

A
RELIGIOUS
CONVINCEMENT AND PLEA,

FOR THE
BAPTISM AND COMMUNION OF THE SPIRIT,
AND THAT WHICH IS OF

Material Bread, Wine and Water
REJECTED AS JEWISH RITES;

BOTH UNPROFITABLE, AND THE CAUSE OF GREAT

DIVISION AMONG CHRISTIANS.

ALSO,

SOME REMARKS

ON THE ABUSE, USE AND MISAPPLICATION OF THE SCRIPTURES ;
AND THE

ECCLESIASTICAL SUCCESSION REFUTED ;

WHEREBY THE RITE TO ORDAIN BY THE LAYING ON OF HANDS
IS LOST ; BESIDES NOT NECESSARY TO QUAL-
IFY A GOSPEL MINISTER.

BY TALLCUT PATCHING.

" This poor man tried, and the Lord heard him and saved him out of all his trouble."

The angel of the Lord encompasseth round about them that fear him, and delivereth them. O, taste and see that the Lord is good. BLESSED IS THE MAN THAT TRUSTETH IN HIM.—Ps. xxxiv. 6, 7, 8.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.—Prov. xiv. 12.

BUFFALO :
PRINTED FOR THE AUTHOR, BY H. A. SALISBURY.

1822.

(RECAP)

5783
701

PREFACE.

NOTHING is more common to the natural minded, than to put the most favorable construction upon their situation, especially in matters of religion. For this reason, when God sent his prophets to the Jews, they were far from believing that their preaching was any way applicable to them; or that their denunciations, were by any means fitting to their condition. When the prophet Micaiah prophesied to Ahab he had to prophesy against four hundred who professed to be the servants of God; they would that he should have prophesied smooth things and because he could not, "bread of affliction," and "waters of affliction" were given him. The language of the Jews was, "Is not the law with us. If they were charged with inconstancy, they were ready to say "Wherein have we robbed God?" Sudden destruction cometh, when men cry peace and safety, and frequently when danger is least expected. I know that there is a certain part in man that feels itself mortified, whenever it is charged with mistake or error; but though it should be my lot, to be counted among the singular, yet it is my intention not to speak smooth things since the

day in which we live so much bespeaks the deceptions of the Church. I really feel to lament that *religion*, a term which invariably ought to convey to mankind an idea, of the *greatness, goodness and glory* of God ; their own present and future happiness should by the blind zeal of its advocates suggest but little, if any more than a mean form or theory, and even that, a subject of ridicule and contempt. Is it not in consequence of the disagreement amongst professors of Christianity about their different forms and tenets that the irreligious part of society is induced to look upon *religion*, as but a cold hearted monster that would rob them, their neighborhood, and society, of all the comforts of civil life ? The language of my heart is, "Tell it not in Gath ; publish it not in the streets of Askelon," but alas ! though it is too bad to be told, yet it is too evident to be hid. The very savage earnestly petitions to be delivered from that which they conceive to be the christian religion ! Can it be possible that, of all the enormous evils, that ever was permitted to seize upon the human family, religion is *sole monster* and universal tyrant of the whole !—

THIS IS THE RELIGION OF MEN, and not the religion of *Jesus Christ*. Amongst the several subjects of religious debate, I propose to notice the sacraments (so called) of Water-baptism, Bread and Wine, things which are imposed on the world by the plausible titles of *Sacraments, Eucharists, Gospel-ordi-*

nances, *Gospel-institutions*, ordinances of the house of God, &c. names which are not so much as once so mentioned in the *New Testament* records. Millions have paid a debt to sacramental superstition with the loss of their lives—good would it have been if that worldly-wise and factious spirit, which so frequently shows itself to be inseparably connected with will-worship-religion had died with them.

It is to be remarked, that as the Jews suffered by borrowing certain customs, and superstitious notions from the heathen; so the christians have suffered by endeavoring to incorporate the proper christian dispensation with certain customs and ceremonies which they have borrowed from the law of the Jews. These ceremonies are so remote from the kingdom of Christ that the Spirit has nothing to do with them, consequently, men have been obliged to support them by their own renderings, and consequently they have with them, embraced many different notions, and all has tended to perplex the christian, and subject him to doubts and fears, uncharitableness and cruelty, dispute and jealousy, exuberance and zeal, and finally to all the phenomena of priest-craft or prelatical-presidency..

Among several reasons, there are three particular reasons why I have offered these few sheets to my friends and the public, to wit, *duty, love and pity.*

Firstly—Duty in that, that the Lord, for

reasons only known to himself hath dealt surprisingly with me, and by his Spirit hath given me to understand his ~~teachings~~ and leadings from the inventions and teachings of men, and hath called me to bear a testimony to that truth, which he hath committed to me.

Secondly—Love to many of my brethren, and the truth constrains me to suffer with them that suffer for the truth. And as I know that there are many, who, if they were only apprised of the deceitfulness of their own spirit, would be persuaded and encouraged to come to the truth, as it is in Christ, I cheerfully, but with humility offer to them a relation of my own *Convincement* to the truth of revealed religion; with a Plea for that religion and righteousness, which is independent of the systems and notions of men, which do so much obscure the truth.

Thirdly—Having myself been overtaken in a time, when my mind was not suspicious of the traditions of men, and drawn into the use of dead and lifeless church ceremonies, such as the sacrament of *bread* and *wine*; and *water baptism*, &c. and as I have made full proof of their pretended virtue, and found them to be useless, beggarly elements, I know how to pity the thousands, who like myself, when they have been drawn into the use of such lifeless ordinances, and not finding that blessing which they expected, but rather death and darkness instead of life, they have fallen into doubts and queries as to their own chri-

tianity ; and finally in the end, led to doubt the truth of religion. Many, when they look into the scriptures and read of baptism, &c. they have not noticed the difference between a relation and a command ; that is, they have not noticed that these things were practiced in conformity to the law dispensation, and according to the prejudice of some, and in condescension to the weakness of others, who had been brought up under a typical dispensation ; and as they have not discovered this, so they have not discovered that the scripture record, is but a relation of such things without giving a command. But as they have been taught, so they have practiced, and as "the letter killeth but the Spirit giveth life," they have been left to struggle between *life* and *death* ; and when they have practiced in the letter, they have been made sensible of a lack, and their own spiritual feeling has contradicted their practice ; so they have been led to queries, and like Noah's dove they have not been able to find rest to the sole of their foot. I have written this little volume for the help of such as are serious inquirers after truth. I have not written my Plea thinking to add any thing more than that which has already been said upon the ordinances (so called) by Robert Barclay, Scott, Phips and others, who have written long since. I have only written under a sense of my own duty, as no one can do duty for me. Should the reader discover a similarity in my

writings to the writings of Friends (called Quakers) I would not wish to have him think that I have undertaken to give a relation of their sentiment. What I have written, I have written for myself, and so I shall hold myself accountable for all errors that may be held forth in these few sheets. In writing, I have not made any one my rule. As to the sentiment of Friends, I knew nothing of it, either from them or their writings, until about two years after I had borne public testimony to the truth of the doctrine for which I now advocate. So that my readers may receive what I have written to be my own experience, without the counsel or traditions of any; and without regarding any person or sect, my great desire is the glory of God, and to bear a testimony to the truth with them who have it.

My last and least reason for writing my Plea, is to answer for myself to calumnious reports which some public preachers, as well as others, have spread abroad respecting my religious sentiment, so that all may know for themselves the truth of what I believe. I have written without regarding who may be pleased or displeased, and if I should appear to franchise, or use plainness, it shall be for the love I owe to my *brethren* and the cause of *truth*; and notwithstanding I may use plainness, I wish to be counted a friend and not an enemy. Particular tenets will be found very light when compared with the

truth ; therefore, when we speak on matters of religion it behooves us to use great plainness, and nothing should be considered a greater token of christian regard. T. P.

As I had not purposed in my mind to write until some little time since, it is not in my power to ascertain the certain time in which many things took place, from ten to fifteen years past, nor even to date many things which has taken place more recently, therefore I shall not be particular in mentioning dates.

THE AUTHOR'S RELIGIOUS CONVINCEMENT.

CHAP. I.

Early visitations of the Holy Spirit, teaching the necessity of an acquaintance with God—Trials of mind, on the doctrine of unconditional election and reprobation—A gracious deliverance from a despairing mind by God's unexpected appearing by the Spirit—The doctrine of unconditional election false, otherwise Satan is but the servant of God; a subject of reward, being as necessary in the order and fulfilment of God's decrees, as the Angel Gabriel—Various trials, resulting from a disagreeable situation in life.

WERE I to mention the intimation and light of God's Spirit manifested to me, I should not be able to mention one time in all my life (after I come to years of sensibility) that it was not with me. But when I was about twelve years of age, I was brought to be more sensible of God's striving with me, than I ever had been before. I received a sensible visitation of the divine light which made me sensible of sin, and of the necessity of becoming acquainted with God. But to become acquainted with that being who was as high

as heaven, knew not ; I was only sensibly acquainted with myself as being wicked, and sinfully inclined. It was not uncommon that the thought of death, judgment and eternal things, would burst forth upon my mind with such power as to embitter all my proposed pleasures, and cause me to leave all my youthful engagements for reflection. The language of my heart was, what can be done ? These serious impressions had occupied my mind a considerable time, when I was led to notice all religious conversation that passed before me, with an interested attention ; and though I was young and said not any thing myself ; yet I heard, observed, and in my mind remarked upon all that passed before me, that I might if possible learn some way whereby I might escape my sins ; or rid myself of a burthen which I felt to be heavy on my mind. But all proved "miserable physicians" to me ; for while my heart and ears were waiting for comfort and my mind was fondly dreaming of help, it was propagated in my hearing, that God had elected from before the foundation of the world a certain part of mankind to be saved, and that as many as were elected would be called by an irresistible call ; so that all who were to be saved, would be saved, and all who were to be damned, would be damned. This doctrine was more than I could understand, though I was induced to give it credit, for the force of the arguments which generally accompanied that belief ; to

wit, that God had created all things, so had a right to do with all he had made, as he pleased: and that he had a right to study his own glory, even to the condemnation of every creature which he had made, and for that end he had ordained the most public; as well as the most private actions of all men.

Such was the character of God, (I was led to believe) that he had made mankind and would save, or damn them, without any regard to their good, or bad actions; and that he was glorified in the death of the wicked, as much as he was in the salvation of the righteous, and that they were both necessary in the counsel of his secret will.

In viewing this doctrine I felt as if God was a hard master, but the view I had of his character I did not dare to speak out, because he was God, and had all power in his hands.— I was moved to *fear*, but not to *love*; I misconceived the character of God, by attributing right to power.

Others there were, who contended that God had not decreed the damnation of any, but that he had only decreed the salvation of the righteous: here I could only discover partiality, for as he had found them all in sin, he had only chosen some, and left the others to contend with the brazen wall of fate, when he might have saved the whole, as well as a part. The more I considered the matter, the more I felt unreconciled, and found my heart inclined to murmur against God. I thought

on the helpless spirits, that fate had shut up in misery beyond the reach of help, or hope, and felt my heart to complain for them ; but on a sudden I would feel frightened, to think that I dare complain against the decrees of God, and though I could see no justice in his doings, yet I feared his power.

I would reason from time to time, and then would fear to reason. I would complain and then through fear would strive to force my heart to say, the Lord is good.— But all were wrong. At last I was brought to consider my situation more fearful than ever I had done before. I thought there was not a being on earth so unworthy as myself. I thought if God had elected any to salvation, he would elect thousands before he could receive a creature unworthy as I was. The more I considered, the more unworthy I felt, and the less probable I viewed my chance in the election of God. Sometimes I wished that I had never been born—sometimes I wished that I had been a snake or any thing but that which had a soul and chance for hell.

I continued in this thraldom of mind for many months, but dare not open my mouth to any person for fear they would find out my feelings ; but my feelings were too evident to be hid, my mates soon began to discover a change in my conduct, my mind was less willing to engage in plays and projects than usual. Whilst I was with my mates, I found a great cross to subdue my natural propensi-

ties, and it was not uncommon that my mind was brought to reflect on the missteps I had made during the day, and sleep gave place to sore reflections upon my pillow. My mind at last became so taken up and concerned about myself, that my mind was untrusty in the common business of life. It was not uncommon that I was interrogated again, and again, before I knew to answer, and I was often blamed by the family with whom I lived for inattention to business. My mind was continually filled with a sense of death, judgment and eternity, so that there was but little room for any thing else. The more I thought on myself the more unworthy I felt, and the less I indulged, favorable hopes concerning myself. As I had no hopes but what lay in a particular election, I soon gave up all hopes of ever knowing as to my particular election or reprobation in this life, so my mind turned more particularly on death, as the time to decide my doubtful case. Death I knew was irresistible, and was furnished with a thousand means to end my days.— I felt as if there was but a step between me and eternity, and it appeared that all the powers of heaven and earth were combined against me. The thunder storm was dreadful to me as a judgment day; every vivid flash of lightning seemed to be but the forerunner of the next, which might send me to eternity; and no sooner was the storm over than I congratulated myself that I was yet in

the land of the living, and my soul had not been brought to feel the hell of *partial power*. All was well until the next storm arose, when I would plead with God as with a tyrant, to spare my life a little longer. At other times, the rustling of a leaf was sufficient (speaking after the manner of men) to set my hair in end upon my head, at noon day.

Something like one year had passed under dreadful apprehension, when I began to take more particular pains to attend meetings.— As I was now living in the town and county of Saratoga, I frequently sought opportunities to hear the preaching of the Calvinist-baptists, as the people with whom I lived held a great dislike to the Methodist and other denominations. Among the Calvinists I frequently heard a preacher speak, by the name of Langworthy, who lived in the village of Ballston. This man's preaching was more to me than all the preaching I heard beside; but all did not effect to remove the burthen which lay heavy on my mind, or remove that misconception which I had imbibed of the character of God. He appeared to me a being whom I must reverence, because he was a God of power, and not because he was lovely. My mind at last came to the very verge of despair. I once sat and wept over my condition, and in the bitterness of my soul wiped my tears with my shirt-sleeves, until I could not find a dry place to serve the use of a pocket handkerchief any longer.

The time at last drew on, when the Lord in his goodness saw fit to assuage my grief, wipe away my tears and remove the false notion which I had imbibed of his character.— One day as I was going from the house to the spring for a pail of water, just as I was descending a steep pitch, and on a quick pace, unexpectedly and unaccountably to me, a confidence towards God, filled my soul, and apparently a light shone around me—the burthen of my mind was gone in the twinkling of an eye. My soul was filled with love to God, and every creature which he had made. Sin looked indescribably sinful, and holiness looked to me to be as beautiful as sin was hateful. Whereas my mind had viewed the character of God in the most unfavorable point of view, it was impossible now for me to imagine any thing else half so lovely ; the very thoughts of the divine being seemed to afford a heaven to my mind. The whole face of nature seemed to be changed into a field of pleasantness, every thing I saw bespeake the happiness which I felt, and I thought sorrow never could return again ; my mind was completely clear and calm—there was not a cloud in all the region of my mind. All were well. The parched ground was made a pool of water—the wilderness seemed to blossom as the rose—the solitary was glad, and the trees clapped their hands for joy. My eyes now saw out of darkness and out of absurdity, and my soul was filled with

praise. Happy moment indeed! and the first real peace I had known for eighteen months. My mind seemed to be possessed of such an eternal power, that it seemed to comprehend every thing in a minute; and indeed, it was but a minute; for in the midst of my joy a doubt arose in my mind, as to the source from whence my feelings might arise, and no sooner than I gave way to doubts, the comprehension of my mind was eclipsed, and a degree of darkness ensued. My joys seemed to me like a vision, and like the wind I could not tell from whence it came, or whither it went. But notwithstanding the vision was in a great degree gone from me, I was left with a calm, serene mind, and with a mind relative to the character of God very different from what it had usually been. The doctrine of decrees and reprobation, which I had heard so much advocated for, was the first thing that the spirit of God had taught me was false.

When I consider how much my mind suffered, I attribute it much to the false notion which I had prepossessed from the false creeds of men. It is not the will of God that his creatures, should crouch under a slavish fear of him; nay, men should repent, and become sincerely sorry for sin, and then by faith come to God as to a fountain of infinite goodness; believing that "he is;" and tho' they wait long for him, yet that in due time he will be a rewarder of them who diligently

seek him. When my mind was rightly clothed, I then believed as I do now ; that is, that it is not in the power of devils nor men, to invent an idea more diametrically opposite to the character of God and the good of mankind, than the doctrine of unconditional election and reprobation. If God has decreed all the actions and conditions of men, (as some Calvinists teach) it destroys the idea of virtue or vice, for one is as necessary to fill up the plan of God's secret -will as the other, and sin is as necessary to the glory of God as holiness, and ultimately they end in a like *good*. As to mankind, if their actions are all decreed, they have no purposes to make in their mind, either as to good or evil, they have only to float in the channel of God's irrefixable decrees. It would be useless to talk to men about a judgment, future rewards or punishments. Saith the apostle (Rom. iii, 5, 6, 7) "if our unrighteousness commend the righteousness of God, what shall we say ? is God unrighteous who taketh vengeance ?—(I speak after the manner of a man) God forbid, for if the truth of God *hath* more abounded through my lie, unto his glory ; why yet am I also judged as a sinner?" If the actions of men are all decreed, they must be all to the glory of God, and the apostles show there could be no judgment because there is no such thing as a sinner, there can be no reward reckoned to man for doing a deed, which is free and independently done only by

another ; neither can there be any punishment inflicted on him who momentarily does the whole will of God. Dear reader, let not thy mind be frightened if I unmask the truth in simplicity. That God who has bound all things, with the actions and conditions of men, in time and in eternity, fast in fate, characterises the devil, more than a being of infinite wisdom and goodness, for all the evil actions of men do not originate from satan, but from God ; satan is as necessary in the purposes of God as the angel Gabriel, and if there is any such thing as reward for doing God's will, such as are principal actors ought to be considered worthy of double honor ; so satan, as he is one of the principal agents in the purposes of God, he should be reckoned among all the servants of God, the first that is entitled to a reward for his great service.

To avoid too much digression, I will now turn more particularly to my subject. Notwithstanding my mind felt a great change, I did not know that I had received any thing that might be called religion ; neither was it necessary that I should know it. Religion, like *fruit*, has within itself every possible deliciousness and flavor peculiar to its kind, though the name may not be known. The name of an orange is no part of an orange, so the name (religion) is no part of the thing. The spirit of God is capable of interpreting itself, and such as receive it, receive the "new

name," which none knoweth, save them that receive it ; they receive the nature, life and influence, with all that virtue which we can possibly understand of Christ, by the name *religion*. Hence I know by my own experience, that the notion (which some men propagate) that there can be no knowledge of christianity without the bible, is false. They might just as well contend, that a blind man could not tell bitter from sweet, pleasant food from that which is unpleasant, and that he could not be nourished and benefitted by the same, because he cannot discover it by the natural eye. Though I had no particular knowledge of the scriptures, such was the effect of the spirit which I enjoyed, that I felt to be at peace with God and with man ; *death* and *hell* had lost their frightful features, and the thunder storm which was once so dreadful became as pleasant as music.

Though I felt much attached to the character of christians, yet I did not pretend in my own mind to class myself with them.— My life and actions bore visible signs of that work which the spirit had wrought in me, and like that which the fire burns over, leaving a visible appearance behind, so the fruits of the spirit was for a little time visible in my life. I had a choice in my company, and used frequently to reprove the swearer; and I found great comfort in my mind when at any time I could converse with my mates on serious subjects. When at any time I lay down up-

on my bed, my mind would immediately engage in religious muse. I thought from what I saw in others, that I must use a vocal prayer, and accordingly I learned a few appropriate words. This form perhaps I did not miss saying night and morning, for a whole year. When I thought on eternal things, they were ever near, and if I thought on God I realized that I was immediately in his presence, and that all my thoughts were as well known to him as they were to myself. If I prayed to God either vocally or mentally, it appeared that my petitions reached to the very place where I would have them. But, O the advantage that the enemy had over me, on account of the disadvantageous situation in which I was placed in life! Fortune had deprived me of parental privileges at a very tender age, consequently I was thrown into the world, and exposed to the cool reception of what some people would call *charity*. But when I came to years of understanding I was made much more sensible of a selfish desire which some possessed, that they might get all they benefit they could out of me, than I was of their pity.

I was at this time living in a family where the unhappy disposition of the man, was calculated to render all unhappy about him.— Though he made a profession of religion, his conduct was such from time to time, that it was very stumbling to me. His disposition was unhappy, and his temper such as caused

me to fear him but not to love him. It was not seldom that he punished for the smallest offence, and I was punished severely only for his own suspicion. As I was a child I was like other children, subject sometimes to childish offences and to accidents like others of my age ; offences and accidents equally rendered me a subject of his displeasure, and punishment was equally met too frequently by both. All this rendered my situation very disagreeable indeed. Such was the influence of his treatment to me it was hard to tell whether I dreaded his frowns or his whips most ; but as both were disagreeable and generally sure, I was frequently induced to tell a falsehood to save myself from his displeasure ; and indeed it was not uncommon that I denied accidents and offences of which I was guilty, as it was the only means which I could invent to shun his severity. O how trying was this to my mind ? To lie would not agree with the principle which I had within me. Sometimes I thought that I would suffer much, rather than feel my conscience complain of me as it did ; but as I had not grace to withstand my aggravations I had recourse to such means for my defence, as wounded my mind, and spoiled my confidence towards God.

After about three years, I could only remember the Lord as an ancient friend ; tho' at the expiration of that time I was not without comfortable meditations ; but I had not enough

of his grace to keep me in the hour of temptation. I was very sensible of my loss, my crimes and my situation; and often turned aside, where I walked for it as though I had been whipped. I often comforted myself with the thought that I should be of age by-and-by, when I should have no one to fear, consequently I should not be tempted to cover my accidents by falsehoods, for fear of punishment. I thought more of this privilege than I did of freedom, or all the other imaginary comforts of life. But I more and more departed from the truth and added to my inconstancy (to the truth) anger, which was the fruits of my tried situation. Soon I lost all my sweet enjoyment of mind and found a proud, concupiscent mind influencing me in its place.

CHAP. II.

The pride of youth, and a back-slidden-life, not without serious reflections and spiritual reproofs—Reflections whilst in the army, and a conviction of the impropriety of war, and the fallacy of worldly honors—Deep contrition of soul—Retirement from the army—Many promises of reformation (made to God) forgotten in a retired life—Sensibility of a sinful heart, with an inward sense of the weakness of creaturely strength—Several visions of the night foreboding things, for four years to come—the condition of the Church.

After living in an unpleasant situation about seven years, I became discontented and

resolved to change my situation in life; accordingly without the consent of the man with whom I was living, I repaired to the town of Danbury, in the state of Connecticut, where I chose a guardian, and bound myself to learn a trade, being about 17 years of age. It was my fortune to live with very agreeable people, who used me better than I used myself; for as I knew nothing of the difficulties of providing for a family, I frequently used to find much fault with my living. During my apprenticeship, I became much attached to the episcopalian mode of worship, and attended very constantly at that church.— Though that form of worship appeared to me to be pleasing, it was much more fashionable than evangelical; consequently my pride found no check by my attachment. So it was with me, at an age and time of life when I needed much grace, I had but a very little, if any, consequently, like the "*sow that was washed*" I gave myself up to the wallowing in the mire. I gave way to the pride of life, the lusts of the flesh and to many things which are at war with the life of a christian. It was a time of life with me in which I laid the foundation for much repentance, and the cause of serious reflection for life. Though I was not left to do any thing criminal, nor to be unreserved in my language, yet I was far from that which I had ought to have been.— I was not without my remembrancer, and often found myself with all my pride and world-

ly imaginations laid waste by a little reflection. I spent many of my evenings in lonely retreat, as retirement was always accounted by me a very precious privilege.

REFLECTION's the path, from this world to the next ;
 Remote from all pride, and a world much perplexed.
 Retreat is the place to discover *all* worlds ;
 The place to know God, and distinguish ourselves.
 In retreat there's reflection, and counsels the best—
The saint's study, God's house, and the sweet school of Christ.

But notwithstanding I had many reflections, being naturally high spirited and fond of the world, I had too much pride to make any proficiency in a christian life.

The term of my apprenticeship closed a short time before the declaration of the late war, which was declared in 1812. As the war was a hindrance to most mechanical business, mine with the rest, my worldly prospects appeared discouraging, and meeting with an opportunity something inviting to a worldly mind, I accordingly entered the United States' army for eighteen months. Before the expiration of my enlistment I received a commission, which rendered my prospects and situation much more agreeable to my proud mind. Without troubling my reader with all the account of several years, which were spent in pride and honorary pursuit, I shall only observe, that immediately on entering the army I proceeded to the western frontiers, where I was exposed to the

hardships and dangers of the war without injury, until the battle of Chippewa, in Upper Canada. During that period I commanded a company in the 25th Regiment of Infantry, under the command of Maj. Jessup. The officers in the company who ranked me, were unfortunately wounded at the very commencement of the action, which gave me the command. I received a musket shot in my right thigh, and was wounded at the time they were ; yet I possessed too much of the spirit of war, and had too much pride to quit the ground though I was wounded as bad as either of them.

From the wound which I received in this engagement, and from the consequence of overheating myself at the same time, my health was so much impaired that I was obliged to lay by for the recovery of my health. In a few months, when I had measurably recovered from my wound, I repaired to Sackett's Harbor, where I was measurably confined to my room much of the winter.

One day, as I was sitting alone in my room, my thought began to trace over my life, and to note how many times I had been preserved in times of danger. Four times I had been taken out of the water, when otherwise I must have drowned. Twice I had been saved from perishing by fire. I had also been protected through the imminent dangers of the late war, so that my life was yet spared. I had survived whilst a large circle

of my acquaintance had fallen in this, that and the other place. The company of men with which I first entered into the army had been killed in action, or had died with sickness, so that there was but a very few of them remaining. I felt that it was through dangers seen and unseen, that the Lord had spared my unprofitable life. I had now been two years and a half in the army. During this time, I had given every possible indulgence to my rank and pride. My mind was soon filled with such an abasing sense of myself, that it seemed as if I was more like a shadow than like a substance. It appeared that my minutes were all numbered, and that my days were like a shooting star. I saw that whilst my life had been dependant upon God's goodness I had acted contrary to his will for many years. I thought upon the honors and the applause of men. Thought I from my very heart—it is but a name, a loathsome, empty, hissing sound, from a set of pride-intoxicated mortals, whose own false notions are but the bane of the soul, the thief of reason and the prop of fools.

Hence my mind was led to the consequences of war. It was but a few days before this, that I had witnessed the honorary respects of war paid to General Pike, who was killed at Little York, in Upper Canada. This man was honored by a funeral procession —whilst a coffin was carried through the streets, covered with a black cloth, with a

sword laid thereon. The General's horse was led in the train, by him that was once his servant.

While my mind recognized the firing of cannon, with the sound of drums and other instruments of music, thought I, where is the man? What part of the procession did he form? What was there in all such honors to compensate the poor man for the loss of his life? Thought I, if the man should look down from Heaven (were it possible) he would despise such honors; was he to look from hell, surely he would despise so mean a price for the worth of his soul. Why honor him, whose body is in one place, and his soul in another?

I considered the multitude that had fallen in the field of battle: some were killed instantly; whilst others were left to linger out a day, a week or a month, and perhaps more time than that, without the least hopes of recovery. There, thought I, is a youth, the son of a tender Father, and the child of an affectionate Mother, who has made him the object of her hope; whilst she has watched over him in his tender years, her love has been jealous for his best good; but where is he now? Perhaps his body is blown in pieces by the engines of war, his once component parts, or limbs, (which once made up a son, a brother or a friend) can hardly be selected from among the disconnected remains of others who have fallen victims with him-

self to the common fate of war ! What shall be done to compensate the Father or a Mother ? Shall the *empty* sound of *honor* supply the place of a child, and compensate a brother or a sister for the loss of so near a friend. Again : There is one who is the companion of a poor female, who has given herself to him for life ; it is in him she has reposed her all—perhaps, with a number of children, she was dependant on him for her daily bread and for a shelter from the natural inclemencies of life ; but where is he now ? If his body is not almost obliterated from the face of the earth, perhaps he may not be in the condition of the others, but in a worse situation. Perhaps he is wounded in such a manner as to render him unable to receive the least support from food as his nature requires, so that in addition to his wounds he must still languish out his days by starvation in a common house of misery. Dreadful reflection ! —Otherwise he may be denied the covert of a hospitable roof to shelter him from the inclemency of the weather—fallen in the wilderness or on the plain—his wounds aggravated by the chilling blasts of night, or by the incessant sun-beams by day. If he is capable of receiving, he may have no one to administer the least relief by bringing him a morsel of food, or a cup of cool water, which he may eagerly crave in the last expiring moments. He has fallen in a distant country, remote from friends and unpitied by

human eye ; and shall the empty sound of honor compensate him in his extreme state of suffering ? What shall be a balm for his dreadful sensations which may accompany his tho'ts to a small spot of ground that encircles his wife, his children and his connexions and friends dwelling in a far country ? Shall titles and human dignity compensate him for these heart rending sensations, which if possible must be more aggravating to his mind than the wounds which confine him to the fatal spot. How empty must the applause of the world sound to the poor dying man ! What shall compensate the companion of his bosom for the loss of her husband ? And who shall be to his children in the place of a natural Father in all the misfortunes of life, and protect them in a tender age from the frowns of an inconstant world ?

Again : there is one fallen who was commander and chief of the carnaged field, but he has fallen ! and his blood is mingled with that of his horse, and with the blood of the common soldier. He has led his thousands to combat against them of his fellow men, who never did him nor his party a penny's worth of injury. He has led his thousands to the field of cruelty, where they were dwинed to a fragment in the course of a few hours, but perhaps he is sharing the fate of those already mentioned, or his soul may be admitted of Spirits. The question is, what must be his reward ?

When I meditated on the principle of war, I viewed it as a scene of pride, of wretchedness and misery, as diametrically opposite to every possible good, a waste to morality and virtue, the sacrifice of peace, property, health and life. Some thought I, contend for a defensive war. But, if a defensive war is right, then why blame the savages for their cruelty, for they are only fighting in defence of their country, as they are the rightful owners of all the soil. But shall we not fight for liberty ? What way can a man sell his liberty sooner than to engage in a war ? What can he possibly lose more than to lose his property his life, his health and friends. Surely if the maxim is true, that self defence is right, then let it commence at home ; let every man refuse to bear the sword, and no man will be injured.

The more I thought on the subject, the more sensibly I was convinced that it was wrong, and accordingly I became determined in a short time to leave the army and retire to private life. My mind was so wrought, that I had lost in a little time all the military ambition that I ever possessed. The honors of the world—the very thought of them became a burden to me. I entertained in my mind that the honor of a sceptre would be but misery for me ; I viewed myself in the dust and that, as the only place that could afford me any comfort. I was not only convinced of the impropriety of war, but a sense of my

sins lay heavy upon me, the world had lost all its beauty, and I had lost all taste for society. I chose retirement, and frequently walked out of the camp and did not return until nine o'clock at evening.

During my meditations, my mind would call to remembrance my past life which I viewed with regret. Sometimes I concluded that there could be no mercy for such a being as I was. My mind became so impressed that sleep departed from me, and I was left to meditate on my unpleasant situation. As I was at one time several nights without sleep, I thought to gain sleep by the use of opium ; and having taken it once to no effect, I doubled the quantity, but to no more purpose than before. I then added one third more to the quantity which I had taken, but it had no more effect upon me, than if I had not taken any thing. I then desisted, fearing that a sudden consequence might ensue. It seemed as if it was impossible for any thing to lock up my thoughts, or shut out the disagreeable sensations of my mind.

It happened as I was sitting in my room one day, I discovered the New Testament (so called,) laying upon the table. I took it up, resolved to read it through ; but was opposed by my mate officer, who quartered with me. Firstly he only laughed at me for reading such a book ; and when laughing would not persuade, he once knocked it out of my hand. When I saw that he not only disliked, but

that his dislike grew into a petulance when he found me often reading, I sought opportunities when he was absent and read it through again and again. Here I found many things which afforded me matter of consideration, and I felt deeply affected when reading about the sufferings of Christ.

There was nothing I desired on the earth more than to be settled in retirement and to enjoy the favor of God. I continued at Sackett's-Harbor until the news of peace, which was very pleasing to me, as I was now a friend to peace; besides, I thought too, that I should not be likely to meet with any difficulty in leaving the army under a peace establishment. As soon as circumstances would admit the company was disbanded and I returned to Eden, in the county of Niagara state of New-York,* where I had married my wife, about seven months before.

When I left the army, I was fully convinced of the impropriety of war and disdained, as I thought, the proud pursuits of the world. I felt resolved to enjoy a retired life, and to walk humbly before God. After I had been home a little time I found myself retained on the peace establishment; I then resigned my commission which was accepted, and so I found myself clear from the army, but not clear from the spirit of the world; for no sooner than I had retired from the army I began to feel my mind anxious about domes-

* The town is now called Boston, and the county, Erie County.

tic concerns. All those good resolutions which I had been predetermined in, were but formed too much in my own strength, so that, as I had not fully dedicated myself to God, my strength wilted, (when tried) like the flower by the blazing sun beams at noon day. I did not forget the many promises which I had made to God in the course of my life, but no sooner than I was made to remember I was as ready to put off the work of righteousness, until a more convenient season. During eighteen months I was so much attached to worldly business, that my soul, mind and might seemed to be drank up in the business of life ; in cold and in heat, wet and dry, all kinds of weather were equally improved by me, yea, I accounted the very time of eating and sleeping as lost and unprofitable.

Sometimes I conversed with certain persons who lived in the neighborhood, about the subject of religion, but as their turn of mind was calvinistic, there was little to be learned from them, but particular election and reprobation. This doctrine was so disagreeable, that the very devil within me would rise up against it. This doctrine had been detestable to me from a child, as I had suffered much from it, but more particularly because God had taught me at that time, that it was false. In conversing upon this doctrine, it was uncommon that I met its advocates with language, all but as corrupt as the doctrine itself. Notwithstanding I was so far

from God I was not without a remembrance. The Spirit of God continued to visit me, even in a time when the world would judge by my conversation and life, that I had not so much as one good thought about me.—It was on a time when God saw fit to come more sensibly near to me than usual, that I began to consider upon my condition. I thought I could discover that from time to time wickedness had increased with my years. At this time I could really discover plainly, that my temper was much more ungovernable than it ever had been before. I could look back to the time when I was about ten or fifteen years of age—when I was a stranger to a revengeful disposition—a time when it was as much of a mystery to me, how people could be angry one with another, as it was mysterious now, that my temper was so ungovernable. When I seriously considered the progress sin was making in my soul, I felt really fearful that I should come to some bad end. If I resolved to mend, as I frequently did, it seemed as if all the powers of satan were engaged to refute and destroy the good intentions I had, and cause me to commit two offences against God, to every good resolution I formed. My sins were a constant aggravation to me, and yet I sinned. I could plainly discover a hell within my own breast, without being able to shun it.

So it is I believe, that when men feel a determination to become holy, satan then

strives most with them. Add to this, that the light of the spirit magnifies, or rather shows sin in its proper shape, showing every sin to be like a mountain. So the poor soul has a hard struggle to escape sin, and come to God. It is not uncommon that people imagine themselves out of satan's dominions because they are insensible of sin, which like a bane lurks within them. They do not groan for sin, because they are insensible of it ; they are not unusually tempted, because satan is not suspicious of any loss by them.

During the 6th month, (called June) 1816, a circumstance took place, which was followed by mature considerations. Being called from my business by some unexpected means, I fell into a fretful mood, which continued for about one hour ; during this time I gave way to much wicked and improper language. After my insanity was a little abated, I threw myself upon the bed and began to reflect on myself for my folly. I thought that I had become one of the most unreasonable beings on the earth. I accounted myself the fool of all fools, for having given away to the wicked influence of satan. Here I called to mind all the improprieties of my life, with all the promises I had made to God. I contrasted that heavenly mindedness which I once possessed, with my feelings and condition now ; but considered myself further from God than ever. Thought I, I am the man that has lived foolish above all

men ; I have often made solemn promises to the Lord, but I have as often broke them—perhaps I have committed the unpardonable sin ! When could it be ? When I was about twelve years of age the Lord did much for me, but I was not converted ; it was but a special call I had—and such was the exercise of my mind then, as I have never experienced since that time. Had I walked agreeable to that great light which I had, I should not have done as I have, but now I really fear that my day of grace is past, and all I do is in my own strength. This perhaps is the reason, (thought I) why I am given over to languish out a life in fits of presumption and extreme.—My prayer was to God, that if his mercy was not *clean gone* he would begin my salvation, and by his own power help me to escape the bondage of my sin.—Lord, said I in my heart, I am sinful, wicked and weak. Satan is too strong for me ; Lord here I am thine as a creature, the work is thine, the power is thine.

I arose from my bed, resolved, *the Lord helping me*, to reform my life, then, or die without ever attempting to reform again. About this time I had several dreams which were very similar one to the other. I thought that the country was invaded by a foreign power, and that the inhabitants had recourse to arms for their defence, but they were not able to stand. I thought they were obliged to retreat (myself with the others,) or become

prisoners of war. I thought that I would not retreat far, but turn aside to a house near by, and hide myself there ; but no sooner than I entered the door, the woman who belonged to the house informed me, that she saw thro' the window an officer near the house. I discovered that he was an enemy, but I had not time to hide myself from him. I immediately threw off my uniform coat, as I thought on a table, and threw some citizen's clothes (which lay by) over it, that it might not be seen. Having ridded myself, as I thought of my military marks, I took a small child in my arms and seated myself very demurely in a chair, assuming the place of a father. The officer soon came in and saw me affecting all the disinterestedness of a common citizen and my parental pretensions without mistrusting me to be any thing more, than the man of the house. After a little conversation he stepped to the table—moved a garment and discovered my coat ; he seemed immediately apprised of all my intrigue, and demanded my surrender to him as his lawful prisoner of war. But so it was, (as I thought) at that moment I discovered a musket standing by, which I instantly seized, and demanded that he should surrender to me ; looking him in the face at the same time with sternness, I threatened that he should move one inch from his track without my consent, that I would blow him through. He immediately put both hands behind him and advanced towards me,

whilst his countenance assumed the boldness of the sun and the beauty of an angel. He had no weapons himself, and he took mine from me. When I saw the man as he was, I was overcome with his loveliness. I awoke with a sense that I was found not by my enemy, but by the best of all friends.

Several times within a few days, I imagined in the vision of the night, that I had deserted the army ; and being taken I received nothing in return but forgiveness and love.— It was true that I had long been at war with the truth, and was about to be received and taken, by my best friend. I had many times hid my dress with the covering of others, whilst I ignominiously treated Christ with affection, and denied him with conviction in my own heart.

Though I was unusually visited by the visions of the night, my dreams were so very uncommon, they only left a singular impression on my mind, without my being able to put any meaning to them at the time. I reflected much on the condition of my soul, and the duty I owed to God ; I felt an impression that something was about to take place which would very especially concern me, but what I could not tell.

At this time evening meetings were frequent in the neighborhood, and the mind of the people seemed inclined to attend ; accordingly, my wife asked me one evening if I would go to the conference with her. I replied,

that I was willing to assist her in getting to the place, but that I should not feel disposed to tarry there myself. I urged as a reason why I should not feel willing to tarry, that I was much fatigued with the labors of the day. That I was much fatigued was very true; but my principal reason why I would not tarry was, I had been informed that there were some prospects of a reformation in the place, and as I had seen religious commotions end, as they most always do, in disputes and contentions—a disgrace to the cause of God as well as civil community, I felt resolved in my own mind, that I would not have anything to do with it.

My wife did not concede to go on such conditions as I proposed, so we both tarried at home. But as it is written, (Job xxxiii, 15, 16,) "In a dream, in a vision of the night, when deep sleep falleth upon men in slumbering upon the bed, then he openeth the ears of men and sealeth their instruction."—So it was, the Lord shewed me in the vision of the night by a similitude all that which took place for four years to come.

I first found myself (in my dream) on my knees, earnestly supplicating the Lord for myself and others; my hands were raised heavily upward, and my tears ran down to the ground. When I rose from the ground I discovered myself to be in an open and extensive field. The place seemed only to afford a gloomy aspect, with barrenness as far as my

eyes could discover. Whilst I was looking round upon the wide extended plain, I discovered several persons not far from me, these I solicited to journey with me, but they made no reply, but accompanied me without saying a word. When we had travelled a considerable distance I discovered that we were entering through the breach of a stone wall into a garden. When we had come within the wall, my mind was led to notice the place. There seemed sometime to have been a piece of ground enclosed with a beautiful stone wall, built in the most elegant manner ; the place was beautifully situated and it appeared that in a former day no expense had been wanting to make the place agreeable. Though there was no dwelling-house, nor any human residence to be seen ; yet, the place appeared to have been a place where a nobleman had chosen to fix his residence for life. The selection of fruits and flowers, and the manner in which the place had been economised, all betrayed evident marks of its former grandeur. It appeared as if it had been a garden beautifully dressed—properly designed for retirement and delight.

The ground appeared as if it had been laid out in long alleys, forming right angles, with uniform beds on all sides, with earthen flower-pots in every corner. All appeared to have been made for beauty and admiration, with every thing delightful and pleasant to the eye, and good for food. But

while every thing was in a state of the highest cultivation, and in midsummer bloom, it appeared that untimely frost had brought all things to the ground ; and not only so, but the wall was broken down on all sides. The ‘destroyers’ went in and out at their pleasure, the flower-pots were broken in pieces, and all seemed now given over to destruction, being eaten up, and trodden under foot.

A vine that stood in the midst of the garden, attracted my attention next. This vine was very high extending upwards further than my eyes could possibly see. As to the vine of itself, it had not received the loss of a single branch, though its leaves had fallen off and lay on the ground in great abundance. I remarked to my companions that there was the appearance of fruit about the vine, and that it had probably borne fruit that season. Concluding that the fruit would be the first that would fall to the ground, I put about removing the leaves, and found that there was much fruit, but it appeared to be rotten, all but the heart, so that when the outside was separated from the inside a part was palatable. When I had made many remarks to my fellow travellers we passed through to the other side of the garden, and left the once delightful but now melancholy looking region.—I had not proceeded far when I came to a beautiful brook. It appeared to be about three feet from side to side—the water was clear as a crystal and made its way over a

bottom of white pebble-stone. My attention was at once turned to know from whence came the beautiful stream. From the make of ground round about, I concluded the fountain must be near, and observing a large log by the side of the way—with much difficulty I availed myself of its height, that I might the better discover the fountain which I imagined was near. But to my great surprise I could discover nothing of the fountain—only I perceived that the water proceeded from the log upon which I stood. The log appeared to be large, and it appeared that it was the part of a tree cut off above and below the branches. One of the branches had been smitten with an axe, and a block was taken out, and though the log apparently had lain in that place for many years, and was apparently dry and uncomely as a root out of dry ground, yet from the branch and place that was smitten proceeded the chrystral stream. It appeared in my dream that after leaving this place, I found myself standing on the shore of a large body of agitated water.—Here I discovered many ships—they were all of one size, and were black like ships of war. They were anchored and came not near each other. Whilst I was looking at the vessels and the men on board, I discovered a distant shore, and with that I discovered two lights. The lights, each of them, appeared to be the bigness of the sun. The country which I discovered on the other side of the water ap-

peared to be beautifully situated and enjoyed the light, (as I thought at first) of two luminaries at one time. I then thought again that one must be the true sun, and the other must be but a reflection of the true light, and that it denoted a storm, and accordingly I gave the last conjecture to my fellow travellers as my opinion. My companions now spoke to me for the first time: until now they had treated me with the greatest indifference, and they had not manifested the least degree of curiosity, neither had they sympathised with me in any thing that had passed. One of them asked me if I was resolved to go to that country; to whom I replied yes: as soon as I can be permitted. I understood that these vessels were all bound for the other shore and were for passengers, but I did not like them.

Until now, I had led the way, but my companions now led off, and I followed them. I was soon introduced into company with whom I felt the sweetest love and union. It appeared that they all dwelt in one house, but as the house was without windows, it was without light, besides that it was very dirty. I informed them that I must leave them, for I could not live in so dark and so dirty a place. They all began to persuade me, to tarry with them, many tears were shed on the occasion, my heart was affected at the thought of leaving them, but I was bent on my departure, as I felt a necessity to leave the place. After we had tenderly embraced each other, (as it ap-

peared), I left the house. I had not proceeded far when I looked behind me, and saw several persons following after me, at a little distance, but they did not come up with me. As I lost sight of them, my dream ended, and I awoke, and as I awoke, my ears were saluted with the most beautiful singing that I ever heard.

When I considered on the vision, I remarked in my mind, that it was singular, but I was not able to imagine any thing, that the dream should mean. What I understand by this vision, I shall record hereafter as it took place.

CHAP. III.

Religious resolutions first publicly manifested—and a confirmation of God's loving kindness—Trials of mind about baptism and attachment to society—Visionary instructions by night—preaching, with fears as to communion of bread and wine—and church liberties, found to be bondage—too frequent abuse of texts by a misapplication, with the rash and inconsiderate use of psalms and hymns.

SOME parts of the above mentioned vision continued in my mind for several days, and then it was gone from my mind, as much as if there had been no such thing passed. I still felt resolved, as I had before determined, to reform my life, and by the assistance of the Lord, to live anew. A number of weeks had passed, when I first began to feel a change in

my mind, so far that I saw a beauty and excellency in the character of God. When I obtained this discovery, I obtained a humiliating notion of myself, and as I was brought to see the beauty and goodness of God, I felt as if I was one of the most ungrateful creatures that ever lived. I obtained a fear towards God, without a slavish fear, or a fear of punishment, and a love with humility. I began to feel it my duty to confess Christ publicly to the world, but this was very crossing to my mind. I thought the very minute that I should make public pretensions, or profess myself to be religiously inclined, I should become a mark for the world to look at, and if I did not live better than thousands who pretended to advocate the good cause, I should only disgrace myself, and crucify my Lord afresh, and put him to shame. The impression which was in my mind, to make a public profession continued to follow me by night and by day, so that at last I became determined in my mind, to declare my feelings in the first christian congregation, which might fall in my way, and accordingly for the first time, I attended meeting for that very purpose. But who can tell the feelings of my heart when I came to the place? The adversary strove hard, to break my resolutions, and thereby stay me, as he had many times before. The house was filled with people, and those whom I accounted as the first class in the society of the world, to whom I had an inclination to

think myself not inferior. This was a trying place to me, for not one person in the room had the least knowledge of my intentions, even my wife, who was present, was ignorant of the purpose for which I had come to that meeting. I felt a reasoning within my heart that I had better go from the place, without exposing myself, and shew out my religion, by first leaving it home. But when I thought of leaving the place in silence, it appeared to me that the enemy of my soul would gain a complete victory over me thereby. Now appeared to me to be the time, and the only time to put into execution that which I had been promising to the Lord for many years, namely, a reformation of life. I sat measurably contented and easy, until the meeting was about to end; when it seemed to me, as if Heaven or Hell, was depending on the choice I should make in a minute of time. The thought of having it said that "Saul" is "among the Prophets," seemed to be a cross, heavier than I could bear. But at last I arose and declared to the congregation that I felt the need of a saviour. I exhorted the people to repentance, and requested the prayers of all christian people for me. I felt a degree of resignation to the loss of the world immediately. My mind became measurably easy, and I left the place that evening with a great desire that the Lord would impart to me a deeper knowledge of himself, and let me know my sins forgiven. The language of my heart was,

O that I may "know him, whom to know a-right *is life eternal.*" One morning I arose very early from my bed, and retired, intending secretly to call upon the Lord, and accordingly proceeded toward the woodland. As I was walking slowly along, there appeared to me a light like the sun. It was one of the lights which I had seen in my dream several weeks before. My mind felt an immediate confidence in God, and if an angel had met me in the way, and told me that the hand of the Lord was with me, I should not have believed it the more. When the light appeared to me, it reflected light, life and power to my mind, and inspired me to trust only and entirely in God. As soon as I recognized the light which I had seen in my dream, the light disappeared, leaving me with a faint recollection that I had had a singular dream, but I could not recollect any thing more of it, than that which related to the light, which I had just seen. The light was attended with such power to my mind, that I did not advance one step further, but I turned instantly ~~so~~ my heel and travelled a quick pace back to my house, and the first persons I met with I told them the Lord was with me, and that I had not one doubt of it. I told them also, that sometime since I had seen in a vision of the night, things which had been fulfilled, and that in the course of my life I should see it all fulfilled, though it was out of my power to recollect but little of the vision then. My

soul was now at perfect peace with God and with man. I now recognized every feature of my mind, to be that which I enjoyed when I was about twelve or thirteen years of age. At this time I had lost all confidence in myself and had confidence in God, and felt to wait for him without a doubt.

There was quite a religious stir in the neighborhood at this time, there had been many meetings in the place, though as yet I had not attended but one meeting. So it was I believe, that in the period of a few months, there was not a family in the neighborhood, but what experienced something of the grace of God. But no sooner than the work had become general, the different denominations began, (as they generally do,) to contend about their tenets, and the neighborhood was left to experience those disagreeable and *disgraceful divisions* which generally arise amongst the different sectaries about church order, baptism, communion, &c.

During the 8th month, there was a church formed in the vicinity by a people who would not at that time receive any name, but they since call themselves Free-will Baptists. For myself I had no particular or deep acquaintance with any denomination about me at this time, I therefore stood as it were by myself for sometime, whilst there was little else to be heard but "lo here" and "lo there is Christ." Whilst many were running up and down to this and the other society, to find a

home, as they were pleased to call it, my mind began to be tried upon the subject of water baptism. Many were every few days going forward in that ordinance, and, as they pretended, were led thereto by the Spirit of God; but for myself, I could not find the Spirit to give me any instruction in the matter.— I felt a great desire to do all that was duty, and all I was waiting for was to feel duty as well as others. I did not think to dispute the ordinance, (so called) and though I had not read the scriptures enough to dispute the rite or to advocate for it, yet the frequent use of baptism among all denominations with whom I was acquainted, answered to confirm my unwary mind and to put the ceremony beyond suspicion. I therefore concluded that baptism must be right ; and accordingly I besought the Lord to make known my duty : But what surprised me was, that death and darkness attended such supplication. On being asked by some, why I did not go forward in baptism, I frankly mentioned my lack of revelation on that point—telling them that there was not the least impulse of the Spirit leading that way ; and where the Spirit did not lead I thought it was not my duty to act, because others did, nor to be baptised because others were baptised. Some said that I had not ought to wait for the leadings of the Spirit, because the scriptures were plain on the point of baptism. They added too, that I had delayed my duty too long already, and that I

had ought to be baptised and join to some society ; which if I would do, they doubted not but that I should find a blessing in so doing. Sometime after this I went forward in baptism, but instead of feeling the approbation of the Spirit of God, I only brought more death and darkness upon myself than I had before, for I had not received that blessing in baptism which others pretended to receive. I felt the approbation of my own mind so far as to say, if it is a duty, I have done it. After I was baptised I felt in my mind that I would stand by myself, but being solicited to join society, after some diffidence and delay I attached myself to the society since called Free-will-Baptist ; but my choice was not conducted by a sound understanding in the scriptures, but like nine-tenths of the people who attach themselves to societies, I had not as yet read scripture enough to compare scripture with scripture, so as to be capable of divining for myself. I have frequently had occasion to notice the many who do as I did ; they make up their faith or creed from a few passages of scripture more ingeniously selected by the preacher, than understood by them ; and without suspecting the multitude in error they attach themselves to society. The consequence frequently is much trouble for their inconsiderateness, that is, if they are persons who are determined to know the truth for themselves. Otherwise they may become very blind and zealous in their way, and like the

ex, they can labor only at the one end of the yoke; and for this, their only and best reason is, because they have not been taught and traditioned on the other.

Not long after I attached myself to society several of the members in society came forward and began to labor in the ministry.— This was trying to me, because my mind was exercised as to the same work. But as there were several of them now began, I concluded that my feelings as well as theirs must be imposed upon; therefore I resolved in my own mind, to hold my peace. I not only felt determined to desist myself, but I opposed the others until all my sweetness of mind was gone, in an unusual degree. My meditation became unpleasant—my comforts fled from me, and prayer became ineffectual.

My mind was barren for some weeks and my mouth was so shut up, that it seemed as if I never should say any thing upon the subject of religion again. After this I was troubled by the vision of the night. I thought the sentence of everlasting misery was passed upon me, and as quick as thought I imagined myself sinking into misery as into a pit. It seemed as if my mind was left to realize all the horror it was capable of undergoing, whilst the dreadful accent was realized, GONE, GONE, FOREVER GONE! No one can possibly imagine the sensation of my heart during the vision—though it was short, yet it was painful. I awoke immediately, and it seemed as

if I could hardly persuade myself that I was yet a being in the world. My mind instantly compassed a world lying in wickedness.—I realized for them that misery which must come upon them in an unexpected day.—Thought I, O that inconsiderate men could see their situation as I see it!

When a few days had passed, under serious reflection I recollect that part of my second dream, which related to my being in an open field much engaged in prayer. The interpretation immediately was, that the wide and extensive barren plain which I saw, was the world in wickedness. I recollect again, that there were several persons on the plain with me. It came to my mind that these brethren, who had been laboring in the ministry were the very persons whom I saw there—I had not so understood this part of my dream until now. But when this interpretation came to me, it was like lightning bursting upon the mind. Thought I, is it possible, that the Lord will make use of me in his work.—What, me! even me! O how unworthy am I! I could see in myself, no worthiness, parts or qualification for such a task. But as I knew my dream was of a divine purport, I had the witness that it would all be fulfilled in process of time; and though my mind was not naturally inclined to yield to the interpretation which I had already conceived, yet I felt measureably to say, not my will, but thy will be done, O Lord! My desire was daily

and hourly that the Lord would make known his duty, and when he should make his will known, I really felt as if he was the one that must fit and enable me to do it too.—It was not long before the Lord was pleased to counsel me upon my pillow again. I thought in the vision of the night, that I was warned to prepare for death. I was informed that I was shortly to leave all the concerns of this natural life. I did not feel in any degree terrified, but immediately put about arranging my temporal affairs, for the good of my family. After I had collected various effects and put them together in one place, I called my wife to me and informed her that I must leave her, and that there was all the property I was worth, and that she must make the best of it for her maintenance.

After I had made due preparation I patiently waited my departure, and employed my time as the Lord would have me, not knowing the means by which I was to leave the world. When I had continued a considerable time on the earth, the time of my departure at length came. I did not dream of dying, but the first I knew of myself, I was a great distance from the earth, triumphantly soaring to the upper regions. I had not proceeded far when it appeared as if I was met with a company of angels, who began to sing with heavenly sweetness. I felt completely calm and happy in my mind. I was conducted upward for awhile until met by an innu-

merable company of angels, who brought with them additional and incomprehensible joys. I soon felt to realize that I had passed from this world to the next. It appeared to me that I was in the immediate presence of God with a countless number of glorified spirits, and where all things conspired to happiness. It appeared that knowledge did not consist in beholding, as with a natural eye, but the mind became measurably infinite, so that it was capable of beholding all things at one time. All things seemed to have a spiritual existence, and tho' there appeared to be millions of angels, yet their thought, subject and theme, were so completely one, and their happiness consisted so much in each other, through the Spirit it would be most proper to say there was but one of all. I might as well throw down my pen, as to attempt to describe the joys of the place. Could I forget the unworthiness of myself, I could with pleasure tell that I heard things "not lawful to be uttered;" that is, it is out of the power of human ability to describe what I felt, what I heard and saw. Such was the state of my mind, I had forgot that I ever was an inhabitant of any other place. It was in the midst of my enjoyment that my views were conducted still further, and suddenly there were thrown open to my discovery, an incomprehensible degree of happiness, hitherto secluded. I realized that the happiness which I enjoyed, was but an inch of ground compar-

ed with a boundless field, for it was by such a similitude that it was shown me. Into this state of happiness I was about to enter when I awoke, and found that it was a dream ! My natural strength was so far overcome by my views, that it was not without difficulty that I turned myself in the bed. Finding myself in the flesh, the language of my heart was that of the poet :

• This life's a dream, an empty show ;
But the bright world to which I go,
Hath joys substantial and sincere ;
When shall I wake and find me there ?”

Ο how astonishingly good was the Lord in preparing my mind for the trials which awaited me ! Had he not dealt with me as it were with an open hand, in giving me proofs of himself and of his loving kindness toward me, I should have fallen under the trials with which I afterwards met. This dream represented the work which the Lord soon required of me. It was not a natural death particularly intended, but a spiritual death to this world, was more especially received by me to be the meaning of the vision. As to the extent of the the joys which my mind was permitted to discover of another world, it was not any thing that I shall ever fully attain to in this world, and live in the body.

Not long after this time I appeared in public, but my method was very disagreeable to many, for instead of laboring particularly

from a text, my mind was led to embrace a subject and to expound and read the scriptures, to maintain the ideas which were on my mind. After this my mind was so calm (though much oppressed before) that for some days I did not harbor the most distant thought that I should ever appear in public testimony again—my mind was clear from doubts or fears, and I enjoyed the spirit of a child. But it was not long before I felt it my duty to appear publicly in behalf of the truth again; and accordingly I obeyed—and again and again I felt my duties and as often obeyed, and for a while as often concluded that every time was the last.

After I had been attached to society a few months my mind began to query upon many things. I had by this time been to the Sacrament (so called) several times, but not finding that enjoyment which I expected, I was led not to dispute the ceremony, but to query what should be the reason I did not receive that enjoyment which others so frequently said they received. As often as I came to the communion so often I was led to doubts, darkness and death; for my mind not receiving that help which I fancied others did, I was moved to doubt my christianity, and as I received no help, light nor life, I feared (according to the general but false rendering of the scripture,) lest I should “eat and drink damnation to myself.”* So my

* See PLEA, Chap. 7th, on 1 Cor. xi. 29.

greatest privilege was to desist from the use of *Bread* and *Wine* as frequent as I could, without giving an offence to my brethren.

I began now to notice the disputes among professors of christianity, with more attention than usual. I was led to notice, that the contentions which were among the different denominations, were more about the ordinances, church order, &c. than about any essential doctrine of Christ. These contentions were the means of destroying almost every mark of that Spirit, which is the only work and life of christianity. It had become so in my own neighborhood, where there had just been a remarkable stir about religion, that the people had not half the union, one with the other, that they had before they made any profession at all. Such was the consequence of the reformation that the religious parties would not meet at one place, but held separate meetings in the neighborhood, and sometimes within a few rods of each other. If a member happened to attach himself to this or the other denomination, the reply of the other was, "We do not care for that, we never had but little charity for him or her, we are glad that they have joined where they have. That denomination gets all the bad, or disaffected members, and we get all the good." Such was the disposition of the different denominations, that they almost imagined that they were always disaffected towards a member, whereas their disaffection

was only because they had not joined their society. About this time I began to feel the smart, for having attached myself to the Church ; for as I was determined to maintain my Christian liberty and fellowship with all denominations, and labour amongst all denominations without regard to sect or individuals, I incurred the displeasure of some of my Free-will-Baptist brethren, who were bent upon monopolizing my public labours to themselves. I soon could witness to that saying of my divine Lord, which was, "that a man's enemies should be them of his own household." They demanded of me that if I would preach to the Methodists, or that if I would preach to the close-communion-Baptists to join them, otherwise to preach where I belonged ; but otherwise, if I was determined to be every thing; to be *every thing*. I replied, if to preach the gospel to all the world, constituted a man *every thing*, I should choose to be every thing. I soon learned what the different sectarians with whom I was acquainted meant by christian *freedom*, and that it was no more than to "go to meeting, where we go, do as we do, and believe as we believe," and if there was not a compliance to this freedom, all love was lost, or became very cool and indifferent. I had not as yet thought to dispute the propriety of the ordinances, but thought what every body did must be right. I knew that I had no call to preach ordinances, though

others said they had, and preached the form of religion more than any thing else. As for myself, I never pretended that I had any spiritual instruction in any kind of outward ordinances, but such as did pretend to be led by the Spirit disagreed much in their form. One pretended that the Spirit led him to be baptized by sprinkling : a second, said the Spirit led him to receive baptism by pouring : a third contended that he was led by the Spirit to be immersed or plunged ; all this looked inconsistent to me. I could not believe that the Spirit of God would be so inconsistent with itself.

