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# A Sermon, Delivered at Friends' Meeting-House, Rose-Street, New-York, Sunday Morning, June 28, 1829

Elias Hicks

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DELIVERED AT FRIENDS' MEETING-HOUSE, ROSE-STREET.  
NEW-YORK, SUNDAY MORNING, JUNE 28, 1829.

BY ELIAS HICKS.

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*Taken in Short-hand, by M. T. C. Gould.*

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It was the saying of a servant formerly, when speaking of Jesus Christ—"We have many things to say, and hard to be uttered, seeing ye are dull of hearing."

And I am willing to say unto you, my friends, that I have felt myself somewhat circumstanced in the same way, at the present time; not merely on account of what was thus expressed, but from a sense of my own insufficiency for the task, and a want of language to convey what I feel, so as to give you a right comprehension and understanding of it. And therefore, if in opening the subject, I might or should be laid under the necessity of using repetitions—I do not know that it will be the case; but if so—I desire your forbearance and charity.

What has impressed my mind, principally, since sitting in this meeting, is, what Jesus declared to Pilate, the Roman Governor, when arraigned before him as a malefactor. The prophets had foretold of his coming; they had spoken many things concerning him which the people did not understand, and many things were brought about which were not according to their expectations. He was not only to be their great Prophet and Messiah, but he was to be their King, to sit on the throne of David, and of his kingdom there should be no end.

Now we discover from the record of that day in which he was present with them, that their ideas and views were very outward and carnal; for they had interpreted those prophecies as alluding to an outward kingdom, glory, and government. But to lead them off from this false view, when they went to query of him whether he was a king, or a king of the Jews; what was his answer? "Thou sayest it. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." And he further added, and said unto Pilate,—“My kingdom is not of this world.”

Now these declarations, my friends, have abundant information couched in them; and they seem to comprehend the premises and foundation of the gospel dispensation, and of real Christianity; for the real Christian, the real disciple of Christ, is not to be subject to the kingdoms of this world. All Christ's subjects will, like himself, be raised above all the kingdoms of the world, and the kingdoms of men—above all the powers of mortals, comprehended in their own ability, as men and creatures—above all their wisdom and science. These must all be overcome by us, if we would become the true disciples of Christ, and subjects of the King immortal. For we do not find that any king or potentate, on earth, however great, has had power or sufficiency to bear full testimony to the truth. I apprehend there never has been one, who has come up completely in it. David seems to be the only one set above all the rest; but we know that he made misses, and deviated from the path of rectitude. But his throne stood upon this immutable ground of truth, the most high, the most agreeable to, and like Jesus's kingdom. But his kingdom was at an end as it respected all outward, external power and glory—David's kingdom all came to an

end, but where it was founded on truth—founded on perfect righteousness—and this never ends.

Now as we attend to these views, in the declaration of Jesus Christ, before Pilate and the people of Israel, they will lead us to understand a great many other portions of the Scriptures of truth, and they are all corroborative of the same truth.

“My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.” You know this has been the case with every earthly kingdom and dominion set up by men; their servants have fought for them, that they might not be overcome or overpowered by any other kingdom or earthly power. But this everlasting kingdom, that is to last for ever and ever, is not, nor can it be, an external or outward kingdom. The kingdoms, the powers and the potentates of this earth, can rise no higher than to rule over the bodies of the children of men; they can have no government over their souls. Therefore Jesus rose above all the powers of the earth; he overcame the world, and encouraged his disciples to believe that they might likewise overcome the world, when he thus addressed them: “Be of good cheer, I have overcome the world.” And therefore, if ye become my disciples, and walk in my instructions and commands, you no doubt shall overcome the world. We should overcome it in all its parts, maxims, and manners; we should keep our minds independent of all the powers of men. But, my friends, in order to come to this state and condition, we must lay our foundation upon that rock of which it is declared by the same Jesus, “the gates of hell shall not prevail against it.” All the powers of darkness and strength of mortals



cannot interrupt those who stand upon this eternal foundation.

