

*Note. The word "the first discourse" I proach'd
for Dr. Hargrove and THE should precede the former.*

SUBSTANCE

OF A

S E R M O N,

ON THE

LEADING DOCTRINES

OF THE

NEW JERUSALEM CHURCH;

DELIVERED THE 26th DECEMBER, 1802,

BEFORE THE

PRESIDENT OF THE UNITED STATES

AND SEVERAL

MEMBERS OF CONGRESS,

AT THE

CAPITOL, IN THE CITY OF WASHINGTON,

By John Hargrove,

MINISTER OF THE NEW JERUSALEM CHURCH,

BALTIMORE.

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PREFACE.

TO relate, briefly, the primary circumstances which have led to the publication of the following Sermon, will doubtless be acceptable to my distant friends, and cannot possibly offend any one.

On the 24th December last, I set out from Baltimore to visit the City of Washington, for the first time. Previous to this journey, a friend of that city informed me by letter that there were some there who favored the doctrines of the New Jerusalem Church, and were anxious to see and hear me, and also that the Treasury office was at my service to preach in.

EARLY on the 25th, however, I learned that the office was engaged all the next day, [Sunday] to the Reverend Mr. Laurie. This unexpected disappointment, which doubtless was providential, led me then to conclude, that "*my time was not yet come.*" I therefore felt perfectly resigned, and instantly repaired to the *Capitol* to hear the Reverend Doctor Gante, Chaplain to the Senate, deliver his nativity sermon. After service, I was introduced to the Chaplain by a respectable friend, who informed him of the intention of my journey, and my disappointment; upon which, the Doctor, without the least hesitation, but with all the politeness of a gentleman, and liberality of his office, offered me his place next day at the *Capitol*; while another Reverend and amiable gentleman present, (Mr. M'Cormick,) offered to read prayers for me on the occasion, both which favors, I *then* thankfully accepted, and *now* gratefully acknowledge.

THE next day being wet, and no particular notice given, but few attended: The President, and about forty members, with about sixty gallery hearers, might be near the whole amount. I preached, and retired. On the evening of the same day, the Messenger of the House of Representatives called on me, with three different letters, all soliciting to give them another sermon at the same place, the next evening, with which request I complied.

THIS singular, and apparently pleasing curiosity, which my first discourse excited in the minds of my limited, but learned audience, impressed my mind with serious and deep reflections, and led me to conclude, that were the doctrines of the New Jerusalem Church more universally known, they would be more generally received.—That probably they had formerly been *misrepresented* to some of my hearers.—That in the infant state of our Church, it might be no less than *my duty* to assist, in a more universal circulation of these “*Heavenly doctrines* ;” and that no mode or plan seemed more *orderly* and respectable than by a publication of my first discourse, whereby I could, at a small expence, have the pleasing opportunity of presenting a copy of this Sermon (in which the leading doctrines of our Church are fairly stated) to the honorable and respected guardians of the civil and religious liberties of our beloved country : Of these *motives*, I trust I shall never be ashamed : the *event* I cheerfully leave to God, in full confidence that no seed of virtue or true religion therein, however long it may *apparently* lie dormant, can ever perish, but in due time will bring forth “*fruit unto holiness*,” and lead to eternal life.

JOHN HARGROVE.

Baltimore, 20th December, 1802.

A SERMON, &c.

*Job. xxxii. Chap. } ————— HEARKEN UNTO ME,
10th Verse. } I ALSO WILL SHEW MINE OPINION.*

SHOULD any of my present respected hearers have come here at this time, under the pleasing expectation of hearing a *learned* discourse, decked in all the glittering and flowing garments of rhetoric, and delivered with all the studied graces of oratory, and pomp of *external* eloquence, it may not be amiss for me to premise, that I am under an unavoidable necessity of disappointing them: For, notwithstanding, since my rational powers have bloomed into manhood, I have consumed some midnight oil in endeavoring to light up a good understanding; yet, destined as I have been, in early life, to pursuits of a contracted and very different nature from my present important avocations, my literary attainments were necessarily, and I had almost added *unfortunately* circumscribed, to very narrow limits.

I am consoled, however, with the reflection, that
“*the preparation of the heart of man, and the answer*
A

of the tongue, is from the Lord;" or, as the author of my text expresses it, that "*there is a spirit in man, and the inspiration of the Almighty giveth understanding;*" I will therefore speak, that I may be refreshed
—I, ALSO, WILL SHEW MINE OPINION.