While I was observing others, I was also led to notice the preachers. Many of them did not pretend to be led by the Spirit at all, and thought that it was delusion in others if they pretended so to be led, so it was not strange with me, to see them disagree, both in preaching and administering the ordinance. But such as *did* pretend to administer by the Spirit I saw that they contradicted their profession, in that, when they assembled together they would be frequently urging each other to preach, and it was not uncommon that one half hour was spent in questioning one, and the other whether it was not their privilege or duty to improve ; if they were led by the Spirit there would be no such questioning to do. If there was no one who could be warranted by the Spirit, this was no hindrance, some one was sure to engage in the work.

Another inconsistency I discovered was, that they had a particular rule of worship, which was to commence with singing. When the preacher opened his meeting, he would say, (turning to a Psalm or Hymn) "let us commence the *solemn worship of God*, by singing to his praise," &c. As Psalms and Hymns were generally expressive of praise, prayer, or thanksgiving, I could not see that a whole congregation both saint and sinner could possibly feel the spirit of a Psalm, a Hymn or a Doxology, all at one time. It was not uncommon that the wickedest man in the neighborhood, was called upon to pitch the tune, and to take the lead in singing. If the whole congregation could sing with the Spirit and with the understanding also, then this was right ; but if not, then it remained that the preacher in commencing the proposed worship, firstly put out a dozen or more lies for the people to tell. After singing was ended, then a prayer followed, and then singing again, by this time a text was named.—The text perhaps was the part of a verse or sentence divided so as to suit the spirit of the times best, or combat the supposed false dogmas of the day. It was not uncommon that the meaning of the text was missed altogether. A certain preacher took for his text, Hab. ii, 11, "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." His first motive was to prove the *Trinity* ; that is, three persons and

one God. That was done by contending, that it must take three stones to make a wall. When the wall was finished, the man had in the next place, recourse to the wilderness, (meaning the world) where he cuts timber for beams to build the church. The cry out of the *wall*, and the answer of the *beam* was represented to be the spiritual understanding between God and his people. With many such notions did the man please the ears of the congregation, whilst they were completely robbed of the truth of the text. But who would not blush for the man, when both the verse before and after the text is permitted to explain it. It appeared that the text had no such meaning as the man labored to show; but simply goes to make out a denunciation against the Chaldeans, for *insatiableness*, for *covetousness*, for *cruelty*, *drunkenness* and *idolatry*. The text shows that the city or house, which was established by blood and by deceit, should cry against the wicked builders.

Again, one took for his text, Isa. xiii, 12, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." This text was represented to mean Christ's person and graces; but this text was used by the prophet in a denunciation against Babylon; showing the desolation that should be made by the Medes. Showing their cruelty to be such, that they would choose the blood of the people and their des-

truction, rather than their gold ; therefore it is said, (verse 17) " Behold I will stir up the Medes against them which shall not regard *silver*, and as for *gold* they shall not delight in it." I might fill a volume with the account of such absurd renderings, but every observing person do all but daily witness the false and crafty rendering, and the end ingenuous men serve themselves by the scriptures.

When I considered all the inconsistencies among both people and priests, I was quite at a loss what to think, and what was worse with me, I had not been apprized of the traditions of men until I had been drawn by the multitude into the same path in which they were travelling. I had been baptized because others were in the practice of it ; I had been to the communion as I was led by the established order of the churches. These and other customs I had conceded to, but now for myself I had experienced an emptiness in some things, and saw that there was a great inconsistency in others. As I was young in my experience, I was not quick to suspect the multitude altogether out of the way in such customs, though I saw that there were many improprieties among them. I saw and experienced that in myself of these things, that I was not able to account for.— I had several times desisted the communion on account of my own feelings, which was a great cross and a trial too ; as the use of the sacrament was generally received to signify

CHAP. IV.

Doubts occasioned by the multiplicity of religious opinions, and the mind inadequate to find the truth from the Scriptures—Doubts with temptations to disbelieve in the existence of a God, overcome.—Doubts as to a Saviour decided by the vision of the night.—The notion of the Millenium found to be unscriptural, led to an investigation of the Scriptures touching many other things.

THE many inconsistencies which I have described, and the difficulties with which I met, were to my mind like so many diseases without a physician—I was sensible of pain, but could not tell what was the cause. Being borne down under the galling yoke and burden of unsuspected tradition, my mind grew dark and discouraged. My mind so far lost the witness of the Spirit, that unless I could find some means whereby I might account for differences among professors of christianity, I must give up the idea of religion and believe it to be but a phantom of the mind. Thought I, religion, if there is any such thing, must be a revelation from God ; consequently, as God is a consistent being, religion must be consistent, and so be but one thing.—Surely, thought I, all cannot be right : and what method shall I adopt, thereby I may know that I am not deceived among the multitude ? I thought in the first place, that I would have recourse to the scriptures, and attain a perfect knowledge of them ; for I understood little of them, as it

was but a short time since I had began to read them. Here a question arose in my mind, is not the scriptures the very thing by which all denominations say to be governed? and is it not about the scriptures, that the world is now contending? then how can the scriptures answer me my important desires when older than I, with able and learned men, have made them the subject of dispute for many hundred years?

Some contended that the bible was a Spiritual book, and could not be understood but by the Spirit. This system of reasoning I discerned destroyed itself, for such as plead for the Spirit, plead also that the Spirit should be tried by the scriptures; for if it absolutely required the Spirit to understand the scriptures, it was necessary first to know the Spirit without the scriptures. For a Spirit or knowledge to understand the scriptures could not be given in the scriptures seeing the Scriptures could not interpret themselves. I could not see that if it required a teacher to teach, how the pupil could teach the teacher. Or if it required a knowledge of the Spirit to understand the scriptures I could not see that it was possible that the scriptures could give me a knowledge of the Spirit. This rule placed me as far from the possibility of knowing the truth as if there were no scriptures at all. I reasoned thus in my mind: Am I a christian? Answer, yes. Are there not christians

christian fellowship and union. But with this I now found other things equally or if possible more crossing than any thing else, I must now desist my practice of reading and putting out Hymns or feel condemned in my mind for the inconsiderate use which I caused others to make of my leadings. Again I was troubled on the account of prayer; this custom was as common as singing, and as much of a form. I was sensible that my mind was not always prepared for vocal supplication, consequently I found myself sometimes charged with hypocrisy, and so far I was to God and the People, what a Papist priest might be in his *mass*. Though I had seen the frequent abuse of the scriptures by taking texts, yet this did not amount to an argument that a text should not be used; for I was taught that the scriptures were given as it were for a note-book, and that all should take a text.— Here I was not without another difficulty, for though I frequently felt the power of the Spirit resting upon me, yet I had no text. But as I thought that I must have one, I frequently had recourse to such a passage as my natural judgment was pleased to select, and by this the Spirit was quenched! At other times, when the Spirit bid me speak as well as to look up a text, according to the customs of the people and the rules of the ministry, there must be some considerable time spent in search of an appropriate Hymn or Psalm and in prayer. By this time I found that the Spir-

it was gone, but notwithstanding, according to custom I was still bound to furnish the people with a discourse.

In consideration of the leadings of my mind, I frequently preached without singing or vocal prayer, and sometimes preached without making any particular passage of scripture the foundation of my testimony ; and sometimes I attended meetings but had nothing to say. All this was offensive and singular to such persons as were in the habit of hearing fine singing, and seeing other things conducted in the common order.

My manner of procedure was not only singular to others but it was singular to myself ; for it was unaccountable to me why my mind should be led, so different from others. It was not only singular but crossing to my mind to leave the smooth path of custom, and so crossing that but in few instances did I comply with my leadings of mind, and suffered myself to follow the example of others, and with them I frequently found myself guilty of such false rendering of texts as all who preach from the letter are unavoidably subjected. But to avoid as much as possible such improprieties, I frequently made choice of such texts as appeared to be plain, and such texts as by the reading, expressed their proper sense. I also in some degree ridded myself of improprieties in singing, by selecting such psalms and hymns as were less expressive of deep profession than others.

among all denominations? Yes, and they all read the scriptures, and undoubtedly they are mostly deceived, and if I read the scriptures why shall I say I am more sincere than they? Or that I am not as liable to be deceived as they?

I saw plainly that the different denominations which pretended to be governed by the scripture were evidently built upon the sand. They were daily casting it in each others teeth, that they partially rendered the scripture, or if any were inclined to be more charitable, like myself they were much puzzled to account for the disagreement among christians and often, groaned with fear lest they were deceived themselves.

Here my mind was brought to despair of all possible means of knowing the truth; or of knowing who was right, or who wrong. I had always supposed that the scriptures were the only rule of faith and practice, as I had been taught by others. I could not feel to condemn all others as wilfully wrong in these interpretations of the letter; nay, nor could I rashly say my judgment on the scriptures was more correct than all who had read besides me. When I considered the subject of religion, I felt desirous, if there was any such thing as right, to know it, as a matter of the most importance. I felt my own *human* judgment to be fallible like others, and when I had fathomed all that came before me, I was inclined, equally to distrust all.

While my mind was looking outward to find some way whereby I might reconcile or account for the differences among christians, the more confusion and darkness I saw among them; insomuch that the enemy found means to tempt me to disbelieve all religion in toto. But the question was with me, what shall I do with my past experience? Can I possibly believe that there is no such thing as religion? Yes, just as soon as I can believe that all these different denominations are led by the Spirit of God; and if the thousands about me are deceived, why may I not be deceived too?

For several months I was called to pass some of the most severe temptations I had ever as yet met with. My mind was daily harrassed by the enemy to doubt all that I had ever experienced or known of the things of God. Much of my time was spent in secret, praying to the Lord that he would drive the tempter from my mind, and appear in the behalf of my soul. Some times when I attended in secret I had so little faith that I did not dare to open my mouth in supplication. At other times I would lay on the ground in silence, or at most groan with the burthen that lay heavy on my heart. None but such as know the power of the enemy, and the manner in which he tempts the weak mind, can imagine what was the bitterness of my soul. I was not only tempted to disbelieve my own experience and to discredit the

Loving kindness which I had known, but I was tempted to disbelieve the existence of a God and Saviour. Though I was not fully brought down by these temptations, yet, my mind was so overcome, that my faith and confidence was completely shaken. It seemed that my prayers and supplications wasted upon the ground, and that my heart was mostly given over to temptation. One may think it strange perhaps, that I should have so yielded to atheistic notions, or that there should be a deist in the world; but when I consider the conduct of professors, and the contentions they have in consequence of their ceremonial religion, I more wonder that there is not *ten* where there is now but *one*. Who can imagine the feelings of my mind when I attempted to appear in public and preach, which I was obliged to do, or feel no peace at all. Sometimes during my meetings in some degree I was able to overcome my temptation, and it was only in speaking that I found any comfort, for as soon as I had done speaking the enemy would spoil my peace. I had once been speaking in public as I thought with much freedom, but as soon as I had done speaking, (as at other times) the enemy returned, but with double power. All the corroding doubts which had passed my mind for months that had past and gone, came powerfully into my mind all at once, and to hide my emotions of soul from the assembly, who had not as yet all withdrawn, I

hastened out of the door, and then to the wood. Here I fell on the ground, and cried as a child that had been whipped, though in the bitterness of my soul I could not exercise the least degree of faith, and for that reason I put up a petition to God in a manner expressive of my feelings. O God ! if there be any God, hear now I pray thee, *I pray thee* hear now, and deliver *thou* me from my afflictions, for why should I be thus distressed and tempted ? If there be a God have mercy upon my poor soul. Said I, Lord what have I done ? What can be done ? What shall I do ?—I felt as if every thing was wrong about me and within me. Thought I, O that I never had been born, for then I had not known the affliction of my soul ! and why should a creature live, thought I, so miserable as I am ? I laid my hand upon my breast, which ached almost insupportably, and the language of my heart was like one anciently, “My bowels, my bowels, I am pained at my very heart ; my heart maketh a noise in me ! ” I felt it duty to speak to my fellow men, but when my mind was so tempted thought I, how can I speak ! I was as sensible of the pain of my soul as I ever was, of the most excruciating pain of my body.

One day when in retirement I seated myself upon a log where my mind anxiously waited for consolation in spirit. While waiting in this place my eyes caught sight of a *dead mullen-stalk*, and from this simple in-

strument I was convinced of the existence of a God. Here I saw the express image of God's power, wisdom and goodness—with this my mind pursued other objects, and all seemed big with the praise of God. My doubts fled and like *Nebuchadnezzar*, “I lifted up mine eyes unto heaven, and mine *understanding* returned unto me, and I blessed the most High, and I praised and honored *him that liveth forever.*”

Surely, “the fool hath said in his heart, *there is no God!*” [ador'd What then? For all creative power and Nature's law be chance Miracles without power—causes without a cause, how matchless But if there chance to be a power may not there chance a God? Fodd! What! mighty power, and order too, to chance impute? O, stupid soul! in *shape* a man, in *mind* a brute. Of things most high, and things most low, there's none too mean— To show a God and speak a power divine.

From that time until now, I have been able to contend with the enemy (if tempted to doubt the existence of a God) with a single spear of grass. I was enabled to say with the Psalmist, “The heavens declare the glory of God, and the firmament sheweth his handy works”—and with the Apostle Paul, to say, “The invisible things of *him* from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.”

I have before observed that my mind also doubted as to a Saviour.—Of this my mind was relieved by the vision of the night.

I thought in my dream, that I was confer-

ring with some persons, when they answered me in a very discouraging manner. My reply to them was, that I should refer the matter to Christ. I thought that I turned from them and walked into a large field. I had not been there long, as I thought, before I saw a man making toward me. When he had come within about twenty rods, I saw that he was encompassed with a light from head to foot. As he seemed to advance nearer to me, his garment (which was a long loose robe) shone with brightness, and appeared to be as white as snow. His garment appeared so fine that it seemed to be without a thread. His countenance appeared to be the fountain of love, and a resplendent glory beamed from every pore of his face. As he approached me I discovered no change in his address, nor in gesture—heaven and divine love was clearly understood to be the very feature and passion of his soul; there was nothing affected in his countenance, yet I was effected with love in the most powerful manner, his very countenance was heaven, and conspired to make heaven in all about him. When I speak of that love which I felt, and saw in the heavenly vision, suffer me to speak in language something like the nature of what I felt. O, THE ALMIGHTY POWER OF LOVE !! When he came near I knew it was Christ; I fell to the ground in adoration, whilst I adapted the language of Thomas, "My Lord and my

God ! My Lord and my God !” In pronouncing these words I awoke and behold it was a dream ! But my soul was so overcome with the power of love, I yet repeated several times, loudly, “ My Lord, and my God.” Such were my views of the Saviour, that I could not feel contented to think that one of my fellow men should be a stranger to him. When I thought of the beauty and love there was in Christ, I sometimes threw down the tool with which I was labouring, with impatience, at the thought that there was many who did not sensate the love of Christ. I would often recognize myself after I had been sitting some time, and again engage in business from which I had been drawn by the intense ness of my mind ; at other times my mind was so drawn out in anxiety in the things of God, that when I was travelling in the fields, or in the highway, my heart felt such a drawing that my body was so wrought upon, that I often found myself engaged in a quick pace, as if I was in great haste. Some people who were not acquainted with me when they heard me preach, supposed that I was crazy. My wife frequently would observe to me that if I did not quit my study, she feared that I should lose my reason. In a time when my mind was so tempted to disbelieve in God, &c. I was moved to fear for myself lest my mind should be injured by ~~the exercise~~—but under the exercise of faith and love, I had nothing to fear, for the

exercise of the Spirit of God, is to his children the best of reason, though they may appear foolish or deranged to the world.

Though my mind was again clothed in confidence to God, there was yet a very great desire in my mind to know the will of God concerning me, and to know what was the cause of so much division among christians—this was a point with me yet undecided, and until I knew this, and knew what ceremonial worship God did require of his children, I was in fear lest I should not do his will. Such were my fears on the subject of baptism, communion and other things, that I said nothing about them when preaching, but always preached repentance toward God, and faith in Christ, in this I was attended with no fears, believing that the devil, if he would, might say repent.

I often thought of the children of Israel, and of the privileges which they enjoyed, and exclaimed in my mind, O, that I had Moses to go before me, how faithful would I then live ! If I could see the miracles which he wrought, then I would have no doubt—show me a cloud by day, and a pillar of fire by night, that I may move when the cloud moves, and rest when the cloud rests ; and pass through the Red Sea as the children of Israel did—let the Lord give an evidence of his will as he did when he gave the law upon Mount Sinai, and I shall be without these corroding fears. Should the Lord

speak to me, thought I, as he did to the holy men of old, or as he spoke to Samuel twice, and again twice, then I might know duty, and should be rid of these disputes and janglings, which now fill the world, about the meaning of scripture.

I had now been attached to society a little more than one year, and though I read the scriptures, I had not read them thinking to find any thing to confute the notion of the ordinances. I now began to discover things which I might have discovered before, had not tradition placed them beyond the reach of suspicion. I had by this time found that the notion of the *Millennium* was but a notion and, as I thought, it was without any scripture foundation. As I had heard much of the Millennium, I did not doubt that the notion was correct.. Therefore I was induced to examine the scriptures, not doubting it, nor thinking to confound it, but to ascertain the time if possible, when the day should commence. But to my great surprise when I had believed in the notion, and had examined the scriptures to support it, I could find nothing from Genesis to Revelation, that gave me the least reason to believe there would ever be such a day. I discovered that the passages of scripture in the prophesies which related to the coming of the Messiah, and the illumination of God's Spirit with the work of grace on the heart, were misconceived and applied to a Millennium. Many teachers, I

saw, were now ready to deny the regenerating power of God, and like the Jews, they were looking for a Saviour, or for a dispensation to come, by which the christian was induced to miss the object of the gospel, fulness and privilege which he might enjoy in his own soul. When I found that the word Millennium was not to be found in the scriptures, but that it was man's invention to serve their dark and blind notion about spiritual things, I was ready to avoid the blind explanations of these and to seek a Millennium (so called) in my own heart. I now began to read scripture without the least degree of prejudice ; feeling that as I had been imposed upon by the false notions of others, I thought that I would give myself to the reading of the scriptures. From the example of others, I had been taught to reverence the bible as the word of God, and the only rule of faith and practice. But when I read in the scriptures, it was there said of the Word of God, that the Word was made flesh, and that in the beginning was the Word, and that the Word was in the beginning with God, and that the word was God. Again I understood by the scriptures, that the Word of God was quick and powerful, sharper than any two-edged sword, and was the discerner of the *thoughts* and *intents* of the heart ; and furthermore I understood that the worlds were framed by the Word of God. It was plain to me from the scriptures themselves

that the scriptures were not the Word of God.

As to the only rule of the christian's faith and practice, I could not learn from the scriptures that they were the rule ; but the scriptures testified that holy men of old spoke as they were moved upon by the Spirit, and that even under the present dispensation, christians were to be led by the Spirit, taught by the Spirit, and to abide in the Spirit, and that the Spirit was to lead into all truth. I understood that, christians were to be washed, purified, and sanctified by the Spirit, and that if any man had not the Spirit of Christ, he was none of *his*. Thus I saw from the scriptures themselves that the properties which men ascribed to the scriptures, the scriptures ascribed to the Spirit. I understood by the scriptures that the Spirit gave life, but the letter killed, and that the Spirit helpeth our infirmities, and that the Spirit beareth witness with our Spirit that we are born of God. All these passages with the whole tenor of scripture bore a witness that the Spirit was the rule and not the scriptures themselves.

When I read the scriptures I read of the Spirit and of Spiritual men. I frequently would inquire for the faith which was once delivered to the saints. Some supposed that the scriptures were given to supersede the faith—few supposed that the sum and substance of it was contained in their articles of

faith. I could never find but few who believed that we were to seek a full attainance in Christ but most of them were willing to contend for the form of religion and to cry peace, peace.

Having now been long enquiring for the right way, and having had my soul long stumbled on account of the contentions among christians about ordinances, my mind now began to see through its difficulty. When I looked into the scriptures, I saw that there were two baptisms there mentioned, to wit: the baptism of the Spirit, and the baptism of water; the former was called the baptism of Christ and the latter was a baptism practised by John, and that of water was a type of the Spirit. I learned from scripture that many passages which related to the baptism of the Spirit were wrongfully applied by baptisers to mean water baptism.* As I had been always taught to believe the scriptures to be the rule, I had imbibed an idea that whenever the apostles baptised, it was an example for the church under the present dispensation; but, as I became acquainted with the scriptures, I found that they were composed of revelation and history, and so discovered the difference there was between a simple relation of a thing, and a command. That part of the scripture which related to revelation, generally contained the gospel doctrine, and ad-

* See Plea, on Baptism, 4th chapter.

mitted of but very little controversy among christians. The historical parts of the scriptures, I saw were comprised of the acts of the apostles, and whatsoever they did was recorded. Whenever the apostles and other men acted in conformity to their own prejudice, as in vows, anointings, offerings, circumcision, it was recorded as a fact, but not as a rule. As Christ was circumcised, for the same reason he was baptised—and for the same reason he commanded his disciples to keep the law of Moses, and the pharisees to pay tithes of mint, annise, cumin, &c.—for the same reason, he commanded the leper to show himself to the priest and to offer a gift for his cleansing—and for the same reason he kept the passover from year to year—and that reason was, because he was under the law. I saw that all this was recorded in scripture and amounted to a historical account, but not to a command. When I read in the scriptures about baptism, I found that with other things, it was used as a type, and practised by the apostles (who were Jews) generally among Jews, and not among the Gentiles. The idea which I had always credited that all the apostles did, was done by immediate inspiration, therefore must be a rule, the scriptures themselves showed me to the contrary. The apostles without the Spirit were but as other men—they were men of passion as others. In the scriptures I read of the ambition of James

and John, the apostacy and dissimulation of Peter, the incredulity of Thomas, the dissensions between Paul and Barnabas, and the jealousies which some of them entertained towards one another. The apostles, I found, were men who possessed religious prejudices, as well as other men, and acted according to that prejudice in the things which I before mentioned. All these things stand recorded as the acts of the apostles, but are not recorded as commands one thing no more than another. I found that in the epistles of the apostles there was but little or no foundation for ordinances, but I found the epistles like other inspired writings abounded much with gospel tidings ; and disputes about baptism and communion, &c. mostly were founded on the historical account given us of the apostles, and of things which they did in conformity to the dispensation under which they lived. These with many other things, I discovered which will hereafter be shewn in my Plea.

I could now look back and see the principal cause of all that misery of mind which I had gone through. I saw that the Spirit had been leading my mind in all my trials, and the reason why I did not find that comfort in baptism and sacrament which I expected, was not because I was not reconciled to God as I had often feared, but because the Spirit did not lead thereto. My soul was too sincere to fancy a blessing, or

to walk in the light of my own fire. I plainly saw, that I had been long seeking, the living among the dead, and because the spirit would not jointly agree with a dead and lifeless ceremony, I had misjudged of the truth of religion. Until now I had not enough seen that the gospel had nothing to do with any outward worship, but had been blending substance and shadow together, and as I had considered them together, seeing christians disagree about the one, I had felt a disposition to condemn both together, not knowing how to separate them. Because I had not received that enjoyment in the ordinances which I expected, and that which others pretended to receive, I had doubted of my own christianity, and so was thrown into doubts and fears; and as I witnessed the confusion among professors of christianity I was moved to doubts, and so to darkness, and as my faith was shaken, the enemy found means to tempt my soul, to disbelieve in religion, and to disbelieve the existence of God as he had done. Had it not have been that the Lord had dealt wonderfully with my mind I should have fallen in the midst of my temptations, but in the midst of all satan's siftings and darts, I was led to recognize the former kindnesses of the Lord, like so many monuments of divine help in time of trouble.

I was at last completely delivered from all that labyrinth of mind, into which I had been thrown by following the doctrines and teach-

ings of others. Had it not been for the hedge and darkness which unsuspected tradition had thrown about me, I might have discovered the truth much sooner than I did.

CHAP. V.

The ordinances thought to be without scripture authority.—The interpretation of a dream showing the condition of the churches.—The attention of the Free-Will Baptists called to the subject of baptism, and the society found to be what they had not hitherto professed.—The Spirit of God too frequently distrusted—Ministers of the Gospel should not prostitute their ministerial function, by light and trifling conversation.—Doubts as to duty, removed by the vision of the night.

I now viewed that baptism by water and the sacrament in bread and wine, were without foundation in scripture, and they were but extracts of Jewish ordinances imposed on the people by the fictitious titles of gospel ordinances, ordinances of the house of God, gospel institutions, sacraments and names which I could not find once so mentioned in the New Testament records. Like the term Millennium, they were only invented to serve the false notions of men. I could see that the disputes among christians about these and other things were very foreign to the truth of religion, and that they were so dis-

tinct that the one had nothing to do with the other.

At this time I could look upon the ordinances with a degree of indifference, as to the use of the sacraments with other things, my soul could say of them, "*Is there any taste in the white of an egg?*" My mind was left to wonder that the people did not discover the substance and quit the shadow. But the elements themselves, though I viewed them like so many idols, they were not half so disagreeable to me as the wasting effect which they produce among christians. A question arose in my mind what shall I do, the brethren believe in these things? I thought to myself I will shun these things as often as possible, and when I cannot well shun them, I will partake of them, to please my brethren, but at the same time do away as far as possible, that zealous spirit which so much attends them. I thought that I could put up with every inconvenience on my own part, provided that a disagreement should not be effected among christians in the use of them.

Now the interpretaion of that part of my dream which related to having seen a garden, with the walls broken down, came to my mind. The interpretation was, that the garden represented the fallen condition of the church. This similitude was scriptural, and much to the purpose as my mind was impressed. The miserable condition of the wall and the state of the vineyard, or garden, is des-

cribed, much as it appeared to me, Isa. v, 5, 6, 7. The broken vessels which I saw, represented the ministry, who ought to be like the flower pots, the treasure and beauty of the church, (see 2 Cor. iv, 7.) The vine which stood in the midst of the garden without injury save the loss of the fruit, represented Christ, (see John, xv, 1.) The fruit which was apparently rotten, represented to me the thousands of half-hearted christians, who are spoiled through tradition and a spiritless ministry. The brook which I saw in the way represented the waters of life, (see Ps. cx, 7). The agitated flood which I saw, represented the people, (see Rev. xvii, 15). The black ships of war which I saw, represented the different denominations which have been at war one with the other, for hundreds of years. The land which I saw beyond the waters represented the land of rest, the Spiritual Jerusalem, and the Lord God and the Lamb are the light of it, and this was that which was represented to me by the two lights. The ships which I saw, were all bound, as it seemed, to the pleasant land, and were all waiting for their passengers ; so it is with the different sects and parties among men, but my soul doth know that they float and rest on the bosom and in the spirit of an agitated world. They never will be able to conduct a single soul to the saint's rest, for, (as a body,) there is no real rest in all their ways. That part of my dream which related to my leaving a com-

pany, represented my withdrawing from the Free-will Baptist Church, which took place more than two years and a half from this time—but as I had not the most distant idea of leaving this people I did not have the most distant notion that this was the thing signified; therefore, my mind drew the most unfavorable construction about it. I feared that it was to warn me of a future overthrow, by losing my religion and getting back into the world, which of course would be to quit society. At other times I thought it might signify a cessation of my public labors only. This last interpretation was something comforting, for if the will of God was so, nothing I thought could be more agreeable to me, than the thought that I never should preach again; I felt that I was employed by the Lord, and when he that called me, should say my work was done, my heart could say, Amen. But the thoughts of backsliding were dreadful to me, so that my mind was much troubled on account of my fears. The interpretation of this part of my dream was not given me, until more than twelve months after this time, and it was not fulfilled then; because I refused to comply with the leadings of the Spirit. During this time, my mind was much to a stand to know what to do; on the one hand, I was fearful of too much activity on my own part and so preach when I ought not, or I feared that through the treachery of my own mind, I might

be hindered of doing that which the Lord would have me to do ; and nothing but an immediate revelation from God could serve to secure me from either of these evils, or satisfy my mind on these points. Accordingly the secret places were a witness to my fervent prayers and cries to God, firstly that I might be preserved from backsliding, secondly, that if it was my duty and his will that I should preach, that HE would give me the clearest evidences of it: and then, if there should be found in me a disposition not to comply with his requirements, I besought him with tears flowing to the ground, that he would cut off all worldly prosperity, curse in basket and in store, and heap calamities upon me ; could that be the means of subduing that proud and disobedient disposition, of which I was naturally possessed ; and be the only means of bringing me to do his will.— On the other hand, if it was not my duty to speak, I prayed that the Lord would give equal proofs of his will, and accomplish his will with me ; if he would but save my soul alive. So it was with me when I began to be sensible of the spiritual lack of the church; my mind was filled with a double depression of spirit, for I discovered, not only a lack in the church ; but I felt sensible of a lack in my own soul. Like a path-way before me, the spiritual eye of my mind plainly discovered the ground which I had not travelled over, and an object which I had not travelled,

tb. With the condition of the church, and a knowledge of myself, and by the discovery of the truth, I was excited to pray that the Lord would turn, and overturn, by his own special power, until his will, and not mine, should be accomplished.

About this time I found cause to call the attention of my Free-will Baptist brethren to reconsider the grounds of their church order as to baptism.

For having myself been requested to form a society in a certain place where I had been labouring in the ministry, the foundation was laid for me to find the freedom of this people. When I joined society I had previously asked the preacher if the connexions to which he belonged made baptism the door into the church; he replied that the connexion did not make baptism the door into the church, for they equally fellowshipped such as were not baptised by immersion and that they fellowshiped such as had not even been baptised at all. Though this was his reply (or to this amount) I had already discovered that they had manifested much zeal for baptism, and other ceremonies which I did not believe when I joined society ought to be a bar among christians, for this reason I questioned the preacher as I did, and when I joined society I found, as I supposed, a free people, and did not intend to have joined any other. This teacher, also said, that he did not believe, neither did the order to which he belonged,

believe that the church was a prison, but that if a member came in and found things not satisfactory, he might go out at his own pleasure, provided that he or she should be in good standing, as to a christian walk ; but I had known the church to derogate from this rule in several instances, so that my mind had became jealous that this people might not be so free as I had taken them to be.

In the place where I was requested that a society might be established, there were some persons who had been baptised by sprinkling, and did not, as they said, feel it duty to be rebaptised by immersion. There were others who had not been baptised at all, neither did they, as they said, feel it duty to be baptised in any way. As I had been the only person who had generally laboured among them, they had heard nothing but faith and repentance preached to them.

Seeing the condition of this people, and knowing that they were in union one with the other, I foresaw the division which must ultimately arise if part of them should be baptised by immersion, and be received into society, where the rest could not be received, merely because they did not feel a duty to be rebaptised. I saw that though this people were in union now, it would be with them as I had seen it with many other neighbourhoods ; there would be two parties which would immediately contend for creeds and forms. It was not with that people under

my administration, as it was with them afterwards, under the administration of others ; they had no controverted points introduced amongst them by me : they were in love and in union, one with the other, and had not learned to bite and devour each other. The inhabitants of that neighbourhood, in the town of Collins, shall be my witnesses, how holy and unblameable I walked amongst them.

From seeing these difficulties, I proposed in my mind to find the professed liberality of my brethren if possible, and have them received, not for being baptised in water, but for the fellowship, which was due to them as christians.

My first object was to try the freedom of the church to which I belonged, to know if they would receive members into society, who had received aspersion for baptism, provided the candidate witnessed a good profession by a proper christian deportment.— Here I had little reason to expect opposition, as the leading members in society had hitherto professed much openness ; and I had still much less reason to expect opposition from him who first gathered the society, as he had, at the first formation of the church, plainly given me to understand, that he did not, neither the order of the people to which he belonged, believe that baptism ought to be considered as the door into the church. The thing proposed, though not consented

to, met with but little opposition; it was thought best, however, to refer the subject to be determined by the Elders, in their conference, which was to be holden at the next quarterly meeting, 9th month, 1817. At this conference I found a majority in my favor, and among the minority, as opposers, were several members of the society to which I belonged—persons from whom I did not expect but little opposition; but this was a trying place, and that which had long been kept under a cloak must now come out.— Such was their zeal for their particular baptism, that when they saw the majority in favor of receiving christians, not for baptism, but for christian experience, they were obliged to shew themselves as strong as was in their power; but I was not a little surprised that any should have before manifested such indifference in the subject in debate as to agree that they would not be found my opponent, still make their appearance, and act the part they did; but I was still more surprised, when the man who was the first founder of the society, and the very man who had always taught in word, and who, when the society was first organized, and at the time I joined society, pretended that he did not make baptism the door into the church; now say that he would not be in society if there should be in it one single member who had not received baptism by immersion. It was agreed in this conference, that the majority

should submit to the minority ; this was to avoid a split in society. When I saw that there was not a probability that sprinkled members could be received in general, I proposed that sprinkled members might be received, instancing certain cases ; that if any church in the connexion who should gain a fellowship for a brother or sister, if that fellowship was unanimous in that church, if then, that church might not receive him, or her, without being disfellowshipped by the connexion at large; though such member or members, should not have been baptised by immersion : this also was strongly opposed by the very man who had until now pretended so much freedom—he now only manifested, in truth, what he was, and cast much censure upon me because that I had not preached water-baptism as well as other preachers of the connexion, adding that the people for whom I was petitioning, that they might be received into society, not for a particular mode of baptism, but for the fellowship due to them as christians, would have long since been baptised if I had only used my influence to that end. Of this I was not altogether unsuspecting then, but I have been made more sensible since, how much influence preachers contract in the minds of their parishioners, and was it not for this a system-serving priest-hood would cease to be : and when *priestly-paralogy* comes to an end, *bigotry, superstition, exuberance, and austerity,*

in *will-worship*, will end too; and christians will then worship God in "Spirit and in truth" as the Father would have it. Christians will then receive their religion from God, and not by the doctrines and commandments of men, which now so much bespeak a God of confusion, or exhibits religion, as diversified in parts as Nebuchadnezzar's image I do not doubt, but, if I had been willing to preach *myself*, as did others, these brethren would have been willing to be baptised, and no doubt, they would have been willing to have received baptism in any way or mode that it might have been taught, and what would they have been the better for it? Answer, nothing at all. When it was urged that I had ought to have preached baptism to the people, I alleged, that the reason why I had not, was, that I had never as yet felt it my duty, or mission, to preach any such sermons to the people, for religion. I expressed, that if others had such commandments to teach, they might do it. I also urged the impropriety of preaching as they had always done, and at the same time refuse to receive all who did not concede to their particular faith in baptism.

Firstly, they had taught that there was but one church, and that the children of God were one, and that they were in that one church by regeneration—that Christ was the door, into the church, and not water baptism. I contended, that if there was but one church,

and if, that all were in that church by regeneration, then there was an impropriety in not receiving such into fellowship, as had passed from death "*unto life*" by regeneration. I urged that there was an impropriety in rejecting christians from christian-privileges, in society, merely because they could not see a duty in their particular mode of baptism if they did not consider baptism as a door into the church. They then plead charity, in that they would commune with all christians who did not belong to their particular order, though they had not as yet received baptism of water, in any way. I then urged the impropriety of communing with such as they could not receive, and walk with, in society; and as they did not consider them in their church, to commune with such as were not in the church, was nothing less than to carry the holy sacrament out of the church. I also urged, that to keep back, and not receive a brother, or sister, on account of a particular mode of baptism, was no less then to make baptism the door of the church—a thing contrary to that, which they had ever before pretended. This syllogism was so interwoven with their own doctrine, that they knew of no way to avoid it ; and what seemed to grieve them most was, as they made baptism the door into the church, they must now receive the name of it. A considerable time was spent in debate, when it was thought best to refer the matter to the next quarterly conference,

when the thing was again reconsidered ; but when there had been much debate, and when I had received much censure because I would not preach water-baptism, it was thought best again to carry it to the next quarterly conference ; but as I felt perfectly clear on my part, I did not attend ; but as I was informed, it was decided, that no member should, by any means, nor for any consideration, be received into church fellowship, without baptism, and that only by immersion.

Notwithstanding I discovered that I had been deceived, and found that the church was on very different grounds from that which I had entertained of it, when I first joined society, I had not as yet entertained the most distant idea that I ever should leave the connexion. I had formed an acquaintance with many brethren and friends in the connexion, who were too near to my affection to think of leaving them. I had now been attached to society sometime, and had passed through many trials on account of the division among christians, and had passed through a thousand doubts and fears for myself and others ; but in all my trials I had not as yet ventured to mention my belief on baptism and sacrament, only that I did not believe, that they ought to be made of such account among christians as to divide them one from the other. I did not venture to say that the ordinances, so called, were without any real scripture foundation. As to my other trials, I

had none to consult but God. I felt sensible of the fall of Zion, and deeply sensible that a great work was necessary to prepare my heart for the Lord. My chief comfort resulted from a real belief that the hand of the Lord was upon me. I felt a daily labor in my soul for the *truth*; and the leadings of my mind I was led to conclude could not originate from tradition; for my leadings were contrary to any thing that I had ever seen, and contrary to any thing that I had ever been taught of men. In all my leadings I found a cross and nothing pleasing to the flesh. Sometimes I felt to complain that my way was so singular—sometimes my mind was filled with a sense that my unbelief was the means that kept me so far from God, or from attaining to that place of nearness with God, which I by faith, discovered to be the christian's privilege. When I thought of the fulness there was in God, and the willingness there was in him that I should be freed from all sin, so long as I found a propensity within my heart to love the world, or the things of the world, I felt sensibly grieved; and (strange to tell) sometimes I felt all but offended with my own heart for its hardness and unbelief. Sometimes I could say in contrition of soul like David, "O God be not far from me, O my God make haste for my help," Who is there that will shew me any good? "Whom wait I for, my hope is in thee, my soul trust in God, the living God."—My inward teachings taught

me to believe that true christianity was something more than what I discovered in professors in general ; neither did I see that it could be possible for men to attain to a nearness with God, who did not believe in the leadings of the Spirit of God. In all my inquiry after truth, I have never been able to find but few professors of christianity who were willing to own the Spirit of God to be a sufficient guide into all truth. And so it is that nine tenths of those who profess to be leaders among the people, warn them against being led by the Holy Spirit—substituting their own creeds as indispensably necessary to complete the rule of life ; thus because of their own distrust in God, they by their own strength and wisdom like Uzzah, they seek to steady, and to save the Ark of God to their own destruction. Whenever I turned my attention to notice the lives and deportment of professors, I was sensible of too great a lack of christian-gravity and sincerity, they were not sound in speech, nor did they speak the things which became sound doctrine. They were not sound in faith—in charity and in patience—they were not sober, grave and temperate. I was often struck with the deportment of my brethren, who professed to stand as leaders to the people. I often found them in light and trifling conversation, both before and after preaching; and when in company with each other, and none present but preachers, they many times seem to for-

get their ministerial function, and give way to lightness, levity and laughter, a spirit very unbecoming to their profession. I frequently wondered how such preachers could possibly preach before each other, and it was only accountable to me in that, their grace was more in profession, than in real possession. The Spirit taught me that I should *live righteously*, soberly and Godly, and I ever accounted it unbecoming to give way to loud laughter; but especially unbecoming to a preacher. A christian may smile under the influence of holy sensation, but he is highly censurable for every degree of worldly levity. As I heard, observed and listened to the inward teachings of the Spirit, I was also deeply convicted in my mind that christians, teachers in particular, should never assume an air of importance, nor condescend to use an affected politeness: all this appeared to be the deepest hypocrisy—nothing appeared more congruent with the spirit of the world, so nothing seemed more repugnant to christianity. As I was made sensible of the impropriety of all these things, my daily cross was the more evident, and being sensible what an attachment I naturally held to the spirit of the world, I daily besought the Lord that he would bestow upon me (as I deemed myself naturally more proud and graceless than any), more than a common degree of his grace and help, that there might be a real change in my heart. I often thought if it

was possible to come to God, by journeying to the utmost parts of the earth, this I would account but ease. The language of my heart was, "Oh that I knew where I might find **HIM**, that I might come *even to his seat?* I would order my cause before **HIM**, and fill my mouth with arguments. Behold I go forward but he is not there ; and backward but I cannot perceive him—on the left hand where he doth work, but I cannot behold him ; he hideth himself on the right hand that I cannot see **HIM**." That Spiritual knowledge which I had already attained created in me a thirsting after righteousness and a desire for a deeper knowledge of God. I found more and more, day by day that the way to God was an inward exercise by the Spirit, and that there was no trust in any thing outward.

I had not as yet found an interpretation for that part of my dream, which represented my leaving society, so with other things my mind was constantly engaged, that the Lord would protect me from back-sliding, but as the true meaning was foreign to my mind, I began mostly to construe, that my public labors were just at an end ; so that I was deeply depressed with a fear of running too fast, or too slow ; and as I had feared that my mind and my understanding was naturally stubborn, and blind to the requirements and teachings of God ; I had frequently prayed that the Lord would make me just what he would have me to be ; and that if his mercies

would not effect his will, that I might be brought to learn judgment by adversity.— This brought me to a season of deep proving. For, as my mind was watching things outwardly and inwardly, an unprosperous aspect seemed to hang over my temporal affairs, in an unusual degree. As I had spent much of my time in holding meetings, I was ready to view an unfavorable turn in my temporal concerns, a sign that it was my duty to attend to my worldly business and to quit preaching.— One day as I was about leaving home, I received intelligence of the loss of some property which went much to affect my temporal arrangement; this with other things unfavorable to my situation, threw my mind into a consternation what to do. On looking around as I was about to leave my house, I saw my wife in tears, who said to me that I must stay at home and attend my business, or we should soon be on the town as a charge. Of this, however, I was not suspicious, as our situation in life was too favorable to admit of a suspicion of that kind. This timidity of my wife, satan would only have used to try my mind. The solicitations of my wife was truly affecting, but I left her without making her any reply.

As I left my house I shed many tears, and though I did not consider my condition any way bordering upon my wife's prediction, yet my heart was ready to learn instruction from adversity. But as I pro-

ceeded on my way, I was not willing to consent in my mind that what had taken place should answer as a witness, that it was not my duty to travel and preach. A question arose in my mind whether my misfortunes should be received by me as a particular providence of God in answer to my prayers, or whether I should consider my disappointment as luck and chance, and as one with the misfortunes of all men. After I had proceeded on my journey several miles in great consternation of soul, weeping like a child as I went ; all of a sudden I recollect myself, and the consoling power of faith filled my mind to that degree, that I was surprised at myself. Why, said I to myself, is all this confusion and consternation of soul! If it is the will of God that I should preach, no one can be more willing to learn duty than I, and do it too—Lord said I, if this is to teach me duty, well, confound me, strip me of every thing I possess ; and if thou hast not called me, hedge up my way that I may not “use the tongue like the false Prophets, and say, HE saith,” when the Lord has not spoken by me. Thought I, why am I left to doubt as to duty? Is not God the same to day, yesterday and forever? awes not the Lord, the God of Abraham, Isaac and Jacob? Was the Lord not Daniel’s God? Did not the Lord answer all these Holy men, and will not the Lord hear his saints to day as well as in days past? Surely the Lord is the same that he ever was,

said I, I will call upon the Lord and he will answer me. Thought I to myself, I will go to this appointment, and I will speak what the Lord says speak, and I will make no other appointment until the Lord shall decide every question in my mind, whether it is my duty or not to follow the leadings of my mind, and speak in public as I have done.— When I had made those conclusions in my mind, which seemed to be formed in the power of faith, the language of the Spirit seemed to be, “I will answer whatsoever is asked in faith, and I will shew thee by the vision of the night; only ask believing.”— Lord, said I, show me if I am to give up domestic enjoyment, and measureably be secluded from my family for the sake of the gospel. Being firmly fixed on knowing and learning duty from the Lord; in confidence I proceeded on my journey, but did not reach my lodging until late at night. The following morning brought to my recollection the following vision. I dreamed that I was at home, standing in my door-yard, where I discovered a cloud gather as from a mist and overshadow the house. When the cloud was single, it formed a pillar over the door, extending from one corner of the house to the other, and tended towards the ground; but as it settled, it became more and more condensed, and at last became a permanent stone-wall standing upon the ground in such a manner as to cover up the door of the house,

and hide all the windows, so that to an appearance, I must be excluded from my family. I thought at first, that I did not believe in decrees, nor that I should be totally separated from my family, so I threw myself against the wall; as I thought, and the wall gave way so easy, that I broke through into the house without any difficulty. My impressions were in my dream, *to learn duty and do it.*

I learned from this dream, that which consequently must be the lot of every minister, who feels a duty to travel and preach. In a more or less degree they must be secluded from the domestic concerns of life. From this vision I thought that it was my duty, to tarry at home no more nor no less for what had happened to me, as to my temporal concerns. Though the wall was apparently solid, it was in my power to pass it, so the requirements of God are not arbitrary to destroy the free-will of the creature. One who is called to preach the Gospel, may resist that duty, as well as he may neglect the more common christian duties of life; and nothing strange, that the ministers of God in viewing the importance of their station, when having a sight of their creaturely-ability, should shrink, especially if faith is not in immediate exercise. For every true minister of God, whatever may be the noble utterance—or whatever may be his worldly qualifications, views himself wholly inadequate to the work.

of the gospel ministry, without the immediate inspiration and help of God—therefore, how careful ought they ever to be, to *know* duty, and do it. “For the priest’s lips should keep knowledge and they should seek the law at his mouth, for he is the messenger of the **LORD of hosts**,” (Mal. 2, 7.) and for this, if any man lack wisdom, “let him ask of God, that giveth to all *men* liberally, and upbraideth not; *and it shall be given him*,” but let not any one seek men’s wisdom to qualify them for a Gospel minister.

CHAP. VI.

Some trials of mind preceding the first public testimony against the ordinances.—By the severe treatment of some who had ought to be friends, and by many doubts and fears peculiar to a singular course in religion, driven at last to distrust every witness hitherto known.—All doubts as to the truth dispelled by the revelation of God’s power at noon-day.

As my days increased, my desires were increased for a deeper knowledge of God—my convictions of mind, were deep and pungent, and the *truth* was all I desired to know. There was not one minute in twenty-four hours, (unless I was asleep,) but what my mind was engaged in strong desires to obtain a freedom from sin, and an establishment in the truth which would leave my mind with-

out a cloud or doubt. I frequently came in, late at evening, having been engaged in secret prayer to God, when my family supposed me to be spending the evening at some neighbours house.

As to the ordinances, (so called) the more I searched the scriptures, the more I was satisfied that baptism of water, and the communion of bread and wine were nothing binding on christians nor ordinances enjoined by Christ. Besides being measureably satisfied by reading the scriptures, there was something within which render such ceremonies awful and tasteless. Though I had proposed in my mind to shun the sacrament as often as possible, from the indifference which had appeared to me of it, from the first, but more especially from what I had seen and felt now a few months past ; my mind would no longer permit me to act indifferently in the matter without my feeling awfully condemned.

Hitherto I had not told any person my feeling in full, relative to communion or baptism, save when I preached I contended for that baptism and communion which is Spiritual, and that without saying any thing about the outward ceremony. In private conversation I had frequently contended that the supposed ordinances ought not to divide the children of God one from the other : I had also said I could fellowship christians though they were baptised in any way, or that I could receive them without baptism at

all ; and that I would not be instrumental in building societies on any principle less liberal, but the time had now come when I began to feel constrained to breathe out the sentiments of my mind in full : My Wife was the first person to whom I ventured to tell plainly that I did not believe in the sacrament of baptism, bread and wine ; but for this I only received her disapprobation, with a chide for having dared to dispute the gospel-ordinances, as she was pleased to call them ; she also manifested her surprise at my supposed delusion, and charged me with pretending to be more wise than all the christian denominations which had lived since the days of the apostles. As she was established in the sacramental notion by prepossession of mind, no arguments that I could use, however scriptural they were, could effect to excuse my *new doctrine*, or give my notion a show of reason. She had, as she supposed, the scripture on her side, with that she plead that tradition was on her part, as christians in all ages had manifested the greatest attachment to the said customs. As to the scriptures showing a sufficient proof in favor of the ordinances, this I doubted : but all denominations believed in the sacraments, I did not dispute, I knew of none but what did : so that I could plead no tradition on my part. As to Friends (called Quakers) I knew nothing of them, therefore I ascribed my feelings and leadings of mind as peculiar to myself,

and could find no comfort but in following the lead of my mind, and that in contrariety to all with whom I was acquainted.

The disapprobation manifested by my wife was but a trifle, when compared with the opposition which I had reason to expect from the church, with which I was connected. What will be said, thought I, if I bear a testimony against that which is called the Holy Sacrament?—things in high estimation among all denominations with whom I am acquainted. The language of my heart was day by day, Lord what does all this mean? Why is it, that my mind is led so differently from all my brethren? If I attempt to use the sacrament, my heart smites me, as if I had bowed down to an idol. If I absent myself from the communion, I offend those whom I tenderly regard. And I not only offend, and am offended in this, but all the modes and forms in which they live, in them I died. What can be the cause of all this singularity.—singular, not only to others, but singular to myself.—Said I, can this be tradition! no—Has any one taught me in this way? no—I have never known any person who believed as my mind is now led. Why was it, that my mind did not in the first use of the ordinances, realize a divine approbation as well as others who pretend to be much favored thereby. Surely my soul was sincere in submitting to the ordinances, as well as others—but death began at first, and nothing but death have I

found in every instance of submission—what fears, doubts, and anguish of Spirit hath my soul been thrown into, on account of this? yea : but for the Spirit of God bearing witness with my Spirit that there was a divine reality in religion,—months since I had fallen into *deism*, or had yielded to infidelity. But that God, of whom it is said, *he "will not suffer you to be tempted, above that ye are able ; but will with the temptation, also make a way to escape, that ye may be able to bear it ;"* HE appeared for my relief, and with a *dry mullen stalk* HE encircled all things, and by his Spirit the earth was filled with *his glory*, and the heavens were garnished by *his power*—then I was clothed in my right mind ; and when the Lord by his spirit, as I thought, enlightened me to see a distinction between a ceremonial religion, and that religion which is *inwardly in power* and in *Spirit*, so that I saw a *whole* and a *complete* way of *life* and *salvation* by *faith in Christ* without the beggarly elements of the world. It was then I thought to receive, and view the ordinances with indifference ; but how is this ? these things which I thought to treat indifferently shew themselves as things of a serious nature as they are productive of a most pernicious effect. How can I treat that with indifference which is the cause of so much bitterness among christians. But, be that as it may, how can I sing with a heavy heart, (that is) how can I act a believer's part with those

things, in which I do not believe—things which are like ice to my bosom? But admitting all this to be, is there a possibility of stifling the leadings of my mind which so urges me to bear a testimony against those modes and forms so much beloved, without bringing death and darkness to my mind?—Is there not some selfish motives at the bottom of all this? Do I expect to be thought wise? no. Do I expect to become more popular? no. Shall I find more friends and more wealth and worldly advantages? no—on the contrary of all this, I shall more probably be thought enthusiastic and factious—unpopular and credulous—my brethren will forsake me, and my friends will become my foes; and so far shall I be from finding my worldly privileges enlarged, I may be cut off from the church in which I now stand—disfellowshipped by them and all others—there is no prospect in my mind of any thing as an equivalent for one in a hundred of the inconveniences which I foresee may arise.—Surely I thought, my worldly purposes might be much better secured to follow the multitude; but yet my desire was that the will of the Lord might be done if I was disgraced; therefore when several weeks had been spent in seriously enquiring for duty, whether it were his will that I should hold my peace and follow the multitude, I besought the Lord that he would counsel me, upon my pillow, and received the following as instruction.

I thought in the vision of the night that I was travelling in a very broad road, in company with a number of persons. When we had travelled some time together, we came to a place, as I thought, where a *narrow way* led off from the road in which we were travelling. My mind was to travel the narrow path, but I yielded to the solicitations of the company, and travelled the broad road. I had not travelled far before I discovered that the way in which we were travelling, gradually left the direction which I had ought to pursue ; therefore I quit the company with which I was travelling, and as I thought, went back and pursued the narrow path, and was soon convinced that the broad way was not the right way ; for I discovered at a distance as I thought, that the broad road led over an awful precipice, so that they who travelled that way, must perish if they did not turn back to the narrow path.

If I might understand any thing from this vision, I thought it was, that my way was a narrow one, and that no good would ultimately grow to me, if I followed the multitude in a broad way. This interpretation perfectly corresponded with the restrictions of my mind, and I felt resolved, (the Lord assisting me) to do whatsoever the Lord should ~~do~~ do. Several weeks had passed in weighing the matter, when I became resolved to bear my testimony to the truth by speaking against the outward sacraments in Bread,

Wine, and Water-baptism ; and by contending for that *baptism* and *communion* which is *inward* and *Spiritual*, as being the only and proper *gospel baptism* and *communion*. For some days I had Spiritual enjoyment, only when I thought of yielding to a duty so opposite to every thing but the Spirit within me.

One 1st day, as I was on my way to meet with my Free-will Baptist brethren, it seemed to rest on my mind that this was the time for me to leave my testimony, and accordingly I committed myself to the *Lord*, begging that if it was *his* will, that I should speak, that *he* would open the way; by shutting up the mouths of other public preachers, (if any should be there) and that *he* would stand by me in my singular undertaking. When I came to the place of public worship I found a speaker there, who, it was expected would preach—this gave additional weight to my cross; as I knew him to be much attached to the ordinances, he being the very man who had the pastoral care of the church, and one that had warmly opposed me some months since in conference, about receiving sprinkled members.

When we had set down, an unusual time was spent in silence, for as it was his appointment to preach, I was resolved to let him preach, if it was so to be; but after waiting sometime he signified to me that he wished me to preach. I asked him if he did

not feel something on his own mind to say, and he answered in the negative. Feeling that my way was opened, after a short silence, I arose and spoke from that saying of the Apostle Paul to the Corinthians, "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law (being not without law to God, but under the law of Christ,) that I might gain them that are without law. To the weak become I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Cor. ix, 20, 21, 22.

The subject matter couched in the above scripture, is, that the Apostle Paul, became "all things to all men." I therefore labored to show the reason why the Apostle was so condescending, and urged that it was not in consequence of any *saving grace*, which the Jews supposed there to be in the ceremonial law, that the Apostle condescended as a Jew; nor would he reject the *Gentiles* because the *Gentiles* had not the ceremonial law. I labored to show that the gospel was in no manner connected with a ceremonial religion, as in will-worship, and that the Apostle only acted in conformity to the weakness of some, and according to the prejudice of others. I urged that the condescension of the Apostle Paul, or any other Apostle, to the sacraments

(so called) did not amount to a christian example to be protected now in the Gentile church ; that is, these things were mentioned in the scriptures as facts which took place, in that day and time of ceremonial tradition and weakness, but that there was nothing of a command in the scriptures of truth, that went to enjoin what was commonly called baptism and communion.

I spake of the necessity of distinguishing the difference there was between a simple relation and a command, and spake of the bitterness and jealousies which the brethren in the different orders of people maintained one against the other, about the use and privilege of the sacraments. I labored to show, that that baptism and communion which is inward and Spiritual, was the only proper christian-baptism and supper of the Lord.

I contended that the Apostle Paul, though he baptised some, he purified himself, and circumcised too ; and that I was as ready to do one of these ceremonies as the other, and did I not consider that the Apostle's becoming *all to all* was only in conformity to the prejudices of that age, I should be ready to practice many things done by the Apostles as well as baptism ; but, said I, in a day and time so much characterising the Spirit of Corinthian brethren, who said, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," I frankly declare in the language of the Apostle Paul, "Christ sent me NOT to baptise, but to PREACH THE GOSPEL."

The arguments used in that testimony I shall not here insert, as points contended for, may be fully understood at full length in my PLEA.

My discourse was a new doctrine to the people, generally; and I suppose abominable too, for whilst I was speaking, I plainly saw an inscription on the foreheads of many in the congregation ; which inscription, though I did not fully understand at first ; the end and the interpretation of the thing was shown, "*Ye have taken away my Gods****and what have I more ?*"

There were some of my hearers who listened attentively to my testimony, and seemed not rash or hasty in their judgment, but others of the congregation were deeply disaffected to what had been said, insomuch that I had not reached home before I was called to an account for my doctrine, and for pretending to be more wise than the apostles, (as they were pleased to call it,) this was because I had said that Peter was a man subject to passion, or religious prejudice, as well as christians of a later time, and that, that was the reason why Peter commanded Cornelius and his household to be baptised ; to this I only replied, that my doctrine was according to the gospel, and whatever I had said concerning the apostle Peter, or any other apostle, I was ready to prove it from the scriptures of truth. But how was my soul grieved with the treatment with which I next

met with, from them who were not only members in the church with me, but as it were, they were they, of my own household. In conversation at evening, where about the first salutation to me, was, that I had preached false doctrine in my discourse, censuring the gospel ordinances, (meaning water baptism, and the sacrament in bread and wine.) They made no stick, in conversation; at telling me that they had no fellowship for the doctrine that I had preached, and that what I had said was false, and that I had not the Spirit of God. The conversation continued the most part of one hour in language no ways foreign to the introduction. The thought that they were my connexions was not half so painful to me as the thought that we belonged to one society; for if things were as they stated they could have no fellowship for me—they must withdraw from society or I must be cut off, otherwise church dignity and order must suffer reproach. Without filling my page with matter of debate, which belongs to my Plea, I only observe that I offered scripture testimony to prove my doctrine, and all did not effect a satisfaction in the minds of my opponents, I observed to them, that if I had preached a doctrine so incorrigible as they represented mine to be; I only desired that I might be tried by the pretended discipline of the church, namely the Bible;*

* The Free-will Baptist say that the Bible is a sufficient rule of faith and practice, and so reject all other discipline.

for I was willing that my preaching should be tried by the scriptures of truth only. To close the interview, I told them that I should retract nothing of all that I had preached, and that to save them further troubles, (as what I had done was public,) that which I had received of them should answer for the first and second admonition, so they had only to bring the matter before the church, and there convince me of error, by the scriptures ; but they gave me to understand that they had no notion of this ; and so I bid them farewell.

Nothing would have suited me better than to have been tried by a church meeting ; for then I should have had a more public opportunity for vindicating the truth of what I had preached, though I knew not, as yet, what might be the result of what I had already said. I now viewed my situation to be very unpleasant, I had forfeited my standing in society, and truly felt doubtful where my singular undertaking might end ; as to my feelings I had never heard of any person, nor had I ever seen one whose mind seemed to be led as mine was ; some said that I was a Quaker, but as I have before said I knew nothing of that people, though I had often heard the name. I now began to inquire about the Quaker's doctrine ; and was informed that they were a money-making, and a wealthy people, and that they received none into society but such as were wealthy,—that they denied the necessity of a conversion—

denied the bible, and all the gospel-ordinances, and, as to religion, I was informed that they would avoid all conversation respecting it. Had I known the doctrine of the Friends (called Quakers) I should have known that this account was as distant to the sentiment of Friends, as it was distant to the sentiments of any other class of people in the world. As to their charity, none excel them, they have their poor members as well as other denominations; as to conversion, no people urge the necessity more than they; and to smother the notion of self-sufficiency, no people preach a doctrine half so humbling to the natural and proud disposition of the heart. There is no discipline,—no manners, more crucifying to the "old man" than theirs; and no people that seek the depths of regeneration more than they. As to the bible, they do not worship it, very true, yet they receive it as the *Scriptures of truth*, and worship God in Spirit as the *Scriptures* direct, and no discipline, no chatechise-books abound more in scripture transcription than theirs. As to their religion, they are not ashamed of it, therefore it is first to be seen outwardly in plain dress, in plain speech and easy manners. They are ready also to show that which is inwardly by giving a reason for the hope that is within them, to all serious inquiries after truth, but they are not willing to engage in disputes which too frequently rise among christians, to no profit.

Perhaps there is no doctrine more vilified and less understood by the world at large, than the doctrine of Quakers, therefore what I was informed of that people, was enough to satisfy my mind without further inquiry.

I had now no reason to believe that there was any people or individuals who believed as I did ; I viewed myself as a speckled bird among all about me, but particularly so among my brethren in the society, to which I belonged. Though I disbelieved in what others called the gospel-ordinances, as the Quakers did, yet I esteemed no man less for his poverty—I advocated strongly that men "*must be born again,*"—I believed in the *bible*, and was willing to converse on matters of religion, so I was far from being a Quaker as I supposed.—I was soon made sensible that I must quit society, or renounce my sentiment, but the latter was impossible—the former was a thought which I had not yet indulged.

My mind was much perplexed now, to know what to do ; though I had enjoyed the sweet presence of God in the singular part I ~~had~~ undertaken, now finding my path so boisterous, like Peter, I began to sink. Many of my brethren did not feel willing to give up their christian attachment and disfellowship me for any thing that I had hitherto done : but others seemed disposed to hurt my influence as much as possible, and strove to hinder my public improvements by a chain of

appointments, so schemed, as to fill the time themselves, as much as possible. Finding my mind indifferently inclined, and more or less affected by this treatment, I spent my time in preaching more abroad ; but occasionally attended meetings with my brethren as I felt liberty of the Spirit, so to do ; but it was a trying *spell* with me. The part I had acted exposed me to the cool reception and jealousy of my public brethren but I had the satisfaction of announcing to them, that I had not preached down any thing, that I had preached up ; for I had never preached ordinances of any kind, because the Spirit had never taught me so to do.