And what is this foundation? Why, Jesus gives it to us in plain terms. It is the inspiration of the Spirit of God, and nothing else; for nothing can stand the test but that which is founded on the revelation, the power, and the wisdom of God. And this is what he was like a figure of, in that outward manifestation, according to apostolic doctrine; for at a certain time it is thus addressed to the people, respecting Jesus Christ: "Unto the Jews a stumbling-block, and unto the Greeks foolishness." But unto them that believe on his name, he is "the power of God and the wisdom of God." "We preach Christ crucified." Now this was the ground of their stumbling, for they had resigned him over, by consent of the Roman governor, and had crucified his manhood. For, not understanding where the power was, where the Saviour was, or in what it consisted, to the Jews themselves, it was a stumbling-block, and to the Greeks foolishness. The wise, reasoning Greeks said—what, profess to be a king and a ruler, and be crucified by a few Jews, and then gone from their sight for ever!

"We preach Christ, the power of God and the wisdom of God." Peter gives an explanation of what Christ means—it is that which is the King immortal; it is that power which is above every power. And there is nothing else that ever saved a soul but this power and wisdom of God, and none can comprehend it but by the revelation of his own Spirit.

Now this power, my friends, must be dispensed to us, for it is by this power and wisdom that we can detect all

error, and nothing else can enable us to do it. It is this power and wisdom that will seal to our understandings a great many truths contained in the New Testament, and even in the Old ; for the apostle saith, " If ye live after the flesh, ye shall die ; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Here he is going on in a train consisting in, and corroborative of, the testimony of Jesus ; that we should be delivered from the flesh, so that it can have no lien upon our minds, superior to the power and wisdom of God ; for to be carnally minded is death, but to be spiritually minded is life and peace. This was the testimony of Jesus, and I conceive that it is an entire, dead, and final stroke against all wars ; for they are grounded in the foolish and carnal passions of men, all of which must be subdued by this power and wisdom of God. We must come to rise above all the fear of men, and all the fear of death, as to these bodies ; for those that witness a being born of God—those that come to experience a being in Christ, will see the truth of what the apostle says, " He that is in Christ is a new creature ; old things are passed away ; behold, all things are become new."

How is it, my friends, that we are to be in Christ ? Why, we are to be in his true image and likeness, in a spiritual sense ; not in body, for his outward body had no likeness to the real Christ ; for the true Christ is in the soul. It is immortal and invisible ; it has never been seen by the eyes of mortals. And here, if we attend to the precepts and declarations of Jesus, as confirmed by his practice and holy example, we shall share the effects of this power of God and wisdom of God. For all the truths written in any book, are but the effects of this divine inspiration, and we know that the effects are not the causes ; though men of understanding trace out causes by their effects.

We acknowledge there is but one great First Cause of all things, and in Him we live, move, and have our being. And this was what some of the Athenians could testify concerning in the days of the apostles. Hence, my friends, we shall learn, as we gather inward to this inspiring Spirit, this power and wisdom of God, how it is that God Almighty can be every where present, and at the same time in the fulness of the Godhead in Jesus Christ. It will lead us to see that the fulness of God is in every thing that he has created ; for there is not any one of his attributes separated and divided from another, but it is every where the same thing. Therefore the inspiration given to all to profit with, comprehends the whole Godhead in it ; and it is explained to us in a beautiful manner, by the language of Christ when he was on earth. For he had no doubt observed how the people were talking about the kingdom of God, and searching for it in outward things, which the senses could comprehend. But the outward senses of man never have had, nor can they have, a knowledge of the kingdom of God ; and it is because this kingdom is in secret, as Jesus declared, "The kingdom of God is within you." No external eye has ever seen this kingdom in us. But he explains it. He says ; "to what shall I liken it ?" "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Here was the whole power and sufficiency in this little leaven ; it effected the great purpose, of bringing all the three measures into its nature, so that every part now became leaven. How beautifully this explains the language ; "he that is in Christ is a new creature"—old things are done away ; now, all things are of God, and nothing of man.

Now here is a little seed of the kingdom, a manifestation of the Spirit of God in our souls, compared to a little leaven

in meal. The meal we know is a passive subject—it is dead and lifeless—it has no animation or activity in itself. But when the leaven is applied or put into it, it operates upon its passiveness; and as it has no power of resistance, it becomes completely leavened. Now, though this was by way of simile or parable, Jesus could not have taken hold of any thing, to show more completely, how we must all become leavened into the kingdom of the dear Son of God: only, that we, as animated beings, are possessed of life, liberty, and free agency to choose or reject for ourselves. We have power to resist the leaven, and to deviate from the power of the kingdom—we have power to leave this gift unoccupied. We can resist and not yield passively; and while this is the case, we cannot be Christians, we never can be subjects of that kingdom which is not of this world, the kingdom and government that shall endure for ever. And the only way, my dear friends, is for us to turn inward; for undoubtedly, we *must at seasons* be convinced, that this divine leaven of the kingdom has been put into our minds and souls; because we must confess and acknowledge to the declaration of Jesus Christ, when he laid down the ground, and instituted the means and medium, whereby, and whereby alone, we can know salvation. It was but one thing that he commanded them to attend to—one means only, to effect the great business of their salvation, and give them an inheritance that endures for ever, in the kingdom of God.

