

**THE
BATTLE -A X E**

AND WEAPONS OF WAR

DISCOVERED BY THE MORNING LIGHT : AIMED FOR THE FINAL DESTRUCTION OF PRIEST-
CRAFT

BEING A

T R E A T I S E ,

FITTED TO THE PRESENT DAY

CALCULATED TO DETECT HYPOCRISY WHERESOEVER IT MAY BE FOUND, WITHOUT
RESPECT TO PERSONS.

"Thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations : and with thee will I
destroy kingdoms." -- Jeremiah 5, 20.

"The weapons of our warfare are not carnal." -- 2d Corinthians 10, 4.

**BY TIMOTHY WATEROUS, TIMOTHY WATEROUS, JR. AND ZACHARIAH
WATEROUS**

MANKIND, BEHOLD YOUR PRESENT SYSTEM OF RELIGION

SECOND EDITION

PUBLISHED BY SILAS WATEROUS

1841

Third Edition, Published by Daniel W. Waterous, Jan. 1927.

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ADVERTISEMENT TO THE SECOND EDITION.

THE AUTHORS OF this book have all departed this life.

ZACHARIAH WATEROUS died two years before the publication of the first edition. At his death he signified his desire to have it printed, being several times heard to say -- "It is no time to turn back in the day of battle, at the loss of one man."

TIMOTHY WATEROUS, Sen'r, died September 5th, 1814.

TIMOTHY WATEROUS, Jun., died April 26th, 1820.

The first edition of this book, consisting of four hundred copies, was with great difficulty put to press about thirty years ago. As applications have been made for the work, they have been supplied, till at this time we find ourselves almost without an entire copy from which to print this second edition. Thinking it to be much needed at this day, and too important a work to be lost, we feel it to be a duty that we owe to ourselves and our fellow men, to lay it again before the public, --in hopes that its plain and conclusive arguments, which we believe to be well grounded and calculated to throw light upon the fundamental principles of Religion, may serve to enlighten the minds of those readers who have not, hitherto, investigated the deceptive schemes of our ecclesiastical leaders who profess to worship God, while this book proves most of them to be following the council of Satan and worshiping the gods of this world. And as the subject of this book is one of great moment to all accountable beings, we hope its pages will be examined with corresponding candor.

We now submit to the public the entire work as it came from the Authors, with the exception of trifling corrections. We would also avail ourselves of the present opportunity to express our satisfaction in being able to state, that although the power of ecclesiastical tyranny and religious bigotry was so great as nearly to have smothered this work in its infancy, yet the modifying influences which have been operating during the last thirty years have so far relaxed the Priestly grasp on the public mind and conscience, that we now have only to offer a reasonable compensation, and any Printer is ready to do the work.

THE FRIENDS AND RELATIVES OF THE AUTHORS OF THE BATTLE-AXE. Groton, September, 1841.

E. WILLIAMS, Print. New London, Conn.

APOLOGY FOR THE THIRD EDITION.

Quite in keeping with the spirit of the Authors, the body of this Edition has been printed by a somewhat unorthodox process, and the printer, like themselves, may not be "in uniform." It has been copied from the edition of 1841, no other being conveniently available, and while the different sizes of type and italics used for titles, etc., cannot be imitated on the typewriter, care has been taken to reproduce every word and punctuation, except obvious misprints, and it is believed it may serve as a resurrection of the spirit of these characters, to last as long as appreciation makes possible. The cover has been done

by the old method, and the different sizes of types imitated as nearly as possible.

TIMOTHY WATEROUS was born June 19, 1740.

TIMOTHY WATEROUS, Jr. was born May 26, 1765.

ZACHARIAH WATEROUS was born Aug. 30, 1767.

SILAS WATEROUS, publisher of the second edition, was the son of Timothy Waterous, Jr., and was born Aug. 23, 1802, and died Nov. 25, 1852.

Much information in regard to the Sect of the Authors is to be found in a book -- "The Rogerines," by John Bolles and Anna B. Williams, a copy of which is in the State Library at Hartford, and several others in the possession of some of the residents of Quakertown, Ledyard, Conn.

TO THE READER.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

THROUGH THE DEPRAVITY and weakness of human nature, mankind are always liable to self-blindness; and therefore it is well to be cautious when we undertake to pull out the mote that is in our brother's eye, that a beam be not in our own. And for this reason, it is our first request that any of our friends that shall see our arguments not to be founded on the truth, would publicly expose them; that in all cases truth may be promoted in preference to error.

And on this ground we offer the following treatise; in which we boldly attempt to expose hypocrisy wheresoever it may be found; judging it to be the bounden duty of every man, when, or wheresoever he shall see his brother endangered by errors, to tell him his faults, both for his own good, and for that of the public in general.

We find that the great contest, in this lower world, is between the two spirits of good and evil; the spirit of Christ and the spirit of Satan; --and the place where the battle is fought is in the human breast, or in man's nature, and terminates in his final happiness or destruction. But among all the devices by which Satan prevails against man, that of hypocrisy holds a prominent place, and in almost all ages, has caused even whole nations to stray from that simplicity and uprightness, in which man was first made by his Creator. In all past ages it has existed, and reigns in the world at the present day -- yet, when the fullness of time shall come, it shall be unmasked, and stand as a monument, for an example to rising generations.

In order that the reader may see the motive of the Authors in the following treatise, he will take notice that they have frequently used the words "Priest," "Priest-craft" and "Ecclesiastical System," to hold forth a corrupt Church, under the discipline of a false ministration; and that they have frequently used the words "true minister" and "true church," to hold forth a Church under the discipline of a true ministration; and that it has not been their intention to designate any one or more sects as being false or true -- but to conclude with Pope, who says:

"For modes of faith, let graceless zealots fight
His can't be wrong, whose life is in the right."

It is a true relation, that we do here relate;
And may the whole creation, such vicious conduct hate.
Had men but understanding, to view the present day;
The Priests would soon be landing; and Priest-craft float away.

Why are we in such slavery, to men of that degree;
Bound to support their knavery; when we might all be free?
They're nothing but a canker; we can with boldness say;
So let us hoist the anchor -- let Priest-craft float away.

It is a dark confusion, that people welter in;
To harbor such delusion; to plead for righteous sin.
If truth could but come forward, and justice bear the sway,
The Priest would sink in horror and Priest-craft float away.

He must be an offender, who gives the truth its place;
Yet let him not surrender, but look them in the face,
And fight with smoke and fire, till truth resolves the day,
And leaves them in the mire, till Priest-craft floats away.

The Priests are up in splendor; they on the people ride;
They are furnish'd with a tender, --they go with wind and tide;
Their sail is ever standing; they're almost o'er the bay;
The Priests will soon be landing, and Priest-craft float away.

The world shall see, like Babel, their shattered building fall;
And that they are not able, the gospel to enthrall;
When truth's our ammunition, we fight without dismay,
Therefore, without condition, let Priest-craft float away.

The Priests are on a nettle, to see their glory cease;
Because they cannot settle, on any terms of peace;
Therefore, with amaze and wonder, they languish in the fray;
For truth will fetch them under, and Priest-craft float away.

For truth, and her communion; which they do sorely hate,
Will bread that horrid union -- of Devil, Church and State;
And then their pride and grandeur, they on the ground shall lay;
And all their hosts shall wander; and Priest-craft float away.

The Martyrs have been murder'd, by that infernal crew;
Now may the truth be further'd, and Priests receive their due;
Tho' man have not believ'd it, the ground shall speak and say,
Their blood I have receiv'd it -- let Priest-craft float away.

St. Paul was kill'd by Nero -- and Christ by Pilate slain;
And many a valiant hero under Queen Mary's reign;
But now we're filled with laughter; we leap to see the day --
Our tribes come marching after -- and Priest-craft floats away.

The Priests have broke their order -- O, drive their armies back!
We now invade their borders their city we attack;
Though lies have been their shelter; and cruelty their play,
We'll laugh to see them skelter, and Priest-craft float away.

O, make their habitation a desert court for owls!
O, give an invitation! invite the winged fowls; --
Ye winged flocks of heaven! Come feast upon the prey!
To you this host is given, while Priest-craft float away.

THE PREFACE.

As we have been in the practice of searching the scriptures, with other histories; and viewing the movements of mankind, it appears there are certain prevailing errors among us, which, without divine assistance, it is impossible to remove.

Among which is Priest-craft; which, in its erroneous nature, is extensive, almost without bounds, and of long standing. It is difficult fully to hold up before the world the unlawful and detestable proceedings of this set of men, and to show what influence they have had, and still have, over the rest of mankind; for they come to us like lambs, and tell us for our money they can pray us out of purgatory, preach the Gospel to us, &c.

It might strike a terror upon us never to be forgotten, to see how they manage their craft; and quote the scriptures which speak in favor of the true ministers, whose travels, toils and poverty have reduced them to be objects of our charity; and who yet are so free from covetousness, that they will not receive a gift, unless their necessity is greater than that of the rest of their poor neighbors. Following the example of Christ, who taught us that he that was greatest among us, should be servant of all. But these, like beasts of prey, to uphold themselves and families in honor and pride above the rest of mankind, will hold before us a bottomless bag, that we may ever be filling, and still be in debt to the Gospel. But those sons of Belial, being filled with the detestable instigations of their Father, have had such influence over the world that they have been able to gratify all their abominable lusts, and yet appear to the world to be the true ministers of Christ. We refer the reader to the book entitled "A master key to Popery". But, as it may be objected that we are not so much deceived by that class of men, as people were in times past under Popery; therefore, we shall relate sundry instances that happened of late, within the limits of our knowledge; facts that we can prove; having been all transacted in the town of Groton, in the County of New-London, Connecticut, where we dwell, which may introduce the reader to a sight of the mystery which this mischievous art is attended with, which would excite alarm in the human mind, were it not lulled to sleep by the sorcery of the author of that dangerous system.

There was a Priest under the profession of the Separatists, and man of gravity, being much esteemed and adored as a true minister of Christ; drawing after him multitudes of hearers, and continuing many years, until he became an old man. This man had such an excessive inclination after women, that for many years, even during the time when he was highly engaged in officiating in the Priests office, and visiting the people of his society; he would beset married women, exhibiting such beastly behavior as modesty forbids to relate. And he no doubt was often gratified in his abomination; for each one of those women that was chaste in her behavior, unto whom he offered his abuse, knew not but she was the only one; and therefore dared not make it known against such a man of honor, for want of witnesses. But his wicked behavior became so common, that private conversation among the women and their husbands, brought the fact to light; which silenced his preaching. But what was more strange than the rest, he would solemnly deny the fact before the multitude, in opposition to a number of candid witnesses, and continuing his affirmation to the day of his death. And would have continued his preaching, were it not forbidden by justice, reason and every thing else, except his own seared conscience. But he is now deceased and gone, leaving his life an example to those that shall hereafter live ungodly.

Another fact that we shall mention, is of a Priest under the Baptist profession, who employed a man to finish a house. When they were concluding on the price, as they both appeared to want nothing but justice and equity, they each agreed that if it proved hard on either side they would make it equal afterwards. While the man was performing the work, it was reported by other carpenters he was giving a great sum to the priest; but the man went on and finished the house in a faithful manner. But the house being constructed in a form that he was not acquainted with, he found it as the carpenters said. –So he told the priest that according to the price talked of he was likely to lose a great sum. The priest replied; why should you not give something to support the Gospel as well as others? So he never paid the man for all his labor. But the injustice of it made some talk in the neighborhood; so the priest went about slandering the man, to justify himself.

Another fact that we shall mention, which was the moving cause of our writing, although it may appear to the reader to be a cruel, wicked act; yet it is surprising to think it is so completely veiled that it is not called in question by any member in fellowship with the church, in which the crime was committed. –The author of said crime is a member and pillar of a Baptist Church in the town aforesaid; belonging to the Stonington Association; a man of property and highly esteemed for his religion. This man owning sundry mills, let one of them out to a poor man for on half its income. Sometime after he had taken the mill he found that he repeatedly missed grain out of the mill, which he often mentioned to the owner, not mistrusting where it went; at length, to his great surprise, it was privily told him that the owner himself was the author of taking the grain out of the mill in the dark. The poor man then closely conversed with said owner to get some satisfaction, but could get none. He then concluded to settle with him and quit the mill. So he settled and paid the owner for the grain; who was afterwards openly proved to be the aggressor. And when the thing came to light by sufficient proof, the poor man called on him again of some redress; but the rich man, not being willing to submit to his own dirty case, raised himself up as though he was highly imposed upon, –that his honesty was so suspected. Then the poor man complained to the deacon of the church, but finding no satisfaction, he complained to the priest, who answered him with that politeness which men of his rank generally know how to use; and signified that it was his delight to see justice between man and man; and, as it is supposed, advised the rich man to settle it; for soon after he went to the poor man and offered to settle, if it could be done privately. He said he had taken no more than what was proved against him, which was but little more than three pecks. The poor man replied that the case looked very dark, he wanted nothing but justice, but wished to settle before witnesses. The rich man, however, would not agree to that, but went away without settling. The poor man, being in low circumstances by reason of infirmity of body; and his children being in a helpless condition; two of whom being seven or eight years old never walked on their feet; was advised by friends, seeing the wrong the rich man had done him, to lay it before the church. So he went to their conference meeting to lay his grievance before them. But the priest, perceiving that they must come out with shame to retract, (having communed over it after it was made public,) with a countenance of disdain, waived and shunned his complaint. Again the poor man went and laid the case more and more open, but the priest only made a mock of his complaint. Then, with the advice of his friends, he drew up a complaint and carried it to the association; and at the meeting offered to present it;

but the priest and deacon perceiving what it was, whispered together, and one of them cried out and made such an uproar among the people, that the poor man was obliged to withdraw. So the matter ended, it being easier to trample on the poor, than to bring the rich to justice.

Such, reader, is the conduct of those we take to be our guides, who must go to judgment to be tried before a righteous judge, unless repentance should follow, –as in the case of King David, who was convicted by Nathan the Prophet, with the parable of the rich man who spared his own flock, but slew the poor man's lamb for the wayfaring man. When we saw the matter thus disposed of we were led to a determination to publish our sentiments on the present standing of mankind; apprehending, that, such false ministrations as have appeared in these cases, may be more common than people in general are aware of. But when we had written on the subject and made application to four of the neighboring printers of our state, they were so priest-ridden that they dare not print it. And when the priest's party heard thereof, they triumphed over us, and reported many things against us, both in public and private, which were ridiculous and false. And when we saw all the people bending under priest-craft; and that the truth could not come forth; we undertook printing ourselves. And although we had neither equipage nor discipline, yet we are content to put ourselves in the front of the battle; let our (now) fellow printers should be exposed. or their hearts appalled at the presence of a grave and angry priest. –Therefore, they may excuse us if we are not found in uniform; for we were not trained to war. Neither are we armed with a coat of mail. Nevertheless may we sling stones to a hair's breadth, until our enemies shall fall on their faces to the earth; although they curse us in the name of their gods – for the case is such, we are sure if we sling any thing but the truth we shall not hit them in the forehead. But we are not afraid to challenge every one of them to come forward to public view; and we will look them in the face; and if we have wronged them, we will publish our own errors as faithfully as we have theirs; for we envy the person of no man; yet we are ready on such an occasion to strike a blow at priest-craft. We know the danger that attends us by looking up to pastors from whom we receive our food, who mix their corrupt fruit with the precepts of the Holy Bible; while their consciences are stained with such wicked deeds – which we have here related, not so much to under-value the character of individuals against whom we have no prejudice; as to lead to a perception of that wily, dark and wicked spirit by which they are attended – that with the help of the morning light, we may discover the Battle-axe and Weapons of War, which is the Truth, in the hands of them that make use of it in all ages, and which shall at last prove the final destruction of Priest-craft.

