As for me I am the slave in the house
I only spirit am not truly alive
But my body is praying I soon may be well
And go home with glad heart the Lord's goodness to tell
Now Bessie darling how is your dear mother
Your father is listening and that dear little brother
Whose coming was hailed with delight I knew
That dear little baby whom I have not seen
I hope will grow up to be a very good man
And comfort his parents all that he can
You and Alvin I suppose are in school
Learning to walk by phrenetic rule
Trying to climb the level hill of knowledge
Hoping one day to be fitted for college
I trust will be fitted to do good in the world
That when the end comes and your horns are fused
You may hear a sweet voice in a seat of honor
Well done faithful servant! Come to Mansions above
O precious treasure lost to earth forever
Winged his way to worlds unknown
To land upon eternal rest
No more with pain to be oppressed
Now seen with all
However are all things transformed
Eternity has opened to his heart
Nothing on earth that we can call our own
Remove almost as soon as they are known
Your heavenly home with Christ before the throne
Lonely indeed shall they be unless he goes with them
Only parental hearts can know how dear
Fondly of an embryo his precious life he gave
Enter them into an early grave
Jesus who sent him calling him for his own
On high be it with him before the throne
Yes now in heaven as in heaven is known
How soon with all our blessings we must part
Even the cherished objects of our hearts
Nothing on earth that we can call our own
Remove almost as soon as they are known
Your heavenly home with Christ before the throne
Lonely indeed shall they be unless he goes with them
Only parental hearts can know how dear
Fondly of an embryo his precious life he gave
Enter them into an early grave
Jesus who sent him calling him for his own
On high be it with him before the throne
Yes now in heaven as in heaven is known
Ismoval Spring of life to the fountains of all existence; the first and last without beginning of days or end of years; before the heavens were created, these last been and shall remain unchanged while they were old and become. They are infinite; helped in theyelf, they go long forward in no positit. The psalmist of angels cannot beasli. They have no shade, no the arcophogies of hell demonstrate it. They cannot be every thing and they can
hind no obstacle. They modest heaven and earth, the sea and handful of rest. They suit according to thy will in the unions of heaven and amongst the inhabitants of the earth. Thus doubt of the creation in the holies of Thy hand and measurement on the heavens with a preem. There conpere amidst the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance than extend Thyself earth, light as all yennent and art surrounded with inconceivable splendor. They art glorious, peaceful in praise, the heavens are not cleave in Thy right and thenchargest the angels with fully what there is cannot that Eternity is unigy like wisdom that is wise that they art round ful of him as the son of man, but they art not vio. His because there art quite among the many with them not one emner in the name of men and more in the name of angels and death by thy son Jesus Christ. Therefore with the least mention by my great honored am undarval privilev to proclaim the name of
myself before the high God, that we are commiting to utter the turn. The name is made and the voice is seen to let my eyes off the heunen. So my own conclusion of heaven was how above the name of men and pleasure are injuries that goodness and for be seen by my sins which i am more abouing myself to. I have professor the way behid and copied these sacred privileges which is my soul to flee. I am wolved in the arms, that I have not only beeninstrument against the dise.


...
the signs of those remarks, feel it our duty as members of the
hand in hand with the cause of God, to protest against the proceedings of said
Church or part of the Church at least. As it regards the report of said
committee concerning the support of an aged member and his helpless daughter
I do insist upon it that the report of the committee was in accordance
with the communication of the hour of this meeting themselves there seems to be
no complaint that the report was made too public nor unseasonable nor said
the committee do any otherwise than did have counsel a church or county
support a person or persons without knowing the circumstances of their case.
Furthermore, the apprehension, and justification in mind of some of the member, they appear to think it the duty of children
to do just their parents and they appear to wish to exclude the children
from any blame if they refuse to do it. They appear to wish to coincide the
committee for making the report after they were appointed by the Church
to investigate the subject and make a report and we have no doubts
they did it in good conscience before God and with honest feeling.

As I say, I have been and am exceedingly honest since there has been so much pressure
that thing which is the disease of the (to be) complaint of this thing as well as problems
with a companion. Subject only, while we know a member of charity around there in there
not knowing all their trials and tribulations they have had to contend with
we are free to confess we do think they have not lived up to the requirements
of God, who shall ye reject the commandments of God that ye may keep your own

For Honor my Lord Father and Mother, and when a woman, Father or Mother let him
die the death. But ye say if a man shall say to his Father or Mother it is to say
Consider that it is to say a gift by whatsoever he might be profited by me,
he shall be free and ye suffer him no more to do wrong for his Father
or his Mother. Making the word of God of more effect if we understand the
the meaning of this text. Children near ought to wish to be free from
suffering their parents while they live any more than they would from
suffering their helping children, and never to say it is a gift as much as to say
what I do for you is a gift I am under no obligation to do it.
We have both precept and example in the word of God. I said we
in the midst of his persecution, when he was fleeing from Saul did
not forget his father or his mother, but ordered from the care and
request of his brother King to let his father and his mother be with him, till
he should see what God would do for himself. And how many智能王
Solomon given us in his proverbs you can need for yourselves we could
fill sheets on this subject, but you have the Bible in your hand, and we
must refer you to words of our blessed Saviour while explaining on the long
seven verses there we take his mother and the disciple, Andrew by
whom the Lord Jesus took his mother, before they saw, that was
the disciple, beloved of the Lord, and from that scene that disciple took
his to his own house, the disciple understood the blessed Saviour to say, take
care of your mother and he obeyed him. And I believe that any
children who refuse to support their parents, can expect the blessing of
God in their baskets and in their store, and the Scripture say there is no
breakfast and yet increase and there is that withholds more than is need,
but it tendeth to poverty. The liberal soul shall be made fat and he that
we emit, shall be satisfied also himself. And now in this text and pray for
their brethren and acknowledge them as brethren, we cannot be deceived.
Till they come before the church and the world and say, they are sorry
they have gone contrary to the precept and example of the Christian
religion, and the feeling of their error. Nothing gained the most of the members
of the Church (we hope) given the occasion to reflect reprehensible in their
religion and take back as far as in them lies all the evil that has arisen out
of these proceedings and we think all those members that have engaged
the committee on the point to ask their forgiveness, and now in this day of fasting
and prayer and if there is a thing in the church sinning that God would convert the from amongst these
from the church this is true and abiding forever.
A Blooming maid of graceful mind. Nor spirit
Nor likeness there is she. No vanity pride or manners
or acts obscure from Festive where in think deep
Dreams of sorrowful face and maliciousness talk renewed
by grace may the she dwell with much wisdom
where whose virtues none can tell even an
honor to her may carelessness live like
the past and die without a thought. Thence to
her friend just came to say our endings to her so
called from this world to help us all deplore
I am known to art common to be sure no more
you are no angel, a name of your delight. Any other
received by faith one turned to sight More grace
there shall so conspicuous throne while here on.
now here before the throne has opened ground the
innumerable throng of heavenly hosts who make the
lamb their song and band as to. Beneath the
Some one shall still the Archangel sound. The
Angeal of end then shall she wind triumph
Armageddon from the earth her spirit
join and claim the Heavenly mans.
First tenth ninth second and eighth is the name of a people
Fourth fifth sixth seventh second and third is the name of a corporation too.
Eleventh fifth fifth ninth tenth is a new reproof
My tenth second and third is the name of a park. My fourth sixth and seventh the
name of a king's father found in the new testament
My whole is the name of one of the most remarkable personages we heard of either in
Sacred or profane history. Bureau county. Princeton 1807 L.P.E

a Word of mine letters
My first second and eighth is the name of a drink
My ninth eighth and fourth is for the king
My seventh eighth third and ninth is the name of an animal which is good
My eighth third and second is the name of a fish
My whole is the name of a noted mechanic

(for food)
My first Second and eighth is in one sense forbidden.
My fifth tenth Seventh and eighth are common words.
My Eleventh third and second is a tree.
My second Sixth first and fifth is an article of Manufacture.
My fourth and first is in the negative gender.
My whole is the name of a noted Abolitionist.

What is the burden I am called to hear by that you will perceive my strength.
In scripture once you only of me read and there you'll find my strength was great.
The haughty tyrant there I shew how to make to men of high and low degree.
And yet the weary look to me for rest and those that are with power or grief oppressed.
My Dear Children. After all I have said to you, I must tell you the fear of the Lord is the beginning of wisdom. The King James Bible says, although evil men have the rule over a great and distant nation, I did not forget children that call upon them as you will read in the 3rd Psalm. And say come to children return unto me and I will teach you the fear of the Lord. And King Solomon to whom God gave more wisdom than any other man that ever lived after speaking of thousands and thousands of fire what does he say? This is what he says fear God and keep his commandments. And he is the whole duty of man and then add God will bring every work into judgment with every secret thing whether it be good or whether it be evil and hear what Jesus Christ says the Blasphemer in the 12th chapter of Mark far there is nothing covered that I shall not be revealed neither hid that I shall not be known.
and in Matt 12:36 that I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment. When men or Man is spoken of in the holy Bible all are included—men, women and children. Christ seems to be called upon more in an especial manner in the 7th chapter of Proverbs, where Christ is personified by the title of wisdom. He says: I love them that love me and them that seek me early shall find me early in life in the morning of your day as in specially now the creator in the day of thy youth and again in 8th Proverbs. Now therefore, remember unto me a wise children for diligently that shall keep my ways. Hear instruction and be wise and refuse it not. All the good children we read of in the Bible were much happier than wicked children. Think of these wise children. It marked the good old prophet Elisha. God was among them and sent came out of the word and killed forty and two.
When forming characters and making acquisitions for future life, it may be well to look forward and survey the field before us, and ask what will be the events in which we may called to act, and what are the attachments which will be most useful in performing our duty on those events. What will be, we cannot tell with certainty, but reasoning from the past, surveying accurately the causes which have produced ancient effects, and marking well the signs of the present time, we may judge of the future with a good degree of probability.

In looking at the momentous periods of the world, those which strike us with wonder and admiration, we naturally ask are these periods likely to return bringing with them opportunities for the display of elevated genius, boldness of thought and rapidity of action.

Will there can be another Rome for a laudable ambition? another world for an Alexander to rule over and conquer? we answer no. There is nothing in the history of the times that pretends events which would give scope to that ambition of the 11th and 12th centuries return, and restore.
of Christians be raised to expel the impurities from the holy land: No, the instruments with which Chris-
tans now combat their enemies are not the sword nor the spear but a moral power.

Does there yet remain a terra incognita for future discoveries? We believe that the laws of this enterprise have been nearly all gathered by the toils of Columbus. In these no grant to be slain by the hand of a despot,
Britain, and a republic to be established upon the ruins of monarchy; there may be, but for us
Washington and his associates have driven possession
from our shores and planted on a luxuriant soil the tree of liberty, which is now spreading its branches for the healing of nations.

Is there no land yet uninhabited, to which adventurers may lead their colonies and build their cities? The
Pilgrims came with their children and their
flocks and took up their abode on this, the only
of the estate. We have then only to support the institutions
which they have estabished. We have only to keep alive
the flame which they have kindled. In this is our
labour, her rests our responsibility. Had we been the
leaders in this march of freedom, though we had failed
of success, and our enemies had triumphed, we might
have died honourably and left behind us the story
of well-meaning but unfortunate patriots.
But this case is quite otherwise now. The good and useful has continued so long, and our institutions have risen so high that they proclaim their own elevation. Nothing but neglect of our duty can overthow them. To support these requires all our efforts and they present a field extensive as our highest ambition.

The human mind has received an impulse that will continue to accelerate its moving through all future ages. It is not a single star that now hangs out its lamp from this dark earth to surrounding planets, but the whole western sky is illuminated with rays of science, shedding their light upon this hemisphere and reflecting the rays to distant nations.

The human intellect may be compared to an extensive mine of rich and wide-spread ing mind. Here there in different ages and in distant countries a portion of this ore has been worked which has presented us with an rich and invaluable currency. No general mining system however was ever commenced until the establishment of the national mint of common souls.

In coming money when the ore has been dug up, purified from its alloy and melted in the furnace, it is then ready for the mould and the coinage stamp. In coming the ore of intellect, the poor pedagogue must dig up the ore, separate the alloy and melt it in the furnace, and perhaps we may be the favoured ones to cast
the heated maps into the minds and stamp its values; and what shall it be? virtue, religion and true patriotism forever. But how shall we gain this ascendancy and be promiscuous to give our impregn to future generations? One of the most direct and powerful means of effecting this is to study the art of eloquence. This is the object for which we associate. I shall direct your thoughts for a few moments to this subject.

