

T H E  
V O I C E O F G O D

T O T H E  
PEOPLE OF THESE UNITED STATES.

BY A MESSENGER OF PEACE.

MAL. iv. 5, 6. MATTH. xi. 10—14. MARK. i. 2—8, &c.

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ANNOUNCING, THAT THE KINGDOM OF CHRIST,  
IN THE FORM OF "A *STONE* OF *STUMBLING*,  
AND *ROCK* OF *OFFENCE*," IS ABOUT TO CEASE;  
AND THAT THE SAME KINGDOM IN THE FORM OF  
"THE *MOUNTAIN*" IS IMMEDIATELY TO BE SET  
UP: OF WHICH KINGDOM THE THEOCRACY OF MO-  
SES WAS A FIGURE.

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REVELATION xi. 15.

*And the seventh angel sounded, and there were great voices in  
heaven, saying—THE KINGDOMS OF THIS WORLD ARE  
BECOME THE KINGDOMS OF OUR LORD, AND OF HIS  
CHRIST, AND HE SHALL REIGN FOR EVER AND EVER.*

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BY *DAVID AUSTIN*, A. M.

A Servant of God and Minister of Christ, Elizabeth-Town,  
State of New-Jersey, North America.—*April 6, 1796.*

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ELIZABETH-TOWN.

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V O I C E O F G O D  
T O T H E  
PEOPLE OF THESE UNITED STATES.

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TO THE PRINCES OF THE SANCTUARY, AND  
TO THE SAINTS OF THE MOST HIGH:—TO  
THE RULERS OF OUR LAND, AND TO THE PEO-  
PLE OF EVERY RANK, WITHOUT EXCEPTION  
AND WITHOUT RESERVE.

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*Brethren in Christ Jesus, and Fellow-Citizens,*

**I**T having pleased the Father of Mercies, in an uncommon manner, to stir up, of late, an expectation of a speedy fulfilment of the great and glorious things, of which the inspiration of God hath spoken by the prophets, in ancient time; and there being a degree of holy anxiety in the minds of many of the dear people of God, to know what the issue of the present commotions in the earth, and of the hopes excited, will prove to be; it is with no small satisfaction, and, I trust, not without some suitable emotions of humility, both before God and in the presence of my fathers and brethren in the ministry, that I presume to announce to the inhabitants of our land some of the things, which God, in mercy and in judgment, is about to do.



I have implored, and I now implore, that, of the infinite mercy of our God, the *Spirit of Grace*, the fountain of all truth in the kingdom of Christ and of God, may be commissioned of the Father of Mercies to preside in my thoughts, and to guide my pen in all the things which I am about to write; that from every temptation, from every falsehood, and from every snare, I may be preserved, so that the truth, and nothing but the truth, may be declared; and that the effect of this publication and admonition may be such as shall greatly redound to the glory of God, to the up-building of Zion, and to the comfort and salvation of many souls.

Under impressions such as, in a spirit of meekness, I may be permitted to say, gave rise to this supplication, and such as a consequent sense of my dependence on God for his guidance and grace would produce, I proceed to say—that on the *fifth* day of February of this present year, A. D. 1796, it pleased the Author of my existence, through the power of his Spirit upon my heart, through the medium and instrumentality of his word, to call me to the knowledge and investiture of an office, designated by the inspiration of God in the holy scriptures, of which office and of which call, until that day, I knew as little as any other man. Of this call, and of this investiture, those shall hear and know more, who may be, of the mercy of God, counted worthy to sustain the flock of which I am about to speak.

In this office, however, I have been called to act since February 7th, the same being the Lord's day; two days after my inward call and holy induction by the Holy Spirit of God.

Of my infirmities and weaknesses in this ministry, from that time until this day, the same being April 6th, 1796, about *sixty days*, it is sufficient that I speak before God:—and were I sure it would not be thought transgressing the bounds of decorum, I might be induced to add, that let the sentiments of individuals who have heard me expound on the scriptures, be either more or less conformable to what they have heard from me as the *true interpretation* of prophetic and figurative passages of scripture; and let the voice of ignorance or of mistake have been what it may, I believe that a very general impression is made on those who have heard me in public, or discoursed with me in private, that a spirit of integrity appears to be the leading principle of my heart. These personal things may be excused, especially when it is remembered, that whenever any thing extraordinary is said to have happened in respect to any one, especially in the concerns of the invisible and eternal world, no enquiry is more general or more immediate than—*What is the state or condition of the man?*

If these noticings of personal matters in respect to public opinion may be excused, the public themselves shall judge by what follows, whether a spirit of truth or of error appears to have accompanied the efforts of integrity, to which the indulgence of friendship, and, I trust, of truth itself permits the writer to lay claim.

Of the whole compass of prophetic discoveries through which it has pleased God by his Spirit to lead me, there may not be need to speak; and to many the effort even of following might prove a burthen: and though the investigation might be highly entertaining to some minds pecu-

liarly suited to the labors of prophetic disquisition, yet, on the score of accommodation to the minds of the promiscuous, into whose hands this tract may fall, such will readily renounce their claim to *that repast*, for which the strength of *their* minds might be well prepared; it being possible that *even they* may find matter worthy of some solid meditation, in the course of the general and leading hints which may be dropped in the progress of this exhibition.

Be it known then, and be it declared, on the authority of eternal truth, that the expectations of the people of God, respecting some great things which the Lord of the whole earth is about to do, *are not without foundation*. The same merciful God who excited the expectations of the Jewish nation, a little before the coming of the HOLY and the JUST ONE, hath excited the expectations which now prevail in the gospel church; and as he fulfilled the anticipations of the former, as to the fact, so will he fulfil the expectations of the latter. In both cases, however, it will appear that the purposes of the Deity were not altogether consonant to the calculations or expectations of men. In the former case, they, in the eagerness of their minds for political dominion, had overlooked the *moral* and *devotional* qualifications, to which the kingdom of Christ was promised, and which, in fact, were the alone and indispensable qualifications for receiving it; and, in the latter case, it will be well if the anticipations of the supposed felicities of a millennial state, are not found to have outrun the substantial qualifications, needful for the enjoyment of that happiness which many may have blindly pursued or expected.

As to the nature of the kingdom of the Messiah in its

outward administration, there were mistakes also, as well as in regard to the nature of the qualifications suited to the possession and enjoyment of it.

The rulers of the Jews expected an external and pompous administration. They were disappointed therefore, when they saw its concerns lodged in the hands of fishermen. The lessons of self-abasement and of submissiveness to the sovereignty of God, they had not learned; neither did they, in the introduction of this kingdom, fully anticipate the things on which the faith and joy of the holy Mary rested, when, in the exultation of her heart, she declares: *He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away.* Nor, in the administration of the kingdom, or in the distribution of its favors, had they anticipated the order and arrangement of which the apostle speaks. 1 Cor. i. 26—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 this world to confound the wise; and God hath chosen the weak things of this world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.*

On the score of expectations, in point of exterior or personal elevation, it is presumed very few, in the gospel church,

will dream of disappointment; it never having been supposed, that I have heard, that the fullest radiance of millennial glory would bring to the church, or to her members, any thing farther than what the perfection of the present gospel state would imply.

The door seems now open *to declare*, that as the thoughts of the Deity are, in all things, above and beyond the thoughts and devices of men, so, evidently, hath the wisdom of God surpassed the calculations of men in the point before us.

Instead of a continued and simple present gospel state, it may, to some, be not a little surprising to hear from *the authority of God*, that the THEOCRACY of Moses, or of the Sinai dispensation, is again to be set up, or rather to be renewed. This is evidently the design of unerring wisdom, and of omnipotent power.—Why it is so is not for dust and ashes to enquire, unless it be that we may glorify God by the encreasing light we may obtain. Whether, then, the ground of this determination in the infinite mind be found in the consideration, that God is the original creator and proprietor of men, and especially of his church; that, therefore, he hath a right to govern them in the way most acceptable to his own unerring wisdom; or whether his affection to his own is such that he chooses to be *with them*, to be *in them*, and to *walk in them*; or whether it be that he may more immediately be present for their defence, and in an higher degree be rendered more immediately subservient to the happiness of his people, are considerations on which any pious mind may dwell with quietude of soul; and if it be remembered that the *renunciation* of the government of the Lord of Hosts, when the people asked a king, like unto

the nations around, was a thing grievous in the sight of God, it will appear no marvel that the Deity, in the fulness of his own appointed time, should resume the reins of that authority which had, in a sort, been wrested from him by the rebellion of the work of his own hands, and by the usurpation of the powers of darkness.

And beside these general remarks, it is easy to see what an accommodating circumstance it will prove to the children of Abraham, to the ancient people of God; and how gratifying to that principle which ever delights in indulgence, to be told, that *their Messiah*, in returning to them, not only continues to them the order of their ancient law, but also brings the whole gospel church to become proselytes to the same dominion. If the Gentiles, in the final coalition of nations, are found to possess, and are allowed the honor of bringing to the Jews a Redeemer, the Jews are allowed also the honor of furnishing laws and ordinances, so far as is found needful in the present state, to the Gentiles. But why should we spend a moment in distributing the degrees of national claim to national rank, when, if either Jews or Gentiles had the reward of their hands given them, it would be but the station of the two thieves on the cross—one on the right hand, and the other on the left of the expiring Redeemer. Perhaps these thieves were designed as a figure of the deserts of the two nations, or dispensations. How in unison have the two thieves conducted!—If there be any difference, must not the scale preponderate in favor of the sons of Abraham? They rejected a Messiah whom they disowned, both as to his own standing, and as failing to answer their expectation; but the Christian church, by its awful apostacy, hath trampled under foot, in an high de-

gree, him of whom they allow Moses and the prophets did write, and of whom they openly acknowledge that he is the Son of God, and the Saviour of the world. On a fair view of the case, therefore, the Gentile and the Jew may come together under *one shepherd*, and into *one fold*. Without the least upbraiding, each feeling the just condemnation under which they must fall were justice to take place. Under one fold then they may agree peaceably and thankfully to come, for this is the great decree: Zech. ii. 10—13. *Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts has sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.*

But when, it may now be demanded, when shall this coalition and general redemption take place? It may be answered, it shall be begun, in respect to us in this land, *this year*, A. D. 1796—and the month of May probably will not go over without putting the question out of doubt.—If proof be demanded, and any attention to the nature of the evidence be excited, let it be answered, that the evidence of the declaration is seven, if not eight-fold. Of this the reader shall judge in the sequel.

Of the *existence* of a millennial state, it is taken for granted, we all believe. This state has not yet come. Many eyes are open, waiting its appearance; and many prayers have been sent up to God, and are daily ascending, for the revelation of the glorious and majestic scene. The general

outlines of this glorious and coming state, both in the eye of Jew and Gentile, are comprised in the promise contained in Daniel, and in many other places in the scriptures, to the same effect. *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the MOST HIGH, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* Dan. vii. 27.

In respect to the *local* introduction of this kingdom or dominion into the world, will any deny that, on the ground of reason, the analogy of providence, and the present state of things, there is not the best ground to expect, that when the omniscient eye of a sovereign God shall be glancing upon the face of the earth, as though looking for a place on which to plant the soles of his feet, these United States will be found to be the favored spot?—Common sense seems to unite with the decisions of impartial wisdom, and to declare, that this *first-born* of the nations, to the enjoyment of natural and civil liberty, must be also, by analogy of providence, the *first-born* of the nations in the favors of grace.

It may now be demanded, what are the indications that, in the counsels of heaven, it is determined that thus it shall be?

The answer is ready and full; and on the authority of the holy scriptures, as well as from recent and present testimony, there is warrant (moved, I trust, by the Holy Spirit of God) to say, that in the wisdom and mercy of our God, it is determined that the visitations of mercy and of judgment shall rest upon our land this present year.



In evidence of this testimony or declaration, I need no apology, whilst I make an appeal to the incontrovertible oracles of God. This is the tribunal of decision on all points controverted by fallible mortals; and in the decisions of this fountain of truth may the Lord give us grace readily to acquiesce.

Know, then, and be it remembered, that the dominion which is shortly to be introduced, through the omnipotence of God, and to be set up in our land, is, in the stile of the prophet Zechariah, and others of the prophets, the kingdom of "THE BRANCH." Zech. iii. 8, 9, 10. *Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee, for they are men wondered at; for behold I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig-tree.*

This portion of infallible truth is to you, O Americans, to you, O Christians, and to you, O sinners, a passage, without exaggeration, of infinite moment!

For the *message* to "Joshua, the high priest," understand, for the present, a message to the ministers of the gospel of every name throughout this land: Unto you, my brethren and fellow-laborers may the message of the Lord powerfully come.

An interpretation of the expression, "thy fellows that sit

before thee, *men wondered at, or men of wonder,*" shall be given in the course of what may follow.

By the declaration, "*for behold I will bring forth my servant the BRANCH,*" understand an expression of the will of the Great Eternal, parallel to the revelation made to Daniel, in a more full and express degree. *I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the ANCIENT OF DAYS, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.*

The bringing forth of the BRANCH by the Lord of Hosts, in the title of Zechariah, is, then, to be considered as the introduction of the dominion of the SON OF MAN, with all that splendor which shall become the BRIDEGROOM of heaven coming out of his chamber, accompanied by the glorious retinue which the ANCIENT OF DAYS will give to the "Prince of the kings of the earth," on that interesting occasion.—By *the stone that I have laid before Joshua*, verse 9, understand, in a primary sense, that "stone of stumbling and rock of offence" which God hath long since laid in ZION, but which God is now about to swell into the magnitude of a mountain.—By the *seven eyes*, in this train and connexion, understand the most perfect superintendancy which the wisdom and power of God hath maintained in and over the gospel church, whilst it hath existed as a "stone of stumbling and a rock of offence," even until the present day. And by *the engraving* upon this stone, as by the fin-

ger of God, *behold I will engrave the graving thereof, saith the Lord of Hosts*, understand, that notwithstanding the MESSIAH of the Jews, the CHRIST of the Christians was, whilst in the form of *a stone of stumbling*, rejected by the chief priests and elders of the people, yet, by the finger of God, an inscription was made upon the hearts of the followers of the blessed Redeemer, and upon the concerns of his kingdom, which neither Jews nor Gentiles, though united with the hosts of hell against the HOLY CHILD JESUS, have ever been able to efface. *Yet have I set my king upon my holy hill of Zion.* Psalm ii. 6. Our blessed land, these United, and especially the New-England States, are able to produce irrefragible testimony, that the engravings of the gospel of the blessed God yet abide upon the hearts of many a SIMEON, who, in the order of his course, is cheerfully, and believingly, and prayerfully waiting for the CONSOLATION of Israel. Forgive my weakness, ye faithful servants of God, ye PRINCES of the Lord's sanctuary, whosoever ye may be found to be, if, in the sympathies of a pious joy, I drop a tear, whilst I feel myself commissioned of God to announce to you, that *the LORD whom ye seek shall suddenly come to his temple, even the MESSENGER of the COVENANT, whom ye delight in: behold he shall come, saith the LORD OF HOSTS.* Mal. iii. 1.

But lest my emotions of joy, in the communion of the faithful, should operate to lull the FAITHLESS HIRELING of the sanctuary to sleep, and lead him to imagine that there is to be an indiscriminate distribution of the rewards of the Saviour's coming, permit me to read to you a message from the Lord: Mal. iii. 2, 3. *But who may abide the day of his coming? and who shall stand when he appeareth? for he is*

*like a refiner's fire, and like fuller's soap. And (let us hear it, my brethren, drowsy, graceless, and Christless ministers of the truths of God, if such we find ourselves to be) he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.*

Let our prayers, more fervently than ever, be united for each other, and for the speedy restoration and rebuilding of the high places of Zion; and there is no fear but we shall receive the things for which we faithfully and believingly ask.

This digression will be forgiven, seeing it is but to quicken each other's attention as we pass along.

Our subject was drawing testimony to confirm the declaration, that the engraving upon the gospel stone, as wrought by the finger of God, was not effaced. In vain have infidels and sensualists commanded the sons of Zion to lie down, that they may go over us. Isaiah li. 22, 23. *Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people: Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again. But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over.*

The existence and permanency of the gospel stone until the present day, notwithstanding the lightnings, and thunderings, and voices of the gospel state, no Christian pretends to deny. God hath engraved *the graving thereof*; the eye of the omniscient and omnipotent God hath been upon it.

This gospel state, by Bishop Newton, and, if I recollect, it is a quotation from Mr. Mede, is stiled "REGNUM LAPIDIS," the kingdom of the stone; and the next, the millennial state he stiles "REGNUM MONTIS," the kingdom of the mountain.

To the kingdom of the stone we are shortly to bid adieu; and to the kingdom of the mountain the people of God will bid a joyful welcome.

The foregoing will give an idea of the primary interpretation of "THE STONE *that I have laid before Joshua*:" yet I should neglect, perhaps, a part of the conviction resting on my mind, if I did not declare, that though the idea of the gospel stone may be contained in this mystical passage, yet I would not be understood to say, that though the stone of the gospel state, now about to pass away, is an object, in the scale of providence and of prophecy, of primary moment, in comparison with any other idea of the stone which hath been suggested; yet this sense is not the leading sense of the spirit of inspiration in this place.

By the stone laid before Joshua, in the first place, I apprehend, may be understood the nature and spirit of the same commission, now given in relation to the millennial state, as was given to John the Baptist in relation to the gospel state.—Matthew declares, Matt. iii. 1, 2, 3. *In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness: Prepare ye the way of the Lord, make his paths straight.*

John and his ministry were, in a sense, a STEPPING-STONE to the kingdom of Christ, and to the grace by him revealed. *The law was given by Moses, but grace and truth came by Jesus Christ.* If, at the introduction of this revelation of the mind and will of God by Jesus Christ, there was a commission given to a forerunner to prepare his way, perhaps it will not be thought unnatural that a successor to John should be called, to announce the coming of Christ to the more glorious espousals of his church than perhaps John himself had any idea of, when he illustrates his own commission and the office of the Redeemer, by the following declaration: John iii. 28, 29. *Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride, is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice; this my joy therefore is fulfilled.*

And, my BRETHREN and FELLOW-CITIZENS, though it was my design to have, in some degree, kept back what for several days I have been gradually led to suppose might be the will of God in this concern, and of which I seem to have received special confirmation this day, April 6th, yet on seeing the boldness of John's appeal to his disciples' testimony, that he had *previously opened his commission*, I am led, I trust, in the fear of God, and by the Spirit of God, to announce to you and to the world, that such as was the station and commission of John the Baptist in reference to the first coming of the Son of Man, the same for the present you are to consider to be the station and commission of him who now addresses you. Nay, my brethren, whilst now writing on the subject, I have been made to pause, and my soul has been brought into a still higher communion and

fellowship with the Lord Jesus Christ; who, from this day forth, will be my very present aid and unfailing counsellor of peace. Him you shall behold, *not many days hence*, as the heavenly bridegroom; and so conspicuous shall his station be, that you will not need one to point you to the adorable Redeemer, and say: *Behold the Lamb of God which taketh away the sins of the world*; but, as inspiration declares, *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.* And though the enemies of Christ and of his kingdom have derided the doctrines of the divinity of his person, of the substitution of this adorable sacrifice, of justification through faith in his blood, it will then be discovered, without altercation, that Jesus Christ was and is the FAITHFUL WITNESS of God, and the FIRST BEGOTTEN OF THE DEAD, and the PRINCE OF THE KINGS OF THE EARTH; and that, in the station and stile of him who is *the FIRST and the LAST*, of him *that liveth and was dead, and behold he is alive forever more*, he will appear; and, to the awful and perpetual confusion of his enemies, make them to know and to feel that the keys of hell and of death are yet with him.

May God, of his infinite mercy, through Jesus Christ, make this testimony quickening to each of our precious souls, by the gift of the Holy Ghost.

The station of "THE STONE before Joshua" the author of this address now takes; and, in the spirit of John the Baptist, preaches to you repentance from your sins; declaring that *the kingdom of heaven is at hand*: and though he may have the happiness to baptize many with the truth and with

the water, yet I do now solemnly announce to the inhabitants of this land, that there is one at hand who will *baptize them with the Holy Ghost and with fire.*

The day of pentecost is at hand. This day, in the setting up of the gospel church, answers to the setting up of the Jewish church from the awful displays of majesty and of terror on Sinai's mount. The events of Sinai were fifty days from the sacrifice of the paschal lamb in Egypt. In the gospel church, Christ our passover is sacrificed for us. According to the calendar of the episcopal and catholic church, concerning the truth and accuracy of which I do not hear there is any doubt\*, the sacrifice of the paschal lamb fell on good-friday, the 25th of last month. This day is still kept by those, and perhaps by other churches, in commemoration of the crucifixion of our blessed Lord. From the day of the crucifixion (March 25th) until the day of pentecost is fifty days; and this event falls on the 15th or 16th of next month, the blooming and shewy month of May; answering to the glorious solemnities of Sinai's mount, which were fifty days from the passover in Egypt. To this calculation the attentive and pious will do well to give heed; knowing that an order of time and of events, which hath been maintained from the redemption of Egypt by Moses until the sacrifice of the real passover in Christ, and from that solemn event until the present day, *will not, nay cannot* be accounted either trivial or chimerical.

#### N O T E.

\* The Jewish calendar, I am now informed by Mr. Sexias, of the Jewish synagogue of New-York, doth not accord with the above; but he does not aver that theirs is absolutely perfect.



But allowing these calculations to be just, and the order of time and of events to have been accurately kept, it will at once be demanded—What relation hath *good-friday*, March 25th, the day commemorating the *crucifixion*; or May 5th, the day of the *ascension*, after forty days residence with the disciples; or May 15th or 16th, the day of *pentecost*, to do with the scenes or events of this year?

To this an answer occurs from the passage we were just now expounding. Zech. iii. 9. *For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of Hosts; and I WILL REMOVE THE INIQUITY OF THAT LAND IN ONE DAY.*

If the question be now put—What *land* is there referred to? I answer, in the fear and, I trust, by the same Spirit of God which indited the passage in the mind of the prophet who uttered it, that “*that land*” is *this land*; the land on which we stand; the United States in which we live:—that the removal of “*the iniquity of that land*” implies the removal of the iniquity of *this land*:—by its being done “*in one day*,” to make the most of the expression, must mean its being done in *one year*; and if the expression be extended to a whole year (that is, if the *day* be taken for a *prophetic day*, or a *year*), then, I say, *that year* is *this year*; and, of consequence, that the iniquity of this land *must and will be removed this year*. But whilst I seem willing to extend the interpretation of the *prophetic day* to the full limits of a year, I would not be understood to explode the literal sense, and preclude the possibility of the removal of the iniquity of this land in one *literal day*, as Pharaoh and his host were destroyed in a day, or the first-born of Egypt in a night.

On this very interesting passage divers opinions have been offered, and different objections have been made to the fastening of the application upon this American land. These opinions and objections I shall briefly state; answer and confute them;—and then shew, by infallible proofs, that the application of the passage, let it mean what it may, cannot, by any mode of fair reasoning or judicious interpretation, be removed from the land in which we, through the goodness of God, have the happiness now to live.

The attempts to give the prediction an application foreign from the interpretation shewed by the Holy Spirit of God in this publication, may be considered as four:

1. It is said—May not the removal of the iniquity of that land in one day apply to the liberation of the captives by Cyrus, from the bondage of Babylon during the seventy years' captivity; and the day of the decree for the restoration be the day in which the iniquity of that land was taken away?

*Answer*—This attempt falls by its own weight. The decree of liberation, by Cyrus, was before Christ 536; the foundation of the temple was laid before Christ 535, and the building continued for some years, until eventually hindered by the enemies of the Jews. Zechariah, by whom this prophecy came, did not prophesy until the work of the temple was directed to be carried on by Zerubbabel and Joshua, before Christ 520:—so that a prophecy or promise, made fifteen years after the issuing of the decree of Cyrus, cannot possibly be considered as having its fulfilment in the event of that decree, which was fifteen years before the prophecy of this prophet.

2. It hath been said—Cannot the taking away of the iniquity of that land in one day be supposed to have been fulfilled in some reformation of the captives, after their return from Babylon?

*Answer*—No reformation is read of at the conclusion of the temple, except that the people rejoiced that the work was finished—keeping the dedication of the temple, and offering burnt offerings, and keeping the feast of the passover, &c. in behalf of the priests and of the people: which acknowledgment of God's goodness to them in the finishing of the temple, and in the renewal of the order of their service, was undoubtedly, in a measure, acceptable to God; but, at best, it is presumed it doth not come up to the express letter of the passage, and can be only a figure of that more perfect reformation which remains to be fulfilled under the administration of Christ the BRANCH, when he shall most perfectly consecrate the temple which the Lord Jehovah hath already built in our land, and of which the Jewish temple, and nation, and redemption was at that time but a figure. Of this temple express mention will be presently made, when we come to treat of the irrefragible application of this passage to our own country.