May light arise before our eyes,
And every shadow flee;
May sin depart and leave our heart,
And may our thoughts be free.

May men in years, each one that hears,
Have an impartial view;
Let no proud veil cause light to fail;
Let every thought be true.

May men in prime discern this time;
 We cannot cheat the Lord;
An upright heart makes guilt depart, –
 But not a flattering word.

May every youth promote the truth;
 Nor with false worship stray;
Let not those spies eclipse your eyes;
 From the approaching day.

The night is gone, the day doth dawn;
 Let every one stand clear;
Take a new broom and cleanse the room,
 Let no more filth appear.

I.

THE BATTLE-AXE,
AND WEAPONS OF WAR.

In order that we may discover the Battle-axe, or, in other words, that we may discover the Truth, we have arranged our discourse in the following order: --Firstly, to show the standing of man, both before and after his fall; with the conditions on which the covenant of grace stands with him. Secondly, to take a view of man's broken standing at this present day, both civil and ecclesiastical. Thirdly, to discover the counsel of Satan and his union with the ecclesiastical system. Fourthly, to draw the line between church and state. Fifthly, to discover the true church primitively restored. Sixthly, to examine the religious sects, that we may see which to them is right, that we may cause the world not to halt any longer between so many opinions. Seventhly, a sermon to the priests, in behalf of a sinful world.

FIRSTLY, WE ARE to show the standing of man both before and after the fall, with the conditions on which the covenant of grace stands with him.

In the beginning God created the heaven and the earth; and he made man of the dust of the ground, and breathed into him the breath of life, and he became a living soul, without the knowledge of good or evil. And God gave him dominion over all the earth, to rule and govern it at his discretion. --But God reserved the tree of knowledge of good and evil, and commanded the man not to touch it, lest he should die. But through the counsel of the serpent he ate of it, whereby he rejected the command of God, and accepted the devil for his counselor; and the standing that he and his posterity were in after he had transgressed was this --he had a knowledge of good and evil --he had the government of the world, with satan for his counselor --and was to get his bread by the sweat of his face, with the sentence of death.

Now we do not believe all this by the report of the bible only, for all people that have understanding, are eye witnesses to the truth of it. For we see that man hath a witness within him, that tells him when he does right to his fellow creatures, and when he does wrong. And we see that man is endowed with reason and manhood sufficient to govern the world with prudence, and for the good of mankind; but by being influenced by some spirit that has more power than the spirit of man, he is moved to perform deeds that are against his own manly nature. And all mankind being so controlled by the counsel of satan, often work their own ruin, and this glorious human nature becomes reduced to be more base than that of the beasts of the earth. --We also see that our bread must be procured by the sweat of men's faces, and that we are all subject to death; and by not shaping our conduct according to that right knowledge within us, we stand in fear of some punishment after death.

And God saw the situation of man, that it was deplorable; and in love to him sent his only Son into the world to suffer death, that as many as were willing to comply with the terms of the new covenant, should escape a future punishment. And that man should cleave unto the Lord again, and regard not the world that was given him under the first

covenant; but accept of the terms of the new covenant, as the Lord was pleased to give them forth -- that is, that in all ages of the world they should obey his commands. He commanded Noah to build an ark, who obeyed his voice and preached the new covenant to the world; which they refused to accept and all perished.

After the flood, the Lord made a law against shedding man's blood, which in the old world they had not, and in the days of Abraham he made the law of circumcision, which Noah had not; and in the days of Moses he commanded a sabbath to be kept, with many other laws, which according to the scriptures, Noah, Abraham and their forefathers, knew nothing of. But the Lord signified to them to whom he made known his laws, that the whole terms of the new covenant would not be established until Christ should come; who was called the Messenger of the new covenant, and give them forth himself -- as it is written by Moses, "A prophet shall the Lord thy God raise up unto thee of thy brethren, like unto me; unto him shall ye hearken in all things."

Therefore, when Christ came and delivered the terms, which is his Gospel; and set the example with his own life, and sealed it with his blood; the veil was rent and the whole terms laid before the world in a plain and simple manner. But when the people came to hear them they found fault, and some said it was a hard saying; for they found that they must forsake all the honor and glory of the world, and every title that they held under the first covenant, and become as fools in the sight of the world before they could be accepted in the new covenant. Therefore, they murmured at Christ, because he held them to such hard terms; but he gave them to understand that inasmuch as man had received satan for this counselor under the first covenant, so that covenant must be made void by separating man from the world; and that man never will be delivered from the counsel of satan, so long as he hangs to the dominion of the world which satan is lord of.

But as Christ would not receive the least mite of the dominion of this world, (though satan tempted him with it, as he did our first parents,) so he gained a complete victory over satan; for satan had no instruments to fight with but what he had obtained by flattery at the beginning. And Christ withstood them all, even to death, and came forth a conqueror; having all power in heaven and in earth. Therefore, as mankind lost all their power by complying with satan; and Christ gained all power by withstanding him; so it is required that all who enter into the new covenant with Christ should experience the same warfare and victory over satan, but the power that Christ will give them; for Christ saith, "Of myself I can do nothing" --and , again, "Without me ye can do nothing." Therefore, as Christ gained the victory by the power of the Father, even so those that are in the new covenant must gain the victory by the power of the Son. And there is no longer time given unto men in this world than to accomplish this warfare; for as soon as a man arrives to the prime of life, he begins to decline and return back to the ground from whence he was taken -- and as fast as a man can receive power to resist his worldly inclinations, so fast the devil loses his residence in him. And, although the scriptures say the gifts and callings of God are without repentance; yet as the first covenant was made firm with man, the dominion of the world freely given to him, and the terms of the new covenant only offered to him -- so it stands with his own free choice. For all that will run the venture of their souls, and hold fast to the world, have a just right to it, with all the honor and glory they can obtain in it; and to defend the rights which God hath given them according to their own wills.

But if the fear of destruction moves any man to forsake his right to the world, and

to join with Christ in the new covenant; he becomes a stranger and a pilgrim on the earth; and has no right to any thing, except what the Lord suffers him to have in peace, without violently contending with the proprietors of the earth. For no christian hath a right to contend in the least, for that which he hath freely disposed of, -- for the express purpose of obtaining that pearl of great price, which the merchantman sold all he had, to procure - - any more than a man hath a right to contend for a farm after he hath given a deed of it to another man. And inasmuch as the government of the world was given unto man by the Lord, so those that are under the new covenant are commanded to submit to the rulers of the world for the Lord's sake; to honor them with the honor that God hath put upon them, and to obey them in every thing, except they make laws repugnant to the terms of the new covenant; but in that case they may not conform, thought every thing be taken from them; yea, and their own lives also. And as those that are under the new covenant are strangers and pilgrims on the earth; traveling, as it were, through a strange country; so they are to pay their passage to the rulers, lest they should offend them; but yet they are not to take an active part in the government of the world, either to counsel, judge or defend.

But if they are enticed by the counsel of satan to return again to the world, as a dog to his vomit, or a sow that is washed to her wallowing in the mire, they break their covenant with Christ, and he will blot their names out of the book of life; and then satan becomes their god, and they can establish his worship by law; and support it by money; and make a fine outside appearance of worship. The terms of the new covenant, which Christ gave forth, may be seen in the sermon on the mount, beginning at the fifth of Matthew. He first pronounced blessings on them that are despised and persecuted for the sake of him and his gospel; and said such are the light of the world, &c. Then he went on to tell them that his gospel was in opposition to the law of nature; that under the law they were allowed to swear, if they would perform to the Lord their oaths; but under the gospel they may not swear at all. Again, he reminded them that they were allowed under the law, when they were insulted to seek some redress by the law; and that judges were to give "An eye for an eye," "A tooth for a tooth," &c.; but under the Gospel, he provided them no way, but to suffer any abuse without making any kind of resistance; and if they were sued at the law, not to retaliate; but suffer themselves to be wronged rather than to make any resistance. Again he observed, that under the law they were allowed to hate their enemies; but now he commands them to love their enemies, and do good to them.

Therefore, we see that those who come under the new covenant are taken off from protecting themselves of property by the law; and from making any corporal resistance. In the next place he went on to show them that an outward appearance of religion was hypocritical; that when they give alms, it must be done in secret; and when they pray, not to do it in public, nor make long prayers, nor use vain repetition, for he saith, "Your Heavenly Father knoweth what ye have need of, before ye ask him." And like wise they may not fast in a public manner. He also commanded them not to lay up treasure on earth, "For where the treasure is, there the heart will be also." Then he plainly told them that no man could serve two masters; that it is impossible to serve God, under the new covenant, and serve the world also. And he told them not to have an anxious care either for food or raiment, &c. And he signified to them that they must not put themselves in the place of judgment, to judge and condemn others, lest they should have the same measure meted out to themselves.

We are to understand that this new law of Christ was delivered to his apostles; to

be held forth to the world after he had sealed it with his blood; and sent the spirit of truth to enable them to hold it forth, and suffer the consequences that should follow. So they went forth bearing that despised message; suffering persecution; discipling others, and requiring them to hold forth the same doctrine, till it became spread over all the known parts of the world. And great persecution followed, and thousands were murdered for the same. And in that manner they continued three hundred years, suffering under the laws of the Roman empire, until said empire was overthrown by Constantine, who preferred the Christians to worldly honor; and through the counsel of satan, they took upon them the government of the world and became united with the secular power, and established their worship by law. And the instant they established their worship, to be protected by an arm of flesh, the whole platform thereof stood on an earthly foundation. So Christ forsook them, and satan transformed himself as an angle of light before them, and put himself in the place of God, and they thought he was God. So the church broke her marriage covenant with Christ, and went a whoring after other lovers, (which were the allurements of the world,) and was called the mother of harlots and abominations of the earth; because so many churches proceeded from her who followed her example.

Now we do not say this by mere supposition, for we have three sufficient witnesses to confirm the truth of it. The first is the prophecies of Christ delivered to his apostles, especially to his apostle John -- who plainly foretold all those things. The second is the accounts we have in histories of the fulfilling of those prophecies, with such correspondence that nothing but the inspiration of God could equal it. The third is the present situation of the world, which we see with our eyes; which jointly agrees with the prophecies of the Scriptures.

But we shall proceed, secondly -- To take a view of man's broken standing at this present day, both civil and ecclesiastical.

II.

A VIEW OF THE EARTH.

BEFORE ENTERING UPON this section, we would make the following observations.

The Apostle John, in view of the day of darkness which he foresaw coming on the earth, in which men, through a mistaken idea of religion, should be liable to fall into the worship of the beast and his image, pronounced dreadful woes and penalties, as a caution against such danger, and as certain consequence of such apostasy. The beast may be considered the powers of this world, or the State Governments united with the Church and engaged in her defense and protection. The image is the form of godliness without the life, growing out of such union, as will be more fully illustrated in the last sections of this book. As the apostle John, in the Revelation, frequently uses the number seven to express the whole of any subject to which it is applied, as in his Salutation to the seven churches, only, though intending by them the whole body of christians. So we, now, though naming only seven of the most popular sects in our own neighborhood, call in question every sect and denomination of christians, and intend our remarks to be applied to the whole ecclesiastical system.

A VIEW OF Man's standing at this day.

1stly, As to his government. --We see the nations contending and smiting one against another; and dashing to pieces, like potter's vessels; and sinking like so many burnt mountains, whose volcanoes cause their terror to the living. And we also see internal divisions, treason, rebellions, riots and contention in every nation that is yet standing.

2ndly, As to his Religion. --We see it broken into numerous sects, --we see the Roman Catholic, the Church-man, the Presbyterian, the Baptist, the Methodist, the Quaker, the Seven-day Baptist; and tho' their principles are as different, one from the other, as black is from white, yet they all appear to be contending earnestly for the faith. And when they preach their doctrine, they will hold their Bible before them confidently testifying that the Bible is a witness by which they prove every part of their principles to be according to the word of God. And thus they are holding up their standards, according to their several abilities, unto every one that hath ears to hear -- saying; this is the way, walk therein. And what shall we learn by all this? for they all appear to be well suited with their principles; and our youth are continually growing up and landing in this chaos of confusion. Thus the earth is groaning and travailing with her inhabitants; and none of her sons that she hath brought up is able to take her children by the hand, and lead them in the plain paths of wisdom;; but they must exert their wits in contriving instruments of death for each others destruction. It might move our hearts with sorrow to see the innocent youth born into the world; a world that he was never in before, and therefore knows nothing of its good or evil; but must come up without experience, in such a time as this; though it may appear to some to be a time of peace and safety. For although, before destruction of the old world, and Sodom, it was no time of safety; "They were eating and drinking, marrying and given in marriage." This is no time of safety; but a time in which God hath confounded our language, as at the destruction of Babel -- Gen. xi.7. "Go to,

let us go down and there confound their language, that they may not understand one another's speech."

We frequently use this proverb, "That every generation grows wiser and wiser"; and when we look upon the conduct of our forefathers; and think of the folly of bowing down to a graven image; burning incense to the sun and moon; and giving great sums of money to popes and priests to pardon our sins; we are apt to think it a true saying. And, indeed, it would appear very strange if the world could learn nothing from generation to generation; seeing we have so many cautions by the misconduct of our forefathers. But in what age of the world did disorder and confusion prevail more than at the present day? And when did there appear a greater schism in the christian body, or when did religion wear a more gloomy aspect than at this time? It causes people to reel to and fro, and stagger like a drunkard. For the inconsistency of so many kinds of religion being taught from one book of directions, induces people to believe that everything is right, or nothing. So some have turned Universlists, who conclude that Christ suffered to justify people in the breach of his own commands; that the Lord may accept all this confusion at some rate or other. And some have turned to be Deists, who conclude if the bible can be warped to favor so many kinds of religion it is all wrong -- so they have passed their judgment upon it; that it is a piece of confusion, and composed of its own opposites and inconsistencies. And well they may; for what man, having only the light of nature, to behold religion in this frame of disorder, and yet said to agree with the bible, can believe that the bible is a true guide, to lead men to happiness.

Now we may easily behold all this confusion in religion; but how shall we find the true and right way? It would be in vain for us, if we should undertake, to show the cause of all this evil, by holding up any common religious arguments, before this broken situation of the public mind. That has been tried out. For it has been the employment of all the teachers of the before mentioned seven churches or centuries past; who have now filled the world with their books and sermons. Therefore we shall examine this foundation before we build upon it. For it seems, that if ever satan deceived the world, it is now under the influence of his counsel.

III. THE COUNSEL OF SATAN DISCOVERED,

And his union with the ecclesiastical system, in all points where it doth not agree with the truth.

THE READER MAY see in the fore part of this book, where we were treating of the standing of man, that we made mention, that in the beginning man rejected the commands of God, and accepted the devil for his counselor. And this we began with, together with the whole subject of the first section of our book, as a foundation for the arguments that should follow, and which we shall now use against hypocrisy; but not against the professed sinful world. --For this reason, it is the counsel of satan within the ecclesiastical system, that we are about to discover; and no where else. And since the whole seven churches of the Christian system, both claim Christ to be their foundation and the scriptures their guide; it will be needful to apply to them in this case, and see what description they can give us of the being and character of this great prince of darkness; that we may be the better able to discover his counsel, and to see how far the churches are influenced by it.

