold now (not to-morrow) is the day of salvation. To-day if you will hear his voice. Remember now thy Creator in the days, &c. And there being no encouragement in the Bible for to-morrow, now is God's time, ~~and~~ and you cannot, &c. Observe examples: "By faith Enoch walked with God (not with sin) three hundred years, and had the testimony that he pleased God," Gen. v, 22, Heb. xi, 5; and Caleb and Joshua wholly (not partly) followed the Lord, Num.

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xxxii, 11, 12. Job likewise, God said, was a perfect man, and you must not contradict him; and though Satan had as much power to kill Job's wife, as to destroy the other things, (as all except Job's life was in his hands,) but he thought he would spare her for an instrument, or a torment, Job i, 12—22, and ii, 9, 10. David was a man after God's own heart, when feeding his father's sheep, not when he was committing adultery, 1 Sam. xiii, 14, and xvi 7—11, 2 Sam. xii, 13. Zacharias and Elizabeth were both righteous before God, walking in all the commandments, &c., blameless, Luke i, 5, 6. Nathaniel was an Israelite indeed, in whom there was no guile, &c., John i, 47. John speaking of himself, and those to whom he wrote, says, "Herein our love made perfect, and perfect love casteth out fear." 1 John iv, 17, 18. Again, of the seven churches of Asia, five had some reproof, but two had no reproof at all, Smyrna and Philadelphia; why not if they had a little sin. The latter was highly commended, (Rev. ii, 8, 9, and iii, 7,) and so on, &c.

Query: Must we not get rid of all sin before we go to glory? Do not we feel desires for it? Did not God give us those desires? Does not he command us to pray for it? Should we not look in expectation of receiving? God help thee to consider without prejudice the above impartially, as a sincere inquirer after truth, let it come from whom it may, intending to improve conscientiously, as for eternity: Amen. Says one, do you think a man can know his sins forgiven in this life, and have the evidence of his acceptance with God? Answer: We are informed, that Abel had the witness that he was righteous, Gen. iv, 4, Heb. xi, 4. Enoch had the testimony v, 5. Job said, "I know that my Redeemer liveth," (Job xix, 25,) and "though he slay me yet will I trust in him." David said, "Come unto me all ye that fear the Lord, and I will tell you what he hath done for my soul." "As far as the east is from the west, so far hath the Lord separated our sins from us." Psalm lxvi, 16. Peter said, (John 21,) "Lord, thou knowest that I love thee." John saith, "He that believeth on the Son of God hath the witness in himself," 1 John v, 10. Matt. i, 21, "Jesus shall save his people" (not in, but) "from their sins." Again, (John iii, 8,) "the wind bloweth where it listeth, and thou hearest the sound thereof" &c.; "so is every one that is born of the spirit." The wind, though we do not see it, we feel and hear it; and see the effects it produces,—it waves the grass, &c. So the Spirit of God, we feel it; it gives serious impressions, and good desires within our breast for religion. Again, we hear it—an inward voice telling what is

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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tell how this *assurance* was *communicated* to their *souls*, and when, &c. The Quakers likewise acknowledge that the true worship is in spirit, (not in the outward letter,) and in truth; (not in error) and many other proofs might be brought, but let *one* more suffice, and that is in *your own breast*. You feel the witness and reproof sometimes for doing wrong; now why may we not, on the principles of reason, admit the idea of a witness within, likewise of doing right; also of pardon from God through Christ, and acceptance. And now I have as good a right to dispute whether there were any such land as Canaan, as you have to dispute revealed religion; for if I credit it, it is by human information, and you have as strong proof about revealed religion. And such proof as this in other affairs, in common courts of equity, would be allowed, ~~it~~ and you cannot deny it.

THE WATERS OF LIFE.

BY JAMES MONTGOMERY.

Spring up, O well, sweet fountain! spring
And fructify the desert sand;
Sing, ye that drink the waters, sing;
They dance along the smiling land,
With flowers adorn, with verdure dress,
The waste and howling wilderness.

Ho! every one that thirsts draw nigh,
Fainting with sickness, worn with toil,
Let him who hath no money, buy
Both milk and honey, wine and oil,
Those fourfold streams of Paradise,
Priceless because above all price.

Come to the pool, ye lame and blind!
Ye lepers! to this Jordan come!
Sight, strength, and healing, each may find,
Approach the waves, ye deaf and dumb!
Their joyful sound ye soon shall hear,
And your own voice salute your ear.

In every form the waters run,
Rill, river, torrent, lake, and sea;
Through every clime beneath the sun,
Free as the air, as daylight free,
Till earth's whole face the floods o'ersweep
As ocean's tides the channel'd deep.

As moved, with mighty wings outspread,
God's Spirit o'er the formless void,
So be that Spirit's influence shed
To new-create a world destroyed;
Till all that died through Adam's fall,
Revive in Christ who died for all,
[Numbers xxi, 16—18.]