I had now been about two years in search of TRUTH, and having made my appearance in behalf of my *convincement*, I shall now relate the baptisms, trials and sistings of my mind for about two years more ; to the time when I left society, and when for the first time again I bore an unshaken and confidential testimony to the doctrine couched in my PLEA.

As I proceeded in my duty, new conflicts arose in my mind, which seemed to try every place of feeling. For my belief I was accounted an enthusiast, and for my way I was only charged with madness ; and more, and worse than all, my wife beset me hard to desert my new notion, on the grounds that she believed me to be in an error. The way in which I was intent often afforded matter for

our first conversation in the morning, and the last in the evening, and our pillow not unfrequently witnessed the tears that was shed, when much time was spent in conversation and arguments proved unavailing. From the gloomy aspects which appeared without, and the warnings and solicitations from her that occupied, not only in my own house but in my heart, I sometimes found all within me sensibly touched. A little time had passed when I became so straitened I was resolved to protest no more publicly against the outward ordinances, or any thing else that might come in contact with my feelings, but peaceably conform to all the traditions of the church, until the Lord should add incontestable proofs of his disapprobation above all that he had hitherto done.

Soon after this, my mind was strongly impressed with the thought, that it was my duty to leave society ; and that this was the interpretation of that part of my vision which related to leaving a company, as related in my second dream. Here the false interpretation which I had entertained of my dream, subsided, and instead of backsiding I had other things to expect. If I attempted to transgress the rules of the church I had reason to expect difficulty, as I knew that they would not willingly dismiss any from the church, unless it was to join some other society ; and this I could not do, because there

was no denomination in the circle of my knowledge, who believed as I did.

The more I thought of leaving society, the more I felt convicted of the just interpretation of my dream; but to leave society was a work which I knew not where to commence, and indeed I knew not how to abide, for all the customs of the church was completely in aversion to my mind. What they called gospel ordinances, sacraments, &c., I called "beggarly-elements," and "rudiment of the world." What they called *church-order*, I called church confusion. What was life to them was death to me. Besides all this, it was now impossible for me to feel that union, and use that liberty in the church which I had once. I knew that there was some in society who were my enemies, and what was more, they had represented my doctrine in such a point of light, that they had before now ought to have made it a matter of church deal. So long as things continued as they were, it was impossible for me to act as if all was well. O the feelings of my heart, when I came to the place of worship! no sooner than I had seated myself, all my past experience, the situation of the church, with all the trials incident to my situation would come up before me like clouds—my heart seemed heavier than a stone, so that I was bent down in silence during the whole meeting; and it often seemed as if I could hardly rise from my seat to leave the house. Many times if I

attempted to speak in meeting, it seemed as if my words recoiled like stones thrown against a wall, so that I was constrained to sit down. These feelings being often upon me I sometimes declined meeting, and then many of my brethren were grieved ; so I realized myself, as it were, where two seas met—for I lamented the absence of some whom I tenderly loved, or frequently realized an awful prison to my mind if I assembled. I feared if I left society my best friends would become my enemies, or follow me but at a distance. Such was the exercise of my mind, that I did not pretend to unbosom my feelings to but few of my most confidential friends, fearing they would not bear it ; for I had only once manifested my mind concerning the sacraments and my mind still felt the most aggravating wound which I received of my brethren for so doing.

I might here stop to mention many particular trials which I was called to pass through within one year after I publicly manifested my belief ; but for brevity's sake, I shall only record one particular exercise, which will never be forgotten by me, as it served much to my convincement.

About three months after I had borne my first testimony whilst under many trials peculiar to my tried situation, I was left to pass through the most trying scenes that I had ever hitherto experienced ; but my "*weeping*" was "*but for a night,*" and my "*joy*" came

"in the morning." For a few days corroding fears revived in my mind, that I might still be wrong. From doubts I was led to complain of my lot, I began a kind of reasoning in my mind, but reasoned against myself—I counted over the many trials which I had passed through ; and as I counted I beheld every thing upon the darkest side, without being able to come to the most distant prospect of reaching beyond a gloomy aspect. Thought I, for two years or more, I have incessantly been tried in my mind about religion, and it seems that every man's hand, that is, my mind in matters of religion is different from any other, for ought I know : I have declared things invalid which are accounted sacred in religion, to most denominations. Why, and how is this ? Here my mind began to search for my best reasons, why things were so : 1stly, why I had rejected the use of the sacraments was because they were attended with nothing but darkness and death to my soul. 2dly, I had understood from the scriptures that such ceremonies belonged not to Christ's church. Here I could not consent that my feeling first amounted to a dispute as to the propriety of the sacraments, and that so my mind was first led to read the scriptures to justify my feelings, for my first inducement to read scripture for myself, took place when reading to support (not to confute) the notion of a *millenium* day : finding that I had been deceived in that, I had there-

by been induced to read for the truth of sacraments. Though I could not accuse myself of having first searched the scriptures to collate with my feelings, yet in the present disposition of my mind, I was ready to reckon myself wrong, because the multitude was against me—I was ready to distrust my own feelings, because of the deceitfulness of the human heart. As to the scripture, I had been before convinced of the fallacy of men's judgment thereupon.* So I was now ready to suspect my own judgment and to distrust such parts of my confirmation, as seemed to be acquired by scriptural views. Here, thought I, I may be wrong—my heart is deceitful and my judgment treacherous, even to the truth. What shall I do now? Whatever my convincement may have been heretofore, perhaps like other religious bigots, I may be orthodox in my own eyes, when reason shows they must be wrong. O the duplicity there is in the world! and who am I but one amongst those pretenders to *the truth* of religion, who have trusted too much to the leadings of their own Spirit, or felt themselves confirmed by the study of a dark and intricate volume, which neither they nor I am able to understand?—Here it seemed as if all my evidences as to the truth of my religion fled, and whatever had appeared to me as a witness heretofore, was no witness now. I believed in God—that HE was, and that he

* See Convincement, Chap. 4th, p. 68.

was a rewarder of them that diligently sought him ; therefore my desire was, that he would do something more for me to confirm my mind, than whatever had yet been done.— Though the Lord had been good to me in the vision of the night, I feared (as I was tempted then) that I was but a filthy dreamer ; so no visionary views could answer me now—and to read scripture was out of the question. I prayed much in secret, and my constant desire was, that the Lord would show me the *truth*, and that too, by a sign at noon-day.— Sometimes I feared that I was tempting God by asking him for a greater witness than I had already had. Sometimes it was whispered in my mind, that my witness was enough and that I had not ought to ask a greater witness—thus all seemed to prevent the exercise of faith.

As my days wasted under these trials, my Spirit repined for the *truth*—my mind was cast down in dejection, as if every thing was against me. One day when walking abroad, I lifted up my eyes and in the depression of my Spirit viewed universal nature as I thought burthened with its existence. I fancied that there was no comfort for any creature living, even the beasts of the field with the creeping things of the earth, and the fowls of heaven were to be pitied, as if life was a misfortune. My soul was filled with grief and tears were the only consolation I enjoyed. The language of my heart was, O that I had never

been born—" or as a hidden untimely birth I had not been ;" but "as infants that never saw light—Wherefore is light given to him that is in misery, and life unto the bitter in soul ? Why is light given to a man whose way is hid, and whom God hath hedged in ? for my sighings cometh before I eat, and my roarings are poured out like the waters."— My soul waited in impatience to know the *truth*, and being wearied, I was wearied without the prospect of a better day—and like the impotent, I fancied that any other condition would be rest compared with the condition then present. Thought I, my life is my burthen, and my religion is a burthen to others ; my brethren are uncharitable and jealous towards me, and my wife is grieved at my choice in religious things, and I am grieved myself with being singular from others ; besides, I have no means of knowing whether I am right or wrong, unless the Lord shall appear—Lord, said I, shew me thy TRUTH.

After being for several days much cast down, the Lord was pleased to shew himself a prayer-answering God, by dissolving every query—by removing every doubt, and by establishing my mind in the *truth* of his everlasting gospel.

One day, as I was setting in my chair, my mind fixed particularly upon the sacraments, and querying whether, what or how much might be the duty of the christian—ere I was aware my heart began to burn, and immedi-

ately all within me was set on fire by the baptism of the Holy Ghost ; at the same instant it was said to my understanding, *LOVE is the fulfilling of the whole law.* O with what power did these words run through my soul ! I had *love* without fear—religion without doubts, and a teacher without deception.— As soon as the sacred flame filled my soul I inadvertently arose from my chair, finding myself in tears of thankfulness, as if the room was too small to contain my spirit, and with an intention to hide my emotions, I went out at the door. But as I went out my wife discovered my exercise, and as she afterwards said, I exclaimed, *I have found the truth !* (or in other words,) *I have found the way !* After I went out, that incomprehensible fulness-measureable withdrew, and then it came to my mind that this was the *truth*, and that, this was in answer to my prayers, being a witness at noon-day—not visionary by night nor was any scripture confirmation to be compared to this. When I recollect that this was in answer to my prayers, though that fullness had measureable subsided, yet I was immediately rebaptised with the same fullness.—Here I feel in duty bound to say I never saw true religion, or true religion in its own attire until now—never did I before realize a complete justification by faith, without the deeds of the law. This witness of the *truth* was powerful beyond imagination and it is out of the power of devils or men, by all

their magic to produce any thing like it ; and so it has been with me from that day until this present time, that not a single cloud has flown between me and the light, though I have had many trials, as to the knowledge of my personal duty, yet my mind is unclouded and without a doubt as to religion and the int'reness of the *truth* from the *worthless creeds* of men. "*Love is the fulfilling of the law,*" and all beyond that are only engines of *practical tyranny*—Subjects of dispute—things without grace, gendering to *ungodliness*.—"Now," saith the Apostle, "the end of the commandment is charity," (or love) out of a *pure heart*, and of a *good conscience*, and of *faith unfeigned*, from which some having swerved, they "have turned aside, desiring to be teachers of the law ; understanding neither what they say, nor wherefore they affirm," all which "minister questions rather than godly edifying."

"Ye different sects who all declare
Lo ! CHRIST is here, and CHRIST is there ;
Your stronger proofs divinely give,
And show me where the Christians live."

Though my mind now felt completely clear from all doubts relative to religion and what comprised the truth. I had still to learn duty, and what was more, it was necessary that I should do it too. But when I thought of leaving the church (as I have before observed) it was a work which I knew

not where to commence. My brethren many of them seemed near to me. To leave the society and bear public protestation against the ordinances (so called) with other things, was no way to keep their friendship, gain other friends, or render myself popular in the view of sectaries at large. At this time I was not so much without a knowledge of my duty as I was without a mind to do it.

About this time I took into consideration the subject of *ordination* by the *laying on of hands*, but I found that, that ceremony was only a form without *power*—a popular ceremony among the dead forms of the church, but by no means necessary, or qualifying to a true gospel minister. The light in which I viewed the form of ordination is held forth at full length in my Plea.*

CHAP. VII.

Adversity considered an answer to prayer and as means of instruction relative to duty.—Reproofs for the untimely use of vocal prayer.—The use of the sacrament, attempted for the last time, and the pretended benefits of the sacrament discovered by examining others, with repeated adversity, and an account to the time application was made for a dismission from society.

NO TWITHSTANDING I felt a good degree of consolation and confirmation in the truth; yet

See Plea, Chap. 19.

this added nothing to my comfort whenever I assembled with my brethren, for if I conformed to the ceremonies of the church I felt much condemned, and it was not uncommon when in meeting that I was bowed down, as I have before observed, with a burthen at my heart and my tongue clave to the roof of my mouth.

After about one year had passed, and I had kept my mind mostly to myself concerning ordinances, many, I supposed, probably concluded, that I had renounced my new doctrine, and so I measurely regained their fellowship.

The time now drew on, when the Lord saw fit to deal with me in a manner agreeable to my prayers. I had frequently made it a matter of request to God, that, (when duty was made known) if I did not submit to his righteous requirements, he would disappoint and afflict me—bereave and cut off my temporal prospects, until I should yield to duty.

About the 9th month (called September,) 1819. I was appointed as a messenger to the Free-will Baptist quarterly meeting. No sooner than I had consented to go, I felt immediate condemnation resting upon me, but this was not the first time that I had felt condemned on similar occasions, for but a few weeks past, I had been a considerable journey, and visited every society that belonged to the quarterly meeting. During this journey, I felt much condemnation for acting in con-

junction with a people, from whom I had felt it my duty to withdraw.

When I was about to set forward on my journey to the quarterly meeting, unusual darkness came over my mind, and many difficulties appeared, to stop my designs, so that I observed to my family, that I believed that it was not my duty to go. I also endeavored to persuade some one to go in my stead; but to no purpose, therefore I was apparently obliged to go myself; and accordingly set off at a late hour in the morning. I had not proceeded more than three miles, when I discovered that I had taken a wrong road, by which I was led quite out of my way. Finding myself in the woods, and at the end of the path, I reflected much on myself for having missed my path in a way where I had frequently been before. But charging my miss to the too intense study in which my mind had been engaged all the day; I made the best of my way thro' the woods, and finding my way, I proceeded on my intended journey. But as I proceeded, the Lord by his Spirit came near, and the question ran repeatedly through my mind, whether I did not know that I was acting inconsistent with reason, and against the Spirit of the Lord, as well as in opposition to my own convincement. I could not say that I did not know my duty, so far, that I had sometime since proposed in my mind to leave society, but I had an inclination to delay and put it off for a more

convenient season. The thoughts of being one by myself were not pleasing to the natural mind. I had not proceeded far when it was pressingly suggested to my mind that I should return home, and indeed, my feelings were so pungent before I left home, that I observed to my family, that it was probable that I should return. All my past experience reasoned powerfully against me, and seemed at last to demand of me whether I would dis-continue my journey, yea or nay.

Though the day was far spent, and the journey demanded haste, yet, for deep meditation I was only sauntering in the way. All at once, in the midst of my reasonings, I put spur to my horse, and said with all but an audible voice, I will go to Quarterly meeting. I had not proceeded but a few rods before my horse fell to the ground, and by means of a small stick which had entered the trunk of his body—he died instantly. In confusion of soul I stripped my beast of saddle and bridle, leaving the creature in the road where it fell. I returned home, and as the horse was not my own, but a borrowed horse, I paid the loaner for his beast. Thus I found the way of the transgressor to be hard. It was night when I returned home. I had strove against the Lord all the day—had lost my horse, and performed a journey of only eight miles.

I shall now notice the exercise of my mind on the subject of *prayer*. I have before ob-

served in these sheets, that at times I had felt it my duty to omit both singing and vocal prayer, both before and after public speaking. I had now been labouring under frequent condemnation on this ground for almost two years; and I was not oftener condemned for my unseasonable undertakings in public, than I was for mere private or family prayers. It had ever been my practice to attend what is called family duties, night and morning, until now. Such was my situation that if I travelled abroad I was uniformly obliged by the custom of the people, to attend to a vocal form of asking a blessing and saying prayers; when the travail of my mind by no means embraced a subject suited to such occasions. Sometimes my mind was particularly engaged to know myself, and duty; sometimes my mind was cast down with inward reprovings, and my whole spirit was absorbed in deep thought on things only best known to God. Again my spirit was engaged for the church at large, and again my mind embraced but the cases of a single person. Every christian knows that the child of God must pass through many baptisms, and that the Spirit leads to different subjects at different times. They know also, that the *whole* heart is only capable through the Spirit of emitting a petition to God, consequently if the Spirit leads to one thing, and we unduly engage in another, the latter is but a Spiritless petition, and if we leave the instruc-

tion and teachings of the Spirit in the former, this is leaving the thing which we had ought to have done, and doing the thing which we had ought not to do. I think the traveller in true godliness knows by his own experience, what it is to labor in the Spirit. Many times have I felt the deepest remorse of conscience for following the customs of men instead of waiting upon the Spirit. And it was in this way of undue observance I met with that which caused me to fear God instead of man.

One day as I was in prayer (so called) in my family, I was then seized with that degree of horror of mind that I had hitherto never known, even in the field of battle. In the midst of prayer I was fearful that I should be struck dead by my chair if I did not desist immediately. It appeared to me that my hair, (speaking after the manner of men) stood up on end upon my head. Such were my feelings that I arose from my knees immediately, and since that time I have been more obedient, and have been made very sensible that the preparation of the heart in man, and the answer of the tongue is of the *Lord* : "man's way is not in himself, that is, the way that he had ought to go. A man's heart *desireth* his way, but the *Lord* directeth his steps," or all is wrong. "All the ways of man," says Solomon, "are clean in his own eyes, but the *Lord* weighth the Spirits." Again, it is said, "Keep thy foot when thou goest to the house of God, and be more ready

to hear, than to give the sacrifice of fools, *for they consider not that they do evil.* Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God." God's sacrifices are spiritual—such as brokenness of heart and a contrite Spirit ; so without a due preparation of the mind, either preaching or praying is "hasty," "rash," and "evil."

Says Mary Brook, in her reasons for silent waiting, "Christ in Spirit is the way to the Father : No man can come to the Father but by him. What is the reason why so many who profess to be followers of Christ, complain of wandering thoughts, inattention, much coldness, deadness and insensibility in prayer and other duties and devotions ? Is it not because they are too little dependent on the dictates of the Spirit, and believe not its sensible influence necessary to every religious act, nor wait for it to cleanse the thoughts of their hearts, and abilitate them to approach the most high and Holy God in truth and in righteousness ? Is it not because such lean too much to their own unsubjugated wisdom and understanding, to place their dependence on the Spirit, and to wait for its restraining, heart-affecting power to lead them into all truth, and therefore they are sent empty away, and no more truly refreshed or benefited by their lifeless devotion, than he who dreams he eateth, but when he awakes finds he is yet empty ? Thus they ask and receive not, because they ask amiss ; not in a right

form, but in a lukewarm and unconcerned state of mind. The enemy is too strong for such worshippers, and carries their thoughts and imaginations after strange objects, while their lips only approach the Almighty.—One secret prayer, or deep sigh from the wrestling soul, produced by the eternal Spirit, is of more real service to it, issues from it with more fervour, prevails more effectually with the Father, and procures it more refreshment than ten thousand vain repetitions, because the virtue of the Spirit of the great Intercessor being in those prayers and sighs they cannot but find acceptance."

Where the Spirit endites the petition, if sitting, standing, or kneeling or walking in the way, it matters not, a single groan will shake satan's empire to the very foundation. Were I to tell of quick answers to prayers, the most manifest answers have been when my petitions have been endited by a sigh or groan, breathed out in deep contrition and brokenness of Spirit.

I can say that the greatest work that I ever undertook to do, was to leave off doing, that is, arrest the wanderings of my thoughts, and bring my creaturely activity into a suitable stillness before God, so that the Spirit might be heard. This, however, is easiest done in retirement and in silent waiting, for man never acts *himself* more honestly than when alone; and the reason is, that part in man which is fond of applause ceases to act, hav-

ing no inducement, because unseen. Because there is a part in man which prides itself in its own doings ; inward or secret retirement tends much to prepare the soul for inward hearing, and the mind becomes prepared to speak *out* that which the Spirit speaks *in*—he who is prepared by the Spirit prays always, and that without ceasing ; but such as do not pretend to be led by the Spirit, they do not pray at all, seeing they have not a deep and inward sense of what they do. Saith the apostle, (Rom. viii, 26, 27,) “ we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered, and *he* that searchest the heart, knoweth what is the mind of the Spirit.” The Pharisees prayed much in public, but Christ taught his disciples to shun their hypocritical example, and then to follow the rule *he*, himself so often observed. “ When thou prayest,” saith Christ, “ enter into thy closet, and when thou hast shut the door, pray thy Father who seeth in secret, and thy Father who seeth in secret shall reward thee openly.”— Christ prayed oft in the mountain and in secret, but public-formality so commonly practiced among professors in these times, is without an example by Christ or his disciples.— What abominable displays hath human wisdom made. So it is, as if God had left his creatures without the means or ability of interceding for themselves—prayer-books are

recommended, and for a few shillings a man may purchase a prayer for every day in the year, and a prayer suited to any condition, on land or at sea. Such prayers are cheap, because priest-craft is plenty ; but my soul knows, that I had rather have one single groan from the most illiterate of God's creatures, (when produced by the Spirit,) than to have ten thousand prayer-books and their Priests with them to make intercession for me.

Let this be remembered, that *true* prayer is prepared only by that "holy anointing" within the veil, and in the intmost temple of the mind, or in the closet of the heart, where God is—"truth in the inner parts," is only capable of inditing a petition acceptable to God. I do not say that men may not pray vocally and publicly, but the ten thousand unanswered petitions which are made daily, is a sufficient proof how men trifle with *prayer*! "This is the confidence" says John "that we have in *him*, that if we ask any thing according to his will *he* heareth us;" and again, "whatsoever we ask, we receive of him."— My soul says, what is all this lifeless liturgy when compared with *true* prayer !

Though I was at this time sensibly convinced that it was my duty to leave the society to which I was attached, yet I could not feel reconciled to begin a work so unexpected to others, and so unpleasant to myself.— To go forward and do duty was a thing much easier delayed than prosecuted ; accordingly

I delayed until I witnessed my portion to be with that servant of whom it is said, "that servant who knew his Lord's will, and prepared not himself; neither did according to his will, shall be beaten with many stripes."

About the 1st month, 1820, a general conference was holden between the Free-will Baptists and the society of people called Christians. As this conference had been appointed for the purpose of forming a union between these societies, both parties could but feel deeply interested.

On being solicited to attend this meeting, I readily excused myself by saying that I had no means of conveyance. I mentioned that I had lost my horse some months before, and that I feared to go, as it appeared to me, as if the judgments of God were out against me; but to obviate this excuse, it was told me that if I feared the loss of another horse, a conveyance should be furnished me. When I had hesitated a little I concluded to go, and so accordingly I set off, feeling secure in my mind, as I had nothing to venture but myself.

This undertaking was worthy of the just judgment of God, for I was enough convinced of the impropriety of acting in conjunction with a people whom I had long felt it my duty to leave. But so it is, "rebellion is as the sin of witchcraft, and stubbornness is as iniquity," neither of which will go unpunished.

During this meeting my mind was thrown into much gloominess, and clothed with much heaviness and death, feeling that I was not where I had ought to be. On my return home, in the way to a small village, I was asked if I did not intend to visit a neighbouring town and preach there ; to this I replied nay : and mentioned the stubbornness of the Israelites, how when the Lord would that they should have possessed the land of Canaan, they would not go in when the Lord would, but when the Lord would not, then they would go, and so they were confounded and driven by their enemies. Having made these remarks I told my companions that I intended to go immediately home, lest I should be confounded as the children of Israel were. When we had come to the village which lay in our way, a man beset us in the street, and pressingly urged that some one of us should turn aside and attend a meeting in the place, about which we had been before speaking. The preacher who was with me declined ; I also observed that I had no means of getting home, only as I returned with him. But to obviate my objection, a neighbour of mine, when at home, had just fallen in company with us, who had a horse ; he also plead the necessity of returning immediately, but observed that I could take his horse and go to the proposed place, whilst he would take my place in the sleigh, and return home.— Finding my objection removed, and as each

of them plead more necessity of returning home than I could, being urged, notwithstanding what I had said of the Children of Israel, I consented to turn aside and so found more reason to remember them than I had before, for I only rode my beast about two miles, where, for its better security, I would not have it put in the stable with other horses, but I had it put on the threshing-floor. During the evening I was engaged in my mind to know what way the Lord would find to meet me, for my mind was really fearing. My horse, I thought must be safe, but as it happened "that which I had feared came upon me," for during the night a horse broke thro' from the stable on to the threshing-floor and kicked my horse so that he was entirely spoiled.

When I left home I thought I was measureably safe, as I had no horse to lose and had nothing to risk but myself. But this I had said in my heart like Ahab, king of Israel, "I will disguise myself and I will go to the battle." But like Ahab I did not escape the punishment due to me for my disobedience.

Though the loss of the horse seemed to be a judgment, yet it was not with me now as it was with me when I had lost my horse a little time before—then I was thrown into death, darkness and stupidity of mind, so that for several weeks I could hardly realize my misfortune to be a judgment from God, yea, such was the absurdity of my Spirit, that

my heart was sensibly moved to anger against God ; and like David, when God smote Uzzah, I was offended. But now I found a Spirit in me very different, for though I received it as a judgment, yet my mind felt a deep reconciliation to God in that which had happened—my mind was filled with love to God, and the things of the world seemed in my mind to be too mean a price, to pay for a real knowledge of my duty. Such was the feelings of my mind for a little time, that when I was spoken to, I hardly noticed any thing that was said, as my mind was swallowed up in deep thought and humility. My misfortune seemed to be an answer to my prayers, and such an answer as well fitted a mind apt to distrust inward impressions, when reduced to fear by singular leadings.

I now returned home, measureably resolved in my mind to bear my cross, but as I delayed an opportunity afforded of trying the Spirit by which I was actuated by attempting the use of the sacrament of bread and wine for the last time.

About the 2d month, 1820, a quarterly meeting was holden in the vicinity of Cattaraugus. This meeting was holden two days, to wit, the 7th and 1st, the latter being the usual sacrament day. It was now going on two years since I had said but little about my notion relative to the sacrament, but especially as I had said nothing in a public way, all my former testimony had been much for-

gotten, and though I had mostly shunned the place of the sacrament, yet I had several times been to the communion, which led others to conclude, perhaps, that I was not so opposed to that ceremony as I really was.— The last day of meeting (in the morning) a loaf of bread was presented to me, that I might uncrust it, and prepare it for the sacrament. When this loaf, or sacramental mess, was presented to me, I should not have been more struck with inward awe and awful dread, if it had been the dead and lifeless remains of some one of my fellow beings.— Whilst I was preparing the bread, a preacher who saw me laboring at the loaf with a knife observed that I had not ought to cut the bread, since the scriptures read plain that *he* (Christ) “took the bread and *broke* it.” I could not help but to remark in my mind the zealous notion of this man, that the bread should not be cut, when at the same time his tender conscience knew no inconveniency though the bread was not like the bread which Christ brake, neither for kind nor quality.— The bread which Christ brake was but a wafer cake unleavened, so nothing like to the perforated fine wheat loaf then in possession. Tradition had never taught this man the impropriety of using leavened bread instead of unleavened; nor that according to scripture he had ought to give two cups of wine in the sacrament, as much as he had ought to give one; it only seemed wrong to him if the bread was cut.

This reproof for cutting the bread was followed with but few remarks more than what mentally passed in my mind. My mind began immediately to enumerate the superstitious notions and traditions, which the denominations had manifested from time to time and in different ways about the sacrament; with this, my mind recited my own personal experience and sufferings of mind for almost four years, then past. With the many sensations which passed in my mind, I felt deeply convicted of the impropriety of my employment, but as I was laboring to prepare the bread, my knife slipped and cut my hand, so as *good luck* would have it, I got rid of the loaf and the bread was handed to another person, whether to break or cut I cared not, if I were but rid of it. I say it was good luck, for I did not regret to receive a wound in my hand when it effected to heal a wound in my heart; for as soon as the bread was out of my sight, I lost the conviction which attended the impropriety of my employment.

As the afterpart of the day was the time appointed to administer the *Sacrament*, it was the time when the conviction of my mind gained the ascendancy over me so far, that I was obliged to submit; and as I had often been to the communion table, partly with a desire to please my brethren and partly thro' fear of being thought singular, I was now obliged to desist without any regard to any

who might ever after be pleased, or displeased.—When the sacramental hour had come, every faculty of sensation was made alive. Here were many brethren, and some for whom I had the tenderest regard, and to commune was the way for me to signify my christian fellowship ; and a refusal would be received as a mark of uncharitableness. I had long since been shown by a revelation from God at noon-day, that “Love” was “the fulfilling of the whole law.” I had not the least doubt but that the sacraments for which people were so zealous, were foreign to the requirements of God, and no less foreign to the christian religion ; but still I felt a disposition, as I had many times before, to comply with the customs of my brethren, as far as possible. When I had considered on the subject, I thought that I would ~~commune~~, and accordingly seated myself with that intention. But when the bread and wine was exposed to view, my soul recoiled at the thought of partaking of such “beggarly elements !” Though I should attempt to describe my feelings, none but such as have experienced similar trials can imagine that activity and aptness by which the Spirit of God addressed my mind, by bringing up to my view all my past experience ; my conscience witnessed to me that the Lord had shown me the truth, and that to comply with the traditions of men was no way to please God. Having continued my sitting but a short

time, I was obliged, though reluctantly, to withdraw from my seat. When I had withdrawn myself to another room, the sensations peculiar to my situation, also seemed to withdraw from my mind.

But a few minutes had passed before I became resolved to make a full proof of my duty, to try the place again. When I returned to my seat, again I was obliged to withdraw. When I had withdrawn as before, being where I did not discover the elements, the feelings of my mind were not so pungent, and I could hardly believe that my feelings had been real. Again, after some reflection, having a desire to signify my friendship towards the brethren whom I respected, and feeling that it was a cross to desist, my presumptive and unreconciled disposition began to dream of resuming my place at the communion table a third time; until now there had been but little ceremony, save that the Bread and Wine were brought forward and covered with a white cloth, according to the usual custom. About the time, I had seated myself at the table, the Preacher began to perform the usual ceremony, and while he brake the bread he began a kind of *homily*, or oration, by which he endeavored to awe the minds of the people, and bring them into a sacred reverence to the sacrament. His exertion I had often seen before, but it never appeared to me so ridiculous as it did at this time. The whole ceremony was unscriptur-

al, and not like any thing found in the scriptures of truth ; as to the breaking of the *bread*, and the giving of the *cup* which followed it, it was so unlike to any thing practised by the apostles, that any one who was acquainted with the supposed sacrament could discover that one had no resemblance of the other—this I shall shew in my Plea.

The inconsistency which appeared in the use of the *bread* and the *wine* was not half so much in my mind, as the effect and zeal that was produced in the minds of the people, for though they were zealously affected, as the apostle says, it was "*not well.*" When I placed myself at the table the third time, and saw the exertions which were made by the Preacher to cover the people, as I thought, with a covering, but not of God's Spirit ; all my past experience rose up before me, with this, there come to my mind all the sacramental contest and diabolical hates which I had seen among the different denominations, and the jealousies that professors of christianity held one against the other. At the thought of partaking, my mind was clothed with impenetrable darkness, absurdity and guilt ; *absurdity*, because whatsoever was *not of faith* was *sin* ; *guilt*, because it would be contrary to the evident teachings of that Spirit, which had been teaching my mind for years. I sat contemplating until it seemed as if the very seat upon which I sat complained of me for my unlawful presence ; I was bowed down

at my heart, and it really appeared, that to partake would be eating and drinking damnation to myself indeed, and it appeared that the Lord would leave me in darkness forever. Such was the exercise of my mind, that tho' I attempted to partake of the elements of communion *three times*, I yet left my seat without partaking.

Finding myself without any enjoyment in the use of the sacrament, I hit on a plan whereby I might find the truth, as to the enjoyment of others. When I found a member of society, who I thought appeared to be most favored in the use of the sacrament, I would interrogate them (citing them to some one who they supposed to be much favored in the sacrament,) whether they believed themselves as highly blessed in the sacramental observance, as they were. When I had occasionally made this inquiry, I found that as it had measureably been with me, so it was with them: because they did not receive that enjoyment which others appeared to receive, they were ready to attribute their lack to the *sin of unbelief*. Like myself, they were not apt to dispute the grace of the supposed sacrament, but supposed others to be highly favored, though they were not. Here I perceived that they were following the example of each other, rather than their own experience; and that if they found any enjoyment, it was the approbation of their own conscience, for having done the thing which they

thought was duty, and not the approbation of God. I now became satisfied that it was my duty never to be found at the communion table again, and accordingly I never attempted it after.

Some may perhaps think strange that I should have so withheld my convictions, but because my way was singular to myself, to prove what Spirit there was within me, I pursued things to the last extremity; as in communion, so it was in prayer, and in preaching, and in other things.—It was now that I became sensible of the part that I must act. I could no longer dream of any comfort in complying with the traditions of others, the apprehension and threatenings with which my mind was attended, seemed more to be dreaded than all the consequences which might attend my intended course, I must now make up my mind, to meet all the cold reception of insane superstition and contend with that *duplicity* which is too frequently the unsuspected result of long practice, and tradition.

On the force of education:
It's conscience in effect—
And claims its approbation.

It's right, reason, yet man's will,
Found in shape and shaped again—
Diversified man's reason still.

It's found in doing and in intuition,
Though still man's reason, still bereft,
Of all but man's tradition—
—To him all but the thing itself.

Tradition has neither eyes nor ears to listen to the most rational arguments, or to behold with the least complacency that which may tend to render a beloved dogma in *this or that* problematical.

Wearied at length with the dead and lifeless ceremonies to which I was daily subjected in a more or less degree, I began to project my escape. Whenever I appeared in public to preach, according to custom, I was obliged to introduce the worship of God (as it is called) by first introducing a Psalm or Hymn, and by this I frequently wounded my conscience, and not only so, but vocal prayer used many times in an unseasonable way, appeared no less improper. If I attempted the use of a text in the usual way, I was sometimes obliged, in the midst of my discourse, to change my text for some other one, that I had never thought of; or I was obliged to leave my text altogether, and speak in a way of exhortation. Finding that I could not always travel the smooth and flowery path which man's wisdom had drawn, and believing that the Lord, by his Spirit, and by his judgments had taught me that I must bear my cross and be crowned with suffering, that I might be crowned with life, I became resolved to delay duty no longer.

Foreseeing by what had already past, that storm which always follows those who withdraw from society for conscience-sake, I thought it would be my best way to draw

from the society an acknowledgment that they had nothing against me, as a member of society, and accordingly I attended a monthly meeting and requested that if any member in society had any thing against me, that they would bring their accusation forward within one month from that time.

When the month had ended, no one appeared to accuse my conduct; I then requested a dismission from society, that I might stand by myself. I now cited the brethren to my first testimony against the ordinances, about two years then past, and told them that I had never given up the doctrine for which I then advocated. This undertaking was very unexpected, as I had been very quiet and kept my trials principally to myself. This first request was followed with a letter stating some of my principal grievances. I told them, that if ever they heard me preach again they must expect to hear me speak pointedly against the sacraments. Notwithstanding my request, many were unwilling to let me go, because it was contrary to the common custom of the church to let a member go out of society, who was in good standing, unless they attached themselves to some other denomination. But to join any other denomination, was out of my power, as I knew of none who believed as I did; therefore I urged the inconsistency of holding me as a member in society, when I was resolved to speak against such things as the society held most sacred.

I told them, that if they would not let me go, I would consider myself as free from them as if I had never joined them ; but my request was, that they would give me a letter stating the difference between me and the society to be on account of tenets. I begged the privilege of leaving society without being lampooned as christians were frequently for leaving society for conscience-sake.

When it was known that I was determined in my undertaking, the society agreed that I should have a letter, stating things measureably as they were ; but some claimed the privilege, as a duty, if possible to reclaim me from my errors, as they were pleased to call them. When it was found that I was past being reclaimed by any arguments produced, the difficulties with which I must meet in my singular undertaking were next exhibited the awful consequence of turning christians from the sacraments, was represented as an unpardonable sin, and the way to destroy all the good that I had ever done, and that, whereas I might maintain a respectable membership in society, by my new undertaking, I should subjugate myself to the frowns of all denominations, I should lose my respectability—be laughed at for my folly, and counted enthusiastic for my religion. When all this was named to me, I signified that the difficulties represented was but the faintest representation of the difficulties with which I had expected to meet, and that, if there

was nothing more, then there was nothing new.

When many things had been set forth in the most unfavorable view, I was laughed at, by my disclaimer for pretending to be more wise than all the denominations about me, in that I had dared to confront the ordinances. In this I had undervalued the understanding of older and abler than myself, and with this I had set myself against the wise and most learned of divines, for none of them had found out that the ordinances had not ought to be practised. And what was more, and worse than all, it was said that I must deny the bible and dispute the understanding of the apostles, or I could not be able to prove my doctrine.

Of all that could be represented, there was nothing powerful enough to produce a retraction in my mind : I had been under trials about two years before I had ventured to leave my first testimony, and then through fear and opposition, I had patiently waited for a knowledge of duty for about two years more, during which time I had gained too much confirmation to be shaken, with a faint representation of things which I had already undergone. My mind had sometime since been established in the *truth* and the motto, "*love is the fulfilling of the whole law,*" still remained on my heart, written with an accent too well understood to admit of a doubt under the most discouraging aspects, though

still I felt a disposition to cringe at the impending storm.

That I might make a full proof of duty —besides other witnesses, I had waited for temporal adversity for a further confirmation of duty as to the part I should act, so that my witness stood in the answer of prayer, by judgments by day—counsel upon my pillow by night ; and by the baptising power of the Holy Spirit at noon-day.

CHAP. VIII.

Two Quarterly meetings attended.—Ordination rejected and instructions by the vision of the night.—Dreams a christian privilege, and the method by which God gave instructions to his people, from the patriarchal time to the time of the apostles and early christians.—Commendation by letter received from the Free-will Baptist church and a visit to the county of Ontario, &c.

As I did not receive my letter until some days after I had applied, I had time to attend two quarterly meetings as they were holden in different places, one immediately after the other. The first meeting was holden in Ogden, about fifty miles from my home.

The brethren in the quarterly meeting had not as yet heard that I had made application to leave the Free-will connexion, therefore I was received without jealousy. At this meeting, one of the Elders came to me and

in a loving manner laid his arms over my shoulders and then introduced a conversation relative to ordination by the laying on of hands. He informed me that the brethren were of a mind that I had ought to be ordained, or in other words, that they thought I was not in my place: to this I replied that I was exactly in my place, and that I intended men nor devils should not get me out of it. From this expression the man was led to a knowledge of my belief as to ordination, to wit: that no power could be given by man, as one among a thousand graces, to qualify a minister to preach the gospel. This was not the first time that I had refused ordination, for I had long since placed this ceremony among the many useless notions of the church.

Though I was so resolved that none should persuade me out of my place of duty. I was not so determined on my duty as I had ought to have been, for while I was speaking in this meeting, concerning the church and its formality, I was moved to speak with great plainness, and though I obeyed in part yet I disobeyed so far that I felt the disapprobation of the Spirit. Such was my condemnation in mind, that darkness overshadowed my mind like a cloud, and the Lord manifested his disapprobation the following evening (by a vision), to that degree I awoke out of my sleep, and the terror of the Lord was so upon me, that my flesh trembled on my bones, and my whole frame was so moved, that the

very bed was shaken under me. When I awoke, it seemed as if God's presence filled the chamber where I was, and that his all-seeing eye pierced me through and through.

On my way from this meeting, I mentioned my vision to one of my brethren in the ministry who bid me be careful what I did, as he believed my vision ought to be received by me as a warning. I also informed him that I was about to leave the Free-will connexion on the account of my sentiment.— When he had found that I disbelieved in the sacraments of the church, he said that he believed he could convince me of my error, and so proceeded to converse, but I told him that I should choose to converse with him at some more convenient time, when we were not on horse back. As I lodged at his house that night, before we parted in the morning, I observed that I was ready to converse with him relative to my sentiments. For some reason best known to himself he chose not to converse with me in the presence of the family, but conducted me to a far room, where he requested me to give him the reason of my belief. When I had gone through, instead of convincing me of my error, he said little to me, but he pronounced me a Quaker, and warned me against such principles. He said that he had once like to have been deceived by the Quaker doctrine, but that when he had read the scriptures, it was plainly seen that the apostles did baptise, &c.

This man's mind, no doubt had been taught by the Spirit, but the prevailing notion that the *letter* was the governing rule, he was slain thereby; for as he had been taught that all the apostles did, was done for an example to the Gentile Church, and as he had not learned the difference between a command and a *simple relation*, he had taken the relation for a command: and when his mind had been drawn to the substance, misconception of scripture meaning, and tradition pursued his mind with the shadow; and so he had suffered the Spirit to be slain by the letter, not understanding, like many others, that "*the letter killeth, but the Spirit giveth life,*"—
2, Cor. 3, 6.

When I had returned home, I immediately attended the quarterly meeting, to which I belonged where my notion of leaving society was well known. Here I was looked upon with a jealous eye, insomuch that I had but little privilege in the meeting. When I came to this meeting the Lord, I trust, had forgiven me my late disobedience, and my mind was clothed upon with a good degree of comfort, and I had strength as my day demanded, though I had trials before I quit the place.

At this place one of my brethren in the ministry came to me and said that he would never lay hands upon me, or that he could not ordain me, because I was not *sound in the faith*, for he had been informed, that I disbe-

lieved in the ordinances. I asked him, if the ordinances constituted the faith once delivered to the saints, as he had represented it. When he had thought a little, he dared not answer in the affirmative. I then gave him to understand, that he had been too quick in refusing to ordain me, for I believed as little in his right to ordain as I did in the ordinances.— He then accused me of not following the examples of the apostles, for they ordained by the laying on of hands ; this I did not deny : But as he contended for the form I contended for the power, and told him that if he would follow the examples of the apostles, and give the *Holy Ghost* when he laid on hands as the apostles did, then I would submit to ordination. He then plead that the gifts of the Holy Spirit by the laying on of hands was a privilege peculiarly granted to the apostles, and that it had long since ceased. I replied, that if he could prove by the scriptures, that the power was to cease with the apostles, I would ~~endeavor~~ to prove from the scriptures that the form or ceremony of laying on of hands was to cease at the same time ; and so our conversation ended, after I had given him to understand that if any had "*a form of godliness, denying the power thereof,*" from such I should "*turn away.*"

While some of my brethren frowned upon me, others tried the influence of that christian love which had ever existed between us from the first, this seemed to be more power-

ful on my mind than any other means whatever.

When the evening came, a time of trial came with it; for though I had taken measures to leave society, yet all that was selfish within me, moved me to continue where I was. It had been proposed to me, that if I should continue, I might enjoy my sentiment, and sometimes preach it too. During the evening, one of my brethren, who began to labor in the ministry about the time I did, came forward and related his experience, or call to the ministry, in order to receive ordination. During the time, which was two hours or more, I was laying on the floor in one corner of the room, where I heard, thought and considered on *all* I heard.

As my mind had frequently been plunged into darkness by beholding the condition of the church with the narrowness of the way which I was called to travel, so it seemed to be again. My mind seemed to recoil at the thought of leaving society, and more especially when I considered that my religious opinion would bring upon me all that slander which is the sure production of enraged superstition. As the man was long relating his experience, many fell asleep and sat nodding on their seats, as if there was nothing going on worth their attention. Whilst others slept, the thoughts which passed through my mind drove from me every appearance of heaviness or stupidity. The man I believed to be

one that God had called to the work of the ministry, but instead of abiding in his calling, he was now reduced to think himself "*made perfect in the flesh,*" While I lay on the floor, there was but little of any thing that could attend to darken my mind, and make my way seem hard and unpleasant, but what presented itself before me. When meeting was broken up, I set out in company with several others to find a place of entertainment, and as it was very dark, we frequently groped from one side of the way to the other, not being able to discover the path. One of my companions observed that it was very dark; yes said I, (alluding to my mind) but it is not half so dark without as it is within.

When I had come to my lodging and retired to bed, I thought of inquiring of the Lord once more, but when I had thought of asking a knowledge of things which had already been given me again and again, I queried whether the Lord would hear and answer me; so like Abraham, I said, "*Oh let not the Lord be angry and I will speak yet but this once.*" Lord, said I, let my former witnesses be what they may have been, let them be forgotten and be as though they had not been, and show me by a vision this night the condition of the church, and all thou requirest of me.* Show me, said I, whether I shall continue in society to please the brethren—

* When I speak of the church, unless I particularize one denomination, I mean the churches in general.

whether I shall count my former witnesses as nought, and so run with the multitude, or show whether I am right in the part which I am acting. When I had put up my petition or my desires to God I quietly fell asleep, and the morning brought to my recollection the following dream.

I thought in the vision of the night, that as I was at work upon a new building, a man presented me with an instrument of music, and urged very pressingly that I should give him a deed of my farm. Though I made many objections and spoke of the folly of parting with all I possessed for so worthless an instrument, yet he possessed a magic power, or an influence over me that I was not able to resist, and the instrument was crowded upon me, and the bargain was made even against my will. When the bargain was completed, the man next beset me to go with him to meeting ; to this I was also opposed, for I was ashamed of my company, and ashamed to be seen with my instrument, but as it seemed to me I had become partner with him in all his ways, so I was obliged to go. When I had travelled a little distance, I came to a row of buildings where the people had assembled for religious worship. The rooms in which the people were assembled were all open in front, so that I had a full view of all that passed within. It appeared that a different denomination occupied each room, and as I passed by, I saw

all the different modes of worship that ever were known. When I had travelled and viewed for some time all the different modes of worship, I was surprised to see how men were led and governed by each other in their religion. As I viewed I stopped and exclaimed *Good God! shall I ever be led about by the traditions of men like this?*—There was once a people who worshipped by the motion of the body, I saw them in my dream though I had no historical knowledge of such worship until long since.

When I had travelled to the end of the buildings, I heard from an adjacent room, vocal prayer, it seemed as if they were praying for me. I did not know who they might be, but as I was ruminating in my mind what this should mean, they came out of the house one by one, and advanced towards me one after the other. The first person that came to me was my wife, who was a member of society, I then perceived that it was the Free-will Baptist Church, they were all uncovered as low as their breasts, save they were covered with smut and blackness, so that I hardly knew them. When my wife came to me I was surprised to find her with others in a condition so dirty, and putting my fingers upon her bosom the dirt was removed by the impression of my fingers, and I exclaimed, why do ye not wash? but all my persuasion was in vain, for I could not convince them that they were dirty. I told them that if they would

remove what was on the outside they would become clean and wholesome. While I was persuading them to wash, they began to persuade me to stay with them, and so conducted me to the house from whence they came out. Here I found a dark and dirty house ; it was dark, because it had no windows.— When I saw the place, I told them that they must remove from that place, or I should quit them ; and as they seemed to be pleased with their condition, I left them. After this, my disagreeable conduct led me into a large congregation, and then impudently demanded of me, that I should play upon the instrument of music to please the people ; to this my mind felt the deepest aversion, but I was involuntarily compelled by the same magical influence by which I had been compelled in the beginning. The instrument was forced to its position, whilst I realized all the guilt which I could have felt, had the act been by my own consent. When I began to play, I thought the instrument broke into a hundred pieces and scattered upon the floor all about me. When I saw what was done I was glad —for that which I had already done, I felt the deepest condemnation. As the instrument fell upon the floor, my ears were saluted with a voice in a mild accent, calling me by name, saying, Friend Patching, *thou hast done wrong* —upon hearing this, I looked about me to find from whence the voice should come, and saw a Quaker as I thought, sitting very de-

murely with his head resting upon the top of his staff. This reproof was weak but powerful—innocent but wounding. Though the reproof was mild, it was conducted by my conscience to the very recess of my heart; so the last I recollect of my dream, I stood in the midst of the congregation confessing my wrong and imploring the forgiveness of God for what I had done in attempting to please the people.

In the morning I drew the following interpretation from my dream. The new building represented what others called my new doctrine. By putting away my farm which was real property, for a worthless instrument of music, warned me against putting away my own experience (which was good) for the sake of pleasing the people. By the different assemblies of people, I was shown the general condition of the church, as it is with all its modes and forms of worship.—The condition of the Free-will Baptist church was very strikingly set forth, because with them I had the most to do at this time; the house in which I found them, as it was dirty and dark, went to confirm the construction which I had already put upon that dream which I had dreamed about four years then past, and went to shew me that it was my duty to leave society.* From the Quaker's admonition when I was asleep, I was

* See Conviction, chap. 2, p. 46.

taught to take heed when awake, and so I have never sought to please the people.

Though my mind was frequent in the vision of the night for about four years previous to this dream, I have never since had a single dream of any account. After this dream, my mind felt confirmed, and knowing duty, I had only to resolve on doing it, I had now like Gideon turned the "fleece" again and again. I sought my duty by signs by day and night—outwardly and inwardly.

Dreams have often been condemned as enthusiasm. But, though the opinion of others may be what it may, I am convinced that God is well pleased to answer his children by the vision of the night. The scriptures abound with an account of God's revelation to his people in dreams.—“*God came to Abimelech in a dream.*” Gen. xx, 3.—The Lord appeared to *Jacob* in a dream and he was instructed concerning future things, Gen. xxviii, 12, 13, 14, &c.—*Joseph* had dreams again and again, Gen. xxxvii, 5, 9. *Joseph* had dreams which he did not understand until years after he went into Egypt.—Dreams were among the means by which God promised to teach the *Prophet*, Num. xii, 6.—God appeared to *Solomon* in a dream, 1 Kings, iii, 5.—It is said “in a dream, in a vision of the night, when deep sleep falleth upon man, in slumbering upon the bed then HE openeth the ears of men and sealeth their instruction,

Job xxiii. 15, 16—I might speak of *Daniel*, *Nebuchadnezzar*, and of *Joseph* (Matth. i. 20) and of *Paul*, and of many others who were instructed by dreams.—The dispensation of dreams were not to cease with the fulness of the gospel dispensation, but it is said “I will pour out my Spirit upon all flesh; and your Sons and your Daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” Joel, ii, 26.

There are three kind of dreams; 1st, such as arise through much business, (Eccl. v, 3;) and the elements of the mind. 2d, such as are peculiar to a debilitated mind, these are wearisome and disagreeable and much confused. 3d, *dreams or visions* which are sent from God, leave a remarkable impression on the mind, and as such visions are fitted to the case or condition of the person to whom they are sent; it is not impossible that such visions when related to others, may be as foreign to their understanding, as their condition may be foreign to the one who has the vision.—God does his own work in such visions “that he may withdraw man from his purpose,” (or from his own work,) “and hide pride from man.” Who is he that will believe the promise?  ‘*Whatsoever ye ask, in prayer, believing, ye shall receive.*’ Matth. xxi, 22.

After my last dream I returned home, and in a few days the church condescended to give me the the following letter:

"This is to all whom it may concern, that this day we have received from the hand of our well beloved brother, Tallcut Patching, (who has been a member of our society for several years,) a letter requesting a dismission from our number, that he may stand by himself.

"We are sorry that there is such a difference between him and us. In his letter he states that the difference is on ordinances, such as baptism by water, and the Lord's supper in elements—these he states in his opinion are not gospel ordinances, and are the cause of great divisions among christian societies. These are his reasons why he does not choose to continue a member with us; and since there remains this difference, considering his public station in the ministry, we have yielded to his request as above.—We feel to recommend him to the world a brother in good fellowship with us in all things, except the above mentioned differences. We also recommend him as one that we believe the Holy Ghost hath separated to the work of the ministry, and as one sent to preach the pure and unsullied gospel of a risen Saviour to a Gentile world, and we hope he may study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—This we feel to recommend him as a brother and minister in Christ Jesus, faithful in all things except in outward ordinances as above men-

tioned. We hope that God will convince him and us, of all our errors, and that we may retain the Spirit of christian watchfulness over each other—May the Lord add his blessing for his Son's sake, that all possible praise may redound to his name, in this world, and in the world to come.

"This is given by the request of the brethren in our said church. T. C.

"Church Clerk."

"BOSTON, JUNE 10, 1820.

No doubt it would have been pleasing to my reader to have seen a copy of the letter which I wrote to the society requesting a dismission, but as I did not think of writing this part of my book, I did not reserve a copy, and the brethren did not see fit to let me have a copy of it, though I requested it.—The reason why they were not willing to let me publish the letter was, as I have been informed, because I blamed them therein for making baptism the door into the church, and for putting too much stress on the outward ceremonies. As to their making baptism the door into the church; if I misrepresented them in that letter, I am glad of it, for it is better that I should be deceived, (being a single person,) than that the whole body of Free-will Baptists should pretend to one thing and hold to another. But as they decided in the Elder's conference, as I have before observed, that they would in no case receive a

member into society, but for baptism in a particular mode, I leave my impartial reader to judge whether they make baptism the door into the church, or whether they do not. But seeing I could not well obtain a copy, my reader will receive this as a reasonable apology for not inserting it here.

When I left society it seemed as if satan lost one of the principal means by which I had been long kept in bondage. As the smallest weight appears cumbrous until the height is found and then facilitates downward ; so it was with me, when I gained a dismission from the Church—I had climbed the mount of difficulty, to the summit of trial ; until now every cross proved a burden. In duty I was not enough reconciled, or I was in doubts as to duty, or my conscience was wounded because the cross appeared so large that duty was neglected. But when I came out openly and embraced the cross, every thing that before seemed to be a burden, now seemed to be a help. In every cross there was life, and in every duty there was glory and humility. Satan's spell was broken and that which I had been seeking for, for several years seemed to be accomplished in a degree, by a single blow —pride, anger, and worldly mindedness with which I was peculiarly beset before, now found a death under the cross. The frowns and the flattery of men were viewed with no distinction, as I regarded not the one, nor the other. I heard with attention

those whom I judged able in counsel, but as I had no confidence in man, I placed no confidence in any but God, whose I was, and by whose power and grace I have enjoyed the same blessing in a good degree, until the present day.

Immediately on the receipt of my letter of dismission from the church, I set out on a journey to the east, not knowing how far I should go, nor when I should return. This journey had been on my mind for several months, but I dared not undertake it until I should be free from society.

When I left home I did not harbor the most distant notion that I should ever meet a single person, who would believe as I did, and I really supposed when I had preached once in a place, that I never should be permitted to preach there again. While under these sensations tears came from my eyes, but they flowed more from a sense of God's nearness than from a sense of any loss which I expected to sustain ; for the cost of the world with all its boasted favors, (when compared with the faith and confidence which I had in God) seemed to be no cost at all. I felt reconciled to God, and accounted that Heaven which I enjoyed, and that which I expected, cheap at the loss of all things.

In my journey, I proceeded as far as Farmington, in the county of Ontario, something more than one hundred miles, and as I went I preached, without fearing persons or sects.

In this journey I visited a yearly meeting, held by the people called Christians. While I was at this meeting, a circumstance took place which I shall mention as but one among a thousand instances of prelatical presumption. A preacher who had seen me before, having a good fellowship for me, and knowing that I was not ordained, said to me while I was in his house—brother, are you willing to submit to ordination if the *Holy Ghost* says so? To this I replied as I went out of the room, yes.

Not long after this, I hear him conversing with other preachers about appointing a meeting for ordination, upon which I drew near and requested to know who should be ordained: to which he replied, yourself I suppose, from what was said this morning.— Truly, said I, if the *Holy Ghost* says this, I will submit. Then said he (raising his hands to give energy to his gracious pretensions,) the *Holy Ghost* tells me to lay on my hands, and *ordain you*, and see that you do not fight against God. To this I replied, that unless the *Holy Ghost* should teach me such a duty, I should not submit. But said he, do you not believe in ordination according to the example of the apostles? Said I, lay on hands and give the *Holy Ghost* as the apostles did, and then urge the example of the apostles and I will submit. By this time the ~~mischievous~~ man began to be jealous of my second, and to confound my notion, and

justify his own, he alleged, that there was no such thing as the *Holy Ghost* among christians in this day as in the days of the apostles : whereas he had just declared in the most solemn manner that he should lay hands on me by the authority of the Holy Ghost.

Setting aside every other inconsistency, how presuming it was for this man to say the Holy Ghost commanded him to ordain me, when I disbelieved in ordination, and when I had letters then in my possession, shewing that I had rejected the sacraments with other things which he believed to be christian duties, and the only signs of a visible church ? I do not doubt but what the man thought that I had ought to be ordained, that I might be more useful to the church ; but how sinister it is for preachers and people to say, that the Holy Ghost tells them to do so and so, when they only act according to the prejudice of education, or according to their own human judgment.

It was at this meeting that I became acquainted with Wm. M'Leland, a man with whom I have since formed a correspondence, and with whom I feel the deepest union.— While we were hundreds of miles apart, he with the Methodist society, and I with the Free-will Baptist, our minds had been led to consciousness on the same things. We had both left society for the same reason, and so we met at this meeting. My desire is that this man may be preserved blameless in his

life, and that he may never repine under the trials and disappointments which will inevitably be found in the way of duty, by the faithful servants of God.

During this journey I visited several Friend families, where I was forcibly struck with that order, sobriety and easiness of manners seldom found among any other class of people. After being absent from my family about two months, I returned homeward, taking in my way, the town of Rushford, in the county of Allegany. In this place the Lord was very near, and I spake in the after part of the day for about two hours, and my testimony was easy and with much plainness. When I had done speaking on my subject, I expressed my thanks for the use of the meeting house, but a baptist man, (as I was informed as to his order,) was so enraged because I had spoken against the ordinances, that he said, (as if speaking for the society,) we shall look out next time who has our meeting house. On getting upon my horse it was said again, "The foxes have holes, and the birds of the air have nests, but the Son of man has no where to lay his head," intimating, as I was among strangers, that I might lay in the streets before he would invite me home with him. But so it was, tho' this man would not receive me, his expression so affected another, that he invited me to tarry at his house and so I had entertainment.

On returning home I witnessed the ful-

filment of that part of my dream which related to my leaving society for I found some of my brethren following me, though at a distance, as I had seen in my vision.* They had seen so much of the true light that they felt constrained in a degree to quit the dead forms of religion, though they did not feel it a duty to quit society ; so it might be clearly seen that they were between me and the place where I left them.

I now saw plainly that storm which would have beat hard upon me if I had not quit society as I did ; for though they plead hard with me to continue in society, and notwithstanding freedom of sentiment was offered me when I came to preach plainly what I believed of the *truth*, all were highly displeased ; and had I not quit as I did, I should have had to suffer the reproach of an excommunicated member. But I had been too quick for them, and such as felt disposed to injure me, could only do it by a false representation of my doctrine. It seemed for a while, when I looked about me, as if Herod and Pilate were made friends in one day. Some among all the formal denominations seemed resolved to put me to death, because their craft was in danger ; for they could have said no more against me, than that I could not agree with them, in such things as they themselves could not agree about. Many who belonged to the different societies, who before were

* See Conviction, chap. II. p. 45.

disagreeing, now became friends, that they might help one another against me; but those who belonged in society where I did, were the ones by whom I suffered most.— They did not then pretend to meddle with my moral life, for they had deprived themselves of that by giving me the letter which they did.

When I say that I have suffered most from the society to which I belonged, I mean some of the most leading members. I would not wish to be understood that I have no friends in society, for I believe the majority are my friends. Many of my brethren have *mourned* when I have *mourned*, and they have *wept* when I have *wept*; but some who were once my friends have become my enemies, and they have viewed me afar off; while others, who were my enemies, have become my friends, and though they have not left society, yet they have become subject to reproach, and I believe for the sake of *Christ*.

Whatever may have been said concerning me, since I left society, one thing is sure, I was once esteemed by those who have since become my enemies. I once commanded as much respect, and had as much influence as any other one, who had not belonged to the connexion longer than I had. Had I quit society for the purpose of building myself up, I should have used my influence to that effect. So it was, that if I had been disposed I might have caused an immediate

split in the church to which I was belonging ; but because I regarded the truth more than party, I observed to the leading members of the church, that if they would let me go I would leave church as still as possible.

There has never been a time, notwithstanding the opposition of my enemies, but what I have had it in my power to form societies in nine towns out of ten, where I have travelled, but I have never sought to build myself up, by forming a party. I am sensible of the fall of the church, and I am sensible that the grace and humble virtues of a true christian, is too little regarded, and too little sought after in church-building ; and so long as men's traditions constitute so principal a part of the foundation and grace of the church, I had much rather suffer alone than to wound the cause of Christ with thousands.

When I left society, it was for conscience sake ; my conviction of things most momentous, urged me to renounce a standing, which I could no longer maintain with peace of mind. I had conceived no affront ; made no calculations ; I sacrificed many friends, but consulted none. A christian life had not become wearisome, I only desired then as I do still, to do the will of God in all things.

*"I urge not
Against Heaven's hand or will, nor bate a jot
Of heart or life ; but still bear up and steer
Right onward."*

Here I will mention that after I had made a verbal request to leave society I obtained a knowledge of Friends (called Quakers) by their books for the first time. The first book that I read was on baptism, written by Job Scott. Though two or three tracts had fallen into my hands a little before this, they were nothing that tended to give me any information as to the doctrine of Friends, nor were they calculated to attract my mind more than many other writings, so that in all I had never read the number of ten pages of the Friends' writings, before I had petitioned to leave society.