The account they give us of the first appearance of this old serpent is, when God first made man. He then appeared, and by some means obtained admittance to the mint where man's thoughts are coined; and took hold of the power of the human mind. And as quick as man's thoughts were exposed to the influence of his counsel, he caused him to transgress God's commands, against his own life. --They tell us in the next place; he moved upon Cain, and through the influence of his counsel, caused him to slay his brother Abel; who was more righteous than himself.

In the next place they tell us; he spread his pavilion over the whole earth, and through the insinuation of his counsel obtained such influence over mankind, that God repented that he had ever made man, and therefore destroyed him by a flood of waters. And they also tell us that this has been his constant practice through all the ages of the world; and that he has had such success in destroying God's creation, through the influence of his counsel, that very few (in comparison of the whole) have escaped destruction. And they tell us; it was for this cause that the Son of God was manifested, that he might destroy the works of the devil; and that he is the only defense that is warrantable against the influential counsel of satan.

And the ecclesiastical system, under a sense of this extraordinary crisis in which man is now placed, (between these two great fountains of eternal good and eternal evil,) have judged it expedient that elegant buildings should be erected throughout the world, for the purposes of worship; and to appoint men of the best gifts and talents, to be employed in the study and teaching of the Scriptures; and that at least one seventh part of our time should be taken up in hearing, and meditating on those things; that an humble sense of them might move us in all things; to imitate Christ's example; and, above all things, to abandon pride, which is the bond of destruction, and the first principle of satan -- that if by any means, we might escape the destructive counsel of this great destroyer. who they tell us has the art of beguiling us with self-righteousness, so that there has been more human blood shed to defend a false religion than for any other thing.

And now having received of the ecclesiastical system the above intelligence, we

shall put it, together with the doctrine of the scripture into one scale; and the present conduct of the ecclesiastical system into the other, and weigh them by the following discourse; which we now give forth under the fabulous title of an address of satan to the ecclesiastical system; and see what weight it will have on the subject of discovering his counsel. That we may begin to disclose the mystery of priest-craft, which we presume is the cause of the present distracted state of the world.

Though the following be a fable, yet how much of it is the truth, must be left to the judgment of the reader.

An Address of Satan to the ecclesiastical system, under the similitude of his own bodily presence.

Satan, to all classes of the ecclesiastical system that profess Christ's name, and prove traitors in his service.

I now address you as my sworn subjects; under full power of my authority; feeling much gratified, to see my kingdom established on the ruins of God's creation! Though I have been wounded by Christ, the invader of my possessions, yet I hold before you the greatness of my power, and the glory of my kingdom. I am the great and high prince, and God of this world. O, ye sons of men! I am that great red dragon, that was cast out into the earth; even that old serpent, called the devil and satan; that deceives the whole world, Rev. 12.9. And this is no dream nor fancy; for I have actually done it; and do it; for power is given unto me over all kindreds, tongues and nations, Rev. 13.7. And I continue my speech to my subjects. Unto you, O men! I call; and my voice is to the sons of men. I am your god; and I warn you of my great enemy, Christ -- that you be not found obedient to any of the requirements of this contracted plan. My ways are broad and easy. I am high in heart; and teach the same to you. That in all nations you may set my worship in high places -- that it may be adorned with all the splendid glory which belongs to the prince, that offered Christ all the glory of this world. That your places of worship may appear beautiful unto men; --high and lofty; above all other buildings; in cities, towns and country villages. That you may invite and draw all people into the broad way, with the bells of popularity. And let my servants, your ministers, be men of the best gift and talents; for so were your fathers the false prophets. And be not like Christ's apostles, who were ignorant and unlearned men. Even his great apostle Paul, (they said) in bodily presence, was weak; and his speech contemptible. But let it not be so with you. Fear ye not; I am your god; and will uphold you with my spirit. For it is my will that you should have the praise of men; and receive from them titles of honor. For the ways of Christ, our great enemy, are contrary to all men; and even to nature itself; as you may see throughout all his precepts; for example, see I Cor. I.26, 27,28, "For ye see your calling, brethren, how that not many wise men after the flesh; not many mighty; not many noble, are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen."

This is no description of an accomplished member of society. Faithful subjects! when you execute the priest's office in my service; put on a dress suitable to your ministration; and let your bodily presence be amiable; and your speech affable; and your countenance grave and solemn. Salute the people with a comely behavior, that you may glory in your own presence. For, verily, I say unto you, except your outward appearance of righteousness shall exceed that of Christ's ministers, you shall in no case deceive the world.

Loyal subjects! Let me teach you to pray. Thou, when thou prayest; enter into thy synagogue, and public assemblies; lifting up holy hands, that you may appear unto men to pray; for what delicate character, professing christianity, would prohibit public prayer, in the following manner? Matt. 6.6. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray," &c. I say, therefore, I commend you to the obedience of my precepts; for public prayer is an ornament to my worship and you shall have your reward. And now; O, ye priests; this commandment is for you. If you will be my servants indeed; and keep all your wickedness from the light; them I will send my wolf-like spirit, and it shall light on you like a dove, in the presence of the world; and I will cause the world to love you; to praise, honor and bless you; and give you a name above all common people.

And they shall feed you; and give you money; and doubly reward you for all your trouble. And I will send my anti-christian spirit into your hearts, at all times when you are preaching; that you may be able to speak before the people with the tongues of man and angels. For I would that you preach all the letter of the Scriptures; that if there be any that hath received Christ's spirit, when they hear the Scriptures issue out of your mouths, they may take you to be the true ministers of Christ; and so make your covetous life their example. This is the best snare to destroy the soul of mankind, of any net that I have ever yet spread.

Our enemy, Christ saith: "When ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast." But I say unto you, when you fast, appoint a day by law, and read an open proclamation thereof; and command all people to attend: for unto you, kings and rulers, I say, it is your wisdom and prudence to appoint days of public worship, which are not commanded in the scriptures, and establish the same by law; and impose fines and penalties, to cause all people to attend. And ye ministers at my service, I will that ye receive your order of worship by the commandments of men. For I am with you, and will teach you how to prescribe rules of worship to the civil power, that they may establish and protect them, and then receive them again from under their hands, and you shall be protected by them also; that we may all be combined under one system; I in you, and you with them, and they with me.

It seems by the whole run of the doctrine of Christ, our great foe, he has adopted a system comprised of infinite principles, and precepts; and then commands obedience thereunto by finite beings; and says he has chosen them out of the world, John xv.18, &c. "If the world hat you, you know it hated m before it hated you; if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Most obedient servants, and ministers of the outer court; I have chosen you in the world, as I said unto you before; that the world shall love you, and reward you, and make

you free from all public expense, with many other privileges; which shall enable you to train up your children in high life; even in my ways of pride, ease and luxury; by which means they shall become two fold more the children of hell than yourselves.

And now let us hear a little more of the requirements of this narrow contracted plan. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you," Matt. 5.44. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4.1. "Abstain from fleshly lusts, that war against the soul," I. Pet. 2.11. An even the whole of his gospel is, to teach men to be of a meek and lamb-like spirit, and to follow peace with all men, and holiness, without which no man shall see the Lord. And to bring into subjection all their passions; such as pride, self-will, wrath, anger, malice, strife, and to forbear one-another in love; and to forgive each other, as christ hath forgiven them.

Well it may be said of this straight and narrow way, "Few there be that find it." For what character, professing heroism, would put his neck under this yoke, except such as professedly revolt from the law of nature.

It is for these things, I now address myself unto the whole ecclesiastical system. I am the devil, the great author of the depraved state of man; in which I glory; and which, I rejoice to see the prince of peace, and his subjects, striving in vain to reclaim. Most obedient children! I heartily address you, with great boldness and confidence of gaining your hearing; for your eyes see, and your ears hear, that it is your father, the devil, that speaks to you; through the impulses of nature, and by the motions of sin, working in your members to bring forth fruit unto death. It would have been my first wish, that my servants should openly confess the name of their master. But for the better accomplishing of my designs, I counsel that my plans be executed under a cloak of religion. For it is a mask of religion without, and a double portion of my spirit within, which eclipses the spirit of Christ; and cuts short the power of human reason, and puts pride in its place; that causes mankind to bring forth the fruit you now see and hear of all over the world. Agreeably to my counsel; in all cases resent an insult from your fellows, and go to war with them; embody yourselves and march to the field of battle, with religion at your tight hand; and appoint one of my servants. your ministers, a chaplain, to pray for your success. And there encamp, one against the other; and let my servants, your priests, on both sides, put up a prayer to the God of heaven, that you may gain the victory over each other; cherishing the belief, that all that die gloriously in battle, go immediately to heaven. And when you are coming together to do the work of human butchery, if a sense of the horrid piece of work which you are about to perform shall fill your soldiery with terror; benumb their senses with intoxicating liquor; and put on confusion and distraction, under the name of courage and valor; and fear not, for I will be with you; and fill your hearts with such vengeance, through the immediate influence of my spirit, that you shall be able to perform all my will and pleasure. And when you have sufficiently soaked the ground with the blood of your fellow men; and humbled their hearts, and have gotten your wills upon them; then return, and let my servant, your minister, lift up his voice before you, (whose hearts are of one accord,) unto the God of heaven, with praise and thanks, for the victory. That you have been able to do such deeds, as to bereave parents of their sons; wives of their husbands, and children of their fathers; whose bitter mourning and lamentation, time and death only can wipe away.

And then return home, full of the glory of your own shame; and tell your rulers, you have saved their pride; gratified their ambition; and saved a little of the trash of this world; -- for which you have taken the lives of your fellow creatures, each one of whom is worth more than all the treasures of India. For all such things belong to the religion that I delight in.

And now I address myself to all classes of the ecclesiastical system, as a father to his children; even to you who bow to all, or any of my precepts; against all or any of the commands of Christ, our great enemy. That each one may fill his station; in the performance of the establishment of the worship of my kingdom.

Ye fathers; I exhort, that you exercise yourselves in laying up treasure on earth.

And ye young men; that you likewise embrace every opportunity to get riches, which are an honor to youth; that in the performance thereof, your hearts may be raised high in pride, which always goes before destruction; and you shall be called the children of this world.

And ye elderly women; that you be upholders of pride in your families, that you teach your daughters the fashions of this life. For it is my delight to see your galleries filled with pride. For what can be more glorious, than to see young women dressed in the first fashions of the day. Verily, I say unto you, that even Solomon, in all his glory, did not fulfill and gratify the lusts of the eye like one of these.

And ye ministers of the civil law; I counsel, that you swerve not from your mutual confederacy with the ecclesiastical system. That for the sake of your honor, you strictly attend to your oaths; and put in motion all laws, and modes of punishment, which may tend to compel all kinds of people to submit to our precepts, which are in opposition to the rules of Christ.

And ye merchants; that you fulfill the saying that is written; "It is naught, it is naught, saith the buyer, and when he is gone his way he boasteth."

And ye innkeepers; that you put the bottle to your neighbor; that you may look on his nakedness; to the advantage of your self-interest.

And ye physicians; that you increase your wealth by your neighbor's calamity.

And ye lawyers; that you be advocates of strife and contention.

And ye freemasons; that you propagate the works of darkness.

And ye sailors; that you get drunk, and follow your lewd ways.

And ye deacons; that ye grind the faces of the poor.

And ye priests; that you have a willing mind to receive a gift, though the giver be ever so poor. And that you bear in every point, Christ's true description of the hypocrite. And if the light discover you to be of no beneficial use to the people in one place, follow your call to another; but let it be where the people are proud and the money plenty. But wisdom is profitable to direct. "For where the carcass is, there the eagles are gathered together."

Now, you, being all citizens of this world, are built upon the foundation of earthly things; where satan bears rule, in whom all the building, fitly framed together, but that which every joint supplieth, groweth into a compact body of sin: where you situate yourselves in your meeting-houses, to hear the sacred noise of religion, having your mouths filled with all the fullness of the external worship of God, and your hearts with my spirit; unto whom is reserved the blackness and darkness, forever; world without end, Amen.

Given forth through the smoke of the bottomless pit, by the prince of the power of the air, that rules in the hearts of the children of disobedience.

And now, having discovered the counsel of satan, by the present conduct of the ecclesiastical system, compared with the doctrine of Christ; we shall proceed to draw the line between church and state.

IV.

The line drawn
BETWEEN CHURCH AND STATE.

THIS SUBJECT OF church and state we shall introduce, with a relation of some of the effects of their combination; which is a little of the experience of Timothy Waterous, sen'r., and which the reader may have from his own pen.

"In the fore part of my life, the principal religion of the country was strongly defended by the civil power; and many articles of the established worship were in opposition to the gospel of Christ. --Therefore, I could not conform to them with a clear conscience; so I became a sufferer. I endured many sore imprisonments, and cruel whippings. Once I received forty stripes, save one, which an instrument made of prim; consisting of ten rods about three and a half feet long, with snags near an inch long to tear the flesh. Once I was taken, and my head and face covered with warm pitch, which filled my eyes and put me in great torment. And in that situation I was turned out in the night, and had two miles to go without the assistance of any person, and but little help of my eyes. And many other things I have suffered; as spoiling of goods, mockings, &c. --But I do not pretend to relate in particular what I have suffered, for it would take a large book to contain it. But in these afflictions I have seen the hand of God, in holding me up; and have had a particular love for my persecutors, at times; which so convicted them, that they confessed that I was assisted by the spirit of Christ. But although I had so tender a feeling for them, that I could freely do them all the good in my power; yet the truth of my cause would not suffer me to conform to their worship, or flinch at their cruelty, one jot, though my life was at stake; for many times they threatened to kill me. But, through the mercy of God, I have been kept alive to this day, and am 70 years of age; and I am as strong in defense of the truth, as I was when I suffered. But my persecutors are all dead; there is not one of them left."

We give the above, as being the experience of one of the authors of this book. But what is this in comparison to what has been done in other parts of New-England; in the towns of Boston and New-London. George Bishop, in his book, speaking of the sufferings of the Quakers in Boston, says: "In about seven years, they suffered more than one hundred and sixty whippings, most of them very cruelly executed"; besides those that suffered death and otherwise. All this has been done in New-England, by a church which is a dissenter from the church of England; and whose religion has not been established by law so long as two centuries. But what is this, in comparison to what has been done by the whole system of the christian religion, since she first (through priest-craft,) joined in union with the secular power; which has shed such rivers of blood, by persecution and vexatious wars, that the very name of "christian," in many countries, sounds worse than that of a Turk. And although she is called the christian church, yet she is no more than an image of the christian religion; which, holding the bible in one hand, to deceive and flatter; and the weapons of the secular power in the other, to scourge and compel all people to bow to said image. And the tragedy that has followed, has put the world into such consternation, that there is no country where there is not the appearance of party spirit. So that it is high time to examine the state of both church and secular power; by which the mystery of priest-craft is upheld; and to cut the strings that hold them together,

and to restore them back to their proper places; that each one may stand on the frame of her own constitution; which God hath pitched for her, and not man. And that it may be done in its true light; we shall summon the ecclesiastical system and the secular power, before the world; and defend each one's cause in her own name; under the titles of church and state.