3. It hath been asked—May not the taking away of the iniquity of that land in one day refer to the taking away of the iniquity of the land of Judea, by the great atoning sacrifice made by Jesus Christ, the true and real passover of the Jews?

*Answer*—This reference cannot be admitted, because the iniquity of that land was in no sense taken away, but increased by the passion of the cross. They denied the HOLY ONE

and the JUST; and said, *His blood be on us and on our children*: and for ought appears, the weight of this iniquity yet lies, in its full measure, both on the then inhabitants of Judea and on their children, and even on the land itself; briers and thorns, a land nigh unto cursing, being the present character of this once goodly land.

4. May not the taking away the iniquity of that land be understood as implying the taking away of the iniquity of the children of God by the expiation of the cross; foundation, in the expiation of one day, being laid for the application of the blessings of peace and pardon flowing from it for ever after?

*Answer*—It doth not appear that the spiritual Israel, the holy, peculiar, and elect people of God are ever stiled *a land* (*tes ges*). The prophetic declaration, therefore, it seems, must relate to some local situation, to a land inhabited; and the next verse carries the idea of exposedness. *In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig-tree.*

This vine must be the gospel vine, and this fig-tree must imply the TREE OF LIFE, whose leaves and whose fruit are for the healing and for the life of the nations. May the Father of Mercies give us grace to take refuge under the branches of this life-giving and soul-reviving tree.

The way is now plain, and the present part of the subject demands what evidence there is, that the land in which we live is the land from which *the iniquity* spoken of is to be removed?

1. And in the first place let it be premised, that the *land* here spoken of must be a land in which the kingdom of Christ, in the form of the BRANCH, *hath been, or is to be*, set up: But, in Judea, this evidently hath never taken place.—The proof lies in this very plain and demonstrable fact, that, in Judea, and by the Jews, Christ hath never been acknowledged *in any form whatever*; much less hath a Jewish high priest ever been disposed to usher him forward in the glory of his kingdom. Zech. vi. 12.

2. *That land* must be a land in which are found the “fellows” spoken of in this chapter, Zech. iii. as “men wondered at,” “men of wonder,” of whom no commentator can give any account; and Mr. Pool, in his *Synop. Critic.* honestly owns that the chapter is mystical, and beyond the reach of any probable or just investigation.

The fact is, those “men of wonder” never existed until the present time; neither are they as yet made manifest to the world, but the world shall yet behold them, and in them see the great power of God.

3. That land must be a land in which God will plant *the stone* before Joshua, and on which *he will engrave the graving*, and from which land he will cause its iniquity to pass in one day. Surely no stone, engraved of God after this sort, hath ever been planted in the Jewish church, nor of any stone with them, in a gospel sense, can it be said, that the Lord *hath engraved the graving thereof*, unless the impious supposition be admitted, that their unbelief hath frustrated the purpose of God, and obliterated the inscription his hand had wrought.

But to be short, be it again announced, that the land in which we live is the land in which the *Jewish* and the *Gentile* Joshua shall be found; before whom not merely the stone of John the Baptist's ministry shall be laid, but before whom the **STONE OF THE MOUNTAIN** shall be laid, and under whose dominion the building which shall embrace both Jew and Gentile shall grow up, to the praise and glory of God by Jesus Christ.

Such a kingdom, my friends, the redeemed of the Lord shall see erected in this delightful land. The Jew shall embrace the Gentile, and the Gentile shall embrace the Jew, under that dominion which the Lord of the whole earth will shortly establish with us. *And the Lord shall be king over all the earth: in that day shall there be ONE LORD, AND HIS NAME ONE.* Zech. xiv. 9.

The reasons which will lead any unprejudiced mind to discover, that the land in which we live is the land in which the stone before Joshua, and the mountain of the **BRANCH**, Zech. iii. and vi. are to be laid, are as follow.

Let it only be premised, that the Jewish nation, their state, service, and temple, is allowed to be typical of, and introductory to the better promises of the gospel state. We are, on this foundation, then, led to look into the gospel church for the fulfilment of Jewish emblems, which, evidently, had no real and express fulfilment among themselves.

1. On the score of argument, let it be remembered, that the Jewish nation, as formed of thirteen tribes, Ephraim and Manassah standing in the place of Joseph, was an emblem

of the nation to which we belong, formed, in the commencement of our struggle, of thirteen colonies or independent states.

2. At the time of the rebuilding their temple, were they just come, and coming from under the bondage of Babylon; so at the time of the building of the **TEMPLE OF FREEDOM**, which we now enjoy, we were come, and coming from the bondage of the Babylon of Great-Britain.

3. Were *they* delivered by the express providence of God, naming Cyrus to proclaim their liberty, and to forward their restoration; so an infidel must allow, that it was the express providence of God that saved us, and delivered us from the designs of Great Britain.

4. Were Zerubbabel and Joshua, the former a prince among the tribes, and Joshua the Lord's high priest, essentially serviceable in forwarding the redemption and restoration of the captive Jews, so was the **ZERUBBABEL** of our own country, and the ministers of the gospel in these States, unitedly employed to gain for the people the full possession of their privileges.

5. Was the temple of the Jewish policy from 535 years before Christ to 515—*twenty years in building*, so from A. D. 1775 to 1795, was our political temple, *twenty years, in building*.

6. Did the enemies of our public measures at home, and the officers of the former government in our country, labor to obstruct the work, and to hinder the going on of the

building; so with the Jews, they were troubled with Tobias and Sanballet, and others of the king's governors on this side the river, who, receiving their meat from the king's table, thought it good to see that the king's revenue did not suffer damage through the revival of the empire of the Jews under Zerubbabel and Joshua.

7. Did the progress of the Jewish temple meet many impediments, and finally, a suspension in the work take place; so from the conclusion of peace, or soon after, the progress of our prospects was impeded, and we were ready to give up all for lost.

8. During this suspension were we afflicted with insects, and a variety of troubles and difficulties in our land, so the prophet Haggai recounts the judgments, the losses and deficiencies which rested on the land of Judea during the period of the suspension of the work of the house of the Lord. Hag. i. 6—11.

9. Were Zerubbabel and Joshua encouraged to go on, and be strong in the building, in prospect of the glorious things yet to be revealed; with how much livelier impression doth the encouraging promise appertain to us? *For thus saith the Lord of Hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: And I will shake all nations, and the DESIRE OF ALL NATIONS shall come: and I will fill this house with glory, saith the Lord of Hosts.* Hag. ii. 6, 7.

10. Did the Zerubbabel of the Jews lay the foundation of the Jewish temple and live to finish it; so hath our Ze-



rubbabel laid the foundation of our political temple, and he hath lived to finish it. Zech. iv. 9.

11. Did the wisdom of God encourage the ancient builders by the vision of Zechariah, respecting the presence and good providence of God; so no one will deny, that from the frequent acknowledgements of the munificence of heaven, from our CHIEF BUILDER, there must be cause to suppose, that he must have found himself to be supported from the same quarter. Zech. iv. 6.

12. Did the ancient Zerubbabel live to bring forth the *head-stone* of the building *with shoutings*; so hath our leader, by several noble efforts, secured the head-stone of this twenty years' EDIFICE: Witness his defence of the building when assailed by Mr. Genet; when threatened by the western insurgency; when threatened with war by Great-Britain; when in danger from the jealousy of the French, in consequence of the British negotiations: and how hath providence planted the private virtues of this man in the bosom of his countrymen, through the *unsought medium* of Mr. Randolph's vindication?—These things placed together may amount to the laying of the *head-stone* of this building, and its being done *with shoutings*, prefigures the applauses of the several legislatures, of the suffrages of the heads of the tribes, saying Amen to administration, and to Washington thus far!

13. At the laying of the head-stone of the ancient temple was there an outcry of *grace! grace! upon it*; understand what remains yet to be done, when the overshadowings of the Most High shall rest upon the work of his own hands, Zech. iv. 7.

14. Was Zerubbabel encouraged in hope of a personal remembrance, in the subsequent arrangements of divine providence, Hag. ii. 21—23. so may the same gracious designs and momentous providences be *presented* to the attention of his successor in the building which we now inhabit. *Speak to Zerubbabel, governor of Judea, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of Hosts. Hag. ii. 21, 22, 23.*

This, then, is *that land* from which its *iniquity* is to be removed in *one day*. This is the *great substance* of which the returning captives, the rebuilding of the temple and city of the Jews, and the united exertions of Zerubbabel, and of Joshua, were but a figure. They enjoyed the emblem, we the substance.

This is *that land* in which the **STONE** is to be laid, and is already laid before Joshua, on which *single stone* are *seven eyes*. Zech. iii. 9.

The meaning of the *seven eyes* is taught in the next chapter, in the commission of encouragement sent to Zerubbabel, verse 10. *For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with **THOSE SEVEN**; they are the eyes of the*

*Lord, which run to and fro through the whole earth. And is it any marvel, if our Zerubbabel hath succeeded in all his attempts for the good of his country, and in confounding all his enemies, if such a plummet hath been put into his hand, as is here represented by the eyes of the Lord, the unerring providence of God, which runneth to and fro through the whole earth?*

A plummet, in its natural signification, implies an instrument in the hand of a master-builder, by which he lays out, examines, and perfects his work, and superintends the operations of the whole building. Thus it pleases God to represent the superintendence which he himself maintains over his Jerusalem of the Jews, or the more general building of his universal providence. Thus the Deity was represented to Amos *with a plum-line in his hand*; and to Isaiah it is declared, *I will lay righteousness to the plummet*. The power and dominion of destroying nations are also represented by the same figure, especially when brought up in judgment by the decree of heaven. *Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.* ii. Kings xxi. 12, 13.

And let no infidel or hypocritical Christian professor pronounce himself *safe*, because he lives under the shadow of a gospel sanctuary, knowing that, in the issue, it will be found that the Jewish œconomy, their obedience and rebellions, their blessings and their curses, were but lively emblems of

what hath taken place, and of what will take place under the dominion, and at the conclusion of the gospel scene.— Their œconomy, from the calling of the heads of their nation, and from the *separation* of the two nations, which were in Jacob and Esau, the germ of the Jewish and Gentile world, hath been *eighteen hundred* years. The Christian œconomy hath run for the same period; and now the scenes of woe which dissolved the Jewish œconomy may be expected to dissolve the Christian *mutilated fabric itself*, and thus lay foundation for the NEW EDIFICE of the Redeemer's more glorious and perfect kingdom, under which both Jew and Gentile, sustaining the dissolving thock, shall be for ever united.

Being willing to afford foundation for the lively exercise of all that faith which the Lord of the whole earth may excite in any tender mind, whilst reading this communication, I hope I shall be excused if I add, after *the example of the APOSTLE PAUL*, that eminent servant of God, a *portion of that experience*, and of that evidence, which hath been, from the fountain of grace and of truth, communicated to the dust and ashes which now addresses you; and which, at present, can be known but to God and to my own soul.

You have heard of my call on *Friday*, the 5th. of February; mentioned in the beginning of this address:—And if it be now asked, in what state I was at the time or moment of this call, with respect to my experience and standing before God; I most readily, and I hope, with humility, answer—that the state of my soul was a *struggling state*. It was laboring, by a renewed course of experience, *to repent and to do its first works*; moved thereto, I trust, by the Holy Spirit of God,

the author of all holy desires and of every good thought in the soul.

The course of my exertion and of my experience seemed to labor for an approach into the presence of God, by Jesus Christ; conformable to the spirit of a discourse, penned and published by the Rev. Mr. Jarrett, of the episcopal connexion, Bath, Virginia. The discourse is in the first of his three volumes of discourses, from these words: *Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.* Psalm ii. 12.

This discourse directs the penitent and believing soul, to kiss the *hand* of the Son, in token of *dependence* upon him; his *feet*, in token of *subjection* to him; and his *lips*, in token of *affection* to him. These directions my soul was laboring to obey; and having hope of some success in coming by a living faith to the Son of God (whom I was led to behold as standing in the presence and at the right hand of God), the important object then seemed to be, *to be led of the Son into the presence of the Father.* In this enquiry and pursuit, difficulties seemed to arise. The impression was firm, that to the Father I was to come, as well as to the Son; but how to gain suitable conceptions of the Father, and how to gain a lively faith of my acceptance with him, I seemed not to know. My faith would frequently run from the hand to the feet, and from the feet to the lips of the Saviour; but yet there seemed no discovery of the way of approach into the presence of the adorable I AM.

Turning to my journal to find the date of these experiences, I find the state of things penned down with, perhaps,

more exactness and life, than what mere recollection will enable me now to do. I therefore conclude to take from the journal what may relate to the experience of my soul, at the time referred to. The real people of God will readily receive what I may offer on the subject of *experimental religion*; it is the life of their souls:—and to the enquiring sinner, this experience may be more useful than the most elaborate and penetrating researches into the mysteries of providence or of prophecy. I shall, therefore, make no apology for an imitation of the example of the *man after God's own heart*, when he calls upon those who fear God to come near, that he may tell them what God hath done for his soul.

It may be remembered also, that to the minds of those who are capable of receiving this kind of testimony, the following quotations from the journal will aid to evince the truth of the important declaration, that *this land* is the land in which the MOUNTAIN OF THE LORD'S HOUSE is shortly to be built, and from which the *iniquity of it* is to be removed in one day: Zech. iii. 9.

And as to the remarks of the ignorant and hardened sons of Belial upon what I may write on the subject of experimental religion, I have only to say, their reproaches, in such a cause, I shall deem the happy prefages of a final acceptance with God; even with him whose goings with my soul I now proceed to recount.

Falling upon the journal at the date of the reading of Mr. Jarrett's discourse in a religious society, or conference meeting, find it to be Wednesday evening, February 3d, 1796.

On that day was visiting in the parish, and previous to attending the society, find the following note respecting a visit to a person, of whom, and of whose very late and singular exercises, under the influence of the two contending powers of heaven and hell, more may be said in the sequel of this communication, if the Lord direct; without which direction, *the armour of Goliath will be kept in the tent of David*.—"He still insisted on certain truths, he had spoken of to me, as being revealed to him from God; and doubted not I should see them realized.—After a short prayer which he desired me to put up, as well for the recovery of the body, as for the comfort of the soul, I came away, trusting he might gain strength, in a short time, to converse farther on the things of God."

After farther visiting in the neighborhood, two miles from town, fell in, in the evening, at a religious society at Jonathan Williams's.

"The service soon began" (continues the journal).—"John Burrows read a hymn, and Mr. Bryant" (a Baptist minister present) "prayed. In the course of the prayer I was delighted at the clear and experimental views of divine things, which Mr. Bryant seemed to have, especially when speaking of the state of a perishing world, and praying that they might flock to the *standard of the cross*, and bow to the *sceptre of the Prince of Peace*: and also, when praying that the *person and dominion* of Jesus Christ might be *altogether precious* in our eyes."

An account of the reading of this discourse then succeeds.

"The discourse being finished, I felt a freedom to enlarge a little on the subject; laboring to enforce it a little,

from a view of the many causes there were, why the SON OF MAN should be angry with us, and the thousand reasons why we should *not be admitted* to the honor and dignity of his subjects, and then shewed that still grace and mercy had *widely opened the door*; concluded with prayer, and returning home, repeated something of the occurrences of the evening to the family.

“Thursday, February 4th.—This morning meditated on the veil and the covering which is to be taken off the faces of all people; hoped it was removing from me, as the plainness and excellency of divine truth appeared exceedingly evident and delightful.

“Enjoyed freedom in secret prayer; the Lord seemed to have raised me, by the service and meditations of last evening, to a state of preparation for higher communications in experimental views than heretofore. I was enabled to kiss the SON, I hope, in the spirit of the truth, and by the Son seemed to be led to the Father, beholding the righteousness and blood of the exalted Redeemer as the only ground of dependence, or hope of acceptance. In this view I saw very clearly the distinctness of the person of the Father and of the Son; and seemed to be enquiring for the love which was due to the great I AM. I soon perceived that he was the God and Father of our Lord Jesus Christ, and in and thro’ him, most clearly the God of all grace and consolation to our ruined world. I beheld the blessed Jesus as our *elder brother*; as *bone of our bone*, and as *flesh of our flesh*; led to it from the immediate coming in of the declaration—*for both he that sanctifieth, and they who are sanctified, are all of one*; that is of *one God*, the glorious Author of the exist-



cance of the GOD-MAN Christ Jesus, and of the being and happiness of his elect. Here I seemed to stand, stripped of myself, and of all self-dependence, looking faintly at the blood which seemed to have issued from the Saviour's side, and at the glorious righteousness with which he seemed to be clothed. As a dependent creature, I seemed to stand, not knowing or perceiving, however, of any special tokens of acceptance with God.

“ In the course of the morning I labored again for farther communications upon this lofty theme. I seemed to feel the necessity of farther instruction *into the nature*, and to feel more of the *power of that repentance*, which I now seemed to discover *was necessary, in order to give the soul acceptance with God*, though led by the hand of the Saviour. For this attainment I propose to labor.

“ In the morning family-service, read and expounded again on Luke ix. 51. *And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem*: Endeavored to shew the family that the passage might have reference to Christ's coming to his present gospel Jerusalem: It was not now to suffer, but to be exalted; and that as he, in the face of his enemies, went up to Jerusalem of the Jews, so we, following him by faith, must not fear to face all opposition in going up to the gospel Jerusalem: Enjoyed some degree of freedom, and more steadiness of thoughts in prayer than heretofore.

“ In the course of the morning discoursed to the family, to Mrs. Austin, to our sister Mary, and to Miss Caldwell, on the first part of the 12th chapter to the Hebrews.

“Renewed my advice and admonition to my nephew, and gave him President Davies’s discourse to read, vol. 1. sermon xliiith: “The divine Mercy to mourning Penitents.”

*“I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.*

“Reverend Doctor Macwhorter called to make a short visit. I unfolded to him the outlines of the affair of Mr. Conkling (the person just now referred to, as having been lately under uncommon impressions). We conversed on the wonderful providence of God in supporting our government, in continuing us peace, and the thousand outward blessings with which our country is so richly furnished, in comparison with many other parts of the world. We hoped it might be a prelude to a better salvation, yet in store for our country, even the salvation of our God. It was agreed the general plan of providence seemed to indicate it; the necessity of the times seemed to demand its speedy approach, &c. I told the Doctor I believed there was many a good old Simeon waiting for the consolation of Israel, and I trusted that our eyes should yet see it, and that he should yet have this salvation in his arms before his death. He answered it must

come soon if that was the case. I answered I trusted it would."

Though, by continuing on regularly with the journal, I may postpone an immediate falling upon the *scene of experience* in view, when reference was first had to the journal, yet it is possible there may be wise purposes in preserving the order of the events as they stand in the journal. The interesting scene of experience will soon ensue.

"Two females, quaker friends, were announced as to hold a meeting in the court-house this day. Without much expectation went to hear them. I hope they may not be the *shadow* of the *substance* at which they seemed to be aiming. May God correct their mistakes and our own.

"Visited two persons indisposed; the latter seemed nigh unto death. May God graciously afford her more steady, clear, and comforting prospects of acceptance through the blood and righteousness of the Son of God.

"Miss Susan and Miss Hetty Williamson visited the family this afternoon. We conversed on religious things, so far as prudence seemed to warrant. May God, of the majesty of his grace, through Jesus Christ, mercifully visit these dear young persons, and their dear family, with the aboundings of his grace, to the salvation of their precious and immortal souls."

And here I pause again to declare, from evidence since received, that it is not to be matter of surprise, if, from the el-

dest to the youngest of this family, there be a manifestation of sovereign grace in the making up of the account of the precious jewels of our God.

Of the happy designation of certain other dear families, in this fair village, I could speak, and of such designation I may speak when the spirit of our God shall lead to as natural and easy an opportunity as the present.

The journal continues:—

“ In casting my thoughts around to discover by what means I shall come to the knowledge of the exceeding sinfulness of sin, so as to bow, so as really to bow my soul before God, and thus hope to find acceptance with him, in pursuit of the heavenly attainment, to which I seemed to have a prospect of coming this morning, and which God, of his great mercy, seems to preserve through faith and prayer impressed upon my mind as yet. I was led to think of Watts’s version of the 51st psalm. May a gracious God bless the reading and contemplation of it to my soul.

“ Falling upon Burkitt’s Exposition, find myself in a small degree impressed with the following comment on Rom. vii. 13. *That sin by the commandment might become exceeding sinful.* ‘ Ah! sinful sin! hyperbolically and out of measure  
‘ sinful! thou art a contempt of God’s sovereign authority;  
‘ a contrariety to his infinite holiness; a violation of his royal  
‘ and righteous law; and the highest affront that can be offered to the majesty of the great and glorious God.’

“ Will a gracious God enstamp these impressions on my heart, and enable me to *repent and do my first works*, that

he may not come and *fight against me with the sword of his mouth*. Oh that I might be fully and effectually created anew in Christ Jesus !

“ Friday, February 5th.—Awoke this morning in a happy and peaceful state of mind:—endeavored to call up and impress upon my mind the reflections of last evening on the exceeding sinfulness of sin—an impression yet needful to be made. My thoughts seemed then to rest upon a remark I had, some few days past, made to Mrs. Austin, and I believe to our little family, whilst sitting at table: that I did not know but *the state of the floor* on which we then sat, was an emblem of what needed to be done in respect to those who lived upon it;—this floor was to be *new-laid*. The house, during the last summer, had undergone a very thorough repair, excepting this room; and the floor, especially, was to be new-laid. I had used some little exhortation to persuade the family to examine the foundation on which they stood, in things moral and religious; adding, that I was persuaded such an examination was very necessary for me, being convinced, already, that my foundation needed to be new-laid.

“ Whilst dwelling upon these thoughts, my contemplation seemed to extend to the whole house—an ancient and, for its former inhabitants, a respectable fabric—considering the house as an emblem of the present state of the Christian church, or of our country in general. Its outside had undergone a pretty thorough repair: this seemed to denote the external preparation, which God, in the course of his providence, had made in our country, for the introduction of the glory of his kingdom. This preparation seemed to consist

in the nature of our government, in the present harmony of the country, especially in the good understanding which now prevailed among the different denominations of professing Christians, and in some arrangements made for calling the attention of the pious to an expectation of the introduction of this glorious day. The external part of the house, like the building of the temple of old, seemed to be in readiness: all that was now wanting was *the descent of the cloud upon the temple, in the overshadowings of the Holy Ghost.*

“From this subject my thoughts were led to the *straightening of the lines* between Mr. Dayton’s, the present Speaker of the House of Representatives, and my own property, which took place late the last season. It seemed an emblem of the straightening of the lines upon the walls of the spiritual Jerusalem; at least, of the rectifying of the things which need to be rectified in the gospel church; and, perhaps, in the nature and operation of things civil and religious in general. The line in Mr. Dayton’s hand seemed expressive of the line and the plummet in the hand of Zerubbabel, the prince of Judah, during the restoration of the captives, and the rebuilding of the second temple; and as to myself, if I had ought to do in the temple of God, the will of the Lord be done:

“My thoughts were also led to a survey of the fences, especially around my grounds. They needed much renewing and rectifying. May it not be an emblem of the necessity of the renewal and rectifying of the hedges of the sanctuary of the gospel church, of the vineyard of God? None will deny but her doctrines, worship, and discipline are capable of amendment, and undoubtedly the emblem was just in respect to the proprietor himself.

“From this scene my thoughts passed to my dwelling-house at New-Haven, built A. D. 1785—6. In the raising of this house, when the fabric was nearly completed, the whole frame received an amazing shock. It arose from the giving way of a single cedar post, which I had placed, on the first day of the raising, under one of the middle beams of the lower floor, and the floor being immediately covered with boards, this slender foundation was not discovered until the whole frame (containing I will not say how many tons of timber) was laid, and, excepting the outside foundation, depended solely on this small cedar post. When the workmen were nearly ready to huzza, in token of having finished raising, the cedar post in a moment gave way, and dropped the whole frame; but especially one part—so as to break one of the lower beams, to shiver one of the beams of the chamber floor, and exceedingly to try the strength of the whole frame. The fall made a great noise, and filled the workmen, who were many of them in the third story and upon the roof, with fear. Through the attention of friends, and *the use of a screw*, the whole frame was rectified, and the foundation well secured. This event recurring to my mind, seemed, in providence, designed as a figure of my fall from the gospel ministry in 1782, soon after my return from Europe; drawn away by worldly motives, or of the low state of my finances after having completed this house. But now I had to impute to the good hand of God my restoration to the gospel ministry;—and for the present abundant state of my resources, to be grateful to the same author of all my earthly blessings, conveyed principally through the instrumentality of my honored father and father-in-law, David Austin, of New-Haven, and Joshua Lathrop, of Norwich, whose hands have ever been, and still are open to the supply of my needs.