When I had read Job Scott's book, I was then for the first time satisfied that others had rejected the ordinances (so called) upon the same principles that I did, and accordingly became resolved to visit that people the first opportunity that should afford ; but when I had visited them several times, and had spoken among them, one of the leading members very courteously accompanied me toward my home, and informed me that they did not generally allow persons to speak in their meetings who did not belong to their society. Though the tender Spirit in which this message was delivered, seemed to be an apology of itself, yet he added that he hoped that I should not conceive an offence, to which I replied Oh no ! But how did my heart swell within me ! Thought I to myself, I thought that I had

found a people with whom I could agree, but alas, I am yet alone ! My friend having returned back, I put my foot in the stirrup to mount my horse when it seemed as if the stirrup would break with the weight that lay at my heart.

When I understood that Friends did not allow such to speak in their society as did not belong with them, I should not have understood a forbidance, but an expression of their fear of receiving and encouraging that among them which they had not proved. I have since spoken among Friends with satisfaction, and I believe with acceptance.

When I first attended the meetings of Friends they were strangers to me, and I was a stranger to them, and as Paul when he went to Jerusalem, (Acts, ix. 26,) "assayed to join himself to the disciples **** they were all afraid of him, for they believed not that he was a disciple," so it was with me ; as I was a stranger to them they thought to discountenance in me, that inconsiderateness in speaking, which is so common among most all denominations but their own.

By the little acquaintance I have had with Friends, I have found that *love* and that attachment which "waters cannot quench, nor the floods drown ;" but I fear some among Friends, have too much departed from their *first love*. Like ancient Israel, have they not suffered too much by receiving the Spirit of others about them, and so become too

proud and fashionable? I fear they have lost too much that evangelizing Spirit which once attended their ministry. I say, I fear this is the case with some, but I must leave it to the most Spiritual among Friends, and to such as are better acquainted with them than I am, to judge of them as a people.

Some may say, that this hypothesis will displease the Quakers, but I trust it will not be so. Surely, according to the Proverb, "He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot," but "*rebuke a wise man and he will love thee.*" There are many among Friends who maintain the Spirit of the gospel and are able to discern between the "clean and the unclean," and my desire is that the Friends may "*be watchful, and strengthen the things which remain that are ready to die,*" for I am sure that for the Spiritual privileges which God has committed to that people HE will require of them nothing less than "*ten talents.*"

Dear reader, I have now related my convincement to the truth of religion, and without stopping here to relate the means which satan has taken to hedge up my way, from the time I left society until now, (which is more than two years and a half,) I have only to say, that I respect no man any more for his profession. I only judge of men according to the Spirit they possess, and I only judge of ceremonies in religion according to

the effect which they produce. Did tenets do as little injury to the christian as they do good, there would be but little reason for contending about them. But as colors add nothing to the real properties of the garment, like tenets, they are more fanciful than valuable. Though color can add nothing valuable, yet it may destroy the strength of the finest garment, and so tenets or creeds, according as they are distant from the truth may serve to make a good man depart from love, joy and peace. There are many external notions about religion which may subjugate men to looseness of life, levity, exuberance, and bind them down to austerity, and finally subjugate them to much evil but no real good; therefore, my soul says, with the apostle Paul, "*It is a good thing that the heart be established with grace, not with meats which have not profitted them that have been occupied therein.*" Dear reader, if thou art one that is trusting in this, or in that particular form of religion, I can as sincerely wish thee free from it, as I could wish thee to be free from the most dangerous disease. I will assure thee that thou wilt derive no lasting good from any such forms or ceremonies. The question is, art thou *holy* and righteous? Is it thy greatest desire to be what God would have thee to be? and is thy language the language of the Psalmist, "*Whom have I in heaven but THEE? and there is none that I desire beside THEE ** God is the strength of my heart and my portion*

forever." O reader, art thou living without God and without Christ formed within thee, the hope of *glory*, then of the poor thou art the *poorest*—without God thou art wretched, thou art miserable. Remember that thou art a subject of infinite loss or of infinite gain; if thou should lose thy own soul, a thousand worlds like this, with all its riches, greatness and pride, would leave thee with an infinite loss! Was thee to lose thy life of pride and sin and gain a life in Christ thou would be infinitely rich; therefore for this seek, and for this strive, that God may grant thee "according to the riches of his glory to be strengthened with the might of his Spirit in the inner man, that Christ may dwell in" thy heart "by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the *breadth* and *length*, and *depth*, and *height*; and to know the love of God which passeth knowledge, that" thou mayest "be filled with all the fulness of God."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh within us—Unto him be glory in the Church, by Christ Jesus, through all ages, world without end. Amen."

TO THE READER.

"BLESSED are ye when men shall revile and persecute you, and say all manner of evil against you falsely for my sake.***For so persecuted they the Prophets which were before you." Math. v. 11, 12.—I have often tho't of this sentence which was spoken by my divine Lord, and have as often congratulated myself with having some part of the christian's portion in this life, though I might come short of it in the next. But it has given me no pleasing sensations when I see men of ministerial profession, condescend to prostitute their ministerial functions by alleging to me such doctrines as constitute no part of my religion or sentiment. Some seem to have thought no measure too mean, if they could only hinder this publication; therefore, while some have undertaken to give my doctrine a shew of heresy, they have forbidden others the privilege of society, if they should subscribe for a copy of my book.

It has been repeatedly reported of me, that I have said the bible was no better than an almanac. But for this I only said, that the scriptures without the Spirit of God were not fit to govern the church, and that the *bare letter* with the materials of which the bible was made, were no better than an almanac.

I once said in a quarterly meeting, that in *the singular* part I had acted in my religious course for three years then past, I had acted by divine inspiration. I also said at the same time, ~~that~~ I believed there were more preachers in *hell*, according to their number in community, than there was of any other people. It was afterwards said from this (or from no better authority,) that I said I had been in heaven three years, and within that time had wished myself in hell. With such absurd tales has my enemies endeavoured to poison the mind of my friends, and fearing the report would come to my knowledge, they have charged the persons to say nothing about it to any other one.—One preacher found means to obtain my proposal for this work—a half finished sheet, before the errors of the press were corrected. Incomplete as it was, this he bore from town to town, not for the purpose of procuring subscribers, but to injure my prosperity. I say this man did not intend to procure subscribers, for the proposal was presented in such a manner, that such as were willing to subscribe did not subscribe.

This piece of conduct was far from any thing becoming any person who professed no religion at all, but much more a preacher of the gospel : 1stly, it was an imposition upon the public—2dly, it was hypocrisy in himself, and 3dly, it was intended as an injury to me.

Some persons have written letters of re-

monstrance, against my doctrine, but when they had read them to others with a pretension of having written them for me, they have never sent them to me, that I might answer them. As I have no desire to make my enemies more public than they have made themselves, I shall personate no one, it is enough to say they are men of ministerial profession.

I would not have mentioned these unchristianlike deeds, merely because they are directed against me, and this publication, but as some of these persons have engaged to write against my *Plea*, I offer their conduct as a specimen of what I have reason to expect, should they attempt to write against me. Surely it is a mark of great inconsiderateness when men agree to oppose a work which they have never seen. "A fool uttereth all his mind : but a wise man keepeth it till afterwards."

What is more aggravating to me than all the most of these my enemies, I believe are professed christians, but like Saul they are zealous to maintain the traditions of the fathers, and think they are doing God's service in the part they act.

I have often beheld my greatest opposers, when my heart has burned with love towards them, and I have thought to myself *how can it be so?* But so it is. As they charge me with denying the gospel ordinances, gospel institutions, the Bible, &c. I will plainly confess that I do believe in them ALL, though per-

haps not just as they do ; for "this I confess, that after the manner they call heresy so worship I the God of my fathers : believing all things written in the law and in the Prophets."—It often gives me pleasure when I consider that the truth is like an iron pillar, and will stand against all the phenomena of raging bigotry, superstition and blind zeal.—And though the more inconsiderate part of mankind may rashly rage against the truth, it will stand ; so if any think themselves right, let them not wrongfully rage, for it is enough to be right, without being wrong.—Men all have their dogmas. Some differ one from the other, according to their degrees of literature ; others differ according to their different degrees in Spiritual understanding of the things of God. We see that most men are confident of their religion, but, reason teaches us that all cannot be right. We see the most learned and wisest of men differ much one from the other ; plainly showing us, that the world by its wisdom knows not God. But though all may seem to be alike confident, the foolish with the wise, it is the property of the foolish, to rage with their confidence, but the confidence of the wise, will not prevent a candid investigation, especially in matters of religion.

Notwithstanding, dear reader, all the opposition from men, both public and private, these few sheets are at last presented in vindication of the truth which I do assuredly be-

lieve and profess. In this Plea I propose a candid investigation of the scriptures, and though I desire chiefly to write for the help and information of such as are in a state of serious inquiry after the truth; most likely this testimony will fall in the way of others too. I therefore desire that all may be divested of all prejudice either in favor of themselves, or against me; in order that they may be the better fitted to reject or receive, what may be offered to them in these few sheets.

THE AUTHOR.

* * * It was my intention, to have offered this little work to the inspection of several of my friends before it was committed to the press; but for the shortness of time, and the distance some of them live from me, it was out of my power. But I will assure them, that it was not by reason of any felt self-sufficiency that such inspection has not been had.

A PLEA

FOR THE BAPTISM AND COMMUNION OF THE HOLY SPIRIT, AND
THAT WHICH IS OF MATERIAL BREAD, WINE, AND
WATER REJECTED AS JEWISH RITES.

CHAP. I.

The law of types was given because of sin.—What man fell from, and what they must be restored to.—John a prophet, and by birth a priest, and in life and restriction, under the law of Moses.—John came to make known Christ to Israel.—John preached the baptism of repentance, not water.—John was to Christ what Moses was to Joshua.

In commencing this PLEA I would observe to my reader, the method of my procedure will be after a few remarks, to speak of baptism, &c. by noticing the particular time when, where, to whom, and by whom such rites were received and administered, consequently, one time and subject will be before us at one time, and after that another, until all is investigated.

In speaking of baptism, unquestionably we speak of a type, and as it is a type, it must be considered as one part of the typical law. The apostle Paul informs us that the law “was added,” (to the covenant made with Abraham) because of transgression.”

The apostle is careful to notice the time which the law was to continue, namely, "Until the seed (Christ) should come, to whom the promise was made." Gal. iii. 19.

We have no reason to believe that there was any typical law committed to man previous to the fall, and reason suggests to us, that if man had abode in that state in which he was first created, the typical law would not have been given to him.—Then, as the fall of man gave place to the law of type, 1stly we are led to inquire : What did mankind lose by the fall ? 2dly, what must man be restored to ? and 3dly, what did God intend by giving to mankind the typical law ?

Firstly : In the beginning God created man upright and holy. "In the image of God created he him, male and female created he them" Gen. i. 27.—As the Divine Being is infinite, he is neither limited by parts, nor definable to that body which he had prepared for man. Then the image must necessarily be intellectual, his mind and soul must be formed after the nature and perfection of God.'

When God created man he was preparing a Spirit after his own likeness, and as God is the fountain from which man first proceeded; the stream must resemble the fountain, and man was created in the image of God, and that image, St. Paul tells, consisted in *righteousness, true holiness and in knowledge*, Eph. iv, 24. Col. iii. 10.—Hence we suppose that

man was *wise* by the *spirit* which God had given him, *holy* in his heart, and *unblameable* in his actions. This image is that which God was well pleased with, and he never will be pleased with any other. We are not to imagine that state in which man was first created, to be infinite as God, for then the knowledge of sin would not have been detrimental to his happiness. Neither are we to imagine, that the ability of man was too circumscribed to do all God required of him: but as man was not infinite in his creation, so his knowledge was not infinite: if he had been possessed with infinite knowledge, he would not have fallen, sooner than God himself. But as the condition of man was circumscribed, something more need to be done for him, to secure him against the *powers of spiritual wickedness*, which God knew would be too powerful for the mind and soul of the creature he had made, therefore to secure that image which he had committed to the man, he gave him a command. Pointing out the baneful fountain as if it had been a tree ; HE says to him "*the day thou eatest thereof thou shall surely die.*" Thus Adam's happiness was secured to him by his obedience ; but no sooner than the man disobeyed, he became as God, to know *good* and *evil*, (Gen. iii. 22.) but as his state of creation was circumscribed, he was not able to stand justified after the fall, for his disobedience was an inlet to every other feature of the soul.—When

I say the man could not stand justified after the fall, I would not be understood that man had lost all desire for good, he only lost the power of doing the good that he would. The spiritual vein was let, and spiritual weakness seized the inmost soul. The fall of man was a spiritual loss ; as the spirit of God could not dwell in an unclean tabernacle, the communications of God to man became immediately exterior, and the foundation was laid immediately for the dispensations of the law, types and shadows. The consequence of sin upon Adam, was to the soul, what natural disease is to the body. Though the senses of the man may not be disordered, yet the body may be completely unmanned.— Adam did not lose all sense of good, he was sensible of his loss, and that without being able to retract what he had done, he brought upon himself (poor man,) that which he little expected. That weakness which resulted to man in consequence of the fall, is fully set forth by the apostle Paul,)Rom. vii. 23—viii. 20.) “I see a law in my members, working against the law of my mind and bringing me into captivity to the law of sin.” This law of sin was the consequence of the fall ; to this law man was reduced because he was deceived, therefore it is said, “The creature was made subject to vanity, not indeed willingly.” Adam was sensible of what he had done, he knew good by the consequence of evil ; his eyes were opened, and he was left

to realize shame, remorse and confusion of soul. The image of righteousness and holiness was gone, and without the Spirit of God there is no covenant between God and man, so the covenant upon the part of man was gone too. I say *again* that the covenant-union was lost on man's part, and as the object of man's redemption was the thing undertaken in the scheme of grace, man must be restored to the Spirit which he had lost, or his soul must be without the image of God and without that life-giving power which causes the christian to feel with a witness his covenant, restoration and relation to God.

Poor man lost sight of his divine Author—hid himself in the garden, and as that light with which man was created, was not lost in consequence of the fall, it abode with him; and as it is a true principle of light and justice to all men, so it was to Adam; and he passed the sentence of condemnation upon himself before the Lord came to him. This principle of light, is that light which is a law to all men, and such as have not a law of letters, are not without law, but are a law unto themselves, "their conscience also bearing witness, and their thought the meanwhile accusing or else excusing one another." Rom. ii. 14, 15. Adam, poor man, was left to condemnation for what he had done, and what was worse, he was introduced to a world of spiritual wickedness, with a heart prone to temptation, without being able to resist, or

accomplish that good which he would do.—Forever blessed be that God who loveth sinners, tho' he cannot for his justice sake save them, unless they will become holy through the means which he has provided. That fountain of unchangeable goodness was not changed, God still loved the creature he had made ; man was the unreconciled party.

There needed a Saviour to magnify the law and make it honorable ; and bring back the creature man, to God—not God to man. Well did Christ say to his disciples “without ME ye can do nothing.” Thousands there are, who talk of christianity, who never have yet submitted themselves to come to the cross, that they might be put to death in the flesh, and as the old man, or their fleshly powers are not crucified, they find themselves beset with pride and anger, with all the fruits of a concupiscent mind. Such find themselves under the necessity of daily beginning, but they are daily left to repent without being able to accomplish the good they would do. These are sensible of the law of sin working in them, but nothing short of giving up all, and being crucified with Christ will give them what they need ; they must be quickened with Christ. Divine grace is the pool to which men had ought to come, but Jesus must yet be all to them, in a cure from their sins. The power of holy constancy to God, is not in men of themselves ; this power was lost in the fall, and sin with weakness,

came in its place. Men may contend against sin in their own strength, but it will be like contending with the flood, for short of the work of sanctification, they will daily find themselves wrecked.

We have seen that man lost in the fall his *righteousness* and *holiness*, and so far fell short of the image of God ; he lost the Spirit of God, which constituted the life and virtue of the covenant to God, on his part. As man had lost the covenant of the Spirit, there could be no restoration to man short of the Spirit again. Sin is at enmity with holiness, therefore it is said, the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be. (Rom. viii. 7.)

When man fell, God made haste to make his love known, by the promise of the Messiah, and that there should be *enmity* between the seed of the serpent, and the seed of the woman. This *enmity*, is the property of God's Spirit which works in opposition to the spirit of wickedness. This Spirit is the Holy Ghost, brought in, through the death and sufferings of Jesus Christ. It is by the weapons of the Spirit, the man of God is able to contend against spiritual wickedness in high places. Through the Spirit men are mighty in God to the pulling down of strong holds, and to cast down imagination and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ." By the

Spirit the child of God is made holy and righteous, and sanctified, throughout soul and body ; and they which are sanctified have put on the *new man*, “ which after God is created in righteousness and *true holiness*,” they are “ renewed in *knowledge* after the image of him,” who created man in the beginning. Let my reader recollect, that such as are in Christ are restored to the image of God, they are righteous and holy as Adam was, and more in knowledge than he, for Adam was created without a knowledge of sin ; christians know that bane, and know how to escape it too.— Let it be remembered, that the typical law was given in consequence of the fall ; and was given for a certain time, that is, until the *restorer* (Christ) should come. But in the restoration of man, there is a new creation wherein dwelleth righteousness ; man receives *holiness* without unholiness, *righteousness* without unrighteousness, light without darkness, and having the substance, he needs no shadow. He that is advanced forward in the resurrection and life of Christ, knows more than types possibly can teach him.— Man after the fall needed types, and not before, and as God’s law was not in the heart of fallen men, they needed a Saviour, and as it was in the mind of God to give them one, it was needful to give them a type of it; and most likely it was by the directions of God, that mankind were first instructed in the use of the altar and sacrifice. As the Messiah was not

to come until a certain time, the typical law served mankind in their fallen state three valuable purposes: 1stly, it reminded them of their obligations to God. 2dly, such as came to the altar in faith, believing in the promise of the Messiah, God regarded their offering and testified of their gift by a visible sign, and too: these gifts or sacrifices were *expiatory*, through faith in the Messiah, for such crimes as mankind were subjugated to, in consequence of the fall. In this respect, Christ was to man as a lamb slain from the foundation of the world. Rev. xiii. 8. 3dly, the law had its commencement by divine command, and was to continue until such a time as God should signify its abolition, by the gift of His Spirit..

It came to pass at a time when God saw "the wickedness of man was great in the earth, and when every *imagination* of the *thoughts* of their *heart* was only evil, and that *continually*," that God saw fit to remove them (with the exception of Noah and his family) from the earth. In process of time, when men had multiplied, they still went on in wickedness, and God saw that it was not enough that mankind should have such types as only represented Christ, but that it was necessary to teach them that they were polluted in their thoughts, imaginations and soul.—Therefore, God having provided himself an elect people, commanded that the tabernacle be built. This tabernacle was to be built

with two apartments, namely : the sanctuary, and after the sanctuary, and after the second veil, there was to be an apartment called the HOLIEST OF ALL. In this tabernacle God commanded that there should be (as well as the offering which signified the Messiah) several kinds of purification. The furniture of the tabernacle was to be washed, and then anointed with oil. The water was a representation of the putting away of sin by repentance ; (see Isa. i. 16.) the anointing of oil was to signify God's Holy Spirit, (2 Cor. i. 21—1 John ii. 27.) so that men were taught by the natural defilement of a vessel that they were sin polluted in soul, and by the anointing they were taught that which they must be by grace, that they might be acceptable to God.

This tabernacle was the very capital of the law dispensation, and as it was built by the special direction of God, it was an oracle by which mankind were taught their fallen condition, as well as the means by which they must be restored. It is by this tabernacle we are to learn the *duration* of the law dispensation of types and shadows. This tabernacle was a representation of God's future dwelling in the hearts of his people. "Know ye not," saith the apostles, "that *ye are the temples of God*, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy; which temple *ye are.*"

1 Cor. iii. 16, 17. In that part of the tabernacle which was called the HOLIEST OF ALL, was put the ark of the covenant : the golden pot that had manna : and Aaron's rod that budded: and the tabernacle of the covenant. There were the cherubims of glory, shadowing the mercy-seat ; (see Heb. ix. 4, &c.) these all had their Spiritual signification of good things to come. But, into this apartment the priest could not enter but once a year, and then not without blood, which he offered for himself and the errors of the people ; thus showing that Christ must suffer, before access could be had to the plenitude of God's Spirit ; "the Holy Ghost, thus signifying," saith the apostle, "that the way into the HOLIEST OF ALL was not yet made known." When we speak of the times previous to the rending of the veil, we are not to suppose that the Spirit of God had no place among men. God had an election of Prophets to whom he did make himself known through the Spirit, but the degree of the Spirit given to them, is nothing to be compared to the plenitude of the Spirit which was shed forth through the death and sufferings of Christ. As that dispensation was yet outward and typical of better things, we are to look for a time when the plenitude of God's Spirit shall do away the necessity of all types and shadows. Where the distinguishing line is to be drawn between the two dispensations, I shall not now say ; but shall leave

that to be shown in the succeeding pages.— As it becomes every man who is intending to build, first to lay the foundation, I have thought best, to lay these remarks at the introduction of my Plea: for without noticing what man fell from, we could not determine what he must, in a measure, be restored to: and without noticing the loss and restoration of man, we must, in a measure be ignorant of the age and intention of the typical law. But now we see that the fall of man was a Spiritual loss, whereby the covenant between God and man, was on the man's part reduced to outward types and shadows; and that to restore man to a covenant union with God, he must be brought to realize the covenant through the Spirit again: and the man must put on the image of God after a renewal of *knowledge, righteousness, and true holiness*; when this is done, there will be as little need of types as there was in the beginning, when man was first created.

Having seen what is necessary for the restoration of man, and that the man is the one who needs to be reconciled to God; we see also, that “the law was added because of transgression, till the seed should come to whom the promise was made;” (Gal. iii. 9.) and since Christ has come and removed the typical law of Moses: in the course of our subject of baptism, it is for me to prove baptism under the law, or it is for my reader to satisfy himself that Christ did institute the sacrament of baptism after his coming.

Question—Was baptism under the law dispensation ? **Answer**—Yes. But as I do not put much confidence in authors, especially in controverted points ; instead of directing my reader to authors whom we know but little about, I intend to support my arguments principally from the accounts given us in the scriptures of truth. Most learned men will say that baptism was under the law. **MAIMONEDES** *the great interpreter of the Jewish law*, says that Israel was received into the covenant by three things, namely ; by circumcision, baptism and sacrifice. “ All the Jews” it is said “ assert as with one mouth, that all the nations of Israel were brought into the covenant by baptism. It is also said that baptism was in the wilderness, and likewise, that in the days of David and Solomon, multitudes of proselytes were received by the ordinance of baptism.”*

Did I feel that my argument was dependent upon the proofs that I must make, that baptism was under the law previous to the coming of John, I might find many who would agree with me, in that opinion.

Firstly. Let it be acknowledged, that there are two baptisms held to view in the scriptures of truth. Namely, the baptism of the Spirit, and the baptism of water ; the one administered by John, and the other administered by Christ in his Spirit. It is the baptism of the Spirit that most of the types un-

* See Adam Clark's notes on the book of Mark.

der the law point to. The divers washings which were practised in the tabernacle, were obligatory upon all such as worshipped therein ; the priests were commanded to wash before they were permitted to hold any sacerdotal office, or pay their religious vows.— And not only were the worshippers commanded to wash, but all the vessels with the altar and the tabernacle must be washed and anointed with oil.* The purification of the temple and the vessels belonging thereto, consisted in three particular modes, namely, sprinkling, pouring, and washing. As all these divers washings or modes of purification were types of the one most and essential saving baptism of the Spirit, they soon passed into prophetic language. It is said, “ I will sprinkle clean water upon you and ye shall be clean from all your filthiness;” (Ezek. xxxvi. 25.) and again, “ He shall sprinkle many nations.” Again it is said, “ I will pour my Spirit upon all flesh, (Joel, ii. 28.) Besides these purifications which were practised at the door, and within the tabernacle, it is said that the Jews had a baptism called proselyte baptism, and that when a Gentile came over to the Jews, they enjoined on him the same ceremonies which they practised themselves. They circumcised the proselyte as a mark of incorporation ; they baptised him as purification from idolatry. Nothing is more evident than that there is two bap-

* Exodus, xl. 9, &c.

tisms, and those different kinds of purification pointed to that most essential. That sprinkling and pouring were one and the same in substance, appears from the method in which the apostles have applied them to one thing, namely, the Spirit.

When the Baptism of the Spirit was shed forth upon the day of Pentecost, saith Peter, "This is that which was spoken by the prophet Joel, and it shall come to pass in the last days," saith God, "that I will pour out my Spirit upon all flesh." (Acts ii. 17.) Again it is said, "Let us draw near (to God) in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x. 22.) For as many of you as have been baptised into Christ have put on Christ. (Gal. iii. 27.)

In these passages we see that the apostles have considered all these types as one, in substance with the other ; and typical of the baptism of the Spirit.

As the divers washings and carnal ordinances all represented the one essential saving baptism of the Spirit, so far as a figure will admit, there is no impropriety in calling them baptisms. This, however, would be saying that there were many baptisms under the law. And that there was more than one baptism, appears evident from the expression of the apostle when he urges his Hebrew brethren to go on to perfection, leaving the doctrine of baptisms. (Heb. vi. 2.) If there

had been but one baptism under the law, the Apostle would not have mentioned baptism in the plural number. But what these baptisms were, is not a matter with us, they were undoubtedly, to me, Jewish rites, and all christians will agree with me that Judaical ceremonies ought not to have any place among christians. This is not only granted among christians, but this point was fully and finally settled by the brethren and Elders in a council at Jerusalem. And they gave it under their hand writing that they had no commandment that the Gentiles should keep the law of Moses. A late writer, who has written in favour of baptism, says himself, that Jewish ceremonies are to be considered as Pagan rites, and as the laws of past ages, not to be practised at the present time.

Since it is so generally granted that Jewish ceremonies or baptisms ought not to be enjoined on christians, the next thing is what are Jewish ceremonies? Since there is no perceivable difference in the elements which compose rituals, either under the law or under the gospel, the distinction between law ordinances and gospel ordinances (so called) must be determined mostly by the time in which such ordinances were practised.

Q. When did the gospel dispensation commence? Those who wish to gather water baptism to their creed, say that the gospel commenced at the coming of John the Baptist, and feel themselves warranted in the

use of water-baptism, because he practised it. Others who feeling sensible that John's administration was under the law, contend that the gospel commenced at Jerusalem ; and feel that their practice of water-baptism is warranted from the commission given by Christ to his disciples. (Matth. xxviii. 19.) But to suppose that the gospel commenced at the coming of John, or at the time the commission was given to the disciples, I think is not correct ; and so incorrect, that the gospel commenced thousands of years before.—Saith the apostle, “ the scriptures fore-seeing that God would justify the heathen through faith, preached before the gospel unto Abraham ;” (Gal. iii. 8.) and again it is said, “ For unto us was the gospel preached as well as unto them,” Heb. iv. 2. Here we see that the gospel was preached to the children of Israel in the wilderness, also to Abraham. Add to this the testimony of the apostle Peter, who, when speaking of the antediluvian world, says, “ For this cause, was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.” 1 Pet. ix. 6.—These passages shew us, that the gospel did not commence at the coming of John. When we consider the definition of the word gospel, it signifies good tidings, or glad news : so that the first encouragement given to mankind of a Saviour to come, was the commencement of the gos-

pel. To draw the dividing line between the dispensation of the law and the dispensation of the gospel, (so called,) has long perplexed most christians. And the reason is, because they have sought the division by the term gospel.

I think it must be all but self evident, that if the gospel was always preached, that the distinguishing line cannot be drawn by it.— Some have ventured to name a dispensation to John, but as John's *dispensation* is not a scripture note, I shall in the sequel, show John to be under the law of Moses.

We are now to set out for some means whereby we may determine between the legislation of Moses, and the legislation of Christ ; for when the law ends, then, and not until then, can we accomplish that which we wish.

I shall now propose that the kingdom of God, or the kingdom of heaven is the proper term by which we are to draw the line between the two legislations. This term has its place in prophetic language. Says Daniel, "In the days of those kings shall the God of heaven set up a kingdom *which shall never be destroyed.* (Dan. ii. 44.) This kingdom of God, is the new covenant dispensation, which is brought in, and established by Jesus Christ. It is called the kingdom of God, because God established it. It is called the kingdom of heaven, because the King of heaven has set

it up. This is the New Jerusalem, which cometh down from God out of heaven. It is the strong city, which hath salvation appointed for walls, and for bulwarks. It was from the peace, privileges and rules of the government of this kingdom that mankind fell by transgression, and brought on them the course of this world, and became subjects of the prince of the power of the air, and to the spirit which now worketh in the children of disobedience. The kingdom of God is a proper christian dominion. This kingdom does not consist of the elements of this world, namely, meats, drinks, &c. but in *righteousness, peace and joy in the Holy Ghost.* Rom. xiv. 17.

This kingdom was discovered to Nebuchadnezzar, in a vision. Saith he, "How great his signs and how mighty are his wonders? His kingdom is an everlasting kingdom, and his dominion is from generation to generation?"

When John came preaching in the wilderness of Judah, he preached that the kingdom of heaven was near at hand. Our Saviour when he sent forth his disciples, commanded them to preach the kingdom of God, near at hand, but no where preached that the kingdom of God had as then taken place. And as the kingdom of God was in the Holy Ghost, and as the Holy Ghost was not given, for Christ was not yet glorified; (see John vii. 33.) the kingdom was not as then set up. Of this kingdom of God I shall speak more particularly hereafter.

Having urged the impropriety of drawing the distinguishing line between the two dispensations, (so called,) and having argued that the term kingdom of God is the more correct means of showing us the truth, which we seek. I will now proceed to notice John's ministry, and show that he was under the law by birth, and by restriction in life.

John, as it appears, had his lineage in the priesthood. Zacharias and Elizabeth, who were the parents of John, were both of that lineage. Zacharias was attending at the altar when the angel Gabriel first made known to him the birth of his son John. (Luke ii. 1) Zacharias, it is said, was of the course of Abihu. When the sacerdotal family was divided into classes, (1 Chron. xxiv. 1.) each serving a week, (2 Kings, xi. 7—2 Chron. xxiii. 8.) Abihu was the eighth in the order in which they had originally been established. (1 Chron. xxiv. 10.) Here we find that the father of John was a priest, and his mother, was of the daughters of Aaron; which shows that John was a priest by birth, and that his lineage is from Amram, of whom came Moses, Aaron and Miriam.

Because John was a priest and under the law of Moses, he observed the restrictions of the law, and as the priests were forbid to use strong drink, John was to drink none. Luke, i. 15. John taught his disciples to fast, and come neither eating and drinking, such

things as were forbidden in the law of Moses. see Mark ii. 8.

We will now show, that John is to be reckoned among the prophets. To show this, we have the testimony of Christ, (Luke, vii. 28.) "for I say unto you, amongst those that are born of women there is not a greater prophet than John the Baptist." It is said again, "that all men counted John, that he was a prophet." Mark, xi. 32.—John was a prophet, because he went before and prophesied of the coming of Christ, and prophesied of the coming of the kingdom of God.

Thus it is plain, that John was a prophet : and a priest by birth : and by restrictions in life under the law. Those who contend that John was the first gospel minister, ought, I think, to live as John did ; for I know of no reason why they can contend for one part of John's examples and not receive the other.

Let us notice to whom John came, and the purpose for which he came. Because he was under the law he came to the Jews, and in no one instance did he have any thing to do with the Gentiles. But if John was furnished to preach the gospel, as the first gospel minister, why did he not go to the Gentiles and into the world at large ? The reason why John came to the Jews was because he was of that nation and the fulness of time had not come when the limited dispensation should end, he was yet under the law of Moses.

The way into the *Holiest of all*, which prefigured Christ's dispensation, was not yet known, and there could be no general commission given until that place was opened, by the rending of the vail. Such as contend that the gospel commenced with John, should remember that the tabernacle was yet standing.

The purpose for which John had come we learn from his own testimony, namely, to make known Christ. Saith John, "that HE should be made known to Israel, therefore am I come baptizing with water." John, i. 31. As John came particularly to Israel, and for the special purpose of making known Christ, as he did not know him, (ver. 33) God gave him a sign, saying, "upon whom thou shalt see the Spirit descending and remaining on him, the same is HE which baptizeth with the Holy Ghost."

The making known of Christ to Israel, was a matter of the greatest importance in the work of God. And because mankind were always by nature what they are now, God never will, nor never did permit them to act in his all important business, without immediate inspiration from himself. And under that outward dispensation, God conducted by outward means, and these means were by an election of prophets. If at any time, there was no prophet, God chose one as he did Moses, as it were by the sign of a burning

bush ; or they were informed of their election by the administration of angels. And he established that election in the minds of the people, by signs and miracles, which he enabled them to show in his name. When there were prophets and such as the people knew to be prophets, such by the directions of God went as did Elijah to Elisha, or as Samuel went to Saul, and anointed them, or made known to them that they were the chosen of the Lord. For instance, when Moses was to leave the children of Israel, he was the proper person as his election was known, to point out and make known Joshua. So as God generally made himself known to mankind under that dispensation by outward means, and as the prophets made themselves known one to the other ; so it was in the order of that dispensation, that Christ should be made known to Israel by a prophet, and in the election of God, John was the man.— Having received the sign himself, he says he came for that very intent. And the prophecy of the angel Gabriel was in every respect fulfilled concerning John, which says, “ He shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink, and he shall be filled with the Holy Ghost, even from his mother’s womb, and many of the children of Israel shall he turn to the Lord their God. And he shall go before him (Christ) in the Spirit, and in the power of Elias, to turn the hearts of the fathers to the

children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Luke, i. 15, 16, 17.

As John was sent to make known Christ, and to make ready a people prepared for the Lord ; let us notice his preaching and practice. Let us select the first account which relates to the coming of John. " In the beginning of the gospel of Jesus Christ, the Son of God, as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee.—The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, *and preach the baptism of REPENTANCE for the REMISSION OF SINS.* Mark, i. 1, 2, 3, 4, 5.

Now reader, would not this be mysterious that a man like John the baptist should come forward with a new religious institution of baptism, and in little more than six months, proselyte and bring over to the new religion, and baptize 'ALL' the inhabitants of Judah and Jerusalem?—But let us mark the text. " John did baptize in the wilderness and *preach the BAPTISM OF REPENTANCE FOR REMISSION OF SINS.*" Here we see that there are two baptisms mentioned in the text, (to wit :) the baptism which he baptized with ; and the baptism of repentance which he preached. The baptism of water John practised in conformity to the law which he was under, but the baptism of repentance is a gospel insti-

tution, it was by the baptism of repentance, that the people were to be prepared for the Lord. Whereas the baptism of water was a rite with which the Jews were well acquainted, which would clear us from the necessity of believing that mystery which is presupposed, in case that baptism by water was a new rite. So well acquainted were the Jews with the practice of water baptism, that when Priests and Levites came to John from Jerusalem, they did not inquire what baptism meant. No. They did not express the least curiosity, they only questioned who he was, and questioned him as to his authority, as a *baptiser*. These priests and levites well knew (if there is any dependence to be put in history,) that they never received a proselyte into the full enjoyment of the Jewish religion, until he was both baptized and circumcised. They first questioned John whether he was not the Christ, but he tells them "no." They then question him whether he was Elias, or whether he was one of the Prophets; and when he had said "no," then they questioned him as to his authority. Plainly intimating if John had only pretended to any illustrious place in the Jewish church, they would have had no questions to have asked on the subject. If baptism had been a new institution as some would have it; reason teaches us that much time would have been required in order to have rendered such an institution popular among the Jews. Had John been a

man that worked miracles, he might have possessed some more peculiar advantage in proselyting the Jews to the said new religion, but John did no miracles, (John x. 14.) and even if he had; what could have made him so much more successful in his ministry than others, as to proselyte all the land of Judah and Jerusalem in about six months, whereas Christ with all his disciples made only about five hundred disciples in three years time !

Reason teaches us that John had nothing to do as to establishing (as some suppose) the rite of water baptism, tradition had already given him the assent of the people in that part of his work.

It is frequently said of John, that he preached the baptism of *repentance*, but I do not recollect that it is once said of him, that he preached the baptism of *water*.

Such as contend that Mark had an allusion to the baptism of water in the introduction of his history, ought to show us that water baptism is saving. But as water baptism is not saving, so it is no part of the gospel. The gospel is the power of God unto salvation to every one that believe, (Rom. i. 16.) The gospel is everlasting, but there are few who dare ascribe any great salvation, power or duration to the baptism of water. And if we have made it to appear, (as I think we have,) that the gospel was preached to Abraham, and to the old world, then this account of Mark cannot be justly under-

stood, as some would have it, to mean the introduction of water baptism. Let us examine the subsequent matter in Mark's account. He proceeds to add, "as it is written in the prophets. Behold I send my messenger before thy face, which shall *prepare* the way before thee." This preparation of the way was the effect produced by the cry, "*prepare ye the way of the Lord and make his paths straight.*" This account of Mark has no allusion to the notion that John prepared the people by water baptism, but like all the rest of the scriptures show that John preached the **BAPTISM OF REPENTANCE** for the remission of sins. As Mark so particularly mentions the baptism of REPENTANCE, let us add to his saying, other similar testimonies.— "John" saith the apostle Paul, "verily baptized with the **BAPTISM OF REPENTANCE**, saying unto the people that they should believe on him who should come after him, that is, on Christ Jesus." Acts, xix. 4. And again. "He came into all the country round about Jordan, preaching the **BAPTISM OF REPENTANCE** for the *remission of sins.*" Luke, iii. 3.

Dear Reader. If any will convince us that water baptism has any part or lot in the Gospel, and that those passages mean water baptism, the same will be able to shew us that water baptism is the *remission of sins.* But until then I must believe that John only practised water baptism in conformity to the law he was under, and preached this bap-

tism of repentance as a thing represented by all outer kinds of purification. And if we examine the preaching of John it was not water baptism, but that baptism which did more towards preparing the people for the Lord, than water baptism could do. The baptism which John preached was just that water baptism was in the sign, namely, purification. Therefore his language was like that of the prophet. "Wash you, make you clean ; put away the evil of your doings from before mine eyes, cease to do evil, learn to do well ; seek judgment ; relieve the oppressed ; judge the fatherless and plead for the widow." When John saw many of the pharisees come to his baptism merely because they of the circumcision were debtors to do the whole law, (see Gal. v. 31) he says to them "say not, within yourselves, we have Abraham to our father." Saith he, "O, generation of vipers ! who hath warned you to flee from the wrath to come, bring forth therefore fruits meet for repentance." When John had told them that the axe was laid unto the root of the trees, and that every tree which brought not forth good fruit might be hewn down, said they unto him ; what shall we do then ? Saith John "he that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise. To the Publicans, he says, "exact no ~~more~~ than that which is appointed you"—~~and~~ to the soldiers, "*Do violence to no man*, neither

accuse any falsely ; and be content with your wages." Such, dear reader, is gospel preaching, and by such preaching, the loftiness of men, like the hills are brought down, the valleys are filled, the crooked and rough ways and doings of men, are made smooth and straight. Thus the prediction of the angel Gabriel concerning John was fulfilled ; which saith, "many of the hearts of the children of Israel shall he turn to the Lord their God.— And he shall go before him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

The baptism which John preached to the people, was to the soul (figuratively) what water washing is to the body. Water may cleanse the body from natural defilement, or from external pollutions, which without a removal, (according to the natural order of things) would prove contagious, both to ourselves and others. But though water may serve us a valuable purpose in this point of view : yet water purification cannot reach to our internal need, and cleanse us from the impurity of the stomach, nor from the various disorders which so frequently lurk within the natural system. These internal needs must be removed by an internal application, or the system must perish. So notwithstanding men may approach God with a baptizing sense of their sins, this is only outward wash-

ing. It does not give them victory over their fallen nature. This must be brought about by the baptism of Christ. Therefore, notwithstanding John had baptized the Jews according to the law: and notwithstanding he had preached to them the baptism of repentance, he taught them to look for the baptism which was yet to come, saying, "I indeed baptize you with water, UNTO repentance, but HE shall baptize you with the Holy Ghost and with fire." Thus John taught, that the Jews must look to Christ: beginning his ministry under the law by water, he ended with repentance, and so far as he preached repentance, he was a gospel minister. As John had two baptisms, so Christ had two. As John commenced with Moses and ended with repentance: so we find Christ first baptizes his disciples with repentance, and finishes that baptism of repentance with the baptism of the Holy Ghost. The Holy Ghost being the only true, saving and christian baptism.

As there is a harmonizing analogy between Moses and John, and Joshua and Christ, I will here mention, that as Moses gave way for Joshua, so John gave way for Christ. No doubt that something was intended by the angel Gabriel in the *name of John*. The angel did not leave the parents of John to name their child what they pleased, but said to Zacharias, thou shalt call his name JOHN, which signifies the *grace and mercy of God*.

As there is a striking resemblance between mankind in a state of sin, and Israel, when in a state of bondage to the Egyptians; so John resembles Moses, inasmuch as his coming to the Jews, was to them, what the coming of Moses was to the children of Israel. Moses came from Mount Horeb by the special grace of God. John came from the wilderness, being directed and taught of God.—Moses, by the direction of God, brings the children of Israel on the way to the promised land, and gives them the law.—John points the children of Israel the way from the bondage of sin, by preaching to them the law of repentance.—Moses, under the law, organized the children of Israel for Joshua, (called Jesus.)—John by the preaching of repentance prepared the Jews for the coming of Christ.—Moses discovered the promised land from Mount Nebo: (signifying discovery or prophecy,) and points out the land of rest—he announces the woes which should attend the disobedient, and the blessings which should attend the righteous: having brought the children of Israel to Abel-Shittim, (signifying sorrow) he shows Joshua to be their leader to the promised land: but he says, "I MUST DIE."—John points out Christ to the Jews as their leader: and having given them his testimony, says, "He must increase, but I must decrease."

So as Moses did not lead the children of Israel out of the wilderness—so John did not

bring the Jews out from under the law of Moses, but leaves that as a work which could only be done by Jesus Christ.

CHAP. II.

JOHN fulfilled his mission by pointing out Christ to Israel.—The coming of the kingdom of God pointed to in the transfiguration of Christ on the mount.—Types did not represent a fulfilment of any thing previous to the sufferings of Christ on the cross, so all were under the law.—Christ suffered in the last of Daniel's weeks, and the oblations ceased when the covenant was confirmed.—John's ministry in water baptism under the law, and all previous to the death of Christ, within the pale of the Jewish Church.

As John came to make known Christ, we shall notice the fulfilment of his mission.—“Then cometh Jesus from Galilee to Jordan, unto John to be baptized of him.” But John FORBADE HIM saying, *I have need to be baptized of thee; and comest thou to me?* And Jesus said, *suffer it to be so now*, for thus it becometh us to fulfil all righteousness; then John suffered him.” Matt. iii. 13, &c.

We have already noticed that John did not enter upon his ministry, until he was thirty years of age, according to the law of Moses. (Num. iv. 3.) So it appears, that when Christ came to John he began to be about thirty years of age, (Luke, iii. 23,) and probably could not come before, as he felt that he was under the same law.

There are many who contend that water baptism is to be preached, because Christ was baptized of John in Jordan. But this argument is of no worth, since it is plainly shown, that water baptism is no part of the gospel. But if Christ was under the law, then he was bound to observe the law: and that he was subject to the law, we will let plain scripture testimony show. The apostle saith, (Gal. iv. 4, 5) "he (Christ) was made of a woman, made under the law to redeem them that were under the law." If Christ *was to redeem* such as were under the law, it is very sure that there could be no redemption until he fulfilled the law; and as he had not suffered, he was yet under the law.— When Christ came to John to be baptized he had already undergone circumcision, and now comes forward to fulfil the righteousness of the law, by being baptized. But what shall we say when we understand that John *forbade him*? If water baptism was a gospel institution, as some say it was, surely John would not have refused any one that which he was sent to administer. But nothing is more evident to me than, that John perfectly understood water baptism to be a sign; and that the sign was not to follow the thing which the sign represented. John knew also, that the baptism of water was for penitent sinners. But as Christ had no sin to answer for, there was no repentance to be preached to him; besides, as he was the one

who was to baptize with the Spiritual baptism, here John found that all his ministry was at an end, and altogether superseded.—For where there was no sin there was no repentance, and he that had the baptism of the Spirit had no need to be baptized of the sign.

But as Christ was under the law, he says to John, "*suffer it to be so now;*" for thus it becometh us to fulfil *all* righteousness.—When the subject was explained to John, and he saw that it was necessary to fulfil all the law, and that not one jot or tittle of it could pass, until all was fulfilled. "*He suffered him*" to be baptized, and as soon as he was baptized in the type, John saw the Holy Spirit descending like a dove and lighting upon him, "*and lo, a voice from heaven*" was heard saying, "*this is my beloved Son in whom I am well pleased.*" John having baptized Christ, and having seen the evidence of the Spirit, could now do the errand for which he came, namely, *to make known Christ to Israel.* John says to his disciples, "Behold the Lamb of God which taketh away the sin of the world. This is he of whom I said, after me cometh a man which is preferred before me, and I knew him not, but that HE should be made known to Israel, therefore am I come baptizing with water." John, i. 29, &c.

We have before had occasion to notice the wisdom of God in providing a succession of prophets, to bring about his designs under the law dispensation. Here we may remark,

that if Christ had first come to the Grand Sanhedrim-Council, all this public manifestation which took place at the time of his baptism, would have been lost. For the Sanhedrim-council at this time, and state of the Jewish Church, claimed the rite of purification to themselves, and no baptism (it is said) was performed but by their order, or in the presence of three magistrates. Besides this; at this time they would not baptize a Jew, or Jewess ; nor even those who were the children of their proselytes. The Jewish church at the time of Christ's coming was in a very low condition and the Sanhedrim-council had taken that order upon them, that if Christ had first come to them, as he was a Jew, they never would have baptized him. Consequently, he would have been lacking in the fulfilment of the law which he was under.— But as God in his providences provided against the superstitious customs of the Jews, and had provided a prophet, Christ is manifest by incontestible proofs. The Holy Ghost is given and John fulfils his errand by preaching and pointing him out to his disciples and others.

Dear reader, if baptism is a rite to be practised as some contend and, if the baptism of water is an ordinance of Christ, we should expect next, that he would enter upon his ministry by first baptizing his disciples, or at least expect that he should com-

mand them to baptize others. At one time Christ sends forth twelve disciples, and at another time he commissioned seventy to go out, but there is not one word mentioned that they should baptize with water. And that Christ himself did not baptize, appears plain, for it is said that Christ himself baptized not, but his disciples. (John iv. 2.)

There is not one instance where Christ used water-baptism, or where he commanded others to baptize in any way, previous to the commission mentioned, (Matth. xxvii. 19) which place I purpose to consider by itself.

"But," say the objectors, "if the baptism of water was not to be perpetuated, why did not Christ forbid the practice of it by his disciples?" To this I answer, it could not be expected that Christ would forbid his disciples baptizing others who, was under obligation to fulfil the same law that he, himself, was obliged to fulfil.

They were all as yet bound to fulfil the law, each one for himself. But as Christ had fulfilled it on his part, he was not obliged to do nor say any thing about it.

Such as will contend that the true christian dispensation commenced with John, ought to observe the same restriction that he observed; but this they are not willing to do. But if they will stick for the ceremonies of baptism, because Christ did not forbid his disciples the practice of that ceremony, why should they be so strenuous on that part, and

yet be so indifferent and neglectful as not to observe things which Christ did positively command? He says to his disciples, "The scribes and pharisees sit in Moses' seat, ALL, therefore, whatsoever they bid you observe ; that observe and do." (Matth. xxiii. 2, 3.) Again, (ver. 23) it is said "Woe unto you Scribes and Pharisees, hypocrites ! for ye pay tithes of *mint* and *anise* and *cummin*, and have omitted the weightier matters of the law, judgment, mercy and faith. These ought ye to have done, and not to leave the *others* undone." Here is a plain command from Christ to his disciples, to keep the law of Moses, i. e. do all the scribes and pharisees shall command you. Christ commands the leper to go and show himself to the priest, and offer a gift, which Moses commanded for a testimony unto them. (Matth. viii. 4.) Who will not admit that these are plain commands? I dare not say they are not, but I do not believe that they are gospel ordinances. But were we to look for the commands of Christ, there is no more said by him in favour of water baptism, than there is in favour of offering tithes of mints, &c.

If baptism had been a rite which Christ intended that his followers should observe, no doubt in my mind, that he would have practised it himself. The apology which is offered by some, that Christ was Lord of his disciples (therefore left that work for them to do) is of no use. For there was no labour too

hard or humiliating for Christ to perform, so God forbid that Christ, our meek, and divine Lord should be so measured by proud hearts. When the young man came to Christ, interrogating him, the way to attain eternal life, (Matth. xix. 16, 17, 18, &c.) Christ says unto him, "keep the commandments," the young man knowing that there were many commandments, says "*Which commandment shall I keep?*" Christ did not tell him (as some would now a days), that he must be baptized; but saith Christ, thou shalt do no murder; thou shalt not steal; thou shalt not commit adultery; thou shalt not bear false witness; honor thy father and thy mother; and thou shalt love thy neighbour as thyself." Here Christ, (no doubt in my mind) made known to this man all he thought was necessary to salvation, and all he would have him to observe. As in this instance, so in others. The scribes and pharisees said to Christ, "What shall we do that we might work the work of God?" Jesus answered and said unto them, This is the work of God, that ye believe in him whom HE hath sent. (John vi. 28, 29) In all the doctrine and teachings of Christ, for about three years, he taught much about faith in *himself*, love to God, and love to man, but not in one instance has he taught the doctrine of water baptism.

As I have before proposed that the term, *kingdom of God*, was the most proper phrase to show us the division between the dispen-

sation of the law, and the dispensation of the gospel, (so called) according to my engagement I will now say something more of it. We have before observed that this kingdom of God, was that which was prophesied of by Daniel.

When John came preaching in the wilderness his *cry* was, “Repent ye; for the *kingdom of Heaven*” (or God) “is at hand,” (Math. iii. 2.) John did not say that the kingdom of God was then established; but, that it was nigh by. This preaching of John, perfectly agrees with that preaching of Christ. (Math. iv. 17.) “From this time Jesus began to preach, and to say, “Repent for the *kingdom of Heaven* is at hand.” And in the commission given to the twelve disciples, it was said to them “As ye go preach, saying, the *kingdom of Heaven* is at hand.” Also to the seventy which Christ sent out (Luke, x. 9.) it was said, “say unto them the *kingdom of God* is come nigh *UNTO* you.” Now that this kingdom was not as yet established, evidently appears from the expression of Christ to his disciples, (Math. xvi. 28.) when he says, “There be some standing here which shall not taste death till they have seen the Son of man coming in his kingdom,” or as Mark has it, “till they have seen the kingdom of God come with power.”

When we speak of the kingdom of God, or of the kingdom of Heaven, we are not to

dream of a particular space of time or place, as of a worldly kingdom ; but the kingdom of God is “ *in righteousness peace and joy in the Holy Ghost*, (Rom. xiv. 17.) The Spiritual dispensation of Christ ruling in the minds and in the heart of his children. This kingdom was that which man lost by the fall, and short of the gift of the Holy Spirit there is no restoration to mankind. But as Christ was not yet glorified, the Holy Ghost was not yet given. (John, vii. 39.) but the covenant between God and man consisted much in a law dispensation, and the mysteries of God’s Spirit were yet contained in figures, secluded for a time behind the vail of the temple, shut up at Jerusalem. What Christ intended by the kingdom of God coming with power, was, the gift of the Holy Ghost which was shed forth after his death and resurrection. This is evident from what passed at the time of his transfiguration on the mount, six days after his predication. Whilst he was in the mount with James and John, (Math. xvii. 2, 3, &c.) he “ was transfigured before them; and his face did shine as the sun, and his raiment was *white as the light*. And behold there appeared unto him Moses and Elias, talking with him.” The conversation between Moses, Elias and Christ, was concerning the death which Christ should accomplish at Jerusalem, (Luke, ix. 31.) evidently alluding to the time when the kingdom of God should come. The coming of the king-

dom of God was not only the subject of their conversation, but it was also represented in the figure of the cloud. While Peter was proposing to build three tabernacles, "*while he was yet speaking* a bright cloud, overshadowed them" and a voice was heard saying (as if in answer to Peter,) "this is my beloved son, in whom I am well pleased; **HEAR YE HIM.**" God frequently manifested himself in the cloud, but I do not know as *he* ever appeared to answer mankind in a bright cloud until now. The transfiguration of Christ, the shining of his face, the whiteness of his garment, and the brightness of the cloud, all were figures of the Son of man's coming in his kingdom. The voice which answered whilst Peter was *yet speaking* was to forbid his false notion that, the kingdom of God was outward, or that the Most High dwelt in tabernacles made with hands.

When they had risen from the ground (for they had fallen,) Moses was gone; Elias was gone, and there was none left but Jesus, so I think *none to be heard but him.* In this vision, these disciples were taught that the kingdom of God was yet to come. God was pleased here to show them the passing away of the tabernacle dispensation, by the passing away of Moses, who was the law mediator. And as the scribes had taught that Elias must come before Christ, (verse 10.) and as John did not take that name, (John i. 21.) this doctrine needed explaining. Therefore

God was pleased in presenting Moses, to present Elias with him, that they might pass away both together. Christ interprets the vision by telling them that Elias (John) had already come and as they knew him not, they had done unto him whatsoever they had listed, namely, they had put him to death, ‘also’ (saith Christ) shall “*the Son of man suffer of them.*” Having learned the meaning of the vision ; that it was to be made complete, after his death ; “Christ” when coming down from the mountain *charged them saying,* “*Tell the vision to no man until the Son of man be risen from the dead.*

Having made a few observations, to shew that Christ’s dispensation ; did not take place whilst he was living, I still feel myself under obligations to notice such passages as may be a seeming contradiction in the mind of my reader.

It is said, (Math. xi. 12, 13.) from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. The parallel passage with this of Matthew, is Luke, xvi. 16, which adds to the text, “and every man presseth *into it.*” We have before shown, that the preaching of John was the *baptism of repentance*, and we have acknowledged that *repentance* is a gospel ordinance, and so far as it is gospel it belongs to the laws of the kingdom of God. Therefore our Saviour ques-

tioned the Pharisees, saying, "the baptism of John, was it from heaven, or of men?"— Some suppose that this text means water ; but we have before seen that John did not preach water baptism. And that the baptism of repentance was intended appears from the sequel ; for the Pharisees dare not answer the question because our Saviour was ready to say to them, why did ye not believe ; or why did ye not repent ? Perhaps this text may be better explained by that passage which says, "The pharisees and lawyers rejected the councils of God against themselves, (or as the marginal notes read *within themselves,*) being not baptized of him."— (Luke vii. 30.) If the baptism here alluded to, had been water, it is well known that the Pharisees did believe in water baptism and came to John to be baptized ; (Math. iii. 7.) but because they rejected the counsels of God within themselves, and would not repent, he calls them a generation of vipers, and sends them away.—Because the baptism of repentance is here alluded to ; subsequently our Lord's remarks come right to the point. " We have piped unto you and you have not danced, we have mourned unto you and you have not wept."

Because repentance is a gospel institution, it so far belongs to the kingdom or the rules of God ; therefore publicans and harlots who believe, pressed forward by repentance into the kingdom, i. e. as far as repentance could

carry them. Was a man to be baptized a thousand times, it would not bring him one whit more into the kingdom of God than if he had never been baptized at all. And for this reason, when the pharisees demanded of Christ when the kingdom of God should come, He readily tells them, “the kingdom of God cometh not by observation. Neither shall they say, Lo here ! nor lo there ! for behold the kingdom of God is within you.” (Luke, xvii. 20, 21, &c.)—“For as the lightning that lightneth out of the one part under heaven, shineth unto the other part under heaven ; so shall also the Son of man be in his day. But, first must he suffer many things, and be rejected of this generation.” Dear Reader didst thou ever know the powerful lightning of God’s Spirit, to lighten the region of thy soul ; and the coming of Christ to be like the lightning, to the disparting of darkness ; and like a vivid flash to sunder the natural elements, and set on fire all within thee ? Then thou knowest one of the days of the Son of man ; and knowest too, that the kingdom of God is not *in word but in power.*

Having seen, that it was necessary Christ should suffer before the *kingdom of heaven* could consistently be brought in, will any one still say that water baptism is a gospel institution ? Will they yet say that baptism was not under the law ? If we notice John, what do we see in his ministry, but what was

under the law? What was he but a prophet and a priest by birth, and was he not under the law by restriction in life, and in his ministry? Answer, yes. He was a Jewish priest and baptized none but Jews; neither did he preach to any other people. If it once be admitted, that John was under the law, then water baptism was there too; and of course such water baptism must be a law ordinance. If we look to Christ, surely he was baptized. But I should as soon contend that Jordan and Enon is the place where christians ought to be baptized because John was baptizing, and Christ was baptized there, as I should suppose christians ought to be baptized because Christ was baptized of John. For nothing can be more plain than that Christ was made of a woman, made under the law to redeem them that were under the law—He commands his disciples to keep the law of Moses, and his converts to offer gifts, and to wash in the pool of Siloam. He commands, yea he requires it of the pharisees, that they offer tythes, in mint, anise, &c. As we have found John's ministry strictly confined to the Jews; so Christ said, "I am not sent but unto the lost sheep of the house of Israel, (Math. xv. 24,) and because he was bound by the law, he travelled among none but Jews, and when he sent out his disciples, he charged them, to go not *into* the way of the Gentiles. Besides all this he pays the strict-

~~est attention to all the feasts, with the pass-~~
over particularly.

If christians are not bound to keep the law of Moses, as all christians say they are not ; what will such do as say the gospel dispensation commenced with John ? Will they say all these ceremonies which John and our Lord has practised, and encouraged are gospel ordinances, and all these restrictions, restrictions that ought to be observed by christians ; or what will they say ?—Let us next look at the Temple. Here we find the Jews daily bringing their sacrifices to the altar ; and what is more—behind the veil of the temple, lays hid in a mystery, all the gifts and graces of Christ's kingdom. What does all this mean, dear reader ? If the law, and gospel ordinances (as some have ventured to call them,) are all mixed up together, who can show us the one from the other ? does a tabernacle belong to the gospel dispensation, then let us build one.

Quitting those remarks let us turn our attention for a moment to the types and shadows. As the tabernacle with all the law ceremony, was given by the divine direction of God ; no doubt there was a time in the divine mind, when they should be fulfilled.— And to suppose they could stop, short of the thing which was intended by them, would be inconsistent, or to suppose any other legislation would take place previous to the fulfilment of such types could be but a trespass

upon the legislation of Moses. As a man is always subject to the laws of the government he is under, so Christ as a common Jew was holden by the law to observe all the restrictions of the law.

Let us suppose Christ on the cross ; and then go back to the first institution of the passover in Egypt ; where was this passover fulfilled ? . Answer, on the cross, for Christ our passover is sacrificed for us. (Cor. v. 7.) If we look to the tabernacle with all its appurtenances, sprinkling, pouring, washings and anointings, with that outward ministration with which it was attended, there was none of these types fulfilled short of the death of Christ. There was no *general* good that attended mankind in consequence of the bodily presence of Christ on the earth, but all possible good come in consequence of his suffering. It was no outward ministry that could reach the fallen condition of men ; they must be restored to the union-covenant with God by receiving that which rendered the covenant-union previous to the fall, namely, the Spirit of God—the Holy Ghost. All covenants short of that which stands in the nature and Spirit of God is faulty, and because such covenants are faulty it was said, “Behold the day cometh saith the Lord, when I will make a new-covenant with the house of Israel and with the house of Judah, **** whereof the Holy Ghost,” saith the apostle “is a witness to us, after that which he

hath said, **** I will put my *laws* *into* their hearts, and in their minds will I write them." (Heb. x. 15, 16.)—In order that this covenant or testament should be established there must **** of necessity be the death of the testator."—(Heb. ix. 16.) Therefore to accomplish this work, it is said "a body hast thou prepared me;" and it is to this body and work, that all the types and figures of the law point to.

As the establishment of the new-covenant, was particularly timed in the divine will, so was the abolition of the old-covenant, pre-determined to take place at a particular time, and this time, according to prediction was the very time that Christ suffered, and became the end of all types, by the sacrifice of himself.