State. --I perceive, since our union, which took place at the end of the fourth century, there hath been rivers of human blood shed for religion.

Church. --Very true; and it was all done by your own hands; and you not only took the lives of thousands of innocent people, but you tortured them in a shocking manner; every way that human beings could invent.

State. --I shall not deny your accusation; but since you are so bled, I shall venture to say that you are the author of all the blood shed for religion since our union.

Church. --How dare you so abuse my character, to cast such a scandalous report upon the innocent. I desire that you would prove your assertion.

State. --That I shall readily do. When you first came to me, to enter into covenant with you; you came in disguise, with the appearance of a lamb-like spirit; and you said you were a blessed people; and that your prayers would be beneficial to the performance of my secular business. And your father the pope said he was Christ's vice-regent on earth; that Christ had sent him to my court, as an agent for his little flock. And your mother appeared with her golden cup in her hand, full of her abomination and filthiness of her fornication. And after she had enticed me to drink of her cup; (vengeance on her) I say, after I had drank till I was intoxicated, she bewitched me with her whoredoms; so I entered into covenant with you. And after you had taken me in, you obtained such influence, that you took my power from me. And your father, the pope, became so arbitrary, that he would set his foot on the necks of my emperors. And your bishops put themselves in my judgment seats, to sit and condemn innocent people. And my secular officers became your servants to shed their blood. And you laid all your burdens upon me, to uphold your church-officers in idleness and all kinds of debauchery; so I became as a beast to carry you. As it is written, Rev. 17.9. "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet colored beast." That woman was your old mother, which had her name written on her forehead, "Mystery Babylon the great." And I obtained my scarlet color by being stained with the blood of the martyrs; whom I slew in your service, thinking I was doing God service. As it is written, "Whosoever killeth you, shall think he doeth God service."

Church. --Peace, peace, you are beside yourself; let me tell you that it was satan that so bewitched you.

State. --Truly, satan was the original cause; for he beguiled you, who became his whore; by which means you obtained influence to deceive me, and I became your beast.

Church. --I am not confined to the church of Rome, which you speak of; for I discovered her abominations and dissented from her, and now retain many members.

State. --If you are not confined to her, she is your mother, and you have followed her example; for every one of you that have obtained an admittance into my courts, (to have your religion established by law) have caused my judges to condemn, as malefactors, good inhabitants, who had in no point transgresses the true law of justice and equity. And after I began to suspect you, and to see my government much shaken with you base conduct; and endeavored to exclude you from my presence, your friars and

priests would swarm about at my conventions, and general courts, (in their black apparel, with gracious faces,) like locusts that are snatching at the last green leaves; that I might still uphold them in pride, idleness and luxury. So you prove yourself a deceiver.

Church. --But some of us are Congregationalists, Separates, Baptists, Methodists, &c., whose priests have never exalted themselves at the seat of your government to obtain influence; but still they are ever busy in offering their prayers to God for your welfare.

State. --You are as harmless as your old mother, who first deceived me; who exalted herself no faster than she could obtain power by flattery; for I perceive there are none of you but what are fond of preferment in my secular business; and you may all pray for my welfare, while your honor is protected by my hand. But I purpose to dissolve my union with you, and then if you will be pleased to pray for your enemies, as you profess, you will deceive no man.

Church. --But some of us are Quakers, and the like, who are the Lord's people, and to only profess to love our enemies, but our practice proves us to be true; for we will fight no man.

State. --If you are the Lord's people, may the Lord protect you. You are as fond of property as others, and to have it protected. So, while you are loving your enemies, you are heaping together property, and depending on me to keep your enemies at a distance, that you may have no occasion to hate them. And by your intrigue, all manner of ways, you have made a pack-horse of me, more than a thousand years. And I shall exclude you from taking a part in my government.

Church. --If you exclude my members from your judgment seat, you will reject the righteous, which is the salt of the earth, and the only cause of its existence -- and receive into your tribunals publicans and sinners, who are the only cause of the earth's destruction.

State. --What righteousness, and what salt is this you speak of?

Church. --It is the righteousness of the second Adam, the great fountain of light, which causes me to be the light of the world.

State. --And are you the sole possessor of all that light? Why then is it written, John 1. 9. "That was the true light, that lighteth every man that cometh into the world."

Church. --Because the apostle was then speaking of that creating word; which gave to all men the light of nature; but I am not only possessed of that light of the moral law of nature, but I have received that redeeming spirit of Christ, so that I now possess the law of mercy and forgiveness.

State. --Then it is the law of mercy and forgiveness, you go by?

Church. --Truly it is; and in obedience to our king, we forgive all men their trespasses, because he hath said, "If you forgive not men their trespasses, neither will your heavenly Father forgive yours."

State. --And will you now engage yourselves in my law, and swear by the ever living God, to judge, condemn and punish sinners, for those same trespasses that you are under obligation to forgive?

Church. --These things are mysteries, that you have no right to enquire into; are not all our preaching, prayers, singing, fasting, &c. sufficient to cover all such mysteries?

State. --I do not care a fig for all your noises of religion; the moral conduct is my object. Turn your eyes upon the characters that are now and have been engaged in my

secular business; some of whom you call infidels, and some saints. Which of them is most in favor of the laboring class of people, who are the nature support of the earth? Those that you call saints are ever fixing burdens for them, "which they themselves will nor move with one of their fingers, but those you call infidels, have no burdens of religion to lay upon poor men's shoulders; neither have they any cloak to hide themselves under.

It is enough to convince every intelligent man, only to look back on the effects of the conduct of secular officers, while acting under the influence of some religion; that it is impossible for a man, in this case, faithfully to serve two masters. And as you say you have engaged yourself in the gospel of Christ, to serve God, and now come to me, and offer to take a sacred oath to serve mammon, or this world; you are proved guilty of perjury, and I shall therefore dissolve my union with you; and in confirmation thereof, I issue to the world the following

PROCLAMATION,
Of the dissolution of the Union of Church & State.

I, knowing myself to be the true seed and offspring of the first Adam, unto whom God gave the government of the world; and that he hath given me everything necessary to do the work, without going to the church for any further revelation or inspiration; I now separate myself from her impostures, and cleave unto God's earth, from whence I was taken, and from whose soil I receive my support, even all the good things of this life; and unto whose glory, honor and government I bow my knee; and in whose defense, I pledge my life and property. And upon these considerations, I issue forth this my proclamation against said church.

First, I expel all her ministers from my courts.

Secondly, I shake off all her enormous burdens, which I have been groaning under for more than a thousand years.

Thirdly, I pronounce detestation against all her counsel, prayers, &c. they being useless in my service.

Fourthly, My system of government being true in its nature, as a plumb hangs down; and lest it should be waved by any false wind of religion, I therefore refuse to receive into office, (either civil or military,) any church member, of any sect whatever; unless he shall first abandon his religion, and convince me that he does not lean towards any one sect more than another.

Fifthly, I expel and abolish out of my realm all mongrel law books; being composed of part law and part gospel.

Sixthly, I exclaim against all spiritual weapons; as the helmet of salvation, the shield of faith, the sword of the spirit, &c., they being useless in defense of my interest against flesh and blood. And being thus independent of the church, it follows that no article of religious worship, from henceforth, that exists, or ever shall exist under heaven -- shall any more be protected by my power.

Sevently, And having thus far discharged my duty, I now seal this my proclamation, as a bar against the intrigues of said church; never more to enter into any treaty of alliance with her, to the world's end; according to the laws of the Medes and Persians, that alter not.

Given forth at the convention of human reason, from the hearts of the children of this world.

And now, having drawn the line between church and state, where it must finally come; we shall now discover the true church primitively restored. And although a great part of the world are halting between two opinions; by professing religion, while they hang to the honor of this world; yet the time is near, when all such turn-coats shall be compelled, openly, to take their side.

V.

A DISCOVERY OF THE TRUE CHURCH

Primitively Restored, by her Address to the Secular Power: or Answer to the Forgoing Proclamation, in which She Declares Herself Independent.

TRUE CHURCH TO the secular power. You have now returned to your former dignity; being invested with the authority that God gave you; and in that you are the ministers of God, attending on the service of the moral law, in things pertaining to this life. But as I am redeemed from your kingdom by the blood of Jesus Christ, through the acceptance of the conditions of that purchase, which, (by the glad tidings of the proclamation of free grace,) is offered to every son and daughter of Adam; unto all of whom God hath committed the gift of free agency; I say, having accepted the conditions of that purchase, I am thereby required to retire from the service of your kingdom, and look for protection another way. But inasmuch as I am passing through your kingdom, I am commanded wholly to submit to your laws; while you are acting within the limits of your commission. But I may not be acting with you; for even a prisoner of war is not justified in acting against the interest of his own king.

A Declaration of the Independence of the true church.

I, knowing myself to be the true seed and offspring of the second Adam, unto whom God hath given the government of the church; and that he hath given me every thing necessary for my defense, without going to the secular power for help. I, being now separated from all impostures, cleave unto my only true head and husband, who is my only king, priest and prophet; unto whose fatherly care I commit my soul, body and spirit, whose I am, being members of his body, of his flesh, and of his bones, Eph. 5. 30. From whose fullness I receive the support of my hungry soul; and unto whose will I bow my knee, and greatly rejoice, in thankfulness of heart, for his divine presence, and protection from all my enemies; and in whose defense I stand, to the sacrificing of all things appertaining to this life. And in consideration of these things, I now give forth this my declaration of independence.

Firstly, I shake off all sectarianism; leaving to myself one only indivisible system; where there is neither Greek nor Jew; circumcision nor uncircumcision; Barbarian, Scythian, bond nor free; but Christ is all and in all.

Secondly, I cleave to the bible, as my only book of directions through this life; (by which I condemn all artificial scriptures, as creeds, catechisms, confessions of faith, &c. given forth from the dark hearts of men, while possessing only the wisdom and learning of this world, and not by the inspiration of God;) that my subjects may partake at one fountain of light, causing them all to see eye to eye.

Thirdly, I pronounce to myself useless, all instruments of death, made to destroy mankind; whom Christ came into the world, not to destroy, but to save; having commanded me to love all men, my enemies not excepted.

Fourthly, I pronounce all earthly laws and penalties useless in defense of heavenly

treasures; and I have no other, as it is written to me, "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." "Sell that you have and give alms"; "provide for yourselves bags that wax not old, a treasure in the heavens that faileth not"; "where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your hearts be also."

Fifthly, On the conditions of my redemption from the curse of this world, I condemn all its friendship and honor; enduring the cross and despising the shame.

Sixthly, I refuse to receive into fellowship, any secular officer, (either civil or military,) unless he shall first resign his commission, by being convinced that it is impossible for a member of Christ's mystical body, to exercise authority and bring sinners to justice; while he himself enjoys that peaceable kingdom, where the free grace and voluntary mercy of Jesus Christ is extended to forgive sins.

Seventhly, I boldly stand to out-face all human laws, that are made to compel me to transgress the laws of my own king; seeing Christ hath ever been with me as a mighty, terrible one, by whom I have fought against all the bloody persecutions; and have overcome by the blood of the Lamb, and by the word of my testimony, Rev. 12. 11. Therefore, I am well able to defend my independence on every side, to the world's end.

Given forth by virtue of Christ's commands, from the hearts of his children.

Now having seen the standing of the true church, when restored to her proper place; which no man is able to disprove by the scriptures; we shall in the next place, (agreeably to our statement) turn to the religion of the present day, and see what sect is in the true standing, that we may not cause the world to halt any longer between so many opinions.

VI.

A RESEMBLANCE

Of the whole mass of Religion, under the similitude of a Council held by the Seven Churches, comprehending all Sects and Denominations of people, in the presence of the Sinful World, or Repenting Sinner.

LET US CALL the religious sects to a council, that they may determine which of them all is the true church; that the other sects may forsake their errors and unite with her, that the scripture may be fulfilled, which saith "They shall all see eye to eye, when the Lord shall bring them again Zion."

The Roman Catholic makes the first plea, as follows: I am the immediate successor to the primitive church, having Christ's vice-regent to go before me; who hath a divine intercourse with St. Peter, Paul and the Virgin Mary, and all the holy saints; who can intercede with them and receive power to forgive all our sins, with many other glorious privileges. --Therefore, without doubt, I am the true church, and all sects must return into the bosom of their blessed mother, that we may all see eye to eye.

Then the Churchman arose, and made him the following reply: --Your cloak is not big enough to cover all the innocent blood that you have shed. In England, my native country, you have slain thousands, because they would not bow to your cursed sacrament of the altar, and other such abominable stuff. Therefore, I will not return to you, for I am able to maintain a better religion. I have borne a faithful witness against the whore of Rome for which many of my noble witnesses have sealed their testimony with their blood. Therefore the Lord hath blessed me above all people of the earth, and enlarged my dominion; and given me command of the seas. And he hath also given me a sovereign right, to impress all nations into the service of the protection of the worship of my God. Therefore, I adore and praise him for his great blessings bestowed upon me; and in return, exalt his worship to the third heavens, both by sea and land. So it is evident that I am the true church, and all other sects must submit to me, that we may all see eye to eye.

The Presbyterian, being moved with anger, made him this reply: --I cannot hold my peace to see you cover such villainy with your religion. You have imprisoned, banished and murdered many good christians, for their religion; besides thousands whom you have taken by force, and tortured to death on board your shipping; and all manner of such abominations, you have covered with lewd ceremonies of the whore of Rome. Therefore, I will never conform to your religion; seeing mine is much better. I have suffered persecution in truth, to defend a pure religion; shaking myself from all the Popish fopperies. And I fled away from my native country, (for the sake of my religion,) into the wilderness, among the heathen; and the Lord was with me and drove them out from before me, and gave me their land for inheritance. So I established the worship of God – to extol and praise him for my great deliverance. And being filled with godly zeal, I fought the good fight of faith, and whipped, imprisoned, banished and hanged the accursed Quakers, and other abominable heretics, that disturbed the pure worship of God. Therefore the Lord blessed me and enabled me to compel all people within my realm, to unite and support my holy worship. And my priests became free in Israel, and arose to

excellent ornaments. Therefore all people may know that I am the true church. So let them join with me, that we may all see eye to eye.

The Baptist, hearing this, made him the following reply; --Every tree is known by its fruit. Your own mouth condemns you. Where do we read in the gospel that people were compelled to support the ministry? Which indeed was true; but yours is false. For you despise the true administration of the ordinances of baptism; by sprinkling a little water in the faces of people. And even children, that know neither good or evil, are compelled to your folly. Is it not evident by the whole range of the gospel, that Christ and his apostles, and all that joined with them, went down into the water and came up out of water? If my religion was established on no better foundation than yours, I might be deceived by you; but the elect cannot be deceived. Believe with the scriptures that "Except a man be truly converted cannot see the Kingdom of God." Neither do I compel any man to help support my ministry, but I do it with the pure alms of the people. Neither do I study my sermons as the hirelings do. Yet my Ministers are able with the assistance of God, to utter as good sermons as any sects whatever. Therefore I am the true church; nor other sects must comply with me, that we may all see eye to eye.