AND, forever adored, be that gracious Providence, who has cast my lot in this happy land, where every man is permitted to announce his *opinion* freely and boldly, and, "*none to make him afraid.*"

OPINIONS, indeed, are but a very small part of *religion*, if any at all; and yet it cannot be denied that *erroneous* opinions too frequently lead their unhappy votaries into bad practices, and fatal consequences.

AND, as the mere *natural* man, can easily perceive, and readily acknowledge the truth of this observation, as to doctrines of a political nature; so likewise, the illuminated or *spiritual* christian may as easily perceive consequences far more dangerous, which *may*, and too often *have* resulted from erroneous systems of theology.

As to the leading doctrines, adopted by the infant church, to which I have the honor and happiness to be at this time connected, I am well aware, that they are viewed by the generality of *modern* Christians, with a very unfavorable and painful eye; but this, I charitably hope, is for want of due information, and that those who are at present most opposed to our peculiar tenets, are the least acquainted with them. For I confess, that I find it hard to conceive, how any enlightened and impartial Christian, can possibly retain his too hasty prejudices against the *Heavenly* doctrines of the *New Jerusalem Church*, any longer than he is thoroughly acquainted with them. And as we wish nothing more, than that our fellow-citizens, and fellow Christians, should candidly and speedily investigate our leading doctrines, in order to become

rationally and scripturally convinced of their truth or falsity ; I shall therefore take the liberty at this time of submitting to your closest and most critical consideration, the *leading* doctrines of the *New Church*. And if time permit, I also purpose to take some notice of those *leading* and too popular doctrines, which we are led to reject ; that thereby, I may contribute to remove some stumbling blocks out of the way to our new Zion, while at the same time it may detect *fanaticism* and dissipate *superstition* ; to effect which, in any degree, is “ *a consumation devoutly to be wished.*”

BUT hark ! did I not hear some present, saying in their hearts, *I wish the preacher would wave all further introductory remarks, and immediately proceed to give us a candid statement of those NEW doctrines ; as it was for this end we came up hither ?*

To this I answer, 1st—It is not my usual method to become too familiar with my text all at once ; I would rather approach it gradually and cautiously, in order to mark its various aspects and relations, both as they may respect the church of God, as well as my own soul.—2dly, I must beg leave to inform you, that if you have any expectations of hearing *new doctrines* from *me*, at this time, you will most assuredly be disappointed, as there is no one more opposed to new fangled doctrines than I am. *New* indeed they may *appear* to the generality of modern professors, but this *appearance* has been induced, I presume, through the almost miraculous influence of preconceived opinions, which opinions, upon an impartial reconsideration, may, perhaps, be found utterly destitute of rational proofs.

THE book of Job, from which our present subject is derived, is, in the *opinion* of the profound and illuminated herald of the *New Jerusalem dispensation*, a

book of the most ancient church, which existed in Asia long before the Israelitish church, and is to be considered as a *divine allegory*, representing *spiritual* things by *natural*, history-wise, agreeably to the prevailing style of that period, whereby not only those called *sacred* but even those also called *profane* writers, used to convey to the minds of their readers the most vivid and impressive lessons of piety and morality. That this was actually the case, may be fully proved to every person of moderate reading, inasmuch as we have still extant among us, the writings of these profane authors, (so called) to consult.

THIS style, however, of representing sacred and celestial things by the visible things of the world, in process of time became miserably adulterated, and shockingly profaned, insomuch, that what was first intended only to represent certain affections of the human mind, or attributes of the deity, were in following ages held up as different Gods, and through the aid of superstition, honored with divine worship!

THIS ancient style alluded to, the men of the new church are taught to call the science or doctrine of *correspondencies*, a science long lost to the church of God, but now again restored, through the divine mercy of the Lord, in the neglected, but astonishing pages of that rational *philosopher* and heaven-taught *scribe*, *Baron Emanuel Swedenborg*.

THROUGH a proper knowledge of this ancient *style*, the *veil* is removed from the *face of Moses*—the barren and inaccessible *mountain* of prophetic mysteries becomes a *plain*—the *seventh* seal of the *book of life* is opened, and the *crooked* ways of the Lord become *straight*.

By the knowledge also of this doctrine of correspondencies, the sacred scriptures will for ever be preserved from that growing contempt to which they

would otherwise hereafter be evidently exposed, while the pious and impartial critic will at the same time be enabled to recognize the divine harmony and sanctity of every page, of every line, and of every word.