Let us look at the prophecy of Daniel, and see when this *kingdom of Heaven*, or the new-covenant was to take place and when the old covenant was to be destroyed. It was said to Daniel, by the angel Gabriel, "seventy weeks are determined upon thy people, and upon the holy city to finish the *transgression* and to make an *end of sins*; and to make *reconciliation for iniquity*, and to bring in *everlasting righteousness*, and to seal up the vision and to *anoint, the most Holy.*" Dan. ix. 24. The angel next discovers to Daniel when these weeks should commence, and when they should end, (ver. 26.) and when the Messiah should be cut off,

and how that he should confirm the covenant with many, and in the midst of the week cause the sacrifices and oblations to cease. Now it is well known and acknowledged by all, that the Messiah suffered in the last of Daniel's seventy weeks, and that this divine prediction took place and was fulfilled in that, he died for transgression and sins, and to bring in everlasting righteousness. He was cut off, and by the sacrifice of himself he caused the sacrifices and oblations to cease in the midst of the week—being the anointed of God, he died—rose—ascended up and received the promise of his father, and by the gift of the Holy Ghost confirmed the covenant with many in one day. In that Christ was to cause the sacrifices and the oblations to cease, it was done at the very time of his death. And it is really worth our notice, that when Christ suffered, probably it was at the very time when the Jews were to have eaten their passover, but in consequence of the phenomenon which took place, namely, the earth quaking, and the darkness, that the Jews did not sacrifice at that time. The temple's vail was rent at that very time, and the *Holiest of all* was turned, as it were, out of doors, and the temple confused by the power of God.

When God gave the law to Moses, HE was the establisher of it; and when the law dispensation ended HE saw fit to make it known by HIS own power, in the rending of the vail, &c. Notwithstanding what took place at

the time of Christ's crucifixion ; The Jews yet thought to celebrate the day of Pentecost —a time celebrated by the Jews for the giving of the law ; but it seems that, as God had, by a supernatural power signified the abolition of the law, at the time of the passover, so he designed to confound them again. And when the days of Pentecost were fully come (Acts ii. 1.) God made choice of this very time, to send the gift of the Holy Ghost upon the apostles, and the sacrificial order of the Jews was again disturbed. For the apostles having received the promise of the Father, they so preached that the attention of the city was excited, and when the people came together and three thousand of them (it is said) were added to the church in one day. It seems by all this that God would shew the Jews that he preferred his passover to that of theirs, and his own law *written in the heart*, to that which was outward, written on parchment, or tables of stone.

Having pursued the subject thus far, I will now remark, that in the beginning we have seen the impropriety of attempting to draw the dividing line between the two dispensations by the term gospel, because the gospel was always preached. We have seen that the term kingdom of God is warranted to us by divine inspiration. We have seen, also, that John in his life and in his ministry was confined to the law ; and too, that Christ in

all his preaching and in the mission he gave his disciples, were all confined to the circle of the law, or to the Jewish Church. But when we notice the preaching of John, of Christ and of his apostles, together with the transfiguration of Christ, all speak of the *kingdom of God* as then, yet to come. The length and duration of the law, the order of the tabernacle, &c. all show that not one type was fulfilled short of the cross. And now, dear reader, I think that all the preaching of John and the apostles, with the supernatural power of God, in the rending of the temple vail, with the descent of the Holy Ghost, all tend to show that the kingdom of God, or the true christian dispensation should commence with the gis^t of the Holy Ghost. In the pouring out of the Spirit, upon the days of pentecost, says J. EDWARDS, "began the first great dispensation which is called *Christ's coming in his kingdom* ;*" and to put the matter beyond a doubt, I leave the divine prediction of Daniel to establish it. This is the time to commence the true christian dispensation, and the most eventful time to distinguish the christian religion, from all other times, or religion. The prophecy of John is now fulfilled, which spake, saying, "*HE shall baptize you with the HOLY GHOST and with FIRE,*"

* See *Redemption*, p. 258.

CHAP. III.

The commission given to the disciples did not include water-baptism, but the baptism of the Spirit, which was to attend the word preached.—The apostles did not baptize with water by virtue of the commission, but they simply baptized as John did, they baptized in the faith of the Messiah, and that without respect to the Spirit.—Five reasons why the commission should not be understood to mean water-baptism.

We shall next turn our attention, to the commission which was given to the disciples, to go into all the world and preach the gospel to every creature. It is from this commission that many feel themselves warranted, in the use of water baptism : but I shall endeavor to show my candid and unprejudiced reader, that this commission had no reference to the baptism of water, but to that baptism of the Spirit ; the very baptism which belongs to Christ's own dispensation.

As I have proposed a careful investigation of the scriptures of truth ; I shall take the liberty to collect what is said relative to this commission from the evangelists Mark, Luke and John ; whereas, others have noticed but that small part mentioned. Mat. xxviii. 19.

That we may understand this commission it is necessary to take particular notice of all that was said by Christ to his disciples previous to his sufferings, as well as that which he said to them after his resurrection.

Our Saviour before he and his disciples had left the chamber wherein they had eaten the passover, informed his disciples of his death : all felt sorrowful for that which was about to take place. The doctrine and instruction of the CONSOLATORY LORD stands recorded in 15th and 16th chapter of John. The 17th chapter is a note of that feeling petition put forth by Christ to his Father, for the protection, comfort and oneness of his disciples with himself and with his Father.

Though Christ had frequently taught his disciples that before his kingdom could come he must die and be rejected of men, yet they did not understand that it was expedient for him to suffer. And though he had told them frequently, " Nevertheless," (he says to them again,) " I tell you the truth ; it is expedient that I go away ; for if I go not away, the Comforter will not come unto you."—John, xvi. 7. Having declared the absolute necessity of his death, he also promised them, that he would rise from the dead, and that he would go before them into Galilee and meet them there. After Christ was crucified, the eleven disciples went away into Galilee, into a mountain as Jesus had appointed them.—Matth. xxviii. 16.

This meeting was absolutely necessary, as the things which transpired thereat could not take place previous to the death and resurrection of Christ, as appears from Luke, xxiv. 44.—" And he said unto them these are the

words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and the psalms concerning me." It was necessary that all should be fulfilled and that they should witness his death and resurrection, that they might witness the same to all nations. All this being necessary, it was with the greatest propriety that this meeting be appointed, and the giving of the commission be deferred as the law and the prophets could not be fulfilled, nor the Holy Ghost given, but by his death and sufferings. And as the Holy Ghost was not given it was impossible that the apostles should be furnished with that baptizing power which was to attend, and qualify them, to preach under the new dispensation. But as all things are now fulfilled, the temple's veil is rent—the way is found into the *Holiest of all*—and as the priests of the law entered their ministry by blood, so has Christ—were they anointed? so God has anointed Jesus with the Holy Ghost. Wherefore he begins the commission, as follows:

Thus it is written, and thus it behoveth me to suffer and to rise from the dead, the third day: and that repentance and remission of sins should be preached in his name to ALL NATIONS, BEGINNING AT JERUSALEM, and ye are witnesses of these things, and behold I send the promise of my Father upon you.—Luke, xxiv. 49, &c. All power is given into my hands in Heaven.

*and in Earth, Matth. xxviii. 18, as my Father hath sent me, even so send I you *** whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain they are retained.—John, xx. 23, &c. John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence: *** ye shall receive power after that the Holy Ghost is come upon you.—(Acts, i. 5, 8.) Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Math. xxviii. 19.) Preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover. (Mark, xvi. 15, 16. &c.)*

The above reading, I think is the true reading of that commission which was given to the disciples. And no part of this reading can be reasonably dispensed with. For though it does not stand together we are not to take the testimony of any one of the evangelists and not notice the other. But as this conversation all passed after the resurrection of Christ, and as it refers particularly to the commission, we can but in justice believe one of the evangelists, as well as the other, and it is not possible that we can do the commission justice in any other way.

It will undoubtedly be granted, that this baptism mentioned in the commission must be that baptism of the Spirit, or the baptism of water: But as the baptism of water, nor the baptism of the Spirit is not personated in the text: seeing that my opponents take the liberty to suppose that water is intended; let them have their opinion. But let me suppose that the text has a special reference to the baptism of the Spirit, and suppose that my supposition is no more than theirs; but standing on a level, I will submit the decision to the trial of both scripture and reason—and leave the reader to judge for himself.

Some may think it strange indeed that this commission should be taken to mean the baptism of the Spirit: so no doubt the pharisees, and even many of Christ's disciples thought strange when Christ told them, that except they ate of the flesh of the Son of man, and drank his blood, that they could have no life in them. And according to the same mode of reasoning we might disbelieve every part of the commission; and say that it was inconsistent that men should have power to forgive sins. We might say too, that it was impossible that men should raise the dead, and open the eyes of the blind. The reason why we disbelieve that men should perform such miracles is, because no natural man has power so to do. But let me ask my candid reader, if he does not believe that the apostles did perform such miracles? Answer, yes.

Why then, it must be by the power of God, that they were enabled to do so ; and if the minister of God could raise the dead, would it be any more of a miracle if he should by the same help, baptize with the Holy Ghost. It absolutely becomes us to believe in miracles, or we must disbelieve the scriptures of truth ; and because it was a miracle that men should baptize with the Spirit, and because men were not able of themselves to do any thing as they had ought ; therefore Christ commanded them saying, "Tarry ye in the city of Jerusalem until ye be endowed with power from on high."—Luke, xxiv. 49. Now if this baptism contained in the commission was nothing more than to baptize with water, what need was there that the apostles should confine themselves to the city of Jerusalem to wait for power ; whereas as reason teaches us that any man could baptize with the baptism of water.

If it be said that the apostles were to tarry for the power of certain miracles, they might just as well say they tarried for power to baptize with the Holy Spirit, as it is no more of a miracle to do one than the other. If it be said that, that part of the commission which related to miracles was peculiarly given to the disciples ; then might I not say that the whole of the commission was given to the disciples, and who would be able to show us any reason, that any part of the commission is now to be continued ? "But," says

the objector, "how could the apostles baptize with the baptism of the Spirit? And did not the apostles baptize with water after the commission was given? If so, why is the argument not clear on our part?"—That the apostles did baptize with water, after the commission was given, I do not pretend to deny. And after attending to the first question, I shall hold myself bound to show the apostles did not baptize with water in conformity to that charge, given of Christ; but that they acted in that, as they did in many things pertaining to the Jewish law, as they circumcised, observed vows, purified, anointed with oil, &c.

Should I appear upon the part of an opponent and say, that the apostles could not work miracles, I should be immediately charged with infidelity; or I should be met by my adversary, with a cloud of scripture testimony to show me, that men are able through God's strengthening them, to do all things. Christ gave power to his disciples, by virtue of that power which he had of his Father, and this power was all power in heaven and in earth. Having charged his disciples not to depart, nor leave the city of Jerusalem, until they had received the baptism of the Holy Ghost, he says to them, "as my Father has sent me so send I you." Now if we believe that Christ had power given him of his Father, then we believe, that he had power to de-

gate the same power to his disciples: so that if he could baptize with the Holy Ghost, then they had power to do the same work; and for a full confirmation that the commission stood in the Spirit and power of God, let us notice the fulfilment thereof. Did not the apostles administer the baptism of the Spirit? Answer, Yes. Peter was imparting the Holy Ghost by the laying on of hands, when Simon the sorcerer offered him money, that he might possess the same power.—Acts, viii. 18. Again, when the apostle Paul came to Ephesus, he found there twelve disciples, who had only been baptized of John; Paul says to them, “have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.” “*Unto what then, were ye baptized,* said Paul? and they said unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying *unto* the people that they should believe *on him* which should come after him, that is, on Christ. When the disciples heard this they were baptized by the apostle Paul, who laid his hands upon them, and the Holy Ghost came on them, and they spake with tongues. (Acts, xix. 2, 3, &c.) We have not only these testimonies to show us that the apostles did baptize with the Holy Spirit, but the scriptures abundantly concur in ascribing like power to the apostles as a virtue which they received through that

commission. It was also by the virtue of the commission that the apostles were able to retain, or remit sins. The witness of this power, we have shown us in the case of Ananias and Sapphira, who kept back part of the price of their possession, saying they had brought all. This offence against Peter as a minister of Christ, was considered nothing less than an offence against heaven ; and to lie to Peter, was to lie to God, and to the Holy Ghost—a crime punishable with immediate death. (Acts, v. 1, 2, &c.) The next proof of this power we witness in the apostle Paul (Acts, xiii. 9.) who being filled with the Holy Ghost, set his eyes on Elymas the sorcerer, and for his obstinacy he was smitten with immediate blindness. Though this commission was outwardly verified by the laying on of hands, raising the dead, killing and making alive, yet it was no more verified in those signs, than it was by the apostle's preaching. For no sooner that power (for which they were commanded to wait,) had come upon them, than the virtue of the Holy Ghost was so manifest that thousands witnessed the powerful, and reaching effect of the preaching done by virtue of the commission. Well did Christ say to the disciples, (John, xiv. 12.) " verily, verily, I say unto you. He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do because I go unto my Father." There was more disciples made

on the days of pentecost ; whilst Peter was preaching by the Holy Ghost sent down, than there was by all the preachings, and teachings, in years that had gone before.

It seems a hard saying to many, when we say, that the apostles were sent to baptize with the Holy Ghost, because to baptize with the Spirit, must be the work of Christ. But though the baptism of the Spirit cannot be wrought but by Christ, and his grace, yet it can be done by men fitted of God for that purpose. "Therefore" says Barclay, "no absurdity follows, that, baptism with the Spirit, should be expressed as the action of the apostles. Though it be Christ by his grace gives Spiritual gifts, yet the apostle (Rom. i. 2,) speaks of *his* imparting Spiritual gifts ; and he tells the Corinthians, that *he had begotten them* through the gospel," (1 Cor. iv. 15,) and yet, to beget people to the faith is the work of Christ and his grace, not of men.

The apostle Paul testifies, that HE was sent to turn men from darkness unto light ; to open their eyes, and to turn them from the power of satan unto God, (see Acts, xxvi. 17, 18,) yet none could convert men, and turn them to God, but Christ, by his Spirit.— Men, of themselves, could never turn any from the power of Satan, nor open the eyes of their fellows ; but that Christ did qualify the apostles with power to do all this, in his name, there is abundance of scripture tes-

timony to show. That baptism mentioned in the commission, was the baptism of the Spirit, administered by the power of the word spoken under the influence of the Spirit. What we understand by being baptized by the Spirit, is a being brought into the Spirit.

Dear Reader, show me the preacher, and I will show thee his congregation. If he is a dead, lifeless, and Spiritless man, I will show you a dead, lifeless, Spiritless congregation: If he is a bigotted, superstitious man, so is his people. If he is a man (like John the Baptist,) filled with the power of a penitential Spirit in the behalf of the people, I will show thee a congregation, baptized with the *baptism of repentance*. If the preacher is filled with the power of the Holy Spirit, I will show thee, a congregation measureably made alive to God, and baptized by the Holy Ghost, and the Spirit by which the word is spoken, the same Spirit will attend the word. They who speak out, that which Christ speaketh in them; speak as men having authority, and not as do the scribes. Because the baptism contained in the commission was the baptism of the Spirit; (properly speaking Christ's baptism,) it was most convincingly fulfilled in the preaching of Peter, when he went to the house of Cornelius. It was said to Cornelius in the vision, Peter "should tell the words whereby thou, and all thy house, shall be saved." Peter says, "And as I began to speak, the Holy Ghost fell on them, as on us,

at the beginning; then remembered I the word of the Lord, how that he said; John indeed baptized with water, but ye shall be baptized with the Holy Ghost."—Acts, ii. 14, 15, 16.

Since the scriptures abundantly go to prove that, the apostles did administer the Spirit, and perform many miracles; and the baptism of the Spirit did attend their preaching, these testimonies ought to be sufficient, to obviate all the objections that may arise; as to the possibility of the power, which the apostles had to perform that commission; when we say, that Christ's own baptism of the Spirit was thereby intended.

We have abundance of proof to show us, that special power with which the apostles were endowed, by virtue of that commission; and though we have brought several proofs, we will still add one more to the list. Ananias was sent to Paul, expressly, (Acts, ix. 17) that he might "be filled with the Holy Ghost;" which plainly shows, that he instrumentally dispensed or administered it to him, or (which is the same thing,) baptized him with it.

Some contend against the idea of a Spiritual baptism, and say, that the baptism of the Spirit was always attended with the gift of tongues. If so, who is baptized by the Spirit in these days? To say that there is no baptism of the Spirit, is to say that Christ's dispensation is at an end; and if so, what will

the christian do : since the apostle says, "that no man can say that Jesus is the Lord ; but by the Holy Ghost." If it should be said, that the Holy Spirit is not so abundant on christians at this age of the world, as it was in the days of the apostles, to this I assent, and allege as a just reason, why the same Spirit is not so abundant is, because nine tenths of the preachers preach against it, and the people do not seek after it. But that the gift of tongues did always attend the gift of the Holy Spirit, cannot be supported by the scriptures. There are different degrees of the Spirit as there are many different operations, but all of the same Spirit.

Having noticed the power committed to the apostles, I shall now notice that part of the commission which relates to *teaching*, &c.

"*Go ye, therefore, and TEACH all nations.*" They were to go because they had received power. The word TEACH is generally rendered to *make disciples* or *proselytes* of *all nations*. Some authors who have strove to support baptism by immersion in opposition to sprinkling, have availed themselves against the notion of sprinkling by shewing that the word (*MATHETEUO*) *teach*, has a much deeper meaning than the word (*DIDASKO*) which is generally rendered *teach* in the New Testament.* They say that the word commonly used, and rendered *teach* is *DIDASKO*, and that

* See Job Scott on baptism, p. 130.

this word is commonly used for *teach* throughout the New Testament; but that the other word (*MATHETEUO*) *teach*, in the baptismal commission of Matthew, is only used three times in all the New Testament. 1stly, the word is applied (Mat. xiii. 52,) every scribe WHICH IS INSTRUCTED INTO the kingdom of heaven. 2dly, Mat. xxvii. 57, Joseph, who also himself was JESUS' DISCIPLE. 3dly, "When they had preached the gospel to the city and had taught many.

That the word (*MATHETEUO*) *teach*, in the commission, is of a deep, precise, and determinate meaning, appears to have been the opinion of the learned *Whitby*, in his notes on Matth. xxviii. 19. So, reader, when we give the renderings of the commission to such as would support the notion of water baptism, they render the word peculiarly in our favor, for they show us, that the word rendered *teach* in the commission, has, of itself, every sense of *submersion*, and they feel as if the deep meaning of the word (*teach*) was warranted to them by several passages of scripture, which speak of being baptized INTO Christ, (Gal. iii. 27,) being buried with him (Christ) by baptism INTO death.—(Rom. vi. 4, &c.) Such passages as I shall hereafter show has no reference to water baptism.

It seems that the word *teach* in the commission was co-operative with the power which the disciples were to wait for. It appears to be, that teaching which was unto

the Holy Ghost, which they were to wait for and receive, as the only means by which they could in any sense *teach*, as the charge to *teach* required them. I think a just sense of the commission was held forth in the parable of our divine Lord, (Luke, xiv. 16, 17, &c.) when he says, "A certain man made a great supper, and bid many ; and sent his servants at supper time, to say to them, that were bidden, Come, for all things are now ready."—In this parable, they that were bidden, began to pretend the multiplicity of worldly business ; " so the servant came and shewed the Lord these things. Then the master of the house being angry, [grieved] said to his servants, go out quickly into the streets and lanes of the *city*, and bring in hither the poor, the maimed."—This done, the Lord sent his servant again, saying, "Go out into the highways and hedges, and COMPEL them to come in." In this parable, the first invitation extended only to the *city* ; meaning to the Jewish church : the last invitation reached to the highways and hedges, meaning to the Gentiles. In the first invitation, it was said to the servant, go and invite or "bid" them to come in ; but when the servant was ordered to go out the second time, it was said to him, COMPEL them to come in. In this last *compelling* errand, no doubt in my mind our Lord shows that authority which was given to the disciples, by the influence of the Holy Ghost. Though the word **BID**, and **COMPEL**, both sig-

nify a pressing invitation, yet the one is much more pressing than the other. So DI-DASKO and MATHETEUO both signify to teach: but as the commission was by authority of the Holy Ghost; the author of the commission, (Jesus Christ,) was careful in giving the disciples the charge, to use the term MATHETEUO, as the most proper word to convey to the disciples an idea of the Spirituality of the commission.

The Friends (called Quakers) say, that the term IN is not a full translation of the original Greek, but that the rendering of the commission given to the disciples was to "teach all nations baptizing them INTO the name of the Father," &c.

If it should be said, that this is a Quaker interpretation of the commission; so it is.— But this interpretation is undoubtedly true as it is acknowledged by all who are not Quakers. If the word "IN" was a full translation of the Greek, then the words "in the name of the Father, and of the Son, and of the Holy Ghost" might be construed into a form of words to be used, at the time of baptism.— But we have no evidence that such a formula was ever used, when any of the apostles baptized." "Jesus Christ did not," says ZUINGLIUS, "by these words institute a form of baptism, which we should use as divines have falsely taught."*

There are no grounds to doubt but what

* See Thomas Clarkson's Portraiture of Quakerism.

the true reading of the commission is ~~INTO~~. And because that commission was Spiritual, we see that the apostle when speaking of that baptism which is Spiritual, has made use of the same words, as being baptized ~~INTO~~ Christ—baptized ~~INTO~~ one body—baptized ~~INTO~~ his death. In the 6th chapter of Romans, 3d and 4th verses, the apostles when speaking of the Spiritual baptism, uses the word (~~INTO~~) *three times*, in two verses.

Dear reader, who cannot see that to baptize in water, is not to baptize ~~INTO~~ the name of the Lord? How would it sound for a baptizer to say to the candidate, (plunging him in water, or sprinkling, or pouring a little water upon one,) I baptize thee ~~INTO~~ the name, of the Father, Son, and Holy Ghost?

What are we to understand by the NAME of the Lord? Whereas, the name of most things, is but an empty sound, the name of God is nothing less than the power of God; and to do any thing in the *name* of God must be done in *his* power. There is as much difference between him, who simply baptizes in the name of the Lord, in water, and he who baptizes in the NAME of God; as there was between the *name* in which the vagabond Jews acted, (Acts, xix. 13,) and that name in which Peter acted; when he caused the lame man to walk.—Acts, iii. 6. David in the NAME of God slew Goliah. It was in the name of God, that Asa obtained victory over the hosts of Ethiopia.—“The NAME of the Lord is a

strong tower, the righteous run into it and are safe.”—Prov. xviii. 10.—“The NAME of the Lord is like an ointment poured forth.”—Songs, i. 3.—Peter declared that it was by the NAME of Jesus Christ, that the lame man was made whole.—See Acts, iii. 16.—Mark xvi. 17.—Jer. xxiii. 6.—Exod. xxiii. 21.—Mat. xii. 21.—John, xvii. 11,—Rev. iii. 12.—These passages all go to show us, that the NAME of God is the power of God. And that the NAME in which the apostles were to baptize, was not merely nominal. The only way in which God communicates Himself to his creatures, is by his power, and was it not for the power of God, mankind would be as ignorant of God as the beasts of the field. As God is a Spirit so is HIS NAME, the Spirit, and they who are destitute of the Spirit, are destitute of the real NAME ; and if destitute of the name, they know not that there is a God. It was said of the children of Israel, (Jer. v. 2) that if they should say that the Lord lived, they would swear falsely.

Setting aside the power of God, the *name* of Father, Son and Holy Ghost, is as empty and as worthless as any other name. And men might just as well preach, and believe in Baal, Beelzebub, or in the name of any idol, for the matter of any benefit they might receive, know, or enjoy of the knowledge of God. But because “the name of the Lord is like a precious ointment poured forth, therefore the virgins love HIM.” And the righ-

teous are safe in the name of the Lord.—Christ, in his prayer, says, (John, xvii. 11) “Father keep through thine own *name* those whom thou hast given me, that they may be one even as we are one.”—David prayed, saying, “Lord, save me by thy *name*.”—Psa. liv. 1.—Says David, again, “they that know thy *name will* put their trust in thee.”

If then the name of God be the power of God, it was for this *power* that the apostles were commanded to wait in Jerusalem. And when they had received the baptism of the Holy Ghost, they were to go, therefore, because they had *power*, and *teach all nations*. Being baptized, they were to *teach baptizingly into the name*, or *into the Spirit of the Father*, the Son and the Holy Ghost. The charge that was given to the disciples, did not say *teach and baptize*, but “*teach baptizing*.” We should recollect, that this commission was to stand not in the elements of this world, but it was like its author; altogether heavenly, divine and powerful. If I should say, that the prince of the powers of wickedness and darkness did from time to time baptize his subjects into the spirit of his kingdom, that is, into hatred, malice, pride and revenge, I should be believed. If I say, that wicked men are capable of baptizing, or begetting the same spirit in others, that they have in themselves, whether pride, or whatever, it will not be denied. So, if on the other hand, I say, Christ, who has all power in his hands,

both in heaven and in earth, does baptize his children with the Spirit of his kingdom, and does, by virtue of his own power, abililate his children to impart his Spirit, the one to the other, why may I not be believed?

That this commission stood in power and not in ceremony, is still more evident from the signs which were to follow, namely, "In my name shall they *cast out devils*. They shall *speak with tongues*. They shall *take up serpents*, and if they drink any *deadly thing*, it shall not hurt them. They shall *lay hands on the sick and they shall recover.*" (Mark, xvi. 17, 18.) It would be but duplicatory to bring again all those scripture testimonies, which incontestibly go to shew, that all that was promised in the commission was really fulfilled by the apostles, and other believers. As I know of no way to ascertain the truth of the scriptures, but by comparing scripture with scripture. I have collected the commission from the several evangelists, whereas others collect but the smallest part of it from Matthew.

In passing through, I have made some remarks upon the word TEACH, and not taking the liberty to render the meaning of the word myself, I have left it to my opponents to render it as they have, and they have rendered it altogether in my favor. And as they have placed the meaning of the word (**MATHETEUO**) *teach*, in the commission, with such passages as express a baptism *into Christ*—baptism

into his death, &c. as these passages indisputably allude to a spiritual baptism; I have shown that the *name* of the Lord or the *name* in which the apostles were to act was but the virtue of the power which they were to receive: And I have endeavored to show that the commission had no allusion to water, but to the baptism of the Spirit, properly called the baptism of Christ.

Says R. Barclay, when speaking of the commission, "Perhaps it may stumble the unwary and inconsiderate reader, as if the very character of christianity were abolished, to tell him plainly that this scripture is not to be understood of baptizing with water, and that this form of baptizing in the name of the Father, Son, and Spirit hath no warrant from Matth. xxviii. 19. &c."

I pass now to give several reasons why the commission could not mean the baptism of water.

1. If water baptism was the thing intended in the charge given to the apostles, no doubt the apostles would have seen it necessary to have used the form of words which was given in the commission; but there is not one instance in scripture where the apostles administered water baptism, using the words "in the *name* of the Father, and of the Son, and of the Holy Ghost." And as the apostles did not use that form of words, I infer that they well understood that the com-

mission had no reference to the baptism of water, but to Christ's own baptism of the Spirit. And this appears very evident from Peter's own expression when he went to the house of Cornelius. For no sooner than he saw the Holy Spirit poured out upon the household of Cornelius, he remembers the *very words* mentioned in the commission and says, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." (Acts, xi. 16.) This very confession of Peter's plainly shows that he understood that commission to be the baptism of the Spirit.

Though many profess to take the apostles for example, yet they do not; but, because they have taken the commission to mean water, they digressed from them by using that form of words which the apostles never used. When the disciples baptized they did both before the commission was given, and afterwards, as John did. They simply baptized in the faith of the Messiah, and that without any respect to the Spirit. The Samaritans were baptized, and the Spirit was not given them until many days afterwards. Simon was baptized, but, perhaps, never received the Spirit at all.

2. Those who baptize with water, say they have the example of John; but John never baptized as they do—John as we have before observed baptized in the belief of the

Messiah. His baptism was *unto* repentance ; and was to go before the baptism of Christ, and not to follow after. "I, indeed," says John "have baptized you with water *unto* repentance, but HE that cometh after me, is preferred before me, he shall baptize you with the Holy Ghost and with fire." If we take the example of John, we find that baptism is for seekers, or for penitent persons. But if we say that baptism with water, is a christian baptism, we digress from the rules and teachings of John, in that we make the baptism of the Spirit preparatory to water ; for though John taught that the christian should be finished with the Spirit, we teach that the christian must be perfected by water.—Surely I can see that there was a time when men were baptized with water *unto* repentance ; but I cannot now see that christians ought to be baptized with the Holy Spirit *unto* water. John was to prepare a people for the Lord ; but the Lord was not to prepare a people for John.—I see no reason why the baptism of water which was *unto* repentance should be applicable to christians, seeing that there "*is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*" Rom. viii. 1. John well knew that Christ's baptism was a finishing baptism, and that very baptism, to which his baptism and all the types of the law pointed to.—And knowing that Christ's baptism was to complete every thing, therefore when Jesus

came to John to be baptized, John "forbade him ; saying I have need to be baptized of thee, and comest thou to me ?" Let such as contend for the baptism of water as a christian rite, remember that to administer water baptism with a form of words, is to digress from the apostles, and to baptize with water, such as have been baptized with the Spirit, is to digress from John, both in precept and example.

If it be urged that Christ has commanded the baptism of water, that never can be proved from scripture. For he never owned it as belonging to his ministry. He never preached it, nor did he command others so to do. The baptism of water is no where called Christ's baptism.

3. To use water baptism in the present mode, is inconsistent with the pattern of things, under the law of the Tabernacle.— Surely we would expect the thing finished to resemble the pattern in some degree, unless the workman departs from the pattern shown him. When we look to the order of the tabernacle we see that types were according to the order which God gave to Moses. All kinds of *water* purifications were emblematical of the putting away of sins by repentance. The washing of water was to the vessel what repentance is to the soul. But the anointing with oil was undoubtedly a type of the Holy Spirit which is the baptism of Christ. When we look at the order of

the tabernacle, the washing of water took place at the door. The anointing of oil followed washing, and had its meaning in the *Holiest of all.*

But who cannot see a strange perversion in the order of the type, when it is said, that water baptism is a christian ordinance? For that which constitutes a true christian is the anointing of the Holy Ghost, or in other words, it is an introduction to the *Holiest of all.* Then for to enjoin water baptism on christians, is nothing less, than for them to commence with the *Holiest of all:* and travel back to the door of the tabernacle, and be washed, and so join themselves to the law of Moses. It is nothing less than to take the vessel, and anoint it, and then wash it, whereas the anointing was to remain the end of all purification. Did I believe in the use of water baptism, I should be much perplexed to know how to understand the types: but when I think water baptism is not enjoined in the commission and it is no christian baptism. I can only view the use of it to be a complete inversion to both scripture and reason. I cannot consent to believe as some do, that men must be baptized with the Spirit of God before they are worthy to receive water baptism, or that the Spirit is in any way preparatory to water.

4. I have already observed, that the apostles never did administer water baptism, according to the form of words prescribed in the

commission. And the reason why they did not was, they well understood, that the Spirit was intended thereby, and not water. Let us see the inconsistency of changing the words of the commission from their proper Spiritual meaning, by applying them to water. It is most generally contended, that baptism is for believers. But let me ask my reader, whether there are any baptized who have not passed from death *unto* life? Answer, Yes. How inconsistent it is then, for the administrator (in the presence of God and angels; and in the presence of a large congregation) to say to the candidate, "I baptize thee in the *name* of the Father, and of the Son, and of the Holy Ghost," when God never sent them to baptize such a person. Supposing the baptism of Simon the sorcerer, had been administered in the *name* of the Father, Son, and Holy Ghost, what a striking absurdity appears, when Peter says to him, "I perceive thou art in the gall of bitterness, and in the bonds of iniquity."—Surely, reader, I am led to believe God views such candidates with too much displeasure, to sanction their baptism: therefore it cannot be done in *his name*. There is a preacher now living in my own neighborhood, whom I have seen take the candidate by the hand, and lead him down the banks of Jordan, (as he was pleased to call it) and baptize him in the *name* of the Father, Son, &c. and in a few days after, I heard him say, that if he had known such

and such circumstances, he would not have baptized him. As such instances must and do frequently occur, in the practice of water baptism, I must leave my reader to judge, whether, such administrators are most to be blamed, for pretending to act in the *name* of the sacred *three*, or repenting of that which they pretended God had sent them to do : or whether they are most to be blamed, for making use of that form of words in the administration of water baptism, when the apostles have left no such example. For my own part I think they are mistaken, in that they suppose water baptism was intended in the commission. And I know of no way for them to escape such absurdities but by abiding by the form of words, prescribed in scripture for water baptism, namely, “*I indeed baptize you with water unto repentance.*”

—Matth. iii. 11.

5. If it be urged, that the commission is to be received for water : and water baptism is for believers, then, surely, they had not ought to receive any for believers, but such as answer the description given them in that commission. And it is said, “these signs shall follow them that believe. In my name shall they cast out devils, speak with tongues, take up serpents, drink deadly things without harm ; lay their hands on the sick and they shall recover.” I think if administrators would be as zealous to have candidates answer the description of

the commission, as they are to baptize them ; they would find but little use for water baptism, as there are but few candidates, who are able to show such signs. If it should be said, that these signs were to follow the apostles *only*, not so : the text says, these signs shall follow *them that believe*. If it should be said, that the commission was given particularly to the apostles, and that all signs, miracles, &c. were to cease with their day and time : who then can show me any reason to believe that water baptism should continue longer than the signs ? If the common argument (which is generally used to evade the force of the commission) is brought, and it should be said, that these signs now follow Spiritually ; so I say, that the baptism is now done Spiritually, by the same means that the dead are raised, and the sick healed, &c.

Only let it once be granted, that the commission was of a Spiritual intention ; and that the baptism of the Spirit, was to be administered through the word, spoken with the ability which God giveth to his ministers ; and we shall find that the substance of that commission still continues to all God's people. I know that I have heard men speak by the influence of the Holy Ghost, and whilst filled with a sense of *eternal* things, and baptized into the case of the people, the word spoken was like arrows in the hearts of many. And as often as the word comes from the hearts of God's preachers, it brings the keys

of heaven with it ; and the word being mixed in faith with them that hear it, they are brought to enjoy the same Spirit, by which the word is brought forth. And they are more or less brought to enjoy that baptizing Spirit, which brings forth in them, a life in Christ—and a death to sin. This shows us, that that commission is still fulfilled. But supposing that commission to mean water and destitute of the Spirit, as some say, there would be nothing evangelical in it, and Christ's dispensation is reduced to a mean form, and to be perfected by a creature element. But instead of the commission being water, I think it is plain, that there was no such thing as water in it. And such as do contend, that the commission was to be practised in a natural sense, let them put the commission altogether. But, reader, should they attempt to practise that commission in the letter, (bringing forth the signs) methinks, like the prophets of Baal, many would find themselves leaping upon the altar for nought.

CHAP. IV.

The apostles were men of passion, and had their religious prejudices as well as other men.—Cornelius and his household the first and last instance of Gentile baptism.—The council at Jerusalem agreed not to trouble the Gentiles with ordinances.—Paul, though a gospel minister, was not seen to baptize.—Peter did not say water baptism was the answering of a good conscience.—Israel's passing through the sea did not signify baptism by immersion, nor by sprinkling.

HAVING proved that John was under the law, consequently his baptism too ; and having shown, that the commission, given to the disciples, had no reference to water baptism ; and that they did not baptize with water : I am now bound to show, why the apostles did baptize with water after the commission was given. When we look into the scripture with attention, we there see the progress of tradition from first to last. Such were the traditions of the Jews, that they seemed almost impenetrable to the sound instructions of Jesus Christ himself. Let us turn our attention to what age of the world we will, there has been no time, place, nation, nor scarcely any individual, but what has suffered more or less, in consequence of their religious prejudices and traditions. Should I ask most christians, at the present day, why they do not practise the anointing with oil as commanded, (James, v. 14) they would tell me, that that command was nothing more than what related to the

customs of the Jews. Should I mention that the apostle observed purification, vows, (Acts, xxi, 26) offerings, &c. they would tell me, that these things were practised through the prejudice of education, in some, and through condescension in others. Should I mention kissing, (1 Cor. xvi. 20) pentecosts, (Acts, xx. 16) circumcision, &c. (Acts, xvi. 3) they would tell me, that the apostles practised these things in conformity (as before observed) to the customs of that day and time in which they lived.

Should I insist, that the apostles did practise such things, and that, therefore, they must be an example for christians, at this day, they would tell me, that they were not gospel ordinances. If I charged them with not keeping the commands and examples set for them, they would plainly tell me that the apostles acted in conformity to the time of their experience. They would say to me, "we consider the apostles as men of like passions with ourselves."

All this is very true. We witness the ambition of James and John, the apostacy and dissimulation of Peter, the incredulity of Thomas, the dissention between Paul and Barnabas, and the jealousies which some of them entertained towards one another, recorded in the scriptures. They were men mostly of limited information, and had their prejudices like other people. Hence it was not to be expected that they should at first enter-

tain a perfect knowledge of the things pertaining to the kingdom of Christ. They were not more likely to abandon the prejudice of that education which they had acquired in the use of ceremonies and types, than many other of their Jewish brethren. Their views of the Messiah and his kingdom were temporal and not Spiritual, and, indeed, such was the weakness of some of their minds, they could not understand. (John xvi. 12.) During our Lord's stay on the earth, they needed much instruction, and were subjects of the most severe reproofs. It is already granted by all, that the apostles (some of them) were men influenced by the prejudices of education as well as others. This will undoubtedly bestill more evidently seen, as we pass through this part of our subject, and notice when, by whom, and to whom water baptism was administered. I have before noticed that the apostles baptized nearly as John did ; that is, they baptized in the faith of the Messiah. They used a ceremony peculiarly belonging to the Jewish church ; and such was the prejudice of their education, they did not believe (notwithstanding the commission given them was to all nations) that the Gentiles had any part in that charge—and to admit that the commission was water baptism, or to admit that it was not, would equally discover to us that the apostles did not understand the charge given to them by our Lord. Such

was the prejudice of their minds, they did not go to the Gentiles until about eight years after the commission was given. Peter, who went to Cornelius (Acts x. 25.) was the first instance of obedience to that divine mission which was to preach to *every creature*; and here was the first that Peter discovered that God had no choice, but that in all nations they that feared God (ver. 25) and worked righteousness was acceptable to HIM. The idea that the Gentiles were to be fellow recipients in the gospel with the Jews, was not only new to Peter, but new to all the apostles as well as him: For no sooner than Peter had been to the house of Cornelius, than all the other apostles and brethren that were in Judah and at Jerusalem, began to contend with him, (Acts xi. 1, 2, 3.) "thou wentest unto men uncircumcised and did eat with them. But Peter rehearsed the matter from the beginning; and expounded by order unto them." He tells them that he had seen a vision, and that it was said to him "Arise Peter, slay and eat," but I said (saith he) "NOT so LORD; for nothing common or unclean hath at any time entered into my mouth;" that is, I have never been to the Gentiles, nor have I at any time defiled myself by going among them, nor by partaking of their meat; but I have always walked strictly according to the custom of my own nation, the Jews.

Peter having informed them how he came

by his better knowledge, confirms them by telling them that God had blessed his labours, by sending down the Holy Ghost on the Gentiles, the same as he had done on the Jews in the beginning. “ When they had heard these things they held their peace and glorified God, saying then hath God also to the Gentiles granted repentance unto life.”

As this is the first instance of Gentile conversion, I shall be able to show that it is the first instance where the Gentiles received water baptism, and too, I shall be able to show that it is most likely that the Gentiles never received water baptism after this; and that the apostles did consider the rite of water baptism as belonging to the Jews only.

My reader, perhaps, is ready to ask me by this time whether the three thousand who were added to the church at Jerusalem, in one day, were all Jews.—What of the Samaritans?—and what of the Eunuch who was baptized by Philip? These questions I consider already answered by what we have already noticed. For had the three thousand who were added to the church at Jerusalem, been Gentiles; or had any part of them been Gentiles, no doubt but what the gift of the Holy Ghost would have been a token of Gentile acceptance to the apostles, as well then, as in eight years afterwards. If the Gentiles had been received at Jerusalem, no doubt but what Peter, as well as the other apostles and brethren, who were then at Jerusalem,

would have known it—and this being the case, natural reason teaches us, that there would have been no room for this new discovery, brought about by Peter's vision.—Nothing, dear reader, can be more plain than that Cornelius and his household were the first Gentile conversion ever owned by the Jews. And admitting that the three thousand were baptized with water (I do not believe they were) they were only Jews, and received baptism according to the custom of that people.

As to the Samaritans, it is well known that they were Jews, and that they were acquainted with the Jewish religion. "We do not," says J. EDWARDS, speaking of the Samaritans, "find them reckoned among the Gentiles in the New Testament; For the calling of the Gentiles is spoken of as a new thing after this, beginning with the conversion of *Cornelius.*"*

The Samaritans were a people who consented to the law of Moses, and so far acknowledged its divine authority, that they are said to have retained the law in the most genuine and ancient Hebrew language. But in consequence of an unhappy division, they were divided from the Jews at Jerusalem; more perhaps in place of worship, than in real sentiment. Properly speaking, (as they had mixed with the people of the Gentiles,) they were mongrel Jews, but probably they

* See Edwards on Redemption, p. 259.

had baptism, as well as most of the Jewish customs, among them. There is no doubt, but, because the Samaritans were considered Jews, Philip who was a Jew in the time of the persecution raised by Saul, (Acts, viii. 1.) fled there for protection, rather than defile himself by going to the Gentiles. It is said that they “*were all* scattered abroad throughout the region of Judah and Samaria, except the apostles.” And it is said (Acts, xi. 19.) “they which were scattered ***—travelled as far as Phenice and Cyprus and Antioch, preaching the word to **NONE** but *unto the Jews only.*”

Now it appears that at the time Philip went to Samaria, others went at the same time to Phenice, Cyprus, and Antioch, all being on the same coast from Jerusalem.— Now if the Samaritans had not been considered by the disciples, as Jews, it could not have been said of them that [they preached the word to **NONE but Jews.**]

When all is considered, nothing is more evident than that the Samaritans were considered Jews. For all that which relates to the Samaritans took place previous to the case of Cornelius, and the apostles which took Peter to do, for going among the Gentiles, had themselves, before this, been down to Samaria (Acts, viii. 14.) and imparted to them the Holy Ghost ; so that had not the apostles considered the Samaritans as Jews, they would not have expressed, firstly so much

disapprobation towards Peter, and afterwards given so much *glory to God*, that the Gentiles had so recently received repentance *unto life*.

Nothing is more evident than that the Samaritans were considered as Jews, and tho' they received baptism by Philip, they were before well acquainted with the ordinance, and were willing to permit Philip (being a Jewish administrator) to act among them.

As to the Eunuch mentioned (Acts, viii. 38.) little need to be said. It is stated (ver. 27.) that "he had come to Jerusalem for to worship," and though he was not a descendant of Abraham he was a proselyte to the Jewish religion,* so that it may be said in the proper sense of our subject, that he was a Jew, and was baptized by a Jewish administrator, according to the Jewish custom; therefore such as contend for baptism, because the three thousand were baptized, or because the Samaritans, or because the Eunuch was baptized by Philip; only have a Jewish custom for their example.

Perhaps, my reader would question whether or no Peter was not moved upon by the Holy Ghost, when he baptized the household of Cornelius.

That Peter came to Cornelius by divine inspiration, there is no doubt of it in my mind. But as his Jewish prejudice, had caused him to slight the Gentiles, until now, for the same

* See Adam Clark's notes.

reason he commands him to be baptized : for there is nothing said to Peter, in his divine mission, respecting water baptism ; therefore, having no divine revelation ; he himself, queries as to the propriety of baptizing Cornelius, saying, "Who shall forbid water that these should not be baptized, who have received the Holy Ghost as well as we ?"—This question shows at once, that Peter's mind was not clear ; for had he been acting under divine inspiration, he never would have reduced the matter to a question. But as this is the first Gentile case, and the first instance where the Gentiles had been favoured with the gift of the Holy Ghost, by the preaching of the gospel, it was an "*astonishment*" to them of the circumcision (who came with Peter,) because it was the first Gentile case,* and the case was new even to Peter himself. But as Peter knew baptism was in use among the Jews, he seems to consider the conversion of Cornelius as initial into the Jewish church, and that he was entitled to all the privileges or ceremonies which belong to the Jews.

Well might Peter ask his Jewish brethren (who came with him) if any would "forbid water," because he stood in much doubt, what to do. But as there was none to forbid ; he commanded them to be baptized, but upon no other authority than his own

* See *Redemption*, p. 260.

judgment influenced by the force of his religious education.

Though Peter's mind was not altogether clear at this time respecting the Gentiles, we shall see him in the council at Jerusalem, one of the first who clears the Gentiles from baptism, as well as all the other customs of the Jews.

The case of Philip's, baptizing the Eunuch can demand but few remarks, when we consider that both were Jews. It is not strange that a Jewish administrator should baptize a Jewish proselyte, especially if the candidate should ask for it as the Eunuch did.

Since Jesus Christ is not made a minister "after the law of carnal commandments, (Heb. vii. 16.) but after the power of an endless life," he only speaks by the Spirit, and teaches Spiritual things. It was said to Cornelius, "he (Peter) shall tell the words whereby thou, and thy house shall be saved."— This was all fulfilled, in that while he was yet speaking, the Holy Ghost, or the true gospel baptism came upon them. So Peter acted by divine inspiration—and Cornelius was saved; but when Peter came to administer carnal things, as water baptism, then he was led to question what to do. As Jesus did not, nor does not speak of outward things (being only a Spiritual minister,) Peter had to act upon his own judgment, or hear to Moses, as all others do in carnal worship.

When Philip had *taught* the Eunuch; so far he acted, by divine inspiration; but when he baptized him, he acted according to the request of the Eunuch or according to the customs of the Jews, as "*thousands*" of the believing Jews were zealous for the law.— (Acts, xxi. 20.

The prejudices of the Jews soon vanished after the conversion of Cornelius, so far that they believed the Gentiles to be one with themselves, and that they were fellow recipients in the gospel; but the Jews (some of them) took another turn of mind, and as the same prejudice remained as to the observance of their law, insomuch that with as much zeal as they had once shunned, and rejected the Gentiles, with as much zeal they now came forward, and endeavoured to enjoin all the ceremonies of the law, upon the Gentiles, which they observed themselves; saying, "*except ye be circumcised after the manner of Moses, ye cannot be saved.*" (Acts, xv. 1.

When several years had been spent in queries and doubts, respecting the Gentiles, they determined at last, that Paul and Barnabas, and certain others, should go up to Jerusalem for a decision. But when they had come to Jerusalem, they here found some who said "that it was needful (verse, 5.) to circumcise them, and to command them to keep the law of Moses."

When the council had assembled, there was much dispute, whether, what, and how much, the Gentiles must observe.

"But" says the objector, "was not this council to determine on circumcision—only? Answer. If they were to determine on circumcision, then they were to determine on baptism too; for this council well understood that circumcision was not only that of the flesh; but, that circumcision included the whole law of Moses—baptism with every other ceremony.

Those Judaizing teachers who taught that the Gentiles must be circumcised and keep the law of Moses, were like the *thousands* mentioned, (Acts, xxi. 20.) who were believers, but yet zealous of the law, and no doubt, they well knew that if the Gentiles were circumcised, they would become debtors to do the whole law.—The light in which the Jews received circumcision is explained, (Rom. ii. 25.) and again, Gal. v. 3. "I testify" saith the apostle "to every man that is circumcised *that* he is debtor to do the whole law."

That this council understood ~~the~~ matter of circumcision as one thing only, is otherwise shown in that, that they decided it, as a matter of plurality, i. e. "*these necessary things*," whereas, circumcision of the flesh, would have been considered as but one subject.

The decision of the council was this, “*It seemeth good unto the Holy Ghost and unto us, to lay upon you no greater burthen than these necessary things—that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.*”—As the case of the Gentiles had never been decided, this general council now was to determine, whether, what, and how much the Gentiles must observe. Then if baptism was to be practised as a part of Christ’s dispensation, would it not have been mentioned in this council? Had there been some one, of our water baptizers to debate in such a time and place as this, do we think that we should not have had baptism particularly mentioned as one of these “*necessary things?*” Answer, yes. Then as there is nothing said respecting it, we need no greater proof to show us that water baptism is no part of Christ’s dispensation. And to still confirm this matter, there is not one instance where it can be made to appear that the apostles (any of them) every baptized a single Gentile after the decision of this council, nor but one before. But that they did baptize Jews from the time of John, to the end of the apostolic age I do not doubt; which shews us that they considered baptism as particularly belonging to them of the circumcision, and they practised it as they did circumcision, purification, the anointing with oil, &c.—If it should seem necessary to notice the sev-

eral instances of baptism which took place after this council, we might mention four cases. 1st. Lydia, (Acts, xvi. 14, 15.) 2d, the Jailer, (verse, 33.) 3d, the Corinthians, (Acts, xviii. 8.) 4th, the twelve whom Paul found at Ephesus, (Acts, xix. 5.

As to Lydia, I need say but a word, since it is acknowledged by most writers, that she was a proselyte to the Jewish religion, before she was baptized.* As to the Jailer, it is disputed among learned men whether he was a Jew, or a Jewish proselyte, or not. The Greeks, however, say that he was a Jew. It has been generally supposed that the Jailer, Lydia, and such as lived distant from Jerusalem, could not be Jews, because the place of the Jewish worship was at Jerusalem; but, as we have before observed, the Jews were scattered in every province about them; therefore it is said that on the days of pentecost, "there were dwelling at Jerusalem *Jews, devout men out of every nation under Heaven.*"—Acts, ii. 5.

As to the Corinthians, it is said many of them hearing believed, and were baptized.—But it is most likely, that these who were baptized were Jewish worshippers, as there was a Jewish synagogue at Corinth. This was the place where Crispus, and Gaius were baptised, and no doubt they were both Jews, and it is said of Crispus, that he was the chief ruler of the synagogue.

* See Adam Clark's notes.

Perhaps we should do well to mention in this place, that about two hundred years before Christ, *Antiochus the Great*, transplanted two thousand Jewish families from the country about *Babylon*, into Asia the less, and so they and their posterity settled in *Pontus*, *Galatia*, *Phrygia*, *Pamphylia*, and in *Ephesus*. From thence they settled in *Athens*, *Corinth*, and *Rome*. This accounts to us how came the Jewish synagogues in those places, that Paul preached in. The Jews were scattered throughout the world, as at *Damascus*, so at *Antioch*, and in other places, which we read of in the Acts of the apostles. This gives us reason to believe that the baptisms which we read of, took place among Jews, or in places where the Jewish religion was well known.—J. EDWARDS, who is called one of the ablest divines, though he has made bold to call the Quakers *heretics*, yet, like others, in an unguarded moment, he has offered some of the strongest proofs for the Quaker doctrine, and what favors this *Plea*, is, he says that the Jews who lived abroad among the *Greeks* were called *Greeks*, or *Hellenists*, and that the *Greeks* mentioned, *Acts*, iv. 1. were Jews, and that the Parthians, Medes, Elamites, and the dwellers of Mesopotamia, Lydia, Cyrene, Rome, Crete, and Arabians, mentioned, *Acts*, ii. 10, 11, were all acquainted with the Jewish religion.*—This shows us that the account we

* See *Redemption*, p. 146—147.

have in scripture of baptism, are only Jewish cases.

As to the twelve disciples of Ephesus, whom Paul found; they were undoubtedly Jews, as they had been long since baptized of John, and it is well known, that John baptized none but Jews. That these twelve were baptized by Paul with water—I do not believe that they were. For the apostle Paul says himself (1st Cor. i. 16.) that he had baptized Crispus, Gaius, and the household of Stephanus, (who were Jews,) and besides them he knew not that he had baptized any other. But if the apostle Paul had baptized these twelve as some suppose, undoubtedly he would have recollect ed it. No doubt in my mind, that the twelve were baptized with the Holy Ghost, (the only christian baptism) by the laying on of Paul's hands. But if any see fit to contend that they were baptized with water, let them have their argument and they will *sap their own foundation*. For, as they contend that John's baptism is the rule, the apostle condemns John's baptism as not sufficient, in that he re-baptizes his disciples. If we listen to the second argument which is generally urged, that is, that the difference consisted in that it must be done by the special command of Christ; this idea is at war with the former, in that it does not commence the gospel dispensation (as it is called) until a much later period; and it argues too, that all John's

disciples need be re-baptized with water ;— whereas there is no proof that they were.— But admitting that they were baptized, it would be only ceremonial, and not evangelical ; for water baptism done to day, or to-morrow, by the command of this, or that man, or by the hand of this, or that administrator ; does not change the nature of the thing, therefore the ordinance would still remain *a law baptism*.

Having noticed all (or most all) the instances of baptism, we do not find that baptism was ever considered a gospel ordinance ; or that ever the apostles considered water baptism as a rite belonging to the Gentiles. And if it were not a gospel ordinance, then it remains but a type of the one saving baptism of the Spirit ; and if a type, it must be considered among the types which were to end when the substance came.

As those last instances of baptism which we have noticed were done by the apostle Paul, or done by others in his presence, we shall hereafter see by his own testimony that such instances were only permitted in conformity to Jewish prejudices, not as an example for the Gentiles.

When we consider the apostle Paul, he was not a whit behind the chiefest of all the apostles. He possessed an advantage above other apostles, in that he was brought up at

the school of Gamaliel, and was taught according to the perfect law of the Jews. And besides possessing a full and perfect knowledge of the law, his knowledge was more in revelation and in Spiritual understanding than all the apostles beside him. Whilst in the height of his zeal, he was cut down at noon day, and it was said to Ananias, (Acts, ix. 14, 15.) "he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Paul's testimony concerning himself was (to king Agrippa. Acts, xxvi. 16, 17, 18,) that he was sent to open the "eyes" of the people, "and to turn them from darkness to light, and from the power of satan to God." As Paul was well qualified with every necessary preparation for the work of the ministry, we shall now learn from him what belongs to the gospel administration.

We have already had occasion to notice the small number which Paul baptized with water. When he witnessed the contention among the Corinthians, he seems to have thanked God, that he had baptized so few of them. "For" saith he, (1st Cor. i. 17.)—
"Christ sent me not to baptize [with water] but to preach the gospel."—If baptism was to be a gospel ordinance why should the apostle thank God that he had baptized so few?— Surely if he was sent to establish the religion of Jesus Christ, among the Jews, but more particularly among the Gentiles; why

should he not have baptized and preached baptism, as well as any other apostle?—If it should be said that the manner in which the Corinthians had conducted themselves, was the reason why the apostle thanked God that he had baptized so few of them; to this I add, it would be no justification to a minister of God to say that he was glad he had done so little of that which God had sent him to do, merely because people would not profit, as they ought to do, by his labors. Surely if the apostle Paul was justifiable in thanking God that he had baptized so few, because the people contended about baptism, then the same reason ought to hold good at this day, for there are few subjects, either political or religious, that are more controverted, than the subject of baptism. But this does not appear to have been the reason why the apostle expressed himself as he did, and even if it were so, such grievances could have been no reason why he should continue to add, "*Christ sent me not to baptize, but to preach the gospel.*" The apostle's disapprobation was in every respect foreign to this last testimony, and surely nothing is more plain than that the apostle would be understood that water baptism was in no way connected with the gospel; but that the one was distinct from the other.—Though the apostle did baptize those few which he mentions, he did it for no other reason than in condescension to the Jews, the same as he circumcised

Timothy, (Acts, xvi. 1.)—purified in the temple, &c. (Acts, xxi. 26.)

The apostle, it appears, became all, to all, whilst among the Jews, and others, who were both prejudiced and weak in their understanding; but when we learn the mind of the apostle, it is evident that he believed in but one baptism. Saith the apostle, (Eph. iv. 4, 5.) “There is but one body, and *one Spirit*, even as ye are all called in *one hope of your calling*. *One Lord, one faith, ONE BAPTISM.*”

Here the apostle shows that he believes in but one baptism. And that this baptism is of the Spirit, and not water, appears from that which goes before the text, and that which follows after. For in coming to the *one baptism*, Chapter iii, he expresses his desire that the Ephesians, might by the glory of God, be strengthened “with might” by the “Spirit in the inner man”—that Christ might “dwell in them richly”—that they might “know the love of Christ which passeth knowledge,” and that they might “be filled with all the fulness of God.”—The apostle in coming to the text, says, “there is *one body, one Spirit, one baptism, one God and Father of all, who is above all, and through all, and IN YOU ALL.*” The apostle having taught that there was but *one baptism*, he shows that it was given “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, “till we all” saith he “come into the

onity of the faith, and of the knowledge of the Son of God, *unto* a perfect man, *unto* the measure of the stature of the fulness of Christ." Let us ask such as frequently quote this passage for water baptism, and deny the baptism of the Spirit, if it be possible for the baptism of water to give this oneness, perfection and knowledge to the church which is here described by the apostle? Answer, no. Then this perfecting baptism mentioned by the apostle, must be the baptism of the Spirit, and if it be the baptism of the Spirit, then it must be the ONE baptism, and if there be but *one*, (as the apostle says) the Spirit, is *that one*; and the baptism of water is rejected.

Nothing is more common, than that the baptizers of the present day, lay hold of the history of the gospel in the letter, and whilst they have dwelt on the surface, they have found much means for contention and debate with each other—forgetting that "*the letter killeth,*" (2 Cor. iii. 6,) but that "*the Spirit giveth life;*" they have had recourse to much learning, but to little truth. As there are several passages of scripture, which they *wrest* to favor their temporary views of baptism, I shall investigate them one after the other, and show that they have no reference to the baptism of water, but to the ONE baptism of the Spirit. 1. I shall notice that baptism mentioned in the 6th chapter of Romans. 2. Notice that baptism mentioned 1 Peter, iii. 21. 3. Shall

show, that the circumstance of the children of Israel passing through the sea, has no reference to baptism, neither by sprinkling nor pouring.

Q. Did not the apostle mean to be understood of water baptism, when he says, (Rom. vi. 4,) : "therefore we are buried with him (Christ) by baptism ? Answer, no. The apostle plainly says, this baptism is INTO a death. "Therefore," saith he, "we are buried with him by baptism *into* death, that like as Christ was raised up from the dead by the glory" [or power] "of the Father, even so we also, should walk in newness of life." (ver. 3.) It is plain, that the fruits of this baptism, is a life from a death in sin, not by being baptized in water, but by being baptized INTO Christ. The apostle calls it a "planting together" (with Christ) "in the likeness of his death," (ver. 5) by which is brought about, "the likeness of his resurrection." This resurrection is by the power and glory of God, and follows, (figuratively) a being put to death in the flesh, but quickened by the Spirit ; "Knowing this" (saith the apostle, ver. 6,) that our old man is crucified with him (Christ) that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin." ver. 7. The apostle begins this chapter, by shewing a freedom from sin by a life in Christ. "Know ye not," saith he, "that so many of us, as were bap-

tized INTO Christ, were baptized *into his death.*" This death is explained in the 11th verse, a death *unto sin.* " Reckon ye, also, yourselves to be dead indeed *unto sin,* but alive *unto God* through Jesus Christ our Lord." — This is the same baptism which is mentioned by the apostle, Gal. iii. 27. " For as many of you as have been baptized INTO Christ, have put on Christ." This is the same baptism which was contained in that part of the commission mentioned by Matthew, (to wit) INTO the name of the Father, Son and Holy Ghost. It is very noticeable indeed, that many texts speak of being baptized INTO Christ, preserving the very intention of the commission. And as Christ was careful to apply that word (MATHETEUO,) *teach*, before the word DIDASKO, (which is almost invariably put for *teach*,) that he might impart to the apostles the Spiritual-
ity of the charge: so the apostle Paul has been careful to retain the same sense when speaking of the same baptism, by retaining the same word, that is, INTO Christ, INTO one body, INTO one Spirit, &c.— Though Bishop BURNET, WHITBY, and others; have discovered by their learning, that those passages should be considered of one Spirit and meaning with the commission given to the disciples; yet, they have erred in applying them to water; this I will shew, (as I have before agreed) by noticing the scriptures with which such texts stand connected.

We have just noticed the *one* baptism,

(Eph. iv. 4, 5,) that it gave knowledge, perfection and sanctification to the church. So we see too, that to be buried with Christ in baptism, is to be baptized INTO Jesus-Christ, and INTO his death, and INTO a life and resurrection from sin, to a life of holiness, by the crucifying of the old man. Notice the text, which says, "as many of you as have been baptized INTO CHRIST, HAVE *put on Christ.*" What shall we understand by the putting on of Christ, but the putting "on," as the apostle says, (Rom. xiii. 14) "the Lord Jesus Christ, and " to "make no provision for the flesh, to fulfil the lusts thereof?" What is it to put on Christ, but to be *strengthened with might in the inner man by the Spirit,* and to have Christ dwelling within by faith : being rooted and grounded in love ; and to know with all saints, the length, depths, heights, and to know the love of Christ ; and to be filled "*with the fulness of God?*" Since the text is indicative, we need ask but a single question, to know what baptism is INTO Christ ? Do all, that are baptized in water, put on Christ ? Answer, no. The fruits of righteousness are no more evident, in such as have been baptized in water, than it is in such as have not been baptized at all. And were men to be baptized with water, every day in the year, they would be like BUNYAN's *Ethiopian*, blacker, and more black ; that is, they would be wicked and more wicked, for naught the virtue there is, ever was, or ever

may be found in water baptism. Simon, the sorcerer, was baptized with water, but still remained in the gall of bitterness, and in the bonds of iniquity, having neither part nor lot in the matter.