Then the Methodist arose, and made a reply to the Baptist, as followeth: --He that offends in one point is guilty of all. While you are holding up the scriptures in one point, you are denying them in many others; as I can prove by the scriptures themselves. One of your standing principles, is that man cannot fall from grace. It is written in Ezekiel, 18. 24. "When the righteous turn from his righteousness and commit iniquity," &c. all his righteousness shall not be mentioned, "in the sin which he hath sinned shall he die." Again, in I. Sam. 10. We read that the Lord extended his grace to Saul, by changing him into another man; so that he became a prophet. Again, we read in I. Chron. 17 that the Lord signified to David that he had utterly taken his grace and mercy from Saul. I could also mention many more texts to the same effect; but two witnesses are sufficient. You also boast of supporting your ministry by alms. It is an actual shame for any man to be pimping about for alms, to gratify the desires of men of wealth. According to scripture, the intention of alms is to relieve such as are reduced to poverty and real necessity, and injurious to all others. Exod. 23. 8. "Thou shalt take no gift, for the gift blindeth the wise and perverteth the words of the righteous," Prov. 15. 27. "The king, by judgment, establisheth the land, but he that receiveth gifts overthroweth it." Eccle. 7. 7. "A gift destroyeth the heart." --Isaiah also speaks of that abominable practice, which the leading men of Israel had fallen into, with their other abominations; Isaiah I. 23. "Every one loveth gifts and followeth after rewards." Acts 20. 35. "Remember the words of the Lord Jesus, how he said it is more blessed to give than to receive." So I must conclude that the state of your ministers, is not so blessed as that of those from whom they receive. Therefore, I shall not join with you -- for my religion is more according to the word of God. I hold that he that endures to the end shall be saved. And that, if we account the blood of the covenant, where with we have been sanctified, an unholy thing, and do despite to the spirit of grace, we are in danger of eternal damnation. And by being so conformed to the word of God in everything, I have obtained power beyond all other sects, so that I can preach with such power, and pray without ceasing; and lift up my voice like a trumpet, and declare unto the people their sins in such a striking manner, as to strike them down to wallow in their own iniquity for a while. But I shall desist without relating my power in full; having said enough to convince all other sects, (if they were

not blind,) that I am the true church; therefore I adjure them to conform to me, that we may all see eye to eye.

Then the Quaker arose and made the following reply: --How dare thee say that thy principles are all according to the word of God? Hast thou not joined with the other sects to uphold wars? But Christ said, "I say unto you , love your enemies." And hast thou not joined with them in taking oaths? But Christ said, "I say unto you swear not at all." And thou hast also joined with them in observing that anti-christian sabbath, which is not mentioned in the bible. Therefore by thy disobedience thou hast fallen into darkness, which is the smoke of the bottomless pit; -- and thy ministers are the locusts that came out of the smoke; for they swarm around the country in flocks, like bands of locusts, making a great sound, as it is written, "The sound of their wings was as the sound of chariots and many horses, running to battle." And many follow the sound of them out into the fields and woods, where they encamp to hear and see their sorcery; which they are able to perform by the help of their king, which is the angel of the bottomless pit, whose name is Apollyon. It is not according to the Scripture to this great uproar of religion. The Lord speaks with a still small voice. Therefore, I will not join with thee; for I trust that my principle and practice, are more agreeable with the Lord than thine. I have suffered persecution by the filthy Presbyterians. Some of us they murdered, whose blood cries for vengeance against the Presbyterian Church, to this day. And I am kind to the poor, and to strangers; neither am I extravagant in my dress. Therefore, I believe if there is any true church, it is mine; so the other sects must conform to me, before we shall all see eye to eye.

The Seventh-day Baptist replied to the Quaker: --How are your principles and practice according to the scriptures, in respect to baptism and the Lord's supper? Seeing you deny them both. And you err as badly in polluting the holy sabbath, as the other sects do in observing that poison first-day sabbath that is not named in the bible. And your religion is composed of the outward forms of dress, and of speech, &c. So I will not join with you; for I keep the holy sabbath delivered to Moses, written with the finger of God, "Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the lord thy God; in and there shall not do any work," &c.

Then they all cried out with one accord saying: --He is a Jew. If the law of Moses was not fulfilled and done away in Christ, then are we indebted to keep the whole law.

Now this forgoing council of the religious sects, exhibits such an inconsistency of religion, in the presence of the sinful world, or repenting sinner, it will be needful to carry a resemblance a little further, that the sinful world, with the spirit of truth, may have its voice.

The repenting sinner standing by, having a great desire to know what religion was right, and which sect to join with, and hearing them all justify themselves, yet condemn each other by scripture proof, -- then cried out, Lord, have mercy upon me! what shall I do?

Then the spirit of truth arose in the power of the scriptures, in a still small voice saying: Come out from among them and be ye separate, saith the Lord, and touch not the

unclean thing, and I will receive you.

The sinner replied. --I am lost! which way shall I go?

The voice replied. --I am the way, the truth and the life. No man cometh to the Father but by me.

The sinner replied. --I am a poor guilty sinner; I never performed any righteousness in my life, and am not worthy to be mentioned; but these sects have performed much righteousness.

The voice said again. --“I say unto you, that joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.” Go and learn what this meaneth. “I will have mercy and not sacrifice; for I came not to call the righteous, but sinners to repentance.”

The sinner replied. --I am amazed! How can these things be? I verily thought that the Lord was pleased with the prayers of these sects, who prayed with great confidence; but if not, what will become of such sinners as I am, who dare not pray at all?

The voice answered. --“It is not every one that saith unto me Lord, Lord, that shall enter the kingdom of heaven, but he that doeth the will of my Father which is in Heaven.”

The sinner replied. --But I am such a helpless being, that I cannot do the will of God; for I am not able to resist the motions of sin that dwelleth within me; for I do the things that I would not; and the things that I would, I do not; and my sins are heavy burthens, they are too heavy for me.

The voice answered. --“Come unto me all ye that labor and are heavy laden, and I will give you rest.”

Then the sinner fell down and in the bitterness of his soul, whispered as it were out of the dust, saying, “Lord save me, I perish.”

The voice answered again. --“Be of good cheer, thy sins are forgiven.”

Then he arose, and looking about upon these sects, saw them in great confusion, disputing every one for his own religion; and he called unto them saying, “Friends and brethren, I perceive it is a true heart of repentance that the Lord requires, and not a great outward appearance of religion. Therefore, I entreat you all to lay aside every noise of worship, and examine each one his own heart; for why will you contend, saying, “I am of Paul, and I of Apollos, and I of Cephas, and I of Christ”; “Is Christ divided?” Was Paul crucified for you? or were you baptized in the name of Paul?”

Then they all arose against him, (being prompt with their own conceited religion,) and said – who made you a preacher? We have no need of sinners to teach us. So they cast him out of their presence.

Then he, being grieved to see their blindness, said within himself –O Lord, though our iniquities testify against us, forsake us not! for why wilt thou leave us to trust in our own confusion?

Then the voice answered. -- “Them that honor me, I will honor; and they that despise me shall be lightly esteemed.” “This people draw near me with their mouth, and with their lips do honor me; but have removed their hearts far from me,” and their fear toward me is taught by the precepts of men. –Their priests are light and treacherous persons; with good words and fair speeches, they deceive the hearts of the simple. “They bite with their teeth and cry peace.” One built up a wall, and lo! another daubed it with untempered mortar. “They eat the fat, and they clothe them with the wool; they kill them that are fed, but they feed not the flock. The best of them is as a brier; and the most

upright, sharper than a thorn hedge. Therefore I abhor them even to cast them off.

The man replied. --If the Lord hath rejected all our righteousness, and is angry with all his creatures, when shall we find that happy day, when men shall all be united in one spirit, to serve the Lord with one consent?

The voice answered again. --“Wait ye upon me, saith the Lord, until the day that I rise up to the prey. For my determination is to gather the nations, that I may assemble the kingdoms; to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn o the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. --For then will I take out of the midst of thee, them that rejoice in thy pride. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.”

And now, having seen the foregoing resemblance, (for the truth thereof) we shall compare it with the prophecies of the prophet Daniel; by the similitude of a great image, which king Nebuchadnezzar saw in his dream.

Dan. 2d. “Thou, O king, sawest, and beheld a great image.” “This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, and his feet part of iron and part of clay. Thou sawest, till a stone was cut without hands, which smote the image upon his feet, which was of iron and clay, and break them to pieces. Then was the clay, the iron and the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floor; and the wind carried them away and no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.”

The great image was a resemblance of this world, from that day and forward. The head of gold was the power then standing; the silver was the next reigning power; and so down to the feet and toes, which were part iron and part clay, being partly strong and partly broken. This comprehends the broken situation of the world at the present day, both civil and ecclesiastical. As to the stone that smote the image, we read of it in Isaiah, 28. 16. 17. “Therefore, saith the Lord God, behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgement also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuse of lies.” Again, in Matt. 16.18. “I say also unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it.” --This stone is Christ, in union with his church; as we read in Eph. 2. 20. “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.”

There are three things to be observed in respect to the stone that smote the image.

First. --The stone was cut out of a mountain; which denotes the mountain of God’s strength, and nothing relating to the image or dominion of this world.

Second. --The stone was cut out without hands, which denotes that it is God’s own work.

Third. --The stone smote the image on his feet, which were in a broken situation; which denotes to us that when the fullness of the time shall come, God shall raise up a

church composed of her own materials, whose light, and whose truth shall break forth, (together with the judgment of God) upon all this broken religion, to its utter destruction; for it will go like chaff before the wind, till no place be found for it. And the stone became a great mountain and filled the whole earth. Mic. 4.1. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains; and it shall be exalted above the hills; and people shall flow into it."

And now, having gone through with the foregoing resemblance, we shall proceed to our seventh and last argument against priest-craft; which we shall carry on under the similitude of a sermon to the priests, delivered by a repenting sinner in behalf of the sinful world.

VII.

A SERMON TO THE PRIESTS

Of the Christian Religion, of every Sect and Denomination of people, that Venture to go on in Rebellion to Christ's Gospel. Delivered by a repenting sinner, in behalf of the sinful world.

HOW LONG, O Lord, shall the enemy magnify himself against us? I am not called to contend with men of my equals, for then should I suffer, only, when guilty of pronouncing unrighteous judgment. But I am now called to contend with those that are wont to turn judgment into gall, and righteousness into hemlock; therefore I am not prompt in my own conceit; but am as one that must appear in behalf of the sinful world, against the learned priest; under a sense of our own simplicity, who have ever been dashed out of countenance at his presence, when pleading out cause against priest-craft; for which we have been constrained to suffer the vengeance of his wrath, by the sword, faggot and fire, at the thought of which my lips now quiver.

O, give me strength this one time, that we may be avenged on the advocates of priest-craft. That I may speak in such demonstration of the truth, as to cause their countenance to fall at the presence of the sinful world; and not only so, but even in all nations, where that expedition had been carried on against us; that we may have a mouth and face to attack them in such order, and with such force of speech as to penetrate their capital, and scale and throw down the double walls of "Mystery, Babylon the great," and lay them open to the swing of the 'Battle-axe,' that we may dash them to pieces like a potter's vessel, and discover all the dark corners of their city, where they have been murdering and concealing the blood of our former brethren, the martyrs. And although I am of uncircumcised lips; yet grant me the spirit of truth, which is as the best wine, causing the lips of those that are asleep to speak; so shall I utter knowledge clearly.

"Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." – Matthew XXIII. 13.

Brethren, (we call you brethren, because we are sons of one creator,) it is something extraordinary that the time is come, that this saying must needs be fulfilled, "You put the cart before the horse" – or otherwise speaking, that the sheep should feed the pastors; for it is written, "Should not the shepherd feed the flock?" But it is for many years that you have been sowing your seed among us, and it seems it is time for you to reap the benefit of your labor; and that we that have been taught by you should trace your steps back, that we may have whereof to communicate to our teachers.

It is well known that the christian religion has been in the world eighteen centuries, since she first, through the day-spring from on high, visited the earth. And also, that three hundred years of the first part of this time, although she stood in opposition to the powers of this world, and under cruel persecutions; yet she mightily grew and flourished, until about the fourth century; at which time a general revolution

took place, through the governing parts of the earth, and she was delivered from her persecutors; being a great church, and standing on her own foundation. And from that day down to this, the priesthood of this religion (falsely so called) has been preaching to us, a sinful world, though broken in sect, but under one lineage of ordination. Yet they have not brought the world nor the church to a state of perfection, but much to the contrary. –For when they first took the christian church by the hand, to lead her through the ensuing ages of the world, she then stood on her own feet, enjoying a well unified system of her own. And what is she now? Though it is true she has not experienced any general revolution since; yet she is now broken all to pieces, and become a house divided against herself, which cannot stand, but must finally fall. –And this unparalleled circumstance has rendered it necessary that the sinful world, unto whom, you the said priests, have been preaching, should have somewhat to preach unto you; at least one sermon in retaliation of the innumerable multitude, you have been preaching unto us.

In the first place, it may be considered that the words of our text were spoken by our Savior, Christ, when he was engaged in warning the multitude of the danger they were in of being deceived by a certain set of men, then called the scribes and pharisees. And also warning the said scribes and pharisees, of the danger they were in of eternal damnation, for deceiving the world and themselves. Unto whom he pronounced these words, --“Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.”

In order to apply this scripture to the present occasion, we purpose to argue from the words of our text under these three following heads.

Firstly. –To show whether the kingdom of heaven may not be shut up against men at this present age of the world, as well as at that time in which these words were spoken.

Secondly. –To examine the conduct of this class of men now before us; and show whether they are not guilty of this evil.

Thirdly. –To turn our discourse to our fellow sinners, and prescribe some way, and means, by which this deadly evil may be removed; that the kingdom of heaven may be again opened; that the sons of men may have free course thereinto.

Then, Firstly, we are to show whether the kingdom of heaven may not be shut up against men at the present age of the world, as well as at the time in which these words were spoken. But under this head we need not enlarge. For it is evident that if ever the kingdom of heaven was shut up against men, at any age of the world, it is now; for these three following reasons.

Firstly. –Because the world is filled with the external worship of God, without the fruits of righteousness.

Secondly. –Because God is pouring out his judgments upon the inhabitants of the earth, which is a token of his displeasure.

Thirdly. –The inconsistency of so many sects of religion; for it is said there are more than a hundred. Which implies more than a hundred ways into the kingdom of heaven; which shows that there is just no way at all. For it is written, “Straight is the gate and narrow is the way, that leads to life.” So that if there is any way, there is but one right way, out of more than a hundred. And if the riddle that has, or should have, more than a hundred holes in it, is all stopped up but one hole, (speaking after the manner of men,) it may be said the riddle is stopped up. So that we shall not need to go any further under this head, but immediately proceed.

Secondly. –To examine the conduct of this class of men now before us, and show whether they are not guilty of this evil. In the first place, in order to arrange our discourse under this head, we shall begin to examine their conduct, as it respects the contract between us, and the manner and form in which it has been fulfilled. And secondly, your conduct in preaching. And thirdly, in prayer. And fourthly, your habit, &c. And fifthly, we shall close this discourse with a short exhortation to you.

Firstly. –Brethren, we do the more cheerfully address ourselves unto you under this second head, because we know you to be a class of men, that are acquainted with the history of the christian religion; and, therefore, may not dispute the truth. For a little acquaintance with the ecclesiastical histories, and especially with the books of the martyrs, will furnish us with sufficient witness to prove, that we have been dealing with you in priest-craft, fourteen centuries past, without a settlement, in manner and form as we shall now describe.