THEN the pious and illuminated Christian will indeed be a *king* and a *priest* unto God: He shall view the sacred word as in the light of Heaven, and thereby have *dominion* over all superstitious, fanatical and infidel *spirits*—he shall not only *once a year*, (like the high priest of old) enter into the *sanctum sanctorum* of the word, and behold Aaron's rod blossoming afresh, and dip his *rod* into the pot of *manna*, but be enabled daily to appropriate all the treasures of divine knowledge there concealed, and become truly *wise unto salvation*.

WHEN the man of the Lord's *future* church shall read the sacred pages under the illuminating guidance of this science, he will lose sight of *individuals*, of *names*, and of *places*, and obtain a view of the *church of God*—as to its principles and qualities—its rise and progress—its reformation and consummation.

AND descending from *generals* to *particulars*, he will also perceive the *man of the church*; and be favored with a discovery of the gradual and successive changes of state which he has to pass through in the painful but necessary work of regeneration.

JOB, for instance, is then viewed as the *church*, or the *man* of the church—his *wife*, as his own proprium or unregenerated nature, to which we are all too closely *wedded*, and which, like *Eve*, is too prone to tempt us to transgress some positive command, or, perhaps, to repine at the Divine Providence over us, and thereby *curse God and die* to every principle of piety, patience and resignation to the will of God.

JOB's three friends also, and their unsuccessful ef-

forts to comfort him in his afflictions, may teach us the weakness and inefficacy of those boasted aids, which are too often fancied sufficient to extricate us from states of deep temptation, to wit:—science, reason, and the *literal* sense of the scriptures.

MISERABLE comforters indeed, (as Job said) are all these, until young *Elibu*, or the *spiritual* sense of the word begins to speak: *This is the orator whose “ words are upright, and whose lips utter knowledge clearly.”*

BUT was not this *Elibu* a vain and presumptuous young man? He had already heard the *opinion* of *Job*, who was reputed the greatest man in the *East*; as well as the *opinion* of each of his learned and hoary friends, and yet it seems he was not *convinced* by any of them, nor *converted* to their opinions. No—Methinks I now hear him, not only in the language of my text, saying, “ *I, also, will shew mine opinion;*” but adding, I am determined to think for myself, and to speak what I think.

EXCELLENT young man! I fear you have too few followers in this day.

WE are informed in the context, that this *Elibu* was the son of *Barachel*, the Buzite, and of the kindred of *Ram*. But what *instruction in righteousness* can it afford us, to know “ *to whom he was related, or by whom begot?*” For were he only a poor fisherman, or the son of a carpenter, he deserved to be heard with as much attention and respect, as if he wore a mitre, and was dignified with vain titles, provided he uttered *sound doctrine that could not be reprovèd*. When the interior meaning of his genealogy, however, is unfolded, we shall therein discover a lesson of deep instruction and heavenly wisdom.

THE Hebrew root, or meaning of *Elibu*, signifies, a *right knowledge* of God, and a *well grounded confidence* in his mercy. His father’s name, *Barachel*, sig-

nifies a *bowing down* before God, and submitting to be taught by him. *Barachel*, however, was a *Buzite*, which in the same language signifies *to be despised*, (as is too often the case with such men,) yet he was of the kindred of *Ram*, which signifies that he had *elevated and sublime perceptions*.

Now, I presume, the genealogy of *Elibu*, will appear deeply interesting: If we would obtain a right knowledge of, and confidence in the Lord our God, it seems that it must be preceded by a *bowing down* before him and a submitting to be taught by his holy word; and though it is a truth that we are then esteemed but *Buzites*, that is, *despised* by ignorant or wicked men, yet we are actually, when in this *state*, of the kindred of *Ram*, having the most elevated and spiritual perceptions of God, and of his holy word.

If the present time permitted, I should, with pleasure, attempt to open and explain a few more of the profound lessons of heavenly wisdom contained in the book of Job; but, as I am apprehensive that many of my attentive hearers are now anxiously waiting for the fulfilment of my introductory promise, you will excuse me, I presume, if I instantly dismiss Job, and all his friends, (until a more convenient season,) in order to submit to your serious consideration—

Ist. THE leading doctrines of the new church—
and

IIdly. SUCH principal doctrines as we reject.

AND 1st. We are fully convinced, both from scripture and reason, that there is but *one* living and true GOD—but, contrary to all modern *Trinitarians*, we believe that this God is not only *one* in essence, but in *person* also—and, contrary to all *Arians* and *Socinians*, we fully believe that the *Lord Jesus Christ* is that God, including in his glorified humanity, *all* the principles of Deity, or “*fullness of the God-head bodi-*

ly."—That the essential divinity within him is (or may be called) the *Father*, the *humanity* which he assumed, the *Son*, and the *divine proceeding* thence, the Holy Ghost.