“Tarry at Jerusalem.” This was a figurative speech. Jerusalem was a city of peace, to the Israelites under that dispensation, when they were faithful to the law and commandments which the Almighty had given them, as a rule of their lives. Here their city was built and surrounded with walls, so that no nation was able to destroy it, while they

were faithful to their lawful Sovereign—so long as they acknowledged no superior but such as the Almighty set there.

Now this dispensation was, in all its parts, from its institution by Moses till the ascension of Christ, all figure. All those miracles and outward works, were a figure of what was to be accomplished in the spiritual kingdom of the dear Son of God. Now, therefore, under the gospel dispensation we must turn inward—the Scriptures teach us so. But if we put our own construction on them, though they are a great blessing, yet then, they become a curse. There are many corroborative evidences, when we are under the influence of this inspiration ; for we shall find our minds turned to it if we read them ; and yet we may read them from youth to old age, and if we do not look to the source whence they proceeded, we never shall profit by them.

Elihu, no doubt, had a right view when he said ; “ There is a spirit in man ; and the inspiration of the Almighty giveth them understanding.” So sure as this affirmative proposition is true, that “ the inspiration of the Almighty giveth them understanding,” so sure is the negative true, that *nothing else* ever did give a right understanding.

What I most feel, in opening this subject, is a desire to endeavour to lead and gather our minds home to the haven of the kingdom in our own hearts ; to the grace of God, the light within, the Spirit of truth. For as I was about to observe, Jesus commanded his disciples nothing else ; for this comprehended all that was needful, and therefore nothing else could be needful. “ Tarry at Jerusalem till ye shall receive power from on high, for ye shall receive power when the Holy Ghost is come upon you ;” and then, and not till then, could they bear witness of his righteous works ; for nothing but the Spirit of truth could

interpret these things which he had said when with them, which they could not understand. He was a veil to their hearts. He said, "I have many things to say unto you, but you cannot bear them now. But when the Spirit of truth is come, he shall reprove the world of sin."

What world, my friends? Nothing but the rational souls of the children of men are capable of being reprov'd for sin, or of receiving the revelation of the Spirit of God. For there is no other recipient here on earth, for the revelation of the Spirit of God, but the immortal souls of the children of men. The rational soul is a recipient; it is so formed and made by the Creator, as to be fitted for that purpose—that of becoming passive under the regulating influence and teaching of this Spirit of truth; for "whatsoever is reprov'able is made manifest by the light; for whatsoever doth make manifest is light." And without light, man, as a rational being, has no knowledge; for without light, in which is life, his reason is good for nothing, he cannot live or exist. Therefore every thing that we know, both morally and spiritually, comes to us by revelation, and no knowledge has been attained to, but by light. How beautifully it is displayed to us in the outward, as it respects the inward. In the outward universe there is but one sun, one true light by which our external senses can see, behold, and understand objects; therefore, without this revelation of the sun, our reason would do us no good.

Then what a foolish thing it would be, for men to set up their reason as a rule of life; for reason is dormant unless furnished with materials by revelation. It is the light of the sun that furnishes all the means which our rational faculties can act upon, compose, and decompose, according as the light shines upon these outward things. And

by this means we are enabled to form and mould them to our support and comfort as mortal creatures ; but without light, all would sink into darkness ; without revelation, all sinks into nothing. And if it be so in the outward, is it not so in a spiritual sense ? “For as the Apostle declares, what man knoweth the things of a man, save the spirit of man which is in him ? Even so the things of God knoweth no man, but the Spirit of God.” He, in another place, says, “That which is to be known of God is manifest in man,” and consequently not without him. And to know God is the great point ; as declared by Jesus : “This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.” Jesus Christ was sent to the Jews outwardly, but not to any other people. There it was that he filled up his mission on earth—he filled it up by miracles, by outward miracles, which are the lowest evidences, except to those who are outward in their views ; for there are many things contrived to deceive people ; and so great a counterfeit could have been afterward made, as to make the people believe that they were man’s work. These were however the greatest evidences to which they were looking ; for they would not believe the prophecies unless sealed by supernatural power. Here they were fixed by their own request, for they had refused to be spoken to by the Almighty. They were in such a carnal state that they were holding after the things of the outward world, the things which appertained to their outward nature, but which they had been in a measure deprived of, while they were slaves and servants to Pharaoh. And we know that these are the first things that we enter into ; we first seek accommodation for these natural bodies, before we have arrived at an age for understanding the things of God. Wherefore, these outward things take possession of the mind ; and it wants great