Eloquence may be defined as the power of convincing the intellect, while it pleases the heart. To obtain these ends it will be readily seen that we must be able to reason and reason clearly and distinctly. The subject and the thunder of Demosthenes, but we must mistake the men. Livors did not apply the match externally, but the same heat that glowed in his own bosom. Demosthenes uttered no words of thunder until he had filled his hearers with the electric fluid. They burst and presented arguments to convince the mind and then cause the passions to give its energy in its actions.

What were the means by which they attained such ascendancy and the men of their age? The very same by which we may attain a decided influence over those with whom we live. They were men of exercising industry. With one object before them, they preserved to the end, shaking off the chains of vice, binding not the calls of liberty.
We are too fond of reasoning from their visible reputation, and are apt to consider them ready at all times to address the most illustrious assemblies in the world. But in this case we view them through a wrong medium. If we would know by what means they obtained their immortality, we must go visit them in their closets, see them gathering up the fragments of learning which are scattered around them, see them taking up every branch of science and enlarging the bounds of thought; see them studying nature in all her own forms and from every source. Measuring up with each intellectual commerce. They were originals. They have but they have their thoughts on record that posterity might the instincto by them. They marked the road of successful experiment to the promised land of eloquence. Who can tell but numbers laboured as hard, nigher God same as ardently, and in toils were more abundant as these successful men? Nearly every discovery that has not been the result of accident has baffled the efforts of many nations, and very many by others have been followed, before the only desert man has been ascended. We must either surrender ourselves to the assistance offered us by those who have been successful or we must shut our eyes upon the light that shines about us, and grope our way in darkness to the top of the hill of science, where lies the golden reward of well-directed, persevering efforts.

Suppose that we knew that there was an excellence in eloquence which no mortal ever yet attained that by searching closing our
lives we might discover it and we might not
how far would adventure on an expedition to
adventure for daring enterprise.

The Portuguese, attempting a discovery
of the New World, but dared not tread sufficiently
domestic seas of ocean; yet when Columbus
had once measured the waves that roll between
the continents, an ordinary mariner could follow
his footsteps.

For us the ancients have penetrated the darkness
set up their ensigns in the way, and described
the wonderful means of moulding the minds of
others after an own will of overthrowing down the stan-
dards which the passions of men have raised, and
of raising on the captivated citadel, the standard of
loyalty, virtue and religion.

Neither were the ancients
unmindful of the smaller arts of eloquence. They
well knew that without a spoken through which
to communicate their ideas, all their arguments
to advance national greatness would fall powerless
upon men, who heed with indifference what was
spoken with coldness and without energy.
The sword may be made of the best of steel
and may be brought to the keenest edge, but
if there be no Hercules to wield it, it is per-
dently innocent.
To be eloquent, then, we must store our minds with knowledge, taken from the Treasures of antiquity. We must make straight the paths of a wandering imagination by the lines of mathematical demonstration, and we must be able to draw and truths and place these demonstrations before our heads in a persuasive, energetic, and pleasing manner.

We have every encouragement in this pursuit. Do you believe that Demosthenes and Cicero have exerted pillars and marked the bounds of eloquence? Do you believe that they will forever stand alone upon the top of the Tower that overlooks this field of enterprise? I cannot yield to these conclusions. It was only by their industry and by a fortunate concurrence of circumstances that they attained so enviable excellence. The same untiring, unceasing industry we may have. Was there anything in the softness and beauty of an Italian sky, that is not equaled by our western scenery? Was there anything in the groves around the crimson vale, the grandeur of the mountains of Greece, that is not equaled by our own sloping wood lands, and the lengthened chain of mountainous which stretch from the Mississippi to the Appalachians? In nothing, reely of all these did their situation excel our own. But they you will say, could boast of ancestors who were of old men to renown. True they could tell their heads of a
Ronaldus, a Nemesis, a tyrant, and a despot. When
they would urge the prospects of these worthies upon
their countrymen, they would wake up the mighty
dead from their slumbers and bid them speak with
authority and command the veneration of their hearth.
When their liberties were in danger
and the threats of the enemy alarming, they told their
countrymen of the invasion of the Gauls of the
constituency of Lutatia, the plains of Marathon
and the bloodstained streets of Thermopylae.

And have we no heroes whose departed spirits
hang over the destinies of our country? Where is
Washington, Franklin, and a whole company of
pilgrims and a troop of Revolutionary patriots?

Where are the plains of Lutatia and the hills
of Charleston? The Greeks and Romans did not excel
us in any thing of Natural scenery nor in the history of their
origin and enslavement.

I cannot survey the world and select a period in which I could choose to live
in preference to the present. One thinks that Time is the
ambition of a lad, a crown well or a Bonaparte.
I could conserve it all in the cause of my coun-
try or on the altar of our holy religion. That heart
must be cold indeed that does not feel when the
enclaved of every nation look to this and hope their
chains may be broken when the darkness that has
veil over other parts of the earth pales seem to ery out
of itself and crate the light that true shines.
J. L. Livinga
Steamboat Niagara St. Clair River
Maid 9 o'clock P.M.

My Own Emma,

We have come so far on our way from Chicago as I anticipated on Monday about 8 o'clock. We had about two miles and a half to sail under a dead calm when we left which made the Boat considerably roll and we were a little sick to that I did not relish my dinner much. We reached Millanville about 4 o'clock in the afternoon. Only saw Mr. Sinclair for a moment. He has been sick and has not got that power. He said he said he would go out for in a few days, but I told him we could send it to you. If you can let Mr. Kimball have 5, or 6 do I if you think best to get 20 doles with 5, as I mentioned about Kimball getting this pay. It is his last chance. He has rather a rough time last nights coming through Saginaw Bay but not very bad and today it has been very good sailing. By an awkward movement of the Captain the Boat was aground and thus detained us so long that we cannot go over the flats till morning. In consequence of this delay it is very
doubtful if I reach Buffalo in season for me to take the car on Friday morning if I do not I shall fail of getting to Boston Saturday. It is partly possible that I may.

My health I think is gaining. I reached twice in Chicago on the Sabbath. I have just been giving them a little talk on alms on the boat. You must continue ten. If you conclude to wait for the children things till I come back let me know. I will mail this at Detroit. Tell the Rev. Remmon gets along. Your Argus sounds well the people all you can keep them easy. I hope you have attended to my suggestion. I have prayed in the family. The whole of it is to begin. Kiss the babies especially little. I believe I forgot to kiss him. It will have to be good children miss their mother.

The have a most splendid boat. Have a little room a bed to my self. They set a good table all done up about right.

Give my love to mother.

Yours affectionately

[Signature]
Let us weep and bemoan us, ye friends of my youth,
And give a free vent to our sighs,
Let us look up to heaven to the God of all truth,
On whom virtue for succor rely.

How cruel the blow!
Israel hath perished! weep (weep, weep, ye my eyes,) O Lord day and night with tears cause flow,
For me I did arise

Such true cause of woe.
How cruel the blow!

Slate not the cursed conqueror, torn for a prize
The charms from Mount Zion, now bred by the foe,
Whileisons taken captive, all use left their cries
Have changed their sweet songs, to wailing and woe?
How cruel the blow!

The tender lamb by the fierce wolf dies,
While weeping and sighs
Are our shield, and our bow,
Let us tear from our heads, and fling to the ground
Those useless wreaths that now
Surround our bow;
And bind them around
With signs of despair.
To heal the wound,
That Haman the Bond for us with prepare.
Let us tear from our heads, and fling to the ground,
Those useless wreaths that now
Surround our brow.
What carnage was there!
What shrieks of despair!
With one fell blow,
The ruthless foe
Hath slain the child, and the man of age;
The sister and brother,
The daughter and mother;
And the boy in the arms of his sire.
What heaps of slain! all mangled and torn!
No grave borne:
For who shall mourn.
When all have met a fate so dire?
Great God! whom heaven and earth obey;
Thy saints have now become a prey.
To wild beasts, rage.
My life just begun;
O, what have I done! What wrong have I done
To move Heaven's wrath or scorn?
I felt like the flower,
That blooms for an hour—
That dies but one morn,
By the wild blast uprooted.

My life just began,
O! what have I done,
To move Heaven's wrath or scorn?

We die—we perish, for crimes not our own.
What bounty it alas! thus sorely to weep?
Our lives have timed: in the grave our eyes sleep,
While we reap the fruit; of the seed, they have sown.

The Lord of Hosts is the Lord our God:
Whose awful throne before,
We worship and adore.

Gird on thy sword, Most High,
No let the guilty's cry
Beneath the oppressing rod.

"Go to," the foe hath væuntingly said,
"Where now is the God so fearful and dread,
Of whom ye have boasted—His throne addres,
Will he send relief in the hour of distress?

The all conquering Lord
Hath what his glittering sword—
Tremble ye song of clay!
His vengeance's now awake.
How dire
The death his foes shall die,
When from his flaming eye,
He casts consuming fire.
Your gods of potent array—
To whom ye pray,
Can they control
Those fires that flash from pole to pole,
Or make
Ten thousand thunders peal and roll?
Upon their call, they hear not, verdone
By chance they sleep, or on a journey've gone.
To the dust the proud he'll bring:
The humble near his wing
May refuge take.

The Lord of Hosts is the the Lord our God.
Whose awful throne before
We worship (and adore,
Nor shall the guiltless cry
Beneath the oppressors rod.
O God, whose spotless throne,
Through endless years, has shone
With glorious light
So dazzling bright.
What mortal vision might not look thereon:
O thou, who makest the clouds thy car
The winds thy steeds, whose path to war
Thou ridest in thy might,
Around whom stand
A glorious band
Of Cherubim and Seraphim.
Thou dost not even despise
The humble sacrifice,
When babes thy praise, with angels hymn.
Behold what goes forward:
give victory to thy name,
Nor let their idols claim
The glory that's thy due.
give on thy sword, Most High.
And from the sky
Descend,
suppliants
thy creatures to defend;
come clothed in might,
as on that night
The Ocean said thee come.
And seeing, did assuage
Its wild, tempestuous rage,
And smooth its bustling mane.
Now strike the impious dumb,
And let the Sinner learn
Thy anger's not in vain:
Let them, like Chaff before thy wrath be driven
Till they shall know there is a God in Heaven.
Thou seest, O Lord, our need,
Give
Get victory to thy name,
Nor let their idols claim
The glory that's thy need.

Aye, Lord, our days are few and dim as ashes are fined,
Thy portion now, the children of the mortal race;
Ere we should have joy with thee, almighty Lord,
For bitter are the days of our sojourn here.

Love.
My dear Mother and Sister,

Your last letter was received with some delay due to being directed to Crescent. May letters be directed to Canton, Jackson County. That is the place where the Col. S. Mills is only five miles from here, and all our business is there.

When your letter came I was on the bed with theague and symptoms of erysipelas. Occasionally, I am pretty well now and have made all my calculations to visit Princeton this fall and have a first-rate opportunity to go but one thing prevents I leave you to guess what it is. I fear I should have to stay too long and be burdensome. Think I had better stay at home till after the things work it done. I am disappointed, and you are disappointed and we are all disappointed. But it will all be for the best.

It is beautiful weather and the crops show how my care in this part of the world. We are trying to sell our place but cannot tell what he able to do that is doubtful. It is very healthy here this summer. Nothing noticeable about sickness. The children have been remarkably well this summer. They have been playing and being grand. It is good feel that they cannot go they are fine healthy boys. I have a letter from Quincy John they other day and it seems like he is going on a visit to
The wickedest prophet the Lord is the land but he dont deceive
it from here to Villiers. The Lord rejoice at the earth again
John has died his school and that he is doing I dont know.
Margaret was there there next long time was well and her
children. The hands family there left gone to Ohio all
but the Old Man and Davis the Old gentleman stays
with Mary it began going on to Buffalo to the great landing
He is to be Vice President I see. What do you think of the
McCord farm nomination. I saw someone notice you are it going
to Liberty Party. They moved gone to New York. Your population
increases at a great I think the abolitionists will carry the day pretty soon
hereafter if not other ways. How you got into your new house
do your children go to school? Lizzie? I dont know but the Swann
will pass through Princeton pretty soon so you will have an offering
to send me any thing there is for me. My hands trembles so this
moving that I can hardly write much dont be long. I am doing well
enough you need not be concerned about me of I am well that is
all I ask. Give my love to all that anyone after me.
I wont write any more if it do you want read it So good by.
Write soon as you can this and let me know all about every things you
then I will meeting more to write from there.