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“Of these things I spake to Mrs. Austin. She said an ingenious mind might spiritualize any thing. I replied, that the ideas were conformable to what she knew had long been familiar with me; that the objects of nature or the natural world, and the events of providence, would ere long, be found to be a gospel temple; that instruction would be derived from an analogy between the objects of natural and revealed religion, to the astonishment of the infidel world; that it should extend from the sun in the firmament to the smallest insect that moves. Rising from bed I added, that I doubted not that every thing around us would soon preach to us of the things of God; perhaps the very wall over our heads might be an emblem of the purity of the divine nature, or expressive of the perfection of that pavilion of providence, which the Deity spreads over them that love him; perhaps the useful and ornamental furniture in the room might be an emblem of the useful and entertaining things with which God had surrounded us in the natural world; and the walls of the house an emblem of that common defence which we continually enjoy, through his providential care.

“Retired for secret devotion. Prostrate upon the carpet in the parlour, the pillow of the couch under my head, my face to the earth—I soon found my former standing, as before the presence of God; Jesus Christ, my glorious Redeemer, on the right hand of God, and seeming to present me to the Father. My views of the scene were faint, and my heart unaffected. I labored to become impressed with the sensations becoming the scene, especially with real repentance and contrition for sin:—but, alas! I could not command the impressions I desired. I summoned up the sins of my life, of nature and of practice, of youth and of riper days, and

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seemed to implore the aid of the Holy Ghost to give edge to my views and desires. All exertion of this kind seemed in vain. I returned to Jesus, my hope and my aid. I labored to kiss the Son in the light of the direction given in Mr. Jarrett's discourse: his hand in token of my dependence upon him; his feet in token of my absolute subjection to him: But, oh! how, how could I think of rising to embrace his lips! I appeared altogether and totally unworthy of this tender privilege; and, clothed as in the garments of nature and pollution, seemed to shrink from the attempt; but, encouraged by the kind invitation of redeeming love, I seemed to dare approach, and in the ardency of affection to say, *My beloved is mine, and I am his!* I seemed to feel that no expressions, even in the Song of Solomon, were too forcible to express *the loveliness of the amiable Jesus!*

“ In this frame I seemed to turn to God the Father, as though hoping to be affected with my former sins, and thereby to be capable of repentance and humiliation before him. I labored to summon up the instruction of Burkitt's exposition on the sinfulness of sin; seeing and feeling that it was an act of rebellion against the sovereign and glorious authority of the Great Eternal, the rightful Lord of heaven and earth; that it was committed against the holiness and purity of the divine nature, a violation of God's holy and righteous law, a reproach against the being, the government, and dominion of the Lord Jehovah—as well as tending to the disorder of the created universe, and marring the workmanship of God in the destruction of the soul. From these labors I seemed to be led to the declaration of our blessed Lord, respecting the conviction of sin through the coming of the Comforter, the Holy Spirit of promise; *He shall reprove the world of*

*sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.* I seemed to have some faint view of the sinfulness of sin from these words, and hoped, through attention to them and farther address to God, to gain a more full understanding of them. Rendering thanks to God for mercies thus far, I came out to family worship.

“Enjoyed very clear and happy views of the glorious things mentioned in the ninth chapter of Hebrews; enlarged upon the chapter to the family; and was strengthened in prayer through the force of the truths contained in the chapter, and, I hope and trust, through the aids of the Spirit of Grace.

“After family service I was again with God in secret; and I do not pretend to say in which of these interesting seasons I enjoyed most of the presence of God, or made the most improvement in saving knowledge.

“After breakfasting and shaving, I retired to my chamber. Whilst minuting the matter of running the line between Mr. Dayton and myself, considering him as the political Zerubbabel or prince of Judah, and enquiring to know by what name the minister in holy things was called, not recollecting whether it was Jeshua or Joshua—I was led to fetch from another room a discourse I had written, some time since, in view of aiding the people of God to arouse, and to unite in a concert for prayer, in hope that God might be entreated to hear, and to appear for the deliverance of Zion. The discourse is from Zech. iv. 7. *Who art thou, O great*

*mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.*

“After reading awhile and not coming at the name of the high-priest of that day, I was induced to turn to the chapter, and examine more fully into the nature of the scene to which the discourse seemed to refer.

“Experienced a solemn scene under the reading of the *third chapter*. It begat humiliation, self-loathing, prayer, and fasting; added to a firm, personal dedication of myself, and of my all, unto God, through grace and strength to be continually derived from him.

“Discoursed with my dear Mrs. Austin; prayed her to read the discourse of Mr. Jarrett, or of President Davies on ‘The divine Mercy to mourning Penitents.’ Will a very gracious God assist her in the reading and right application of what thou mayest graciously cause to fall in her way.

“Before the throne of the Great Eternal, in the name of the blessed Jesus, I most sincerely desire to bow; allying myself cheerfully, through the Spirit, to the service and employment to which God may graciously call me, both in time and for ever. May his grace be ever sufficient for me.

“Friday evening, February 5th.—I trust this day hath been the day of my soul’s espousals unto God, and the day of my consecration to the service of God in Zion. May the strength and majesty of divine grace be my everlasting support.

“ The *third chapter* of Zechariah hath sent faintness into my soul, and weakness into my bones; but the Lord graciously supported me—glory be to his holy name.

“ Hail! fellow-heirs! fellow-laborers in the kingdom of THE SON, whether in heaven above, in the church *triumphant* in heaven, or in the church *militant* on the earth!”

Though this chapter is not inserted in the journal; as there may be persons called to read this tract, who may not have a bible at hand, it may not be improper to insert the chapter at large.

Let it be noted, that Haggai and Zechariah both prophesied during the rebuilding of the temple, after the return of the captives from Babylon; as these United States have lately obtained deliverance from a partial subjection to the dominion of the Babylon of Great-Britain:—that these United States were prefigured by the tribes of the returning Jews:—and that their temple having suffered a suspension of building, was now to be started forward, under the countenance and superintendency of Joshua the high priest, and of Zerubbabel the leading prince of Judea.

Whether the vision of the prophet was at all understood, in the day in which it was delivered, or whether they considered it as having relation altogether to *things future*, is not needful now to enquire.—Mr. Sexias, leader of the synagogue, New-York, declares, that the Joshua, in this chapter spoken of, is a person, in the present view of the Jewish nation, yet to be revealed; and that the branch here referred to is the MESSIAH, whom they now expect.

## ZECHARIAH III.

UNDER THE TYPE OF JOSHUA, THE RESTORATION OF  
THE CHURCH IS PROMISED.

1. *And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.*

2. *And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?*

3. *Now Joshua was clothed with filthy garments, and stood before the angel.*

4. *And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.*

5. *And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.*

6. *And the angel of the Lord protested unto Joshua, saying,*

7. *Thus saith the Lord of Hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.*

8. *Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.*

9. *For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the*

*graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day.*

10. *In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig-tree.*

And let it not be forgotten, that this chapter immediately succeeds a most ample and joyful promise of the restoration of the universal Zion of God. The verses which precede this chapter are as follow: Chap. ii. 10—13. *Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.*

A short comment on the first part of the third chapter now succeeds.—The reader will recollect, that the past quotations of experience declare, that the standing of my soul before God was that of a struggling state, laboring for acceptance with God, whilst led to the FATHER by the hand of the SON.

In this state of experience it was that divine providence led me to the sight of this third chapter of Zechariah; and so powerful was the impression of the chapter upon my mind, at almost the first discovery, that it dropped me to the floor, and produced that self-abasement of which the journal hath spoken. The character and standing of *Joshua* was presented as my own. The *angel of the Lord* was reveal-

ed as Christ Jesus, and *Satan at his right hand* represented the difficulties found in gaining a standing before God.—By the *rebuke* which the Lord gave to Satan, I was made to understand the rebuking of the adversary by Christ Jesus: By the *Lord who hath chosen Jerusalem* was represented the adorable I AM, who, through Christ Jesus, had chosen the Jerusalem now to be set up: and by the intercession for the *rebuking of Satan*, by the angel, was to be understood, the intercession of the Lord Jesus Christ for the suppression of all opposition to the designs of *the determinate counsels* of the Deity in this mighty concern. The *brand plucked out of the fire* may mean the person, or the Jerusalem to be delivered, but most probably the former. By *the filthy garments* with which Joshua was clothed, understand the character and standing of the condemned suppliant before the throne of mercy; and by his *standing before the angel*, understand the station which, in the exercises of private intercourse with the Deity, he still is allowed to hold. Of what follows (in the chapter) the reader may form what judgment he thinks warranted by the inspiration of God.

The declaration which this pamphlet presumes to make is, that the writer, by the decree of heaven, is the Joshua mentioned in this chapter, and that under an administration appointed to him, in a sense, the kingdom of the ADORABLE BRANCH will (in God's own time) spring up. Zech. vi. 12, 13.

This testimony, by those whom the Lord shall enable to receive it (for I aver that none others will receive it), goes to the strengthening of the argument in favor of the declaration, that *this land* is the land spoken of in this chapter, and

from this land it is that its iniquity is to be removed in one day. *Behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day.* Verse 9.

If there be designations of character respecting Joshua, and the assistance he might be supposed to have afforded to Zerubbabel, in his civil or ecclesiastical character, which, it may be said, cannot be applied as the present pamphlet declares, let us examine a little the foundation of such an opinion. If the character before you, howsoever unsuccessful the attempt, has, in his station, and according to his ability, been uniting, in political and ecclesiastical exertions, to forward the same work, in which our political Zerubbabel has been engaged, perhaps it may not be easy to prove that the application insisted on is not true and just, according to the original designation of the Holy Spirit of God.

In attempting to make out this application, the writer is very sensible he treads on very delicate ground; and, were he not assured that he was writing under the *firm decree*, and immediate inspection of infinite wisdom, and of omnipotent power, he would *at once forbear*; but *trusting* that the *commission bestowed*, flowing from the most *unfathomable* and *boundless* grace, is *infinitely precious*; relying on the munition of rocks to make good the plea, the writer does not forbear to state the facts which are well authenticated, and which may be considered as supporting the application in question. And whilst the writer attempts to defend the commission, to which the sovereignty of God permits him to lay claim, he hopes the candid reader will believe the declaration to arise from the integrity of his heart, when he



declares, that if ever the decree of heaven shall so ordain, the *veriest Lazarus* of the sanctuary shall, in a moment, take the place at present allotted him; but, until that time, he hopes he shall be excused, if, in the spirit of his commission, the arm of the Lord being his defence, he declares, that no power on *earth*, or in *hell*, shall wrest it from him. *Being an apostle of the Gentiles*, saith Paul, *I magnify mine office.*

The writer will now proceed, imploring the aids of sovereign grace, to state some of those things by which it may be evinced, that, in the course of divine providence, the present commission hath been illustrated in the character and station of *him* who now claims the standing assumed; and in the person of Rev. James Caldwell, *his predecessor* in this TEMPLE of the Lord. In the year A. D. 1788, at and about the time in which our political Zerubbabel was presented with the *plummet* of providence, and called to aid in the political concerns of his country, the writer was called, in providence, to assist in the religious concerns of the same. It is well known, that, from the year A. D. 1783, until 1787, the writer's station as a minister of Christ ceased.— This was the period in which our country was in its low state after the war, and the time in which the wheels of our country's prosperity were much clogged; but on the opening of the scenes of the new constitution, the writer was again awakened to his duty.

That the call may be substantiated, the credentials are added; first of the licensure, and then to the office of the regular ministry at Elizabeth-Town.

“At an ASSOCIATION of the county of New-Haven, convened at the house of the Rev. Mr. Bray, in North Guilford, May 30, 1780.

“David Austin, A. B. of New-Haven, offering himself to said association for examination, in order to his obtaining a license to preach as a candidate for the gospel ministry, and exhibiting proper testimonials of his full communion and regular standing in the church of Christ; said ASSOCIATION entered upon his examination, and having obtained full satisfaction in regard to his qualifications to preach the gospel, did license and recommend the said David Austin, A. B. as a suitable candidate for the improvement of the churches, and for settlement in the work of the gospel ministry, wherever God in his providence shall call him. This license to be continued according to the usage of said ASSOCIATION for the term of four years from the date above.

*Certified by*

ELIZUR GOODRICH,  
NICHOLAS STREET,  
BENJAMIN TRUMBULL,  
JONATHAN EDWARDS,  
ALLYN MATHER.

} *Ministers of  
the Gospel,  
and Mem-  
bers of the  
Association.*

“EAST-GUILFORD, October 16, 1787.

“The above license and recommendation was renewed by the Association's committee of the eastern district of the county of New-Haven.

JONATHAN TODD.  
AMOS FOWLER,  
ELIZUR GOODRICH,

} *Committee.*

(Copy.) SAMUEL ELLIS, *Register of the Association.*

That the event of the writer's coming and residence at Elizabeth-Town may be understood, an insertion of the following papers may be excused.

"ELIZABETH-TOWN, *March 18, 1788.*

"SIR,

"The congregation in this town having been vacant for a considerable time, and the supplies appointed by presbytery being expended, they have been encouraged to apply to you, in hopes that you might be prevailed on to supply our pulpit for six or eight weeks. The congregation therefore have empowered me, as president of their trustees, to request your attendance here accordingly, as soon as you can make it convenient to take such a journey. As it is a matter of consequence, that so large a congregation should be continually supplied, I must beg the favor of an answer per post, that we may know how far we may place a dependence on your labors.

"I am, with great respect, Sir,

"Your very humble servant,

"ISAAC WOODRUFF.

"Rev. Mr. David Austin."

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"NEW-YORK, *March 19, 1788.*

"SIR,

"The enclosed letter is from the presbyterian congregation at Elizabeth-Town, to which I belong. I was in this town at the time the congregation agreed upon the application, but am told it contains an invitation to preach to them for several weeks, which you may think unreasonable as to the length of time; but as we are looking for a minister for

life, a settlement of one should not be too hastily gone into:—a reciprocal acquaintance ought to be had previous to such a connection.

“As Dr. Rogers had through me recommended the application, I called upon him this morning to write to you upon the subject, but found he was out of town; he will, however, return soon enough to write by next post.

“I am, with great regard, Sir,

“Your obedient servant,

“ABRAHAM CLARK.

“Rev. David Austin.”

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“NEW-YORK, *March 22, 1788.*

“SIR,

“The enclosed Dr. Rogers sent me this evening to forward to you. I presume he gives you in it some account of the congregation at Elizabeth-Town, by which you will be able to determine whether a journey there will be agreeable to you. I acquainted him with the application I forwarded to you last post, and desired him to write as I gave you reason to expect in my last.

“I am, Sir,

“Your obedient servant,

“ABRAHAM CLARK.

“Rev. Mr. Austin.”

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“NEW-YORK, *March 22, 1788.*

“MY DEAR SIR,

“The honorable Mr. Clark, a member of the congregation of Elizabeth-Town, New-Jersey, and a delegate from

that state in Congress, informs me that society have sent you an invitation to spend a few sabbaths with them, and wishes me to drop you a line upon the subject. It is one of the most numerous and important congregations in the bounds of our presbytery:—I hope you will find it convenient to accept their invitation, and I shall be happy to see you on your way there.

“In the mean time I am,

“With the most sincere esteem,

“Your affectionate friend

“And fellow-servant,

“JOHN ROGERS.

“Mr. Austin.”

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“NEW-HAVEN, *March 24, 1788.*

“RESPECTED SIR,

“I have the honor to acknowledge the receipt of your very obliging invitation of spending a few sabbaths with the respectable presbyterian congregation at Elizabeth-Town. Having taken the advice of friends on the subject, I have concluded to signify my acceptance of the proposal of spending a few sabbaths with you, and, by the leave of Providence, may be expected at Elizabeth-Town by the 6th of April next, which will be the first sabbath in the month.

“With highest sentiments of esteem,

“Subscribe, respected Sir,

“Your friend and humble servant,

“DAVID AUSTIN.

“Mr. Isaac Woodruff.”

“MAY 7th, 1788.

“A committee from the congregation of Elizabeth-Town informed the presbytery, that Mr. David Austin, a candidate for the ministry, belonging to the association of New-Haven, had been preaching among them, much to their satisfaction; and that they requested leave of the presbytery to draw up and present a call for him. The presbytery having taken their request into consideration, and being fully satisfied with the certificates which Mr. Austin produced of his licensure, unanimously agreed to grant the request of the committee.”

An authentic extract from the minutes of the presbytery of New-York, at a session at Elizabeth-Town, May 7th, 1788.

JACOB VAN ARTSDALEN, *Stated*  
*clerk of the presbytery.*

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“A call was brought into presbytery from the congregation of Elizabeth-Town for Mr. David Austin, in order to be delivered to him for his acceptance; which call the presbytery put into the hands of Mr. Austin for his consideration.”

An authentic extract from the minutes of the presbytery of New-York, at a session at Elizabeth-Town, May 7th, 1788.

JACOB VAN ARTSDALEN, *Stated*  
*clerk of the presbytery.*

"To Mr. DAVID AUSTIN, PREACHER *of the GOSPEL.*

"DEAR SIR,

"We, the members of the presbyterian congregation at Elizabeth-Town, being destitute of the stated administration of the word and ordinances of Christ; and being in some measure sensible of their inestimable value; and having had an opportunity, in the course of divine providence, of acquaintance with your gifts and abilities as a preacher of the gospel, as also with your private life and Christian deportment; and having a good report from other gentlemen, who have had longer opportunity of knowing you—are so entirely pleased with the same, that we cordially present you with this our unanimous CALL to take the pastoral charge of us in the Lord; and we promise hereby to attend upon your administrations with diligence, and submit to the due exercise of the discipline of Christ's house among us.

"And that you may be able to attend upon the great duties of your ministry, free from the distracting cares of this life, we promise to pay unto you yearly and every year the sum of three hundred pounds, reckoning Spanish milled dollars at seven shillings and six pence, or the value thereof in the current money of this state, without depreciation or other deduction, and to allow you the use of all the lands now belonging to the corporation, as long as you shall continue in the regular exercise of the gospel ministry among us.

"Signed by order and in behalf of said congregation,

"ISAAC WOODRUFF, *President,*

"DAVID OGDEN,

"STEPHEN WHEELER,

"SAMUEL CHANDLER, *Elder.*"

} *Deacons,*

“ The moderator informed the presbytery that he had called them together, at this time, at the request of two of the brethren, in order to receive Mr. David Austin’s answer to the call of the congregation of Elizabeth-Town, and to take his trials preparatory to his ordination. Mr. Austin was then asked if he was ready to give his answer to said call; upon which he declared his acceptance thereof.”

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“ *To the* MODERATOR *of the* PRESBYTERY *of* NEW-YORK,

“ ELIZABETH-TOWN, *June* 1, 1788.

“ REVEREND AND DEAR SIR,

“ Having seriously and, I hope, duly weighed the call presented me by the presbytery at their last meeting, to take upon me the pastoral charge of the congregation at Elizabeth-Town, I do hereby, with no small degree of diffidence and personal conviction of my insufficiency for so high and honorable, yet laborious a task, signify my acceptance of said call; trusting, through strength derived from the great head of the church, as well as from the assistance of the ministers of Christ (now humbly solicited) with whom I may become associated, that I may be enabled, in some small degree, to discharge the duties of so high an office.

“ DAVID AUSTIN.”

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“ The presbytery then proceeded to the examination of Mr. Austin respecting his experimental acquaintance with religion, and his particular views in entering into the work of the gospel ministry, with which the presbytery were satisfied.



“The presbytery proceeded to examine Mr. Austin on the Latin, Greek and Hebrew languages, in which he was approved; and also heard his sermon from Rom. x. 17. and an exegesis on the question, *Num Christi justitia peccatori imputata sit causa meritoria justificationis ejus cum Deo?* which were sustained as parts of trial.

“The presbytery also examined Mr. Austin on the arts and sciences, moral philosophy, divinity, and church history and government, in which parts of trial he was also approved: and Mr. Austin adopted the Westminster confession of faith as the confession of his faith, and declared his approbation of the directory for presbyterian discipline and worship, together with the larger and shorter catechisms.—It was agreed to defer the appointment of the time of his ordination to the meeting of the presbytery at Schenectady.”

An authentic extract from the minutes of the presbytery of New-York at a session at Elizabeth Town, July 1, 1788.

JACOB VAN ARTSDALEN, *stated*  
*clerk of the presbytery.*

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“The minutes of a presbytery, *pro re nata*, held at Elizabeth-Town, July 1, 1788, were read, from which it appeared that Mr. Austin had accepted the call presented to him from the congregation of Elizabeth-Town, and that he had also passed through the whole of the trials preparatory for ordination with acceptance:—The presbytery therefore appointed Mr. Austin’s ordination at Elizabeth Town on the second Tuesday of September next, at ten o’clock in the forenoon—

Mr. Roe to preach the ordination sermon, Dr. Rogers to preside, and Dr. Macwhorter to give the charge to the people."

An authentic extract from the minutes of the presbytery of New-York, at a session at Schenectady, August 14, 1788.

JACOB VAN ARTSDALEN, *Stated clerk of the presbytery.*

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*"To the PRESBYTERY of NEW-YORK and NEW-JERSEY.*

“REVEREND GENTLEMEN,

“Whereas we are informed that, in the course of divine providence, the congregation of Elizabeth-Town, in the state of New-Jersey, have invited Mr David Austin of New-Haven, in the state of Connecticut, to be their pastor and teacher in holy things; we signify to you, that Mr. Austin, who is called into your limits, was regularly recommended as a preacher of the gospel by the association of the county of New-Haven, and that as such we still recommend him to be in good standing among us; and that Mr. Austin, according to the usage of our churches, approving himself to the congregation which has invited him to be their pastor, and to the ministers with whom he is to be connected, needs no further sanction or approbation of this or any other association in these parts. And should Mr. Austin accept the invitation which has been presented him, we do most sincerely and heartily wish him God speed, and do by these presents most affectionately recommend him to the care, direction, and Christian communion of the ministers of Christ with whom he may become connected.

“Done at a meeting of the association of the eastern district of the county of New-Haven, at the house of the Reverend Samuel Eels, in Branford, on Tuesday the 21st day of May, A. D. 1788.

“*By order of association,*

“JONATHAN TODD, *Moderator.*

“ELIZUR GOODRICH, *Scribe.*”

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“The presbytery proceeded to the ordination of Mr. Austin: Mr. Roe preached the ordination sermon from Gal. i. 10. After sermon Mr. Austin having publicly adopted the confession of the faith of this church as the confession of his faith, and declared his assent to the form of government, discipline, and worship—the presbytery did set him apart to the work of the gospel ministry, by prayer and the imposition of hands, according to the rules of our church; and, with the mutual consent of both parties, installed him pastor of the congregation of Elizabeth-Town, agreeably to the appointment of the last presbytery:—Dr. Rogers presided:—Dr. Macwhoater gave the exhortation to the people. Mr. Austin then took his seat as a member of the presbytery.”

An authentic extract from the minutes of the presbytery of New-York, at a session at Elizabeth-Town, September 9, 1788.

JACOB VAN ARTSDALEN, *Stated*  
*clerk of the presbytery.*

The foregoing papers shew, that on the opening of the prosperous state of our country in 1787 and 1788, the writer was himself awaked from his worldly lethargy, and aroused to the service of God. The renewal of his licensure in October 1787, and his call to Elizabethtown in March 1788, and the minutes of his ordination in September, shew, that the dispensations of Providence towards him seemed, in some measure, to keep pace with the new organization of the political state of our country under the adoption of the new constitution, and the call of our political Zerubbabel to hold the plummet of Providence whilst the political EDIFICE was reared up. The Convention met at Philadelphia, September 1787; Congress, as organized by the new constitution, assembled at New-York, April 1788.

The next object presenting demands the evidence there is, that the writer may be considered as the Joshua spoken of Zach. iii. and in what manner hath he assisted in the temple of the Lord?

As both the political and ecclesiastical concerns of the ancient tribes were incorporated in the proceedings of the nation whilst assisted, under the providence of God, by Joshua and Zerubbabel—perhaps it may not be unjust to consider the evidence of the assistance attempted by the writer, both in things civil and in things religious, until the present day.

And in this place it will not be needful to recur to the events of youth, by sea or land, in the common cause, against the common enemy; nor to speak of his uniform federal principles, previous to the promulgation of the present constitution. Suffice it (though he might make men-

tion of close engagements and of narrow escapes both by sea and land) if in this place he only speaks of the leadings of providence from 1788 to the present year, 1795.

That on his coming to Elizabeth-Town, and finding the new church struggling for aid, on the foundation of the old one burned by the British, he was immediately led to put his hand and his counsel to this work, none will pretend to deny. Whether this new building, reared on the foundation of the old one, may not be typical of the new gospel state, now to be reared on the foundation of the present one, ready to pass away; and whether the glory of the latter house may not, in a sense both applicable to the edifice itself and the spiritual temple of the Lord now to be set up, exceed the glory of the former, events will disclose.

As soon as arrangements were made for the completion of this edifice, and even whilst the work was going on and resources raising, it pleased the wisdom of God to direct that a more enlarged sphere of action should be commenced.