care in every creature, to get loosened from these external premises. For we put our hope, and set our hearts upon those things that are calculated to accommodate these bodies, for a short season only—for they, and ourselves, as animal creatures, must all go to dust,—must all return to our mother dust, and there lie in secret and in peace for ever. For the flesh and blood of the animal creature are not accountable to God, as they cannot sin; so neither can they do any act of righteousness. It is the immortal spirit only, that is accountable to the Creator; and it is accountable not only for itself, in its own doings—for the invisible spirit has great comprehension in natural things—but it is to account for the works of the body. For we know it is the mind, that is the agent under God, to govern these bodies. These bodies are as passive to the mind, as meal is to the leaven. It is the mind that directs and governs the body. And as an agent under God, having a capacity to receive the inspiration of the *Spirit of God*, and to know his will concerning it; when we permit it to join in with the natural body, and indulge it to do evil, which is abundantly the case, here we reproach ourselves, and sink down below the beasts of the field.

It is nothing but the mind indulging the creature to drink, that ever caused a drunkard, or indulging it to eat that ever made a glutton; and so it is with every temptation which arises from some or other of the propensities and desires of the two-fold creature, man; from the animal propensities that aspire after wisdom and independence. Yet this gift of God, this grace of God, or law of light and life of God in the heart, goes with man every where, and forbids him to seek knowledge through his own power, as much as it forbade Adam, when he went astray, when he went counter to the divine commands. For we see by our



great example, that we may have three times the power that we now have, and still not have a right to act independent of the will of God, in giving those liberties which men enjoy, and those capacities to act under the power and influence of the Almighty. For all power in heaven and in earth comes from God; and, therefore, should he withdraw his power from us, we must at once sink into annihilation. Yet through his goodness he has provided a way, by which we may rise even above a state of innocency, as created by his hands; for otherwise we should be as mere machines, and could have no ground of rejoicing; but we must, in order to attain this state, yield obedience to his will, according to what he requires of us.

Now these things, though they may seem like mysteries, yet they are all plain, simple truths, to the enlightened mind; for the ways of God to man are clear, plain, and easily understood. For if we believe, as we say we do, that we are created for his own glory, and that the chief end of man is to glorify God and enjoy him, we acknowledge that he is abundant in loving-kindness and mercy—that he is perfect love. Therefore, can the rational creature admit for a moment, that God would make it difficult for man to do his duty? To think so would be casting an indignity upon the divine character! I speak what I believe, and I believe it to be a truth, that the way of God's salvation is the plainest way ever pointed out to man; consisting in nothing else than the soul's submitting to the requirings of the Holy One, by his grace, light, and spirit in our hearts.

Was it not easy for our first parents? They had it set plainly before them; they had every privilege that was comfortable and useful granted to them; but they were to

receive it all, as a token of God's mercy. They were to receive it all as his, for they had no right to command any blessing contrary to his own pleasure. Therefore, when he commanded our first parent not to eat of a certain *tree*, which was used as an allegory, he was never to decide for himself contrary to what he knew to be the will of God. The knowledge of good and evil was the tree, and the day that he partook of it he was turned away from God, and the life of God in his soul ; for he decided for himself through temptation. You know that we have a desire to seek independence, in order that we may be at liberty to govern ourselves. But how unreasonable it is, and how inconsistent with every act of righteousness, for a creature, who owes his being, and all that he has, to seek to be independent of his Creator, and to go contrary to his manifested will ! Now this is the greatest act of injustice that a man or woman can be guilty of. Nor is it hard to see this, the moment we go to our profession—for we see that we did not make ourselves ; nor can we continue ourselves in existence one moment, when he calls us away.