WE further conceive of this glorious object of our worship, as being *infinite*, *eternal*, and *immutable*, in his nature; and *omnipotent*, *omniscient*, and *omnipresent*, as to his attributes.

THAT he *alone*, is our *Creator*, *Redeemer* and *Regenerator*. That he is *love* itself, and *wisdom* itself, consequently *too good* ever to be *angry*, and *too wise* ever to *repent*. That for us men, and for our salvation, this "*God was manifest in the flesh*," by a decent of his divine love and wisdom into that *human nature* or *principle* which he assumed. That by this mean he was enabled to approach nearer (as it were) to our evil affections, (or rather to those evil spirits which were therein admitted) so as to oppose and overcome them; and that herein consisteth the true nature of redemption, which was effected solely through the omnipotence of the *Lord's* divine humanity.

" *This, this is the God we adore,
Our faithful unchangeable friend;
Whose love, and whose truth, and whose pow'r,
Can never know measure nor end.*"

2dly. WE constantly maintain, that the essence of all true religion is LOVE. *Love* to our *Saviour God*, supremely, and *love* to all mankind, from a pure heart, fervently.—That this love to God is best manifested by our *obedience* to what we believe to be his divine laws; and the love of our neighbor, by "*doing unto every man as we would they should do unto us*," from a principle of pure philanthropy, and, that nothing less than the constant exercise of these acts or graces, can constitute the truly religious and virtuous man.

3dly. WE further conceive, that as the constituent powers of human nature are *rationality* and *free will*, consequently man is a rational free agent, possessing a gracious power of *choosing the good*, and refusing the *evil*. That it is only by the abuse of these faculties man becomes guilty before God; and that all who improve them in a proper and progressive manner, by shunning evils, *as sins against God*, cannot fail of obtaining everlasting happiness, whether they be *Jew, or Gentile, Barbarian, Scythian, bond or free*.

4thly. WE believe that all men are now born into the world with hereditary propensities to evil, and therefore, that “*except we be regenerated and born again, we can in no case enter the kingdom of Heaven.*” That this is a gradual and successive work, and is effected in proportion as we admit the genuine truths of the Lord into our understanding, and live a life of holy obedience thereto. That it is the *Lord* alone who *operates* this necessary work, but that nevertheless it cannot be effected without the *co-operation* of man, both as to his will and his understanding, and that it commences in a *conviction* of the malignant nature and unhappy consequences of sin; includes genuine repentance, and leads to universal holiness and good works.

5thly. WE fully subscribe to the Divine inspiration, sanctity, and authority of the *word of God*; believing that it contains a recondite or *Spiritual sense* within the *literal sense*, as the *soul* is within the *body*. That in this internal or spiritual sense of the word, is contained all the treasures of divine wisdom, which will be more and more revealed, unto the future church of God, in proportion as the science of correspondency becomes better understood, and more cordially acknowledged; and, that this inestimable

science is now again restored, to the humble and sincere lovers of the Scriptures, in the profound but neglected pages of the theological writings of the Baron Emanuel Swedenborg, who is justly entitled to the appellation of the *Herald of the New Jerusalem Church*.

6thly. We are led to believe that the *first* period of the gospel is now at an end, and that the prophetic annunciations respecting the *last judgment* and the *end of the world*, are now fulfilled. That the *latter* only signifies the *consumation of the age*, or end of the churches which have prevailed for many ages past, both as to *life*, and *doctrines*; and the *former*, only an exploration, examination, and condemnation of all those evil and false principles which have brought the church to its end.

We cannot doubt of this being the case, when we take a serious and impartial view of the present state of Christianity in the world: Numberless sects and denominations now exist in the Christian church, and no two of them are agreed, even in what they themselves esteem essential doctrines! *We*, not only say this—it is a plain and incontrovertible fact, and while we see it before our eyes, we cannot but conclude that what our Lord says in the xxiv. chap. of St. Matthew's gospel, is now accomplished and fulfilled. “*The Sun, (or divine love) is darkened—The Moon, (or genuine faith) is turned into blood—and all the Stars of Heaven (or all divine illumination) is fallen (from the firmament of the Church,) and, therefore, ZION, which was once “the joy of the whole earth,” is now, like a “cottage in the wilderness,” so that her enemies, as they pass by, wag their heads at her, and say—Is this the city which men call the perfection of beauty? We have swallowed her up—this is the day that we looked for, and now we have found it.*

BUT 7thly. Glory unto God in the highest. He is

now about to visit his vine-yard again, even the vine which his right hand hath planted ; and to cause his face (or the internal sense of his holy word) to shine upon us, that we may be saved—saved from idolatry, superstition. and infidelity, for ever more. This salvation, we are fully persuaded, will be effected by the second advent of the *Lord*, which advent, in our opinion, hath already taken place ; not in person, however, but in the *power* and *glory* of the *spiritual* sense of his holy word, now opened and revealed. The *clouds of Heaven*, or the literal sense of the word serving as the *chariot* in which the Lord thus “ *descendeth to mortals again,*” to set up his tabernacle among them, and dwell with them for ever and ever.