This seems to have been done, by exciting in the dust and ashes before him a desire to unite the different denominations of professing Christians into one bond of Christian fellowship and ministerial communion. In the execution of this purpose a circular letter was issued, with proposals for the publication of a work entitled **THE AMERICAN PREACHER**. This letter was addressed to the clergy of the several denominations in the United States, and their contributions of manuscript discourses were requested.

The following is a blank copy of the first circular letter:

“ELIZABETH-TOWN, *April* , 1790.

“REVEREND SIR,

“In behalf of the interests of THE AMERICAN PREACHER, I take the liberty of enclosing to you a plan of the work. I need not enlarge upon its objects: the enclosed speaks for itself.

“The return of some partial subscriptions which have already been abroad, appear to announce a good prospect of success.

“If you, Sir, should deem the object worthy of your notice, you will please to give it your interest. We should think ourselves obliged by such assistance, as you might be pleased to favor us with. At least we hope for of your manuscript sermons; such as you may judge will best answer the purposes the plan holds up to view, and do the highest honor to their author, whose name will be placed at the head of each page his sermons may occupy.

“Without doubt there may be a greater number of discourses collected, than can be admitted into the present work; but this can be deemed no obstacle to the interests of the work, or to the exertions of those who wish it success—as from the whole, selections will be made of such numbers and of such subjects, as promise to make the present work the most perfect in itself and in the connection of its parts. And if, after the execution of the present volumes, the work should meet the approbation of the public, it is proposed that the numbers shall be continued, which the overplus sermons may be well able to support.

"It may not be improper to mention, that a practical illustration of subjects may be better suited to the interests of this work than a polemic one; and that the discourses be moderate in length.

"As it is needful that some person of influence should be concerned in the circulation of the subscriptions, you will not think it too much when we express our wishes, that you would offer the enclosed to such persons as you may believe would readily encourage it. And if you should signify that you are willing to be answerable for the subscribers upon the returned subscription, due care will be taken to send you the allowance the proposals promise.

"You will please to return your subscription, with your manuscript sermons, sealed up to

by the day of  
September next ensuing. It is expected that the work will be put to press as soon as convenient after that time, and executed with dispatch.

"In behalf of the interests of the present work, subscribe,

"Reverend and dear sir,

"Your sincere friend,

"and unworthy fellow-laborer

"in Jesus Christ,

"DAVID AUSTIN.

"Reverend Mr. \_\_\_\_\_"

As the object of this work is more fully stated in the *preface* to the *first* volume of the work than in the proposals which accompanied the letter, an insertion of this preface may not be useless or improper.

“ To those, who have seen the plan and circular letter sent abroad for the execution of this work, little information will be necessary; but for the information of those who have not seen them, it may not be improper, or out of place, to say, that the following were the objects in view, and those which were published as the foundation and intention of the work.

“ I. To bring into public view many excellent discourses now in manuscript, promising great benefit to the interests of religion.

“ II. To unite in one work some of the best performances of the day, as a specimen of the pulpit talents of the time.

“ III. By uniting the several most important religious denominations in one work, to open the door for the more extensive exercise of CHRISTIAN CHARITY among CHRISTIAN BRETHREN.

“ IV. To afford Christian families a compendium of Christian instruction.

“ V. To prevent the farther importation of printed sermons, by encouraging the publications of our own country.

“ Such were the real, and, we trust, justifiable reasons by which the public were invited to encourage the plan.

“ Besides the influence the plan itself might be supposed to claim, it was supported by the following recommendation.



*“ Having duly considered the plan of the AMERICAN  
 “ PREACHER; now offered for the approbation of the pub-  
 “ lic, we take the liberty of signifying our concurrence in  
 “ the same, not doubting but it may well execute the objects it  
 “ proposes.*

WILLIAM LIVINGSTON, *Governor of the  
 State of New-Jersey.*

GEORGE CLINTON, *Governor of the State  
 of New-York.*

WILLIAM SAMUEL JOHNSON, *President  
 of Columbia College, and one of the Sena-  
 tors of the United States.*

ELIAS BOUDINOT, *L. L. D. Member of  
 Congress.*

“ The success of the plan and circular letter is sufficiently testified by the existence of the work in its present form, as well as by the respectable list of subscribers who have supported it.

“ It is not pretended that all the preachers of the gospel in the United States, who are justly entitled to distinction, both for the purity of their doctrines, and elegance in style, are among the number of those who have supported this work; but we believe, that those who appear in the following pages will be pronounced to have well supported the cause they were so indulgent as to undertake.

“ Such has been the reception of our plan in the present instance, that we feel ourselves justified in announcing to the public a FOURTH VOLUME; and, in a word, a SUCCESSION of volumes, so long as the present disposition to encourage the work shall continue.

“ In support of this plan we plead an inclination, more fully, to execute the objects just now recited, as giving origin to the work; and we add a desire,

“ I. To form such a collection of discourses as may amount to a system of Christian faith and practice.

“ II. By this system to raise an opposition to error and heresy of every kind.

“ III. To direct the present prevailing disposition to liberality in matters of religion into a proper channel, and open the door for Christian communion upon principles **ACKNOWLEDGED and UNDERSTOOD.**

“ IV. To lay a foundation for the universal agreement of the Christian church, when the high prospects of futurity shall be unfolded.

“ We pretend not to a spirit of prophecy, but find a willingness to hazard a conjecture, that, under the supreme and superintending providence of God, some such small beginnings or dawnings of light may, eventually, be considered as announcing the approach of **MERIDIAN DAY.**

“ We are not backward to say, that such religious union, and influence as this work labors to accomplish, will add no small **DIGNITY and SUPPORT** to the **POLITICAL INTERESTS** of our country. To the influence of law it will add the energy of conscience and moral duty; to the subject it will administer safety and protection from the encroachments

of a bitrary power; and to all under its influence will shed the richest of CIVIL and SOCIAL blessings.\*

“ With the deepest veneration we DEDICATE our labors, and those of our brethren, to the GOOD PROVIDENCE of ALMIGHTY GOD, and to the PATRONAGE of the PIOUS

N O T E.

\* “ A transient view of those states and kingdoms, which have made the most striking figure in the history of the world, and which have been most renowned for the felicity of their government, will convince us that religion was by them always considered as a matter of great importance to CIVIL SOCIETY.

“ The greatest politicians, and most celebrated legislators of antiquity, depended much on this to give sanction to their laws, and make them operate with vigor and facility.”

REESE *on the Influence of Religion in Civil Society.*

“ Our holy religion, by regulating and composing the passions, enlightening and exalting the mind, and purifying and meliorating the heart, conduces, in a high degree, to the peace and well-being of social life: It makes good men —from thence the transition is easy and natural to regular citizens and obedient subjects. Where private virtue cannot be found, it is in vain to look for public; and laws are of little efficacy without good example.”

GOVERNOR PATERSON'S *Answer to the Congratulatory Address of the Presbytery of N. Brunswick.*

“ Another important consequence of this discovery is an enlarged liberality of sentiment among men. The liberality to which I refer is discernable in the spirit of religious toleration, which spreads like a flood over the face of the earth. This toleration, when it becomes universal, cannot but accomplish matters of the highest importance to the WORLD. Truth and reason will then burst with irresistible energy from the dark clouds of superstition and bigotry—dispel the mists of error and absurdity, and bring the GREAT FAMILY OF THE WORLD to an uniformity of religious belief and worship.”

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of every denomination, into whose hands this work may come, trusting, that those who favor it will, in the perusal, find their attention amply rewarded, and, in the end, enjoy the high prospects it permits them to entertain.

“ We return our grateful acknowledgments to those REVEREND GENTLEMEN who have contributed to the execution of this work thus far, not doubting that the contemplation of having added something to the support of the great truths of the gospel, of having administered instruction to the ignorant, warning to the impious, and edification to the faints; but above all, the contemplation of having laid a foundation for the progress, unity and perfection of the kingdom of the Redeemer, will afford higher reward for their services than it is in our power to give.

“ In behalf of the interests of this work subscribe,

“ to the cause of truth, a friend,

“ and to the public,

“ a devoted servant,

“ DAVID AUSTIN.

“ ELIZABETH-TOWN, *Jan. 1, 1791.*”

Three volumes having been collected and published, a second circular letter was issued April 10, A. D. 1792, and a *fourth* volume was published A. D. 1793.

“ ELIZABETH-TOWN (*New-Jersey*), *April 10, 1792.*

“ REVEREND SIR,

“ Some time since a circular letter and proposals were issued for the publication of a work, styled the AMERICAN PREACHER. The success of this letter and proposals has

been more than equal to the expectation of the editors.—The three first volumes have been published, and, in general, distributed to subscribers. The favorable reception of these volumes is testified by an increasing demand for the work, and by letters from several respectable divines, signifying their readiness to promote it.

“The editors, therefore, in compliance with what appears to them the voice of Providence, have thought proper to renew their application for contributions to this work; they also improve this opportunity in expressing their sincere thanks to those who have already contributed for its support, and think proper to add, as in their former letter, that any surplus discourses which may remain, after the selection for the fourth volume is completed, will be continued in view of the succeeding volumes.

“If you, Sir, should deem the objects of this work worthy of your notice, we should think ourselves obliged by your interest, and would gladly receive one or two of your manuscript discourses for its support. As the fourth volume will go to the press, providence permitting, about the first of August next, we hope to receive your contribution at or before that time.—Rev. David Tappan, Newbury; Rev. Joseph Eckley, Boston; Rev. Samuel Austin, Worcester; Rev. Nathan Perkins, Hartford; Rev. Dr. Edwards, New-Haven; Rev. Matthias Burnet, Norwalk; Rev. Dr. Rogers, New-York; Rev. Dr. Green, Philadelphia; Rev. Dr. Muir, Alexandria; Rev. John D. Blair, Richmond; Rev. William Hollinghead, Charleston, will receive any transmissions, to forward, if more convenient to the contributors, than to forward them immediately to the subscribing editor.

“ If you should think proper to receive, or to solicit subscribers upon the conditions of the enclosed proposal, it will be sufficient that you signify, by post, to the subscribing editor, by the first of October next, the number of volumes you wish to receive for yourself, or for subscribers, and they will be duly forwarded, free of expense, with the allowance the proposals promise.

“ In behalf of the interests of this work, subscribe,

“ Reverend and dear Sir,

“ your sincere friend,

“ an unworthy fellow-laborer

“ in Jesus Christ,

“ DAVID AUSTIN.”

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By JAMES DANA, D. D. Pastor of the First Congregational Church, New-Haven, Connecticut.

## N O T E.

\* This discourse was preached in the Chapel in New-Haven, Connecticut, the morning after Commencement, Sept. 9, 1790, before a very respectable body of the Clergy, usually styled *Conscio ad Clerum*.

Ephesians iv. 3—6.—*Endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.*

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#### N O T E.

\* Delivered at Newark, in the New Presbyterian Church, May 6, 1791, at the execution of WILLIAM JONES, for the murder of SAMUEL SHOTWELL.

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By JOHN RODGERS, D. D. one of the Ministers of the  
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By ROBERT SMITH, D. D. Pastor of a Presbyterian Con-  
gregation, Pequea, Pennsylvania.

## N O T E.

\* This Sermon was preached, July 4, 1795, in the *New  
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### S E R M O N LXVII.

**The Business of Life, and Hope in Death.**

**By the same.**

**Acts xiii. 36.**—*For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.*

### S E R M O N LXVIII.

**The divine Government Matter of universal Joy.**

**By CHARLES BACKUS, A. M. Pastor of a Congregational Church, Somers, Connecticut.**

**Psalms xcvi. 1.**—*The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof.*

### S E R M O N LXIX.

**Human Depravity the Source of Infidelity.**

**By JONATHAN EDWARDS, D. D. Pastor of the Second Congregational Church, New-Haven, Connecticut.**

**John vii. 17.**—*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

### S E R M O N LXX.

**The Christian Hope.**

**By ACHILLES MANSFIELD, A. M. Pastor of a Congregational Church, at Killingworth, Connecticut.**

**Romans v. 4.**—*And hope maketh not ashamed.*

### S E R M O N LXXI.

**Family Prayer.**

By SAMUEL SPRING, A. M. Pastor of a Congregational Church, at Newbury-Port, Massachusetts.

Genesis viii. 21.—*And the Lord smelled a sweet savour.*

S E R M O N LXXII.

The subject continued,

By the same.

S E R M O N LXXIII.

On the Change of the Sabbath.

By MOSES MATHER, D. D. Pastor of a Church of Christ, in Stanford. Connecticut.

Hebrews x. 24, 25.—*And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: And so much the more, as ye see the day approaching.*

S E R M O N LXXIV.

The subject continued.

By the same.

S E R M O N LXXV.

Christ the Way, and the Truth, and the Life.

By NATHAN PERKINS, A. M. Pastor of a Congregational Church, Hartford, Connecticut.

John xiv. 6.—*Jesus saith unto him, I am the way, and the truth, and the life: No man cometh unto the Father, but by me.*

S E R M O N LXXVI.

The subject continued.

By the same.

## S E R M O N LXXVII.

God's Sovereignty in conferring Means and Grace.

By NATHAN KERR, A. M. Minister of the First Presbyterian Church, in Goshen, State of New-York.

Romans ix. 21.—*Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?*

The spirit of union seeming to increase among the different denominations, and yet the method of publishing discourses becoming a little burthenfome, a new door of union seemed to open, in which the different denominations of Christians were invited to unite together in the execution of a work, entitled, the *Millennium*. In execution of this plan of union the following proposals were issued.

“ PRINTING-OFFICE, ELIZABETH-TOWN }  
(New-Jersey), January 1, 1794. }

## P R O P O S A L S

*For Printing by Subscription,*

NUMBER I. OF A WORK, ENTITLED,

T H E

M I L L E N N I U M;

O R, T H E

THOUSAND YEARS OF PROSPERITY,  
PROMISED TO THE CHURCH OF GOD, IN THE OLD  
TESTAMENT, AND IN THE NEW, SHORTLY TO  
COMMENCE AND TO BE CARRIED ON TO PERFECTION,  
UNDER THE AUSPICES OF HIM, WHO, IN THE VISION,  
WAS PRESENTED TO ST. JOHN, *And I saw, and, behold,  
a white horse; and he that sat on him had a bow; and a  
crown was given unto him: and he went forth conquering,  
and to conquer.*

“ The design of this work is to present to the Christian world, ancient and modern interpretations of the figures, numbers, dates, and hieroglyphics, which the inspiration of Heaven hath thought proper to use, in order to maintain a **PROPHETIC CHRONOLOGY** during the progress of the ark of God on the ocean of time; or, in other words, to point out, by a judicious observation, the latitude in which the ark now sails; with an ultimate reference to an accurate calculation as to her probable safety in passing those dreary regions into which she may be about to enter, and of the prosperity that shall ensue.

“ As the object of this work is of general use, and may be entitled to general attention and support, the editors will gratefully acknowledge any judicious contributions of discourses, or dissertations on the prophecies, especially such as relate to the events of the **LATTER DAY**; and the authors may expect to see them inserted in the course of this work.

“ Transmissions, to the care of Shepard Kollock, the printer, at Elizabeth-Town, will be duly noticed.

“ This *first* number will be an elegant octavo of 400 pages—to contain, 1st. Doctor Bellamy’s discourse on the Millennium, founded on Rev. xx. 1, 2, 3.

“ *And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a THOUSAND YEARS. And cast him into the bottomless pit, and shut him up, and set a*



*scal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.*

“ Next to this discourse may be expected President Edwards’s “ humble Attempt to promote explicit Agreement and visible Union of God’s people in *extraordinary prayer*, for the revival of religion, and the *advancement of Christ’s kingdom on earth*, pursuant to scripture-promises and prophecies concerning the **LAST TIME**,’ founded on Zechariah viii. 20, 21, 22.

*“ Thus saith the Lord of Hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.*

“ After this, if there be place in the volume, may be expected a discourse by the Rev. Mr. Austin, preached, occasionally, at New-York, on the evening of the Lord’s-day, April 7, 1793, entitled, ‘ The Downfall of MYSTICAL BABYLON; or, a Key to the political Operations of 1793-4 founded on Revelation xviii. 20.

*“ Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.”*

The volume which the foregoing proposals announced, was executed and introduced to the world by the following preface,

## PREFACE TO THE MILLENNIUM.

“If the prophetic parts of the oracles of God form what may be stiled “A SACRED CALENDAR,” or, “AN ALMANAC OF PROPHECY,” it is with the greatest propriety, that the watchmen of Zion are disposed, now and then, to consult this sacred calendar, in view of determining the watch of the night; and, of consequence, how long before the arrival of the long-wished-for, promised day. From premises which the sacred scriptures afford, calculations may, with a good degree of precision, be made, respecting the time of the accomplishment of the prophecies which relate to the future prosperity of the Zion of God. The redemption of the church of God from the bondage of Papal Babylon, as well as from the general dominion of the powers of darkness, is a glorious and animating subject of prophecy. The Lord hath spoken, and the decree shall be fulfilled. If, in ancient time, the people of God believed what the Lord had spoken respecting the redemption of his people; if, from the sacred calendar, they discovered the time of the promised redemption—prayed for, and actually saw the fulfilment of the object of their hopes, in temporal and in spiritual deliverances; what forbids that, in this day of general captivity, the prophets of the Lord should look with the same faith and prayer for the fulfilment of those promises which respect the spiritual deliverance of the Christian church, both from the bondage of Babylon, and from the thralldom of Satan? And more especially, as we evidently see marks of the divine progress in this work, in his present judgments among the nations of the earth, and particularly on mystical Babylon; which all allow, are but a little to precede the glorious redemption and prosperity of the church in the millennial day. ‘One circumstance,’ saith Dr. Hal-

lifax,\* ‘ought not to be passed by unnoticed—namely, the  
 ‘menaces of certain vengeance to be hereafter inflicted on  
 ‘the enemies of the true religion, intimated by the destruc-  
 ‘tion of the body of the fourth beast; and *subsequent to that*  
 ‘the promise of the universal establishment of the reign of  
 ‘Christ, when *the stone cut out of the mountain without*  
 ‘hands, shall strike and break to pieces the image on its feet;  
 ‘and become a *great mountain, and fill the whole earth.*—  
 ‘This part of the prophecies is yet unfulfilled; nor is it for  
 ‘us to ascertain the manner in which so important a revolu-  
 ‘tion in the religious world will be effected. The use in-  
 ‘tended by the observation here is, from the symptoms of de-  
 ‘cline which are now discernible in the system of the Papal  
 ‘power, to point out to you the presumption that arises in  
 ‘favor of the truth of the prophetic denunciations; and  
 ‘from the concussions which have already shook the totter-  
 ‘ing throne of superstition, to learn to expect, in God’s good  
 ‘time, *its full and final demolition.*’

“And if this celebrated author, in his day, thought there was ground to use the following language, in view of prophecies already fulfilled, and events then existing, with how much more reason may we confidently adopt it now, and say, that, ‘under the auspices of such a guide, we may hope to  
 ‘advance securely in our projected work; and to have the  
 ‘pleasure of those, who, after long travelling in a dreary  
 ‘night, perceive, at last, the darkness to diminish, and the  
 ‘reddening streaks of the morning, betokening to them that  
 ‘the day is at hand.’

## N O T E.

\* Halifax’s Sermon, preached at Bishop Warburton’s lecture, Lincoln’s-Inn Chapel, London, page 96, published 1776.

“ The object in publishing Dr. Bellamy’s discourse is to establish the doctrine of the millenium, as to matter of fact; and by publishing President Edwards’s ‘ *Humble Attempt to promote explicit Agreement and visible Union in Prayer,*’ it is hoped attention will be excited to the use of those means which God hath ordained to be used in view of a gracious fulfilment of *every* promise made to his church and to his people. *Thus saith the Lord, I will yet for this be enquired of by the house of Israel, to do it for them.*

“ The design of the third and last discourse is to support the objects of the two former, by an appeal to existing facts, to the demonstration of present events. By these it appears, that what Dr. Hallifax termed ‘ *the reddening streaks of the morning,*’ have become entitled to the stile of the *dawn*, if not to the *morning* of the day. How does our faith grow, our confidence increase, and our joyful hearts exult at the sight, or rather at the sound of the stately steppings of our God in the present revolutions of his providence, fulfilling the purposes of his great decree!—From what we observe to have already taken place, may we not confidently anticipate all that is to come? *The testimony of Jesus*, saith the angel to St. John, *is a spirit of prophecy.* If, in a spirit of prophecy, the great head of the church hath spoken of things to come, to strengthen the faith and to cheer the hope of his followers, it cannot be denied but our time and talents are well employed, whilst, in study, with meekness and prayer, we labor to understand and to possess the blessings he hath so graciously prepared, and so abundantly promised to his church.

“ If, in the day in which President Edwards lived, it was thought time for the Zion of God to go into labor, in view

of the approach of the time of promised redemption to Israel, with how much more courage and confidence may the church of God now proceed in the arduous, yet noble and interesting work?

“ The arguments which his invaluable tract suggests for explicit agreement and visible union of God’s people in extraordinary prayer, for the revival of religion and the advancement of Christ’s kingdom on earth, pursuant to scripture promises and prophecies concerning the LAST TIME, are as applicable to the state of the church and of the world now, as they were then, and the encouragement, from present circumstances, much more animating.

“ If any individual Christian, any society of Christian people, or any minister or association of ministers, should be so far impressed with the propriety of a present compliance with what President Edwards labored to bring about in his day, as to desire that measures should be taken for the accomplishment of the object of his work, and express a willingness to aid in laying a foundation for a general and united exertion in prayer throughout all the Christian churches in our land, the editor pledges his whole heart in aid to any such proposal, and would think himself highly favored by any communications, from any quarter, on the sublime and animating subject.

“ That the great head of the church would graciously take this humble attempt to the honor of his name, and for the interests of Zion, under his holy protection; and prosper, and do his own blessed will in all things which it strives to accomplish, is the fervent prayer of one, who knows no

higher object of present or future ambition, than to approve himself, and to be approved of his Lord and Master, as an industrious hewer of wood and drawer of water for the church of God.

“DAVID AUSTIN.

“ELIZABETH-TOWN, *May 1, 1794.*”

At the conclusion of this volume, as the plan of promoting a union among the divines and churches of our country, in the use of the American Preacher, was about to be relinquished, the editor thought it not improper to signify to those who had interested themselves in the furtherance of the objects of that work, the state in which the concerns of that publication were. This was done by placing the following notification and request on a blank leaf at the close of the *Millenium*:

“The subscribing editor to the American Preacher presents his most affectionate and Christian regards to all his fathers and brethren in the ministry; and, especially, to those who have aided in contributing materials for the execution of the plan of that work thus far; and is happy in being able to assure them, that their labors have been to such a degree acceptable to the public, that scarcely a copy of the three first volumes is to be found for sale; and repeated applications are made to the printer for further supplies. The fourth volume is now circulating, and promises fair to secure, and to increase the reputation of this generally interesting work.

“As the present is a day full of great events, and a general attention to the dictates of prophecy seems to be gone forth, it is proposed that a volume of discourses on the subject

of prophecy, with particular application to predictions now fulfilling or yet to be fulfilled, shall be prepared, and issued, perhaps, at the close of the present year.

“ Any of our Christian brethren, who would contribute to the execution of such a plan, might be instrumental in reviving the cause of truth, in animating their brethren, and of comforting the church of God; and would receive the most grateful acknowledgments from the friends and promoters of the proposed volume.

“ Shortly will be put to press, a volume of discourses preached on occasion of the late visitation of the city of Philadelphia by the yellow fever, entitled, ‘ A Comment on the  
 ‘ Providence of God, in the late Visitation of the City of  
 ‘ Philadelphia by the Yellow Fever; or, Instructive Lessons  
 ‘ to the People of the United States on the subject of that  
 ‘ solemn Event, comprised in a Number of Discourses, preached  
 ‘ ed by several Ministers of Christ on that Occasion. who  
 ‘ are willing to leave this Testimony as a Memorial of the  
 ‘ tragical Scene which gave it Birth.’

“ Any of our Christian ministers, who are willing to aid in the furtherance of either of the foregoing designs, may be assured that their contributions will meet a most friendly welcome, and be duly noticed in view of forwarding the design for which they may be sent.

“ ELIZABETH-TOWN, *May 1, 1794.*”

That the general objects of the editor, in pursuing the plan of united exertion in the cause of God, may be plainly understood, he presumes to place before the reader a few pages

extracted from his discourse on "THE DOWNFALL OF MYSTICAL BABYLON;" delivered in New-York, April 7, 1793; soon after committed to press, incorporated in the *Millennium*, and since republished in Scotland.

*"Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her."*

"If this anti-christian power, for her apostacy from God and for her idolatry, be figured forth to us under the degrading and abominable idea of a prostitute, her destruction is said to come from the hatred of the ten kings or kingdoms heretofore in her idolatrous communion.