Yours affectionate and always,
Your.
A Memorandum of the ages and deaths of the Baker family

Relief was 14 Aug 91; 93 May 1701

Jane was 62 Nov 9; died 24 May 1801

Anna was 40 Oct 9; died 16 Nov 1801

Antonie was 43 Feb 9; died 1 Aug 1826

Patience was 40 Feb 9; died 18 Sept 1826 (4)

Ebenzer, son of Benjamin and Lucy Baker,

was born Feb 24, 1794 in the town of Franklin, Mass.

Mary was the daughter of William and

Elizabeth Baker was born Sep 24, 1869.

Mary died, daughter, born Oct 5, 1869.

Elizabeth was born June 1, 1871.

Hannah was born Sep 2, 1889.

Antonia was born June 1, 1886.

Margaret was born Aug 3, 1889.
The Tender Vase

Grant O Heavenly Dove
From shining worlds above,
And bowen yer this tender rose;
The golden sun's affection
To grant the prayring one.
In yonder grave you stand, the stone
That bears the name so dear to me
Yes there the lovely fair one lies
And sympathizes sweet and silently
Her life was pleasant and her death
Bore marks of Christ's saving power
Then she resigned her fleeting breath
Twas but to gain a rest in Christ's
Death had no terror to fulfill the
Her lot its approach with angel's friend
Shout of joy was but to set her free
The heavens gate of heaven, as in
Serafin himself stood bowing around
To hear her soul to heavens above
To where the angels shall strike the sound
Of boundless grace and dying love
From on high she took her crown
And wonder at the vision around
She slighted the offerings of her own
Which shines while endures forever
Peace with her lord remaining
And peace be to her sleeping dust
And freed from all life's bitter pain
Her soul in boundless bliss in rest

O'ercome me by the death of Mr. H. Baker
I am known in different colors and clearer
do not conceal that darkest crime.
No great chance was formed anew
But I was tried and found it true
The roll then by two human doors
To sent into one general tomb
Trust that concealed this deed
And gave to them their liberty
To all the crowds of the stoke
I am always found to give them weight
And different forms of it appear
But the same meaning still the same
The lowerience of others
And short away for shedding their fear

Then Christ was laid within the tomb
His soul self to the sinners
Without my aid mankind would be
Hungry into gross barbarity
I caused by many and countless numbered
Your enmity coming ground to tell
Had not he been the self-same person, he could not have performed the work of redemption, for I would have been entitled to his utmost respect because of his obedience wherein he had obeyed to the end of his probation, he would not have done any more than was his duty to do.

But an objection may arise: if an enquiry were made could not I show appointed a sealed thing only to this work be expected his obedience
instead of guilty men.

No, he could not because the law of God would stand directly in the way. Its requirements are of an infinite nature and cannot be honored but by an unbeliever, which is infinitely costly. Much less could the penalty of which would bring the sinner to endless misery if he remained without an exaltation, infinitely more

courious. It was an account of the dignity of Jesus as mediator that the Son

was tending among them. Why had daemonism permit all this talk of a

trinity among those here before them? He seemed it and I see all hell will

be. So is it with the devil when he is the haunts known. He was set up as a

prophet to all people. He was not made with the view of life was the

same as that with the Adom and my

subjects. The same but with

the obeyed the truth of words

that any could be saved. As

the meekness of Jesus is so

and other things to be done.
in order that they might be free
by G. from then this very thing
was recorded in the new con-
tract of which G is the other.
But G has obtained eternal
life for his friend by obey-
ing the same law which
was made with Adam.
When anyone believes in his
a guilty sinner, he is intitl-
You also believe, and I believe, in him. The account he believes is 6 because he is justified as much until he comes by the grace of God, so he was there when the LORD was raised up on earth, if he had been living one hundred years before God. The right condition of Christ seemed to his account, and that was altogether sufficient to recommend him to the Jews. If he had been raised in the place of a dead person, he had not necessarily imitation of any one else than the dead person. So he was more than the dead person. He was the one who raised the dead person to the divine law in all the different circumstances of his life was pleasing to God.
was well pleased in the
abstemious of his blood
not only as it was
right to instil ble in it
self but it afforded an
opportunity to consume
unlawfully or unlaw-
ly which he admired
so loved his own law
which seemed hard and
calculated in an unrespon-
able manner. Here
when I pray that I
would glorify himself
he did so and assure that
he had both glorified
it so he would glorify
it again.
Flowers are not the thing. 

Therefore the children of man first them trust under the shade of 

They swing. 

The sound of man is very active. He generally suffers because it finds nothing one which it can console. The heart is alienated from it and the 

It finds expression in his soul and his whole bosom and 

With every move until he comes to 

Thomson. Wherever every one has

But he just left

Which induces him to adopt
Upon the subject of religion has been communicated by what the judge referred to as the trial - acted out with
outward indifference. As the ear, one might notice, and one also make any inquiries of
one's self - is that when one is subjected to it, one can
understand they can see one's self as
not condemned in him.

Our attention is taken
up in inquiries of a
selfish interest nature. But if the
life of others are ever a draft
long - nor are ready to

I dare say, learned from, the
of the reformed and reformed
be defensible. The essence of religion must be that of

the reformed times upon
be run in a special sense by
the same reason. We are
be found among
courses.

as to change any

human group. Then, the
be run among
of stones, owing to himself
of life. Finally up the
the believers proclaiming
liberty. 

the assembled group
of minds. If this be an age

be defensible, will be very
not my brother sinning.

eager to join. 

our earth
If I go any, I will conquer you to myself...that there is that shall y...can not be. And there is ye...at the right way...h...could only be...what...your eyes...in the true eyes...Then and I am sure...where the noble greece...The king of Aaron were...
occasion to murmur or repine. Few things excite and workings and judgment and the habitations of his throne. The means of the dispensations of his providence are called in mysteries and God may be safely trusted as able and disposed to conduct the whole to a favorable result. Thus the Psalmist speaks when placed in circumstances of preceding trial even led to say all these things are against me but little did he think that a happy result these mysterious dispensations of providence were tending. Secondly, the contemplation of the love of God has a tendency to elevate the mind above these temporal affections. Those who are not accustomed to the counsel of God seldom extend their views beyond the objects by which they are surrounded. The possession of earthly good constitutes them happy, and when this is taken away they have no resource left when an appeal is made upon their temporal enjoyments. There is nothing within their reach or within the compass of their desire to supply the vacancy. But he who can go with a humble believing heart to the word of God will there find something to elevate his views and raise him above his earthly sorrow. He will there learn to place a just estimation upon the blessing which are taken away from him, and realize more fully the extent of his loss. He there learns that he has a better source of comfort and enjoyment than any earthly possession can furnish. He sees and feels that this world is not his home and that the enjoyments by which he is here surrounded do not constitute his highest portion. This heart is bent on higher things; his highest portion is that of an inheritance that is incorruptible, an unchangeable desire is fixed on an inheritance that is incorruptible and unchangeable. He is led to regard his earthly enjoyments as fleeting and uncertain and whether they are weak and empty, he learns to say to morrow this year or the next year, not to appear to him as a concern of so much importance. With what feeling think you, if an angel in heaven in whom what feeling think you, if an angel in heaven in whom
inhabitants of this lower world does he regard them as worthy so scorn, by a sense of rational and immortal beings, who are show to be the element to the same sense and participa-
in the same engagements with himself. And the reason why my real heliacic was ever carried away and borne down with a still much exerted occasion, by temporal afflictions is he our divine and eternal things, but as through a glass darkly, he does not discern with sufficient clearness the compassionate excellence of earthly things, and of heavenly things, but for the being eternal glory is near, if gives a kind of present possession to things, which are yet future, and is the substance of things hoped for, and the evidence of things not seen and it is in the contempla-
tion of things divine and eternal that he loses sight of things earthly. So long as is the short of every passing wave that agita-
this sea of troubles; for he has an anchor to his soul sure and steadfast entering into that within the veil and in view of what the Scripture, saith he can say with the apostle, for our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal, and these are under the veil. The same sentiments animate hand eternal in the heavens. The same sentiments animate his heart when he said, and now, behold, I am bound in the
his heart when he said, and now behold, I am bound in the
defile me same sense that the Holy Ghost in Amplish in every
defile me same sense that the Holy Ghost in Amplish in every
which I have received of the Lord years to testify the Gospel
which I have received of the Lord years to testify the Gospel
of the grace of God. Again he says of reason that the suffering
of the grace of God. Again he says of reason that the suffering
of this present time is not worthy to be compared with the glory
of this present time is not worthy to be compared with the glory
which shall be revealed in us. Whensoever the soul is anima-
which shall be revealed in us. Whensoever the soul is anima-
with these transporting views, it will not be borne down by
with these transporting views, it will not be borne down by
The words from the word of God.
he believer may learn that all his afflictions, have a tendency to good and will eventually work together for good to them that love God. It has been already observed that the believer can have unlimited confidence in God that he will order all things according to his wisdom and that he might not be able to discern their tendency to good he would not be exposed to querying the fact that by the light and instruction communicated to his mind by the word of God he is enabled to a great degree to discern the tendency which afflictions have to promote his spiritual and eternal good. He seems to regard them as necessary exercises inflicted upon him on account of his fallen nature, and as he communes himself with the word of God, he is made to see that the standard of God's word he is made to see and to feel how much he needs the constant a great deal of its strict requirements and consequently how far short the fear of God is the beginning of wisdom. He is not left to doubt or anxiously of his heavenly Father. He is not left to doubt or anxiously inquire as to the reason why God should thus correct him. He feels that there is abundant reason! And that it becomes him to bow with humble submission under the hand of God. The apostle could speak with confidence. He does not mean to say we believe but we know that all things work together for good to them that love God to them who are the called according to his purpose. He specially concluded that all events in life are made use of in promoting the eternal good of every true believer, however bitter or painful. They might at present be so unfavorable to his circumstances but he says we glory in tribulation also knowing that tribulation worketh patience and patience experience and experience hope and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. The certainty which the believer feels that all the afflictions that is sent upon him in the providence of God is sent by with a benevolent design and is directly calculated to promote his highest good. We hence are exhorted to influence in accounting his mind and the feelings of his heart to encourage him in the believing of this truth he can cheerfully
Nothing is more common than for men to submit to present inconvenience with a view to obtain some future gappiness, when they have reason to expect that the future good will more than balance the present inconvenience. They will submit to a painful sickness if they can hope thereby to save their lives, and they will cheerfully take any unpleasant medicine if they can conjure the judgment of the physician who administers them; and believe that they have a tendency to restore them to the enjoyment of health. And when the soul believes that the revelations of God are not for the present joyous but grievous, can cheerfully submit to them, knowing that they are kindly ordered, and have a tendency ultimately to work out for them the peaceable fruits of righteous labor. So we believe in the word of God he finds those great and precious promises which have a direct tendency to console his heart under his afflictions. He therefore finds that his heavenly Father is controllably mindful of his dependent offspring in this world, and that the he chastises his children he will not leave them comfortless. To his Holy Word, they may daily read his language and in the language of kindness and love to all who trust in him however great his troubles however severe their afflictions. His language is my grace, is sufficient for thee. He is even to place his everlasting arms of mercy underneath all those who look to him for help. He will lay upon us no greater burden than he will enable us to endure. Histories by the instructions afforded by the word of God we may learn that our departed friends if they have died in faith have gone from a world of sorrow and trial to a world of unmingled joys. I would not be understood as insinuating that there shall be no consolation under these circumstances. Subjection under all circumstances is our unshakable duty. Let us, though perhaps, have few more heart-rending considerations than that those who were near and dear to us have gone unprepared into the Eternal world; yet such is the all-controlling influence of mental faith, and hope, that the believer can rise above such afflictions and lose that the believer can rise above such afflictions and lose.
it is impossible in the nature of things that we should suffer independently on this subject and when compelled occasionally to meet the progress of disease; when diminished by an acquaintance, a familiar and fallen feature that a beloved friend is soon to be removed from our society & how can it mitigate the anguish of the thought to be cheered by the hope that that friend is about to terminate a life of sorrow and commence a life of endless joy. How soothing to find the tempe so soon to be torn down and find entrance we can contemplate the approach of death with calmness and comfort; to see those features lighted up with the smile of hope and the eyes shut to be closed in death knowing our triumphs. As we gaze upon the endearments from which the immortal image rises upon our endearments from which the immortality is the most part taken its seal of forever. How full of comfort is the thought that that spirit has already mingled with the holy city that that spirit has already mingled with the holy city. Once more from the same fountain of intelligence we may also learn that there is a portion of the like precious faith shall we shall be renewed with those who have passed before us through the dark valley of death. Christ is the marriage-giver and the bride has her own kingdom and she has gone to prepare mansions in the heavenly Father's kingdom for all those who have made him their hope and confidence and departed friends. Then are not last. They have not confounded sons; we have not died. We have inherited the promise we too shall triumph over death. The case the last scene of sorrow is the case of triumph over death. We shall see in the capitals of heaven will he have his kingdom and there in the new Jerusalem will we be restored and in our voices with united stain before our blessed throne and we come with united stain before our blessed throne and sing the songs of those harmonies. We will mingle with them in singing the songs of those harmonies. We will mingle with them in singing the songs of those harmonies.
and through they may know that scene of trial and with them reflect that preparation by which alone they can hope to victor over the world, not only are they unprepared for distress and though daily liable to be summoned to the Eternal world, they neglect to make Christ their friend.