You first signified to us, that you were endowed with power from on high, to open to us the mysteries contained in the bible; to show unto us the way of salvation; that we might have admittance into the kingdom of heaven. Declaring that unto you was committed the word of reconciliation, to wit – that Christ was in you, reconciling the world unto himself, having anointed you to preach the gospel to the poor.

This power you said you had received of God, who said unto you, “Freely ye have received, freely give.” So you offered your service to us, without money and without price. But you made a small reserve, that St. Paul said, “Ye shall not muzzle the ox that treadeth out the corn”; and that the workman is worthy of his meat; and also, that it is ordained that they who preach the gospel, should live of the gospel. And you told us, you were no better than St. Paul, and that as good a living as St. Paul had, would be as good as was deserving for you.

These were the terms of your own office; so we concluded to go by the rules that Paul left – that those who were called out of their own employment to go from place to place to preach the gospel, like Paul should fare as well as the rest of the brethren. And the settled elders, that were at home in their business, we concluded would follow the rule that Paul left, that as the gift of God could not be purchased with money, and that the priest is detained no longer to preach than the people are to hear; and that he is not compelled by the people to preach to them, any oftener than the Lord gives him orders to preach; and that he is looking for his reward from heaven; --therefore, we concluded that you would covet no man’s silver, or gold, or apparel, but work with your own hands, that you might help support the poor; because “It is more blessed to give than to receive.” Therefore, as we accepted you, to be a blessed people, endowed with the spirit of God, we thought that your judgment was better than ours; so we let you take your own way.

And when you found the staff was in your own hand, you immediately raised yourselves up, and became companions of the rich, and you grew idle, and required a much higher living than you could afford to poor laboring men, who bore all your burthens for a small proportion of their earnings, at the best, and often, part of that kept back by fraud. And, at length, it became your whole study, to cultivate yourselves in such complete order, as to allure and draw our attention, till you decoyed us, by degrees, into a state of servitude to your extravagant demands.

In the fore part of this contract the priest received one-tenth of all the produce of our possessions; besides the expense of popes, priests, pardons and indulgences,

monuments of idolatry, murdering thousands of people, confiscating their goods, &c. the amount of which is beyond description, which was all drawn out of the laboring people. The second class of you, still demanded the tenth of all or produce, besides great sums of money and other privileges, which enabled you to crush the poor laboring people to the ground. The third class of you levied your expense on us by demanding elegant settlements, great salaries, wood, &c.; and if we were poor, and neglected to pay the sum demanded by you, you would compel us to draw each other about to jail, and elsewhere, till we were glad to pay, though our children were suffering for their daily food. But the fourth class of you, has of late appeared to have some consideration, in respect to dealing without money, and without price; (though it may be remarked that you have not often refused money,) therefore you have received of us the fat, wool, quarters of beef, pork, mutton, veal, tallow, hams, poultry, grain, cider, cheese, butter, fish, yarn, wood, timber, labor, &c. &c. But you set no price on your craft, that we might be ever paying you. – And now it remains that all this account stands against you; for you have in no shape fulfilled your engagement; neither are you able to refund our account.

Brethren, having gone through with your conduct, as it respects the contract between us, and that manner and form in which it has been fulfilled. It appears, by your dishonest dealing, that you are no better than the scribes and pharisees. Having broken the bargain between us, (made on the terms of your own proposals,) in that you have not followed the directions of Paul; but, instead of “Making yourselves of no reputation, and taking on you the form of a servant,” you have made yourselves lords over God’s heritage; having enlarged your desires beyond measure, to receive the pelf of this world; and have taken the advantage of our liberality, to feed yourselves with the good things of this life, but have not fed the flock.. And we should not need to go any further under this head, to show who it is that has shut up the kingdom of heaven against us, were it not that it is expedient for us to go through, and give to the world your true character; that it may seal the instructions of the rising generations; that our children that come after us may no more do so unwisely, as their fathers have done. Therefore we proceed.

Secondly, To your conduct in preaching. Brethren, Notwithstanding you are under the strongest obligations to preach, and open to us the mysteries contained in the bible by the foregoing contract, as well as the enormous sums which you have received from us; yet it is so astonishing that characters of the foregoing description, should have the boldness to enter into the pulpit, and there, under the express influence of some spirit, stand, and artfully handle the words of the prophets; while they challenge to themselves authority from God to teach and to preach. I say this is so astonishing, that were it not for the word of God, it would be impossible to disclose this mystery to the world. But thanks be to him that reveals mysteries, we have the authority of an inspired apostle to say, “This is no marvel, for satan himself is transformed into an angel of light. – Therefore, it is no great thing, if his ministers also be transformed as ministers of righteousness.” By this it is evident that your teaching, and your preaching has been with enticing words of men’s wisdom, and in demonstration of the spirit of anti-christ; with all lying signs and artificial holy manoeuvres; as rolling up the eyes, tossing the head, and staring with impudence on the people. And, as though your sermons would be better accepted when delivered through eloquence, and with an excellent tone of voice. And on this very ground you have now filled the world with your sermons, both verbal and printed. Since the christian religion first began to break to pieces, you have preached a

thousand times as many sermons as there are letters in the bible; and explained every text almost as many different ways, as you have preached sermons from it; till you have brought yourselves to confusion and open contradiction, as we see at this day. And the sinful world would be better off, if your sermons were all committed to the flames, and we had nothing but the bible to teach us, than it is now. For the former has convulsed the whole earth, and shut up the heavens; while the latter is able, through faith, to make us wise unto salvation.

Thirdly, Although we use great plainness of speech – yet, if in any point we impeach your character, beyond the truth, we are ready, at your request to make an humble acknowledgement. Or if there are any of you that are without knowledge; as, doubtless there are thousands, that are ignorant of your standing, we pray that you may be justified as much as the case will admit, and that your eyes may be opened. But as many of you as shall stand in open rebellion to the truth, in this your glaring situation, we demand your attention.

Brethren, hold up your heads in the presence of the sinful world, and may the truth unveil your gracious looking faces, and leave on your countenances that show of guilt which none but you could have merited, (because you have been put in the place of Christ’s ministers, unto whom is committed the key of the kingdom of heaven;) for we have further to declare unto you, concerning your conduct in prayer, on which subject we shall now freely speak.

Prayer is a gift given by our great creator to his creatures. And the apostle Paul saith, “I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men,” &c. And again, “I will, therefore, that men pray every where, lifting up hold hands, without wrath and doubting.” And it is an invaluable privilege, that is granted to the sons of men; that they may come boldly to the throne of grace at all times when they are in trouble, and pour out a prayer without hypocrisy and without deceit, when his chastisement is upon them, who hath promised to hear our prayers. But let this, as will as all other lawful things, be done with temperance and with judgment. In eating and drinking, let not a man go to excess, lest he make himself a glutton and a drunkard; and that excellent gift of meat and drink, become his ruin. Likewise in prayer, let it be done with this limitation, that no man go beyond and violate Christ’s commands, lest he be found walking in the step[s] of the scribes and pharisees, using vain repetition, and taking the name of his maker in vain, and his prayer become sin; “For God will not hold him guiltless that taketh his name in vain.”

In this respect, Brethren, how shall we compare your conduct with the doctrine of Christ, who saith, “And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men,” &c.; “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.” And again, “But when ye pray, use not vain repetition, as the heathen do, for they think they shall be heard for their much speaking.”

Sins that are committed through the frailty of our nature, are winked at; but who shall make an atonement for those that shall indulge the sin of hypocrisy, against the very author of our redemption? This has been your constant practice for ages past; to get up in the pulpit, in the presence of him who knows what you have need of, before you ask him; and there stand, and publicly pray for every thing you conjecture to be according to his

will; and before leave the pulpit, rise and pray again, or indulge the same vanity by calling on somebody else to do it. And what is this more than pretending to pray? Or what is it less than using vain repetition? “Wo unto you, scribes and pharisees, hypocrites, for ye devour widow’s houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation.” Do you not tremble at these words, which shall stand good when heaven and earth have passed away? Or will you dispense with them while God’s long patience is extended toward you? Which if you do; (until your iniquities shall be filled up;) be it known unto you, that every one of these sentences shall come upon you, quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and to the rending off of such an awful veil of deception; and to the stripping you of your glorious robe of external worship, and laying you peeled, naked and bare, in the eyes of the sinful world, until you shall become a taunt and a proverb to the rising generations.

But now we come, Fourthly, to treat on the manner of your habit, &c. Brethren, as you profess to know the scriptures, we shall still succeed in bringing you to the test. We read in Exodus 28th, that the priests under the law, were commanded of God to ward holy garments, of blue, and of purple, and of scarlet, and of fine linen. And we read under the gospel, Rev. 19. 8, that it was granted to the wife, or church of Christ, that she should be arrayed in fine linen, clean and white, the fine linen being the righteousness of saints. But where in all the bible, do we find that God has commanded Ministers, either of the law or gospel, to wear black apparel, and gracious faces, attended with such an artificial hold cant? To you we make the appeal to quote the passage; which, if you can, we will acknowledge your obedience to God, in so doing. If not, from henceforth may black apparel, and disguised faces, serve for nothing else but to distinguish those that are possessed of a double portion of the black spirit of anti-christ; that men may be delivered from the charms of their enemies, and from the deceitful smiles of those that pick their purses. And as you say black apparel becomes your ministration, so now let it be according to your words.

But time would fail us to give a full account of all your conduct, and to tell how like satan you have been running to and fro through the earth, and walking up and down in it, seeking for honor and popularity; presenting yourselves at all such times, as when God hath been visiting the sinful world, by pouring on us the spirit of supplication and concern for our souls; at which times you have been watching and waiting, ready to meet us with Christ’s ordinances, and with your flattering lips and lying tongue, transformed yourselves in the name of him that cometh with good tidings, to publish salvation; with your glorious robe of external worship, as a mist, to cast over us; under which you cause us to commit that unpardonable sin, by taking to us seven other spirits worse than our own, which only serves to ripen the earth for destruction; and this experience hath taught us. For when we look back on the state of religion from one reformation to another, we see it more and more broken to pieces and confounded. As if the creature of itself was not enough subject to vanity, without your assistance to help fill up their iniquity; that the sins of the world without you should not be made perfect. And on the other hand, it seems your condemnation could not have been complete, without our assistance to minister to your necessity, and help to perform your premeditated designs, to be sure to get money; that through the gratification of your insatiable appetite, you may become worthy communicants with Simon Magus, and the scribes and pharisees of old; to partake

with them at the banquet with the worshippers of the beast and his image, "In drinking the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation;" "Whose judgment, now of a long time, lingereth not," and whose damnation is just.

Fifthly. – And now, Brethren, suffer the word of exhortation to have free course among you; though it be in the name of the sinful world, unto whom Christ hath said in vain, "Beware ye of the leaven of the pharisees, which is hypocrisy." For thou thinkest thou, O vain priest! that thou shalt be more excusable than we, unto whom Christ hath said in vain "Be not as the hypocrites." "Or despiseth thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance. But after thy hardness and impenitent heart, treasureth up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God." When that awful day shall be revealed, which has already come on thousands of you in the European part of the world; who, having fallen by the French revolution for the same sin of hypocrisy, are gone to give an account of the deeds done in the body.

Therefore, we exhort you to lay aside every weight, and this sin of hypocrisy that hath so long time beset you; and that now, at the last hour of the day, you come forward to the light, that a sight and a sense of your standing may reduce your hard hearts to a state of repentance, that you no longer spend the remainder of your days in idleness, studying vain words to deceive the simple, and going about from house to house, visiting the rich and feasting yourselves on the good things of this life, "And leading captive silly women, laden with sins, led away with diverse lusts; ever learning and never able to come to the knowledge of the truth." And that you no more make the gospel of Christ a servant to your lusts, to receive gifts and rewards. But level yourselves down with laboring people, and go to work for a living, as all men are commanded. And furthermore, that you tell the world what you have been about. When ignorant people shall honor you with the title of the true ministers of Christ, say to them we are not the true ministers of Christ, the name of the spirit with which we have been possessed, is 'Legion' which having found a place to conceal its habitation within us, has at every occasion leaped out into the world, and entered into the hearts of men as he did into the swine; and mingled their religion with the spirit of confusion, as we see at this day. Tell them it is heaven against men; that you have not gone in yourselves, nor suffered them that were entering to go in. But it is time for us to proceed to our third head.

Thirdly. – We are to turn our discourse to our fellow sinners, and prescribe some ways and means by which this deadly evil may be removed; that the kingdom of heaven may be again opened, that the sons of men may have free course thereinto. It is written, "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Fellow sinners: You are doubtless apprized of this our depraved state; (whilst we behold the present conduct of our teachers, who are now holding to us the terms of salvation; while every one hath a fashion of his own, hath a principle, hath a doctrine, hath a church, hath a meeting house; each one going heaven-ward, though under the condemnation of all the rest. For while one is a witness to us that he himself can lead us in the way of salvation, we have the witness of all the rest to pronounce against him the sentence of condemnation.) And seeing the way thus shut up against us, do not our faces gather blackness while we stand gazing one on another?

Be ye astonished, O heavens, at this, and be horribly affrighted, ye sinful world, for they have committed two evils; they have shut up the kingdom of heaven against men; they have not gone in themselves nor suffered them that were entering to go in. And we may as will apply to beelzebub for salvation, as to apply to them that have shut up the kingdom of heaven against us. Neither may we undertake to teach them any more, lest they laugh in their sleeve and say one to another, we fear not God, much less regard man; we shall still pursue our evil course of life, walking in the way of Cain, and running greedily after the error of Balaam, for reward; and to-morrow shall be as to-day and much more abundant. Or lest we be found challenging them, while their impenitent heart and ashamed face, and whore's forehead, will not suffer them to blush; while they vindicate their cause and justify themselves in the breach of God's special commands; though openly convicted of extortion, theft and whoredom, the penalty of which is death and judgment. It seems as if they had made a covenant with death, and with hell are they in agreement. For they are so hardened in sin and addicted to their practices, that they will no more be admonished. They are already wiser, in their own conceit, than seven men that can render a reason. Therefore it is time to quit them forever.

Our pilots have brought our civil and ecclesiastical ship into deep waters, till she is now broken to pieces; and many of us know it not, but are contending for the best berth, while she is sinking. So we withdraw our petition, and send it forth another way, that it may go with our cries up before him who is able to make a way in the sea and a path in the mighty waters; and call those things which are not, as though they were. And although we may not make mention of his name, except by way of the scriptures, yet may we venture, as Jonah from the whale's belly, to look once more to his holy temple; that as he hath begun, he would succeed in breaking them to pieces.

"Let God arise, let his enemies be scattered; let them also that hate him flee before him. As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God." "O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself, thou judge of the earth; render a reward to the proud." "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments." "To us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee."

Fellow sinners! We have this truth to make known unto you. That when God first planted the christian church, she was a noble vine, wholly a right seed; and that she is now turned into a degenerate plant of a strange vine unto him. And this was the state of the church under the law, against which the kingdom of heaven was shut up before. And there is no other way for us now, but to compare the state of the two churches together; and when we see how the kingdom of heaven was opened to the church under the law, then we shall see how it may be opened to the church under the gospel, and no other way; for the same God that planted one planted the other. For it was he that first called Abram and said unto him, "I will make of thee a great nation, and I will bless thee and make they name great; and thou shalt be a blessing; and I will bless them that bless thee; and curse him that curseth thee; and in thee shall all families of thee earth be blessed." So Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the twelve patriarchs; and these were the twelve foundations on which the church under the first covenant, was built, whom he brought into Egypt. And after he had multiplied them, he

brought them into the land of Canaan, and there planted them wholly a right seed.