*"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour, or at the same time, with the beast. These have one mind, and shall give their power and strength unto the beast."*

"But in the day of God's wrath, whilst the sixth vial continues to deliver its mysterious but avenging contents, the ten kings shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

"If it please God to set forth this anti-christian power under the denomination of a beast, his destruction, with his adherents, is threatened by an angel of God, not only as to this life, but as to the life to come.

*"And the third angel followed them, saying, with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."*



“ If it please God to speak of this idolatrous and intolerant power under the character of the *man of sin, whose coming is after the working of Satan, with all power, and signs, and lying wonders*; his destruction is denounced as being brought about by the vindictive justice of God:—*Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*

“ If this power is represented as interwoven with the civil power of the *fourth* great kingdom of the world; if the civil and ecclesiastical power of Rome forms *the iron and the clay*, well may its destruction be predicted by the rolling of the stone (cut out, not with human hands, but by the providence of God) against the legs, or rather the feet and toes of this kingdom, which is founded of iron and clay—partly *strong* and partly *weak*—partly *true* and partly *false*: well, I say, may destruction come from the stone prepared of God with this design. *Thou sawest*, saith Daniel to Nebuchadnezzar, *till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces: And the stone that smote the image became a great mountain, and filled the whole earth.*

“ Can I better set before you the interpretation of this portion of prophecy, than in the words of Bishop Newton, supported by the celebrated Mr. Mede\*? “ As the fourth kingdom, or the Roman empire, was represented in a two-fold state; first, strong and flourishing, *with legs of iron*, and then weakened and divided, *with feet and toes, part of iron and part of clay*; so this *fifth* kingdom, or the kingdom of Christ, is described likewise in *two* states, which Mr.

#### N O T E.

\* Newton on the Prophecies, vol ii. page 244.

Mede rightly distinguisheth by the names of *regnum lapidis*, the kingdom of the stone; and *regnum montis*, the kingdom of the mountain; the *first*, when the *stone was cut out of the mountain without hands*; the *second*, when it became itself a *mountain, and filled the whole earth*.

“ *The stone was cut out of the mountain without hands.* The kingdom of Christ was first set up while the Roman empire was in its full strength, with *legs of iron*. The Roman empire was afterwards divided into ten lesser kingdoms, the remains of which are subsisting at present. The image is still standing upon his *feet and toes of iron and clay*. The kingdom of Christ is yet a *stone of stumbling and a rock of offence*. But the stone will, *one day*, smite the image upon the feet and toes, and destroy it utterly, and will itself become a *great mountain, and fill the whole earth*: or, in other words, *the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever*.

“ We have, therefore, seen the kingdom of the *stone*, but we have *not yet seen* the KINGDOM OF THE MOUNTAIN. Some parts of this prophecy still remain to be fulfilled; but the exact completion of the other parts will not suffer us to doubt of the accomplishment of the rest also, in due season.”

“ And what period of time, my brethren, hath ever looked so likely to be introductory to the *regnum montis*, to the kingdom of the mountain, as the present! Is not the *stone* now rolling against the feet and toes of the mighty image? And when it shall have split in sunder the heterogeneous and unnatural mixture, of which the empire of Rome is now

composed; when the civil and ecclesiastical authority (which hath so long composed, what, in the dignity and pride of anti-christian glory, hath been stiled THE HOLY ROMAN EMPIRE,) shall be separated or dissolved, there will be good ground to believe, that the empire of Jesus Christ—the regnum montis, will begin.

“ The rolling of the stone, then, and the increase of it to the size of a mountain, may justly be placed to the account of *means* ordained of God for the destruction of mystical Babylon—the empire of the church of Rome.

“ And if it may not be presuming too far, I would venture to assert, that appearances are not only now favoring the introduction of the REGNUM MONTIS, but that it has already begun, and is considerably advanced in its progress. But,

“ How shall the *little stone* become a mountain, and how shall it destroy this mighty image, this anti-christian colossus, which hath stood so many a storm;

“ Must it not *acquire a power—gain a monumentum* equal to the task?

“ Must there not be some power applied beside reason and argument, the force of which this power hath found means so long to withstand?—Undoubtedly, you will say, there must be such a power—but where is it to be found, and from what quarter must it come?

“ Behold, my brethren, behold in the scenes now passing in the drama of Europe, another Assyrian and his host!—

another *ax* in the hand of *him that heweth therewith*, and another *saw* in the hand of *him that shaketh it*!

“ In the same group behold another Cyrus, *whose right hand* the Lord hath *holden to subdue nations before him*—before whom the Lord *loosened the loins of kings*, and opened before him the *two-leaved gates*. Before whom the Lord went to *make crooked places straight*; to break in pieces *the gates of brass*, and cut in sunder *the bars of iron*:—Whom the Lord *surnamed*, and whom he *girded* with power, though the Assyrian *knew him not*.

“ If this language seem too mysterious to any, let them receive a familiar stile, and behold the *regnum montis*, the kingdom of the mountain, begun on the 4th of July, 1776, when the *birth* of the MAN-CHILD, the hero of civil and religious liberty, took place in these United States. Let them read the predictions of heaven respecting the increase of his dominion, that he was *to rule all nations with a rod of iron*; that is, bring them into complete and absolute subjection; and that the young hero might be equal to this mighty conquest, he is supported by an omnipotent arm; he is *caught up unto God, and to his throne*. Behold, then, this hero of America wielding the standard of civil and religious liberty over these United States!—Follow him in his strides across the Atlantic!—See him with his spear already in the heart of the beast!—See tyranny, civil and ecclesiastical, bleeding at every pore!—See the votaries of the tyrants, of the beasts, of the false prophets, and serpents of the earth, ranged in battle array, to withstand the progress and dominion of him, who hath commission to break down the usurpations of tyranny, to let the *prisoner out of the prison-house*, and to set the val-

sal in bondage free from his chains, to level the mountains, to raise the valleys, and to prepare an high way for the Lord!

“Against all opposition to the execution of this decree the Lord, from the heavens, will laugh. *He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel. Be wise now, therefore, O ye kings, be instructed ye judges of the earth.*

“It seems no unnatural conclusion from ancient prophecy, and from present appearances, that in order to usher in the dominion of our glorious Immanuel, as predicted to take place, and usually called the *latter-day glory*, TWO GREAT REVOLUTIONS are to take place; the *first* outward and political, the *second* inward and spiritual. The *first* is now taking place; its happy effects we, in this country, already enjoy; and O that the Lord would graciously put it into the hearts of his ministers and churches, nay, of all now under the dominion of civil and religious liberty, to begin the *second* revolution, that which is *inward* and *spiritual*, even the *revolution* of the heart. Come forth then, may we not pray, all ye votaries of truth! ye advocates for the spiritual empire of the **LATTER DAY**, come forth!—

“Let the standard of truth and of duty, the standard of allegiance to God, through faith in his beloved Son, be set up! Let us preach, let us pray, let us fight manfully the warfare of faith, not doubting, but in God’s own time, the glorious things, of which the prophets have spoken, shall be fulfilled!”

In respect to the plan for the publication of a volume on the subject of the prophecies which are *now fulfilling*, as stated in the notification and request at the conclusion of this volume, as the brethren did not find themselves to have time or inclination to furnish materials for the work, it failed to be executed.

But in respect to the volume of discourses, on the subject of *the providence of God upon the city of PHILADELPHIA*, and other places, there was, for a time, the strongest probability that this volume would be executed. Rev. Doctor Livingston and Doctor M'Knight, of New-York, and Doctor Dana, of New-Haven, furnished their manuscripts; and from Dr. Green, of Philadelphia, the following letter was received:

“ PHILADELPHIA, *March 16, 1794.*

“ REV. AND DEAR SIR,

“ Yesterday I received your friendly and affectionate letter, in which you desire my opinion on the propriety of printing a volume of sermons relative to the late afflictive dispensations of providence towards this city. Without any hesitation, I give my opinion in favor of the idea, and will cheerfully contribute, to the extent of my abilities, to the execution of the plan. I have two sermons in manuscript, which I have no objection to put into this work: One is devoted almost wholly to the establishment of the idea that such calamities proceed immediately from the hand of God as the chastisement of sin; taking care to guard the subject from a rash application, as it relates to individuals, and to give as rational and scriptural a view of the whole as I am able to present. In another sermon, which I delivered on the day appointed by our governor for humiliation, thanksgiving and prayer, I have entered into a detail of sins which, in my apprehension, have exposed this city, and rendered our whole country liable, to the divine judgments; taking notice also of the mercies which were mingled with our late chastisement, and endeavouring to urge, in the conclusion, the necessity of true repentance and general reformation.— A third sermon I am now contemplating, in which I propose to lay down the several particular lessons of instruction which such an occurrence should convey to every serious mind. My view in these discourses is to give a little *system* of doctrine and practice relative to such events. But alas!

I find it much easier to lay plans than to carry them into effect. The publication of the two first-mentioned discourses has been earnestly solicited by my people three months ago. My numerous, indispensable and pressing calls of duty, have not, as yet, permitted me to gratify their wishes; and till your letter revived the thought of giving them to the world, I had nearly determined to let them rest where they are. I am not fond of publishing sermons—the world is already glutted with them; but on an occasion so important and singular as that now in contemplation, I would wish that it should at least be seen by our children that the ministers of Christ were not silent. I cannot, however, give you these discourses till after the meeting of the general assembly. They are wholly unfit for the press in their present state, and till the period I have mentioned, I cannot possibly command time enough to transcribe and correct them. If my life be spared till then, and you go on with your design, my mite may be thrown into the common mass.

“ It is truly lamentable to see how little impression of our late visitation is left on the public mind in this place.—What is reserved for us in the womb of providence, is known only to God. Our land in general is, at present, in danger of experiencing one of the severest judgments of heaven—I mean that of war. My only consolation of late has been, that *the Lord reigns*, and that the church of Christ is *founded on a rock*, against which I know that the gates of hell shall never finally prevail. Let us pray that *our faith fail not*, and quietly wait for *the salvation of the Lord*. My own people are attentive to the word preached, and some, I hope, sincerely engaged in the cause of Christ and of their own souls. I am affectionately,

“ Yours, &c.

“ A. GREEN.”

Notwithstanding the very agreeable prospect which this letter presented, Dr. Green's want of health, and other immediate parochial duties, hindered the preparation of the discourses alluded to, and thus forbid the hopeful prospect of presenting to the public the volume contemplated.

Whilst the Millennium was finishing and circulating, the writer was led of the providence of God, to visit his

friends at Norwich in Connecticut. During this visit it pleased God to excite in his mind a desire to revive the plan of concert in extraordinary prayer, mentioned in the preface to the Millennium, and to which the attention of the churches was there humbly solicited.

A sketch of the plan, on which the subject was afterwards brought forward, was thrown upon paper, and shewn to Rev. Walter King, of the parish of Chelsea, Norwich. To the plan, Mr. King yielded the most ready assent, and from that time afforded all his influence to carry it into effect. It was agreed to proceed to Franklin and to Lebanon, to Goshen and to Exeter, in the execution of a course of preaching which had been previously marked out for the writer to perform. In the course of this duty, the subject was talked of by the ministers, and soon so far ripened as, after solemn prayer by Rev. Zebulon Ely, of Lebanon, to cause that the subscription of names should begin.

The paper was handed about as divine providence seemed to open the door; and after a journey with Mr. King to Providence, Rhode Island, in view of gaining recommendations from the ministers present at the commencement at college, the following letter of advice, of recommendation, and of humble request, was committed to press, and sent promiscuously abroad.

“ Rev. Mr.

“ SIR,

“ We have taken the liberty of forwarding for your perusal, an INVITATION to the ministers and churches of every christian denomination throughout the United States to unite in an attempt to carry into execution the ‘humble attempt’ of President Edwards to promote explicit agreement, and visible union of God’s people in extraordinary prayer, for the revival of religion, and the advancement of Christ’s kingdom on earth, pursuant to scripture promises and prophecies concerning the last time, founded on Zechariah viii. 20, 21, 22. *Thus saith the Lord of Hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.*



“ The attempt of President Edwards to unite christians of all denominations in public and in secret prayer for the outpouring of the Spirit of God, and for the full and speedy accomplishment of the promises and prophecies respecting the latter-day glory, originated in a memorial upon the subject sent over from Scotland, and signed by twelve ministers about the year 1746.

“ The author of this attempt, which was first published in America, and lately in England, labors to persuade the churches and ministers of Christ to come into this union and concert in prayer, from the following weighty considerations:

“ *First*, That the great things which God hath promised respecting Zion are not yet accomplished.

“ *Secondly*, That the future promised advancement of the kingdom of Christ, is an event unspeakably happy and glorious.

“ *Thirdly*, It ought to be remembered, how much Christ prayed, and labored, and suffered in order to the glory and happiness of that day; that the Holy Spirit is the sum of Christ's purchase; that the more copious effusion of the Holy Spirit is peculiarly the object of prayer; and that the latter-day glory is peculiarly the day of salvation.

“ *Fourthly*, The whole creation is earnestly waiting for that day, and constantly groaning and travailing in pain to bring forth the felicity and glory of it.

“ *Fifthly*, The word of God is full of precepts, encouragements and examples, tending to excite and induce the people of God to be much in prayer for this mercy. *Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. And again, when the Lord shall build up Zion, he shall appear in his glory; he will regard the prayer of the destitute, and not despise their prayer. And what is remarkable in the next verse, it is added, This shall be written for the generation to come, and the people which shall be created shall praise the Lord.*

“ And the *set time* is specified by the prayerfulness of those who, in the day of spiritual calamity, and thirst for the waters of life, shall sigh and cry unto God for deliverance.— *Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come; for thy servants take pleasure in her stones, and favor the dust thereof.*

“ *Sixthly*, God speaks of himself as standing ready to be gracious to his church, and to appear for its restoration, and only waiting for such an opportunity to bestow the mercy when he shall hear the cries of his people for it, that he may bestow it in answer to their prayers.

“ *Seventhly*, We are presented with many motives in the dispensations of divine providence at this day, to excite us to be much in prayer for this mercy, &c.

“ *Eighthly*, Adds our worthy author—how decent, how beautiful, and of good tendency would it be for multitudes of Christians in various parts of the world, by explicit agreement to unite in such prayer as is proposed to us! And *lastly*, may we not add instances of success in united prayer to encourage us in this undertaking? as in the instance of Daniel asking, in union with his companions, mercies of God respecting the secret committed to him, and their prayers were answered: also of Esther, when she had a more important request to make, which respected the preservation of the people of God, sent to all the Jews in the city of Shushan to pray and fast with her and her maidens, and their united prayers were heard and answered.

“ By such arguments as these this worthy man labored about fifty years past, to support the memorial from Scotland, and to bring the churches of God in New-England and elsewhere to an explicit agreement and visible union in prayer in view of the promises and prophecies which then remained to be fulfilled. Some of the events of which he wrote, which he expected, and for which he prayed, as guided by the inspiration of God’s holy word, have already taken place, and others seem on the eve of happening, so that we have great encouragement to proceed. The prospects are firm and sure, and the encouragement greater than the church of God ever experienced or enjoyed before.

“ Under *these views* a number of ministers being, by the providence of God, assembled at Lebanon, Connecticut, for the purposes of carrying on the interests of the Redeemer’s kingdom, and being led, after prayer, to consult on the important concern of President Edwards’s ‘humble attempt,’ &c. did readily express their opinion, and agree to unite their exertion in favor of an attempt to carry the objects of the memorial, in favor of which he wrote, into full and permanent effect.

“In execution of this plan, it was proposed that the ministers and churches of every christian denomination should be invited to maintain public prayer and praise, accompanied with such instruction from God’s holy word, as might be judged proper, on every *first Tuesday of the four quarters of the year*, beginning with the first Tuesday of January, 1795, at two o’clock afternoon, if the plan of concert should then be ripe for a beginning, and so continuing from quarter to quarter, and from year to year, until, *the good providence of God prospering our endeavors*, we shall obtain the blessings for which we pray; or until, by delegation or council from the ministers and churches in concert (as may hereafter be provided), it shall be signified that good and sufficient reasons are found for discontinuing the concert.

“It was also agreed that the ministers present, as well as those who may hereafter discover a willingness to aid in the execution of this plan, shall consider it as their duty to invite their brethren in the ministry to join with them in furthering the objects of this concert; and by every lawful means labor to promote the prosperity of Zion in this matter. And when it is thought a sufficient number of the brethren of different denominations have signed this paper to give the plan efficacy, it was determined that this proposal, with the subscribers’ names, should be printed, and in a circular letter be sent abroad for the final and permanent adoption of the ministers and churches disposed to favor the plan.

“And, in aid to the foregoing, it was thought proper to add an extract from the preface of “President Edwards’ humble attempt,” written by five ministers of Boston, and prefixed to that work Anno Domini 1747. The signers’ names are Joseph Sewell, Thomas Prince, John Webb, Thomas Foxcroft, Joshua Gee;—and the extract is as follows. Encouraging the people of God to united prayer for the advancement of the Redeemer’s kingdom, they say:—  
 ‘But how great the honor, and how lively the encouragement given in scripture to those their prayers, by representing them as offered by Christ himself, with the fragrant incense of his own merits and intercession, on the golden altar before the throne, and ascending together in one grateful perfume to God! And how cheering to every saint is that promise of his: *From the rising of the sun even to the going down of the same, my name shall be great among the*

‘Gentiles; and in every place incense shall be offered unto  
 ‘my name, and a pure offering. How pleasing to God and  
 ‘to the heavenly host to see, as the sun goes round the globe,  
 ‘this grateful incense rising from every part on high! And  
 ‘the more extensive and incessant are those prayers ascend-  
 ‘ing from the circle of the earth, the more does this blessed  
 ‘promise go into its desired fulfillment, and the Holy Ghost  
 ‘is more pleased and glorified.’

The second extract is from the preface to the English edi-  
 tion, republished 1789, and signed John Sutcliff; and con-  
 tains an observation well calculated to persuade all different  
 denominations to come into this agreement for visible union  
 and concert in prayer.

“ ‘In the present imperfect state,’ saith the reverend and  
 pious author, ‘we may reasonably expect a diversity of sen-  
 ‘timents upon religious subjects. Each ought to think for  
 ‘himself, and every one, on proper occasions, has a right to  
 ‘shew his opinion. Yet all should remember that there are  
 ‘but two parties in the world; each engaged in the oppo-  
 ‘site causes: the cause of God and of Satan—of holiness and  
 ‘of sin—of heaven and of hell. The advancement of the  
 ‘one, and the downfall of the other, must appear exceeding-  
 ‘ly desirable to every real friend of God and man.

“ ‘If such, in some respects, entertain different sentiments,  
 ‘and practice different modes of worship; yet surely they  
 ‘may unite in the above business. O for thousands upon  
 ‘thousands, divided into small bands, in their respective ci-  
 ‘ties, towns, villages, and neighborhoods, all met at the same  
 ‘time, and in pursuit of one end, offering up their united  
 ‘prayers, like so many ascending clouds of incense before  
 ‘the Most High! May he shower down blessings on all the  
 ‘scattered tribes of Zion!—Grace, great grace be with all  
 ‘them that love the Lord Jesus Christ in sincerity, Amen.’

“All which, it is agreed, shall now be submitted to the  
 good providence of God, and the patronage of pious minis-  
 ters and churches throughout these United States; and may  
 the blessing of God rest on and prosper the humble attempt.

(Signed)

Timothy Stone,	minister of Christ at Goshen, Connecticut,
Zebulon Bly,	do. Lebanon,
Levi Hart,	do. Preston, and one of the
	Corporation of Yale Col.

<i>Samuel Nott</i> , minister of Christ at Franklin,		
<i>Walter King</i> ,	do.	Chelsea,
<i>John Green</i> ,	do.	Exeter,
<i>David Austin</i> ,	do.	Eliz. Town, N. Jerf.
<i>Joseph Strong</i> ,	do.	Norwich, Connect.
<i>James Cogswell</i> , D. D.	do.	Windham, do.
<i>Josiah Whitney</i> ,	do.	Brooklyne, one of the Corporation of Yale Col.
<i>Andrew Lee</i> ,	do.	Lisbon,
<i>Nathaniel Emmons</i> ,	do.	Franklin,
<i>Stephen Gano</i> ,	do.	Providence,
<i>Mase Shepard</i> ,	do.	Little Compton,
<i>Peter Ph. Roots</i> ,	do.	
<i>David Avery</i> ,	do.	Wrentham, Massa.
<i>Thomas Andros</i> ,	do.	do.
<i>Calvin Chaddock</i> ,	do.	do.
<i>Herman Daggett</i> ,	do.	Southampton, L. I.
<i>Solomon Mergan</i> ,	do.	Canterbury, Connect.
<i>Isaac Backus</i> ,	do.	Middleborough, Mas.
<i>Jonathan Wilder</i> ,	do.	Attleborough, do.
<i>Joseph Snow</i> ,	do.	Providence.

“And now, Rev. Sir, if you should think proper to add your name, and possibly procure the names of such ministers of Christ within your district, as may likely be disposed to favor, and to recommend the plan, you will greatly oblige the interests of the proposed concert, and, in the end, we trust, aid in bringing great glory to God.

“If you will, by letter, signify to either of the gentlemen hereafter named your approbation and success in this matter, at or before \_\_\_\_\_ you will enable the agents for the concert to forward another circular letter, containing the whole recommendation that may then have come to hand, and which will be accompanied with an invitation to you, and to your church, permanently to adopt the plan of concert; all which we hope may be done by first Tuesday in January, or at farthest by first Tuesday of April 1795.

“The persons nominated as committee of correspondence, who will receive advice and transmit the same to the subscribing agents, are Rev. Samuel Spring, Newburyport; Rev. Dr. Sillman, Boston; Rev. Jedediah Morse, Charleston; Rev. Stephen Gano, Providence; Rev. Dr. Hopkins,

Newport; Rev. Mase Shepard, Little-Compton; Reverend Samuel Austin, Worcester; Rev. Walter King, Norwich; Rev. Timothy Stone, Goshen; Rev. Nathan Strong, Hartford; Dr. West, Stockbridge; Dr. Edwards, New-Haven; Dr. Lewis, Greenwich; Dr. Rogers, Dr. Livingston, Rev. Mr. Foster, or Rev. Mr. Pilmore, New-York; Rev. Mr. Austin, Elizabeth-Town; Dr. Green, Philadelphia; Dr. Davidson, Carlisle; Rev. William Graham, Lexington; Dr. Keith, Charleston; Rev. Thomas Reese, Salem; Rev. Silas Gildersleve, Midway.

“ From these gentlemen accounts are humbly solicited, as soon as convenient, respecting the success of the present proposal; that measures may be taken to spread abroad the plan of concert, as soon as possible, under the united influence of all the recommendation which the well-wishers to Zion may be disposed to give it.

“ Imploring the blessing of heaven to rest on the plan, and fervently soliciting the aid of all pious ministers, that success may attend it—we subscribe as organs of communication, as temporary agents for the interests of the concert,

“ WALTER KING,

“ DAVID AUSTIN:

“ NORWICH (*Connecticut*), Sept. 1794.”

So favorably was the foregoing letter received, that in December of the same year foundation was laid for the following communication from New-Haven:

“ Rev. Mr.

“ SIR,

“ It having pleased the great head of the church so far to smile on the attempts expressed in the first circular letter, as to afford what may be deemed sufficient ground of farther proceedings on the part of the plan of general union and concert in prayer, it is presumed that it will not be disagreeable to you, and to your Christian people, to hear of the success of the plan thus far.—The object of the first letter was to discover the sentiments of the ministers and churches of Christ in respect to the plan of concert, and to see what encouragement it might please God to afford, through their approbation and influence.

“ *In answer to the circular letter sent Rev. Dr. West, of Stockbridge, Massachusetts, he thus writes:*

“ ‘ STOCKBRIDGE, *Sept. 30, 1794.*

“ ‘ REV. AND DEAR SIR,

“ ‘ Yesterday I received the invitation to ministers and churches to unite in endeavors to carry into execution the ‘ *Humble Attempt of President Edwards,*’ &c.—Most cordially can I add my name to those of the gentlemen who unite in recommending the attempt, and use any little influence I have in carrying it into execution. The ministers of this county are to meet in association week after next; I shall then lay the matter before them, and am persuaded they will all add their names, and unite their endeavors to carry so desirable a proposal into effect.’

“ *From Philadelphia, October 6, 1794, Doctor Green writes:—*‘ I received, at the commencement at Princeton, the printed letters which you have intrusted me to distribute, and that which you directed to me in particular.—The plan for a concert has my most cordial approbation, and I shall endeavor, by all means in my power, to carry it into effect. Our presbytery will meet in about a fortnight from the present time, when I hope, if my life and health are spared, to lay it before them. I pray, and hope, that the contemplated union in prayer may be the presage of good.’

“ ‘ Send me forward, by the first safe conveyance, at least a dozen more of the printed letters.’