How many, how many of you are in this state, how many of you who if such should come, this might would be found unprepared will you not be admonished by these repeated abominations of a holy providence that it is dangerous to delay your preparation for the solemn scenes of eternity?

This subject will admit of an easy application to the case of the beloved family by whose request I stand here this day. But what say to those friends, who in the mysteries of wise and mighty providence of God are bereaved of a beloved son or a daughter? Can they but feel that it would be more than an act of courtesy to address words of consolation to those who have so long and so lovingly labored and who have now to lead the mourners to the rich exultations they have so long awaited, that componence to those who have so long and so lovingly awaited.

She will reflect in the midst of these trying scenes that are heavenly other is on the throne and that all the events of our lives and even the most of circumstances of those events, are ordered by infinite wisdom and goodness and not one useless tear will the reflect on this children here below. The circumstances the departure of your dear one were it is true peculiarly painful, but still how much of mercy has your heavenly Father mingled with this cup of sorrow! With what beautiful instinct in times of sport you felt prepared to respond to the language of one of old—this my son was dead, but is alive again, now lost but never forlorn, and God having graciously answered your prayers, in this respect you have not been left behind. But whether this painful event comes suddenly or in the midst of, even though this painful event comes suddenly or in the midst of, your hearts will be comforted by the assurance that God is able to make all things work for good to them who love him and are called according to his purpose.
It is the Lord.

...the name of the Lord. When once we have entered on eternal scenes the
commissions that a pious man we feel less than the expected
number of years more spent in this vale of tears will appear
of little consequence. Whether our children go a little before us or
whether they shall quickly follow us; it is indeed crying to think
of the scene of that last decay might cold and cheerless be the
bed of death, that a wise Providence assigned them, and next instead
of the soothing accents of comfort pronounced by a mother ced by
love his sighs and groans formed no answer but the wild howlings
of the wilderness. But think again how bright the day that soon
of the morning light. There is a fleeting, how melancholy
worn upon this happy land. Than his thought, wonder to the
interest in thinking that ever his thoughts wandered to the
clouded circle in his for his last retiring dwelling. That the thought
of those who once ministered to his want, but whose names he met of
the angels, that sweet and kind
fall in vain. He would think of the anguish that would
their hearts, when they should hear the sad tidings of his death
at the same time view them. In imagination
that he would at the same time view them in imagination
every earthly support and leaving all
burning away from every earthly support and leaving all
the Comforter of our departed son. But he was present in his glory
the last moment of your departure. But he was present in a blissful
the lost agony is past and from the storm, as we trust of a blissful
of Guadalupe. He is the King of the earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth! Oh, no he has gone as you
the happy spirit back to earth!
circumstances that can possibly exist. But to the family circle this invasion and the current arms to each other, this separation, how pleasantly does the question arise most, it be forever. How interesting to think of those words of comfort, love, ease, and blessings. When death is by the death, there is no substitute to each other, and all to shed. This death cannot divide their into, nor nothing will, nor where we see death surrendering among the loveliness, for whom the divine image is instanced, we not only in the assurance that they are taken swiftly home to that momentary, this which the blood redeemed they gaze to prepare for them. Death produces but a temporary repose and a momentary separation; but it abides with them between whom the claim, the encircling hand has not been formed, so them not such cheering consolation and ease in the hour of trial, this young mourning friend will perform. If I earnestly urge this subject upon their consideration on this occasion, if any of them are yet out of the world, they will think of it. They must hear this and press some occasion. It is no small trial for parents to commit their beloved adhering to the earth. That there is a worse trial, it is to see their homeless, amiable, and of unsuspicion their department may be living without hope, neglecting the great salvation, you do wish to make the full, of your honest, parents. How can you do it so effectually as by drawing your hearts unreservedly to Christ and showing your piety, until the people of God.
Due to the crown of pride in the Roundhead of Ephraim
It's glorious beauty is a fading flower which are on
The head of the last valleys of them that are overcome
With wine but they have also come through wine and through strong drink are out of the way.
The priest and the prophet have come through
Strong drink they are swallowed up of wine they are
Out of the way through strong drink they cry in
Ephraim they humble in judgment Lev 10:9
And the Lorddale unto Aaron saying Do not
Drink wine nor strong drink Thou nor thy sons
With thee When ye go into the tabernacle of the
Congregation let ye die it shall be a statute forever
Throughout your generations
Wine is a mocker strong drink is raging and
Whoever is deceived thereby is not wise
It is not for kings for counsel it is not for
Kings to drink wine nor for princes strong drink
Let they drink and forget the law and prevent
The judgment of any of the afflicted
Helped art thou a land to whom the king is the son
Of nobles and the Prince eat in due season for
Strength and not for drunkenness neither shall any
Priest drink wine when they enter into the inner
Court wine and new wine take away the heart
Of a man walking in the Spirit and falsehood do lie
Saying I will prophesy unto thee of wine and of
Strong drink He shall even be the the prophet of
This people that and if that evil servant shall
Stay in this heart my Lord delayeth his coming and
Shall begin to smite his fellow servant and to eat
And drink with the drunken the Lord of that servant
Shall come in a day when he looketh not for him
And in an hour wherein he is not aware of and

The crown of pride the drunkard ofAhab 
shall be trodden under foot, 
who hath erewho hath sorrows who hath content, 
who hath babbling who hath wounds, 
who hath mending of eyes, they that腸y long at 
the heart, they that go to seek mixed wine 
look not upon the wine when it is new, 
when it giveth his colour on the cup when it 
vaunteth itself aright at the rent it looketh like a son, 
and Mebeth like an elder. 

On the day of our king the princes have made him 
steak with bottles of wine he stretched out his hand unto wine, 
who into them that rise up early in the morning they may follow strong drink. Their 
continue untill night till wine inflame them 
who unto them, that are mightily to drink wine and 
men of strength to mingle strong drink till wine 
inflame them. Who unto him that giveth his neighbour 
drink that putteth the battle to him and makest him 
Drunk also nor there, nor cautious nor Drunkard nor reckless nor extortioner, shall inherit the 
Kingdom coming: neither Drunkenness nor muddling and such like of the which is tell before as I have told you in thine heart. That they which do such thing shall not inherit the 
Kingdom of God. They that sleep and sleep in the night and they that are Drunk are Drunkers in the night 
be not among mine, mine hidden among vicious eater 
of flesh for the fleshly and the Drunkers shall come to 
poverty or not Drunk wine.
A traveler relates that as he was gladdening through a certain country, and admiring the peculiar beauty and loveliness of a particular landscape, he was informed by one of the inhabitants that some thirty years since, the place which was now so enchanting and captivating, was once vast pestilential mazes. Bowlingforth its deadly vapors, and spreading death all around, and threatening destruction to all that should approach it; and inhabited by wild beasts and noisome reptiles lurking in secret for their prey. All efforts to reclaim it by draining had proved unavailing until some one discovered a subterranean river which constantly supplied it with its waters of death, and as soon as this feeder was cut off it become a fruitful field pleasing to the eye and gladdening to the heart. This has been very aptly applied to intercession. It has turned this world which come from the hands of its Creator fair, and beautiful, into a pestilential bog, and its fate...
Gnarlil waters and poetik upheavals have spread devastation and death around and a profit of its inhabitants like the fumes of the desert. In its millions have been blazed and millions have been swallowed up in its bottomless depths. From the time that Noah drank of the fruit of the vine and waas drunk, and thus caused the destruction of an entire nation, to the time when the last murder was committed through its influence, its effects have been evil, only evil, and that continually. Various attempts have been made, and more especially within the last thirty years, to drain this quagmire, and although there may be some cases in this desert of death, some green spots in this maelstrom of despair, yet to a great extent its deadly vapors still ascend, and its fiery streams still flow over the world. The question now naturally arises, whence comes the stream that supplies this reservoir of destruction? It is my intention at this time to mention some of the attempts which have been
made at different times to dry up these streams of death, the effects which have been produced and then point out what I consider to be the only safe and effectual methods of arresting the course of the destroyer. It is now about thirty years since the first effort was made in this country to put an end to the practice of using ardent spirits at funerals. This was the first step in the great work of reformation which is destined at no distant day, to extend its benign influences over the globe. Through the efforts then made that practice soon declined and was long banished away.

The next effort that was made, was to do away the practice of furnishing intoxicating liquors as an article of entertainment and more especially to ministers of the gospel. The effects of this movement were also productive of much good, although not resulting in the entire abandonment of the practice. Individual effort continued to be put forth from time to time until the year 1836, when the subject was first taken
hold of as a national subject, and the first concerted and systematic efforts were made to close the flood gates of destruction, through which devastation and death had been pouring in and threatening to overwhelm the land. These efforts resulted in the formation of the American Temperance Society, having for its motto the abstaining from all kinds of drink spirits, not including wine, beer, &c. This was thought then to be as far as it was necessary to go. And although they commenced their labors with an imperfect knowledge of what was to be done, and did not lay their foundations as broad and as deep as they ought, yet the good done was invaluable. Many of the fields of this grand mine were cut off, and the work at its many places dried up. After five years of labor we find the following summary as some of the results which had followed. In 1829 there had been formed in the United States twenty-one State temperance societies and 5,000 others, embodying as members more than two million of members. Since then 20,000 had ceased
to make it, and more than 6,000 to dwell, and up
wards of 5,000 drumrods had been reclaimed,
and become respectable members of society. Yet
notwithstanding this vast amount of good that had been
done, and four more years of successful labor were added
to it, in 1835 it was found that the first streams
continued to flow, with as much energy in their
virile waters as that approached their foaming sides.
Infact, while the friends of temperance were ex-
pecting in prospect of victory which they imag-
ined just within their grasp, upon casting their
look upon the eminence from which they fell but
just dislodged him. They found that she had but
gone round, and came up on the other side of the
hill, and entrenched himself in a former position
than ever. "Then came the struggle. A new
war had to be waged with drums sounded in high
places and low places, with those that use the
product of the still, the juice of the grape or the
fifth of the ale house. The struggle was
fierce, but not long doubtless. The seated ranks of the enemy soon began to give ground, and the
thick compact phalanxes were disorganized and broken. But although put to flight they were
not conquered. Subsequent to this the Redcoats
townsend movements had arisen and swept over the
land like a mighty tempest. Its rise and progress
are familiar to all and need not be repeated.

After all these efforts is the Quamricen
dried up? Nay, verily. Would to God it were.
It is true that in many parts of it where
the Destroyer held uninterupted sway, now peace
and happiness abide; where once were lose-tation and now there is joy and rejoicing.
But here and there on its surface you may see
the deadly vapor ascending, which gives too close
indication of the fiery stream that rolls beneath.

The question naturally arises, whence comes this
stream that supplies this reservoir of death
I answer, from the Distillery, the wholesale troo-
house, the wine cellar, the brewhery, the bam, 
shop, and the back room of dry goods stores. 
These are the sources from whence 
has sprung this vice of death which has so 
long and so contantly fed this moral of despair. 
And as all efforts heretofore, have failed of effecting 
the great object, what shall be done? I remark that 
the only sure way, in my opinion, a general prohibitory law, forbidding it to be sold, except by apoth 
ecaries, and as other poisons are, and visited the 
violation of it with fine and imprisonment. I know 
that there is in among minds, a repugnance to what 
they call mixing morals and politics in bringing 
political action to bear upon moral subjects. But it 
is a false notion of the subject, in my opinion, and 
one that cannot be sustained by reason or experience. 
They wish to have used on the subject of temperance 
nothing but moral power. Well, what is moral 
power?
**Exod 31:2** Blessed is the man that doeth this, and the son of man that keepeth his sabbath, that honoureth the sabbath from doing any work, and turneth away his foot from the sabbath, from doing his pleasure on my holy day: and call the sabbath a delight, the holy of the Lord honourable. 