Yet this church, whom he brought out of the land of Egypt by the hand of Moses, by the angel which appeared to him in the bush, afterward became a degenerate plant of a strange vine unto him, and shut up the kingdom of heaven against men, agreeable to the words of our text. And in many things these two churches have been alike. For the time of their existence of the earth is nearly alike. – From the first rise of Jacob’s twelve sons, which were the stocks on which the Jewish church was built; or from the time that Jacob took his wives, down to the time in which Christ chose his apostles, (which were the twelve foundations of the gentile church,) was 1784 years; and from the time that the apostles were chosen until this day, is 1778 years. – and furthermore it may be considered, that although the Jewish church was many times broken to pieces for her wickedness, and for the innocent blood that she had shed; yet God did not extinguish her but strove to reclaim her, as we may see by Christ’s own words – “How often would I have gathered your children together, &c. and ye would not.” But they strove to uphold the form of religion without the life, and preached the law of Moses, and “omitted the weightier matters, judgment, mercy, and faith,” till they shut up the way before them. And has not this been the very track in which the gentile church hath walked? For although she has been broken to pieces, through a sense of the shedding of the blood of the martyrs, yet God has not extinguished her, but strove to reclaim her, as we may see by his calls. How often has God been visiting her young people with the spirit of concern, by which he would have gathered her children together, and she would not. But her teachers have striven to hold up the form of religion, without the life; and have preached and harped upon it, till they have worn it threadbare; so that in many things we can see their bare nakedness. For they have omitted the internal works of the gospel, judgment, mercy and faith, and have dwelt upon the external, until any novice, or beardless boy, may tell their story over again, and be called an elder, or minister of the gospel. So that the christian church stands on no better footing than that of the Jews. And therefore the same ways and means by which the kingdom of heaven was opened then, may be prescribed now – through nothing short of a final restoration of religion. For when Christ came to preach unto men the way of the kingdom of heaven, the Jews rejected him, and Christ rejected them, and made himself a friend to publicans and sinners. And that vine, that God brought out of Egypt, he rejected, and cut off her branches, and cast them forth, and grafted the gentiles into her stock, “Until the fullness of the Gentiles should be brought in.”

And it appears that the time of the Gentiles is nearly expired. Though Christ said “But of that day and hour knoweth no man.” Yet he gave them a sign, “When you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” And we have the same signs now of the desolation of the Gentile church. For she is not only encompassed about with armies, against the very seat of her dominion, but she is broken to pieces, so that her trumpet gives an uncertain sound. And there is no greater sign of the desolation of any people than to see internal division among them, with their language confounded.

Fellow sinners, and all who cry for redemption! The way is now before us. There is nothing for us short of a final restoration of the christian religion, and a humble submissive obedience to the laws of its author; and what we cannot do of this, (in that we are weak through the flesh,) God sent forth his own Son, in the likeness of sinful flesh,

and for sin condemned sin in the flesh, that the righteousness of the law may again be fulfilled in us, who walk not after the outward appearance, but after the spirit. And let us pray that God would take away the veil from men's hearts, that the mystery of iniquity under priest-craft may vanish like a fog, after a long, dark, stormy night, before a rising sun.

And let every man that makes a profession in Christ's name, live in the profession of his own true standing. For what have we to boast of? Are we not all sinners by nature? Therefore, if it shall please God, through his infinite goodness and free grace, to send his spirit into our hearts, in the name of his beloved son Jesus Christ, and condemn sin in us, and place in our hearts the hopes of a resurrection unto eternal life; then let us abide in him, as the branch cannot bring forth fruit except it abide in the vine. And let us count the cost; and upon consideration of this invaluable object which he hath promised us, (even eternal life,) let us give up all worldly honor and pleasure, and embrace the cross of Christ, in opposition to all that obey not the scriptures. And let us practice in every point according to our profession, not measuring ourselves by our selves. And if we are overcome through weakness to commit sin, let us not attempt to perform any outward worship with a guilty conscience; but cry to God in secret, day and night, until we are forgiven. And if we have wronged any person, let our first outward worship be, to make restitution to our neighbor, and confess our error as publicly as the case shall require, not regarding any worldly shame; that it may be a warning to others, as we may see by the example of David, who spared not to proclaim his sin to the world.

And the ministers of the gospel must be found following in the footsteps of St. Paul, who warned the elders of the church of Ephesus, saying, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said it is more blessed to give than to receive."

And the secular power; let her no more put herself in Christ's place, to make laws to support the gospel, and judge in matters of conscience.

Then shall the veil be taken away, by him that shall cause the light to shine out of darkness, and shall unveil Satan in his ministers, who shall be cast out with all their adherents. For these are the hirelings who have so long time scattered Christ's sheep, in the cloudy and dark day. "For they wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." But now their own shepherd shall lead them in a good pasture; yea, by the springs of water shall be guided them. For he will call unto them, and they will know his voice and follow him. And he shall say unto them, "I am the Lord your God, the creator of Israel, your King." "Yea, before the day was, I am he; and there is none that can deliver out of my hand." For this is he that laid the foundation of the earth; "Who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy." And this is he that called Israel out of Egypt; and the same God delivered them out of old Babylon, and now calls his people out of "Mystery, Babylon the great, the mother of harlots, and abominations of the earth"; saying, "Come out of her my people, and be not partakers of her sins, that you receive not of her plagues." For God hath remembered her iniquities, even to blot out her name from under heaven. And his people shall answer, we give thee thanks, O Lord God, for true and

righteous are thy ways, thou King of saints; for thou hast judged the great whore, who hath shed the blood of saints and martyrs of Jesus, and hath given her blood to drink for she is worthy, and rewarded her, as she hath served us; for we have not forgotten the misery, the wormwood, and the gall, our soul hath them still in remembrance, and is humbled in us. Sing, O ye heavens, for the Lord hath opened your gates. Shout, ye lower parts of the earth; break forth into singing ye mountains; O forest and ever tree therein; for the Lord hath redeemed his church and glorified himself and his people.

And in that day shall this song be sung in
TRIUMPH OVER PRIEST-CRAFT.

The morning is come, the priests are discovered;
Their traffic has fail'd them, their race is now run;
The veil is rent off, under which they have hovered,
Their visage is grim, and their splendor is gone.
Companions of light! our foes have done breathing,
Their pomp and their glory with shame they resign;
No longer we bear the reproach of the heathen,
But safely sit under the fig-tree and vine.

We cheer at the shout and sound of the bridegroom,
Whose bride out of heaven, from God, shall descend;
Array'd with the light, and filled with these tidings –
The kingdom of heaven is opened to men!
Ye prisoners of hope, yea, all who've been hindered;
And each son of Adam, whose heart doth incline,
Come drink of his wine, come walk in his vineyard,
And safely sit under the fig-tree and vine.

These many long years our souls have been crying,
While priest-craft was sailing in pleasure so gay;
Our bodies lay low, all gasping and dying,
And no man was suffered to bear them away.
Our time is now come, let us shout for the morning;
Our fear is all gone, not a foe can we find;
We now triumph over their mocking and scorning,
And safely sit under the fig-tree and vine.

When once the good spirit of Christ is deserted,
And satan's black spirit turns back to the hole;
Poor man and his foe no more shall be parted,
Eternal destruction must prey on the soul.
The priests in advancing have pass'd the meridian,
To land in perdition they've all cross'd the line;

We're no more a prey to their traffic and trading,
But safely sit under the fig-tree and vine.

For ages to come we will narrate the story;
Like Korah and Dathan, they've run their careers;
And the earth with her bars, ahs clos'd on their glory,
And finish'd their work for a thousand long years.
Their work is now done, and death is their wages,
And hell their companion they've now gone to join;
O, triumph and sing ye ensuing ages,
And safely sit under the fig-tree and vine.

A victim of shame, old priest-craft is laying,
At the port of destruction has landed her crew,
And floated across and her hulk lies up drying,
With her rigging stript off – so we bid her adieu.
Now all clap your hands, with your voices extended;
With a mutual ringing the echo shall join;
From our proud enemies we are defended,
And safely sit under the fig-tree and vine.

Our long-standing trade, in fruits of the college,
Is now at an end, our books are all closed;
On a fair scale of dealing our friends must acknowledge,
And not only they, but likewise our foes.
And all that refuse their names to the paper,
In witness thereof, to seal and to sign;
The truth, though defamed, shall cut like a rapier,
And prune off such snags from the fig-tree and vine.

The Repenting Sinner's Song to the Priest, at the Discharge of his Duty.

Come all ye sons of men, a mystery behold;
Can worship of the eternal God, be priced, or bought with gold? –
When worship doth approach, -- there lucre hath not ceas'd, –
But money passeth round the room, to the pocket of the priest.

In words he craves but small; in honor he is held;
Deceitful soul, we've found him out, he never can be fill'd.
And now, you hold priests, with all your sacred throng;
Come forth before the sinful world, that you may hear the song.

Can you go in the fold, by Christ, who is the door,
And preach to us God's sacred word, and steal, and play the whore*

I say, ye holy priests; can you such deeds maintain,
And preach the gospel to the world, and sell the same for gain?

[* We would insist to the reader, that it is not our aim to expose the character of individuals, so much as the errors of the times. And since we have taken this pains, it is our wish that any of our friends, that differ with us in sentiment, would take the pains (not privately but publicly) to expose the errors they see in us.]

Ye're base, like Sodom's sons, whose luxury you require;
And shall you not be punish'd, with that same eternal fire?
Your snare is laid so deep, to catch the soul of man,
That none but God's eternal eye, can see your horrid plan.

And none can make it known, but God that dwells aloft;
He shall disclose your dismal snares, and rend your fetters off.
Ye're snakes within the grass, the world shall see full well,
When God shall break your covenant, with devils, and with hell.

At shame you cannot blush, destruction you have won,
And proved yourself, by all your deeds, to be perdition's son.
Fill up your fathers' cup, that God may look to you,
For all the blood that has been shed, by that infernal crew.

And that Christ's little flock, that suffered for his name,
May have the honor due to them, to your eternal shame –
They laid their bodies down, and let you take their life,
As lambs lie down when they are slain, under the butcher's knife.

Within that bloody house, where all such work is done,
Composed of devil, church and state, completely framed in one;
'Twas there those gentle lambs received their bitter sorrow,
And now, behold, that tragedy has mark'd the world with horror.

For now the Lord has ris'n, in answer to their cry,
And whet his sword, and rais'd it up, that horrid case to try;
O priest! what will you do, in this your awful case!
Cry to the rocks and mountains too, to hide you from his face.

VIII.

POETRY

Composed in repetition of the foregoing arguments.

Kind reader, we call, to each one and all,
And crave your attention, to view,
While we hold to your face, the following case,
Which now we lay open to you.

When we look on the earth, to this day, from her birth,
Such a day did we ever behold?
We now see her fate, therefore we relate,
A story that never was told.

When the earth was possess'd of peace and of rest,
Her nations like harlots did sing;
With her worship and pride, the beast they did ride,
'Till her ears with sad tidings did ring.

Then her heart became weak, and her bowels did ache;
With diseases her body is swoll'n;
It is one single wound, from her feet to her crown,
By which all her nations have fall'n.

Her nerves and her pulse, with her blood, are convuls'd,
Her frame doth exceedingly shake;
On her hills and her dales, her mountains and vales,
Her people do tremble and quake.

Why doth the Lord plead, with vengeance indeed,
'Gainst creatures made by his own hand;
To sweep them away, in an angry day,
And leave him a desolate land?

Let us search out and see, what wrath this can be,
That nothing but blood can atone;
Let us trace the way back, and find the great lack,
And see if his will can be known.

Some think the great cause, is the breach of such laws,
As leaving our duty undone;
By laying aside, religion our guide,
By which our true welfare is won.

To worship the Lord, in tongue and in word,

Wont hinder his anger to rise;
Where murder and pride, turn mercy aside,
There's nothing but blood will suffice.

The old world did drown, the Egyptian's sunk down,
Hot brimstone did Sodom consume;
Old Babylon fell where satyrs now dwell,
Jerusalem shar'd the like doom.

To each mentioned example, our case is a sample,
Where veng'ance 'gainst sinners doth cry –
As Abel by Cain, have the martyrs been slain,
And their blood calls for vengeance on high.

In France, and in Spain, have thousands been slain,
In Britian, their bodies did fry –
New-England too, their steps did pursue –
In Boston, four Quakers did die.

What can cry more loud, than innocent blood?
What can so great judgments procure?
'Gainst sinners so bold, as Cain was of old,
Who was sentenced God's wrath to endure.

Still we have no man, like Daniel to stand,
As agent, and lay the case down –
And make a petition, in humble submission,
That mercy once more may be found.

But what says the word, interceding with God,
That cries from the saints that were slain?
Who bowed down their will, his word to fulfil,
Where their souls at the altar have laid.

O Lord unto thee, most holy and true,
Our souls from the altar doth call –
Being strangl'd and hang'd, by Babylon's gang –
Our innocent blood let to fall.

In Paris, it's said, the protestants bled –
Is it not remarkably strange,
How craving and keen, that black guillotine,
Drank Catholic blood in exchange?

Though vengeance as yet, has not paid the debt,
Of murder by Babylon's crew –

Their blood crying still, it certainly will,
Completely give them their due.

As God has appointed, he girds his anointed,
And Buonaparte's taken the field –
'Gainst Babylon's whore, the mad lion doth roar,
And cause her proud subjects to yield.

It is God that arose, his wrath to disclose,
And girded that warrior with power –
In wrath he doth reign, by blood of the slain,
As a ravenous beast to devour.

The nations do fear, to see him appear,
For his armies break forth like a flood –
To meet in the field, by death they must yield,
For he rules them by carnage and blood.

Alas, the great day, presents a sore fray,
And veng'ance cries I'm near at hand,
The earth to reprove, and kingdoms to move,
And who shall be able to stand?

The harvest is great, the reapers are met,
The day of decision draws near –
The wars in array, and the pestilence slay,
And famine doth bring up the rear.

O who is this here, from Edom appears,
From Bozrah with garments so dyed –
Comes traveling through, great work he will do,
Being righteous, doth valiantly ride.

The press it runs free, being trampled by me,
I've trodden the wine fat alone;
My garments I stain, with blood of the slain,
For the year of my ransom is come.

A LAMENTATION,

For Mystery Babylon, at the dissolution of the union of church and state.

O Lucifer, our morning light,
How art thou fallen to the ground,
And all thy glory turned to night,

Thy pleasant voice an empty sound.

Come owls and dragons, rise and sing,
This lamentation for your fate,
And all the doleful creatures bring –
Not one of them shall lack her mate.

For unto heaven we did rise
Our glory with the stars did dwell –
Alas! we're fallen from the skies,
With all our pomp thrust down to hell.

Come rocks, and mountains, cover us;
With vengeance stop our vital breath –
For all our splendor is accur'd,
Therefore we crave untimely death.

We see our merchants stand aloof,
Weep and bewail their merchandise –
And of our mis'ry show a proof,
When they behold our torment rise.