“ *From Bethlehem, October 9, 1794, Rev. Mr. Etwine, bishop of the Moravian church, thus writes:*

“ ‘ REV. AND DEAR SIR,

“ ‘ Your favor by Mr. R. with the printed address, from such a number of servants of Christ, gave me lively joy.—It was as though I did hear David call, *O pray for the peace of Jerusalem, they shall prosper that love thee.* We have the promise of our Lord, that every two or three who agree to pray for any thing in his name shall be heard, and their prayer granted; and no doubt the proposed prayer of so many in one spirit will be pleasing to God. As I have not time to communicate the letter to my fellow-laborers before the return of Mr. R. I can only answer for myself.

“ ‘ I promise faithfully and regularly to appear before the Lord with my prayer at the day and hour which shall be agreed upon, and will make my beginning the first Tuesday in January next, and continue so to do every first Tuesday



‘ of the four quarters of the year, and will encourage my  
‘ brethren to do the same.’

“ *From New-York, October 10, 1794, Jacob Brush, William Phœbus, and Laurence M<sup>c</sup>Combs, ministers of the Methodist Episcopal Church in New-York and Brooklyne, thus wrote to Dr. Rogers:*

“ ‘ REVEREND SIR,

“ ‘ Agreeable to the request contained in the circular letter, proposing explicit agreement, &c. we hereby signify our concurrence therewith, and assure you, Sir, that we will use our influence to prevail with more of our brethren to do likewise. We ardently wish and pray for the accomplishment of those glorious promises concerning the universal spread of the gospel, and the knowledge of God; and feel our hearts in a degree glowing with gratitude to the Lord, that there are so many circumstances concurring towards the commencement of that glorious time. May he over-rule every occurrence among men in such a manner as to promote the interests of the Redeemer’s kingdom.’

“ *The following extract is taken from a letter signed Theodore Hinsdale, moderator of the north association of Hartford county:*

“ ‘ The association of Hartford county, north district, contemplate with much pleasure every measure which seems to be calculated to advance the interest and cause of the Redeemer’s kingdom, and being sensible of the importance and happy influence of the duty of prayer on the Christian life, and the whole of religion, would wish to contribute their assistance, in a regular and authorised manner, to the proposal for a general concert of prayer, of all denominations of God’s people, in this day, when immorality and error abound, for a revival of religion, and the copious effusions of the divine grace and spirit, similar to the memorial from Scotland some years past, and advocated by President Edwards, entitled, by him, ‘ An Humble Attempt to promote explicit Agreement, and visible Union of God’s People in extraordinary Prayer for the Revival of Religion, and the Advancement of Christ’s Kingdom on Earth, pursuant to Scripture-Promises and Prophecies concerning the last Time.’



“ ‘ Proposals for carrying into effect such a concert of  
 ‘ prayer being now in circulation in the United States from  
 ‘ worthy individual ministers, we are highly delighted with  
 ‘ the piety of the design, and anxious that success may at-  
 ‘ tend the proposal. We, as an association, would wish our  
 ‘ brethren in the respective associations in this state to take  
 ‘ up the matter, and act upon it so far as to refer it to the gen-  
 ‘ eral association of this state, and by their commissioners to  
 ‘ the general assembly of the presbyterian church in Ameri-  
 ‘ ca, and to the convention of clergy in the commonwealth  
 ‘ of Massachusetts, by the correspondence lately established  
 ‘ between them and the general association and general as-  
 ‘ sembly, that such general measures may be taken or adopt-  
 ‘ ed, as may promise to give the proposed concert the most  
 ‘ extensive diffusion; and also to correspond with the consti-  
 ‘ tuted authorities of other denominations of Christians, that  
 ‘ prayers may unitedly ascend to the throne of grace from all  
 ‘ the United States in America.’

“ *From Plymouth, Massachusetts, October, 1794, Rev. Dr. Robbins thus writes: (Extract.)*

“ ‘ I hereby signify to you my most hearty concurrence  
 ‘ in the plan; and of all men in the world I should be the  
 ‘ most inexcusable, criminal, and ungrateful to refuse it, when  
 ‘ the blessed God has of late done such great things among  
 ‘ this people, in answer, we trust, to prayer. Glory to his  
 ‘ name for ever! May this be one happy earnest of the great  
 ‘ blessing intended to be sought and implored by the pro-  
 ‘ posed concert!

“ ‘ I have mentioned it in our private conferences which  
 ‘ we still maintain, and have reason to think we have some  
 ‘ precious tokens of God’s presence in them. Our people  
 ‘ are greatly pleased with the proposal, and it has exceeding-  
 ‘ ly animated many of the dear children of God here. I  
 ‘ once mentioned it, summarily, in the pulpit, on the Lord’s  
 ‘ day; and also informed my people that I had very lately  
 ‘ received letters from several pious ministers in England,  
 ‘ informing me of a similar agreement among a great num-  
 ‘ ber of ministers there, whose hearts have been made to re-  
 ‘ joice at hearing of the displays of sovereign grace and pow-  
 ‘ er in this place and others in America. O let us magni-  
 ‘ fy the name of God, and rejoice in the triumph of our di-  
 ‘ vine Redeemer over the powers of darkness! These things

‘ are truly encouraging as to the present undertaking. Go  
 ‘ on, my dear brother, and all those engaged in this pious  
 ‘ project; and the Lord bless you and them, and succeed it,  
 ‘ in his due time appear in his glory, and build up Zion.’

“ *From the minutes of the presbytery of New-York opportunity is afforded to make the following extract:*

“ ‘ METUCHIN, October 16, 1794.

“ ‘ A circular letter, requesting the aid and recommenda-  
 ‘ tion of the ministers of Christ to a plan of general concert  
 ‘ in prayer throughout the churches of Christ of all denom-  
 ‘ inations in these United States, being introduced and read;  
 ‘ On motion, Resolved, That the presbytery do approve of  
 ‘ a public concert in prayer for the advancement of Christ’s  
 ‘ kingdom, and will cordially unite with any ministers and  
 ‘ private Christians in recommending and adopting a plan  
 ‘ for this purpose.’

“ *From the minutes of the synod of New-York and New-Jersey, consisting of five presbyteries, we are allowed to make the following extract:*

“ ‘ NEW-YORK, October 24, 1794.

“ ‘ A circular letter, signed by a number of ministers in  
 ‘ New-England, respecting a proposed union and concert in  
 ‘ prayer among the churches of Christ of all the different  
 ‘ denominations of Christians in these United States, was  
 ‘ overtured by the committee of overtures, with a request  
 ‘ that the synod would give it their approbation, concur-  
 ‘ rence, and recommendation.

“ ‘ The synod proceeded to consider this proposal; and,  
 ‘ after some deliberation, ordered that Dr. Macwhorter, Mr.  
 ‘ Chapman, Mr. John Woodhull, and Dr. Smith, ministers;  
 ‘ and Mr. John Bayard, Mr. Joseph Lyon, Mr. John Mur-  
 ‘ ray, and Mr. Joseph Hallet, elders, be a committee to con-  
 ‘ sider whether such a measure be expedient, and if expedi-  
 ‘ ent to prepare and report some plan for that purpose to  
 ‘ the synod.’

“ On the morrow the report of the committee being called for, they presented the following:

“ ‘ The committee appointed by the synod to consider  
 ‘ the proposed concert for prayer among all denominations  
 ‘ of Christians throughout these United States, met; and,  
 ‘ after the most serious deliberation, reported the following  
 ‘ resolutions on that important subject:

“ ‘ Resolved, That the synod do most cordially approve  
 ‘ of a general union and concert in prayer for the general  
 ‘ revival of religion, and the advancement of the Redeemer’s  
 ‘ kingdom in the world; and do most heartily recommend  
 ‘ the same to all the churches under their care.

“ ‘ Resolved, That the synod do recommend, that the  
 ‘ churches under their care observe, for that purpose, the af-  
 ‘ ternoon of every first Tuesday in the four quarters of the  
 ‘ year; and that this begin on the first Tuesday of January  
 ‘ next, at two o’clock in the afternoon. The synod approved  
 ‘ and adopted the above resolutions.’

“ The synod also appointed, that on the first Tuesday of January next a fast be held, as the synod of the Dutch reformed church had already done; so that the concert is likely to be introduced with very solemn and general acts of devotion and humiliation towards God.

“ Two other motions on the subject of prayer were also before the synod:—The one respected a *private* concert between the members of the synod; engaging to remember each other, the ministers and churches of Christ in general, at the throne of grace, between the hours of seven and nine every Lord’s day morning:—The other motion implied a request that each of the members should report to the synod next year, of the manner in which the concert shall have been attended upon in their respective churches. And though it was not thought proper to enjoin these motions by a solemn act of judicatory, yet the members professed unanimously a willingness to pay cordial and strict attention to them. And in this private concert all concerned do most sincerely invite all Christian people to join.

“ *From a note in a late publication by Dr. Linn, entitled ‘Discourses on the Signs of the Times,’ page 175, the following extract is taken:*

“ ‘ When this was ready for the press, there was handed  
 ‘ me an invitation to the ministers and churches of every  
 ‘ Christian denomination throughout the United States, to  
 ‘ unite in an attempt to carry into execution the ‘Humble  
 ‘ Attempt of President Edwards,’ &c. This plan I most  
 ‘ heartily approve, and consider it as a token for good. It  
 ‘ would have happy effects too, if those of different denomi-  
 ‘ nations, where it is convenient, would assemble together,  
 ‘ or form themselves into societies for prayer.’

*“ From Charleston the Rev. Jedaiah Morse thus writes :*

*“ ‘ CHARLESTON, October 1, 1794*

*“ ‘ MY DEAR SIR,*

*“ ‘ I received duly, by post, your very acceptable circular letter, on the interesting subject of a concert in prayer among Christian ministers and people of different denominations. I had heard with satisfaction that such a thing was in agitation, and am happy to find that it has so far ripened for execution. I have hardly a doubt, but that all the sincere lovers of Zion’s prosperity will cordially unite in a design so well calculated to advance the interest of Christ’s kingdom in the world, and to excite, cherish, and increase love among Christians. What pleasing and enrapturing emotions must it excite in the pious mind to reflect, that thousands of suppliant, fervent Christians, widely scattered over this world, are all assembled at the throne of grace, uniting their requests for the same blessings !— When met here, how much will they love one another !— With what joy shall they anticipate the day that shall unite them, sanctified wholly by the good Spirit of God, in everlasting bonds ! Such union in prayer among Christians will serve greatly to strengthen and increase their faith and hope that their prayers will be answered. If two of you, saith Christ, shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. How much more then where thousands are agreed in the same thing ?—I cannot but anticipate the happy and glorious effects, by the blessing of God, flowing from this good design.’*

*“ From Hampton, Connecticut, Rev. Mr. L. Weld thus writes :*

*“ ‘ The friends of Zion in this place, as is doubtless the case in other places, are animated with the invitation, Come, let us go speedily to pray before the Lord, and to seek the Lord of Hosts. We may expect, Sir, that the children of wisdom, they who make Jerusalem their chief joy, will justify an object so happily calculated to promote the glorious cause of Christ.*

*“ ‘ Heartily wishing success to the proposed concert, I subscribe, your friend and fellow-laborer in the vineyard of Christ,*

*‘ J. W E L D.’*

*“ From Hatfield, Massachusetts, Rev. Joseph Lyman thus writes :*

*“ ‘ HATFIELD, November 6, 1794.*

*“ ‘ DEAR SIR,*

*“ ‘ Agreeably to the proposal I made to you when I had  
 ‘ the happiness of seeing you at Lebanon, I have laid your  
 ‘ letter in favor of a concert of prayer, &c. before the asso-  
 ‘ ciation of congregational ministers to which I belong.—  
 ‘ The subject was taken up with great deliberation, and  
 ‘ thoroughly canvassed in favor of the design ; and the ob-  
 ‘ jections were stated and discussed as far as we were able.  
 ‘ The association came into those determinations which I  
 ‘ now enclose and send to you, according to your desire.—  
 ‘ You will perceive that the proposal was thought capable of  
 ‘ some amendment, and with that amendment the associa-  
 ‘ tion wish to be thought zealous promoters of the salutary  
 ‘ and pious plan with which you presented them. Let me  
 ‘ suggest to you, my dear Sir, that this is, in my opinion, a  
 ‘ great and good work in which you and others mentioned  
 ‘ in your letter are engaged :—There may be danger of its  
 ‘ not succeeding, should the measures pursued be carelessly  
 ‘ procrastinated ; which I am confident will not be the case  
 ‘ on your part. At the same time I think that much, under  
 ‘ God, as to the success of this undertaking, depends upon  
 ‘ having the patronage of good and influential ministers of  
 ‘ different doctrinal sentiments in unessential points and of  
 ‘ the several denominations through the United States. The  
 ‘ signature of a large and respectable number of such wor-  
 ‘ thy characters, aided by the more effectual influence of col-  
 ‘ lective bodies of ministers of different denominations, as  
 ‘ patrons of the design, would, it is probable, give it such  
 ‘ weight in the minds of God’s people, as greatly to animate  
 ‘ them in entering upon and persevering in the proposed  
 ‘ concert.*

*‘ JOSEPH LYMAN.’*

*“ ‘ At a meeting of the northern association of ministers  
 ‘ of the county of Hampshire, at Hatfield, November 4,  
 ‘ 1794, Mr Lyman laid before the association a circular  
 ‘ letter, containing a plan of concert for extraordinary pray-  
 ‘ er, for the revival of religion, &c. which was taken into  
 ‘ consideration.*

*“ ‘ Voted, To patronize and encourage the proposed  
 ‘ concert for prayer, with this reserve, That the churches*

severally for themselves judge of the expediency of continuing or discontinuing it.

“ ‘ Further, The association are of opinion, that to obtain the recommendation of collective bodies of ministers of various denominations of Christians, would have a good tendency to promote the happy event contemplated; and therefore wish that such recommendation may accompany the proposed address to the ministers and churches.

“ ‘ *Extracted from the minutes of the association by*

“ ‘ ENOCH HALE, Scribe.’

“ *From Stockbridge Dr. West thus writes :*

“ ‘ STOCKBRIDGE, November 7, 1794.

“ ‘ REVEREND SIR,

“ ‘ Since I had last the pleasure of writing to you, I had opportunity of meeting the ministers of this county in association, and laying before them the proposed plan for a concert, &c. The proposal was received with great approbation; and I am to inform you, that the following gentlemen join in recommending it, and will use their influence to promote and forward so desirable an end. Viz. Rev. Daniel Collins, Ephraim Judson; Thomas Allen, David Perry, Seth Swift, John Stevens; Jacob Catlin, David Porter; Alvan Hyde; Oliver Ayer, John Camp. Whenever the plan shall be sufficiently ripe for a permanent adoption; I shall wish you to favor me with information. That God would graciously own, and succeed the attempt, and pour down on all denominations of Christians a spirit of grace and supplication, prays your brother and fellow-laborer in the gospel.

“ ‘ STEPHEN WEST.’

“ As the object of the present letter is to communicate the substance of the recommendations which have been received on the above subject, it is hoped that the gentlemen who have expressed their thoughts thus freely, will take no exceptions at the use which has been made of their recommendations in the extracts taken from their letters; as this seemed to be the most eligible method in laying before every denomination of Christians a just statement of the communications which have been forwarded.

“ In addition to the above it may not be improper to mention, that verbal approbations have been received from a variety of our congregational and baptist brethren, who, with their churches and congregations, engage to unite in the proposed concert.

“ And, in the conclusion of this letter, the subscribers will not be thought to transgress the bounds of modesty or of duty, if, in return for the attention paid to the first circular letter, they, in the name of all interested in its success, should make suitable expressions of acknowledgment for the favorable manner in which the invitation hath been received; praying that the attention expressed may be but a prelude to a firm, unshaken, and successful perseverance in the exercise of that Christian duty, which they have thought proper to recommend;—hoping and trusting also, that many thousands yet unborn shall arise and call those blessed, who dared, in this day of degeneracy, to lend an aiding hand to the struggling cause of piety and of religion;—praying also, that such, with many yet to unite in this pious attempt, may yet live to see all the abodes of Zion illuminated by the sacrifices of prayer, arising from the altar of holy incense, which they have been instrumental in rearing unto God;—and, in a word, have only to say, that, from the encouragement received from many quarters not expressed in this letter, there is reason to hope: that the united concert of *praying thousands* will begin, as proposed, on the first Tuesday of January, 1795; and be fervently and perseveringly maintained, to the glory of God, to the peace and comfort of all united, and to the salvation of many souls.

“ In respect to the order or method of service, it has been generally thought that the course of service be much the same as is usually maintained in the respective churches or congregations, in the afternoon of the Lord’s day.

“ The subscribers, in the name of all friends to the proposed concert, do humbly express the joy and satisfaction they would feel, should all the ministers and churches of our Lord Jesus Christ become united in it. Animated, we would hope, by a sincere regard to the interests of Christ’s kingdom in this world, and its inconceivable glories in the next;—and finally committing and submitting the whole concern to the direction and blessing of HIM, who is infinite in wisdom and head over all things to the church, sign themselves, &c.

“ WALTER KING,

“ DAVID AUSTIN.

“ P. S. Whereas the first circular letter was directed only to single ministers and private Christians, and though this second follows the same example, yet, as some of the



constituted authorities of the church of Christ have thought proper to take it up and recommend it, and as others have asked that it might be more and more thus recommended and supported, the subscribers, so far as they have any influence, do most cordially and sincerely request that all public bodies, bearing rule in the church of Christ, would comply with the very reasonable desire which many of their friends and brethren have thus cordially expressed.

“And any individual minister, who shall be disposed to bring this request before the constituted authorities of the church, and shall be enabled successfully to support the same, may greatly subserve the cause of Christ, and will oblige the subscribers by forwarding an accurate account of such event, for publication in the course of the MAGAZINE—the conditions of which accompany this letter.

“*In the present stage of the publication of this letter, a copy of the foregoing extracts being presented to the undersigned, and concurrence in the general spirit of the proposed concert being requested, the subscriber is ready to signify a cordial acquiescence in the same.*

“JONATHAN EDWARDS.

“NEW-HAVEN, December 5, 1795.”

Accompanying the second circular letter was an enclosed plan of a MAGAZINE, of which the following proposals are a copy:

## “P R O P O S A L S

*For Printing by Subscription,*

A M A G A Z I N E,

ENTITLED, THE

CHRISTIAN HERALD;

OR, THE

UNION MAGAZINE:

INSTITUTED AS AN AID TO THE PLAN OF GENERAL  
CONCERT IN PRAYER, NOW PREPARING, AND TO  
BE ENTERED UPON THE FIRST TUESDAY IN JANUARY,  
1795.



“ THE DESIGN OF THIS WORK IS,

“ I. To report to the churches, from one quarter of the year to another, the state and progress of the proposed concert.

“ II. To convey information respecting the state of religion in general, and in respect to particular churches, where such information may tend to the edification of Zion at large; and, especially, of all concerts for prayer in these and in foreign parts.

“ III. To serve as a vehicle for short and nervous discourses on the subject of the promises and prophecies which respect the glory of the latter day, and on other animating subjects, proper to be read in congregations and in praying societies, where they may not be favored with a minister on the day of concert; and for such other articles of intelligence on the subject of prophecy and the providence of God, as may be deemed worthy of general notice.

“ IV. To preserve an history of the proceedings of the different judicatures of the church of Christ on this subject, and on any other subjects designed to further the interest of religion in the world.

“ V. To open the door for the reception of the literary and pious communications of all Christian ministers and people on the subject of religion, that foundation may be laid for the more perfect concord and cordiality, in the ESSENTIALS of our holy religion, among all branches of the Redeemer's kingdom.

“ VI. To contain such reviews of publications, whether sacred or profane, printed in Europe or America, as any of our literary or Christian brethren may be disposed to forward for publication.”

Though the foregoing proposals announced a magazine, under the title of the “ Christian Herald; or, Union Magazine,” yet for the purposes of accommodation, and thro' hope that the objects of a previous plan of the “ Theological Magazine” might be incorporated within the limits of the present design, the two plans were united, and a single number issued under the stile of the “ United States Christian Magazine;” and in this *first* number was the following communication respecting the progress of the plan of the concert inserted:

*“ For the UNITED STATES CHRISTIAN MAGAZINE.*

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*“ Communications respecting the plan of visible union and general concert in prayer now existing in these United States, and observed on the first Tuesday of each quarter of the year, commencing on the first Tuesday of January, 1795: at two o'clock, P. M. and so continuing in orderly course.*

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*“ The origin of this plan was from Scotland, and by the late President Edwards its history is thus recited:*

*“ ‘ In October, A. D. 1744, a number of ministers in Scotland, taking into consideration the state of God’s church, and of the world of mankind, judged that the providence of God, at such a day, did loudly call such as were concerned for the welfare of Zion, to united extraordinary applications to the God of all grace, suitably acknowledging him as the fountain of all the spiritual benefits and blessings of his church, and earnestly praying to him, that he would appear in his glory and favor Zion, and manifest his compassion to the world of mankind, by an abundant effusion of his Holy Spirit on all the churches and the whole habitable earth; to revive true religion in all parts of Christendom, and to deliver all nations from their great and manifold spiritual calamities and miseries, and bless them with the unspeakable benefits of the kingdom of our glorious Redeemer, and fill the whole earth with his glory: and consulting one another on the subject, they looked on themselves, for their own part, obliged to engage in this duty, and, as far as in them lay, to persuade others to the same, and to endeavor to find out and fix on some method that should most effectually tend to promote and uphold such extraordinary applications to heaven among God’s people.’*

*“ The plan was then proposed, and took such effect, that it was complied with by numbers in the four chief towns in Scotland—in Edinburgh, Glasgow, Aberdeen and Dundee; and in many country towns and congregations in various parts of the land. A letter to the Rev. Mr. Prince, of Boston, reported that there were then above thirty societies of young people in Edinburgh, and in Glasgow this union was unanimously agreed to by about forty-five praying societies, as an eminent minister in that city informs.*

" A memorial on the subject of a concert for prayer, accompanied by a letter, signed by twelve ministers in Scotland, was sent over to America, and directions given that five hundred copies should be distributed in Massachusetts-Bay, Connecticut, New-Hampshire, and, in fact, throughout the then American colonies.

" This memorial the late President Edwards very warmly advocated, and in support of it wrote what is styled, ' an Humble Attempt to promote explicit Agreement, and visible Union of God's People in extraordinary Prayer, for the Revival of Religion, and the Advancement of Christ's Kingdom on Earth, pursuant to Scripture-Promises and Prophecies concerning the Last Time.'

" This work received a full and cordial recommendation from five ministers of the town of Boston, and had an extensive circulation in Europe and America.

" It was republished under the patronage of the Rev. John Sutcliff, a Baptist minister, in England. The avowed design of the editor in the republication was to promote an agreement and practice then prevalent in several of their associations of meeting, at stated times, for purposes of social prayer.

" In 1794 this tract was again reprinted in America.

" In September of the same year, a number of ministers being providentially assembled at Lebanon, in Connecticut, were led, after prayer, to consult on President Edwards's ' Humble Attempt,' &c. and readily expressing their opinion, agreed to unite their exertions, in order to carry the design of his memorial into full and permanent effect.

" A sketch of the objects of the ' Humble Attempt,' and of the design of the afore-mentioned ministers, and signed by more than twenty ministers in the vicinity of Lebanon, Norwich, and Providence, was printed and sent abroad in the form of a circular letter.

" This letter produced a variety of communications, both from individuals and from public bodies, countenancing the plan.

" In December a *second* circular letter was issued, containing a summary of this recommendation.

" Among those who gave countenance to the plan were the Rev. Dr. West, Stockbridge; Rev. Dr. Green, Philadelphia; Rev. Mr. Etwine, Bethlehem; Rev. Messrs. Jacob

Brush, William Phœbus, and Laurence M'Combs, of the methodist episcopal church, New-York:—The Reverend association of the north district, Hartford county, recommending to the different associations of the state, that the matter be taken up and referred to the general association of the state of Connecticut, and, by their commissioners, to the general assembly of the presbyterian church in America, and to the convention of clergy in the commonwealth of Massachusetts, &c. that such general measures may be taken or adopted, as may promise to give the proposed concert the most extensive diffusion; and also to correspond with the constituted authorities of other denominations of Christians, that prayers may unitedly ascend to the throne of grace from all the United States in America.

“ To this recommendation may be added the countenance of the Rev. Dr. Robbins, of Plymouth; of the presbytery of New-York; of the synod of New-York and New-Jersey; of the Rev. Dr. Linn, of the Dutch reformed church, New-York; of the Rev. Jedediah Morse, Charleston; of the Rev. Mr. Wield, Hampton, Connecticut; of the Rev. Joseph Lyman, of Hatfield; and of the northern association of ministers of the county of Hampshire, Massachusetts; and of Dr. Edwards, New-Haven.