Now can there be a greater act of injustice than to undertake to gain a state of independence from him, to act counter to his will, and be our own deciders ? It is plain and easy ; and there can be no doubt in my mind of the inconsistency, wickedness, and injustice of such an act. This is fully and clearly alluded to in the life of Jesus Christ. He says, and it is the same for us all—"I came not to do my own will, but the will of him that sent me." Now can we not all see, when we recollect according to our profession, and understand ourselves aright, that the first step to wisdom is, to know ourselves ? and does it not open upon our minds, that it is as much our duty, as it was that of Jesus Christ, never to make a decision as it respects ourselves.

without it is in conformity to the divine law and light in our souls? And I have no doubt that the children of men might thus conform, if they would gather home to the doctrines, example, and life of Jesus Christ; but this they cannot do, except as he did it; for "in him was life, and the life was the light of men;" and we read "that this was the true light that enlighteneth every man that cometh into the world." And we all have a fair portion of that same light and life, which enabled him to do nothing but the will of his heavenly Father, and so might we go on, in the way which we find to be our duty. And here we should find that every act of man's will goes in opposition to his true interest; for Jesus is an example to us all; and throughout all things, he never claimed a right to any of these blessings. He not only, never willed against his heavenly Father, but he never claimed a right to any of his outward blessings. See the difference between the kingdoms of the world and the outward law dispensation, which was figurative and suited to the animal parts of man, and the kingdom of the dear Son of God, which was not of this world. For, said he, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head:" which was as much as to say, I have nothing at my command—as man, I have not any indulgence or enjoyment—no glory, but as obtained through obedience to my heavenly Father; for as he is over all, above all, and through all, so he must govern, and we must be willing to let him govern. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." He is in every one in the fulness, because he is every where present, and fills all things, through unmeasured space. He is to every man a God; his law is written upon the tablets of our hearts, and is therefore in us, a complete deity, which ought to rule us;

and it will rule us, if we submit to his holy will. He will rule and govern us, and be our King immortal. He will reign in us, and cause us to reign for evermore in the realms of blessedness, if we are obedient to his will. And this is the great end and aim of the gospel dispensation, to gather into one, all the children of men throughout the earth. And nothing can recommend us to one another or to him, but his own wisdom and power, and his inspiring Spirit in the soul. For, as God is one, so the way to God is one; the soul has no two ways to heaven, or to happiness. Here every sectarian idea must be done away—we must turn it from us as dross and dung. For one would suppose that time enough had elapsed to try all these ideas. They have been tried for many hundred years, and what has been the effect? It has only had a tendency to widen more and more; to separate and divide, and cause confusion, war, and bloodshed. And these never can be removed from us, but as we remove from the means by which it is effected, which is the setting up of our own wisdom, to judge in these things.

Now could we all come to the direction of Jesus Christ to his disciples, it would have the same effect as in that day; for they united with one heart and mind, having all things in common; and so we should have all *spiritual things* in common, as we have one Father, even God; for if we are his children, we have one father; and you know it is very unjust, for a father to be partial to any of his children. He cannot, in justice, set one above another. They are all equal, the five talented, the two talented, and the one talented—they are all equal. He administers to all according to their condition to improve, in loving-kindness, in justice, and equality; so that we need not be dependent on one another, or beholden to one another, for

these gifts are given to all. But in the devices and cunning of men, many have set up in past ages to be leaders and teachers of the people, and have persuaded the people that *they* only knew the way, and therefore that they must be led, and that they must follow after them and their dogmas. And having the power of men in their control, they have risen up to such a state of enormity and wickedness, as to endeavour to compel all, even by the power of the sword, to bow unto them, and to their dictation.

When we look back to the primitive days, and discover how soon that excellent state of things was done away, what instruction it has in it; for it shows that we must return to our former standing, to that foundation that is sure, which Jesus Christ laid—when thus querying: “Whom do men say that I the Son of man am?” The answer of every enlightened mind must be the same, though in that day, some said one thing and some another, and another. “But whom say ye, that I the Son of man am?” Peter, through adorable mercy, had his mind opened and enlightened, through the inspiration of God, and therefore he could answer, “Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” I have not revealed it unto thee. If it had been outwardly, he could have revealed himself among the children of men, and they would have surely believed in him; but his outward man was a veil over their hearts. It was as much as to say, Thou art a man in thy capacity—for flesh and blood, meant all that flesh and blood could do independently of revelation. “Thou art Peter; and upon this rock I will build my church.” Upon this holy spirit, this revelation, not upon any thing that had been contrived by flesh and blood: for

flesh and blood had not revealed it, for it was that which all the wisdom of man could not comprehend—but it is “my Father which is in heaven.” He had opened his mind, and shown him that this was the true prophet and Messiah, prophesied of; and upon this *revelation*, “this rock, I will build my church; and the gates of hell shall not prevail against it.”