**Exod 28:13** If thou turn away thy foot from the sabbath, from doing thine own ways, nor findeth thine own pleasure nor speaketh thine own words, Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord is good, and whatsoever the Lord prospers shall prosper.

**Psalm 137** When I remember the years of my captivity, I shall think upon them with sorrow: night and day shall my song be in mine enemies. I will put my trust in the name of the Lord. 

**Ezek 25:12** When Jerusalem was builded as the cities of Babylonia: Moreover, I gave my sabbaths to be a sign between me and them that they might know that I am the Lord that sanctify them. 

**Exod 31:2** And they gathered themselves together against me in the wilderness. They were numbered, not in my statutes, and they judged not by my judgments: which if a man do he shall live in them. 

And my sabbaths they greatly polluted: Then I said I would pour out my fury upon them in the wilderness, to consume them, but I refrained my hand, for my name's sake. 

That it should not be polluted before the heathen, in whose presence I brought them out, yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey which is the glory of all the countries.
went after their god. I will destroy them also by destroying them in the wilderness. But I said unto their children in the wilderness, Tell ye your children of the covenant, 11 as I the Lord your God hath commanded me, saying, 12 That in iniquity, and will not keep my judgments, and do them, 13 And I will make mine ordinances, having transgressed against my holy Sabbath, and will not keep my Sabbath, and among them mercifully. This they done then have defiled my sanctuary. They have profaned my Sabbath, we see the foregoing texts of Scripture what 14 honours the most high God put upon his holy Sabbath; what under the law the profanation of was punishable with death, and God does not regard the holy one day which he has set apart for himself any less than 15 day which he has set apart for himself any less than when he wrote the commandments on Mount Sinai, and I do really believe the profanation of the holy 16 Sabbath in one of the ongoing sins of our people, "favored land. 17 That all the Ministers of the Gospel 18 all professors of the religion the blessed Sabbath, would 19 mention the institution of the holy Sabbath by being 20 more watchful more circumstantial.
The Spirit of the Lord shake me as a reed and his word was in my tongue. The God of Jacob be with me: the rock of Israel be my helper.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.

The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth. The Lord shall be the ruler of all the earth.
This record and was dead that was on his way to take possession but what I will the Lord be he shall be the prophet Elias to the guilty thing in the place where dog lick the Blood of the beast shall dogs lick thy Blood even thine and also how soon did the vengeance of God overtake and his family who can read the word of God and see what he has done and hear what he has threatened to do I fear before him and this great God of whom I would not entreat and beseech our mercy. As well as we opened as he is powerful of God without indignity past and night in he and he shall, if the man his natural affronting to hear his voice unto you a man of call and looking to the Sun of righteousness he is appointed ye as men the eye wherefore they are the judges of the earth since the Lord with fear and reverence in trembling and what doth the Lord our God require of you that you let the the offspring go free and that ye should on ye he read the fiftieth chapter of Isaiah as read the sound语音 through pray to that blessed God who has revealed his mind and will to us in the sacred volume remember although ye are called good many and sometimes many ye must live like men your breath is in your nostrils and the higher your station and the more that is estranged in your hand the greater your responsibility you have now at this time the educating as it were of nations and ye are in your hands, that of the poor against and that of our own nation do I entreat of you as an individual keep the great God before your eyes pray to him for direction feeling that he is near about your bed and your faith watching all your deliberations and saying unto you whatsoever ye would that men do unto you do even so unto them for this is the law and
As often as the month rolls away, multitudes are seen thronging the house of prayer to offer their petitions that the earth may be filled with the knowledge of the Master's will. The Lord's prayer, that His kingdom may come and will be seen in the earth, is often repeated by those who feel the necessity of prayer for the salvation of solitary places. May the glad repair to Hades in this life.Tell Christians feel as much as they ought to their seats in this world. Concerts would forever be accounted there is something in the very season that is delightful to those who love the theme of green
the thoughts that thousands ofowers in person. O'er the world are engaged in the barren employment
quenched I cast in the heart that is doused with love to the cause of Christ. This love is
instituted Ag. gods before the prayer for the Mission
The establishment & shows about to be among the
Quakers' desires that times. Much has been said
a feeling for the conversion of the whole Israel.
I now for this glorious one their prayers made to the throne of God.

The Sandwich Islander, Leman, through Mano Le Le, wrote with their of some of the inhabitants of some distant countries. And told cow this. But the prayers offered up at the temple has been instrumental of this happy change. The heavens tell the Lord is waiting for more fervent prayer in order to publish salvation. As how to be seen in darkness I am strangers to these to show to Household of Faith.
Nothing short of this can be the punishment of sin. If he is not removed to another punishment which, he has already been the subject of by the power of reason he will acknowledge the justice of divine punishment. His true defense is an eternal bondage from God. The repentance, we have now been attending to is that repentance towards God which was such a great part of Paul's preaching, through the whole of his ministry. Acts 20:21 And this I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks repentance towards God and Truth towards our Lord Jesus Christ. The next thing is to vindicate the Divine Order in the Text which places repentance before Faith. Repent ye and believe the Gospel.

We may observe that this is the order which Christ himself used, because our Text is the words of Christ, a Teacher who came directly from the bosom of God and so must know the mind and will of God and consequently knew how to teach. He spake as he never spake and was the best preacher that ever graced God's World. We observe his order is not believe and repent ye but repent ye and believe the Gospel and repent ye. Certainly were not this the true and genuine order, he who is perfectly right has made a mistake, and such an one as would naturally lead the mind into Error. A method which it good places things in their right order, consequently repentance towards God at least in order of nature and it may in time too, takes place in the soul of the subject, before an explicit faith in the Redeemer, or it would be improper to place it not only in our Text but in other scriptures, in that one Paul was inspired by the Holy Ghost and in given a summary of his ministry, he observes the same order. For e.g. Acts 20:21 Testifying both to the Jews and also to the Greeks repentance towards God and faith towards our Lord Jesus Christ. This is a view.
Faith, in our Order, is as her Order. She is like a faithful maid, Christ takes her model from and patterns after her. To insert the Order, which the Holy Ghost so universally observes in teaching one would think, is more dangerous than to play with cogwheels.

2. Our second argument for the Order we shall take from a very notable type. Num. 21:9 And Moses made a serpent of brass, and put it upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. Now this was a typical Christ we learn from Christ Himself, John 3:14, 15. And as Moses lifted up the serpent in the Wilderness, even so must the Son of man be lifted up: that whoever believeth in him, should not perish, but have eternal life. The act of looking to the brazen serpent represented looking to Christ by faith. How it may be queried, who looked to the brazen serpent for the purpose of healing? Certainly they who were bitten. Did all who were bitten, look for the purpose of a Cure? It is uncertain. The reason and nature of the thing shows that none thought of looking for the purpose of being healed, but such as were just sensible that they were bitten and in danger of dying. If the person had been conveyed so insensibly that they had not perceived their dangerous state, they would have thought of making use of God's remedy. Their sensibly seeing their case represents the feeling of the penitent soul. He is brought to a thorough sense of his malady - his law-condemned state, and just exposure to the divine displeasure - such a soul is ripe for hearing the glad News of the Gospel, and Christ held up upon that pole of it. Such in a peculiar manner are the weary and heavy laden, whom Christ calls upon, and invites to himself, with a sweet promise of rest.

3. The third argument for the Order, I shall take from John the Baptist whose errand and business by divine appointment was to prepare the way of the Lord. And how did he prepare the way of the Lord? Certainly by the doctrine of repentance. Mark 1:4: A voice of one crying in the wilderness: Prepare ye the way of the Lord. Hab. 2:4: The remission of sins. Matt. 3:4, 5. 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. We see the way of the Lord was to be prepared in more than to inquire what he preached, and the effect and we shall now the way of the Lord was prepared. He preached the doctrine of repentance for the remission of sins. When repentance took place in the souls of the Heavens the way of the Lord was prepared. Repentance is the doctrine of repentance for the remission of sins. They were brought to a right of their wretched state by reason of sin. They were exceeding sorry and grieved themselves that they had offended God. They despair of any help in themselves, and then the way of the Lord was prepared. They were prepared to hear Christ preached as the way the Truth and the Life. Christ comes after John and holds himself up, to be the true way to forgiveness and to happiness. He invites heavy laden sinners to come to him for rest. From this we gather that repentance is preparatory to faith, and not faith preparatory to repentance.

When we say repentance is preparatory to faith, we would be understood to speak of an explicit faith in the Mediator. There is a general faith in God which precedes both repentance towards God, and faith towards our Lord Jesus Christ. It is a truth very universally acknowledged that there is a great softness found in all things. To exhibit this truth, nature itself turns preacher the Heavens proclaim it and the firmament declares it. Stupendous in very God must any human being be not to attend to nature's voice. This general faith in God is found both in the unregenerate and the regenerate. In the unregenerate it is an unsatisfied faith because in such unaltered soul, there is nothing pure. In the regenerate it becomes a sanctified faith. That there is a distinction between a faith in God and faith in Christ clothes in his mediatorial Character, seems to be more than barely implied.
John the Baptist, Christ, and his Apostles, all began their ministry with the doctrine of repentance: but if faith in order either of nature or of time had been before repentance, good order and method would have required that they should have begun with the doctrine of faith. But it was the reverse. He read that the whole need not the Physician, but they that are sick. This reason teaches. Now it is obvious that none will feel their need, only they feel their sickness, and consequently will not define a Physician, and look after him. It is the humbled, penitent weary, heavy laden soul, who feels his need of Christ. I cannot but think that these few considerations duly weighed, are sufficient to establish the divine order and to prove that repentance is an exercise of soul which takes place before faith, at least in order of nature, if not of time. It may not be improper to make reply to a few objections.

It may be objected, that this repentance which is before faith, is only legal repentance such as Cain, that, and Judas had. All will acknowledge that legal repentance is before faith. And it appears to be a repentance essentially different from the repentance of Abel and of Judas, which John preached. For he preached the doctrine of repentance for the remission of sins. But it was not that of Judas. It was that repentance towards God which Paul preached, which God as justly offended by sin, reconciles the soul to his character, law, and government, so that he feels that it would be just in God, if he should cast him off forever. This is the penitent soul in whom the way of the Lamb is prepared, and by which to hear Christ preached and offered to him. Such a soul feels his need of Christ. He is sick and feels he needs the Physician. It is objected, that it is impossible for any person, or any being to be reconciled to one whom he looks upon, or sees as

Christ's own words. John 14: 1. Let not your heart, be troubled: ye believe in God, believe also in me. Faith in God, & faith in the Mediator, in the regenerate are distinguished according to the object viewed...
to be his enemy. But such a repentance as that cannot
be leaves the soul uncertain, whether or no God may
not be his enemy, and therefore he cannot be reconciled to him or to his law and
government. He must first believe that God is his friend
in Christ Jesus and has pardoned his sins, and then he will
repent, and have his heart broken upon evangelical principles.

Before I conclude this note, I will just observe a

distinction between repentance towards God, and evangelical
repentance. Repentance towards God, I consider to
comprise a work of humiliation in the soul of a
regenerate person who views God as a righteous Saviour
justly offended by sin. Such a soul views the law to
be good approves of it and feels that it would be right
and just if the law should be executed upon him and he
made forever miserable. Thus he takes God's part against
himself and justifies God in his own condemnation.

In evangelical repentance the soul is carried farther to
a view of Christ in His mediatorial character as magnifying
the law and completely honoring it, and so opening a
way for pardon and eternal life to be conferred upon
every repenting returning sinner who renounces self and
accepts of Christ for a complete saviour. Thus viewing
Christ as pierced by his sins he mourns. These two
repentances are considered not as differing in their
nature, as they both are allowed to arise from the same
root viz a regenerate heart; but the difference arises
only from the different object viewed.
It is the former viz repentance towards God which we
have endeavoured to prove prior to faith in Christ
and preparatory to it. The latter viz evangelical
repentance is acknowledged to be subsequent to faith
in Christ and flows from it. I am aware that some
will be disposed to call this distinction new, and perhaps
will be disposed to call for evidence from scripture or
reason or both for the support of it. Now for a
proof of my definition of repentance towards
God, if it agrees to scripture, and to reason that
such a repentance must be prior to faith in Christ
because he has offended so good a God, and Saviour. Hence faith is first, and there can be no repentance before it. So this I feely.

It is asserted that it is imposible for any person, or any being to be reconciled to one whom he looks upon, or fear to be his enemy, and so a plan is laid to bring the sinner first to believe that God, through Christ, is his friend, before he can love or repent.