“ Respecting the observance of the day, on the first Tuesday of January, the Rev. Mr. Chapman, of Orange, New-Jersey, writes: ‘ I think we have good encouragement, tho’ the day seems to be gloomy, and the enemies of religion many, to unite and press forward with all our might in the strength of the Redeemer. There was something peculiar and solemn in divine providence, respecting the day for opening the concert for prayer; its being a day of fasting, and in this state proclaimed a day of thanksgiving; something remarkable! It was very apparent that the minds of many among us, particularly of the more serious, were very sensibly affected, especially when the hour of prayer was come. When I took occasion to introduce and open up the solemn proposal, and read to them a number of the communications from different parts of the continent, our serious praying people seemed to catch the very spirit of the proposal, and are longing for the arrival of the next day of prayer; numbers seem confident that it is of the Lord, and from him a token for good.

“ ‘ O may the God of ail grace pour out a spirit of pray-  
 ‘ er and supplication on all his people, and strengthen and  
 ‘ encourage the hearts of all his faithful ministers, and pre-  
 ‘ pare the way to build up Zion, and to appear in his glory!’ ”

“ The Rev. Mr. Williams writes from Harwington:—  
 ‘ We have had a full meeting for prayer agreeably to the  
 ‘ recommendation, and expect to go in concert with you  
 ‘ and other churches.’ ”

“ From North-Haven, Connecticut, Rev. Ben. Trum-  
 bull writes, February 18, 1795: ‘ My church unanimously  
 ‘ adopted the plan for a concert in prayer; and though our  
 ‘ sacramental lecture was on New-Year’s day, yet we met  
 ‘ again on Tuesday, and began the concert that day, as was  
 ‘ proposed.’ ”

“ ‘ I preached, as well as my abilities would permit, from  
 ‘ Isaiah lxii. 1. *For Zion’s sake I will not hold my peace, and  
 ‘ for Jerusalem’s sake I will not rest, until the righteousness  
 ‘ thereof go forth as brightness, and the salvation thereof as  
 ‘ a lamp that burneth.*’ ”

“ ‘ I brought into view, as far as possible in one discourse;  
 ‘ this truth, that notwithstanding all impediments, the church  
 ‘ would yet rise to a most conspicuous and glorious state;  
 ‘ and that it was the duty of all Christ’s ministers and people  
 ‘ to adopt the resolution of the prophet, and cry to God  
 ‘ without ceasing till the great event should be accomplished.’ ”

“ ‘ The concert was observed in several parts of this  
 ‘ state. At Worthington, Mr. Fenn’s parish, and at Wood-  
 ‘ bury, Mr. Benedict’s, there were full and solemn assem-  
 ‘ blies.’ ”

“ From Second River, New-Jersey, Rev. Mr. Stryker,  
 of the Dutch Reformed Church, writes: ‘ I herewith trans-  
 ‘ mit to you a few (fifteen) names of subscribers for the ma-  
 ‘ gazine; rest assured that my endeavors to promote so laud-  
 ‘ able a design shall not stop here, if my Lord spares me my  
 ‘ life and health, as a work of this nature, I am persuaded, is  
 ‘ highly necessary at this time, and I doubt not that the Lord  
 ‘ will accompany it with peculiar blessings.’ ”

“ ‘ From the preparations already made in the dispensa-  
 ‘ tions of divine providence; from the happy accomplish-  
 ‘ ment of certain predictions; from the present state of reli-  
 ‘ gion, and the apparent disposition of ministers and their  
 ‘ people, of different denominations of Christians, to unite

‘ in prayer and brotherly love, I am persuaded the period  
 ‘ is not far distant, when the Redeemer’s kingdom will  
 ‘ come with power and great glory. It is matter of joy  
 ‘ to me to hear that ministers of the gospel of Jesus Christ,  
 ‘ who ought always to appear as beacons on the heights of  
 ‘ Zion, are communicating light and fervor to each other.  
 ‘ That is surely a token for good; and I trust that word of  
 ‘ the prophet Isaiah, in his 58th chapter, will soon receive a  
 ‘ glorious fulfilment.’

“ From President Wheelock, of Dartmouth college, a letter is received with names of the following gentlemen, ministers, recommending the plan of concert:—Rev. Joseph Bowman, pastor of a church in Bernard; Rev. Lyman Potter, Norwich; Rev. John Smith, of the church, Dartmouth college; Rev. Isaiah Potter, of Lebanon; Rev. Asa Burton, of Thetford; Rev. Nathaniel Lambert, of Newbury; Rev. William Conant, of Lyme; Rev. Stephen Fuller, Vershire; Rev. Seth Payson, Rynga.

“ From Litchfield, Connecticut, Col. Talmage writes:  
 ‘ I have duly received your letter of the 9th instant accompanied with several printed letters, &c. Those which were  
 ‘ directed to the ministers of this vicinity, have all been sent  
 ‘ to their several addresses. It greatly rejoices my heart, that  
 ‘ it hath pleased the great head of the church to excite so  
 ‘ many of his servants to the pious designs proposed in the  
 ‘ concert for prayer. Truly does this appear to be the finger of God; and may he abundantly own and bless his own  
 ‘ institution. I cannot but view this as a token for good to  
 ‘ the cause and interest of Zion at large; for wherever the  
 ‘ great dispenser of mercies has determined on bestowing  
 ‘ blessings on our fallen race, he has been wont, previously,  
 ‘ to bestow a spirit of supplication and prayer.

“ ‘ Since I received those letters, I have had frequent occasion to read them to religious societies, conferences, &c. and I am happy in being able to declare to you, that they  
 ‘ seem to have been enlivened and animated to duty, from  
 ‘ such hopeful appearances of a praying spirit pervading our  
 ‘ country.

“ ‘ While I feel not unmindful of your exertions, as well  
 ‘ as of your fellow-laborers, in the vineyard of our blessed  
 ‘ Lord, for endeavoring to promote and encourage the plan  
 ‘ of concert, &c. I hope I shall be able, ever, with you, to

‘ ascribe all the glory to God. Oh! that the Holy Spirit  
 ‘ might be pleased to visit our hearts, and the hearts of all  
 ‘ men with the most enlivening tokens of his power and  
 ‘ grace, and bring all flesh to the fullest acknowledgment of  
 ‘ the truth, as it is in Christ Jesus!’

“ From Newark, December 29th, 1794, the Rev. Uzal Ogden, of the episcopal church, writes: ‘ The circular letter, exhibiting the success of the plan for general union and concert in prayer, I had the pleasure of receiving yesterday. The scheme is pious and rational, and if carried into effect, (and of this there appears no reason to doubt) it will, I trust, through the goodness of God, be productive of many salutary consequences. Will the united voices of many thousand faithful Christians, in the cause of religion, be unheard by the God of peace? Will it not do honor to Christianity, for its professors, of every name, to unite their prayers for the promotion of its general interests? Will not this measure have a tendency to cause their hearts to glow with greater ardor of affection to each other? to obliterate prejudices from their minds? to cause them to lay but little or no stress on the *non-essentials* of Christianity, and to enter more perfectly into *its spirit*? ”

“ ‘ Will it not, in a great degree, silence an objection of infidelity, that Christians cannot agree among themselves? ”

“ ‘ In the present state of man, it is chimerical to expect a perfect union of Christians in doctrine, discipline and worship. In the arts and sciences even wise men have differed, and ever will differ in sentiment. And can it be strange that their ideas are not entirely similar respecting the numberless truths contained in the holy scriptures? Is it not sufficient if they are all fundamentally right in their tenets, and holy in their practice? Will not he who truly believes in Christ be saved? ”

“ ‘ This plan has my perfect approbation, and shall have my interest to give it efficacy; and never could a scheme of this sort be better timed than the one now in contemplation. What an age of vice and infidelity! How does deism, with impudent front, stalk unmasked among us, reviling, and even blaspheming our holy religion, and endeavoring to extirpate it from the earth! Vain, however, will be its impious efforts! Great is truth, and it shall still triumph! The gates of hell shall not prevail against it! Deism shall be



‘checked; and in the order of Providence, though in the use  
 ‘of means, the kingdom of Christ will come with power;  
 ‘and it is rational to conclude, that this measure will great-  
 ‘ly contribute to its advancement.’

“From Caldwell, state of New-Jersey, Rev. Mr. Grover informs, that the presbytery of Morris county unanimously rejoiced at the news of the proposed concert, and, with pleasure, anticipate the days appointed.

“The Rev. Mr. Tennent, of the presbytery of Philadelphia, writes, that their presbytery have unanimously resolved to observe the days appointed for one year.

“General information from Connecticut states, that probably about two-thirds of the churches in that state may be considered as engaged in the plan; and in respect to the observance of the recommendation of the synod of New-York and of New-Jersey, to the churches under their care, no intelligence hath been received, but that the plan went into full effect.”

Many other communications from public bodies, as well as from private Christians, were received, approving of the plan of concert, and testifying of the happy influence it seemed likely to produce, and of the hopeful prospect there was that he who heareth prayer would graciously cause that the offerings of his people should not, in vain, ascend before the mercy-seat.

These communications, reaching to November 2, 1795, would have been published, had the numbers of the United States Christian Magazine been continued; but a difference of opinion, in respect to the leading features of the magazine taking place, the publication ceased; and rather than lay foundation of disunion amongst any of the friends of the Redeemer's kingdom, by the continuance of two separate magazines, the field was left to the “Theological Magazine,” which may, perhaps, in the issue, answer the intent of the “Christian Herald; or, Union Magazine.”

Under these circumstances closed the year 1795: And in the review of the events of the *circular* letters, inviting the brethren of the different denominations to unite in the publication of their discourses in the same volumes; inviting, in the same spirit, the same brethren to unite, soon after, in a spirit of prayer and supplication at the throne of grace, in



behalf of the kingdom of Christ and of God, may it not be allowed, that the means appointed of God to the carrying on of the spiritual concerns of his temple, were followed with some degree of the same success which hath crowned the labors of him, who, as ZERUBBABEL, was laboring, with the plummet of providence in his hand, in the concerns of the outward or political part of this TEMPLE OF THE LORD?

If these things are so, it will not be doubted that if the Lord of the whole earth and of the whole church, hath designated that the leading instrument in his hand in these concerns shall stand as the Joshua of the second temple—thus it must be.

And in the prospect of the immediate coming of the GREAT MASTER of assemblies to visit his TEMPLE, may it not be an act of justice to the truth of inspiration to review, for a moment, the foregoing transactions, and to ask of God direction that a just estimate of them may be formed?

May they not be considered as amounting to a part of the duties specified in the commission of him who is stiled the Lord's messenger, a little to precede his own actual coming?

Mal. iii. 1. *Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his TEMPLE; even the MESSENGER OF THE COVENANT, whom ye delight in; behold he shall come, saith the Lord of Hosts.*

And of the spirit of the same message doth not inspiration speak. Mal. iv. 5, 6. *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.*

And if, in the course of the exertion which it hath pleased God to lead the *dust and ashes* before him to make in his *sanctuary*, he hath also been led to speak a word of encouragement to those who labored for the prosperity of the *external* EDIFICE, it cannot be denied that in making out the character designated he is entitled to the evidence.

This word of encouragement hath been manifested from the *press* and from the *sanctuary* itself. An insertion of a few pieces, committed to press when dangers seemed to threaten the edifice, may suffice for the conviction of the world; and that the same hath been the uniform tenor of

the writer's testimony in his place, on proper occasions, the people of his charge will testify.

*" For the NEW-JERSEY JOURNAL, October 1, 1794.*

*" C R I S I S, No. I.*

*" To RICHARD HOWELL, Esq. Governor, Captain-General, and Commander in Chief, in and over the State of New-Jersey and Territories thereunto belonging, Chancellor and Ordinary in the same.*

*" MUCH RESPECTED SIR,*

*" Never was an ordinance of legislative authority more timely, more necessary, or more gratefully received by all the good citizens of this state, than your late proclamation for the suppression of the dark and insidious designs on the emissaries of the insurgents. Every attentive observer hath been fully convinced, that, in all the different methods expressed in your proclamation, the spirit of insurgency was laboring for influence. The language of its emissaries, passing our towns, has been heard;—its spies have been seen;—insults upon the authority of the state, in the persons of its magistrates, have been committed, and hitherto the offenders have gone unpunished. The subordinate authorities have waited the decision and orders of the supreme executive and privy council on the subject:—But now, Sir, as our brave republicans in arms have rallied around the standard of order and republican freedom, which you have set up in the field; so, with equal readiness, animated by your proclamation and present exertion, will the civil authority, in all its subordinate influence, rally round the standard of order and of law.*

*" The licentiousness of foreign influence and of antifeederal resentment, breathed forth through the thousand organs of ——— societies, of disappointed ambition, and of contaminated presses, has raged, in the opinion of all honest men, long enough. The fruits of this united, but unprovoked, opposition to our federal constitution and to federal measures, are at present seen in the unprincipled insurgency of the west. This insurrection is not the child of a moment:—It has lain long in embryo, and has been but too richly nourished by the poisonous principles and measures of a designing faction. And, strange to tell! this illegitimate po-*

litical bastard no sooner sees the light, than it comes panting and crying for nourishment and protection in the fruitful republican soil of New-Jersey. Its impudence, considering its age, is without a parallel:—But that the offspring of impudent parents should be impudent too, is not surprizing.—The disinherited straggler has, however, received a deadly blow, which, in these parts, it will not many days survive.

“Too long hath the mildness, the moderation, and patience of a tortured government (tortured in itself, and tortured in its servants), borne with the dark and insidious designs of unprincipled and restless men.

“The honest part of the community are yet willing to believe, that our freedom and our government are the gift of a munificent heaven. Those who have fought, and have fought from principle, are not willing to forget the successes, which, under God, crowned their arms in the late glorious conflict; nor are they willing that the fruits of such continued interposition, should now be swallowed up in the enchanting caverns of discord and of faction.

“If the battles of the late glorious and successful conflict for the establishment of freedom, of order, and of republican law, are again to be fought over, we have not begun too soon. Honest men are glad to see the republican standard once more erected. They believe it to be the standard of freedom and of heaven; the standard which shall ere long, through obedience to an irresistible decree, be waved round the globe. This standard is entitled to support wherever it has been erected; and a right to its blessings will be proved by the vigilance and courage of those who are willing to defend it.

“May it be your happy, your honorable lot, respected Sir, to support that standard which now so pleasantly waves on the fair fabric of American republican freedom, resting assured that the best wishes and prayers of all good men accompany you; and that all true friends to their country, whether in the civil or military departments of this state, are holding themselves in readiness to obey your order, and to imitate your present noble example.

“That you may be successful in your present interesting errand; that you may have health and strength to exercise the same parental care over our brethren now with you in arms, which has already raised you so high in the esteem of

your command and of their friends at home; and that you may soon return to meet the laurels of a grateful country, is the unfeigned prayer of every true republican."

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"For the NEW-JERSEY JOURNAL, October 1, 1794.

"SEPTEMBER 20, 1794.

"On seeing an advertisement for a new DANCING-SCHOOL.

"A friend to the moral and religious interest of the borough of Elizabeth, as well as to the improvements and embellishments of civil life in general, is induced to invite the attention of the ladies and gentlemen of the town, at the present time, rather to the pursuit of things rational and moral, than to things pleasing and fashionable. He thinks the sound of the viol, the noise of frolic and dancing, but a poor evidence of the concert in principle, which it is their honor to hold with their brethren who have just now taken the field.

"He is unwilling to believe that the principles of the ladies and gentlemen of this town, are so repugnant to the republican sentiments which have lately charmed our youth into the field, as to wish, by the soft blandishments of effeminate life, to charm them home again.

"Besides reasons merely rational and visible, he thinks it too late in the day to deride those, who believe there are reasons which have the stamp of divine authority for the suppression, especially under the present circumstances, of even the appearance of evil. If there be a jealous God, in whose hands are the reins of universal and uncontrolled dominion, whose providence reaches to the very hairs of our head, it must be allowed that he hath sent, and is now severely sending his judgments abroad on the earth, for some wise and noble end. May it not be that the inhabitants of it may learn righteousness?

"He deems it happy, if, when a people is called by the discipline of heaven to immediate and unreserved obedience, they may, by an answerable frame of heart and of life, avoid the indignation of the Almighty, once expressed and but too awfully executed upon a people, who shut their ears against its instruction, and hardened their hearts against its influence.

"And in that day did the Lord God of Hosts call to weeping and to mourning, to baldness and to sackcloth; and behold joy and gladness, slaying of oxen and killing sheep, eat-

*‘ing flesh and drinking wine: Let us eat and drink, for  
 ‘tomorrow we shall die!’ And was revealed in mine ears by  
 ‘the Lord of Hosts, Surely this iniquity shall not be purged  
 ‘from you till ye die, saith the Lord of Hosts.’ ”*

*“ For the NEW-JERSEY JOURNAL, October 22, 1794:*

*“ C R I S I S, No. II.*

*“ To the PRESIDENT of the United States.*

*“ MUCH RESPECTED SIR,*

*“ It may not be disagreeable to your excellency to hear that your proclamation of the 25th ult. for the suppression of the spirit of insurgency, as well as for an expression of your entire satisfaction in the patriotic alacrity, with which the militia summoned, have taken the field, is peculiarly acceptable to all friends to good government and the laws. They are also happy to recognise in the FIRST OFFICER OF STATE, those invaluable properties of moderation and firmness which were formerly so conspicuous in the field.*

*“ No one can doubt of your steady affection for all the branches of that country, for whose liberties you have generously struggled through an eight years war. And if aught can move to softness upon the adamantine hearts of the inhabitants of the western counties, next to the compunctions of ingratitude, it must be the idea of their having so soon laid foundation for the enemies of American freedom to speak lightly, not to say deride, the boasted privileges gained by our late successful contest. Alas! that we should so soon have ‘to deplore that the American name should be sullied by the outrages of her citizens on her own government!’—that so just cause should be given to the world to say, ‘shackles and chains would have afforded too favorable a destiny for such senseless and lawless men.’ Abandoned to any sense of their own honor—to the interests and honor of the union, these apostates seem willing to bid welcome to anarchy and to blood. But it is hoped that the President will not, from this instance of political apostacy, deem the whole apostates. The alacrity with which freedom’s sons rally round the republican standard, forbids the thought: nor is it to be supposed that the hearts of the union, so lately elated by the successes with which, under God, his exertions have been crowned, are universally become callous to the sentiments of*

gratitude with which they were once inspired, nor that the administration of law, during his presidency, hath been, by good citizens, ever deemed a burden.

“It is known, that neither the spirit of the present insurgency, nor the spirit which hath fostered it, in the thousand open and secret mediums of communication, is the spirit of the enlightened, the steady, or the fighting party of the community. Men of noise—of ambition—of petulance—of uneasiness, under lawful restraint, may create a paper-war—may, through the fumes of a distillery, excite commotion—may even stir up an insurgency; but this will be whilst the arm of authority is distant, or suspected of an inactivity which will never chastise their treasonable insolence; for as soon as a firm display of war is made, these men are the first to hide their heads.

“It is hoped, that through the spirited exertions of our executive, supported by a firm expression of republican sentiment throughout the country, the present efforts of the lawless in the west will be as fruitless as their complaints have been groundless.

“It might be deemed forward or out of time for an individual to express his own, or the sentiments of others, favoring administration during the present contest, were it not incontrovertible, that the declaration of Alexander Addison, Esq. to the grand jury of the county of Allegheny is entitled to universal application, ‘I have thus expressed my sentiments honestly and freely,’ saith this president of the court, ‘as at this crisis, it becomes every man who has any regard for the welfare of his country to take every opportunity to do. This is not a time for concealment or dissimulation. Let every man speak out, and not by silence or falsehood deceive one another.—Let a free currency of opinions restore mutual confidence and mutual safety; that the dagger of the assassin, the torch of the incendiary, and tongue of the slanderer be not feared.’

“Besides, no apology for this testimony in favor of government is necessary, if it be remembered with what forwardness and audacity some have dared to testify against it. They have neither spared the constitution—its administration—its servants, nor, eventually, themselves. In reviling others from sinister motives, they have betrayed the rancor of their own hearts—have shewn the poison that gnawed within.—

Against none have they been more inveterate, if the truth were told, than against those who have not given them their influence at elections; and never more clamorous than when some sinister end of their own hath not been answered by the administration of government. The hue and cry they have raised against government hath not been because the liberties of the country were in danger, but because they had not a better opportunity of private indulgence. If these men are looked at—if they are narrowly surveyed, little else is seen, as discriminating characteristics, but interest, self-conceit or party design.

“Our country, at least the enlightened part of it, has seen this long since, and has been laughing at the game; but the gamesters have brought the state of their country to too serious a crisis any longer to indulge a laugh. The poison has become too deadly:—It produces too serious effects;—far beyond the expectation of those who were ready to pronounce the freedom men use with governmental character and governmental proceedings, as merely the indulgence of a becoming vigilance. Now they see, that whilst public opinion is the basis of our invaluable constitution, an attempt to poison it is treason against the commonwealth.

“But the game in its process hath offered entertainment to the attentive. Whilst it developed characters, it instructed the penetrating into the nature of men, and taught the world that the best constitution, and the wisest administration, were not in themselves proofs against the shafts of calumny, and the reproaches of designing men.

“Many in the political process have admired to see how men, under the garb of liberty, of patriotism, of democracy, &c. have been laboring to talk, to write, and to fight themselves into power; and had not the hidden springs of such high sounding patriotism lain, to the vulgar eye, a little out of sight, and had there been no danger that these nefarious men might have wrought their interested achievements, there had been no need that steady men should labor to appease the rising storm.—But when by exciting clamor against the constitution—begetting jealousy in the minds of the simple respecting men in power—alienating one part of the community from the other, and by a thousand secret and open practices, men threaten boldly to dissolve the union, —to raise a standard to anarchy and to blood; it is time



for every friend to his country to arouse. A state may be torn by intestine broils, as well as by foreign invasion; and the weapon of a brother pointed against brother, is not less keen, nor the blow less deadly than when aimed at an unknown foe.

“Viewing the present crisis in such a glass, no apology is needed for an expression of approbation of the present measures of government, from every honest man. It is hoped the present struggle will terminate to the honor of our government, to the establishment of our invaluable constitution, and to the full conviction of our secret and open enemies, that there is yet force in the republican arm, equal to the exigencies of the most trying events.

“That you, sir, in your present, I might have said in your continued exertions in your country's behalf, should express, as in times past, your ‘present reliance on that gracious providence which so signally displays its goodness towards this country,’ is using a stile, and resting on aid, not altogether foreign from the spirit of your station, nor from the wishes of your friends:—They are willing, nay they rejoice to recognise with you the stately steppings of God's providential dealings towards this infant republic in days of past distress. Interpositions in our behalf were every where seen; and hardened must be the heart that is unwilling to acknowledge the fact. Perfectly consonant to truth is the declaration of a spirited writer on this subject, that the American who forgets or overlooks, and it may be added, who fails to acknowledge such interpositions, is a traitor to the God who saved his country.

“It will not be stiled adulation, if it be said—the frequent mention of your reliance on an invisible arm, in past instances, hath cheered the hearts of men, who saw, and still believe that from this quarter, relief, protection, and prosperity to our nation, primarily comes: nor shall it be thought too much to say, that the same event is still construed into satisfactory evidence, that your arm hath been raised, and will be supported to do the will of him who doth according to his will in the army of heaven, and among the inhabitants of the earth.

“Long may you live, sir, assured that notwithstanding the accumulated degrees of unmerited complaints which have been poured forth through the infected organs of pub-



lic communication, you still live in the hearts, in the best wishes, and in the prayers of your countrymen, that a sense of your achievements in war—of your unsullied patriotism—of your personal and public virtues in whatsoever station you are called to act, added to the obligations which thousands lie under to you for the past and present exercise of such distinguished talents, presides with lively emotion, in the breast of every honest man, of every TRUE REPUBLICAN.”

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“ *For the NEW-JERSEY JOURNAL, November 5, 1794.*

“ C R I S I S, No. III.

“ *On reading the late dispatches of Major-General Wayne to the Secretary of War.*

“ These dispatches contain a detail of the progress of the federal army through the western wilderness; of its achievements at Grand Glaize in possessing themselves of this fertile spot, styled ‘the grand emporium of the hostile Indians of the west;’ of the building of two fortresses in that country, named Fort Adams and Fort Defiance; of the overtures of peace, and of the advance of an army prepared for war. They contain an account of a decisive battle on the 20th of August, in which the combination of Indians and their white allies was defeated and driven under the guns of a British fortress:—And here begins a correspondence between General Wayne and Major Campbell, commander of the post, very interesting, and under circumstances uncommonly critical. It is probable neither of the parties wished to become the aggressor, and yet each wished to preserve a character consistent with the duties of humanity, of their profession, and, if necessary, of war.

“ It is not the design of this paper to enter on the discussion of British right to that post, or the justice or policy of their aiding and assisting the savages in their hostilities upon our frontiers; on this subject there is, with Americans, but one opinion:—Nor is it, in view of the subject this paper means to discuss, necessary to enter upon the great question of peace or war between Great-Britain and the United States, now agitating at the British court. Let this question receive the just impressions which this paper labors to make on the hearts both of Americans and Britons.