I hope there are a number in this day who know it to be a truth, and who are building on this unshaken rock, of the inspiration of the Spirit of God in their hearts; for all that build upon this rock may be sure, that the powers of darkness, and all the kingdoms of the earth shall never overthrow it or break it in pieces.

Don't, my friends, be faint-hearted, nor even think, when these things are opened upon your minds, that it is not possible, or that it is *not attainable to us poor creatures*. For you know, and I know, that we are unwilling to do the truth when the light has shown it to us. Right things are shown to us faster than we are willing to comply with them. If we would do right, if we would do it cheerfully, we should grow in strength, and in the knowledge of God, and soon gain a point in which we should overcome the world and all its temptations. But by hanging back and reasoning away the light, we come into Balaam's state. He was thought to be a prophet; and when he put the question and asked to go on an errand, the answer was plainly, “thou shalt not go with them; thou shalt not curse this people, for they are blessed.” Now, have you not fallen into this state? I acknowledge that I have often been in Balaam's case. He withstood the first temptation; but don't you know, and I know, that when we have been tempted we have sometimes overcome the first temptation, but when, by our speculative wisdom, we have fancied

greater presents and rewards, we have persuaded ourselves to yield, and go into the act. For I no more believe that he had liberty from the Holy One, than that I was there and did it ; for it would be an inconsistency, that he should refuse to give him liberty, and then change his mind, to gratify his covetousness. The dumb ass spoke ; and have you not been sometimes brought up by some inanimate, or inferior thing, so as to check your delight, and your efforts to increase your wealth, or to effect something upon which your heart was fixed ? He reasoned with himself in this way, that when he got there, he would do nothing but what God commanded. And have you not gone on in the same strain ? I acknowledge that I have ; and in that way I found out the mystery of ungodliness which tempts us to go counter to the manifest will of our Creator. There never would be a drunkard or a glutton, only that they all go into these things by reasoning against conviction. Yet one would suppose that the conviction which they feel and the suffering which they undergo, would be sufficient to prevent a repetition. And I have been often ready to say, how can the rational creature that has once been drunk, ever be drunk again ? For I apprehend we might learn more by their evils, than we should even by their virtues. Because they may step along virtuously and we not heed it ; but how can we behold a rational creature wallowing in drunkenness without such an abhorrence of the act as ever to feel its horror. And yet we see that this is not the effect ; and what is the reason ? Because we are giving way to the indulgence of the same propensities, and are left to fall into sin after sin. But were we faithful to the ministration of his reproving Spirit, O how it would call unto us what Jesus said, " When the Spirit of truth is come, he will reprove the world of sin." I dare challenge the

whole family of man, that there is not an individual who has not been reprov'd for sin; and it makes good the language of Jesus Christ to his disciples, that we have been all reprov'd for sin: for nothing will reprove for sin but that which is not sinful. And we are told by Jesus that none is good but one, and that is God alone; and therefore, all reproof must come from his Spirit.

So that we may see and learn that a profession of religion is of no worth. We may say that we have faith in God, but of what use is it? By their fruits ye shall know them. Some are crying up the excellency of the Scriptures, and pretending to make them the rule of faith and practice; but it is in a hypocritical manner; for where is the man or woman that fully complies with their invitations? I hope that there are some—I hope there are a remnant; but as I have observed, what a small number they are, one of a family, and two of a city.

O dear fellow-professors, my soul craves that we may in this day of trial enter into a search in our hearts, and every man build over against his own house, then every one would mend one—then all would be mended; but there will be no amendment till we centre to the gift of God. And if we do this, we shall know what is spoken to us; that Christ within is the wisdom of God, the light of God, and the life of God in our souls; for it speaks to us, and tells us every thing that we have ever done; and if we attend to it, it will lead and guide us into all truth, and we shall then understand and know according to his finishing testimony, “he that dwelleth with you, and shall be in you.” he who is Lord over all, God blessed for ever.