I would observe that this scheme makes repentance no more than an exercise of self-love, and for the same reason there is no virtue in it. The point is whether man by sin has not just made God his enemy—whether he has any right to have had thoughts of God—whether God has not a just right to cast him off forever—and therefore whether his hatred of God is not well grounded—and therefore whether it is not right that the sinner should feel and acknowledge all this? And whether if he is ever brought to a right exercise of heart, he will not sincerely.

And to experience that such feelings and exercises are found, as are described in this definition, in true, unadulterated awakenings, before they are brought to a sweet peace and rest in Christ. The answer, then, the definition must be deemed both genuine and valid. That it agrees to repentance, I hope will not be contested, when it is the very language of inspiration itself. Repentance towards God. And it is placed prior to faith towards our Lord Jesus Christ. And with very little variation by the same Apostle, it is called godly sorrow, which in the soul is not a dormant principle, but is said to work repentance unto salvation not to be repented of. Where this godly sorrow is found, the soul is ever carried farther even to true gospel repentance. Where God has begun a good work, he has promised to carry it on, until the day of Christ. Now that reason teaches that such a repentance is prior to faith in Christ, appear thus. Reason teaches that if I hate the
1. To clearly acknowledge all that is right and what I profess myself does feel and act according to the tenor of the objection. Cannot God, by the regenerating influences of His Holy Spirit, communicate a right principle and taste of soul and bow him to His sovereignty? We don't plead for the religion of nature, but for a disposition of heart and exercises of soul which are the effects of a divine and supernatural birth. We plead for a repentance which is above nature, in which hath God also granted to the Gentiles repentance unto life.

2. There is a great error in the objection with respect to the nature of faith. It supposes it to be a persuasion of God's love in Christ to me and that my sins are pardoned. If this were the nature of a saving faith, every one who has this belief and persuasion would have saving faith. But how many, not daring, would there be that (as may be feared), who have the highest confidence that law of God, as every penitent does, that it will never appear to be a glorious work in Christ to magnify and honor it. Therefore I must first be reconciled to the law of God in heart and temper before I ever shall see the beauty and glory of the mediatorial Character, for effecting the great cause of righteousness and honoring the law. But in being reconciled to the law of God in heart and temper, I commence a true penitent. Therefore, I am a penitent first, before I see the beauty and glory of the mediatorial Character and receive Christ by faith. And now what says experience to all this? What is the language of human awakening, where revivals of religion obtaining? Do they not cry out against themselves as being exceeding vile? Sin by the Commandments, or appears to them, exceeding sinful. They wonder they are out of hell - they readily take God's part against themselves, and own their justice in their eternal ruin, such as once flattered themselves from the consideration of the mercy of God in Christ, when they are brought to see their own wickedness, give up.
God is their friend, and Christ their Saviour, and that their sins are forgiven, who are declared creatures; how confident were the unbelieving Jews, that God was their God, and Christ told them, that they had not known Him. Moreover, we have no right to believe or venture our souls' salvation upon any proposition not truly contained in the Bible. But it is no where written that it is that person by name is in a state of favor with God. Therefore there may and should be true saving faith before a soul appropriate to himself an interest in the promises of the Gospel. But more of this when we come to the great Doctrine of Faith.

3. It is objected that this repentance contended for is a repentance for the remission of sins, and that it supposes the regeneration and flows from a principle of divine life in the soul, and yet it supposes that the one has never believed up their former hopes of salvation. When the commandment came, sin revived in my heart I died, and the commandment which was ordained unto life I found to be unto death. All the while they are thus crying out against themselves, they are justifying the law as good; for in the degree in which they condemn themselves, they justify that law which condemns sin. This all who have been conversant in revivals of religion know to be Truth. And such exercises as these are what we mean by repentance towards God, which prepares the soul for the glad news of the Gospel, and an exhibition of Christ to them. For the whole need not the Physician, but they that are sick. Thus the definition agrees to Scripture reason and experience. I am sensible that many will endeavour to evade the force of what is here offered to establish the above definition by calling such exercises by the name of legal repentance such as the unregenerate may have and must perish at last. And we ought to know what we mean by legal repentance. In some sense all and every kind of repentance is legal. It respects a law broken, for which is the transgression of the law. So this repentance towards God...
in the Mediator, or with the Mediator, the Gosdenation by Jesus Christ, and he must be in a state of con-
damnation, and God his enemy. For without faith it is impossible to please God. So that here is a regenerate
d and a penitent soul who cannot please God. How is this consistent with either reason or scripture? Any. There is
something in this objection which appears plausible. But to this we reply; that when duly considered, we must there
is not so much weight in the objection as may appear at first blush. For it does not say in Heb. 11:6 That
without an explicit faith in the Mediator we cannot please God. But without faith it is impossible to
please him. There may be a general faith in God, where there is no explicit faith in the Mediator which
may be so pleasing to God that the soul may be interested in the promises of the new covenant if the soul has
never had the Mediator offered to him, and the way of life explained, otherwise I see not, but we must cast all
the
God in this view is legal— it is a justifying the law
and a condemning self. But the here will be, whether
any unregenerate sinner ever is or can be, while such
a subject of such feelings and exercises, as those des-
dcribed in the definition. The unregenerate heart
never did, nor can, approve of the law of God. For the
carnal mind is enmity against God it is not subject
to the law of God, neither indeed can be. But in
the definition, the law is considered as being approved of,
and therefore a divine change is supposed to have
taken place prior to this repentance, and in the ground
of it. In Ezek. 36:25, 26 God promises to give
the new heart freely, and in Ver. 31 of the same Chap. we have the effect of it. in Then shall ye
remember your own evil Way, and your doings
that were not good and shall both loath yourselves
in your own sight for your iniquities, and for your
Abominations. This loathing we see is the effect of
the new heart. This being the case the soul who
is a subject of this repentance will never fall from
it but will be carried farther. For godly sorrow will
work that repentance which is unto salvation.
Heathen Holds out of our Charity, and, only so, but all the infant race who die in infancy. For how shall they hear without a Preacher? And faith comes by hearing. All regenerate persons have the spirit of faith, but they do not all exercise faith in the Mediator for the want of a Preacher. Take for an example Cornelius, before he went for Peter. He was a devout man, and constant in prayer to God. And it is said that his prayers and his alms came up to God for a memorial. But he had no explicit knowledge of the Mediator until Peter went to him and explained unto him the way of life by Christ. Then he drank it in greedily. He doubtless had the spirit of faith before. He was undoubtedly a regenerate soul before, and a sincere worshipper of God as far as he knew. God had cleansed him by the sanctifying influences of his Spirit. It was said to Peter in the vision, what God hath cleansed that call not thou common. This certainly bore relation to Cornelius. He did believe in God or he never would have prayed to him so devoutly. It could not be said that he was without faith, and so could not please God. There may be many a penitent soul who has a very blind notion about the way of life by Christ, for want of an Opportunity of hearing him preach.

In regard to my definition of evangelical repentance, which is said to involve in it a view of the Mediator, and to flow from faith in Christ agreeable to 1 Cor. 12: 10 They shall look upon me whom they have pierced and return for him as. It is granted that there is no such epithet joined, or applied to repentance, as evangelical yet it has so universally obtained among theological Writers, that I expect no opposition in the use of the term. It means gospel repentance. Now inasmuch as there is no Gospel without a Mediator there cannot in propriety of language be a gospel repentance without a View of the Mediator. So the difference between repentance towards God and evangelical repentance is not in their nature, but in the Objects viewed.
child, and the way of life explained. Now this I take to be the case with all penitent humble souls, before Christ is revealed to them in the Gospel. But these have a general faith in God, and the spirit of the Gospel. Their repentance shows this forth— they see they have offended God, and are heartily sorry, and grieved, but yet Christ is not revealed to them. But when they hear him preached, such souls will not fail to receive him. I see not, but the objection is answered, and in such a way as opens a field to extend our charity towards such as lack the great advantages which many enjoy, who hear Christ preached, whether they receive or reject him. None who have the spirit of faith implanted in regeneration and are duly humbled, will either perish by missing an opportunity to hear Christ preached, or for invincible ignorance, by reason of having never heard of him. Where there is no opportunity for the explicit knowledge of Christ, the spirit of faith, which is in every regenerated soul will be accepted instead of the act or exercise of it.

* It will doubtless be observed, that I have opened a field to extend charity to some at least of the heathen world, that God may (if he please) regenerate some, or as many as he pleases, apply to them the merits of his own blood and save them, without bringing them to an explicit acquaintance with Christ. The heathen on account of their locality, and infants on account of their minority, seem to be in the same situation, with respect to coming to the knowledge of Christ. Yet but few dare shut the infant out of their charity. Then why the other? But if any of the heathen world can be saved without the external means of grace, or the explicit knowledge of Christ, what so great an advantage is it to have the gospel or a written revelation in our hands? Is not this to undervalue the mean of grace? And I see not but Paul will help us here. He speaks of the Gentiles, who have not the law and by nature, or in their gentile state, do the things contained in the

*
A. It is objected that, in the holy scripture, the whole character of God is exhibited, not merely as a lawgiver and a judge, but as a God pardoning iniquity, transgression, and sin, through Christ. He is represented not only as a just God but a Saviour. This being the case, when he is viewed by the true penitent, he is viewed, in his whole character, not only as a just God but a Saviour; or God in Christ, reconciling the world to himself. All true repentance then involves in it a view of the Mediator, and is the effect of faith in Christ, and therefore follows it.

To this we reply, in the general, that God is a God of order, and has observed a certain order in working, both in the kingdom of nature and of grace. It does not appear to be agreeable to his order of working to exhibit his whole character to the mind of a fallen creature; for whom he intends mercy, all at once. I speak now of the internal application of truth to the heart, by the Holy Spirit, for it may be questioned, whether the creature is capable to receive it. Now how shall we learn God's order of working in the inner kingdom of grace, or the methods of his dealings with men, in a gracious way, by the application of the law, and that those having not the written law are a law to themselves, and so shew the work of the law written in their heart, i.e., they shew themselves to be regenerated persons. Such Gentiles as those the Apostle set before the Jews, who had the law, and yet lived in the violation of it. Therefore he says from 2:16. Therefore, if the uncircumcision, i.e., the uncircumcised Gentiles, keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision, doth transgress the law? Then by what follows, it appears that the Apostle confers his regenerated Gentiles, to be spiritual Jews, ver. 23. 29. For he is not a Jew which is one outwardly; neither is that circumcision, which is outward, in the flesh: but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter, whose praise it is not of men, but of God.
Chrift, redemption to their soul, but by attending to the order which he has observed and is still observing relative to this matter. Now what have been the method of God's dealing with the sons of men in regard? He has figured this out to us under the Old Testament Dispensation. Joseph did not reveal himself at first to his brethren as their loving brother and housekeeper, but hid himself in that character and spoke roughly to them. They were brought to great distress, abasement, and humiliation, and he revealed himself to them in the greatest tenderness. This must be deemed a figure of God's dealings with souls. So Israel must be greatly afflicted by their lashmasters and burdens, before their deliverance from their bondage. Israel were delivered at the red sea, but they were reduced to the greatest distress, that hereby the deliverance might make the stronger impression on their mind. The influence of this, which took place under the Old Figurative Dispensation, whereby the conversion of a sinner is types out. But when we come to the New Dispensation, the same order is pointed out—John the baptist must go before Christ and prepare his way, by preaching the doctrine of repentance. The law must be a schoolmaster to bring to Christ, by the law is the knowledge of sin, and therefore must be set home in its spirituality and extent, and approved of too, before ever there will appear to be any glory in the Gospel. Now we know this to be the case in all revivals of religion.