They see us gasp with deathly groans,
Like deadly wounded men we cry –
With flaming fire in our bones,
Our smoking torments rising high.

What pleasant music once we heard,
The bride and bridegroom's lovely voice –
Our shining candle then appear'd –
In wanton splendor we rejoic'd.

I sat, a Queen, in royal state,
My children dancing round my throne,
I little knew my dismal fate –
I now sit naked – all alone.

Come all you sailors! weep and mourn,
And wallow in the dust for me –
My glory never shall return,
In desp'rate horror I must be.

Where is my gold and precious things,
That once allured the human race –
I once joined, hand in hand, with kings,
And princes came to seek my face.

But now, alas, my dreadful doom!
If death would be my friend at last,
And hide me in his thoughtless room,
Then all my sorrows would be past.

But now my never-dying worm,
Must still abide an endless day –
In dark confusion there to squirm,
When all my glory's fled away.

Into the regions of the ground,
With all my weapons, I must steer –
Where I shall never more be found,
Nor cause my terror to appear.

As I have glorifi'd my state,
And lived, delicious, with my guest –
Now gloomy torment is my mate,
And endless sorrow I possess.

A SONG OF VICTORY,
At the restoration of the true church.

Rejoice, ye heavens, in the Lord,
And all ye holy saints as one –
He hath fulfilled his faithful word,
And utter'd vengeance from his throne.

As Israel travel'd through the sea,
And saw the host of Pharaoh drown'd,
So shall this mighty vict'ry be,
And not an enemy be found.

In the great city we were slain,
Our bodies in the street did lie –
Our en'mies did the vict'ry gain,
And triumph'd over us with joy.

But now we've risen from the dead,
And given them a mortal wound –
So in confusion they have fled
In haste, and given up the ground.

Now let us sing with one accord –
With humble spirit shout for joy –
Ascribe the vict'ry to the Lord,
For our redemption draweth nigh.

From Babylon depart, depart,
And let the cursed ruin stand –
Let not her gold entice our heart,
Nor cursed thing cleave to our hand.

Likewise from Sodom let us flee,
With haste, unto the plains retire –
And not return, our stuff to see,
Lest we're consumed in the fire.

The waters of great Babylon,
Are all decayed and turn'd to blood –
Therefore is all her pow'r gone,
And she must drink that crimson flood.

The unclean spirits feel the drouth,
And from the beast and dragon leap,
And from the vain false prophet's mouth,
Ten thousand frogs do loudly peep.

These are the spirits enter kings,
And work great wonders in their eyes –
Which will their full destruction bring,
When God Almighty shall arise.

The whore of Babylon is fled:
That on the scarlet beast was found –
The crown is fallen from her head,
The beast has thrown her to the ground.

Her daughters all bewail her state,
To see her naked, all alone –
Her golden cup is overset,
And her abominations known.

The saints shall triumph at her fall,
And shout like him that treads the wine –
And though their number is but small,
Yet they shall flourish like the vine.

The Lord has risen from his place,

The earth doth tremble at his voice –
The hypocrites doth flee apace,
The saints shall see it, and rejoice.

This is the day the Lord hath made,
We will rejoice to see it come –
The saints shall never be afraid,
When Babylon receives her doom.

A Song for the True Church, on her
REDEMPTION FROM THE SWORD.

O Lord thou art a righteous judge.
Thy works are in thy hand –
And all thy creatures, great and small,
Before thy bar doth stand.

Thy word is like a piercing sword,
It cuts down whom thou will'st –
And every jot and tittle of
Thy righteous law fulfill'st.

And thou hast made the frame of man,
And soul of nothing less,
Than that bright image of thyself
Being plac'd within his breast –

Thou gav'st him reason of the mind,
To guide him for his good,
To make him happy all his days,
But not to shed his blood.

And when, through sin, he did offend,
Thou, Lord, who gav'st him breath,
In love did seek his ransom still,
To save a son from death.

For thou so lov'd the world of man,
Since that he must be slain –
Thou gav'st thy own begotten Son,
His ransom to obtain.

Therefore, if thou so loved us,
Should not we love each other?

And let us not a Judas be –
Nor Cain, who slew his brother.

Shall we, against thy word, presume
To handle swords and guns?
To shed our brother's precious blood –
Being one Creator's sons.

We know before our Savior came,
Thy people used the sword –
And was protected by thy hand,
When they obey'd thy word.

But since our dear Redeemer came,
According to thy will,
And preach'd a new and living way,
May we his word fulfill.

But yet the foes of Christ, our King,
Do glory in their shame –
And in the breach of thy new laws,
Reproach their Maker's name.

Christ hath deliver'd us from wars,
And from the hurtful sword,
And told us to obey his voice,
And to believe his word.

How is thy prophecy fulfill'd,
Which we do much adore,
Where by thy prophet thou did'st say,
We shall learn war no more.

If we do not Christ's words obey,
Which are to us so plain –
Our own salvation we despise,
And Christ hath died in vain.

Our lord did say, my voice obey,
My words do not despise;
And for all evil, do ye good,
And love your enemies.

We're purchas'd with so great a price,
Nothing on earth can pay;
And may we lose all things on earth,

Thy Gospel to obey.

We'll beat our swords to pruning hooks,
To plough-shares, all our spears;
Unto our Saviour we will look,
To keep us from all fears.

Upon that high and holy hill,
His presence to enjoy,
Where perfect union doth prevail,
And all see eye to eye.

There shall the calf and leopard feed,
The lamb and lion dwell;
The little child, the bear, the wolf,
Shall all be suited well.

And on that high and holy mount,
The blessing shall be found,
As showers upon the tender plant,
And dew upon the ground.

There does the holy city stand,
Where God is King alone;
It's built upon a sure rock,
Christ is the corner stone.

Her gates stand open, every side,
To let poor creatures in;
But yet, before they can approach,
They must be cleans'd from sin.

Because the Lord is unto her,
A wall of fire around;
And is the glory in the midst,
Where naught unclean is found.

Poor sinners, all that fear the Lord,
And to those gates retire;
Christ sits to purify their hearts,
In the refiner's fire,

But yet, without this burning wall,
This great confusion stands;
Where sin and righteousness is join'd,
And bound in iron bands.

The saint and sinner all combine
To join the holy train;
They all receive the sacred prayer,
And give the priest his gain.

They all unite, with one accord,
To shed their brethren's blood;
The priest will lift his voice on high,
And give the praise to God.

They're great, extensive, costly plans,
Continually maintain'd;
Where hundred thousand lives are lost,
And nothing good is gain'd.

Those great and costly ships of war,
Are jails to shut up men;
Being confined till battle day,
And executed then.

And though those ships resemble hell,
And are so stain'd with blood,
A holy priest is there employ'd
To preach the word of God.

How can that manly human soul,
That bright and glorious mind,
Be thus transform'd by satan, for
Destruction of its kind.

How can two sons of Adam's race,
A duel pitch for death;
And gratify their lust to take
Each other's vital breath?

Since satan so beguiled man,
And death became his fate,
God suffers him to make such laws,
As suits his fallen state.

Man seeking his own ruin still,
Being destitute of fear;
God suffers him to use the sword,
To stop his mad career.

This is the fate of mortal man,
A victim that has fell;
And placed between these great extremes,
For heaven or for hell.

“Whose heart is fasten’d to the earth,
by strong and endless ties;
while every sorrow cuts a string,
and urges him to rise.”

This is a saying hard to hear,
And painful to the mind;
Yet in the midst of this dark world,
God causes light to shine.

He makes a new and living way,
And calls to Adam’s sons
To leave the darkness, and avoid
The hazard that each runs.

By sending of his own dear son,
Invested with his word;
A peaceful kingdom to adopt,
And intercept the sword.

Being founded on the holy mounts,
The Lord doth love her gates;
Proclaims her glory to the world,
Beyond all other states.

The people that are born in her,
That walk amidst her springs,
Shall sing God’s praises with pleasant sounds
As instruments with strings.

And mention shall be made of those
That dwell without her wall,
Whose deadly weapons, with their pride
And pomp, shall surely fall.

Having gone through with our arguments against priest-craft, we must submit it to the conscience of every reader to judge for himself, who these are that we have thus described; for God is no respecter of persons, but in every nation they that fear God and work righteousness are accepted of him. It seems there is so much light in the world that man might see his own standing, were it not that “he loves darkness rather than light, because his deeds are evil.”

IX.

We shall conclude this our treatise, with holding forth the
BIRTH, LIFE AND TRAVELS OF A TRUE CHRISTIAN.

“AND THE LORD said unto her, two nations and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger.” – Gen. 25. 23.

The elder or first nation, is the posterity of the first Adam, and is of the earth, earthy; and their kingdom and glory is of this world, and to them God hath committed the sword of justice or civil power, to rule in their own kingdom, they being born after the flesh.

The younger or second nation, are such as are called out of the dominion of this world, and are born anew; as Christ saith, “Except a man be born again, he cannot see the kingdom of God.” And so they come under a second or general ministration, whose kingdom is not of this world – as Christ saith again, “They war not of this world, even as I am not of this world,” John 17. 16. In the second place, the one people shall be stronger than the other people.

This strength is the mighty power of Christ which is in every true christian, and is stronger than the power of sin – as Christ saith, “When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour,” Luke 11, 21. So when Christ comes upon the strong man of sin, and casts him out, the man feels delivered from all his sins. The old man of sin being thus dethroned by heavenly love, and he rejoices in victory and can say with Job, “I have heard of thee by the hearing of the ear, but now my eye seeth thee,” Job 42. 5. Now he is sanctified and cleansed by the Word, or Son of God, and God requires of him the fruits of righteousness; and though he hath received this great change in himself, yet he knoweth but little of a christian travel, but is as a new born babe.

Now let us follow this select number that are delivered from their sins, and see what their travel is. “Then said Jesus to his disciples, if any man will come after me, let him deny himself and take up his cross and follow me,” Matt. 16. 24. By denying ourselves and taking up the cross, we are to understand that we must deny ourselves of all worldly lusts, and all superfluities in dress, and the friendship of the world; and to bury all the honor and glory of this world in the dust, and become a stranger and pilgrim, for the sake of him who hath redeemed us from our vain conversation. And when those converts feel this great change wrought in their souls, and have tasted that the Lord is gracious; they answer with great confidence, we will go with thee to prison and to death – we will lay down our lives for they sake. Now they are raised up in themselves, and begin to trust in their own strength; so Christ leaves them to try their strength and their faith, that they may know their own weakness.

They now set out with great confidence in themselves, to keep a clear conscience; but find they fall short of the performance of their duty and become guilty; then they will make promises to live a better life, and try again and again, but to no purpose; then they begin to find they are poor creatures, without strength, wallowing in their own confusion. Thus they lie in this low state, till their hearts are melted, and they fall down, and there is

none to help; then they cry unto the Lord, and pour out a prayer, without hypocrisy, saying, Lord save us, we perish. –Then the Lord Jesus Christ remembers them in their low state, and answereth them saying, “My grace is sufficient for thee, and my strength is made perfect in weakness,” 2 Cor. 12. 9. So he freely forgives all their sins again and cleanseth them from all unrighteousness, and fills them with the same heavenly love that they had when they were first converted. And so, from time to time, as often as they fall by their infirmities, if it be seven times in a day, and turn and repent with all their hearts, they are freely forgiven, and cleansed from all their sins. God doth not justify them in their sins, but cleanseth them from their sins. Now they open their mouths again, saying, “Bless the Lord, O my soul, and all that is within me bless his holy name; Bless the Lord, O my soul, and forget not all his benefits; Who forgiveth all thy iniquities – who healeth all thy diseases – who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercy,” Psalm 103., 1. 2. 3. 4. “Give unto the Lord, O ye mighty – give unto the Lord glory and strength – give unto the Lord the glory due unto his name,” Psalm 29. 1. Now they being filled with heavenly love and comfort, every one that thirsteth come ye to the waters, and he that hath no money come ye, buy and eat – yea, come buy wine and milk, without money and without price,” Isaiah 55. 1. “Unto you, O man, I call – and my voice is to the sons of men,” Prov. 8. 4. “There is a river, the streams of whereof makes glad the city of God,” Psalm 46. 4. “And on either side the river, was there the tree of life, which beareth twelve manner of fruits, and yeildeth her fruits every month; and the leaves of the tree were for the healing of the nations.” Both spiritually and temporally; yea, the wounds of the broken-hearted, shall it heal.

Now they learn by experience, that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. – “Being made free from sin, we become servants of righteousness,” Rom. 6. 18. So we can rejoice in a freedom from sin, on this side of the grave. And when we come to gain by experience, and go from strength to strength, we find the scriptures true, that saith, “I write unto you young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one,” 1. John 2. 13. Therefore, by this warfare it is brought to pass, that the elder, which is the old man of sin, becomes a servant to the younger, which is the new man in Christ.

POETRY.

O! what is flesh and blood, that in the dust hath lain;
That like a shadow moves about, and falls to dust again.
Yet an immortal soul, is held within this clay;
And like a prisoner confin'd till death takes it away;

And leaves this little lump to moulder in the ground;
And never see the light again, nor hear an earthly sound,
Should the immortal soul, the body glorify;
And deck it round with ornaments, as though it would not die.

The body is not made, but for a little space;
But if the spirit rules the flesh, it finds a resting place.

The flesh and spirit must, a tedious war maintain;
The spirit valiantly must fight, or else the flesh will gain.

The devil hath engaged, the flesh for to assist,
And fights the spirit day and night, so that it hath no rest.
But Christ so loved us, he died that we might live;
So flesh and devil let us fight, and to him honor give.

And if we are so weak, we cannot stand the test;
Then let us flee to Christ for help; and he will give us rest.
Christ doth not need our strength, to help him in this fight;
But in our weakness we find that he will give us might.

When we trust in our strength, we flee before our foe;
But after all our strength is spent, then we like heroes go.
When we like nothing feel, we're apt to be more wise;
But when our hearts are lifted up, the hidden wisdom dies.

And then after the world, our hearts will draw away;
And join the devil and the flesh, and after pleasures stray.
And then Christ's helping hand, will quickly be forgot;
And tho' he made us free from sin, yet we believe it not.

And then Christ's spirit mourns, to see us go astray;
And tho' we turn our backs to him, he calls us day by day.
But if we will not hear, he stands his gentle rod,
And smites us less than we deserve, that we may turn to God.

And when we feel the stroke, the flesh is apt to say;
The tender mercy of the Lord, has from us passes away.
But when the flesh doth yeild, and satan doth depart,
Christ's mighty power will appear, and enter in the heart.

So we are lifted up, with such a strength of love,
That like mount Zion we do feel, that never can remove.
But soon we're let to fall, our righteousness to try;
And when we see our strength is gone, unto the Lord we cry.

O Lord, thou art our strength, we pray thee to be near,
And save us when we have no might; thy wrath is all our fear.
Forsake us not, O Lord, tho' we have gone astray;
For all our righteousness we loath, and cast it all away.

And when our hearts are broke, Christ ever will appear;
And freely pardon all our sins, and wholly set us clear;
So we rejoice in God, to see his righteous ways;

And bow under his mighty hand, and meekly sing his praise.

O sing unto the Lord, whose word is always sure;
Because his mercy and his love, shall evermore endure.
If we through weakness fall, then let us strive again;
For we are never justified, till God forgives our sin.

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