[Here the speaker took his seat, but soon rose and added:]

And coming under this, it wont permit us to be so eager in gathering and collecting together the things of time. Are you not getting an abundance, and are you not so happy in it that your prayer is, that you may never be taken out of this condition? Now these are all dead to God; they wish never to die; but to live always in this state. Here we see the wisdom of God, in setting forth such an example in his dear Son, and his followers. "If any man will be my disciple, let him take up his cross." And what was Christ's cross? It was that, and that alone, which leads to the crown of glory—and it is the law and testimony in our hearts. It was not that wooden cross that the cruel Jews crucified his body upon, but the law of his Heavenly Father: for nothing else will ever wean us from this world, so that we shall be willing to leave it, but the cross of Christ; and this will teach us the folly of desiring to be rich in the things of this world, and of suffering our desires to be rich in the treasures of gold and silver, and in the abundance of earthly blessings, to put us down into such a state of ignorance, when we know, that to-morrow we may die. What wonderful things we should see, if we would open our eyes to the light—we should then see how we have been duped.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not him."

What would induce a man to spend all his strength and ability as a reasonable creature, to heap up thousands upon thousands, when he knows that every moment he is liable

to be taken from it, or it from him? What infatuation! Whatever is more than having food and raiment, is a curse. That I want us to gather to the cross—to the true cross of Christ, for this is the crown of glory.

The apostle declares, that those who live in pleasure are dead, while they live in the amusing vanities of the flesh among men.

[Here the speaker again sat down for a moment, but again rose and added:]

But I want us to take courage; I do not know how to take leave of this assembly. May we be willing to give up and surrender our wills, and not be looking up to others, and waiting for them to lead the way, saying, O that I had some to go along with me; it is so hard to take up the cross! But, dearly beloved mortals, yield to the divine call, and you will soon find company. I was brought up in the amusing vanities of the world, such as music and dancing; though I knew that it was contrary to the divine will; and all my associates could never convince me to the contrary. Because one ray of light upon my soul was stronger than all the reasoning of the creature; but it is this reasoning that leads us away from the Creator; it is this that leads from God, and kills the soul. It smothers the divine life, so that the *light* is thereby turned into *darkness*. I knew that I sinned in it, and though I sinned and repented, yet I continued in those amusements, of singing, dancing, and the like. I knew it to be contrary to the will of God, and hateful in his sight, and with hard struggling I tried to make a resolution, but I found it all in vain till I gave up to him in prayer; and O may that be your situation. I remember the moment

when I stood last in the dance ; when his power laid hold on me, in such a manner, that I thought, if I now rebelled, after so many invitations and warnings, I might never have an opportunity again. This settled my soul, and through adorable mercy I was never tempted again to the same act. O, my dear young friends, of every description, of every sect, and every society, for you are all as one, in the love that I feel for you—in that love that reaches to the ends of the earth—Oh ! that we may bow to the light, and as we give way and surrender, we shall soon feel this love to spread in our souls, and we shall say by our language and conduct, Come brother, come sister, “let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths.”

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END OF THE WORLD

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## ADVERTISEMENT.

THE Subscriber, having reported and published, within the last five years, more than 15,000 volumes of Sermons, by eminent ministers in the Society of Friends, had supposed that sufficient was before the public to satisfy curiosity upon this subject. But at the solicitation of individuals of different religious Societies, it is concluded to add one discourse more, from a *distinguished minister* in the *eighty-second year of his age*, now on an extensive journey, to visit his brethren in the north and west.

The place which this *noted Friend* now occupies in the Christian world, cannot fail to bring around him numerous individuals eager to see, hear, and judge for themselves. Nor can we wonder at the anxiety so publicly manifested, by a continual demand for printed discourses, and by the immense crowds that assemble around this man, who has been the subject of such unmerited and untiring abuse. Neither do we envy the happiness derived to those who have so unjustly lavished their slanders upon a venerable brother, fast declining beneath the veil that separates the living from the dead. But while we conscientiously believe, that the world have been deceived by false charges, it is matter of consolation, that enough has been preserved in print, to redeem his character from the fate to which his calumniators have gratuitously consigned it.

Persons who may wish to read more than the present sermon, are respectfully informed, that, more than 1000 pages from the lips of the same speaker, are now published and for sale, in bound volumes, at No. 420 Pearl-street, New-York; and at No. 6 North Eighth-street, Philadelphia. At which places may also be had, a great variety of other publications interesting to the Society of Friends, together with school books, stationary, &c. Also the seventh edition of Gould's Short-hand, or the System of Writing, by which the subscriber records the language of the most rapid public speakers, as it falls from their lips.

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MARCUS T. C. GOULD.

New-York, July 1st, 1829.