Now if a Gentile in his state of heathenism may have the law written in his heart and become a spiritual Jew, and so sustain a good character in the eye of God, and be approved of him, the Apostle was aware of the same objection which is now made. What advantage then hath the Jew and what profit is there of Circumcision? He answers, much every way; chiefly because unto them were committed the oracles of God. If the Apostle answered much every way, so may I, and especially to the same Question, for the Question appears to me, to be exactly the same, and therefore deserves the same Answer. Much every way.
religion. Men do not attend to God's character as a favours in Christ, either before, or at the same time that he appears as a just God. Yet a self-satisfied who has for so many years been cherishing a hope in the mercy of God through Christ, he brought really and experimentally, to see what sin is and what a God he has sinned against, and he gives up his former hopes, though he can repeat the language of the Gospel memoir. he can receive no comfort from it, he looks us vile to himself, and if we bring the character of the Mediator to his views in a sermon or conversation, it will avail nothing, it is lost, he sees there is no mercy for one so vile. And to he gets no comfort until God speaks peace by the cleansing blood of his love in his soul. This is known to be God's order of working by all who have been converted in revivals of religion. God convinces them of his justice if he should cast them off forever, and then he brings to attend to his character as a saviour. Therefore it is worthy of notice the order the holy Ghost uses. A just God and a saviour. God just wounds, and then heals; and he has holy and wise ends, in all this. By thus doing a soul is brought to view the mercy as great, when deliverance comes, be tenderly affected with it, and gives all the glory to God. We now proceed to the

4 Thing which was to show the Necessity of repentance in order to obtain the Kingdom of God.

1 The Necessity of it appears, in that every impertinent unconverted soul is an enemy to God, and his moral kingdom and Government. That a soul should be admitted into heaven with an impertinent temper cannot be. Because it would make discord in heaven. But heaven is and ever will be a World of Love. Nothing but harmony there is the complete agreement. But some may say, how can that be? For to admit an impertinent into heaven, would reconcile him to God, for he would then find that God is his friend, by experience, and it would
isophasen of as the creatures exercise. Moreover the Gospel justification by the deeds of the law—that there is no justification by the deeds of the law—that every son and daughter of Adam is condemned by the law of works. That justification is by free grace alone, & through the redemption that is in Christ Jesus. In fine as in a chain we have a number of cardinal doctrines in Rom. 3:29,30 summed up, and set down at hand. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son that he might be the last born among many brethren, moreover whom he did predestinate them he also called and whom he called they also justified, and whom he justified they also glorified. Now a cordial reception of the Gospel, or this report of these great matters made in the Gospel, and receiving of it with a divine taste and true relish of soul, is a divine faith: such a faith the sure consequence of which will be, the salvation of the soul. I will just remark that you may take notice of it that in my definition of a divine faith, I have no persuasion of the soul's personal interest in the promises of the Gospel that Christ is mine, and pardon is mine &c. I have defined it as receiving the report of the Gospel, with a divine taste and relish of soul. Now we will still advance to some other scriptures where faith is defined for surely the scripture is the best Guide. We will now try honest John the Baptist, and see how his definition of faith, agrees to the one we have given. John 3:33 He that hath received his testimony, hath set to his seal that God is true. In consequence of a question which arose between some of John's disciples and the Jews about purifying, they came to John, and informed him about Christ, that he baptized, and all men came to him. It is probable that these disciples of John were afraid that Christ would eclipse their Master. John answered, that a man can receive nothing except it be given him from heaven.
ye yourselves bear me witness, that I said I am not the Christ; but I am sent before him. I came that the Bridegroom might be revealed; and therefore I had a right to be called the Bridegroom. Dost thou believe me? Dost thou believe me, because I said, I am not the Christ; but I am sent before him? So believe me, that these things are true.

He that hath seen me hath seen the Son of God. That which I tell you, I say not after the manner of man: for they know not what manner of Spirit it is that they worship, and what worship they do. John 1:28-29

The only Son, which is in the bosom of the Father. John 1:18

And his name shall be called: the Son of God. John 1:21

Then shall come the end, when he shall receive the glory that is given unto him; and shall sit upon the throne of his glory. John 1:51

The Son of man shall come in the glory of his Father with his angels, and shall then be seen of his Father’s glory. John 12:26

And I, if I shall be lifted up from the earth, will draw all men unto me. John 12:32

Ye yourselves bear me witness, that I said I am not the Christ; but I am sent before him. I came that the Bridegroom might be revealed; and therefore I had a right to be called the Bridegroom. Dost thou believe me? Dost thou believe me, because I said, I am not the Christ; but I am sent before him? So believe me, that these things are true.

The Son of God is the only True God, who has revealed himself in the flesh. John 1:18

And his name shall be called: the Son of God. John 1:21

Then shall come the end, when he shall receive the glory that is given unto him; and shall sit upon the throne of his glory. John 1:51

The Son of man shall come in the glory of his Father with his angels, and shall then be seen of his Father’s glory. John 12:26

And I, if I shall be lifted up from the earth, will draw all men unto me. John 12:32

Ye yourselves bear me witness, that I said I am not the Christ; but I am sent before him. I came that the Bridegroom might be revealed; and therefore I had a right to be called the Bridegroom. Dost thou believe me? Dost thou believe me, because I said, I am not the Christ; but I am sent before him? So believe me, that these things are true.
his son. The original word translated testimony, used by John the Baptist in the text above quoted, and the word here translated record, are the same. Unbelief rejects the record or testimony that God makes God a liar. Then certainly faith is the receiving that testimony. Again faith is exhibited by the phrase of receiving the love of the Truth. 2 Thes. 2:10 And with all deceivableness of unrighteousness, in them that perish, because they received not the love of the truth, that they might be saved. Again ver. 12 That they all might be damned who believed not the truth. Certainly faith is here defined a love of the truth, and belief of the truth. So believers are said to be of the truth, and to know the truth. To receive the truth in the love of it implies a divine taste and relish of soul—it implies a sanctified heart, which is the same as a regenerate heart. The unregenerate heart is a carnal heart, which is enmity against God, is not subject to the law of God neither indeed can be. Such a soul as this, has no love to God, but hates his character, law and Government, and consequently hates the truth and never receives it in the love of it. He has no spiritual sense or divine taste, so that if he assents to the truth, he does not love it. Faith then is the alone evidence of the spiritual man—the man who is quickened by the spirit of God, and is born of the Spirit. There is a change wrought in the heart, which lays a foundation for such an evidence. Faith is the evidence of the living, not of a dead soul; and therefore he is made spiritually alive, before he puts forth this vital or spiritual act. We will not here omit the Apostle’s definition of faith. Heb. 11:1 Now faith is the substance of things hoped for the evidence of things not seen. Faith is such a firm belief of the things reported in the Gospel, that it as it were gives them a being and reality in the mind so that the soul can have no more doubt of their reality, than
of its own existence. It is the evidence of things not seen, or the word translated substance, will admit of another translation. Confidence. Confidence of things hoped for. The believer is confident of their reality, and can venture his soul's eternal interest upon them. The evidence of things not seen. Elocution. The demonstration of things not seen. The mind cannot admit a doubt of a mathematical demonstration—neither can the soul in the exercise of faith admit of a doubt of the report of the Gospel. Faith also is defined a receiving Christ. \( \text{as ye have received Christ Jesus the Lord, so walk ye in him.} \) This receiving Christ is receiving God's testimony concerning him, in the Gospel. Christ with all his benefits, is offered in the Gospel. And he sustains a threefold office, prophetic, priestly, and kingly. These offices respect the soul's spiritual exigencies. He is a blind creature. Brought to a gnawing sense of this his spiritual blindness, which denotes a work of humiliation in his soul, he feels his need of Christ as a Prophet to open his understanding, that he may see the beauty of Christ's character, as exhibited in the Gospel. Open thou mine eyes that I may behold wonderous things out of thy laws. He departs and feels willing to receive this spiritual Prophet. He is the Prophet he wants. He is a guilty creature—a condemned Malefactor at God's bar. The law is against him—it curses him—he does nothing but break it all his best performances are full of sin, so that do what he will, he finds he sins and runs deeper in debt to the justice of God—his own righteousness are as filthy rags. The Gospel makes report of a Priest—such an one as, by one offering has perfected forever them that are sanctified. One that by the sacrifice of himself has offered a perfect, made complete atonement for sin. This Priest is God man mediator. His Deity has sanctified the Gift of humanity, and
and made the same mentionous. He is God's lamb. Behold the lamb of God which taketh away the sin of the World. His blood cleanseth from all sin - it speaks better things than the blood of Abel. Under a deep sense of this his condition, and the insufficiency of any thing that he can do, he believes in this sacrifice, and is willing to accept it, upon the credit and offer of the Gospel. He is a sinful creature still - he finds himself insufficient to speak a good word, think a good thought, or do a good action, and therefore insufficient to resist the Devil, and baffle him in his wiles and temptations. He finds he needs a King, a spiritual King, to subdue his lusts, conquer the Devil, and subject, and bring every thought to the obedience of Christ. Such an one is King Jesus who is offered in the Gospel. Under a sight of his needy condition, he feels willing for, and desires this King. Christ is now all and in all unto him, and he trueth the whole of his salvation in the hands of Christ. If he perish, he resolves it shall be at the feet of Christ. These are the exercises of a believing soul. How did corrupt nature, which opposes Christ, ever thus submit to him, and have these exercises of heart? No. verily. As many as received him to them gave he power to become the sons of God, even to them which believe on his name, which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God. All who ever received Christ, were first born of God. Believing in Christ is also expressed by the metaphor of eating and drinking. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. The flesh and blood of Christ mean his humanity which he gave up for the life of the World - He was offered a sacrifice without spot unto God. He gave himself for his church an offering and a sacrifice to God for a sweet smelling savour. Now the soul may be said to eat the flesh of the Son of man, and to drink his blood, when we
a believing view of the all-sufficiency of that sacrifice, he
ventures his soul upon it, trusts in it, and has an answer-
able affection of heart going out in love to the Lord Jesus
Christ. And all this brings such evidence of the truths of
the Gospel, as is meat and drink to his soul—so he feels
strengthened, delighted, and satisfied, and has joy in
believing. Though now ye see him not, yet believing,
ye rejoice with joy unspeakable, and full of glory.
Now it may be safely seen by this illustration of the
Doctrine of faith, from the above scriptures, which are
but few in comparison of those which might be brought,
that the whole is grounded upon the report of the Gospel,
believed, received, and relied on and trusted in. Repent
ye, and believe the Gospel. That is not properly, neither
can it be a divine faith which has not for its object,
some truth revealed in the Bible. No fancied new
revelations which are not in the Bible—no ground-
less persuasion that my state is good, or that I am
interested in the promises of the Gospel, while my life
is among the unclean, and I am destitute of the dis-
tinguishing marks and characters laid down in God's
word, can be relied upon, or come under the denomi-
nation of faith. It must be founded on the scrip-
tures, or it cannot be true faith. For faith is rely-
ing upon the testimony of another, or it is not faith.
Repent ye, and believe the Gospel. I shall not
dismiss this head without asking that faith is an act
or exercise of the whole inner man, or soul. In faith
there is the agent of the understanding, the consent of the will,
and answerable affections thereof.

There is the agent of the understanding. The object
must be held up to the view of the understanding.
Rom. 10: 14. How shall they call on him in whom they
have not believed? And how shall they believe in him of
whom they have not heard? And how shall they hear
without a preacher? It is not the spirit of faith; given
in regeneration, we are here speaking of. Repent ye,
and believe the Gospel, says the Text. It is here sup-
posed that the Gospel is held up to view, as the object of
faith. And it is presented to the understanding, and believing implies, or rather includes, assent. The things revealed in the Gospel are yielded to as reasonable and fit. We are not obliged to believe any thing on its nature unreasonable, or absurd.

2. There is the consent of the Will. The soul chooses Christ for his Saviour. The report of the Gospel appears to be so fit, and suitable—And God appears to be so much honored and glorified in the way of salvation by Christ, that he chooses to be saved in the way of the Gospel. Oh how willing is he to subject himself to Christ! Thy people shall be willing in the Day of thy power. He subjects to Christ, to his yoke and Government, and is contented to learn of him.

3. There is an answerable frame and affection of heart. In Christ Jesus, neither circumcision avails any thing, nor uncircumcision, but faith which worketh by love. Hence Christ says—He that loveth father or mother more than me is not worthy of me and he that loveth son or daughter more than me, is not worthy of me and he that taketh not his cross and followeth after me, is not worthy of me. He now proceeds to the

3. Thirdly, which was to shew how a saving, justifying faith is distinguished from every other kind of faith whatsoever. For clearness of method we shall here proceed both negatively and positively.

1. Negatively we say:

1. They are not distinct from each other in their general nature. It is the general nature of faith, that it is a reliance upon the testimony of another as true. It could not be faith, or deserve that appellation, if a report the object of it.

2. They are not always distinguished by their objects.
is true, that human faith depends upon human testimony, and a divine faith, upon divine testimony. But the divine testimony may be held up as the object of faith to the view of different persons, and may believe with the faith of God's elect, and the other not; and yet the object is the same. There may be the aspect of the understanding or judgment, so that the truth is not doubted, and yet no saving faith. But we proceed.

2. To say positively, that that which distinguishes a divine saving faith from any other whatsoever is a divine sense, or spiritual taste, whereby the truth is received in the love of it—received with that exercise of heart, which is peculiar to the regenerate soul, who is born of God. In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Gal. 5: 6. Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and though I have all faith, so that I could move mountains, and have not charity, I am nothing. Charity means the love of God, and our neighbour: or a principle of divine love wrought in the heart. It is express in the text above cited, that without a true and genuine love to God, no faith will avail any thing. Though I have all faith—this is very comprehensive indeed, and makes love the distinguishing ingredient, in a true, genuine, justifying faith.