“ The theme of this paper was suggested as well by a Briton as by an American. In the course of the interesting correspondence just now noticed, each of the correspondents had recourse, as occasion called, to the *unavoidable distresses of war*. And perhaps it is no injustice to say, that the sentiments of humanity on this subject appear, on each side, to have had the most happy effect.

“ Whether the argument of General Wayne, whilst ‘ actuated by the purest motives of humanity,’ expressed to the Indians to induce them to terms of peace, ‘ to preserve them ‘ and their helpless and distressed women and children from ‘ hunger and famine, during the present fall and winter,’ be taken for the theme of this paper; or whether the expressions of Major Campbell, as arguments for the avoidance of the *extreme measures*, be taken, the effect will be the same. ‘ Anxious’ saith he, ‘ to prevent that dreadful decision, which, ‘ perhaps, is not intended to be appealed to by either of our ‘ countries:’—And again, ‘ Will oblige me to have recourse ‘ to those measures, which *thousands of either nation may ‘ hereafter have cause to regret*; and which, *I solemnly appeal to God*, I have used *my utmost endeavors to arrest*.’—Who but must applaud such sentiments, fall from whose lips they may; and who but must respect the heart that gave them birth!

“ How happy for Great-Britain, for America, and for all the world, were such sentiments more conspicuous and prevalent. Let kings, let ministers, let rulers and people, take knowledge of the happy example.

“ The French, in waging their present most interesting war, are most inveterate against the British minister, William Pitt. They consider him as prime minister of destruction, chief butcher to slay mankind. Perhaps the charge may not be wholly groundless:—But an awful charge it is! Awful in its nature and solemn in its effects!—Who shall be able to answer, when vengeance shall be roused by the cry of slaughtered thousands, and the tears of widows and helpless orphans!

“ But can this be true of the once amiable and eloquent Mr. Pitt; of the man, who, in a most persevering and finally successful minority, once pleaded the American cause; who labored to arrest the sword of war, and the dire effects of prisons and prison-ships, against the proud monarch and

his aids?—Is this the man, who, in parliament, on the auspicious news of Cornwallis's capture, stormed down the haughty North and his friend Lord George Germaine? Is this the man who, then standing erect, with more than common mein, stretched forth his hand, and, with an eloquence commanding as the threatening clouds, thundered from his place—who, with others, by a brisk and lively play fired the ministerial hulks through and through? This is indeed the man, yet alas! how changed from what he was!—Once he pled the cause of freedom, of independence, and of peace; now first to forge and threaten shackles to the nation, struggling for the substance of what it seems, with all his former fire, he deemed a shadow. Once he stormed at arbitrary power, now himself swelling the sole arbiter of peace or war. Once he pierced the tools of despotism, now himself the greater despot of the two. Thus goes the world:—To-day this man is a patriot, a man of feeling; to-morrow hardened as the adamant—To-day bewraying ministerial prerogative; to-morrow himself the minister:—One while obliging the tools of despotism to call for quarter, at another despising all quarter and saying, ‘So long as a man or a guinea can be found, let forth the dogs of war.’

“But is this the picture of MAN?—Of a SINGLE ONE possibly, you may say.—But if of ONE, why not of ALL?—Situation and circumstances changed, all is changed.

“Thus candidates for office storm themselves into power; and, when in power, storm, as best suits their pleasure, at all around. Happy if themselves might be the only sufferers by their relentless, lawless pride and power! But, through the storm of war, what engines of grief do they not employ!

“Suppose, for a moment, that the sluices of destruction had been opened, by the authority of the British ministry, in the west; let Wayne storm the fortresses, and let the garrison be put to death; and let half of his own men be slaughtered in the feat:—What then? In sober sense what reward in carnage and in blood?—But why *suppose* cases; we see them, *in fact*, exhibited. Let the British minister come and view the devastation of the territories of his western allies; let him see their huts burned, their corn-fields laid waste, their women and children fled into the thicket and midnight swamp, many fathers and husbands slain, and one general

consternation to have seized the aged and feeble; to say nothing of those who may, on either side, be now groaning of their wounds. But who hath done this? Ask the men who swore, that the British agents urged to war though the Indians were for peace.

“Come, Britons, see what feats of horror an American war is likely to produce. But why talk of the trash of American war to stubborn hearts of oak?—They can tell you of higher feats than such as these. Come, say they, survey the frontiers of France; count up the thousands and tens of thousands, who have been slaughtered through this glut of blood.

“If you ask of them their history in point of war, plunder, and rage for conquest, they will point you to their past ravages, murder, and unequalled carnage in the east; they may recite of their dark and awful exploits in Africa; and they need no evidence to support their report of devastation in America. Let them visit the prison-ships and sugar-houses, and tell of thousands made to perish, in battles by sea and land.

“But is this the British character? Do they love blood? They love at least the rewards of blood; and all the religion of the established church seems not able to hold the sword, when gratification to national pride or increase to revenue is the object. But shall this ever be the case? Shall there never be cessation of deeds of blood? Will the ministry never reflect? Will they never indulge the reflection of a single major, on command of a single post, and in a country where savage manners might be supposed to suppress the reflections of humanity? Alas! that great men should be so easily intoxicated with power, as to deem themselves out of character when not making the dire appeal of war, when not making mankind to feel the thunder of their arm!

“But let the savage dance of war, O Britons, and O Americans, never again be roused by the debasing sentiments of ill-founded jealousy, pride, or national fame. May we not, as if one family, live in unity and in love, and enjoy all the sweets of unrestrained intercourse in commerce, and in the tender interchanges of civil life?

“Before we, my countrymen, cry out for war, let us calculate the expence of treasure and of blood, of probity and of moral good. And never, O never let our nation be stained,

so foully stained, as the nation whose guilt, notwithstanding her boasted prowess, many believe is soon to pass in *solemn review* before the Judge of all the earth. Never let us sound the horrid alarm of war, until we can say we are on justifiable ground, we are of necessity urged to ‘that dreadful decision, which, though thousands may have cause to repent it, we make a solemn appeal to God we have used our utmost endeavors to arrest.’ ”

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“ For the NEW-JERSEY JOURNAL, November 26, 1794.

“ C R I S I S, No. IV.

“ On reading communications which respect the present extra-negotiation of the United States at the British court, and on methods now taking to ascertain facts, and to indemnify those who have innocently suffered by British spoliation.

“ In running over these communications, every impartial mind is agreeably struck with the very ready and generous attention which the government of the United States appears to have expressed, in devising methods of relief for her injured citizens; with the happy prospect that the innocent sufferer may be indemnified; and with the pleasing reflection that, through judicious management, all this is likely to be accomplished without plunging into war.

“ The ready and generous attention of the executive in demanding justice from the imperious aggressor; in pointing to innocent sufferers methods of obtaining just and prompt redress, demands and receives the approbation of the public mind. This ready attention is seen in the mission of Mr. Jay; in the lively communications continually maintained between him and the executive; in the methods now pointing out and adopting, as means of substantiating the claims of the sufferers; and to these may be added the generosity of government in taking upon themselves the expenses of procuring the necessary legal copies of West-Indian adjudications. If any still complain that government have not done enough, it may be demanded, what could they have done more?—Have they not appointed an agent of claims and appeals? Have they not called upon the sufferers to produce vouchers of their losses? Have they not offered to pay the sufferers the expense of obtaining copies of the procès

and condemnation of their ships? Have they not offered, through a committee of merchants, to obtain legal documents for those, who have failed to obtain them for themselves? Have they not, at their own expense, appointed an agent to bring every separate cause before the legal constituted authority, for impartial investigation and trial? Have they not proposed to bind the United States to answer costs and damages attending the prosecution? Have they not proposed to engage counsel under the direction of that able and well-approved judge, John Jay? And is there not, on the whole; the fairest and most generous foundation laid for a speedy and equitable investigation of every instance of spoliation which the sufferers may choose to bring forward?—No man can deny this, and if any can complain against government under circumstances such as these, they can only be advised to seek a milder regency among the tottering fabrics of despotism.

“But a single objection remains—Will not the admiralty courts, the commission of appeals, or by whatever name the tribunal of decision may be denominated; be liable to partiality in judgment? May it not be answered—no; for,

“*First*, The judges upon the English benches have, for a long time, sustained characters unimpeachable in this respect.

“*Secondly*, Those who adjudicate on causes of foreign appeal, must be governed by the established laws and usages of nations; and no perversion or application of interested municipal law will be within their reach:

“*Thirdly*, The court of appeal will be too sensible, it is presumed, of the interests of the people of Great-Britain to wish, or by unjust judgment to dare, to involve the nation in war with the injured claimants:

“*Fourthly*, Our own agents will be upon the spot, and will be very able to detect and expose any perversion of justice, which might dare to betray itself in the course of their proceedings; and,

“*Lastly*, We have a pledge of justice in the good wishes of all the merchants and manufacturers of Great-Britain, that animosities might be healed, and that peace and a good understanding might be maintained.

“Under these circumstances the activity and generosity of our government, in prosecuting these concerns, is entitled to honorable mention, notwithstanding all that anarchists and others have said to the contrary. If any pretend to

complain of the expence on the part of the people, let them remember it is the price of peace, and much better spared than the immense expence of fitting out fleets to retake our ships; to destroy the West-India pirates; and to maintain a defence against the combinations of tyrants: to say nothing of the precious lives that must have been lost, and of the many groans which war ever makes us hear.

“ Throwing my eye upon a volume or two on the subject of courts of admiralty, commissions of appeal, &c. in relation to the constitution of England, the following articles fell in my way, which, for the information or amusement of the public, it may not be improper to insert.

“ ‘ Appeals from the vice-admiralty courts in America, and other plantation and settlements, may be brought before the courts of admiralty in England, as being a branch of the admiral’s jurisdiction, though they may also be brought before the king in council. But in case of prize-vessels, taken in time of war, in any part of the world, and condemned in any courts of admiralty or vice-admiralty as lawful prize, the appeal lies to certain commissioners of appeals, consisting chiefly of the privy-council, and not of judges delegates. And this by virtue of divers treaties with foreign nations, by which particular courts are established in all the maritime countries of Europe, for the decision of this question, *whether lawful prize or not?* for this being a question between subjects of different states, it belongs entirely to the *law of nations*, and not to the municipal law of either country to determine it.’

“ A late writer of note on the English constitution, though a foreigner, speaking of the house of lords, says, ‘ In the exercise of their judicial authority, with regard to civil matters, the lords have manifested a spirit of equity, nowise inferior to that which they have shewn in their legislative capacity. Nor do I think I run any risk of being contradicted when I say, that the conduct of the house of lords, in their civil judicial capacity, has constantly been such as has kept them above the reach of even suspicion or slander. The *severe examples* which they have united to make on those judges, who had rendered themselves the instruments of the *passions* of the sovereign or the *designs* of the ministers of the crown, are also awful warnings to the judges who have succeeded them.’



“ If any complaints against the present system of governmental arrangement, on the subject of indemnification, should still appear, a future paper may be directed to investigate the real ground of such complaints, and to point out the true sources whence they flow.

“ The reflection that all grounds of just complaint on this subject may possibly be removed without the horrid dash of war is, to every thinking mind, very consoling. Providence, in the insurrection of the west, has opened a gulph, in which the fire of war may be expended. Happy if martial display, the appointments of war, and a few hundred miles march might suffice without the events of carnage and of blood. Though our brethren sustained the march of crossing the Allegheny, through rain and mire, with a heroism that does honor to themselves, and to the government they are called upon to support, yet few of their families and friends wish, through love of war, that the excursion continue longer than necessity requires.

“ On the whole, let the present campaign go for war; let the spirited sons of Mars be satisfied with the display of war our country, in a moment, is able to make; let the arrangements of government, at home and abroad, receive just applause; let every mind be turned to secure and to enjoy the rich effects of neutrality, in relation to the present belligerent powers; let agriculture and the arts flourish; let the husbandman, as heretofore, drive to town his loaded team, and receive the welcome fruits of peace in the generous price of the market; let commerce flourish, and no untimely blast of war hinder the peaceful flowing of the American stripes, welcomed home by good account of sales, and richly freighted ships; let the busy throng still glow about the streets; the ships deliver, and the active draymen briskly trundle to the factors welcome packages of goods; let the merchant receive the fruits of his industry and honest risk; and let the banks be filled with cash; let our extended shores afford an asylum for the distressed of every nation under the sun: of all nations in these peaceful climes let men learn to form one nation, and of many families form one family, so that *peace, liberty and fraternity*, forming one joyful chorus, may step to the admiration and entertainment of all the world.”

These pieces will be received as proof of the writer's friendship to the federal constitution, to federal men and



measures; and thus, as in him lay, evince his readiness to cast his mite of influence into the political scale, laboring for the peace of his country, and the prosperity of that political edifice, which, in the providence of God, at the hands of Zerubbabel, was then rearing up.

Though the writer might now enter upon an investigation of certain prophecies, which, in the commencement of this tract, he considered as the leading object to be attended to; yet, having been led to attend to things more confined and personal, he finds it necessary to dismiss the subject for the present:—Trusting, however, that infinite wisdom will open the door, in due time, to express more fully some of the leading traits of sacred prophecy, as they respect the scenes of the present day.

He cannot, however, drop the subject wholly, without submitting to the consideration of the judicious, whether the *two witnesses*, spoken of Revelations xi. are not to be found in the testimony of the civil and ecclesiastical authority of that anti-christian state to which the prophecy refers? In a word—Are not these witnesses found in the person of the late king of France and of the succession of kings, and of the pope and his clergy in France?

In a word—Are not the Moses and Aaron of the Jewish church the *two witnesses*, the two prophets of the Lord, in that œconomy? Were not Zerubbabel, the prince of Judea, and Joshua, the high-priest of that day, the *two sons of oil*, or *anointed ones*, or *prophets*, which stand before the God of all the earth? That is—Are not the *civil* and *ecclesiastical* dominions, the *sceptre* and the *mitre*, the *two ordinances* or *witnesses* standing before him, by which it pleaseth God to govern the world? If so, must we not look into the apostacy of Rome with these ideas, in order to find who these *two witnesses* are? It cannot be denied. Where then are the *two witnesses* to be found? Are they not seen in the chair of Moses and of Aaron? in the place of Joshua and of Zerubbabel? Are they not the *apostate* Moses and the *apostate* Aaron? If it be said, that the king and the pope looked very unlike to Moses and Aaron, let it be answered—it is their *apostacy* which hath made them so. And by this anti-christian apostacy it is that they become, as to their testimony, *corrupt*; the truth *held in bondage*; their administration *clothed in sackcloth*.

And if by the cutting off of these witnesses you understand the excision of the king and pope, by the instrumentality of the Robespierrian tyranny; and if in the death of the princes and clergy of France you behold the death of the witnesses; and if they were cut off in 1793, and are to rise again in *three years and an half*, the question is—*Whether France and all the world, are not called to look out for some sudden token of the divine faithfulness in fulfilling this important prediction?* By the rising of the witnesses may we not understand, perhaps, the rising of the new form of political government already adopted in France, and the resurrection of the powers of truth and grace in the hearts of the people, when the spirit of life from God shall enter into them.? *And after three days and an half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. Rev. xi. 11, 14, 15.*

The *second woe* finishes the witnesses. This closed with the excision of the princes and clergy of France. *The third woe cometh QUICKLY.* It introduces the kingdom of Christ, and from this American land removes its iniquity in one day. Let the world live in daily expectation of it, and without delay obey the injunction and comply with the duty. *In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig-tree. Zech. iii. 10.* And how great encouragement to the attempt do the scriptures contain, agreeably to the declaration of the apostle Peter. *The sun shall be turned into darkness and the moon into blood, before the great and notable day of the Lord come. And (mark this, ye tender-hearted and enquiring souls) it shall come to pass that whosoever calleth on the name of the Lord shall be saved.*

In the review of this tract the attentive reader will find the following to be the leading objects in the author's design:

I. To identify the land in which the kingdom of THE BRANCH is to be set up:—This American land is declared to be that land. Page 24—29.

II. By a recurrence to the journal of the author, an at-

tempt is made to shew that the state of his mind was as is represented of Joshua, to whom the communication respecting the kingdom of THE BRANCH is made:—*Standing before the Lord, and Satan at his right hand to resist him.* Page 31—40.

III. By a continuation of the journal and a noting of the reflections of the author's mind, the preparatory steps are shewn which it pleased God to take, in order to prepare the author's mind for the impressions made by the third chapter of Zechariah. Page 40—52.

IV. By inserting the author's licensure and call to the gospel ministry, evidence of a *regular standing* in his place is intended to be shewn; knowing that order in the house of God is among the most important considerations. Page 53—62.

V. By stating the writer's exertions in rearing, or rather perfecting, the church of God in which he has now the happiness to labor, and by setting forth the evidence of his exertions in promoting the cause of piety among Christian brethren of different denominations, the writer attempts to shew in what respects he hath fulfilled, in some degree, the part of a builder in the house of God, and in some degree fulfilled the duty of a *messenger*, preparing the way for the coming of his Lord and Master. Page 63—90.

VI. By inserting the plan, the preface, and the extract from his own discourse in the Millennium, the author endeavors to shew that the leading views of his mind, in respect to the exertions it pleased God to enable him to make, tended to the glory of the latter day. Page 90—104.

VII. By the plan of a volume of discourses on the subject of the late visitation of our cities and towns by mortal and contagious diseases, the writer shews that his eye was upon the providences of God, and his heart much fixed on a desire to impress upon the people's mind the end and design which heaven had in view, by sending these judgments upon us. Page 105, 106.

VIII. By inserting the plan of the concert, the circular letters, and the communications on the subject, evidence is afforded of the activity of the writer as a builder in the house of God. Page 107—132.

IX. By inserting the *political* pieces evidence is afforded that in heart the writer was as true to the cause of civil lib-

erty as to the blessings of the gospel church, and thus walked hand in hand with those who were employed of God in building the glorious edifice of the temple of civil and religious freedom. Into this temple he announces that the kingdom of THE BRANCH will come. Zech. iii. and vi. Page 133—147.

X. Page 52, mention is made of the Rev. James Caldwell, who, as the Joshua of this church in 1775, embarked in the cause of this country's privileges, and was until his death in 1781 a most remarkable, zealous, and successful instrument in the hand of God, in carrying on the political as well as the religious concerns of his country. He was well known to the President of the United States; and in animating men to enter the field, and in supporting them there, no man, in these parts, pretends to have been his equal.

His course of exertion ceased on November 24, 1781; having lost his amiable, his bosom friend the year before.—The following epitaph from their tombstone now lies in the burying ground of this church:

### E P I T A P H.

“ SACRED TO THE MEMORY OF THE  
REVEREND JAMES CALDWELL,  
AND HANNAH HIS WIFE,  
WHO FELL VICTIMS TO THEIR COUNTRY'S CAUSE  
IN THE YEARS 1780 AND 1781\*.  
HE WAS THE ZEALOUS AND FAITHFUL PASTOR OF THE  
PRESBYTERIAN CHURCH IN THIS TOWN,  
WHERE, BY HIS EVANGELICAL LABORS IN THE  
GOSPEL VINEYARD, AND HIS EARLY ATTACHMENT TO  
THE CIVIL LIBERTIES OF HIS COUNTRY,  
HE HAS LEFT, IN THE HEARTS OF HIS PEOPLE,  
A BETTER MONUMENT THAN BRASS OR MARBLE.

STOP, PASSENGER!  
HERE ALSO LIE THE REMAINS OF A WOMAN,  
WHO EXHIBITED TO THE WORLD  
A BRIGHT CONSTELLATION OF THE FEMALE VIRTUES.  
ON THAT MEMORABLE DAY, NEVER TO BE FORGOTTEN,  
WHEN A BRITISH FOE INVADED THIS FAIR VILLAGE,  
AND FIRED EVEN THE TEMPLE OF THE DEITY,

N O T E.

\* November 24.

THIS PEACEFUL DAUGHTER OF HEAVEN  
 RETIRED TO HER HALLOWED APARTMENT,  
 IMPLORING HEAVEN FOR THE PARDON OF HER ENEMIES:  
 IN THAT SACRED MOMENT SHE WAS,  
 BY THE BLOODY HAND OF A BRITISH RUFFIAN,  
 DISPATCHED, LIKE HER DIVINE REDEEMER,  
 THROUGH A PATH OF BLOOD,  
 TO HER LONG WISHED FOR, NATIVE SKIES."

The Rev. James Caldwell, and the *friend of his bosom*, the beloved Mrs. Caldwell, both lost their lives in consequence of the late war; but their death was only that they might, in their lot, fulfil the will of God, and, as we trust, eventually rise in the *tide of sovereign mercy*, in proportion to the depth into which the exulting foe vainly supposed they had fallen. *And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of Saints!\**

In November 24, 1781, Mr. Caldwell lost his life. At this time the writer of this pamphlet was about landing in Holland in view of a short tour through some parts of Europe. The following certificate from Dr. Stiles, then president of Yale college, will express the design of this tour:

"YALE COLLEGE, in Connecticut, August 8, 1781.

"This may certify that the bearer, Mr. David Austin, is a young gentleman of a good family in New-Haven, has received a liberal education, and proceeded a graduate in this university. As, through a strong inclination for visiting foreign countries, he is now setting out on his travels to France, Holland, and other parts, so he is hereby recommended to the kindness and respect of the literati, as a young gentleman desirous of making useful observations and literary improvements in his travels. He wishes particularly to be shewn the musæa and public libraries in the European universities.

EZRA STILES, *President of Yale College.*"

#### N O T E.

\* Let it be noted, that to Zerubbabel only it is said, *His hands have laid the foundation of this house, his hands shall also finish it*:—Joshua may have a successor, though Zerubbabel was to live to see the building finished.

From the death of Mr. Caldwell, in 1781, it seems the providence of God was preparing the writer to take his place in 1788. From the close of the war until the new constitution went into effect, a chasm took place in the ministry of this church; a chasm took place in the government, in the prosperity of our country, and in the concerns of the writer of this pamphlet himself.

But from the time of the death of Mr. Caldwell (the *Joshua* of the American temple, from 1775, until his death) the writer, in the hand of providence, seemed preparing for the duties to which, in 1788, he was himself to be called.

At the time of the death of Mr. Caldwell, the writer was in London (England). He had visited Holland, and, in Amsterdam, was well known to the honorable Mr. Adams, then our ambassador or resident there, and at present the president of the senate. At Mr. Adams's table, the writer frequently dined:—by him, in private conversation, was treated with great civility and attention:—was carried by him in his coach around the city of Amsterdam:—received from him a copy of a memorial he had just before presented to the States General, on the subject of their acknowledging of our independence, and the forming of a treaty of commerce, entitled, “*Memoire a leur Hautes Puissances les Seigneurs Etats Generaux des Provinces Unies des Pays Bas.*”

And it is but an act of justice to say, that if ever a minister plenipotentiary could be supposed to have the real good of his country at heart, even in the most trying circumstances, the evidence of such character was very evident in this instance, and fully demonstrated to those who had near access to Mr. Adams.

In London, the writer was well known to Dr. Richard Price, and was by him introduced to the meetings of the fellows of the Royal Society. He was known to, and received great civilities from Dr. John Trotter, minister of Swallow-treet meeting:—transiently known to Dr. Hunter, to Mr. Cruden, and other gentlemen of the city, of the clergy, and others. To all of whom (should this pamphlet ever reach the shores of England) the writer presents sincere acknowledgments for the many civilities he received whilst a stranger with them. May the blessing of God Almighty, of the Father, and of the Son, and Holy Ghost, rest on the pious ministers and people of the city of London:—may their

testimony for God, and their labors in his service, meet a speedy reward:—may iniquity be made to hide its head, and the present cloud which hangs over the kingdom discharge blessings and mercies, according to the manifold judgments which the nation, for its pride and independence of God, hath cause to fear.

And now, whilst the author commits this pamphlet to the world, let him solicit a candid reading, and an impartial estimate of the things set forth, that no impressions of novelty or prejudice may hinder the good effects it is designed to produce.

Should this pamphlet meet a friendly reception, the author may be induced to set forth farther communications on the subject of the prophecies, and to speak of the nature of those tokens by which a manifestation of the mind and will of God is exhibited. These tokens are so various and so frequent, and sometimes so stupendous and complicated, that the highest efforts of human wisdom are needful to draw forth the exact meaning. The author most readily acknowledges himself to be fallible in every calculation not evidently made manifest in the scriptures; and if he hath gone too far in being so express as to fix the day on which the great bridegroom of the heavens might be expected, he hath only to say, that thus the tokens seemed to designate, and thus he deemed himself warranted to say; but since the great day of the Lord is prolonged, let us all be grateful for the indulgence, and take the benefit even of a miscalculation, knowing that to be admonished is what we all need; and sometimes it pleases God to teach and to lead his people in blind paths, and in ways which they have not known.

Let the communications close by the testimony of the forerunner of the blessed Redeemer:—*I am the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths strait.*

FINIS.

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