Since then, it is evident that men do not put on Christ, and that they are no more holy because they have been baptized with water, it is clear, that the baptism of water is not that baptism to which the apostle alludes, when he says, "that so many as were baptized INTO Christ, were baptized INTO his death." Neither can it be water baptism to which the apostle alludes, when he says, "as many of you, as have been baptized INTO Christ *have put on Christ.*"

I see no reason to suppose, that the apostle, by mentioning baptism in those, and in many other places, had any reference to the baptism of water, save to use the term, as he has, *sprinkling*, *circumcision*, *washing*, &c. for the sake of showing the thing signified by the shadow. And it must be clear to every unprejudiced mind, that a baptism INTO Christ is not to be considered *one*, with a common proselyte baptism. It was said of a proselyte baptism, that they were baptized UNTO (not *into*) Moses, (1 Cor. x. 2) unto John's baptism, Acts, xix. 3.

The apostle did not say to the twelve disciples, *into* what then were you baptized, but *unto* what? If the baptism which is *into* Christ be *one* with a proselyte baptism then

the word *into* Christ, *into* his death, &c. is a very unnecessary phraseology, besides being improper. Who cannot see the impropriety of saying, they were baptized *into* John, or *into* Moses? But if the baptism of Christ is Spiritual, as Christ saith, (John, xiv. 20.) "I *in my Father, and ye in me, and I in you,*" then there is a proper sense in saying, *into* Christ, because if any man is *in* Christ he is a new creature, by drinking *into* the *one* Spirit, and being baptized *into* the *one* body, *into* the life, *into* the power, and *into* the nature of Christ. It is so clear, that the apostle had no allusion to the baptism of water; that there is no need to add one more paragraph to the subject.

Q. Did not Peter say, that water baptism was the answering of a good conscience? Answer, no. Though it is generally urged, that Peter had a reference to water baptism, yet, there is as little foundation in this text for the notion of water; as there is in the scriptures already noticed.—Saith the apostle, (1 Pet. iii. 21.) "The *like figure* where *unto*, even baptism doth also *now save us*, (*not* the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."—If it be admitted, that the apostle herein intended to be understood of the baptism of water, then we must understand that the ark and flood (about which the apostle had been speaking,) was a type of water baptism; but, whoever

read in scripture, that one figure or type, was a figure of another type. And besides ; if it be said we are to understand this text of water baptism, then we are to understand that the baptism of water is saving, for this text says “the like figure whereunto even baptism doth also now *save us.*” But to suppose water baptism saving, is indeed far from being generally acknowledged by the majority of protestants, and not only so, but the notion may be refuted by the single instance of Simon the sorcerer, just mentioned.—Again, to suppose that water baptism is intended, is inconsistent for other reasons.

1. It contradicts the the text ; for water baptism was the putting away of the filth of the flesh, and was considered among the Jews, one, with other kinds of purification to that very intent.—2. It is inconsistent to suppose that water baptism should be the answering of a good conscience. For saith the apostle Paul, (Heb. ix. 9, 10,) “*divers washings* and carnal ordinances could not make them who did the service, perfect as pertaining to the conscience.” Then if obedience to such divers washings could not perfect the conscience, then I do not see why baptism should be made to answer a good conscience now. But, the baptism to which Peter alludes, must be the baptism of the Spirit, as we shall see by a close examination of the text.
1. Peter speaks of the preservation of Noah and his family—that they were saved in the

ark, whilst the old world was drowned. The *ark* is a figure of that divine protection and safety which the righteous find in Christ, through the medium of his Spirit. Peter says that 'the like *figure* doth now *show*,' the figure of the *ark* with the preservation of Noah and his family. We have before noticed the impropriety of supposing the *ark* a figure of water baptism, whereas water baptism is but a type of itself. If it is granted that this baptism is that of the Spirit, then agreeable to the declaration of Peter, it is saving, whereas water baptism is not saving. If it be still urged, that water is to be understood then, (in contradiction to Peter) it is the putting away the filth of the flesh.

Nothing need to be more plain than the meaning rendered by Peter himself. 1. He tells what this baptism is. 2. He tells what it is not. 1. He shows that it is saving. 2. Lest he should be taken to mean the baptism of water, or outer purification, he includes his instruction in a parenthesis; (Not the putting away of the filth of the flesh.)— 3. He tells what this baptism *of itself is*; to wit. "The answer of a good conscience toward God by the resurrection of Jesus Christ. Notice, reader, the apostle does not say that this baptism is the *answering* of the conscience, but that, the ANSWER of the conscience to God, by the resurrection of Jesus Christ is *of itself, this baptism*.—Thus the Spirit which is the end of all types, saves us.

The old man is crucified; the body of sin is destroyed, our conscience is purged from dead works, and we have the Spirit of God witnessing with our spirit that we are born of God.

Having noticed that Peter had no reference to the baptism of water in the text; I can but remark how much violence is done to this, as well as to other passages of scripture.

How often do we hear baptizers press it upon the young christian that water baptism is to answer the conscience; but let me tell thee, reader, there is not one scrap of the scripture in the bible to that effect. Nothing short of the application of the blood of Christ, divinely applied to thy soul can be to thee, the ANSWER of a good conscience.— Let not such as use this passage, say that it is water, for Peter shows that it is not.

2. Was not the passing of the children of Israel through the red sea, a type of water baptism? Answer, no.

“And they were all baptized unto Moses in the cloud and in the sea.” (1st Cor. x. 2.) This passage is frequently urged in favor of water baptism. Such as believe in sprinkling, say that it is most probable, that the people were sprinkled from the cloud. Others contend, (but upon as poor grounds,) that they were covered with the cloud, and that they were shut in by the waters on the right

hand, and on the left, which signified, to them, immersion.

But when I notice the text, I cannot see the least reason why any should contend for baptism by water, in any way, as the text is nothing in favor of baptism by sprinkling or immersion. That the Israelites received *aspersion* from a cloud or pillar of fire, is at most but a conjecture. As to the other opinion, little need to be said. When the children of Israel went through the sea, they went dry shod, and uncovered over head ; for the cloud was not near them. (Exod. xiv. 19, 20.)

What we are to understand when it is said that the children of Israel were all baptized *unto* Moses in the cloud and in the sea, is no more (I think) than that confirmation of mind which they received under a sense of their wonderful deliverance. They were at one time left to undergo the baptism of suffering, in that they saw no possible means whereby they might escape the hand of a most desperate enemy. They were left to repine and murmur against Moses. But, though poor, despairing, sinking souls, what a change did they feel in the course of a few hours ! Their light was darkness, and their pathway a flood to their enemies, whilst they were delivered, and went on their way ; with singing and rejoicing, being fully confirmed, that Moses was *their mediator* ; and that *God, was their God*. The baptism of the children

of Israel, was no more of the Spirit, than that dispensation would admit to them as a people. They walked by outward signs, and their faith was confirmed by what they saw ; they were permitted to see measureably as they were obedient, and partook of the Spirit of rejoicing, according to their faith ; and so they were baptized unto Moses in the cloud and in the sea, as before observed.

Having so far noticed the subject of baptism, let us now retrospect what has been said, that we may be the better able to retain the truth of what we have been seeking. In the first place we have found that the law was added because of transgression, until the seed (Christ) should come, and abolish that law by the bringing in a better testament. This testament is the law of God, written in the heart of such as are restored through the Spirit of God, to that divine image, from which mankind fell by transgression. We have seen that the kingdom of God, was that from which man fell, and that the kingdom of God was that to which man must be brought back ; or feel, and sensate no restoration.

We have found by the order of the tabernacle that Christ must suffer before the Holy Ghost could be given. We have proved that John was under the law, by birth, education and restriction of life and ministry, and that John's preaching was the baptism of re-

penitance, and not the baptism of water.—John preached the kingdom of heaven, or the true christian dispensation as yet to come—he pointed out the Messiah and accomplished the very business for which he said that he had come.

Christ and his disciples all preached the kingdom of God as yet to come. We have the testimony of Christ—we have the testimony of the apostles, who saw Christ transfigured on the mount—we have the divine prediction of Daniel, with the testimony of the vail of the temple, which was rent by the special power of God, to show us when the kingdom of heaven was set up, and the law dispensation ended.

Leaving all under the law (baptism with the rest,) we have noticed that baptism was considered by the apostles, as a ceremony belonging to the Jews; and though there was one instance where the Gentiles received water baptism, there is but one, and we have shown that the apostles in general council, at Jerusalem, decided that the Gentiles were free from all such ceremonies. If we notice the book of Acts, we find that the apostles did, for a time, practice *baptism* and *purification*, observed *routs*, and *anointing with oil*, &c. but only among their brethren the Jews. When we notice the eminent apostle Paul; though he so condescended to the Jews as to come to them in, and by the ceremonies of their law; yet when we pass

from the history of the Acts of the apostles, we readily see a difference between that doctrine which he taught in his epistles, and that which he was obliged to practise in conformity to the prejudices of his Jewish brethren. When we notice the epistles of the apostles, nothing is more evident than that knowledge, which the apostles had acquired by their experience. For putting all the *epistles* together I must confess for myself, that I cannot find one single passage in favour of water baptism. The most that can be found is directly against it. Paul in his epistle to the Corinthians thanked God that he had baptized so few, and for the better knowledge of his brethren, he tells them that though a gospel minister, Christ had never sent him to baptize, but to preach the gospel.

Lastly, we have noticed a variety of passages, which are generally quoted by baptizers, in support of water baptism ; and have shown by faithful examination that such passages are but miserably applied, as they have no reference to the baptism of water, but to the baptism of the Spirit ; exactly agreeing to the commission which was given to the disciples.

My desire to God is, that the brethren in the ministry with myself, may seek a deeper knowledge of the *one Lord*—the *one faith*—the *one baptism* ; that we may know what it is to be baptized *into one body*, and to drink

into the one Spirit, and that we may be baptised with that baptism which is the putting on of Christ, which is a death indeed unto sin, by the crucifying of the old man, and a resurrection from a death in sin, to a life in God.

I shall here dismiss the subject of baptism until the 8th chapter, where I shall again offer a few general remarks, showing that baptism, with other things, are inconsistent with the gospel, and that such ceremonies would be but to add to the new covenant dispensation, contrary to the oath of God.

CHAP. V.

ON THE SACRAMENT OF BREAD AND WINE, OR THE LORD'S SUPPER.

Christians disagree about the Sacrament.—Of Jewish feasts.—The Eucharist and Sacrament, no where mentioned in scriptures. Papists' Luther's and Calvin's notions about the sacrament—their jealousies towards each other.—The great sacramental contest in Germany.—Disputes, whether, when, to whom, and by whom the sacrament should be received, or administered.—Christians unprofited by the letter of the scriptures, because they do not give the Spirit the preference.

HAVING considered the subject of baptism, I shall now pass to notice the sacrament, (so called) in bread and in wine, or the Lord's Supper.

"And as they were eating, Jesus took bread and blessed it and brake it, and gave it to his

disciples, and said take, eat; this is my body. And he took the cup, and gave thanks and gave it to them, saying, drink ye all of it.— For this is my blood of the New Testament which is shed for the remission of sins.”

The substance of this scripture is mentioned by Matthew, Mark, and Luke ; but it is not noticed by John.

Q. Have not professors of christianity been always agreed, in the use of the sacrament ? Answer, no. It is lamentable that this scripture with several other passages, though short and comprehended in a few words, should have been the subject of so much debate, hate, and animosity amongst professors of christianity, for many hundreds of years.— But it must be obvious to every person of consideration, that the notions of men in rendering the meaning of the aforesaid scripture, hath been governed more by human conjecture, than by scripture or divine inspiration.— Though I intend to submit my Plea to the trial of scripture, yet it may not be altogether foreign to our subject, to mention a few of the strange and perplexed opinions, which the world at different times have held and propagated concerning the use of the bread and wine, in the sacrament. So doing, we shall see its progress and opposition, and notice that ungovernable part in man, which is ever more willing to invent, and propagate its own religion, than to come to the truth, and build upon the foundation already laid by Jesus Christ, himself.

There hath been thousands, who like the Jews of old, have not submitted themselves to the righteousness of God, (which is by faith in Christ) but they have gone about to establish their own righteousness in some outward forms of will-worship ; and possessing a zeal of God not according to real knowledge ; they have been continually filing in their own inventions, whereby they have darkened counsel with words, without sound wisdom, and they have caused many sincere, though unwary souls, to grope in darkness, whilst they have been veiled, with this, that, and the other notion.

I am confident that, there are thousands, who like myself, have waited at the sacramental table, as at a broken cistern ; and not finding that comfort which they expected, they have been thrown into a thousand doubts as to the truth of their christianity. They have found themselves covered as with clouds without rain, until they have sainted, as at cisterns without water. Others have exemplified the Pharisees, that chief sect among the Jews, whom our Lord so frequently reproved for making void, or exanimate, the law of God by their traditions. They have become very nice as to the cup and platter ; but too ignorant of the truth, as it is in Christ. Mistaking the shadow for too great a part of the substance, they have thereby taken away the key of true knowledge, (which is the Spirit) from others : they would not enter in them-

selves, and such as would have entered into the Spirit and the kingdom of Christ, they have hindered by such perplexed opinions, as have only gendered to debate, division, and to "more ungodliness."

Professors of christianity have been so complexed in their opinions on the *sacrament*, that to notice all their notions would far surpass the limits of these few sheets ; therefore I shall only notice a few instances, that may fall in my way, and pass to notice my subject in a general manner.

That the early christians used to meet together, and break their bread to signify their *love* and *friendship*, one for the other ; there is no doubt. Some suppose these feasts, or times of breaking bread, had their rise from the circumstance of what passed, at the last passover which our Saviour ate with his disciples ; but the early christians did not consider such feasts, to be any sacramental eating, as I shall hereafter show, by noticing every instance in scripture, where such meetings are recorded. In those meetings, they did not confine themselves to a morsel of bread, neither did a cup of wine answer for fifty persons ; but they had both *meat* and *drink*, full and sufficient for a common meal. The idea which some have, that these meetings were in remembrance of the last meeting, which Christ had with his disciples, is not without some foundation. For the Jews were in the

habit of commemorating almost every thing which happened among them, by a feast.—They had the feast of *Lots*, or *Purim*, to commemorate the preservation of the Jews from the general massacre, projected by *Haman*.—The feasts of the *dedication*, or rather *restoration* of the *Temple*, which had been profaned by *Antiochus Epiphanes*. This was also called the feast of *lights*.—Besides these, the Jews had other feasts, such as the feast of *branches*, to commemorate the taking of *Jericho*, and the feast of *Nichanor*—the feasts of the *discovery of the sacred fire*, &c.

As the Jews were in the habit of commemorating by feast, it would not be strange if the early christians did commemorate the instance of the last passover supper. But those feasts, whatever might have been the cause of them, can amount to no more than an ordinary repast, in which no sacramental eating was understood, neither was the body or blood of Christ, supposed to be enjoyed; nor the Spiritual enjoyment of it, to consist in such outward eating.

Some suppose, that these feasts were in use among the Jews too early, to have been taken from the last passover supper. GROTIUS, supposes, that these feasts were nothing more, or less, than the *agapæ*, or love feasts, which were in use among the early christians, long before Christ was crucified.

The opinion of GROTIUS seems to be favored in that saying of Jude, “*these are spots in your feasts of charity, whilst they feast with you*.”

There is no one, I suppose, but what will agree with me, that the *love feasts* and *feasts of charity* were nothing sacramental, and there is none, who can show us any reason to believe, that Jude had any allusion to the sacrament (so called.) This shows us at once, that there were feasts among the apostles, and no doubt that these feasts were such as were alluded to by Christ, when he says, “When thou makest a feast, call the *poor*, the *lame*, the *maimed*, the *blind*, &c.”

Perhaps it was in conformity to these feasts, that Levi made a feast for Christ at his own house.—Luke, v. 29. It appears that those feasts, which were so simple in their nature, and innocent in their use, after the days of the apostles, declined. But we find, according to the account given us in history, that there was a new feast brought in. This feast because it was new, must necessarily have a new name; therefore it was called *Eucharist*. This is the first we learn of any sacramental eating; and as simple custom is now declared, a foundation is laid for endless mythology.

We find that, as early as the days of *Irenaeus* and *Justin Martyn*, much account was made of the Eucharist. It had then become very sacred in the eyes of the people, and much stress was laid upon the bread and the wine as a holy sacramental repast; prayer was made, that the Holy Ghost, would descend into the several substances, and it was so believed, that it did descend, and that as

soon as the bread, and the wine, were properly consecrated, the bread and the wine operated virtually, as the body and the blood of Christ. And because of the virtue that was supposed to be in it, sucking children were admitted to the elements, and it was also given to persons on the approach of death. And many afterward, who had long voyages to make at sea, carried a part of the consecrated bread with them to preserve them from spiritual and temporal dangers.

ELAXANDER, the seventh Bishop of Rome, who introduced holy water into churches and in more private dwellings, considering that the Eucharist was all but one with the Passover: he mixed water with the wine, and substituted unleavened bread, for that which was leavened.

In the twelfth century, another notion, somewhat different from any which had hitherto been received, prevailed upon the Eucharist. It was called *Augustissimum, Eucharistiae, Sacramentum; venerabile altaris Sacramentum*; the principal seal of the covenant of grace.

Who would suppose that the christain world would have received such names, and put such stress upon a little bread and wine? Or who would suppose that christians would still contend for the word *Sacrament*, since it is not only unscriptural, but unreasonable, a word borrowed from the military oaths of the Heathen. The word *sacrament*, implies an

oath, therefore can in no way be used with any degree of propriety among christians.

This new sacramental notion was, that the consecrating priest had the power to abolish the substance of the bread and wine ; and to substitute the very body and blood of Christ. This doctrine of the Romish Church, was called the doctrine of transubstantiation.

The faith of the Romish Church may be understood, by the council holden against COBHAM and other protestants about the fifteenth century. "We believe," said the Bishop, "and the faith and determination of the holy church, touching the blissful sacrament of the altar is this ; that after the sacramental words be once spoken by a priest in his mass, the material bread that was before bread, is turned into Christ's very body ; and the material wine, that was before wine, is turned into Christ's very blood. And so there remaineth thenceforth, neither material bread, nor material wine, which there was before the sacramental words were spoken." Because COBHAM and JOHN BADBY would not believe this doctrine of transubstantiation they were condemned, and put to death as heretics.—ROBERT, king of France, caused *fourteen* of his clergy to be burned at one time for protesting against the *grace* (as they were pleased to call it,) of the sacrament, both in baptism and in communion. These protestants fell a victim to sacramental superstitions about the year 1022.

The doctrine of the pope, was built upon the letter of the scripture (to wit, “*This is my body, this is my blood.*”) The same pharaical mind, caused the Romish church to err, which even did cause the Jews, and other outward minded professors to err from the truth. How true is that saying of the apostle Paul.—“The natural man desires not the things of the Spirit, neither can he, for they are Spiritually discerned.” It was because the minds of men were naturally hard to conceive the things of the Spirit, that our Lord spoke not any thing without a parable. And notwithstanding such pains were taken to reach the dead and low mindedness of the natural man, yet how frequently did the Jews put the most natural construction upon the most Spiritual allegories. Because men have looked only on the surface of the scripture, they have ever found themselves entangled in endless mythologies, disputes and contentions about the meaning of the letter.

“*This is my body, this is my blood.*” If this scripture was to be taken without a deviation from the strictness of the letter, then the sacramental notion of the papists might be considered as correct as any other.

The next notion which arose concerning the sacrament was that propagated by MARTIN LUTHER. As LUTHER considered the doctrine of transubstantiation incorrect, he gave it out, that the substance of Christ’s body, together with the substance of the

bread and wine, constituted a proper sacrament, or in other words, that the bread did remain; but that the body of Christ was inherent in it, so that the substance of the bread, and of the body, and of Christ, was there too.—It is said that this doctrine of Luther's was called the doctrine of consubstantiation in contradiction to the doctrine of the Pope. We have Luther's own words, concerning his belief, and they plainly show that he was hardly a protestant in this matter.—And notwithstanding he had blamed the papists because they had not given sufficient reason for their notion of the presence of Christ's body, &c. yet he, himself, when requested to explain this, his new notion, could not. “But” said he “we are not commanded to scrutinize in what manner Christ is in the bread, it is sufficient that HE himself hath said that it is so.” The papists felt that their doctrine had a sufficient foundation in the letter of the text, that is, “this is my body” and said Luther, “men may exclaim and contend for a thousand years; but they will never be able to take away the expressions which are as clear as words can make them.” If Luther's mind had not been hampered by the letter, we never should have heard these expressions from him, which are much better calculated to support the Pope's doctrine, than his.

About this time, a violent and lengthy contention arose between the *Helvetic* and

Calvinist denominations, with the Lutherans, concerning the manner in which the body and blood of Christ was in the sacrament. This dispute has been very properly called the *great sacramental contest*.

This dispute, as it appears, after having produced the most dreadful animosities, and hates, finally terminated in a fatal division of many sincere friends to reformation. This contest was attended by a Spirit too insatiate to be satisfied without taking away liberty of life, and even life itself. Luther, himself, so far gave way to a persecuting spirit, that he petitioned the elector of Saxony to banish CAROLASTADIUS, (otherwise called CAROLSTADT,) because he could not in all things submit to his judgment.

The sacrament opinion of Carolastadius, has been since received by the world instead of the notions of Luther or John Calvin.

CALVIN, it appears yielded to like unchristianlike conduct. He banished CASTELLIO, and burned Servetus; and Melancthon who was called the pen of the reformation approved of what CALVIN had done.

Such hates arose through the body of protestants that they became so disaffected towards each other that they had recourse to the sword, and Germany sustained the shame and lost—protestants say of more than fifty thousand men, and papists say that one hundred and thirty thousand Lutherans per-

ished from the cause.—Good would it have been, had that intolerant spirit which so frequently shows itself in matters of religion ended in Germany. This is but one instance in a thousand, that the cause of God has been injured by its advocates in their contest about sacraments and other things of no more worth. It is not uncommon, even at the present day ; that in will-worship, we see men possessed with a self-righteous spirit, connected with selfish ambition ; but in all things, it is too subtle to be perceived by such as are the dupes of it.

We have but one more sacramental notion to notice. JOHN CALVIN considered the opinion of Luther as inconsistent. He gave out that the substance of the bread remained what it was, natural bread, and that the body of Christ was not there corporeally, or substantially ; but yet, that the body of Christ really and sacramentally was received by the faithful in the use of the bread and the wine. After CALVIN had laboured to establish his own opinion, in opposition to Luther's, yet he was as much in the fog, as LUTHER was in the dark ; and when asked how his doctrine could be truth, he says, “If it be asked me how it is ? I shall not be ashamed to confess that it is a secret too high for me to comprehend in my spirit, or explain in words.”

I shall not stop to comment on these opinions, which in process of time have confuted

themselves. I will only hang them out as so many signs of human fallacy, and pass to notice the multiplicity of opinions which have, and do attend the sacramental notion, in this our day and time.

Some suppose that the fourteenth day of the month Nisan ought to be observed as the most proper sacramental time. This they urge because the passover, from which the sacrament was taken, was celebrated then.—Others contend that the sacrament ought to be observed on the day of Christ's crucifixion.—Some contend for leavened, others for unleavened bread.—Others have been contending whether the sacrament should be administered by the hand of the Clergy only.—Others whether it should not be confined to the sick : whether to the young and mature promiscuously.—Others, whether it should be received sitting, standing or kneeling, or whether it should be received more than once a year ; and then, whether it should not be received by the clergy only.—others have contended whether it should be celebrated in the day time or in the evening ; and some have contended that the washing of feet ought to be practised at the same time.

Among all these notions, what do we see more than tradition ; or letter worship at most ? How much men have busied themselves about the shadow, whilst they have let go the substance and got to themselves con-

fusion, and practised hates, revenge and other vices by which they have only established the kingdom of Satan, in opposition to the good which they intended.

TRADITION like the little balls, at first is made—

Upon some fleecy mound, or clay hill side,
A worthless heap of clay and dust,
Or frozen, frosty, fleecy snow at most.

What magic mass, or spurious births of men !
How worthless have their births and magic been ;
They choose their course, what *hie* they make !
But rolling gather—soon they break ;

Thence from shatter'd mass, what shatters shew !
Each shatter'd part assumes some shape and vigor too,
They *roll*, they *break*, *reform*, and *roll* to *form* again.—
But all are *vain*, they only form, and reform, to break in twain.

Their own false balance gives them weight, and gives them show
Of mass, all shapes, all forms and vigor too ;
All rolling downward till they blight—
Worthless (all but) as at the fountain head, or mountain height.

Be still my soul and know thy God—
Thy rock, thy tower, thy safe abode ;
To know thy God ; I know is perfect good and gain,
But of all that roll how few that reach the peaceful plain.

When we notice the various commotions which have taken place among the religious bodies, we can see that they have been labouring too much on the letter of the scripture. Their reformation have been too much in the head. In opinions and notions

they have multiplied much, and increased in learning ; but they have not been able to come to the knowledge of the truth. All tenets *finished* upon the letter of the scripture are of no worth.

The papists endeavoured to support themselves, or their doctrine by the letter of the scripture.—LUTHER endeavored to support his doctrine by the scripture. CALVIN contended for a better interpretation of the letter ; and so all, or most all denominations, have formed and reformed, and dissented, one from the other, but all to but little effect ; they have landed about where they began, that is, in the letter ; whereas “*the letter killeth, but the Spirit giveth life.*” None can be properly considered protestants, neither can any be benefited by the scriptures only as they pass on, and come to the *Spirit*.

I have made these few remarks at the commencement of this part of my Plea, that my reader may understand that the notion of the sacrament has not stood so clear in the world as many imagine. But though the notion of the sacrament had been attended with five times the mischief, among professors as it hath hitherto been, I would not by any means reject it had I a sufficient reason to believe that the sacrament had any foundation in the scriptures of *truth*.

CHAP. VI.

JESUS CHRIST did not say of the bread and wine "do this till I come."—Two suppers mentioned in the scriptures, the one enjoined by Moses, and that which is Spiritually enjoyed in Christ.—The sacrament rejected because unscriptural.—The history of the passover, and the scriptures compared, showing that the breaking of the bread, and giving of the cup by our Saviour, was done in conformity to the passover, and that there was no sacrament instituted.

Q. DID not Jesus Christ institute the sacrament when he took bread and wine and blessed and brake it, and gave it to his disciples? Did he not say to them, this do in remembrance of me till I come? Answer, no: the scriptures do not read so.

I find that the arguments used in support of the sacrament are generally gathered from Matthew, Mark and Luke, and from Paul's first epistle to the Corinthians, 11th chapter and 26th verse.—That which may be gathered from Matthew, Mark and Luke must be considered as but one instance of the breaking of bread. And since these accounts do not exactly agree one with the other; or in other words the account of the one is much more full than the other. I shall therefore collect the truth as to this sacrament, from the several evangelists, putting them together, as I have the commission, already noticed in the former part of this Plea. Though the scriptures of truth are the criterion by which

most people say to support their doctrine ; yet I have discovered that many rest the meaning of the scriptures, by applying a passage here, and another there, and if in their way from the one to the other, they find a passage that seems to militate against their notion, this they put among the mysterious passages, which they say are not to be understood. But I would wish to put the scriptures together, and without so doing, we may prove any doctrine which might suit taste and times best.

If we consult the scriptures collectively, or otherwise, we should do it without adding either sense or phrase to them. If this method of reasoning be good, as I think it is, then my adversaries should be willing to give up the word *sacrament*, *eucharist*, &c. as terms not once found in the scriptures of truth. This done, we will have recourse to the scriptures both for the *name* and *relation* of our subject.

It is evident that there are two suppers mentioned in the scriptures, the one enjoined by Moses, and the other enjoined by Jesus Christ. The former was denominated the passover supper, and was composed of perishable substances, as of bread, meat, &c. This supper was received by the Jews, once in a year. This last supper which is enjoined by Christ, is not composed of any earthly elements, but it is a Spiritual enjoyment of the body and blood of Christ, who

is the true bread of God, which cometh down from heaven and giveth life to the world.—Saith Christ, (John vi. 53.) “verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” This eating is the New covenant supper in the Spirit, by which mankind are united to God. “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.—verse, 56.

As the natural body feeds upon natural substance ; so the soul of man, which is Spiritual must feed upon Spiritual food.—There is no life where Christ is not. Where Christ is, there is life, feasting and gladness of soul, wisdom and knowledge in God.—Such as live, and abide in Christ, may say with the apostle Paul, (1st Cor. x. 16.) “the cup of blessing, which we bless ; is it not the communion of the blood of Christ.”—The bread which we brake, is it not the communion of the body of Christ ? For we being *many* are *one bread and one body*, for we are all the partakers of that one bread.” This which the apostle speaks of, is the *one* Spiritual bread, and body of Christ. Saith Christ, “The words which I say unto you, they are Spirit, and they are life, it is the Spirit that quickeneth, the flesh profiteth nothing.”—That the scriptures speak much of two suppers there is no doubt, and it is evident to me, that when our Lord celebrated the last passover with his disciples, he strove then, as

in all his doctrines to illustrate the things of his kingdom, by the figure of the bread and the wine.; but yet I believe there was no new institution there.—There are many who contend that the sacrament, must have been a new institution on the ground (as they say,) that wine was no part of the passover. But such, surely have not read the scriptures very attentively, or they have not practised agreeably thereto, as I shall hereafter make it appear.

In entering upon our subject , it is necessary that we notice the manner in which the Jews celebrated the passover. Though some would object to historical accounts in many cases, yet it cannot be objected to in this place, seeing we only have recourse to the history of the Jews, and was it not for history (Jewish history especially) the scriptures of themselves, would be of but little authority among most men.

Though it does not appear that wine was commanded to be used as a part of the passover, in it's first institution, yet in process of time, when the Jews became fixed at Jerusalem, they had made great alterations in the passover. According to RABBI GAMALIEL when they celebrated the passover they celebrated the fifteen acts of the goodness of God, (viz.) He led the Jews out of Egypt. He punished the Egyptians. He punished their gods. He slew their first born. He

gave the Jews wealth. He divided the sea for them. He made them pass through on dry land. He drowned the Egyptians in the same. He gave food to the Jews for forty years in the wilderness. He fed them with manna. He gave them the sabbath. He brought them to Mount Sinai. He gave them the Law. He brought them to the land of promise. He built the Temple.—Thus it appears that the Jews had multiplied ceremonies according to the multiplied mercies of God ; and as the feast of unleavened bread came near, or at the time of the pass-over they blended the passover with the feast of unleavened bread, and wine, which was among the several notions of consecration, came all into one ceremony, and all was observed at one time. Wine was in use among the Jews in their most solemn feasts.

I shall here transcribe from the account of several authors, such accounts of the pass-over, as shall serve our purpose in the present investigation—and as it is said to be given by the Jews themselves.

The fourteenth day of the month Nisan was the appointed time for the Jews, throughout the land of Judah to celebrate the pass-over supper. And as they were commanded to put away all leaven from their dwelling, prior to the time appointed for the feast, great care was taken to cleanse their baking utensils, so that their feasts might not be defiled by baking in vessels in which there

had been baked leavened bread. Many of the Jews were so strict that they kept on hand new vessels, which they used for no other purpose than for passover furniture.* At the time appointed for the feast, a table is furnished with several sorts of provisions; to wit; bitter herbs, unleavened bread, the body of the paschal lamb roasted whole. A dish of thick sauce called *charoseth* made of dates, figs, raisins and vinegar mingled together. This thick sauce was a memorial to them of the clay, in which their fathers labored to make brick when in Egypt.

Besides a passover cake, several other cakes were provided, and distinguished by different marks, and denominated Israelite, Priest, and Levite. To each of these cakes belonged seven ceremonies. Wine was also provided, of which it is said that every person was obliged to drink several times in the course of the feast.

The guests having washed their hands, and all things being prepared, and all persons belonging to that company ready, they place themselves at the table in a manner leaning one upon the breast or bosom of the other.^f The chief man of the company then takes a cup of wine in his right hand, and says (together with all the rest) "Blessed art thou, O Lord, our God, king of the Universe, who hath given us the fruits of the vine." This is

* Adam Clark's notes.

^f Thor. Elwood's Sacred History, p. 225.—See also Adam Clark's notes on John, chap. xiii. 25.

followed by a thanksgiving to God, for the institution of the passover; and the cup of wine is drank by all at the table.

After several ceremonies, during which one more cup of wine is blessed and drank, the Master of the feast begins to narrate, and remark upon the institution of the passover. The children being present, they are made to ask "What is the reason this night differs so much from all other nights?" instancing in many particulars of the festival solemnities. The master of the feast mentions to them the fourteen acts of the goodness of God, which we have already noticed. By this they preserved in the minds of their children (according to commandment, Exod. xiii. 14.) the memory of the institution of the passover.

After this the master of the feast takes the passover cake (and breaks it in two, putting by a part to be ate with the paschal lamb) he says, "Blessed art thou, O Lord our God, who hast brought forth bread out of the earth." The reader is here to notice that one part of the passover cakes has already been blessed and distributed, preceeded by several cups of wine, and all with appropriate thanksgiving.

After some ceremonies, the guests proceed to sup of the paschal lamb. The master of the feast takes that part of the passover cake that was laid aside, and gives thanks as before, and distributes to every one, a

piece to eat with the paschal lamb, of which every one was bound to eat as much as the quantity of an olive at least.—After supper a long grace is said, then a cup of wine is again drank by all. This *cup was called the cup of blessing*, or thanksgiving after meat. The apostle calls it by this very name. (1 Cor. x. 16.) After this the paschal solemnity usually ended by singing the HALLEL, or hymn. The Jews at their great feast, viz. of unleavened bread, or weeks of pentecost, and of tabernacles were wont to sing their great HALLEL (as they call it) or at least some part of it. What I have here noticed of the passover, I have abridged from several authors, I have only selected such parts as will serve to throw light on the subject, before us, and just such parts as I shall bring to harmonize with the account given us in scripture.

For a more extensive account of the passover, see THOS. ELWOOD's *Sacred History*; CRADDOCK's *Gospel Harmony*; GOODWIN's *Moses and Aaron*; and THOS. CLARKSON's *Portraiture of Quakerism*.

Since the time of our Saviour, it is said the Jews have made many alterations in the passover supper; but all of them have concurred in retaining the bread and the wine as component parts of it. Though I think that scripture adjustment is alone sufficient to obviate the eucharistical notion, yet as I think the account of the passover by no

means foreign to the scripture itself. I have therefore transcribed what I have; but in order that my reader may be better informed by my Plea, I shall transcribe from the scripture account, of the several evangelists such parallel texts as shall bring us to the truth of the matter in debate.

1. Let me inquire after the sacrament or eucharist. Are there any such terms in scripture? Answer, no. We are then to set out with the name of a passover supper, and the only name which is mentioned in scripture.

MATTHEW, xxvi. 17.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him where will thou that we prepare for thee to eat the passover?

MARK, xiv. 12.

And the first day of unleavened bread, when they killed the passover his disciples said unto him, where wilt thou that we go and prepare, that thou mayest eat the passover?

LUKE, xx. 7, 8.

Then cometh the day of unleavened bread; when the passover must be killed. And he sent Peter and John, saying, go and prepare us the passover that we may eat.

In the account of the passover we have seen that the feast of unleavened bread, and the passover came at one time. By the above scripture we see that the very time and thing proposed were no more than the passover and feast of unleavened bread.

dd

MATTHEW, xxvi, 18.

And *he* said go to the city, to such a man, and say unto him, the master saith *my* time is at hand, *I* will *keep the passover* at thy house with *my* disciples.

MARK, xiv, 13, 14.

And *he* sent forth two of *his* disciples, and said unto them, go ye into the city and there shall meet you a man bearing a pitcher of water, follow him. And wheresoever he should go in, say unto the good man of the house, the master saith, where is the guest chamber, where I shall eat *the passover* with my disciples? And he shall show you a large upper room, *furnished and prepared*. *There make ready for us.*

LUKE, xxii, 9, 10, 11, 12.

And they said unto *him*, Where wilt thou that we prepare? And he said unto them.—*Behold* when ye enter into the City, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entereth in. And ye shall say unto the good man of the house, the master saith, Where is the guest chamber where I shall eat *the Passover* with my disciples? And he shall shew you a large upper room *furnished*: *there make ready.*

In the account given us of the passover we learn, that the Jews were careful to remove all leaven from their dwellings. And lest they should be defiled with vessels in which

had been baked leavened bread ; they provided place and *furniture* for that use particularly. The above scripture shows us, that the disciples inquired where the *passover* should be kept. Our Lord says to them, that in the City a man should show you a room ready *furnished* and *prepared*. And they were *to make ready the passover*.

MATTHEW, xxvi. 19, 20.

And the disciples did as Jesus appointed them, and they made *ready the Passover*.—Now when the even was come *he* sat down with the twelve.

MARK, xiv. 16, 17.

And the disciples went forth and come into the City, and found as *he* had said unto them. And they made *ready the Passover*. And in the evening *he* cometh with the twelve.

LUKE, xxii. 13, 14, 15.

And they went and found as he had said unto them : and they made *ready the Passover*. And when the hour was come, *he* set down and the twelve apostles with *him*. And he said unto them, with desire have I desired to eat this *Passover* with you before I suffer. For I say unto you, I will not any more eat thereof until it [Passover] shall be fulfilled in the kingdom of God.

We learn by what is gone before, the *time*, the *thing* inquired about, and the *thing* prepared, and the *thing* set down too, to be the Jews' *passover*. But our method of transcription, here meets with a difficulty for the want of

order in the scripture account. It must be known to every person, who reads the bible attentively, that though the evangelists agree that Christ sat down with his disciples to the passover supper, they seem much to disagree, as the subject which afterward first occurred: Matthew and Mark show, that the traitor Judas was exposed before the breaking of bread. Luke and John disagree; not only with Matthew and Mark, but apparently disagree with each other: Luke shows that Judas was exposed after the breaking of bread, but John shows that it was in the very time of eating the supper. Though these accounts given us seem to be wild, and apparently insolvable at the first view: yet I shall endeavor (by the account given us of the passover) to harmonize the whole by and by.

Though the account seems to be deranged; yet I have no doubt, but all will agree with me, the texts which relate to the breaking of the bread, ought to be considered as parallel in our subject, and they stand as follows.

MATTHEW, xxvi. 26.

And as they were eating, Jesus took bread and blessed it, and brake it and gave it to his disciples, and said, Take eat: this is my body.

MARK, xiv. 22.

And as they did eat Jesus took bread and blessed, and brake it and gave to them and said, Take eat this is my body.

LUKE, xxii. 17, 18, 19.

And he took the cup and gave thanks, and said, take this and divide it among yourselves, For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took bread and gave thanks and brake it, and gave it unto them, saying, This is my body which is given for you : This do in remembrance of me.

Let such as say that there was no wine in the passover, here take particular notice, that Luke makes mention of *two cups*. If there was no wine in the passover, then there remains two cups to be given in the said sacrament. Let them own the one, or mend in the other, or own the Spiritual cup in the New Testament to be more and above all.

Beside the cup already mentioned by Luke; he is ready to mention one more cup in order with Matthew and Mark.

MATTHEW xxvi. 27, 28, 29.

“ And he took the cup and gave thanks, and gave it to them, saying drink ye all, of it, for this is my blood of the New Testament, which is shed for many, for the remission of sins. For I say unto you, I will not drink henceforth of the fruit of the vine, until I drink it new with you in my Father’s kingdom.”

MARK, xxiv. 23, 24, 25.

“ And he took the cup ; and when he had given thanks, he gave to them and they all drank of it. And he said unto them, this is

my blood of the *New Testament* which is shed for many. *Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new with you in the kingdom of God.*

LUKE, xxii. 20.

Likewise also, the cup after supper, saying, This cup is the New Testament in my blood which is shed for you.

In coming to the above scripture which relates to the *bread* and *wine*, we come to the very scripture upon which the sacramental notion is said to be fabricated. If the notion of the sacrament can be supported by the above scripture, then my opponents have the right of the thing, but if they cannot make it appear by the above texts, that Jesus Christ did institute a new institution separate from the Passover, then the eucharistical notion must fall to the ground. We have unquestionably proved, that Christ sat down with his disciples at the Jewish Passover supper. Remember the text, which saith, “*With desire have I desired to eat this Passover with you before I suffer.*” *For I say unto you I will not any more eat THEREOF until it be fulfilled in the kingdom of God.*” Let us carefully mark the text which follows in the account. “*And as they WERE eating,*” (Matthew). “*And as they DID eat Jesus took bread,*” (Mark). Now reader; observe that the conjunction (*as*) and the verb (*were*) mentioned by Matthew, and the verb (*did*) in the account of Mark, are all indicative of the passover. Christ says “*I*

will not eat any more *there-of*: of what? Of the passover of which Christ was then eating. So that there was no new institution instituted by Christ, but all he did related to the passover. Reader, thou hast the scripture at hand; turn to it and read it, and I think it is to be seen, that the breaking of bread is connected with the passover as much as the power of language can show it to be. The scripture does not show, that the breaking of bread took place, after the passover supper was ended; but that the bread was broken *as they DID*; and *as they WERE eating* the passover. The bread which was broken was undoubtedly the passover cake.

"But" says one, "why did Christ take the bread and give thanks," as he did?

"Our Lord," says ADAM CLARK when speaking of the passover, "here conformed himself to the constant Jewish custom, viz. of acknowledging God as the author of every good and perfect gift, by giving thanks, and taking the cup at their ordinary meals. For every Jew was forbidden to eat, drink, or use any of God's creatures, without rendering him thanks; and he who acted contrary to this custom was considered as a person who was guilty of sacrilege." This author next proceeds to give us the form and manner in which the Jews rendered thanks, to wit.— "*Blessed be thou our God, king of the universe, the creator of the fruits of the vine.*"

This manner, or form of blessing corres-

ponds much with that account given us of the passover, where every time the bread was broken, and every time the cup was given, it was attended with a blessing, or rather the giving of thanks. Says ELWOOD, "It is the general opinion of interpreters, that at the paschal supper there was nothing done by our Lord but what was commonly done by Jews in their yearly celebration of the passover feast."

Having firstly noticed that Christ's eating with his disciples was of the passover ; and secondly, that nothing singular is to be understood by the blessing ; thirdly, let us notice what is said relative to the *bread* and the *wine*. In as much as we confine ourselves to the letter of the text, in the same degree we may propagate the doctrine of the pope, or we may do little better by falling into the dark and confused notion of CALVIN and LUTHER, who confessed that they were not capable of explaining their own doctrine.—

"This is my body ; this is my blood," if we were to be governed by the letter, this text would make all men popes, and not protestants. The reason why the text stands in the indicative mood is evident when we consider the language in which our Saviour spake ; for it is said that there is no term in the Hebrew language which expresses to mean, *signify*, *denote* ; hence the Hebrews, in speaking of a figure, say *it is*, for *it signifies*. Hence our Saviour speaking in the

Hebrew language says, "*this is my body, this is my blood,*" but the text is simply to be understood as if Christ had said "*this signifies, or represents my body, &c.*" Now dear reader, as we have proved that Christ was eating the passover, what bread was that which Christ brake. Answer, the passover bread, or cake which was unleavened. For there was no other bread in all the land of Judah at this time.

Now as the proper meaning of the text is, "*this represents my body,*" it brings to us the most natural and easy explanation of our Lord's meaning, to wit, that the passover cake, represented his body, or himself.—If it be asked why our Lord particularly explained the meaning of the bread, &c. it was because his disciples little understood at that time the utmost meaning of the passover; they had ever read the meaning of the type back to Egypt, as a representation of their escape from Egyptian bondage; but they had never read the meaning forward to represent the sacrifice of Christ. It seems that the apostles could not conceive in any degree, that Christ must suffer; nay, Peter once rebuked his Lord for a testimony to that effect.

When Christ took the passover cake, and blessed and brake, nothing new was to be understood, neither in kind nor meaning; that is, the bread was the same ~~passover~~
bread, and the meaning that which is always

had been, namely, Christ the true passover. And because the unleavened bread, as well as all the passover, was a representation of Christ, therefore the apostle says, (1st Cor. v. 7.) "purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for *Christ our passover* is slain for us." When we consider that the bread which Christ had in his hand, when he says "this is" or this represents my body, he only interpreted the old meaning without instituting any new forms or institutions.

We need to say but little as to the wine itself. It was at most but a representation as the bread was. We only should notice our Lord's instruction as to the fulfilment of the thing. We should recollect that the wine was a figure ; and not the thing which was intended by it ; and because it was a figure, it was to be fulfilled, and the fulfilment of all types signifies their end, they being superseded by the substance.

"This is" (or represents) "my blood in the New Testament." What do we understand by the New Testament, but the new covenant in the Spirit ? Many have understood the *New Testament* to be the book commonly known by that name. They think also that the cup of the *New Testament* means no more than merely the cup which they think the *New Testament* enjoins in the sacrament. "But" says ADAM CLARK, "the

original (meaning of the word) which we translate the *New Testament*, and which is the original title of all the contents of the book already designated, simply means the *New Testament.*" / He who permits the letter to have any authority over his mind when he speaks of the cup of the New Testament, or of the New Testament itself, so far comes short of the truth ; and so far comes short of the Spirit, which is held forth by the letter. The term *New Testament*, never ought to have been applied as a distinguishing title to the letter of the scripture, it was man's invention, and has been the means of robbing the world of much truth, for there are many, who when they read or hear any thing said about the *New Testament*, the letter, is the first thing in their mind. But the New Testament is simply to be understood as the *New Covenant*, or the ability in God through the Spirit. "Our sufficiency" saith the apostle "is of God who hath made us able ministers of the *New Testament*, not of the letter but of the Spirit."

We are then simply to understand that the wine was only a representation of the New Testament, or the New Covenant in the Spirit. We are therefore to serve (as the apostle says) not in the oldness of the letter, but in newness of Spirit.

Because the wine was a type, it was to be fulfilled in the kingdom of God. "I will not drink henceforth," said Christ, "of the fruit

of the vine until the day when I drink it new with you, in my Father's Kingdom," or as it is said "in the kingdom of God." We have before had occasion to show, that the kingdom of God is one with the New Testament, or new covenant in the Spirit. Here the type was to be *fulfilled*, and here the *wine* was to be *new* and not old.

"Do this in remembrance of me."—This part of the account is generally urged for the continuance of the bread and the wine, but they only serve to fill up our explanation already given; for as the disciples little understood the extent of the passover, they had always (as I have before said) read the type backward to Egypt; therefore our Saviour cautioned them to do it in remembrance of him. The text does not say (as some falsely quote,) "do this in remembrance of me till I come;" but that scripture which speaks of Christ's coming is another passage, and has as little to do with the sacramental notion, as the text now in debate. If there had been a new institution of a sacramental nature, and enforced by these words (*do this, &c.*) how could it be that Matthew and Mark should have omitted so important a part of the account. And who would suppose that John (who lay on his Lord's bosom intently listening to his precepts) would have so omitted in his account, not only these words but all relative to the said important institution.

But though those words are used, they do not take from us the idea that the thing was to be fulfilled in the kingdom of God: but if any should otherwise contend, and if it should be urged, as it is by some, that the kingdom of God is to be understood of that glorified state after death; such will find themselves under like obligations to keep the passover too: And as they take Luke for their foundation, so will I.

LUKE, xxii. 15, 16, 17, 18.

And he said unto them with desire have I desired to *eat this passover* with you before I suffer. For I say unto you, I will not any more eat THEREOF until it be FULFILLED in the kingdom of God. And he took the cup, and gave thanks and said take this and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

Notice, reader, that the foregoing account relates particularly to the passover, and is so much over and above the account, that is noticed by the other evangelists: This account of Luke has nothing to do with that part, which it is said, relates to the sacrament.— Here we see, that it was said of the passover, that it should be "*fulfilled in the kingdom of God;*" and of the wine, Christ said, he would not drink any "*more thereof, until the kingdom of God should come.*" Who cannot see that the passover goes with the supposed sacrament; the wine was to be drank new in the kingdom.

of God, too : the passover was to be fulfilled in the kingdom of God. How often do administrators say, in giving the cup of wine, "*take this and divide it among yourselves?*" thinking to enforce the ordinance by scripture words ; but dear reader, see the text and see these words are particularly connected with the passover. My reader will find, (I think,) with attentive reading, that the breaking of bread, the giving of the cup, is too connected with the passover, to be separated by good reasoning, or without a great violation of natural language.

We will now have recourse to the history of the passover, and harmonize that account of the evangelist, which now seems so much to disagree. My reader will recollect, that he was cautioned to notice in the passover account, that the bread was divided and a part of it distributed, (preceded by a cup of wine) whilst the other part of the bread was put by, and afterwards eaten with the paschal lamb, followed by a cup of wine. This shows us, that the cup was twice given and bread given twice; perfectly corresponding with Luke's two cups.

Now if we suppose the last breaking of bread and the last cup of wine to be the same, which is mentioned by Matthew and Mark, then the traitor Judas was exposed before the breaking of that bread, which they mention.

Suppose that the bread and wine mentioned in the account of Luke, to be the first cup and the first bread, then the traitor Judas was exposed after supper, according to *his* account. This method effectually harmonizes the evangelists, in that it shows, that Judas was exposed before Matthew's and Mark's account of the supper ; and after the account of Luke : This shows us, that the exposure of Judas, took place before the account of one, and after the account of the other ; and that he was exposed in the midst of the supper, and perfectly agreeing with the account of John, who was laying on Christ's bosom at supper time, (see John, xxi. 20,) when Peter beckoned to him to know who it was that should betray *him*. When John had asked, saying, " Lord who is it?" Judas was then made known by a sop as they sat at the supper table.

Because the *bread* and *wine* mentioned by Matthew and Mark, is the last bread and wine in the passover, it will be seen that they have mentioned the singing of the hymn which always followed the last bread and wine, and with which ended the passover supper. Because the *bread* and the *wine* mentioned by Luke, was the first in the passover, Luke has not mentioned the singing of the hymns at all. Because the evangelists, in their relation, did not think of giving laws to the church, their whole account is put down promiscuously, and John has not pre-

sumed to say much, but what relates to Judas.

Without making any alterations in the account of the evangelists, I will here show in a form, the order in which the account really stands.

MATTHEW, XXVI. MARK, XIV.	LUKE, XXIII.	JOHN, XIII.
	14. And when the hour was come he sat down with the twelve apostles with him. 15. — * * * 16. — * * * 17. And he took the cup and gave thanks, and said, take this and divide it among yourselves. 18. — * * * 19. And he took bread and gave thanks. 20. — * * *	14. — * * * 15. — * * * 16. — * * * 17. — * * * 18. — * * * 19. — * * * 20. — * * *
1st Bread and Wine.		
20. Now when the even was come he sat down with the twelve. 21. And as they did eat he said Verily I say unto you that one of you shall betray me. 22. — * * * 23. — * * * 24. — * * * 25. Then Judas, which betrayed him, answered and said Master is it I? He said unto him Thou hast said.	21. — * * * The hand of him that betrayeth me is upon the table.	21. When Jesus had thus said, he was troubled in Spirit, * * * and said * * * one of you shall betray me. 22. — * * * 23. — * * * 24. — * * * 25. — * * * Lord who is it? 26. Jesus answered and said, He it is to whom I will give a sop when I have dipped it.
	20. Also the cup after supper.	2d Bread and Wine.
26. And as they were eating, Jesus took bread and blessed it. 27. And he took the cup and gave thanks. 28. — * * * 29. — * * * 30. And when they had sung a hymn, they went out, * * *		

In the preceding form, the twenty-first verses stand as parallel one with the other, and all have a special reference to Judas, who was exposed whilst they were eating supper. We see that in the account of Luke, 17th and 19th verses the wine is mentioned before the bread, perfectly corresponding with the first bread and wine mentioned in the historical account, given us of the passover. But the last bread and wine mentioned in the account; the bread is mentioned first and the wine next; and corresponds with the account of Matthew and Mark, in the 26th and 27th verses. And we see, that the wine and bread mentioned by Luke, is not that bread and wine mentioned by Matthew and Mark. But as the account of Luke is the most full, tho' he has not mentioned the bread which is mentioned by Matthew and Mark, yet he has noticed the wine, saying, "*Also the cup after supper.*"

Now if we notice the remarkable words, "do this in remembrance of me," they must stand connected with the first mentioned wine and bread. So then, as it is impossible to separate the first cup and bread from the passover, the words, "*do this,*" &c. does but enjoin the passover, if they enjoin any thing at all.

The above method of treating our subject, serves to cast much light in our way, and perfectly harmonizes with the scripture, and

seems also to reconcile the scripture account too, but it much confounds the notion of the sacrament, for it so completely blends all things in the passover, that they cannot be separated from the passover itself.

My reader may give what credit he pleases, to the little I have related of the history of the passover, but notice, I have not disputed any part of the scripture, by contesting with any word or text. But I have been able to shew from the scripture all I have related, so that when we consider the matter from first to last, the particular *time*, the *thing* inquired for, and the *thing* set down to, was the Jew's passover. If we notice the bread and the wine, and the ceremonies which attend the administration of them, the bread and the wine were the same for kind, and the ceremony that which always attended that feast. If we notice the manner of sitting at the passover supper, (resting one upon the bosom of the other) and that the supper ended by the singing of a hymn, it all corresponds with the passover, as given in the history of the passover, and in the scriptures too.

MATTHEW, xxvi. 30.

And when they had sung a hymn they went out unto the mount of Olives.

MARK, xiv. 26.

And when they had sung a hymn, they went out unto the mount of Olives.

Luke, and John, both agree, that Christ,

went to the mount of Olives, but they do not mention the hymn. "As to the hymn itself," says ADAM CLARKE, "we know from the universal consent of Jewish antiquity, that it was composed of Psalms, 113, 114, 115, 116, 117 and 118, termed by the Jews *halel*, from *HAL-LELU-JAH*."—It is remarkable to me, that this author did not discover, that there was not any thing done at the supper, more than what was done by the Jews, on all their passover occasions. After relating the subject himself, and found that John had mentioned nothing about the supper, (save that which relates to Judas,) says he, "It is remarkable that St. John says nothing about the institution of the *Holy Sacrament*, which Matthew, xxii. 19, &c. Mark, xiv. 22, &c. and Luke, xxii. 19, &c. describes so particularly." Now I leave my reader to judge whether, Matthew, Mark, or Luke, either of them, say any thing about the *Holy Sacrament*.—For this omission of John's, he pretends to say, that no other reason can be assigned, than that, he found it so completely done by the others, and that "he only designed to supply their defect." Now the man is wrong in that, that he says no other reason can be assigned for the omission of John ;—the reason I offer is another, (to wit,) That there was no such thing instituted as the *Holy Sacrament*, (as he is pleased to call it,) and John did not think it worth while to record the particulars of a Jewish passover—a ceremony which

was well known, and probably would be for thousands of years to come—a ceremony which in itself, was but a type, and was to end with the substance in its place.—As to John's intending to supply the defect of Matthew, Mark and Luke, he cannot make it appear, unless he can first show that these men were highly censurable for not doing their duty. If there was a new institution binding on the christian world, as some suppose, I could say with the man—*Remarkable indeed that John did not record it, and John's account is the one that is most defective, and not the other's; and it would be strange that the others should have said so little about it.*

Whatever is said by Matthew and Mark, amounts to little more, if any, than merely that which was common on every passover occasion. As the passover was a type of Christ himself, he instructs his disciples to *then remember him in it.* Luke, whose testimony is of itself alone, (when examined,) sufficient to smother the eucharistical notion, is the only account that mentions the words “*do this,*” &c.

When the Lord instituted the passover in Egypt HE thought proper in his wisdom, as in all the laws which HE gave to the Jews, to *explain, point out the thing, the time, the place and manner in which the passover should be attended.* But providing there was no way to explain these words but the very manner in

which it is done by my opponents, does the simple sentence "Do this," &c. spoken at the time and place where it was, seem sufficient to establish so important an institution as the sacrament is viewed to be by many? Does this characterize the wisdom of that God who gave the ceremonial law to the Jews? Answer, no: If there had been such an institution given to the christian world, no doubt to me there would have been proper instructions given concerning it. But because no proper instructions were given (and no such thing instituted) the world has been long contending together, in their opinions, *whether, what, when, how, how much, with whom, to whom, by whom,* and in what manner this ordinance should be kept: whereas but a few words of instruction would have saved the world from all this jangle.

If there be any foundation for the sacrament in the scripture, there are other things which might, and ought to be practised, as well as that. For one thing we mention the washing of feet; (John xvi. 13, 14,) but when I ask the different denominations (Free-will Baptists and Sandemanians excepted) why they do not practise this ceremony, they cite me to Gen. xviii. 4—1 Sam. xxv—41 2 Sam. xi. 8—Exod. xxx. 19. From these passages, together with much history, they would show me that the washing of feet was a religious ceremony under the law, and in common practised by the inhabitants of the

eastern countries. They contend that it was practised as a type, and to be but an eastern custom. So I say by the bread and the wine that they were but types and in common use in the passover.

They say too by the washing of feet that if there had been such an institution, Matthew, Mark and Luke would have mentioned it, as well as John ; and not only so, they say, that the apostles would have commanded the practice of it—so say I by the sacrament. If it had been a new institution, no doubt, John would have mentioned the bread and the wine as well as Matthew, Mark and Luke ; besides, it cannot be shown that the apostles did ever command the one any more than the other ; and the reason is (I believe) because the apostle well understood that there was no such institution. How evidently did the loving disciple, John, listen (when he lay on his Lord's bosom) to his command. Had there been a new institution it would have been singular and *new* to all the disciples and not more singular than that John should have omitted it altogether in his account, and that the others should have said so little about it in theirs.

John was careful to remember his Lord's command and keep it too. Saith Christ, "A new commandment I give unto you, that ye love one another as I have loved you." Look into the 15th, 16th, and 17th chapters of John, all which probably passed at the supper ta-

ble ; note there that divine instruction, repeated exhortations to brotherly love, warning against satan, with that prayer of our Lord that his disciples might be kept by *his* Father to enjoy the best possible good. Collate this with the 1st, 2d, and 3d epistles of John and see that same heavenly-mindedness, which was in his Divine Master. There we see no lifeless ceremonies pressed upon his brethren but his exhortation to love, *love, LOVE.* Twenty times in the 4th chapter of his epistle he mentions *love.* His doctrine seems to have been that, and ALL that which he considered the command of his Lord, to wit: "**CHILDREN, LOVE ONE ANOTHER.**"

CHAP. VII.

Many have a notion of something consecrated when they read in the scriptures of the breaking of bread, whereas the breaking of bread at a common meal, is only intended.—Luke, xxiv. 30.—Acts, ii. 24, 28.—xx. 7.—1 Cor. 11th chapter, have no allusion to a Sacramental eating, but to feasts which were full provisioned: One half pound of bread, and a small quantity of wine, did not serve for fifty persons, so nothing like the sacrament.

FEELING dismissed from that part of our subject which relates to the passover, we shall now notice such passages of scripture, as will amount to matter of consideration.

It is to be observed that the word, "BREAK-

ING of *bread*" has become so consecrated in the minds of many people, that it seems to be difficult for them to read Luke, xxiv. 30. Acts, xx. 7, &c. but what their minds, immediately fancy a sacramental eating. But if they would give themselves the trouble to examine the scriptures they would find that the word *breaking of bread* is a word used by the Jews in all their common meals.— The bread which the Jews had was mostly unyeasted, or of an unleavened kind ; they had nothing equal to our high raised loaves ; but their bread was made broad and thin, so that they needed no knife to divide it, therefore we frequently read in the scriptures of the breaking of bread ; but nothing about cutting it. The first passage which comes before us is that which relates to the time when Christ first made himself known to his disciples after his resurrection, Luke, xxiv. 30. But little need to be said on this passage, after the text is carefully noticed. "And it came to pass as he sat at MEAT with them, he took bread and blessed it, and brake and gave to them."

This instance of breaking bread, blessing, &c. amounts to nothing more than that which was done by the master of every Jewish family, at the time of eating. This meal was made up of both bread and meat. "We are not," (says ADAM CLARKE on the passage) "to imagine, that he administered the Holy Eucharist at this time ; there is not the most

distant evidence of this. It was a mere family meal, and ended before it was well begun."