That spiritual taste or divine sense, communicated in regeneration, is the ground work of love to God, and our neighbour. What we have a taste for we love; what we have a distaste to we nauseate. There is such a thing as a spiritual taste, or the scripture would not call upon, in such language, as this. O taste and see.
See that the Lord is good. How sweet are thy words to my taste, yea sweeter than honey to my mouth? More are they to be desired than gold, yea than much fine gold, sweeter also than the honey of the honeycomb. How could the divine word be thus relished, if there was no such thing as a spiritual taste? I know we have tasted that the Lord is gracious. Now there are your kinds of faith. 1. Hystorical 2. Temporary 3. The faith of miracles & justifying.

An hystorical faith is a bare, naked, ascent to the truth, just as we ascent to any human authority, or well attested history. This doubtless is that faith which James mentions, which is dead being alone—it works not by love, and so proves unfruitful. Of this kind is the Devil's faith. He ascent to the truth—to believe there is a God—he believes that Jesus Christ is the son of God, and will judge the world, but after all, he hates the truth. So does every natural man. No farther do natural men than to love the truth, than they imagine it to have a favorable aspect towards themselves. Self love reigns, and the glory of God is set aside without any regard. The truth as it is in Jesus, they hate—the doctrine of repentance is grievous, if it is so described, that they are quite sure that they are strangers to it, and they never will, if they ascent to it, love the truth. They receive not the truth in the love of it—they lack a divine taste and relish of soul.

2. There is a temporary faith—this is the faith of the story ground hearers. They heard the word with joy. 0 there are a great many sweet things held up in the Gospel, which believers are the subjects of. Pardon of sin—communion with God here, and glory hereafter. But how came the story ground hearers to hear the word?
with joy? We answer. It was all a selfish thing— they had
a persuasion that they had an interest in these great things,
and that gave joy. It was the antinomian faith. The
meaning of an antinomian, is one that is against the
law of God. The carnal mind is enmity against God, it
is not subject to the law of God, neither indeed can
be. Every natural man is an antinomian in heart.
He never was humbled—he never was a penitent. The
story of the sinner got a persuasion that he was safe
that his sins were pardoned; and got that persuasion
without repentance towards God—his faith had no
root. So we read that they had no root in themselves.
They were not regenerated persons—if they had been
there would have been a root—they were not peni-
tants, and so never duly humbled to see their need
of the Physician which the gospel provides. Thus
they believed themselves to be safe, without any
mark of the children of God, and so endured but for
a while. If they had not had a persuasion that they
had an interest in the promises of the gospel, they would
not have heard with joy. For certainly, as they had
no root, their joy must be only selfish, and therefore
it must arise from the confidence of their good estate.
This is the antinomian faith. They are not true
penitents; if they were, they would be reconciled to the
law, and take God's part against themselves. They would
repent first, agreeable to the Text, then believe the
gospel. Such souls who thus do, have a root, which is given
in regeneration, and exercised in a work of humiliation.
Ezek. 36: 31 Then shall ye remember your own
civil ways, and doings that are not good, and loathe
yourselves be. Then shall ye remember. When? When
I have given you this new heart. Surely after that
I was turned I repented, said penitent Ephraim. God
turned him, by giving him a new heart, and then he
repented as the consequence. Here is religion.
Ephraim was no Antinomian. His religion was just
laid in a work of God in his soul; and the fruit was
repentance. Any other faith than that which has its
foundation laid by a work of God in the soul, and grows
out of a work of true humiliation, is the antinomian,
and so it will be but temporary, endure for a while,
and having no root, will wither away.

3 There has been the faith of miracles, and the same for oft
we know may obtain again. God made a particular revela-
tion, to the person by whose hand the miracle was to be
wrought, concerning it. That upon his performing such a
work, the event should take place. Moses stretching out
his rod over the sea, the waters were then divided—
Upon Elbars casting a stick into the water, the iron
was to swim. He had a right to, and did, believe that
this event would take place, upon credit of that divine
declaration. This is called the active faith of mir-
cles. There is also what has been called a passive faith
of miracles. This was a faith in a work to be wrought
upon the body, of an impotent man, in order for healing.

Paul looked upon the Cripple at Lystra, and perceived
that he had faith to be healed. So the woman under
the disease, by reason of the issue of blood, believed that
if she only touched the hem of Christ's garment she
should be whole. Accordingly she touched, and the
event followed. Now though many who had the faith
of miracles, had too-saying faith, also. Yet the faith
of miracles, is different, and has been found in
wicked persons. Judas undoubtedly had the faith of
miracles, and yet was a Devil. The Apostle holds
up this idea, that a man may have faith to remove
mountains, and yet lack charity, i.e. be destitute of
the love of God, and his neighbour. By all this may
faith of God's elect, from any other. It is a divine


true love to God. In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love. We proceed

4. To shew faith to be the gift of God, although it be truly

and properly the act, or exercise of the creature. That

faith is the Gift of God, is agreeable to scripture. Eph. 2:8

This, by grace are ye saved through faith, and that not of

youself: it is the gift of God, not of works, lest any man

should boast. This scripture is express, that faith is

God's gift. And the calls and invitations in the gospel

for sinners to come and believe in Christ, plainly im-
ply faith to be the creature's act, else why these exhorta-
tions? Besides it is unreasonable, that Christ should

reign for us, and believe for us. It must therefore be

the creature's act, or exercise. But how is it God's work

or, gift in and to the creature, and yet the creature's

act? We answer, that the spirit of faith is given in regen-

eration. There the ground work is laid, and that is wholly

God's work in the soul; a free sovereign act of God.

But how do regeneration and faith differ? Why are they

not precisely the same thing? Answer, they differ in

cause, and effect. In regeneration, the man or

woman is wholly passive, does not act, but is acted upon.

But in faith, the soul acts, in consequence of being acted

upon. Now if we may be allowed to use a similitude

whereby to convey our idea, we will take the body

of Adam formed out of the dust of the ground, but as

yet no breath in him. Now how shall he ever live

or rather how did he live? Why God breathed into

his nostrils the breath of life, and so he became a

living soul. And what was the consequence of God's

breathing into his nostrils the breath of life? Certainly Adam then breathed. Every unregenerated

man and woman is as void of spiritual life:

or a principle of holiness, as Adam was of natural

life. It is God's prerogative alone to give it and
give you any a new heart will be born within you. It is only when the first change has occurred, and you are born again, that you can be born in spirit. The word in the scriptures is clear, and it is not left to chance or to the fancy of men. By faith, the heart will be prepared to receive the Spirit of God. The quickening work of the Spirit leads to the new birth. The quickening work of the Spirit leads to the new birth. She is then prepared to receive the guidance of the Spirit, and to live the life of prayer.
the reason is that regeneration is God's work alone. To make a promise to regeneration would be the same as to make a promise to himself, and this would rather carry an absurdity in it. Regeneration is not the creature virtue, because he is passive in it. But the repentance, love, and new obedience which are the fruits of it, are acted by the creature. These are the creature virtue. As truly and properly so as the holy acts of the Angels, or their acts of obedience are their virtue. God is the Author of their being, who gave them their nature, made them holy. In all this they were passive. If God's giving their nature, and making them holy, and their passivity therein would not destroy the virtue of their holy exerciser, which it does not. Neither does God's working that change in the regenerate destroy the virtue of their repentance, love, and new obedience, which are truly and properly their own acts, as far as the acts and exerciser of any dependent creature, can be their own. In a word, repentance and faith are the creature acts, or exerciser for Christ does not repent and believe for them. But these are the gift of God, inasmuch as these are the fruit and effects of Gods work in their souls. Then hath God also to the Gentiles granted grace for repentance unto life. By grace are saved through faith and that not of yourselves, it is the gift of God. It is God that worketh in you, both to will and to do of his good pleasure. Thus I hope it is clear that faith is the gift of God, although the creature acts it.

The fifth and last thing in the method now to improve the subject.

The subject informs of the absurdity of that definition or notion of faith, which makes it a perfect persuasion that Christ is mine, that pardon is mine, so that the
December twenty-second,

Dear Betty,

I have only a few moments for writing for I am very tired and I need a little rest—have been in the city all day and the crowds and hiring are simply terrible.

A small boy for you want to bring Falls today with the presents for you and also your handkerchief and material to make another skirt. Here is more than you need.
but it was a remnant
and I had to get it. I
calculated for three widths
in the skirt as the goods
is very wide that will
make it full of course
The material is so thin
you could have it wider
and still get it all in the
binding but I thought it
would be wrong if too
wide. Of course you must
trim out the waist and
Sleeves it would be a
good idea to take the
lace off of the neck to
wear it plain if becoming
or with some other more
modern finish. the Sleeves
leave full and have them
just over the elbow with a
two inch band and then a fall of lace on that
Dear my dear friend and sister,

I hope this letter finds you well. My heart is heavy with the news of your departure. You have remained a constant source of joy and comfort, and I will miss you dearly.

Now, as you begin your new journey, I wish you strength and courage. May your path be illuminated with hope and love. Remember that you are not alone, and the memories we have shared will always be with us.

Please take care of yourself. I know it is not easy, but I am here for you, always.

With love and affection,

[Signature]
I shall try to get you some lace & send by
mail before that if I
Can. I have no presents
for any one except for Evanston & Parker
& Sarah & Almy. I hope
you will like the watch
safe & the salt cellar. It
was the best I could
do at any rate and I
do hope will be satisfa-
tory. I trust you are
gaining in health though
you say nothing about
it in your last letters.
Do let us hear of it &
how the weather is.
No longer use that which is the source of injury, mischief without one redeeming benefit, which will entail upon you and your children and upon society woes unnumbered and unutterable. Banish it from your houses; it can be done you have only to will and it is effected. Drink not at all let it never be found to pollute your dwelling; have compassion on the dear portion of your lives whose hearts are no doubt blest, with angels for more bitter than death have compassion on your dear children presently. Pity, my dear son, children who remember you are the instrument of their existence do not entail poverty and misery upon them your property your character may be retrieved you may yet be respectable and happy, you are seriously called upon you are warned from the word of God attend to the call without delay be wise, be wise banish all kinds of entrant spirits from your dwelling; save your health save your line, save your families from ruin. Save you souls from perdition. This is the prayer: a writer may God aid, his helping him. May God, and then help humble means, do, look to God for at all.
Exod 20: 17 Thou shalt not commit adultery. 

Prov 6: 26 For by mean of a whorish woman a man is brought to a morse of bread and the adulteress will hunt for the precious life. 

Can a man take fire in his bosom and his clothes not be burnt? Can one go upon hot coals and his feet not be burned? 

Whosoever commiteth adultery with a woman, let her understand that she shall separate her own soul and a wound and dishonour shall he get and his reproach shall not be wiped away. 


1 Cor 6: 14 Do not commit adultery. 

These texts are from the Sacred Word of God. And it is as Cain to commit adultery, and expect to escape detection and punishment. 

So to take fire into his bosom, and not be so much as the remnant ot, to walk on burning coals and the feet not be burnt. Adultery was such an intolerable injury that by the judicial law of God it was punishable with the death of both parties. It is a proof of a depraved, hardened state and will admit of no plea and all adulterers may be sure as the word of God is true they will find them out and is brought to repentance or satisfaction they will find it more bitter than death.
And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress, shall surely be put to death. Leviticus 20:10

God when speaking of the wicked which had nothing to do in declaring his statutes, or taking his covenant in their mouth, say, they have been partakers with Adulterers. Hos. 10:7. The prophet says: When exclaiming that my land was waters and mine eye a fountain of tears, that I might weep day and night for the reproach of the daughter of my people and a lodgings place in the wilderness, that he might leave his people expiring out of his sight; they are all adulterers an assembly of treacherous men. yer g 2 and exclamns.

My heart within me is broken for the land is full of adulterers, and Hogs y 2 and they consider not in their hearts that I remember that I remember all their wickedness now their own deeds. have kept them about they are before my face. They are all adulterers and Malachi 3:5 And it will come near to you to judgement and I will be a swift witness against the adulterers and against the adulterers 1 cor 6

Know ye not that the wicked shall not inherit the kingdom of God. Be not deceived neither fornication and adultery. Heb 13:4 Whose money and adulterers God will repay to every man according to his deeds. And adulterers and adulteresses. Know ye not that the friendship of the world is enmity with God? Therefore whosoever will be a friend of the world is an enemy of God. And dreadful slander our enemy of God.