The next passage which we may notice, is recorded, Acts, ii. 42, 46. As there are few persons who put a sacramental construction on this passage, as little need be said on this, as on the passage before mentioned. We find that *meat* is here mentioned, as well as bread. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, (verse 42,) and all that believed were together and had all things common, (verse 44.) And they continued daily in the temple, and breaking bread, from house to house, did eat their *MEAT with gladness and singleness of heart,*" verse 46. The 46th verse is but a repetition of that which is mentioned in verse 42, the explanation laying between, in this, that they had all things common; therefore, their *bread and meat* was *daily*, and from house to house, as well as in the temple. The breaking of bread here referred to, is that which accompanied the use of meat, in a common daily meal. The passage shows us, that as every man's *heart* was open; so was his house, and all was common to all.

The breaking of bread is next mentioned, Acts, xx. 7. "Upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his

speech until midnight." "Here," (says Barclay,*) "is no mention made of any sacramental eating; but only that Paul took occasion from their being together, to preach unto them. And if seeths it was *a supper they intended*, (not a morning bit of bread, and sup of wine,) else it is not very probable, that Paul would from the morning have preached until midnight. But the 11th verse puts the matter out of dispute, which is this: "When he therefore was come up again, and had broken bread and eaten and talked a long while, even until break of day, so he departed." This shows that the breaking of bread was deferred till *that time*; for these words [and when he had broken bread, and eaten,] do show, that it had a relation to the breaking of bread before mentioned; and that *this was the time he did it*. Secondly, those words joined together, [and when he had broken bread, and eaten, and talked,] show that it was no religious act of worship, but only an eating for bodily refreshment, for which the ~~Corinthians~~ used to meet."

We have before had an occasion to notice the *agapæ*, or *feast of charity*, or *love feasts*, which were in use among the early christians. It is most probable to me that this breaking of bread took place at one of these friendly meetings, for it does not appear that there was any thing like a sacrament known among the apostles. The word *sacrament*

* See Apol. p. 489.

and *eucharist* are not scriptural words, but as the notion of the sacrament was planned after the days of the apostles, and matured about the times of JUSTIN MARTYR and IRENIUS—they are unscriptural words, given to a new and unscriptural doctrine.

The simple and innocent use of *love feasts*, are still in use among christians in the eastern countries. Perhaps the abuse of these feasts gave rise to Paul's reproof, and instruction—1 Cor. 11th chapter, from the 17th verse to the end—which place I shall proceed to notice, it being one of the principal passages in scripture considered in the support of the sacrament.

Such as contend for the use of the sacrament from this scripture, generally feel themselves established on that part of the chapter which follows the 17th verse; but they would enforce the idea of the command from the 1st and 2d at the chapter's commencement; where the apostle says, “Be ye followers of me even as I also am of Christ.”

That the apostle here intended that his brethren should follow him in certain ceremonies, is sufficiently obviated in that the same apostle says “Let no man judge you in meats or in *drinks*. Saith he, “Touch not, eat not, handle not;” that is, of such carnal things as perish with the using. “If ye be dead with Christ from the rudiments [elements] of the world, why, as though living in

the world, are ye subject to ordinances?" No one can say but what *bread* and *wine* are meats and drinks in the proper sense of our subject—many contend that they are ordinances, but none can say that they do not perish with the using, so that it could not be that the apostle would have the Corinthians follow him in carnal ordinances. But that the apostle did condescend to the weakness of the Corinthians in some things, there is no doubt, from what follows in the second verse. "Now I praise ye, brethren, that you remember me in all things, and keep the *ordinances*, [traditions] as I delivered them to you."

Though the first and second verses of the chapter are urged in the support of the sacrament, they are but wrongfully understood, and misapplied, since they only enforce (if they enforce any thing) but Jewish and Gentile superstitions ; such as women's praying with their heads *covered*, and that men should not wear *long hair* ; things which the apostle says, if any man seem to be contentious about, "we have no such customs" (as obligatory in religion) "neither the churches of God."

"Keep the ordinances," &c.—verse 2d. The marginal note in the English Bible very properly reads (for ordinances) traditions. And this exhortation of the apostle should be understood in the potential mood, that is, I praise you, brethren, if you would keep

the traditions as I delivered them to you.— It were better that the Corinthians had been established in the order of the law, than that they should so far depart from the law and rules of decency too, as they had done.

Saith the apostle, (chap. iii. 1, &c.) “I, brethren, could not speak unto you as unto Spiritual but as unto *carnal* even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, *neither yet now are ye able*, for ye are yet *carnal*, for whereas there is among you *envying*, and *strife* and *division*, are ye not carnal and walk as men?”

The Corinthians were in a miserable condition, as a body they had not the religion of Christ. Such was their foolish ambition in matters of religion that they were ignorant of the Spirit, dull in their understanding, content with a form, like thousands in this our day, but not content without spoiling it too. They had debased themselves with crimes unheard of among the Gentiles at large. They had some of them fallen into *drunkenness*, *pride* and *wickedness*, a disgrace to the cause which they professed, and a stumbling block and a shame to the weaker brethren which were among them. The design of the apostle in this first epistle, was to treat them with as much severity as their conduct deserved, and to be as Spiritual as their understanding would admit, that he might cause repentance among them (see Cor.

YII. 8.) The apostle first calls them to order in their ceremonial religion, as we have already observed, but the 2d verse of this chapter is so far from enjoining a sacrament, that there is nothing of that kind intended by it, nor does the verse, in whatever sense it may be taken, reach to customs obligatory on the church at this our day. And even if it could be construed to mean what my opponents would have it : when I consider the condition of the Corinthians it would be no more to me than the circumcising of Timothy, or purifying in the temple in condescension to the weakness of the Jews.

Having shown the impropriety of enforcing the last part of this chapter, by its commencement, we will now pass to notice that part which follows from the 17th, to the end. Firstly, the apostle shows what such eating (whatever it might have been) did not amount to. "When ye come together into one place, this is NOT to eat the Lord's supper," verse 20. It was NOT to eat the Lord's supper because the Lord's supper is Spiritual, and is not made up of carnal elements as of bread and wine —It is well known that these feasts which were in use among the early christians, were to signify their union and friendship one with the other. These feasts were well provisioned, and every guest ate a full and sufficient meal, according to the requirement of the natural appetite.—They were not confined to a little morsel of

bread and wine. But as the Corinthians had vitiated the simple and pleasing use of this feast, they now ate apart, and such as had abundance came full, others came hungry who had little at home, whereby the very use and end of this practice was lost and perverted; therefore he blames them, that they did not either eat in common at home, or reserve their eating until they came together in one place. This appears from the following verse 22. “Have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not.”—It does not appear that the apostle enjoins this kind of eating, but that the Corinthians might be preserved in order, he sharply rebukes them for their irregular practice, and chose (instead of their coming together full and drunken, whereby others who come hungry, were ashamed) that they tarried one for the other, or that they all ate at home, which could not be the case if it had been a sacrament.

The apostle after calling them to order without enjoining the thing, and having told them, that to eat such *outward bread and wine* (or whatever might have composed their eating) was not to eat the Lord’s supper, he now proceeds to tell them what the supper was in truth. “For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread. And when he had given thanks, he brake it and said take, eat,

this is my body, which is broken for you; this do in remembrance of me, after the same manner, also, he took the cup, when he had supped, saying, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD. This do as often as ye drink it in remembrance of me.

The apostle would not here be understood, that Christ had commanded him to deliver unto them the use of the bread and the wine. We are simply to understand, that the apostle had received by information what he knew of that matter, for it is certain, that the apostle Paul was not at that Passover supper, neither had he any intercourse with Christ or his disciples then, as he was not converted until years afterward.

We have already noticed what passed at the passover, and have seen that there was no new institution there, but that Christ under the figure of the passover cake and the wine took occasion to instruct his disciples into the meaning of the passover, and did by that figure enjoin the communion of his body and blood in the NEW TESTAMENT, not in wine, nor in bread, but in *the Spirit, and mystery of his own kingdom.* We are here to understand the difference between a simple relation of the thing and a commandment, for it is certain, that there is no command in this place, as to outer bread and wine. The apostle is simply repeating over Christ's words relative to the bread and wine, for the same reason that Christ did: that is, that the

disciples might be led to a knowledge of the Spirit of the NEW COVENANT dispensation.— The apostle in relating this subject, differs some from Luke in the words, "do this," &c. Luke, who mentions these words, "do this in remembrance of me," spoke, as we have seen, particularly of the passover. And undoubtedly the apostle has an allusion to the same thing, but in repeating the words, he does not put them in the same order, though he imparts no command. He only says, "*as oft as ye do this,*" without saying they should do it. The apostle also mentions these words as attending the cup, whereas Luke mentions not any thing of that kind. But supposing these words to have been spoken and applied in any way that they might probably have been; they have not come to us through the medium of any person, who was at that passover supper. Luke, who records these words, was not there, and what he has recorded must be through the information of others. The words, however, were not considered by Matthew, Mark, nor John, as attending to a new institution, or they would undoubtedly have recorded them. He who looks into the scriptures must see, that there is many such little differences, and though we should point them out, perhaps the uninformed part of society might feel injured, as if their foundation was shaken; but the more enlightened part of christian community know well how to make a provision for such differ-

ences, as may have occurred through the accidents of time, and the medium through which the scriptures have come to us. Such will not too much undervalue the scripture records, nor suffer their minds to be spoiled by that self-righteous, pharasaical spirit, which so frequently attends a letter religion. Let us here notice, that Luke does not pretend, that he wrote these words by divine inspiration, but probably he received them, as did St. Paul, by the information of others.

The reader will retain in his mind the difference there may be, between a relation and a command, and that the apostle has simply indicated all and no more, than that which was intended at the passover supper; that is, the *cup* of the NEW TESTAMENT. The apostle next speaks of the *literal cup*, and of the literal bread. He then says to them, "as oft as ye eat of THIS bread and drink THIS cup, ye do shew the Lord's death till he come," verse 26.

The broken bread and the wine was a representation of the sacrifice of Christ's body and blood, but the nutritious virtue of both, was a representation of the *new wine*, and the *bread of life in the Spirit*, which was to follow the suffering of Christ. Some have rendered this text, to mean Christ's coming at the end of the world, but there is no good sense in such a rendering, for how inconsistent would it be, to command the apostles to practise

that which they could not. For according to such rendering, Christ has not yet come, even now, at the expiration of almost two thousand years; whereas the apostles were men like others, and have gone the way of all men, many hundreds of years since. The text then must be taken to mean, Christ's inward and Spiritual coming. Christ's inward and Spiritual appearance may be properly understood, as *his* second coming; he first appeared in *humiliation* in the tabernacle of flesh, after his humiliation and death, he was to receive the promise of his Father, and so establish that kingdom, which is sometimes called "the kingdom of God," and sometimes "the kingdom of Heaven."—This kingdom is a Spiritual kingdom, and it is represented by Christ himself, as his coming down from heaven, whither he *had* ascended, John, xiv. 18. There Christ having been speaking of his ascension, says, "I will not leave you comfortless; I will come unto you," meaning his inward coming by the comforter, the *Spirit of truth*. "At that day ye shall know," saith Christ, "that I am in my Father and ye in me, and I in you, (verse 20,) * * * "he that loveth me shall be loved of my Father, and I will love him, * * * and we will come unto him and make our abode with him," verse 21—23.

This explanation agrees with the experience of every christian; for all who enjoy the Spirit of life, tell of Christ's being in them,

and that they know and feel him to be present with them. To this agreeth the scripture, 1 John, iii. 24. "He that keepeth his commands dwelleth in him and he in him, and hereby we know that he abideth in us, by the Spirit which he hath given us." The word of faith speaketh on this wise, (Rom. x. 6, 7, &c.) Say not in thy heart who shall ascend into heaven? (that is to bring Christ down from above.) Or who shall descend into the deep? (that is to bring up Christ again from the dead;) but what saith it, the word is nigh thee, even in thy heart and in thy mouth." Again the apostle says, (2 Cor. xiii. 5,) "examine yourselves, whether ye be in the faith prove yourselves: Know ye not your own selves how that JESUS CHRIST is in you except ye be reprobates." I might bring much scripture to shew that the christian's witness is as Christ said, (John xiv. 20.) "I in my Father, ye in me and I in you." Then why should this text be interpreted to mean Christ's outward coming when there could be no such thing as the apostles' practising such an ordinance, until such a supposed coming should take place. The text does not say that they were to teach this ordinance to others, nor that they should command others so to do—Nay, nor is there one instance, as we have already shown, where the apostles have commanded any such institution. The Corinthians had only ate and drank damnation to themselves in all they

had done : they had shown by all their conduct, as well as by their eating, that Christ was dead to them, and too, that they were destitute of any knowledge as to the resurrection and life of Christ in them. The apostle did not intend by the words, "as oft as ye do this," &c. that they had ought to do it, but intended that the Corinthians should understand that it was a token that Christ was not yet come in them. For the signification of the bread and cup was only till Christ came in Spirit.

Now, reader, observe that the 28th verse brings us to the truth of what the apostle would be at. Says he, "*Let a man examine himself, and so let him eat of THAT bread and drink of THAT cup.*" Notice that the apostle changes the definite pronoun from THIS to THAT. I say the apostle changes the pronoun, from this cup to that cup, because he had been speaking of two cups, and two breads. The five preceding verses is merely a relation how the apostle had received of the Lord, (by information from others, not Christ,) how that HE took bread, and how that HE Spiritualized it as a representation of his body which was, as then to be broken ; and how that the bread and the wine, was a type of the true bread, and of the cup in the NEW TESTAMENT. The apostle by mentioning the words of Christ, has laid the foundation for teaching the NEW TESTAMENT doctrine, and as Christ did, so did he enjoin the

Spirituality of the thing. When he says this bread, or 'this bread and this cup,' he has reference to that outward bread and wine which the Corinthians were eating, and thereby eating and drinking damnation to themselves.— As they did not come to the Spiritual knowledge of Christ, they could not discern the true body, and as the substance passed by without notice, they were guilty of the body and the blood of Christ; therefore the apostle after admonishing them, *demanded* that they *examine themselves*, not as some suppose, that they might be fit to partake of outward bread, but that they might attain to a knowledge of the truth, and eat THAT BREAD and drink THAT CUP of the NEW COVENANT in the Spirit. This is that very bread which Christ enjoined in all his doctrines, and the very thing which the apostle would enforce on the Corinthians, and that without any regard to outward bread and wine. The *cup* which the apostle denominates THAT CUP, is not one with the cup which he denominates THIS CUP, neither could THAT CUP be an outward cup, nor THAT bread an outward bread, as appears from the sequel; for it was not in the properties of outer bread and wine to remove weakness, sickliness and sleepiness. (verse 30.)— These spiritual diseases could only be removed by a Spiritual knowledge of the bread of life.

I have before admitted that it was possible that the feast among the first christians

were in commemoration of Christ's death and sufferings ; but, let those feasts be what they were, there is nothing like a sacramental eating to be gathered from them. Let it be observed by such as call upon their brethren to examine themselves, that they may eat outward bread, and drink outward wine, that there is no scripture to warrant the propriety of that exhortation. Therefore, I would that they themselves would come to the truth of the text, and know to eat THAT bread and drink THAT cup which is worth more to the soul than such outward beggarly elements possibly can be.

The reader will do well to collate the 11th chapter with the 2d chapter of the same apostle's epistle to the Colossians, and see the difference between the two epistles. There the apostle points out a freedom from all ceremonies and shows them that they are complete in Christ without them, and so forbid the Colossians to *touch, taste or handle*, or to let any man judge them in such outward ceremonies. ▶ No doubt but thy preacher will tell thee, that the apostle had an allusion to *law ordinances*. Tell him to show thee the gospel ordinances if he can find them so denominated in the bible. The reason why such a difference is made in the spirit of the epistles is, they were written according to the spirit of the people to whom they were directed. To the Colossians the apostle could say, (verse, 5.) "Though I be absent in the

flesh, yet am I with you in the Spirit, joying and beholding your order and stedfastness of your *faith in Christ*." But to the Corinthians, he could not speak unto them, as unto Spiritual, but as unto carnal. "I have fed you with milk," says he, "and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able" The apostle begins the 11th chapter, to the Corinthians in matters of indulgence, and about things very foreign to the concerns of the church, at this our day. He ends the chapter much in the same way that he begins it, but he enjoins nothing but the true Spiritual cup and bread of God, as Jesus Christ had done at the passover, and finally in all the doctrine of his life.

We have noticed, Luke, xxiv. 30.—Acts, ii. 24, 26.—xx. 7.—1st Cor. 11th chapter, &c. where the breaking of bread is mentioned; but these passages show nothing in support of that which is called the sacrament. We have seen that the word *BREAKING of bread* which is generally so consecrated in the minds of many, is not indicative to any sacramental eating. And I might as well suppose that the apostle celebrated the sacrament with the ungodly ship's crew (Acts, xxvii. 35.) because he *blessed* and *brake* the bread to them, as to suppose a sacramental eating in either of the above cases.

If we notice these feasts, where the breaking of bread is mentioned, they were feasts.

or meals of fulness where every one ate according to the demands of nature. But what is this like a sacramental eating? I have seen one *half pound of bread* with a small quantity of *wine* constitute what is called the Lord's supper for *fifty* persons. How unlike to the eating mentioned in scripture, and what a *miserable representation of GOSPEL FULNESS!!* My soul doth know right well; that a man might starve to death, both soul and body, for aught the nourishment or virtue there is, ever was, or ever may be found in such a supper.

CHAP. VIII.

Bread, Wine and Water baptism, one with the law of the Jews. The sacraments would be a transgression on the gospel sabbath—an addition to the covenant of faith (made with Abraham,) contrary to the oath of God.—Christians need no types because they have the substance.—Because the ordinances zealously affect the mind, but not well, Christians are forbidden to touch, taste or handle of them.

I come now to make a few conclusive remarks, and show several reasons why christians should not serve under a law of carnal commandments. 1. I have endeavoured to show that Christ has never enjoined them, and that such sacraments have no proper scripture from doctrine.

It is a point universally acknowledged that the ceremonies of the Jews ought to have no

eg2

place among christians. The scriptures plainly show us that they were only shadows of good things to come. These, "stood" saith the apostle "in meats, and drinks, and divers washings and *carnal ordinances* which were imposed on them until the time of reformation." These ordinances were only imposed until the time when the seed should come to whom the promise was made.

Then as the law ordinances consisted of meats, drinks and carnal things, the question is what did these carnal things consist of ? Answer, *bread, wine, and water*. It is well known that these things made up the law so essentially, that had the law of Moses been deprived of them, it would have been robbed of its most significant means, and the law did not, nor could it have been complete without them. Then it plainly follows, that so far as christians are bound to observe such ceremonies they must be under the law ; whereas the apostle says "*ye are not under the law but under grace.*"—Was the use of meats a carnal observance ? and was the use of water in the Jewish religion a carnal ceremony ? and was not the bread, wine and water among them as rudiments, and elements, which the Jews were obliged to serve under ; and the very things for which they were rebuked for turning back to ? (Gal. iv. 3, 9.) Answer, yes. Then if these things were under the law ; and if they were *carnal, weak and beggarly elements* as the apostle

calls them, then where is the difference between them, now and then? Surely there is no difference—If it be said that these ceremonies for which christians so much contend, were commanded by Christ, this never can be proved. And even if it could be made to appear, this would not difference the thing, for water baptism or any other carnal thing, it being done yesterday or to day, commanded by this or that man, administered by this or that administrator, would not necessarily change the thing; it is yet a carnal, lifeless law ordinance, and but weak and beggarly elements, still as *ineffectual* as to the salvation of men as it ever was.

Though it should be ever so much contended that these are *gospel ordinances, gospel institutions of God's house*; let it be remembered that there are no such things mentioned in the New Testament records, and for the want thereof, they are but men's inventions; who, when it was not enough to wrest the scripture, they have thought to serve themselves a better purpose by adding thereto, and so they have given sacraments, eucharists, gospel ordinances, gospel institutions, ordinances of the house of God, &c. and these things have been so long in use that thousands of good christians as well as my brethren in the ministry have not stopped to consider the impropriety of them, nor do they seem to discover that they are but the inventions of men, to bring about their own false notions.

Natural reason teaches us that if these supposed ordinances are binding, christians then are under the carnal law, and I would as soon bring a *dove* or two young pigeons, or a lamb to the altar, as I would bring my proportionate part of bread and wine. And I could better furnish this, than to traffic them for money, and buy the wine by the means of the same. It is not uncommon that the poor man has been known to have his last cow sold at vendue, to help pay priest taxes and the sacramental expenses of the church ; this I should say is law enough. If it should be said that the ordinances are not law ; then they are not ordinances, so no transgression, though they are not obeyed or observed.—If it be said that Christ has commanded such carnal commandments, then the apostle Paul must be mistaken when he shows us that Christ was not made a minister “ after the law of carnal commandments, but after the power of an endless life.” Heb. vii. 16.

If it be contended that christians are under obligations to observe such ceremonies as baptism, sacraments, &c. this is not only making Christ a minister of carnal commandments in contradiction to the apostle ; but it would argue a lack in the doctrine of Christ, because he did not preach nor practise, while he was on the earth, that doctrine which belonged to him. Besides it would be contradicting the figures under the law of the tab-

ernacle, by finishing that with water, &c. which was to be the work of the Spirit, as we have already seen in our third chapter.

1. As it is inconsistent that baptism and sacraments should be enjoined on christians, because they are one and the same with the Jewish law. 2. It is inconsistent with the oath of God in the gospel covenant made with Abraham.

The apostle Paul has largely and very clearly shown us that the promise which God made to Abraham was not to his seed thro' the law, (Rom. iv. 13.) but through the **RIGHTEOUSNESS OF FAITH**. The 4th chapter of Romans, sets our subject in the clearest light, and shows how and when the covenant was made ; but let it be observed that the *works* which the apostle speaks against, in this chapter, are the works of the ceremonial law of Moses, and not the works which devolve on mankind as a moral duty, as some calvinists have falsely taught. It is to the works of the law that the apostle alludes in all his epistles when he strives to show that the Jews could not be justified by works.

Saith the apostle, (verse 3, &c.) " What saith the scripture ? Abraham *believed God and it was accounted unto him for righteousness*. Now to him that worketh, is the reward not reckoned of grace, but of debt.— But to him that **WORKETH NOT**, but believeth on him that justifieth the ungodly, his faith

is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness *without works.*" The apostle after rejecting all carnal and lifeless law ceremonies, and having again, and again shown that justification was through faith, and that faith was accounted to Abraham for righteousness ; he next proceeds to show that the covenant of faith is independent from all ceremonial religion. How was faith reckoned unto Abraham for righteousness ? " When he was in circumcision or in uncircumcision ? not in circumcision but in uncircumcision." And he received the sign of circumcision as a seal of the righteousness of the faith which he had, yet being uncircumcised ; that he may be the FATHER OF ALL THEM THAT BELIEVE—*** who walk in the steps of that *faith* of our father Abraham, which he had, being YET uncircumcised. Now as the apostle shows that the covenant was made upon the conditions of *faith* and *not* works, and that the covenant was made with Abraham, to include all believers, we have no need to labour in this place to show that which is so plainly held forth in the scripture. Namely, that the promise was touching the Spiritual seed, and that the seed was Christ, and such as should believe *in him*. We have only to turn to the 3d chapter of Galatians, and see that as this covenant was confirmed without the law, that there could be no alterations in it. The

apostle after chiding the Galatians for turning back to the law, and for leaving the Spirit, as if they thought to be made perfect by the flesh ; he tells them that he that worked miracles and administered to them the Spirit, did it not by their ceremonial, or law work, but by faith. " Know ye therefore," he says, " that they which are of faith the same are the children of Abraham." Notice, reader, what must be the consequence if we are the children of Abraham, and our covenant is confirmed and ratified with him. ► " Brethren," saith the apostle, " I speak after the manner of a man. *Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.*" Here the apostle shows that when men make covenants, there is no alteration to be made when they are once finished. He then adds. " This I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul—that it should make the promise of none effect."

Reader, when is it said that the ordinances were enjoined ? Answer, about eighteen hundred years since. Then the covenant that was confirmed before of God in Christ, with our father Abraham is eighteen hundred years the oldest. This shows us that if there are any such ceremonies of baptism or sacraments binding on christians as the least means of their salvation, then as the ceremonies

amount to a law without being any part of *faith*, they must be so much in addition to the covenant and so much against the oath of God, who agreed to accept Abraham and all believers upon the conditions of faith.— Some may say that the ordinances are not given as means of salvation. This argument charges God with folly ; for if God; through the medium of Christ, has committed certain laws to be observed, *they must* contribute to salvation, or they are entirely useless. And how formalists can teach that the ordinances are means of grace, and say they are NOT saving, is something that I cannot comprehend as a consistency.

When we consider the time and manner that the covenant was made, we see that it would have been contrary to the covenant, even for God to have enjoined the law of circumcision on Abraham, had it not have been that this covenant was to be Spiritually confirmed in Christ. But as the *seed* (Christ) was not as then come, the law might in justice be given until the seed came to whom the promise was made. Therefore, saith the apostle, verse 23, &c. “ Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed—**** the law was our *schoolmaster* to bring us to Christ, that we might be justified by *faith*. But, after that *faith* is come, we are no longer under the schoolmaster, for ye are all the children of God by *faith* in Christ Jesus.

For as many of you as have been baptized INTO CHRIST, HAVE PUT ON CHRIST. There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed, and HEIRS ACCORDING TO THE PROMISE."

As I have shown that such sacraments are one with the law of the Jews, and contrary to the gospel covenant, so I will here stop and show that such ceremonial worship is contrary to God's command, and that it is a transgression on God's Spiritual, and *true gospel sabbath.*

The sabbath, comes from the Hebrew words *sâb'bâth*, signifying *rest*, and seems to have been considered a type of the gospel rest found in Christ by faith. The land of *Canaan* was also considered a type of the same Spiritual *rest* enjoyed by the Church in this life, hence WATTS has erred in his hymn, when he says, "There is a land of pure delight," making the land of Canaan to represent a glorified state after death, for they of the land of Canaan were not free from a danger of being invaded by foes.— There is no type, (I think) representing a glorified state after death ; The "*New creation*," the "*New Jerusalem*," the "*City of the living God*," and the "*kingdom of God*," or the "*kingdom of heaven*," all mean one thing and are accessible by the christian in this

life. We can only form an idea of the glorified state by the seal of the "*Holy Spirit of promise, which is the earnest of our inheritance.*" (See Eph. i. 13, 14.)

As the land of Canaan represented the state of the church, and was attainable by faith and obedience ; so the sabbaths were a type of that rest found in Christ by faith ; as is represented by the apostle in the 4th chapter of Hebrews, from the 1st to the 12th verse.—The apostle begins this chapter by exhorting the Hebrew brethren to fear, lest they should come short of the true rest, (verse 1.) in the 2d verse, the apostle speaks of the children of Israel, that they did not enter into rest [the land of Canaan] because the word preached to them was "not mixed with faith in them that heard it."

The apostle, when he had spoken of the type, shows that it was a type of the christian rest attained by the faith of the gospel, and says, "For we which have believed do enter into rest," verse 3d.—The apostle then proceeds to speak of the 7th day [or sabbath,] and considers it to be a type of the *gospel rest*, brought in by Christ, and represents that Jesus, (meaning Joshua,) when in the promised land, yet spake of the true rest by the similitude of the sabbath day. The apostle says, "if Jesus had given them rest, then would he not afterwards have spoken of another day," (verse 8th.) "there remaineth therefore a rest to the people of God." The 10th

verse, when read with the 3d, gives us the meaning of the apostle.—In the 3d verse he says, “We which *have* believed do enter into rest,” in the 10th verse, he says, “he that is entered into rest, he also hath ceased from his own works as God did from HIS.”

Now it must be more than obvious to every person who reads Paul’s epistle to the Hebrews, that he was endeavouring to persuade them not to trust in the works of the law, that is, in ceremonies, and that the rest was obtained by faith in Christ, and that such as entered this rest ceased from their works of legal righteousness.

As I have proved that the sacraments are one with the law of Moses, the continuance of them are to be considered as a transgression of God’s gospel sabbath, and I do not hesitate to say, that they who claim justification by the observance of meats, drinks, sabbath days, or sacraments, do not rightly understand what it is to be “*justified by faith in Christ*.” I do not say that they are not christians; I would only be understood, that they do not enter into rest; they are yet trusting in the law, as if perfection was by the flesh. I acknowledge for myself, that though I had that which is called Christianity, yet, years had passed before I knew what it was to enter into rest; since that time, though men preach *this, that, and the other thing*, as means of grace, it is as nothing, or worse than nothing to me—more than that which is inward, pro-

ducing *love* to God, and *love* to man, is to me as light as chaff, and as worthless as dross, and as fleeting as the wind.

As the transgression of the typical sabbath was followed with a curse, so those who have transgressed the Spiritual sabbath by busying themselves in outward ordinances, have brought upon themselves all the miseries of contention, even unto death, as I have before shown.—Did I believe in what is called *Holy-time*, I should show by the scriptures, that divines have committed three great evils :—
 1. They have rejected the seventh day, which was the sabbath commanded by God under the law : 2. They have without any authority from scripture, made choice of the *first* day of the week, for the sabbath ; so in obedience to **CONSTANTINE**, they teach for doctrine the commandments of men. The sabbath which is now observed, was, as we are informed enjoined by Constantine in the fourth century. 3. They have transgressed the Spiritual sabbath, which is the only gospel sabbath, by not entering into the rest by faith in Christ as before shown.

No doubt by these remarks, my reader will discover, that I do not believe that one day in the week is better than another, but I would observe that I am willing to keep the sabbath in conformity to the laws of the people. Should the rulers say that one, two, or three days in the week should be set apart for worship ; each day should be equally respected

• by me, but it should be a civil institution only. No good man will break the law or peace of community in any thing reasonable. No person should think themselves *sanctified* any more for observing one day more than another.

Teachers who frequently threaten their hearers, and many christian people with awful denunciations, because they do not follow their tradition would do well to enjoin the 7th day as a sabbath, or shew us some reason for keeping the 1st day of the week ; but I think the Spiritual sabbath to be most essential.

Nothing is more common, than that christians contend for the use of the sacrament, as they say, for signs, and on the principle, that they serve to *affect* the mind ; but because such *affection* is not grace, the apostle warns the Galatians against it, and the means by which it was brought about. " Howbeit," saith the apostle, Gal. iv. 8, &c. " when ye knew not God, ye did serve unto them" [elements, bread, wine and water] " which by nature are no Gods, but know after that ye have known God, or *rather are known of God*, how turn ye again to the *weak* and *beggarly elements*, whereunto ye desire to be in bondage." The apostle having warned them against such ceremonial worship as consisted in the elements, he then proceeds to warn them against every external observance. " Ye observe," said he " *days, and months, and times, and years.* I am afraid of you, lest I have bestowed labor on you in vain !! The apostle

well understood that, of such carnal observances as professors in general little consider; namely, that the blending of such carnal ceremonies with the gospel, much tends to show the dispensation of the Son of God imperfect. It leads the mind from trusting in Christ, as the only foundation. It leads them to build for themselves worldly tabernacles for worship, and hinders them from travelling forward into the kingdom of God. It tends to austerity and superstition, in will-worship, and a spirit of self-righteousness, too subtle to be perceived by such as are the dupes of it.

—O, my soul doth mourn within me, when I see so many of my fellow men caught in a way that seems right unto them, but *the end thereof is DEATH*. It is because such worship tends to lead the mind from truth to error, from the substance to the shadow, and from every thing good to every thing evil; that the apostle said to the Galatians, “O foolish Galatians, who hath bewitched you that you should not obey the truth. “Where,” said he, “is the blessedness ye spake of? ***—Am I become your enemy because I tell you the truth, they [ordinances] zealously affect you but *not well*? Yea, they would exclude you, that you might effect them.”

That the ordinances have the above effect I need not go far to show, for that spirit attends them that ever did, does, and ever will, and the more men stick to them, the more they alienate from a life in Christ, and the

mystery of iniquity finds means to work thereby, to the great damage of the church. But says one, give us the ordinances ; it is thro' them that we are helped to remember the sufferings of our Saviour on the cross, and our scattered mind is concentrated. Little do christians think, that this is the very plea that the papists have in favor of images.— Hark ! hear what Pope GREGORY III. wrote to LEO, the Greek emperor, because he had written against the worship of images. “ Because you are ignorant and unlearned, we are obliged to write to you rude discourses, but full of sense and the word of God. We adjure you to quit your pride and hear with humility. You say that we adore stone walls, and boards, it is not so my lord ; but these symbols make us recollect the person whose name they bear, and EXALT OUR GROVELLING MINDS. We do not look upon them as gods ; but if it be the image of Jesus, we say, “ Lord help us.” If it be a martyr we say, “ St. Stephen pray for us.”

Dear reader, I do not say my brethren are papists ; but my prayer is to God that the church may be saved from the milk that has been sucked from the old Babylonish mother. The above instance shows that the papists feel a spirit and benefit from the use of images. And no doubt that they produce in the mind of the worshippers that which is received in the use of bread and wine, &c.— The papists have the image of Christ's body

all but as natural as life itself, and who cannot say that this is not much more to the purpose than a few crumbs of bread ; for such as use the bread and wine, use it as they say, to discover the body of Christ on the cross. Then, certain, the image is much nearer the thing which they would wish to discover. Do they talk of faith, so do the papists. Do they talk of help ? so do they. Do they speak of worshipping Christ in the use of the bread ? so do papists worship Christ in the use of the image ; and who can say that the Spirit produced in the one, is not the same as the other. Truly they zealously affect, but not well. I think christians ought to be careful how they kindle a fire in the temple of God, on his holy sabbath, and come to the rest, which is by faith in Christ. My sole desire is, that christians would beware of these false rests ; for they are the elementary heavens that never will stand the day of God's coming. My soul says, pull down the altar of Bethel, cut down the groves, and take away the fig-leaf aprons, that thousands are hiding and covering themselves with ; that they may see that they are uncovered before God, and learn to hide in Christ, and worship in Spirit and in truth, and bring the sacrifice of a broken heart, and a contrite Spirit. Christians who are children of the day, need no such things as ordinances to help their devotions. If they have the true baptism they walk in Christ.

who is light, and they have the light of life ; they speak that which they do know, and testify that which they see, and that which their hands have handled of the word of life. Such are comforted, being knit together in *love*, and unto all riches, of the understanding to the acknowledgment of the mystery of God, and of the Father and of Christ. "In whom," saith the apostle, (Col. "ii. 3, &c.) are hid all the treasures of wisdom and knowledge."

The design of the apostle in his epistle to the Colossians, was to teach them the truth of the gospel, and lay the true foundation whereon he and others might build and not be ashamed nor mistaken. Let us pursue this apostle to the end. How strictly and plainly does the apostle point out the danger of a dependancy on law ceremonies, forms in will-worship, &c. which through the means of Judaizing teachers always did and still attends such outward worship. After telling them, that in Christ were hid "*ALL the treasures of wisdom and knowledge,*" he adds, "*And this I say, lest any man should beguile you with enticing words.*" verse 4.

The Colossians were in a condition to hear the truth, and too much built upon the truth to feel themselves shaken by the loss of their ordinances, therefore saith the apostle, "*As ye have therefore received Christ Jesus the Lord, so walk ye in HIM.*"

Reader, do men receive Christ in water

baptism, and in communion; Answer, no.— When christians first find the refreshing from the presence of the Lord, they are baptized, with Christ's baptism of the Spirit in the kingdom of God, which is not meats nor drinks, “*but righteousness, peace and joy in the Holy Ghost.*” They would not think of baptism nor communion sooner than they would of purification, or the anointing with oil, &c. if men who are more letteral than *Spiritual* did not teach it to them. And I know that the first spoiling of christians, first take place on this ground. With what propriety do preachers exhort people to walk in Christ, as they receive him, and at the same time seek to press upon them, this and the other notion, with this and that form.

Again, thus the apostle exhorts them that they *walk in Christ.* “Rooted and built in HIM, and established in the FAITH,” saith he, “as ye have been taught” [of Christ] “abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments [elements] of the world and not after Christ. Oh! the mischief of human philosophy, in matters of religion. What worldly reasoning, vain deceit, and spoiling has attended the elementary worship of almost all denominations in one time, or in another.— From Jew, to Pope, to protestant, how much more abundant they have been in tradition and in worldly wisdom and deceit, and in

human reasonings, than they have been in grace? whereas all sufficiency is in Christ as the next words positively show. “*For in him dwelleth ALL THE FULNESS OF THE GOD-HEAD BODILY. And ye are COMPLETE in him, which is the head of all principalities and powers.*”—(verse 9, 10.) What now follows, shows us, that as our wisdom, fulness, riches and knowledge is in Christ, so is our baptism and circumcision with all our inward and everlasting fulness in HIM. “*In whom also ye are circumcised with a circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with HIM in baptism, wherein also ye are risen with HIM through the FAITH of the operation of God who hath raised HIM from the dead.*” And ye being dead in your sins and in the circumcision of your flesh, hath HE quickened together with him, having forgiven you all trespasses, blotting out the hand writing or ordinances that was against us, and taking it out of the way NAILING IT TO HIS CROSS.” verses 11, 12, 13, 14.—What could Christ have done, or Paul have said more to show the end of carnal ordinances? Water *baptism* is as plainly explained, and done away, as *circumcision*. It is marvellous to me that men who read the scriptures do not see that the apostle here would rid his brethren of all such ceremonies.

But let us follow the apostle to the end.—The next verse shows; Christ having “*spoiled principalities and powers,*” and “*openly tri-*

umphing over them," that they are to "let no man therefore judge them in MEAT OR IN DRINK, or in respect of an HOLY DAY, or of the NEW MOON or of the SABBATH DAYS which are shadows of good things to come; but the BODY IS CHRIST." What can be more plain than the language of this apostle? he warns them against beggarly elements, meats, drinks, sabbath days, &c. telling them that they are but shadows, and that the body is Christ. Are not bread and wine here hinted to? and no doubt the apostle would have mentioned the sacrament, or eucharist, as well as he has baptism and circumcision, if there had been any such thing in his day.— As the body is Christ, or the substance, the apostle warns them lest they lose that reward in a voluntary humility, and vainly ruf-fed up, fleshly-mindedness, by "not holding the head, (Christ,) from which all the body, by joints and bands, (having nourishm.en.t ministered, and knit together,) INCREASETH WITH THE INCREASE OF GOD." Such as are united to Christ the head, by the nourishing, ministering and knitting influence of the true Spiritual baptism, and communion, are dead from all outer rudiments and elements.

Dear reader, notice, what follows in verse 20th and 21st.  "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances? Touch not, taste not, handle not which all are to PERISH with the

using, after the doctrines and the commandments of men." Do not such as use the sacrament and baptism contend that they are ordinances? and do they (ordinances) not perish with the using? Answer, yes. Then the apostle strictly forbids that we be subject to such, and that we even handle, touch or taste of them.—The apostle, in verse 18th, forbade that we let any man judge us. This is easily prevented by not touching or tasting of these things which perish in the use; but instead of an obedience to the apostle's injunction, these very things are urged upon christians more than holy life, repentance or any other doctrine of Christ. I have seen many religious revivals, but I never have been indulged with the happiness of seeing them end as they began. They have always ended in division and debates about ordinances, whereby the little good that was done, is generally turned into surmising and jealousy, and whilst the preachers, deacons, and other zealots, are scattering the bane of partyism, that they may make merchandize of the converts, and that they may be able to make a fair show in the flesh, some have become haters of one another, and ten fold more the children of hell then they were before such revivals took place. And many of the inexperienced among men, have falsely concluded there was nothing in religion.—What a happy consequence would arise amongst professors of christianity, if they

would obey the apostle's advice, and touch not, taste not, and handle not, nor let men judge them in such beggarly elements as perish with the using.

Do reader, turn to the epistle, and read the apostle's advice for thyself. The baptism of Christ is that ONE baptism of the spirit, which is saving to all them that are baptized therewith. Such as are born again, are born of this spirit, they are baptized INTO Christ, INTO his life and resurrection; and INTO a death to sin. They who are thus baptized put on Christ, and are baptized into one body, (Gal. iii. 27, 28.) where there is neither Jew nor Greek, bond nor free, male nor female, but all are one in Christ Jesus. Such are *washed, sanctified, justified in the name of the Lord Jesus*, and by one spirit they are joined to the Lord, (1 Cor. vi. 11, 17.) "Christ" saith the apostle, "gave himself for the church, that he might sanctify and cleanse it with washing of water *by the word*, that he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing, but "that it should be holy and without blemish," (Eph. v. 26, 27.) therefore, this is the only gospel baptism, and according to this baptism, which is "according to his mercy he doth save us by the washing of regeneration, and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 5.

Thus, dear reader, we see that water bap-

tism, is superseded by the baptism of the spirit. And as there is but ONE Lord, ONE faith, and ONE baptism, (Eph. iv. 4, 5,) it is to them that receive it, a *resurrection*, from a death in sins to a life of holiness, by washing, regeneration, and a renewing power of the spiritual WORD, it is to make them holy, without *spot*, *winkle*, or blemish. By this baptism, they are baptized INTO ONE body, INTO ONE death, INTO ONE life, INTO ONE spirit, INTO the *one* faith of the *one* hope and calling, *one* God and Father of all, who is above all, and as the apostle saith, ‘through all, and in you all.’ This baptism is according to that doctrine, which our Lord taught his disciples, when he said, “In that day ye shall know that I am *in* my Father, and ye *in* me, and I *in* you.” John xiv. 20.

Christ is not only wisdom, righteousness, sanctification and redemption from sin, but is all to the soul what natural provision is to the body. “Verily, verily,” said Christ, “except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,” John vi.53. “This is the bread which cometh down from heaven, whereof a man may eat and not die. I am the bread of life.” When Christ saw that his disciples were too natural minded to understand the spirituality of his doctrine, he said to them, ‘It is the spirit that quickeneth, the flesh profiteth nothing, the words what I say unto you, *they are spirit and they are life.*’ This shows us what is the true communion,

or the supper of the Lord. This is the table and cup to which the sons of Belial cannot come, because it is Spiritual. Saith the apostle Paul, "I speak as unto wise men," [Spiritually wise,] "Judge ye what I say.—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16, 17, &c. Here the apostle shows the Spiritual union in the Spiritual cup and bread: saith he, "for we being many, are *one* bread and *one* body, for we are all partakers of that *one* bread." "Ye cannot drink the cup of the Lord and the cup of devils." If outward wine and bread composed the communion of the Lord, then wicked men could partake of it as well as saints. This is the Spiritual cup in the *new testament* which Christ enjoined at the Passover supper, and the very cup which the apostle enjoins on the Corinthians, when he says, let a man examine himself and so let him eat of *that* bread and drink of *that* cup. Christ says, "my body is meat indeed, and my blood is drink indeed." "He that eateth my flesh, and drinketh my blood dwelleth in me and I in him," "he shall *not* hunger," "he shall *not* thirst," "he shall *not* die," "he shall live forever."—This is the true passover supper, and the Spiritual cup of the *new testament* in the *new covenant*, which is given for the remission of sin, and is only enjoyed in the kingdom of

God in righteousness, peace and joy in the Holy Ghost, where meats and drinks, or outward bread, wine and water, constitute no part thereof, nor can they be found within the kingdom of Christ.

Though the children of the kingdom may strive to blend such outward ceremonies with the Spirit, it is but to smuggle the property of a worldly jurisdiction ; and the curse will always attend them with their trophy. This bread, and this Spiritual wine, is one with the Spiritual baptism. Saith the apostle, (1 Cor. xii. 13.) "by one Spirit are we all baptized *into one* body, whether we be Jew or Greek, whether we be bond or free ; and have been all made to drink *into one* Spirit."

Hereabouts we may make the first and the last end of our subject meet.

We commenced this Plea by showing that the typical law was given to man in consequence of transgression. The sacrifices were to signify to him a Saviour, and the different purifications and anointings were to teach mankind that they were unholy and unclean, and so far as they were unholy and unclean, so far they had fallen out of the covenant with God ; and so far lost the *image* of God. But the seed (Christ) is now come— magnified the law in righteousness, and nailed the ordinances to the cross, and by the gift of the Spirit he has re-established the covenant with men. Zion's sons are—"redeemed with judgment, and her converts with righteousness." They are now by the

Spirit sought out, sanctified and redeemed from the consequences of the fall. As man was created without a typical law, so in the new creation of God they are redeemed from all types, and made "complete in **HIM** who is the head of all principalities and powers." Man was created in the image of God ; and that image was *righteousness, true holiness and knowledge*, (see Eph. iv. 24. Col. iii. 10.)—Saith the apostle, "be ye renewed in the spirit of your mind, and put on the *new man* which after God is *created in righteousness and true holiness* ; lie not one to another, seeing that ye have put off the old man with his deeds ; and have put on the *new man* which is *rewarded in knowledge* after the *image* of him that created him." As the image of God is restored to man, the covenant comes with it. "Wherefore," saith the apostle, "the Holy Ghost is a *witness to us* ; after that which he had said before. This is the *covenant* that I will make with them, after those days, saith the Lord, I will put my laws *into* their *hearts*, and in their minds will I write them, Heb. x. 15. This law, in the heart is God's holy anointing, and Spiritual baptism, by which the christian is brought *into* God and God *into* him, therefore it is said, (2 Cor. vi. 16.—"Ye are the temples of the living God," as God hath said, I will *dwell* in them, and *walk* in them; and again it is said, (1 Cor. vi. 19.) "Your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own."

Thus, dear reader, the types are all fulfilled when the creature man is restored to God. In the restoration, man receives a *new name* and a new dwelling. He has written "upon him the name of God, and the name of the city of God which is New-Jerusalem, which cometh down out of heaven from God ; he receives the mysteries of God ; as in a white stone, with the new name, which name none knoweth but such as receive it. Rev. ii. 17. They are brought through the Spirit to have communion with God, as it is said, "I will *sup with him, and he with me.*" (Rev. iii. 20.) they are brought to have communion with angels, &c. Saith the apostle, "Ye are come unto *Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the first-born, which are written in heaven, and to God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel.*"— Heb. xii. 22, 23, 24. Such, dear reader, as walk in Christ, and dwell in God ; they dwell in the city of God, and the Lord God and the Lamb is their light, and he that walketh in Christ "shall not walk in darkness, but shall have the light of life," John viii. 12. As there is no darkness in Christ, so there is no darkness in God, then he that walketh in

God and in Christ, walketh without darkness, and as children of the light, and of the day, they need no dim lamps. Blessed are their eyes for they see. Why then light a candle at noon-day? or why put spectacles upon one whose eye-sight is good? A staff is for the impotent, and signs precede the substance. We admire or regard the portrait of our friend but little, when he is present. Christ is all to his children, HE is their life from the dead, their wisdom, their righteousness and sanctification: they are baptized *into him* with that baptism wherein they are risen with him to newness of life, and have their part in the first resurrection. Their witness is within them, their hope is in the Holy Ghost, even to that within the veil; and their understanding is to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom is all wisdom and knowledge. Since then, they are complete in Christ; let Moses and John go their way, build no more worldly tabernacles, but let God have a place in the heart; abide *his* instructions in the inmost temple of the mind, and thou shalt be led out of darkness into God's marvellous light. Thou shalt know the truth as it is in Jesus, and feed upon hidden manna, whilst thousands with all their vain disputings about the surface of the letter, only get to themselves death, disgrace and confusion. Why, as tho' Christ was a minister of carnal commandments, are christians bound to observe a ty-

pical code of laws, and made to transgress God's gospel sabbath? Why, as though God had falsified his covenant with Abraham, are we yet in bondage to the weak and beggarly elements of the world! Why should the rent be made worse, by sewing the new cloth upon the old thread-worn dispensation, and why put the new wine into old bottles? What saith the scriptures? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman. Gal. iv. 30. "Stand fast in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage."

Said the apostle Paul, (verse 12, &c.) "I would that they were even cut off which trouble you, for brethren, ye have been called into liberty; only use not liberty as an occasion to the flesh, but in *love* serve one another. For *all the law is fulfilled in one word*, even in this, "*Thou shalt love thy neighbor as thyself.*" As ye have received Christ Jesus the Lord, so walk ye in him; (Col. ii. 6, &c.) rooted and built up in him, and established in the faith; as ye have been taught abounding therein with thanksgiving. Dear reader, let this be considered attentively by thee. Beware, least any man spoil you thro' philosophy, and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ. For in him dwelleth all fulness of the Godhead bodily.

Let no man, therefore, judge you in meats or in drinks, or in respect of an holy day, or of the new moon, or of the sabbath-days, which are shadows of good things to come, but the body is Christ.—Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to the ordinances? (“Touch not, taste not, handle not,) which all are to perish with the using.”

CHAP. IX.

ON THE SCRIPTURES.

Different notions relative to the rules and government of the Church. The Scriptures not a sufficient rule, nor is the Spirit blended with the letter to make the rule of christian faith and practice. The Spirit alone is a sufficient guide into all truth as the scriptures say. The scriptures are not the word of God, neither are the scriptures the gospel. Christ is the word of God, and the gospel is that which is preached by the spirit to all men.

PERHAPS there is no book in the world, (the Alcoran excepted), for which men have contended with more zeal than they have for the bible. And though the former has been for many years favored with the most advocates, yet few of them, if any, have been more blind and wicked than those who have and do advocate for the latter. When I speak of the bible, I speak of the revelation of God—the

history of the world—the God of thousands—a stumbling block to the blind, and the foundation of priest-craft—the means by which satan, through his prelates, has served himself the best advantage in his kingdom. The bible is a good book, little understood and less obeyed. Men have strove to make the bible answer that which has from time to time suited their designs, taste and times best.

As I have observed that most of the religious contrivances are built upon the letter of the scripture, I do not feel free to let these few sheets go out, without making a few remarks on the use, advantage, and misuse of the bible.

The notions of the several religious denominations on the use and intention of scripture, may be comprised in three opinions. The first is that the scriptures are the only and sufficient rule of christian faith and practice; and that, with the scripture, the church is completely furnished; therefore no immediate revelation may be expected at this day. The second opinion is, that the scriptures, *with the spirit of God*, make up the only and sufficient rule for faith and practice consequently the church must look for revelation, because, (they say), that the bible is a spiritual book and cannot be understood but by the spirit. The third class ascribe unlimited power to the spirit and revelation of God, and say, that it is through the spirit of God that

the church is to be perfected and led according to all the purposes of God, without being dependant on the letter; that is, they believe that divine revelation is absolutely as necessary for the church now, as it was in the days of the apostles; and as indispensably necessary as if there was no bible at all. These, though they believe the spirit to be a sufficient rule, yet, they are willing that all their doctrine and practice should be tried by the scriptures. They are willing also to admit, *that whatsoever doctrine, (though pretended to be by the spirit,) if it be contrary to the intention and tenor of the scripture; it should be accounted a delusion of the devil.* Of these three opinions I shall appear on the part of the last, and proceed to a refutation of the others.

Those who are of the first opinion, act measureably consistent with their belief, but (I think), inconstant with the truth. They act consistent with their belief because they have established the discipline of their church accordingly. If it be said that the scriptures are the only rule for the order and the government of the church; then the prosperity of the church consists in preserving a knowledge of the letter. To this end a classical education is indispensably necessary. For this intent schools of divinity are kept up, seminaries of learning are established, and if it is right that the cause of God should be supported it cannot be done without great expense of time and money, or that which is equivalent; and

is it right that a few individuals should preach and support the supposed cause, at their own expense? Answer, no : the parishioners should be taxed, and made to bear their proportionate part, in the support of the church, sacraments, &c. And indeed, if divine revelation has ceased, and if the church is dependant on the letter, then the wise amongst men should be selected and educated at the expense of the people, and when it is necessary that they spend from seven to fourteen years for accomplishment in the different languages ; it is right that they should for their time and money be rewarded, according to their proficiency. If a man is idle, and does not get that accomplishment, which he had ought, give him a reasonable support ; if he knows little, he need to study the more, so he cannot labor ; give him three hundred dollars a year. If a man is more valuable his care for the flock must be in proportion to the qualification of his mind ; and if a valuable man, (valuable men are scarce,) undoubtedly the offices of the church, with all its business, will be crowded upon him ; give him fifteen hundred dollars a year, it is just that the man should be rewarded according to his merit. If money is scarce, be careful and make the tax equal, the rich with the poor, and for the want of funds, take a eow ; no matter, if it is the last the poor man has ; it is just that he should pay his proportion with the rest. If the church is dependant on the letter, the preacher has

kk

no divine aid to expect, therefore he never should attempt to deliver his discourses extemporarily, let him write down his discourse in a book, and if he should teach the people an error, it is only for the want of a better education, that he might understand the bible more perfectly. I say this method of procedure is measureably consistent with the tenets with which it is connected, but I say it is inconsistent with the truth.

First. It is inconsistent that Christ should have come into the world to suffer and to bring a dispensation so much inferior to the law of Moses. The apostle when speaking of the ministration of the law dispensation, (2 Cor. iii. 7, 8, 9, &c.) shows that it was reckoned without glory, because the ministration of the spirit was much more glorious. And it is said that "Moses put a veil over his face, because the children of Israel could not steadfastly look to the end of that which" was to be "abolished." Certainly this saying of the apostle has an allusion to the dispensation of the gospel, when he spoke of that excelling glory. Now reader shall we say that the apostle here had an allusion to the bible ? Answer, no : for there is not the least reason to bring in support of the notion. When we look at that dispensation, God was the interpreter of the law. A priest repaired to the altar, and the Lord was heard to speak in the most momentous, down to matters of a very small importance. A sure interpretation with proper instruction,

was sure to be given to the people. What have we like the testimony of angels or a burning bush? What have we like the miracles of Egypt, and the dividing of the sea?

What guide have we like the pillar of cloud by day and the pillar of fire by night? What witness have we like the burning and thunderings of Mount Sinai? What witness have we that God regards his people more now than when he gave them bread from Heaven for the space of forty years? What will be to us, the testimony of Samuel, when God spoke to him with an audible voice, twice, and again twice? Is that dispensation removed, and a better exchange made to us by giving us the bible, a dark and intricate volume, which takes seven years to understand; yes, seven years twice told, leave the people as much in the fog, as to the knowledge of the real truth as when they first began. What a miserable exchange is this!

Could we not say, Lord take back the precious book, and give us Moses to go before that we may be no longer doubting about this, that and the other notion, or the interpretation of this or that scripture. Surely I think common sense teaches us that the bible is nothing to be compared with the glory of the law dispensation besides the many difficulties which attend such notions.

If there be no revelation of the Spirit, then there is no knowledge of God, to one more than another, the letter is all, and all who

read may be equally benefitted. It is useless to talk of saint and sinner, and of being born again, seeing there is no Spirit to be born of. This doctrine is inconsistent with the scriptures, for the writings of all the ancient christians bear a testimony of the *Spirit*. Saying, "It is the *Spirit* that quickeneth, (John vi. 63.) It was the *Spirit* that gave them utterance, (Acts, ii. 4.) it was the *Spirit* by which Stephen spake when the Jews were not able to resist him, (Acts, vi. 10.) it is by walking in the *Spirit* that christians are free from condemnation, (Rom. viii. 1.) the law of the *Spirit* of life makes free, (verse 2.) it is by the *Spirit* of God dwelling in us, that we are redeemed from the flesh ; and from the carnal mind, (verse 10.) it is the *Spirit* of God dwelling in us that quickeneth our mortal bodies, (verse 11.) by the *Spirit*, the deeds of the body are mortified, and life obtained, (verse 13.) by the *Spirit* we cry *Abba Father*, (verse 15.) it is the *Spirit* that beareth witness with *our Spirit*, that we are the children of God, (verse 16.) the *Spirit* maketh intercessions for us, (verse 26.)

It was by the *Spirit* that both wisdom and knowledge, faith and miracles, tongues and prophecies were obtained. 1 Cor.xii. 8, 9, 10. It is by the *Spirit* that we are all baptized into one body, (1 Cor.xii.13.) and, "if any man have not the *Spirit* of Christ, he is none of his."— Rom. viii. 9.

When we once do away the idea of the

Spirit, we may at once put away the belief that there is a good man on the earth ; and we may just as well throw away the bible as to perplex ourselves with it. For the promises of life therein, are only to such as abide in Christ whereby they partake of Spiritual sap and nourishment through him.

Feeling that the first opinion, is sufficiently refuted, I pass to notice that opinion which would incorporate the letter with the *Spirit*. This opinion is as inconsistent (all but,) as the former. For if it takes the letter to make out the one rule, then no person can be a christian without the bible. If it should be acknowledged that there are christians who know nothing about the bible, then we suppose that the *Spirit* of God is sufficient, independent of the letter ; but otherwise, this opinion lays us under obligation to the letter as well as that notion already noticed. These may establish their seminaries of learning as well as others, and though they cry out much against preaching for money, and against the notion of making learning a necessary qualification for a preacher, yet they pillage the labors of the more industrious ; for as they say that they could not have a rule without the bible, surely some one must have had learning, or they must have been destitute of a rule. Their own system declares that it is necessary that a knowledge of the letter be preserved, this may as well be done at their

expense as others. The people of this opinion are much opposed to preaching by note, but I confess that for twenty years past, I have never heard one of them preach in any other way. For though they do not take their pen and write down their sermons, they do that which is worse. The man who taketh his pen first chooses his text, and by the help of his concordance, brings such passages as will favor his ideas of the subject; consequently the people hear the scriptures explained to them in order. But these last choose a text but instead of committing the subject to order by the pen, they trust their memory;—consequently their subject is more or less irregular. What they labor about, is the letter, the difference is then, they first transcribe their notes, and the other, (for notes,) *read out of the epistles.* As both of them acknowledge that they could do nothing without the bible, I infer, that, to take the letter from them, they would have nothing to do.

As every error has its own inconsistency in it, so we may see, by pursuing our subject a little further the inconsistency of blending the letter with the Spirit. It is said that we must try the Spirit by the word (meaning the letter.) Notice, reader, if the bible be a spiritual book, as they say, and cannot be understood, but by the Spirit, then why go to the bible to try the Spirit? for if the bible cannot be understood but by the Spirit, then it remains that we are under the necessity of knowing that we

have got the Spirit of God, before we go to try ourselves by the bible. Here it is plain that this notion, that the letter and the Spirit are inseparably connected, contradicts itself. I say that I have got the Spirit : is there a possibility that I am deceived ? Yes, says one. Then how shall I know that I have the true Spirit ? Until this knowledge can be obtained according to their notion, the bible is completely useless. The idea that the letter is incorporated into the Spirit, to help make out the dispensation of the gospel, supposes that men cannot be saved without the bible. I say the scriptures are not so much as *one stone* in the foundation upon which *God has made man's salvation dependant*. If so, what has become of all such as have died without the knowledge of the bible ? Shall millions and tens of millions of poor souls be damned because they have no knowledge of the scriptures ? Shall they be damned for not obtaining a knowledge of that which they did not know was in the world ? Shall they be consigned to everlasting misery for want of that, of which they had no knowledge, nor means whereby they might obtain it !! What has become of the multitude of infants and others who have not come to the knowledge and means of understanding the scriptures ? Shall all these be damned ? This does militate against the wisdom and justice of God, and against the gospel dispensation, and it cannot (I think) justly be denied.

Though, these sectaries, both the former and the latter say, that the scriptures, or the scriptures with the spirit, make up the one rule of faith and practice; yet how inconsistent do they act with their profession; for if these make up the faith of the church, and as they say, the only *and a sufficient rule*, then why do they add to them their articles of faith or church discipline. These disciplines appear to be so necessary to their framers, that they think it is impossible that the church should do well without them. Does not this argue their pretended rule is not sufficient for them? There are other orders of people who object to a discipline for the reason aforesaid that the scriptures with the Spirit of God, are the only and *and a sufficient rule*: but if their rule is perfect and *sufficient* to bring them to the truth, why do they constitute two classes of people. Surely it is plain to be seen that some of them intend to deceive one another, or their rule is not *SUFFICIENT* to bring them to the truth, for their preaching is very different one from the other, and indeed there is but a little fellowship between them.

Should I say that the scriptures of themselves, or that the scriptures blended with the Spirit of God are not a sufficient rule, the reasons already suggested, with a hundred others, that I might bring, would appear in support of my assertion. Should I say that the Spirit of God, of itself is a sufficient rule, to this all the scripture testimony would a-

gree. The mischief of divisions and subdivisions among professors, come by blending the letter with the Spirit, whereas the Spirit has nothing to do with the letter, but is independent and perfect of itself. If we turn to the letter of the scripture, it is there, men form all their different doctrines and notions. The scriptures, through the disorganized system of their understanding, amounts to an imperfect rule, and to blend the letter with the Spirit renders the rule of the christian faith and practice still imperfect; and denominations are multiplied upon the letter, and are left to dash one upon the other as they do, the Spirit of God will not help them form tenets on baptism and communion. The Spirit will not tell men whether baptism should be by immersion, sprinkling or pouring ; whether the sacramental bread should be leavened or unleavened ; whether the sacrament should be given in the morning or in the evening ; whether men should be open or close communioners : in all these, people have been governed by their own judgment, and as they have received the scriptures for more than what they were intended, (as I shall hereafter show,) the letter has killed—they have not yielded to be led of the Spirit, but have been bending the Spirit to the letter, and so to their own judgment and understanding. The notion of binding the Spirit to the letter is not consistent with reason, and no less inconsistent with the scriptures.

It is often said that we are to try the Spirit by the word, (meaning the letter,) but there is no scripture to that effect. It is said, (1 John iv. 1.) "*Try the Spirits whether they be of God.*" It is the false Spirits that are to be tried, by the Spirit of God, but the Spirit of God is not to be arraigned to our tribunal; but, by the Spirit of God, we are to be tried, and to try every thing else, even the scriptures themselves are tried by the *Spirit of God.*

What spiritual knowledge do men derive from the scriptures? Do the scriptures first tell the preacher, that he has a call from God to preach: and in what place, and from what text does he learn his duty, and the condition of his people? How do men know that there was ever a Saviour from the scripture? Surely he may be favored with the best historical reasons, but historical reasons do not amount to a proper evangelical, or christain knowledge, he must be ignorant, for aught of any saving knowledge he may gain in any way but by the *Spirit of God.*

Here I will appear in vindication of the sufficiency of the *Spirit of God*, as the only rule of faith and practice, christian perfection and knowledge. I say that a proper knowledge of God is not given by the scriptures, for the Jews had the scriptures as well as we, and yet it was said of them, (Jer. v.2.) "*though they say the Lord liveth, surely they swear falsely.*" There is much difference be-

tween a scriptural knowledge and a proper christain knowledge of God, as there is between the historical knowledge of fire, and that knowledge which is imparted by the power of the element itself. It is not uncommon that letteral men destroy the use of the scriptures by putting too much stress upon the letter. A preacher in my hearing once declared to a congregation, that if it were not for the scriptures, mankind would not know whether they were men,bears or other beasts.

My reader can judge for himself, whether the heathen as they are called, do not know themselves and each other, from beasts, &c. I record the above instance, because I know that preachers are daily sending forth such expressions in favor of the letter, whereby the mind of the unspiritual, become attached to the bible, as the Mahometans are to the Alcoran.

Some contend that men could not know whether they had religion, yea or nay, but by the bible. When we consider that the name is no part of the thing, the assertion would simply amount to this, that men could not know the presence of God, but by the scripture; this would be reducing the religion of Jesus Christ which is inwardly in the soul to a mere form and theory, as if it could be communicated to men by word without power: but contrary to this, there are instances where men have labored in the ministry for forty years, with all the sagacity of a wise and

prudent mind, and though possessed of all the privileges of human learning, they have in the end been brought to know the "*truth*," as the Psalmist says, "in the inner parts," and have acknowledged, that notwithstanding their incessant labor on the scripture, they have found themselves at last without a knowledge of the gospel truth.—They have found, that their attention had been too much on the letter, whereby they had not enough heard to the inward teachings of the Spirit. This shows us that the *truth* is only to be found by the *Spirit*, and I appeal to every person who is acquainted with revealed religion, when they were brought to know the *truth*, if they were not disappointed; yea, with all their reading, and worldly attainments, their language is the language of *truth*: "*I was led in a way which I knew not, and in a path which I had not seen.*"

For instance, a man never knew pain, or the distress of any particular disorder—though I might be suffering under its keenest influence, by what means, or manner of communication could I impart an unlimited or proper knowledge of my distress; seeing the man is a stranger to the nature of my disorder?—My distress is invisible to the natural eye.—So is the work of reforming grace equally invisible to the natural understanding. We see in the nature of our subject, that the thing must exist before a description can be given, hence, when we look into the scriptures, we

read that "love worketh no ill to his neighbour," (Rom. xiii. 10.) and that, "We know that we have passed from death unto life, because we love the brethren," (1 John, iii. 14.) but the question is, are we only sensible of love, because we so read the scriptures?— Certain, I think it is self-evident that what we read is no part of the thing, but only a description of that principle which we before had within us; this shows us that the thing, or that the principle existed previous to the description of it. This shows us that christianity may, and does exist, without the knowledge of the letter; and so independent is the Spirit from the letter, that "He that believeth *hath the witness within himself*," 1 John v. 10. God's Spirit hath its own interpretation in it, and the heathen as well as thousands of others who know nothing about the letter, feel from time to time, its powerful influence. I certify that I knew the dealings of God with me, while as yet I was destitute of a knowledge of the scriptures. If it were not for the Spirit, I ask how christians could know their sins forgiven? certain the scriptures of themselves cannot give this knowledge, surely the scriptures read alike to all men, and if they read alike to all, then was it not for the image of the Spirit prepossessed in the soul, then certain the christian would not recognize that image, when it is described, sooner than any other man. Let us suppose the scriptures to be a mirror. Must not

the person be possessed with body and parts, before he can discover himself therein, and though the person discovers his features now, this does not show that the man had no knowledge of himself before.—Again. How shall we be able to find our membership in the church or body of Christ? What scriptures inform me that I must preach or that I must wait on exhortation? How shall we know whether our call is to the work of miracles, interpretation, prophecy, or whether our gift is that of discerning of Spirits? This, I think, must be the work of the Spirit to discover to us all these things.

Nothing can be more clear than that the Spirit independent of the letter is the proper rule; and that the christian may possess a knowledge of God though he may be destitute of a knowledge in the letter, and though the Spirit does not bring with it the name, (religion,) yet it brings the nature of Christ, which is good enough without a name.

It is by the Spirit of God, that men are taught the things of God, and he that is Spiritual knoweth all things, the Spirit leadeth into all truth. “As many as are led by the Spirit of God, are the sons of God.” It is said, (1 John, ii. 27.) “the same anointing which ye have received of him, abideth in you, and ye need not that *any man teach you*, but *** the same anointing teacheth you of all things.”

Now reader, if it should be asked me what

I think of the bible, I think it is one of the best of books ; but for us to be profited by it, we should receive it for just that which it is, no more nor no less. Such as read the scriptures, should be careful to observe that they are naturally divided into two parts, (to wit,) history and divine revelation. That part of the scriptures which relate to revelation is the books of Jeremiah, Isaiah, Ezekiel, Psalms, with the Epistles of the apostles, and that book called Revelations. These books with ALL such scriptures as speak of the coming of the Messiah, and relate to doctrine, may be called revelation. But all the old Testament records, which relate to the Jewish wars, with the four evangelists, and the book of Acts are all history. It is such scripture as we call revelation, that meets the revelation of the Spirit in the heart of every christian. Should the christian turn to the book of Psalms, he would there trace every feature of his soul, either in sorrow or in joy. Should he turn to the Prophets, and mark the beautiful harmony there is between their prophecies, and view the kingdom of Christ illustrated by the most beautiful metaphors, he has joy because he feels that they are all fulfilled by the measure of the Spirit which he enjoys. If we read in the epistles of the apostles, these generally relate to doctrine, and but little is said about ordinances. The doctrine of the apostles are so clearly set forth, that they need but little explanation.—

Here we read that the works of the *flesh*, are manifested in adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murder, drunkenness, revilings, and such like. Of the Spirit, it is said, that the fruits, are love, joy, peace, long sufferings, gentleness, goodness, faith, meekness, temperance, &c. These all are doctrines, which immediately are connected with the doctrines of the gospel preaching. These admit of but little doubt or dispute amongst christians; the fruits of the flesh and the fruits of the Spirit, are as self-evident as the sun at noon-day. It is in these scriptures that the christian feels his witness because they correspond with the witness of the Spirit, which he has within him. And as they correspond with his feelings, they are to him a witness and confirmation of hope. When we turn to the evangelists, the acts of the apostles, and to the other writings, we there meet with many things equally comforting to our mind, but should here notice that we embrace, as in a history, all the transactions which took place amongst the apostles, whether relating to the law or the gospel. We there read that Christ was circumcised and baptized. This was because he was under the law. We read again that Christ commanded the pharisees to offer tithes of mint, annis and cumin, and the leper to show himself to the priests, and to offer the gift which was commanded in the-

law of Moses: all this is recorded, because it was done; and it was done, because they were under the law: therefore, it is no rule for us. Christ commanded his disciples to obey the scribes and the pharisees, in all they commanded, but that injunction is nothing to us. Christ himself also kept the passover, and behaved in every respect, as the law required him, and commanded others to do the same. When we pass on, we read that Peter commanded the family of Cornelius to be baptized; but what of that? He only did it by the same authority that others contended that they must be circumcised. James commands the anointment of oil; but what of it? It was only because that he was prejudiced in favor of the law: and though the apostle Paul baptized the Corinthians, he also circumcised Timothy; but what is all this to us? For the one he was sorry, and both he did in conformity to the law. The same apostle observed feasts, vows, offerings, purifications, and commanded kissing; but what is that to us?— These all should be set off one against the other, as so many instances of conformity to the law and the time in which they lived.— All these ceremonies are things very foreign from the gospel. These are the things which afford matter for dispute amongst christians. They are not found among the gospel teaching of the apostles and of Christ; but in their acts in conformity to the law and the time in which they lived. There is as much authority

to enjoin one of these ceremonies as there is the other ; but I have before said that the scriptures were not given us to make up the christian rule, but that the Spirit is the sufficient guide, and to this the scriptures agree. When we read scripture, we should be careful to mark the difference there is between history and revelation, and because this is not done, the people of most all denominations are spoiled by Judaizing teachers who preach and command such things as seem to suit them best, but all of which, when properly considered, will not amount to a command or example to us.

The scriptures are the most impartial writings in the world ; they were written without regard to person or sect. We find recorded in the scriptures the ambition of James and John, the apostacy and dissimulation of Peter, the incredulity of Thomas, the dissension between Paul and Barnabas, with many other things, which show to us, that the scriptures were in the first place impartially written. The scriptures were written for two purposes, (to wit,) for our learning and hope. Saith the apostle, (Rom. xv. 4,) " Whatever things were written aforetime ; were written for our learning, that we through the patience and comfort of the scriptures, might have hope." That part of the scriptures which amounts to a history, was written for our information. They should not be considered as written by immediate inspiration, but by per-

mission; what Luke wrote, he wrote as he had understood from others, and that which he knew of things that had passed. And there would be no sense in saying men were particularly inspired to write things which had gone before, and such things as they had seen with their natural eye. None of the evangelists, (I think,) pretend to have written by inspiration, and because they did not write by inspiration, there is not that clearness and harmony in their accounts, that there is in the prophecies. It is contended by most christians that the evangelists in writing intended to supply the defect of one another. Luke says, in the introduction of his book, "For inasmuch as *many* have taken it in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were *eye-witnesses*, and ministers of the word, it seemed good unto me also, having had perfect understanding of all things, from the very first, to write unto thee in order, most excellent *Theophilus.*"

Because Luke had a knowledge of things and as *MANY* others had written it seemed best and good for him to write also, but he pretends to no immediate inspiration in the thing. It is most likely that the other writings were written for the same reason, that Luke wrote. And the book of Acts, which was written by Luke, should be considered

one with the rest. These writings were written for our information and learning, but the things recorded in them were not written for our rule, as I have before shown. Other scriptures are written more particularly for *comfort* and *hope*, and they are comforting to us, because they witness to the spirit which we feel. They confirm our hope, but should be considered as *superabundant means*. Peter himself shows that this was the intention of his writing, 2 Pet. i. 12, 13. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth; yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." God is the teacher of his people himself; and there is nothing more clear than that such as are under the *new covenant* "need no man's teachings to supply any deficiency in the rule of the Spirit. But all superabundant means are profitable to the edifying of the church, and it was one of the fruits of the Spirit brought about by the ascension of Christ, to furnish us with the scriptures, and many other spiritual writings which are written by godly men since the days of the apostles.—Says ROBERT BARCLAY, in his APOLOGY, page 97th, "Though God doth principally lead us by his Spirit, yet he sometimes conveys his comfort to us through his children whom he raises up and inspires to speak or write a word in season,

whereby the saints are made instruments in the hand of the Lord to strengthen and encourage one another, which doth also attend to perfect and make them wise unto salvation; and such as are led by the Spirit, cannot neglect but do naturally love, and are wonderfully cherished by that, which proceedeth from the same Spirit in another; because such mutual emanations of the heavenly life attend to quicken the mind when at any time it is overtaken with heaviness." All these things are to be considered secondary in the privileges of the church; and, so it is, that the Spirit of God is sufficient of itself to bring men to God, and to make mankind fully accountable to God for their conduct in life, though they have not the scriptures, or any outward preaching. Suppose a man upon a journey; though he knows the way in which he is to travel, he will choose an agreeable friend that his time may pass more agreeably away, but this does not prove that the man was deficient in a knowledge of the way in which he was to go, or that he could not have performed the journey without the friend. So God, in the gift of his Spirit, gave us a complete, full, and sufficient rule, but he yet has given us many privileges through the Spirit, but all these privileges are not to go before the Spirit, they are not to make christians less dependant on the Spirit, they are not to supply a (supposed) defect in the rule of the Spirit, nor to take the

Spirit from us ; the man of God is as much dependant on divine revelation, as if there were not a scrap of scripture in the world.— In the Spirit there is a fulness. There is no difficulty which can arise to an individual, or to the church, of a Spiritual consequence, but what must be referred to the Spirit ; and to this the scriptures agree. If a man escapes the bondage of his sins, it must be through the Spirit. If a member of the church becomes an offender, he must be reclaimed or cut off by the Spirit, and not by the letter.— The scriptures say we shall visit an offender with conditions, three times ; but this does not in the least determine but what I may visit him a dozen times, if I have a mind.— The scriptures give no invariable rule for such dealings, but submit the whole to the leadings of the Spirit.

As I have observed that such and such scriptures are not to be considered as written by immediate inspiration, I would observe that they are to be considered as written by good men and though their writings do not perfectly correspond in every instance, it is because that the account of the one is more full than the other ; or because the one was not personally knowing to all that took place ; or in consequence of the accidents of time, and translations, and the like of that, which has happened unavoidably to the scriptures. Notwithstanding all this, these writings ought to be received as epistolary trea-

sures by all christians, not as a rule, but as a testimony. It is said, (2 Tim. iii. 16,17.) "All scripture is given by inspiration of God."— From this passage many have strove to incorporate all the New Testament records with the prophecies : but this scripture has no allusion to the New Testament writings, for they were not written, when this was spoken. And further more, to say that this passage must include all the New Testament records, would make the scripture contradict itself—for the apostle Paul says, (1 Cor. vii. 6, 12, 25,) that he spoke not by commandment, [or inspiration,] but by permission. Now as I suppose that it will not be denied but what this 7th chap. is scripture, then it remains that all scripture is not given by inspiration. I suppose that the scriptures to which the apostle alludes in his epistle to Timothy, was the writing of the Old Testament, and such scriptures as predicted of the coming of the Messiah. As Timothy well understood these scriptures, by adding to his knowledge *faith in Christ Jesus*, (as the text says,) he was to be made wise *unto salvation*, (ve. 15.) These scriptures were "profitable for doctrine, for reproof, for correction, for instruction and righteousness, that the man of God" might "be perfect, thoroughly furnished unto all good work." These scriptures answered the apostles a very valuable purpose against the Jews, who said to believe in them, because the fulfilment of them had just taken

place, by the life, death, and resurrection of Christ. The parties, as it were, were all then present, and the apostles labored out of these scriptures to show that Jesus was the Christ, and was able to make it appear by comparing the prophecies with the things which the Jews themselves had witnessed, and seen of Christ. These scriptures were more to the Jews than they can possibly be to any other people, who have lived since their time, because they were eye-witnesses. If we notice the text, the word (*is*) is marked in italics, which denotes that it was no part of the original text, but that it was added as the translators deemed necessary, to make up the sense. Without this addition the text would read, "All scripture given by inspiration of God is profitable," &c. We should be left then to determine what parts of the scripture were given by inspiration of God. This is all but self-evident to every christian who reads the scripture attentively; for inspiration will meet inspiration, and if all have the Spirit of God, these will be an internal witness; whereas, if he should read the other parts of scripture from whence tenets are derived, doubts, and disputes will immediately arise.

I believe the scriptures to be profitable but I do not believe that they were intended to occupy the place in the church, which many pretend. I believe the scriptures, but I do not believe the testimony of many concerning them, (to wit,) I do not believe that they are

so much as one stone in the foundation upon which God hath made man's salvation dependant; if so, setting aside the heathen, who know nothing of the scriptures. The deaf children and idiots, what will they do, seeing they cannot read for themselves, being without ability and uninformed, are all these without a rule of life or means of salvation? No, it is said, "they shall *all* be taught of God," (John, vi. 45.) "and they shall all know me from the least to the greatest." Heb. viii. 11. There are thousands in our country who cannot read a single word in our own mother tongue, with these there are thousands of others who know nothing of the languages in which the scriptures were first written—miserable case indeed!—these must all be dependant upon the interpretation given by others—a miserable foundation indeed, for men to build their faith upon, seeing linguists are not agreed, and the most learned are not agreed among themselves, what it is that constitutes the rule of christian faith and practice. What impositions have taken place among papists, (and no less among protestants,) for when they saw that the second command stood against the use of images, they would not receive it into their catechism, so thousands among them knows not from their teachers but what the use of images may be correct. As among papists, even so among protestants, many, by trusting to the teachings of others, ignorantly

continue in things improper, and confidently believe a lie.

The above considerations render it necessary that the unlearned should have some more perfect rule, and so it is, *The grace of God which bringeth salvation hath appeared unto all men*, (Tit. ii. 11,) and it is by this grace and Spiritual guidance that the unlearned among men have been able to contend with the learned and even dispute the rendering of the scriptures. Saith R. BARCLAY, "I myself have known some of my friends, who profess the same faith with me * * * who not only were ignorant of the Greek and Hebrew, but even some of them could not read their own vulgar language, who being pressed by their adversaries with some citations out of the English translation, and finding them to disagree with the manifestation of truth in their own hearts, have boldly affirmed, that the Spirit of God never said so, * * * which when I on this account seriously examined, I really found them to be errors and corruptions of the translators, who (as in most translations,) do not so much as give us the general signification of the words, as strain them to express that which comes near to that opinion and notion they have of the truth." Apol. p. 96.

I might bring many instances where the unlearned have been favored with the help of the Spirit, I will here mention the case of EDWARD BURT, a deaf and dumb man who now resides in the town of Alexander, some-

thing like fifty miles from this place. This man has given the most incontestable proofs of his conversion to God. I should have been highly gratified to have found room here for many things relative to this man's conversion, but as there are hundreds of living witnesses, who are acquainted with the circumstances, the less may be said. I had often heard of this man, but had a desire to satisfy myself more fully, and accordingly a few months since, I visited the place of his residence. The object of my visit was to learn from his parents how far their instructions might have influenced the mind of their son in his reformation of life. I was informed that very little religious instruction had been given to him previous to his conversion, and that, his experiance was more than he had been taught. I was informed that he was naturally very proud, and quick tempered, and that sobriety, temperance and meekness were the first evidences of his change of mind.— The second proof of his conversion was evidently shown in this, that he communicated things which were shown him in the vision of the night—things which never were, and which could have never been communicated to him by others. As this man is deaf and dumb, he has no understanding of the scriptures, therefore, he stands like a miracle to confirm the truth.

Well did Christ say, "I am the true light that lighteth every man who cometh into the

world," for in him, [the Word of God] was life and the life was the light of man," as he was the light so he continues to be the light, or God's manifested Word to all men through the Spirit as the scriptures show. The scriptures are not the Word of God as some say, but of the Word of God. I believe as the scriptures say, (John, i. 1, 2, &c.) "In the beginning was the Word, and the Word was with God and the Word was God * * * * and the Word was made flesh and dwelt among us." The worlds were framed by the Word of God, (Heb. xi. 3.) The Word of God is Jesus Christ, "by him all things were created in heaven and in earth visible and invisible."—(Col. i. 16.) "All things were made by him; and without him was not anything made that was made." John, i. 3. The word of God, is the Spirit of God communicated to the world: the "Word of God is quick and powerful, sharper than any two edged sword." (Heb. iv. 12.) "Is not my Word," saith the Lord, (Jer. xxiii. 29,) like a fire? * * * * ; and like a hammer that breaketh the rock in pieces? Thus I do believe the scriptures but, I do not believe that the scriptures were in the beginning with God, or that the scriptures were made flesh. I do not believe that the scriptures are like a fire, or that they are quick and powerful like a two edged sword, neither do I believe that the worlds were made by the scriptures. The scriptures were not called the Word of God, until it was done

by the Pope and his predecessors. The scriptures were so called, in the apostacy of the church. Because men put too much stress on the letter, they have robbed the people of the truth; and for this reason, the denunciation of the Lord against the false prophets, ought to be heard at this day. Behold I am against prophets saith the LORD, that seal my Word every one from his neighbor. What shall we say, to such teachers as deny the power and sufficiency of the Spirit, and openly preach, and declare that their foundation is in the letter; nine tenths of our preachers say that they would be without a rule, had they no bible. Surely these cannot be the ministers which Christ has sent, for such say as did the apostle; "Our sufficiency is of God who hath made us able ministers of the New Testament, *not of the letter but of the Spirit.*" Such preachers steal the true Spiritual word, from the people, they dupe the people to a dead letter, and "*the letter kills.*" "Behold I am against the profit saith the LORD, that use the tongue, and say, he saith, **** and do cause my people to err by their lies, and by their lightness. *** I sent them not, I have not spoken to them, yet they prophecy, **** they shall not profit this people at all, saith the LORD." What do the people know by such prophets, or teachers, they are "ever learning but never able to come to the knowledge of the truth. They have invented to themselves the system

of sermonizing in the letter. They choose a text, and was it not lamentable it would be laughable to see the twisting, turnings and different comments, there is frequently put upon a few words of scripture. They draw out head and horns to fit and defend their own beloved dogmas, and the people know nothing by what they hear ; for should they hear the same text preached from by different preachers ten times running, perhaps not one of them would preach like the other. I want no greater proof to show that this is not of God, than the confusion and darkness, which attend such preaching. I do not say but the man may use the scripture and make it profitable, but I say they have no right to use them in this way, nor put them in the place of the Spirit, it is the office of the Spirit to give the condition of the people, and unless a teacher is furnished by the Spirit he is not qualified to open his mouth in the ministry. The method of taking texts was not invented until several hundred years after the apostles.* When the apostles and prophets spake from scripture, it was to prove the fulfilment of some prophecy, and like Philip, they embraced a subject and not a few words ; they spake by the Spirit, therefore it was nothing like the dreamings of many, who in our day wrest the scriptures by their own false notions and comments, that they may display their parts in the letter ? if a preacher preaches in

* Origen I think was the first who invented this method of sermonizing.

the power and demonstration of the Spirit, though he may like Christ and the apostles cite the meaning of scripture, without quoting the exact order of the letter; because it is no more orthodox it cannot be received. How is the meek, humble, simple and life-giving religion of Christ reduced, and the *voluptuousness, pride and arrogance* of the priesthood set up by the use they make of the scriptures ! !

I have said and do say, that the scriptures are made the foundation for priest-craft.— When the Pope could make the people believe, that their salvation or damnation lay in the power of the popedom, Tetzel's pardons for sin were in good demand. So as long as designing men can make the people believe, that the bible is the only rule of life ; or if they can make them believe that the bible is absolutely necessary to salvation, so long their merchandize will hold good. So long they may display their parts and wits in the affairs of religion, and stand in the holy place showing themselves to be God, and that the heathen, or such of God's creation who have not the bible, must all be lost without them. So long as they can make the people believe these false notions of divinity, they will rob them of the truth, and feed themselves, but not the flock. They will couch upon beds of ivory and eat the fatted calf of the stall ; their eyes stand out with fatness, they will divine for money and teach for hire ; and the fear of God will be taught by the precepts of men.

But I do not believe them when they say the scriptures are the light of the world, I believe as the scriptures say, (John i. 4, 9,) that "in him [Christ] was life, and the life was the light of man * * * "this" is "the true light which *lighteth every man that cometh into the world.*" I do not believe that the bible is the gospel, but I believe as the bible says, (excepting the few accidents of time and translation) that they are the scriptures of truth. The gospel is the true light, and is the power of God unto salvation to every one that believeth, (Rom. i. 10,) the gospel is everlasting. (Rom. xiv. 6.) The gospel does not stand in the wisdom of men nor virtue of money, but priests and bibles depend much upon both: saith the apostle, Gal. i. 11, **I certify you brethren, that the gospel which was preached of me, is not after man: for I neither received it of man neither was I taught it but by the revelation of Jesus Christ.**" Then let the scriptures be heard, "**FREELY YE HAVE RECEIVED, FREELY GIVE.**"

I have said and do say, that the bible is the god of thousands. All nations swear by their gods. They swear by that which they reverence, and kiss that which they adore.— I have seen fifty men swear by the bible (and as often kiss it) in the course of a few hours; and is not this the general custom of our nation? I believe as the bible says, "*Swear not at all.*" Mat. v. 34. Most protestants say to believe in the scriptures, and so the Jews pre-

tended to believe in Moses, but our Saviour gave them to understand that they did not, "For" (saith he, John v. 46,) "had ye believed Moses, ye would have believed on me; for he wrote of me."

Such was the foolish ambition of the Jews about the letter of the law, that they were all but destitute of the Spirit and meaning of it; so that they did not believe Moses; for they did not understand what he wrote. It was said to them, 'Search,' or [“Ye do search the scriptures,] and in them ye think ye have eternal life, and they are they which testify of me; and ye will not come unto me, that ye might have life.”* Notwithstanding the Jews were so privileged with the scriptures and valued themselves for their credence, yet they were unbelievers; for they tarried by the letter thinking to find justification there, and would not come to that which the letter testified, of and find eternal life in Christ.

This is another proof that “*eternal life*” is not in the scriptures, nor does eternal life consist in the deepest knowledge of them, as some seem to suppose. The Jews searched the scriptures excessively, yea, their care for the scriptures was such they even numbered

* It appears that this passage is not a full translation, and that the text should have been rendered not in the potential, but in the indicative mood, that is; Ye search, or ye do search the scriptures. That this is the proper rendering of the text appears evident from the general reading of the verse, for if the Jews were deficient in a knowledge of the scriptures, they could not have supposed that eternal life came by them. I know of none who will deny but what the Jews did search the scriptures, and that the text ought so to be understood.—See ADAMS CLARKE's notes.

the words, and the letters of the law, yet with the scriptures, and with the sagacity of their scribes they did not attain to *gospel truth*.

As the Jews stumbled over the law of Moses, so is the present age stumbling over the letter of the scriptures. Most denominations cry bible, bible, bible. But what does the bible teach us? Answer, Spirit, Spirit, Spirit. The whole tenor of the scriptures bear a testimony of the Spirit, and those who take up, and stop to practice in the letter of the scripture, are as far from being believers, and as far from being in truth, as the Jews who would not come to Christ. The scripture is as incompetent to us for a rule of faith and practice, as they are incapable of bringing all the different denominations into *one belief*. The scriptures as I have before observed are to be reckoned among the *superabundant privileges* of the christian, (that is) they are *so much more than what is required to make out the perfect rule for all christians*. The scriptures are like a guide-board, which does not stand in the way, but by the side of the way; they bear a testimony of that light which is the light of all men, and to stop at the literal meaning of scripture, and practise in the letter is to turn aside, to abide by the name of the city or place, instead of going to the place itself.

I do not believe as many teach that the scriptures are the only rule, nor that they are necessarily blended with the Spirit to make

the rule, all these notions sufficiently refute themselves when fathomed to the bottom; but I frankly confess, that I believe as the scriptures say, that the *Spirit leadeth "into all truth,—the Spirit searcheth all things, yea the deep things of God.* (1 Cor. ii. 10,)—walk in the Spirit—abide in the Spirit—they that believe, have the witness within themselves.” Saith the apostles, “know ye not that ye are the temples of God—the Holy Ghost, is within you—the Holy Ghost teacheth—the Holy Ghost witnesseth—the Spirit of God dwelleth in you.” So I say, “to the LAW and to the TESTIMONY: if they speak not according to this Word, it is because there is no light in them,” (Isai. viii. 20,) this *law or testimony* and *word* is the witness of the Spirit. “Saith the Lord I will put my laws INTO their mind, and write them in their hearts.” Heb. viii. 10.

It is my desire, dear reader, that besides being blessed with the gift of the scriptures, we might be blessed with a Spiritual ministry. I mean humble, holy, Spiritual, good men—Priests, whose lips may keep knowledge, and receive the law at the mouth of the Lord, for no others are good. I know there are good men in the ministry, and my desire is that they may become free from itching ears and maintain a Spiritual life in Christ. The Lord “hath shewed thee O man what is good; and what doth the Lord require of thee, but to deal justly, and to love mercy, and to walk humbly with thy God?” My prayer is

that christians may know the humble path which the vulture's eye never saw, nor the lion's whelp never trod; a religion without bondage: a church without confusion: preachers without pride: a gospel without money, with the love of Christ, which "passeth knowledge, and be filled with the love of God."

CHAP. X.

ON ORDINATION.

Ecclesiastical succession cannot be proved without admitting the Church of Rome to be the true church.—The wickedness of the leaders of that church, and the pretensions of protestants on ordination, shown to be but pretensions when measured by the rules of that ceremony.—The Spirit is the proper and only qualification for a gospel minister.

THE ecclesiastical claims for the rite of laying on of hands is as destitute of authority, as it is of imparting any real Spiritual qualification.

I shall not stop to notice those cruelties which have arisen in days past among the wicked, and vain pretenders to ecclesiastical power; all persons who have given themselves the trouble to read the history of past ages, have already marked the contests which have arisen, not only by verbal disputes, but the fighting, tumults, wars, devastations and blood-shed, which is said to be more than all that which has been in the conquering, overturning and establishing states and kingdoms.

‘The history of the late times,’ says BARCLAY, ‘are as full of the various tragedies acted on account of this spiritual and ecclesiastical monarchy and commonwealth, as the histories of old times are of the wars and contests that fell out between the Assyrian, Persian, Greek and Roman emperors.’

It has long been taught and warmly contended, that the Spiritual health of the church must descend to them through the succession of a regular ordained priesthood; and nothing is more common in religious disputes at this, our day, than to hear different denominations class each other with Korah and Dathan—or charge each other with being Abiramites, because they have not come into the ministry by a proper succession of priesthood; as they are pleased to call it. They contend with each other, that such as cannot trace their ordination through the episcopal line to the apostles are but vain pretenders to inspiration and deceivers of the people. All this censure and uncharitableness is as one says, “because they have not received divine authority, like a spark of *electric fire* through the finger-ends of a *right reverend Prelate.*”

The ceremony of the laying on of hands is no more a gospel rite, than the many things already noticed; but it is to be considered among the many things which has descended to the church through tradition. The laying on of hands is first mentioned, Gen. xlviij. 14;

it was always used among the Jews. in giving blessings, designing men to the priesthood, and in the consecration of solemn sacrifices, all which were a representation of the divine appointment of the Son of God, who was to be to the world in the end both sacrifice and Priest. The laying on of hands, come into use in a very early time, and the ceremony was divinely sanctioned as a type; which represented to impart power and grace. It is said, (Deut. xxxiv. 9,) that "Joshua the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him." Now it is to be observed that Moses stood in the character of God to Aaron, (Exod. iv. 16,) and so he was to Joshua ; Aaron and Joshua both represented the Saviour, whom God hath ANOINTED, APPOINTED and ORDAINED to be the judge of quick and dead.

There are several instances where the laying on of hands, is mentioned in the scriptures, but all done according to the tradition of the law ; the same as the apostles observed vows, purifications, circumcision, anointing with oil, &c. with other things which we have mentioned. All these instances, when properly considered, will not amount to any example for us to lay on hands. Says DR. ISAAC, "When our Lord chose twelve, that he might send them forth to preach, he is said to have *ordained* them ; but the word *ordained* imparts no more then to *constitute, appoint, elect,* and there is not the slightest in-

timation that he used any ceremonious consecration.”*

After the ascension of Christ, only two persons, Matthias and Paul, were raised to the office of the apostleship ; and neither of them received any human ordination to preach the gospel. The appointment of Matthias is remarkable.—Peter stood up in the midst of the disciples, the number of the names together were about an hundred and twenty, and made a speech on the necessity of electing one to fill the place of Judas, who had fallen by transgression ; “ and they appointed two, Joseph, called Barnabas, who was surnamed Justus, and Matthias.” It appears that the election was in the disciples and when they could not determine which of the two was the most suitable, the apostles did not pretend to take the matter to themselves, but all parties agreed to refer the election to God. They therefore prayed and “ gave forth their lots, and the lot fell upon Matthias ;” and all we read more about this business is that he was numbered with the eleven apostles. Here the whole affair of constituting an apostle was managed by God and the people, without the eleven (who were present) presuming either to appoint or consecrate them afterwards.

The apostle Paul did not think any human ordination necessary to qualify him to preach the gospel. “ I certify you brethren” said

* See Adam Clarke’s note, Mark, iii. 14.

he, "that the gospel which was preached of me was not after man. When it pleased God who separated me from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen ; immediately I conferred not with flesh and blood ; *neither went I up to Jerusalem, to them which were apostles before me*, but I went into Arabia, and returned again into Damascus. Then *after three years*, I went up to Jerusalem to see Peter and abode with him fifteen days, but other of the apostles saw I none, save James, the Lord's brother." From this account it is clear that the apostle did not account human ordination necessary, therefore went immediately to the work whereunto God had called him, and was employed *full three years* in preaching the gospel, and planting churches before he ever *saw any of the apostles*. I have not the most distant idea, neither is there the least evidence that the disciples which were scattered abroad upon the persecution of Stephen, were all ordained by the laying on of hands ; the ceremony was among other types and was to be left with baptism and other things under the more perfect dispensation. See Heb. vi. 1, 2.

There is not the slightest evidence in the whole of the New Testament records, that the apostles ordained coadjutors or successors to themselves in the apostolic office ; and even if they had, a successor cannot be traced from

the apostles to the present time, unless it be admitted that the church of Rome was a true church—and that admitted, the succession cannot then be proved, for it is well known that the Papists cannot prove their own succession. And even if the papists had no difficulty in proving their descent, what a prostitution to the cause of Christ would it be to trace any ecclesiastical succession through that church, seeing the succession must be through heretics, schismatics, infidels, idolaters, simonites, drunkards, adulterers, sodomites and murderers.

Pope *Gregory VI.* could neither read nor write. *Schulphus* was made archbishop of Rheims when he was between *four* and *five* years of age. *Otho*, called a council at Rome in the year 963, to examine the conduct of Pope *John VII.* who had ordained bishops for money ; he also had ordained a boy of *ten years old* bishop of Tudortine. Pope *John* was guilty of *sacrilege, murder* and *rapes* ; he killed *Benedict* by putting out his eyes, and *John* a cardinal, by cutting off one of his members ; he set houses on fire, the clergy and laity declared that he drank a health of wine to the devil, and at his plays at dice craved the help of *Jupiter, Venus, and demons*. The council put down *John* and set up *Leo*. *John* called a council of bishops who declared him to be *the most godly, and most holy pope*, and cursed *Leo* and all his adherents—the next year an incensed hus-

band caught said *John*, where he had not ought to have been, and beat out his brains. *Baronies* and *Binius*, two celebrated historians of the Romish church make *John* the true pope to his death, and trace the succession through him, in opposition to *Leo*.

We might mention the conduct of pope *Clement VI.* who made *Daendalus* the king, lay flat down before his table and gnaw bones like a dog.—Pope *Alexander*, who proudly and contemptuously trod Frederick, the emperor, under his feet, and applied, at the same time the 18th verse of the 91st Psalm to himself.—*Hilderbrand*, also caused Henry the emperor, with his wife and young child to stand in the gate of the city in a cold winter's day, bare footed and bare legged, only clothed with linsey woolsey, eating nothing from morning till night, and that for the space of three days. We may mention Pope *Julius II.* who threw St. Peter's keys into the river Tiber—*Urban VI.* who caused five cardinals to be put into sacks and drowned—of Pope *Sargius III.* that persecuted the dead body of *Formosus*, his predecessor—of Pope *John XIV.* who, when his enemy was delivered into his hands, stripped him naked, and with his beard shaven off in derision hanged him up by the hair a whole day.

So it is, the ecclesiastical succession cannot be traced but through men as cruel as satan himself—through *children, heretics, schismatics, infidels, idolators, simonists, drunkards*.

adulterers, sodomites and murderers. But after going through this filth, a succession cannot be proved, for the papists themselves cannot trace their own succession to the apostles. Touching Pope *John XII.* if any, he was the true pope—"an infidel, a simonist, a drunkard an adulterer, a worshipper of idols and devils,—a thing in human shape, worse than a beast, and bad as beelzebub," says one, "is made Christ's vicar upon earth."

Having seen the grounds of episcopal succession, let us try the several denominations by their own rules.—How do the several denominations ordain? Answer, they ordain to their own faith and order; and no sooner than a preacher dissents from the church and order by whom he was ordained; but he is accounted as a grievous offender, and unsound in the faith of the saints, and his power of ordination dies with his decision, but he never minds that, but sticks his standard and soon gathers a respectable body. How does the new denomination ordain? Answer, they ordain like all others, that is, to the same faith and order, and if a preacher dissents, he is accounted a grievous offender, and as a man who is not sound in the faith. All denominations cry out against their dissenting members, as men unsound in the faith, and that they have lost all the power of ordination, but never so much as once think that they are but dissenters themselves, and that by the same rule they have no right to ordain.

Supposing it should be said by any, that the right of ordination does not cease with the dissension ; this then supposes that if a man has only been ordained he may do or believe what he will, like Tetzel's pardons for sin, the rite of ordination still holds good, and we may expect as much virtue through the finger-ends of an ungodly pope or prelate, as from the hand of the most just and holy man.

Again. Should it be said that neither succession nor virtue is to be sought after this, first, argues that one has as much right to lay on hands as another, and what a presumptuous and assuming order of people must they be who say to their young preachers, "you shall not break bread, baptize nor perform the supposed duties of a minister until you have been confirmed by the hands of such priests," as can have no more power to ordain than they : 2dly, To say that no virtue nor communicable grace is to be sought after nor expected ; this too, supposes that all have equal power ; and if the rite of laying on of hands has no power, so it is but a dead form ; and if we give credence and obey the apostle, (2Tim. iii. 5,) such as have "*a form of godliness, denying the power thereof,*" from such we must "*turn away.*"

I venture to say from protestants' own acknowledgment that there was not one ceremony in the Romish church, but what had as much virtue in it as there is in the laying on

of hands. If any *advert* to the apostles let them lay on hands and give the Holy Ghost as they did, or else acknowledge that they do not follow the apostles' examples, and that they have only the form without the power.

I have before observed, that the ceremony of laying on of hands, has descended to us with other ceremonies from an ancient Jewish custom. When the apostle Paul and Barnabas condescended to receive the laying on of hands, it was to comply with a Jewish custom, just as he condescended to circumcise Timothy, or purify in the temple, it was not to qualify him to preach the gospel. No: he declared to his Galatian brethren, that God who had separated him from his mother's womb, '*had called him by his grace;*' for said he, I received it not of man, neither was I taught it but by the revelation of Jesus Christ, (Gal. i. 12,) : for the same reason that the apostle Paul and Barnabas, received the laying on of hands, for the same reason they received the right hand of fellowship years afterward, but seeing the ceremony is sanctioned at this day with so much zeal, it is high time that the truth should appear, and that it should be known that men are no more nor no less qualified for the ministry by that ceremony.— They who are called to the ministry are not to confer with flesh and blood, but go as the apostle Paul did; and preach that which God bids them preach.

Reader, separate in thy mind the meek and

humble followers of Christ from them who glory in *pre-eminence, opulence and power*, for it is in them to love their own inventions.—Therefore, if they can by any means stretch any scripture practice, or conditional precept, or permission, fitted to the weakness or capacity of some ; or appropriate to some particular dispensation, to give some color for any of these inventions, they will ; and thereby, in their own wisdom and worldly prudence, *iniquity, evil, bitterness, and darkness* hath abounded to the church, even to this day. How much more does the world abound in zeal, than in grace ; “ which zeal if they would but seriously examine it, they would find to be but the prejudice of education, and the love of self more than that of God, or his pure worship.—Reader, say not in thy heart like *Micah*, “ Ye have taken away my gods, and my priests and what have I more ;” surely we want better ones, or none. The plagues of Egypt would be more evangelical to us than all the gods and priests we have made ourselves, and hired made for these many years. The true ministers are such as are ordained of God, they need not go to man, to be confirmed, they are sent by one who has a right to send them, without our inspection. There is not one church on earth that has a right to send a preacher, or to hinder one.—There are many instances and things, which they may confer with them about, but no authority can be exercised for, or against them.

Nothing but a Spiritual qualification can make a true gospel minister ; there are none more *bound* nor none more *free* than they ; their souls are touched with a sense of eternal things. They feel bound to not daub with untempered mortar, nor sew pillows under arm holes, and not to speak smooth things. Like the apostle, their labor is to make men see what is the fellowship of the *mystery* of God in Christ, and in Christ's stead, they pray men to be reconciled to God in Christ, in whom is hid all the treasures of wisdom and knowledge. They are filled with the spirit of their station, they are not lovers of themselves, boasters, covetous, proud, despisers of good, nor heady high minded lovers of pleasures more than God—teaching for doctrine the commandments of men having a form of godliness denying the power. They mind not high things (these all belong to anti-christ's ministers.) They are holy, harmless and meek, like a coffer their treasure is inward, hid from the world. They are loved of God, as his ministers, they are despised by the world for the truths they speak. They seek not the applause of the world, and so must necessarily fall out with all who do not fall out with themselves, and turn to God.—They are *free*, and well they may be, because their commission is not by virtue of money, nor by the hands of the presbytery, but by the Holy Ghost which is within them ; their oratory supersedes that which is so much

sought for, for they have only to speak out that which the Spirit speaks in them.* As they have received FREELY, they FREELY give, saying, "come ye, buy and eat; yea, come, buy wine and milk WITHOUT MONEY AND WITHOUT PRICE.

THE CONCLUSION.

HAVING been something lengthy in my Plea, tho' short as my subject would admit, I now come to a close by way of a recapitulation, and with the addition of a few remarks.

1. Touching baptism, I have placed it among the types, and as the typical law was given to man in consequence of the fall, I consider all types done away in man's restoration to the "*image of God*," which *image* is produced through the sanctifying influence of the Holy Spirit. We have seen that John preached the kingdom of God to come—Christ and his disciples taught previous to the suffering of Christ, that the kingdom of God was yet to come—we have seen that the order of the tabernacle, with all the law rites and ceremonies continued until Christ suffered on the cross, and that Christ suffered, and brought in that dispensation, which is the

* Human learning is not to be despised, but God is to be thanked for that, as well as every other worldly privilege, which he has made us capable of attaining to; but it is not to be accounted indispensably necessary for a gospel minister. It never should be received as grace, nor put in the place of the Spirit. We, ourselves, may have much learning, but in every respect it should be subject and give place to the Spirit. We never should use worldly wisdom of words in delivering the truth, but speak to the capacity of a child and all will understand.

proper christian dispensation, or “the kingdom of God” at the very time, and according to the divine prediction of Daniel ; and as we have seen the impropriety of drawing the dividing line between the legislation of Moses, and Christ’s Spiritual legislation, by the term *gospel*, or *gospel dispensation*, and [that the term “*kingdom of God*,” or “*kingdom of heaven*,” is the most proper ; it follows as a natural consequence that baptism with all other rituals, previous to the suffering of Christ, were all under the law of Moses.

Again, we have noticed the commission mentioned, Matt. xxviii. 19, and putting that with the account given by the other evangelists of the commission, we have shown that the commission should not be taken to mean the baptism of water, but Christ’s own baptism of the Spirit, a baptism which was to attend the word preached by virtue of the Spirit.—I have shown, that there is probably but one instance where the Gentiles received water baptism, and I have endeavored to account for this one instance, and show that the apostles considered the right as belonging to the Jews. I have also shown, that John did not preach *water baptism*, but that he prepared the people for the Lord by preaching to them the *baptism of repentance*, and that he baptized with water none but Jews, and whenever water baptism was used by the apostles it was among Jews only, but in the instance already accounted for.

We have seen that in the epistles of the apostles, many passages quoted by baptizers in support of water baptism, not one have reference to the baptism of water, but to the baptism of the Spirit, as a perfecting grace to the church.

2. Touching the sacrament (so called,) we have submitted to an impartial investigation, and find by scripture adjustment, that the said sacrament is not mentioned in the scriptures. The scriptures only mention "the feast of unleavened bread" with the Jews' passover-supper. It appears that when Christ ate the passover with his disciples, he only Spiritualized the passover without instituting any new institution.

We have noticed every instance where the breaking of bread is mentioned in the new testament records, and I think it is clear that such breaking of bread only took place at Jewish feasts, or at a common family meal; so no sacramental eating was intended.

3. As to what I have said concerning the scriptures, and on ordination, little need be said by way of recapitulation, since it is the last before us. Touching the scripture, I have given my opinion that they are to be considered as touching *history* and *divine revelation*. They were written by men favored of God and stand not only as a circumstantial, but as an incontestable proof of Spiritual and revealed religion. The historical part of the scriptures were written for our learning, and

such scripture as touch upon revelation were written, not only for confirmation by showing us a chain of corresponding prophecies down to the coming of Christ, but they were written for our *comfort*, and so it is, that such scripture as describe the movings and operations of that Spirit, (which christians must have previously received to know it, when it is described,) they are comforting and like writings touching the inward witness, written by good men, in this our day they will be read with joy and thanksgiving. I have shown what I believe of the scriptures, and would avoid the evil that will come in consequence of receiving them for *more or less* than they are.

Touching ordination, I believe that it is Christ's prerogative to qualify his own ministers, and though they may receive letters of commendation from their friends, these only can respect a moral character, for they cannot qualify or disqualify.

What I have written, I have written without regard to any who may be pleased, or displeased. I have used plainness, because as with other sentiments, so it is with mine, there is a point or place to which every man's sentiments naturally leads, and he who keeps back in speaking or in writing and does not come plainly to the point, for fear of displeasing or to please cannot be honest.— If for believing that the sacraments, so called, are without scripture foundation, and if

for believing as the scriptures say, that the *Spirit is the rule* for christian faith and practice, and if for believing it is Christ's by his Spirit to qualify his ministers to preach his gospel—if for this I be called an *enthusiast*, or an *heretic*, so be it. To be censured is not a sure mark of criminality. It was said of Christ, that he was an agent to *beelzebub*, or that he cast out devils by *beelzebub*, the prince of devils—he was called a *deceiver*, a *mad man*, and a *blasphemer*; so be it with me as it may be, it is enough for the *servant to be as his master*. Now as in former days, it is not unsrequent that good men, though their life may shine with every grace which characterizes the most godly, if they do not believe in this, that, or the other notion, *which* the tradition of men (rather than scripture or reason,) hath made orthodox, they are counted among heretics, and reckoned to be the deceivers foretold of, to come in the last days.

I have before told what I believe of tenets, by the similitude of colors. I will here add that men may be more properly called *heretics* for their conduct, than for their particular tenets—to judge of a man's *christianity* or *heresy* by his particular tenet, is rash judging, and it is like putting to the *torture* for looks, without a regard to the disposition.

It is justly chargeable upon the ministers of the people, that they are spoilers of the flock. No doubt, many who call themselves preachers of the gospel will proclaim loudly against what I have written, because their

craft is in danger ; and no doubt I may meet with opposition from some well minded christians, who as I have once been, may be caught in a way that seems right, and in a way that tradition may have rendered unsuspicious. Are these but filled with the Spirit of a gospel minister—have these the inward life, and do they testify that which they do know of the Spirit and power of God ; these I esteem, though they may not believe in all points as I do ; but yet of these, I may have *much to hope and little to fear* ; that is, I may hope that they may know the heights and depths of the *nature of Christ's kingdom*, and keep themselves in the love of God. I have less to fear from these, than I have from others. These are not so persecuting as others, and they love to proclaim the *truth* of the gospel. There are some, I wish I could say it of them, that when they have spoken ten times for, and of themselves, that they have spoken once for God. These have spoken, and God has not spoken by them. It may be said of them as of the false prophets of old, “*They shall not profit the people—they prophesy a vision of their own heart.*”—These dupe the people to this, that and the other notion in will-worship, and like Jotham’s bramble, they say, “*come thou and put your trust in my shadow,*” and cause many to leave the *fatness of the olive*, and the *sweetness of the fig*—these are “*dumb dogs who cannot bark;*” that is, they cannot warn the people of impending *mischief*. These

teach for doctrine, the commandments of men, and they are not brought so much into the Spirit of truth, which is *love, joy, peace, gentleness* and *goodness*, as they are into *hatred, variance, wrath, stripes, and envying*. Reader, blame me not for my plain speaking, lest I find a proof of what I say in thy own neighborhood or in thy own breast. ¶ Mark dear reader, I do not make these remarks applicable to all who pretend to preach—there are some called of Christ—others, after they are called, after a while, preach themselves, and not Christ. Others are called of *mammon*, and like covetous cooks they covet much for their little, and while they deal out more compliments than food, their congregation starve for the “*bread of life*.” The *soul humbling* and *humiliating doctrine of Christ* is too close for the displays which many such teachers wish to make. The gate is too narrow and the way *too straight* for the displays of such as wish to make a fair show in the flesh. The poor once had the gospel preached to them, but these have no call where there is no money. ¶ “*By their fruits ye shall know them.*”

That religion and righteousness which I have plead for, is that, without which (every christian will agree with me,) no man can be saved, and with which no man can be lost. I have contended for that *baptism* which is *Spiritual* and sanctifying, and that which is *into Christ*, who is the *first resurrection*, and

such as have their part hereof "*on them the second death shall have no power.*" I have contended for that communion which is an *inward life*, and that which is with the *Father and the Son*.—I have not labored to establish my reader in some outward forms, nor to convert him to some of these notions, about which the world has been contending for, for many hundred years to no effect, and in which contentions, dark and complexed opinions have multiplied rather than decreased, plainly showing us that men of *themselves* are more calculated by their wisdom, to wrap the *truth* in obscurity, mists and fogs and darkness, rather than light. Dear reader, if thou wilt inquire for my sentiments, thou shalt have them in a few lines.

*As was the first and great command,
So is the last command to love.
To God give up thy might, thy mind,
None else—this offering he'll approve.*

*"This is the sense that Moses spoke,
This did the prophets preach and prove,
For want of" love, "the law is broke,
And the whole law's fulfilled by love."*

*Though prelates, creeds and forms propound,
Stop here my soul, nor rove abroad.
Though bigots strive, and ill contend,
Myself I'd know, and know my God.*

Christ's church are they who are joined together in *love*, and in the fellowship of the Spirit; not the fellowship of a particular te-

net, but all who are *lovers of God* and *lovers of one another*, in whatever place they may be, they compose the church, whether collective or not, Christ by his Spirit presides as head over them. When together, they are as lively stones—a Spiritual house and a holy priesthood to offer up Spiritual sacrifices acceptable to God by Jesus Christ.—*Holiness is their motto*, and *love to God* and *love to man* is their tenet, and to this all the doctrine of the prophets, Christ and his apostles point as the sunbeams point to the sun. When the scribe acknowledged to Christ, that to love God with all his soul, and his neighbor as himself, was more than *whole burnt offerings* and sacrifices, Christ said to him in return, “*Thou art not far from the kingdom of God,*” see Matth. xxii. 37, 38, 39.

Our Saviour never taught that his gospel stood in meats nor drinks. When Christ represented the principles upon which the world was to be justified, Matth. xxv. 31; he did not begin to commend them on the right hand, for some ceremonial observance, as in sacraments, but, said he, “*I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was in prison and ye came unto me;* for these they on the right hand were accepted, but for not attending to these they on the left hand were sent away, and it was said to them “*inasmuch as ye have not done it unto one of the least of these [my disciples] ye did it not unto me.*

Saith Christ, “*a new commandment I give unto you, THAT YOU LOVE ONE ANOTHER,* John xv. 12. Saith the apostle, Rom. xiii. 8, 9, 10, * * * “*he that loveth another hath fulfilled the law—for this thou shalt not commit adultery, thou shalt not kill, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely: THOU SHALT LOVE THY NEIGHBOUR AS THYSELF—love worketh no ill to his neighbour, therefore LOVE IS THE FULFILLING OF THE WHOLE LAW.*”

Come reader, “*Let us hear the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man,*” (Eccl. xii. 13,) and “*this is the message that ye heard from the beginning,—THAT WE SHOULD LOVE ONE ANOTHER,*” 1 John iii. 11.

THE END.

Errata — Page 1—In motto, for encompasseth, read *encampeth*. page 160—In the 2d line of poetry, for effect read *affect*. Page 208—In the 2d line from the top, after dispensation read *by the term gospel*. Page 269—In the 5th line from the top, after water read *by virtue of that commission*. Page 307—For Justin Martin, read *Justin Martyr*. Page 352—In the 2d line from the bottom, for potential mood, read *subjunctive mood*.

CONTENTS. CONVINCEMENT.

CHAP. I.

Trials of mind on the doctrine of unconditional election and reprobation, and a gracious deliverance from a despairing mind, by God's appearing by his Spirit.—Page 12 to 18.
The doctrine of unconditional election false; otherwise sa-tan is but the servant of God—a subject of reward, as he must be as useful and necessary to the order of God's de-crees, as the angel Gabriel.—P. 19—20.

CHAP. II.

Religious reflections while in the army, and a convincement of the impropriety of war; retirement from the army, and many promises made to God forgotten in a retired life.—27—38.

Resolutions for a reformation of life, with a sense of creaturely weakness.—A dream showing the condition of the church, and foreboding things several years to come.39 46

CHAP. III.

Religious resolutions publicly manifested, and confirmation of God's loving kindness, by the interpretation of a former dream. Trials of mind about baptism, and attachment to the Free-will Baptist church.—47—52.

Trials about preaching—instruction by dreams. Religious disputes follow religious revivals, and the abuse of texts, with the inconsiderate use of Psalms and Hymns.—53—66.

CHAP. IV.

Doubts occasioned by the multiplicity of religious opinions, and the mind inadequate to find the truth by the scrip-tures.—67—69.

Temptations to disbelieve the existence of a God and Sa-viour overcome. The Jewish dispensation preferable to the gospel dispensation, supposing the scriptures to be the only rule for faith and practice.—70—76.

The notion of the millenium thought to be false—led to in-vestigate the scriptures on other things.—77—84.

CHAP. V.

The ordinances thought to have no foundation in the scrip-tures of truth, and the condition of the church appeared by a former dream.—85—88.

The attention of the Free-will Baptist church called to the subject of baptism.—89—96.

The Spirit of God too much distrusted. Ministers of the

gospel too frequently prostitute their functions by light and trifling conversation.—97—100.

Duty shown by the vision of the night.—101—105.

CHAP. VI.

First public testimony against the ordinances, and the opposition met with, of some in society.—106—117.

By doubts and fears reduced to distrust a religious attainment and every witness known.—Confirmation by the revelation of God's Spirit at noon-day.—118—128.

CHAP. VII.

Delay of duty, and adversity considered to be in answer to prayer.—Untimely vocal prayer, reproved.—131—139.

Adversity considered as instruction.—The use of the sacrament attempted for the last time.—140—148.

The pretended benefit of the sacrament found to be groundless, by the examination of others, and a dismission from society, requested.—149—154.

CHAP. VIII.

Ordination refused. A dream showing the condition of the church.—156—165.

Dreams, a christian privilege, and the means by which God gave instructions to his people, from the patriarchal time, to the time of the apostles and early christians. A letter from society; ordination refused, with an acquaintance with Friends.—166—180.

PLEA ON BAPTISM.

CHAP. I.

The law of types given to man after the fall—what man fell from, and what man must be restored to.—188—197.

The tabernacle and offerings, with the washing of water and the anointing of oil, taught the worshippers that mankind were polluted, and what they must be, to be restored to the image of God.—197—199.

Baptism under the law of Moses. The term gospel rejected, and the term kingdom of heaven shown to be most proper, to show the distinguishing line between the legislation of Moses and Christ, and John a prophet, and by birth a priest, and in life restricted by the law. John came to make known Christ. John preached the baptism of repentance, not water baptism; by repentance a people was made ready for the Lord. 206—217.

John was to Christ what Moses was to John. 218—220.

CHAP. II.

John fulfils his mission in pointing out Christ to Israel. Christ

baptized under the law. The kingdom of God, or the kingdom of heaven, preached by John, by Christ and his disciples as yet to come. Christ did not teach water baptism. 221--227.

Christ's transfiguration on the mount, taught his disciples that the kingdom of Christ was yet to come, and that the law dispensation could not end until Christ was crucified, Mark, xi. 30. Luke, vii. 30; hence no reference to the baptism of water. John come in the way of righteousness, Matt. xxi. 32.—228--232.

Christ suffered according to prophecy, in the last of Daniel's weeks, and the order of the tabernacle; the rending of the veil plainly shows when the proper christian dispensation commenced, and shows that water baptism, with other things, were under the law till then. 233 248.

CHAP. III.

The commission given to the apostles, Matth. xxviii. 19, did not include water baptism, but the baptism of the Spirit; a baptizing virtue which was to attend the preaching done by the influence of the Spirit. 241 280.

Five reasons why the commission should not be received for water baptism. 261 268.

CHAP. IV.

The apostles were men of religious prejudice, as well as other men. Cornelius and his household the first and the last instance of Gentile baptism. The three thousand (Acts ii. 41.) were Jews, The Samaritans were Jews. The Corinthians, the Eunuch, Lydia and the Jailer were Jews, the twelve baptized by Paul, (Acts xix. 5.) were Jews. The council of elders and brethren at Jerusalem clear the Gentiles from baptism by water with other things. 269 285.

The apostle Paul was not sent to baptize with water, and he believed in the one baptism of the Spirit as the one, and only christian baptism, Rom. vi. 4. 1 Peter, iii. 21. 1 Cor. x. 2, have no reference to the baptism of water. 286. 302.

ON THE SACRAMENT, OR LORD'S SUPPER.

CHAP. V.

Christians disagree on the sacrament. The eucharist and sacrament, not mentioned in the scriptures of truth. Papists, Luther's and Calvin's notion about the sacrament; their jealousy towards each other manifested in the great sacramental contest in Germany. 303 316.

CHAP. VI.

Jesus Christ did not say of the bread and wine, "do this till I come." The historical account of the Jew's passover compared with the scripture, showing that Christ's eating with the disciples was of the passover, and that nothing of a sacramental nature was enjoined.—317—346.

CHAP. VII.

The breaking of bread mentioned in the scripture was done only at a Jewish feast or at a common family meal, Luke xxiv. 30. Acts ii. 24, 26.—xx. 7.—1 Cor. xi. have no allusion to a sacrament.—347—364.

CHAP. VIII.

The use of bread and wine, and water baptism is but one with the ceremonial law of the Jews.—365—368.

The sacraments could not be enjoined on christians without adding to the covenant made with Abraham, contrary to the oath of God.—369—372.

The gospel sabbath transgressed by the sacramental observance, and christians forbade to touch, taste, or handle of all such things as perish with the using.—373—394.

ON THE SCRIPTURES.

CHAP. IX.

Three opinions relative to the use and intention of the scriptures.—395—408.

The scriptures are not so much as one stone in the foundation upon which God hath made man's salvation dependent, but the inward light, or the Spirit is the sure guide into all truth. The scriptures are not the word of God; they show what the word of God is.—407—431.

ON ORDINATION.

CHAP. X.

The ecclesiastical succession cannot be proved without admitting the church of Rome, to be the true church. The wickedness of the papists, and the pretensions of protestants on ordination, found to be but pretensions.—432—440.

The laying on of hands without proper authority, and without grace. The Spirit gives a proper qualification for a minister of the gospel.—441—443.

THE CONCLUSION.

Recapitulation, with a few remarks, showing that christian duty consists, 1stly, in love to God, 2dly, in love to man.—444—453.

A copy of this Book may be had, by applying to
the Author, in Boston, Erie County, N.Y. Com-
munications by letter must be post paid. Appli-
cants shall be supplied as soon as possible. Remit-
ance will be expected when the book is delivered.—
Price \$1.