“ Then truth shall chase the clouds away,
And darkness reign no more ;
But one unclouded heavenly day,
Shall reign from shore to shore.”

THE foregoing is a *brief* and candid statement of the leading or principal doctrines of the New Church, and you will pardon me if I add, that, in *my opinion*, they are so Scriptural, rational, and self-evident, that they “ *commend themselves to every (unprejudiced) man’s conscience in the sight of God.*” I shall now,

Idly. TAKE some notice of those leading and popular doctrines in the old churches, which we are led to reject.

BUT here, let it be remembered, that while we reject and oppose those particular doctrines, we greatly respect many who espouse them, not only for their scientific attainments, but for their solid piety and attachment to revealed religion.

THE benevolent and heavenly doctrines of the New Church, teach us to distinguish between *principles* and *men* ; the *act* and the *intention* ; the *understanding* and the *will* : But, as in exhibiting a finished picture, its

shades must be regarded as well as its *lights*—so do we prove, the propriety, as also, the necessity of the *discriminating* position just advanced.

AND 1st. The members of the Lord's New Church, cordially recognize and sincerely subscribe to the true and scriptural doctrine of the Trinity; but at the same time reject the modern doctrine of a Trinity of *persons* in the Deity.

A TRINITY there certainly is, and *must be*, in God—not a Trinity of *persons*, however, but of essential divine *principles*, viz. The divine love, the divine wisdom, and the divine proceeding power; like unto soul, body, and operation in man.

THAT these principles are all united in the sole and individual person of *Jesus Christ*, the Redeemer of mankind, is as evident from Scripture authority, as that two and two makes four; but as the passages are too numerous to cite here, and I only mean, at present, to “*shew you mine opinion*,” I would only add, on this subject, that if it *could* be proved from Scripture, that there actually were three *separate* and *distinct* persons, who were each independent of the other, a proper and perfect *object* of divine worship, it would at once prove the doctrine of a plurality of *Gods*, and establish polytheism: for, I would ask, does not *person* imply *form*, and is not *form* predicated on substance? And what are three distinct *substances*, or *essences*, but three distinct *Gods*? I well know that some creeds teach us, that “*the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods but one God!!!*” But, I as well know, that *three times one* are *THREE*, and that there cannot be three first causes, three infinites, or three eternal.

It was an evil hour indeed, *while men slept*, on the mere *ipse dixit* of ignorant teachers, when this truly ridiculous and anti-scriptural doctrine was established

in the Christian church—for, from this corrupt fountain, *all other* errors of lesser magnitude have flowed in copious streams, or rather *torrents*; inundating and desolating the fair *garden of God*.

2dly. As nearly allied to this, as a child to its parent, is the modern doctrine of the *atonement*, which teaches us, that in order to satisfy the claims of the divine law, which man had broken, Jesus Christ died—thereby rendering *his father* propitious, and reconciling *him* to sinners! This doctrine, I hesitate not to affirm, pours contempt on all the attributes of the Deity, and is the disgrace of the blessed gospel.

To suppose there ever was a period when God was *not reconciled* to sinners, is to affirm that he is so *still*, or that he is a *mutable* being. Again, if the Lord Jesus Christ be not God, but a *creature*, he could in no wise be competent to redeem mankind, or *deliver his brother from death*—but if indeed he was “*the true God—the only wise God—the first and the last*,” the Almighty, as the whole tenor of the Scriptures, and the whole body of modern Trinitarians avow, I would ask, to whom then did he atone? To himself? Nonsense.—To another God? Miserable superstition and idolatry. No, my candid hearers, *God is love; immutable love*: He requires no *other God* or man to reconcile him to his offending creatures, only *let the wicked man forsake his ways, and the unrighteous man his thoughts*, and return unto the Lord, and he will receive him graciously, and pardon him abundantly. But on the other hand, if God *will not*, or *would not*, pardon the sinner, until he first received infinite satisfaction, either from himself or some other friend, what display of mercy would there be? If A will not forgive his debtor, until B pays every penny of the debt, surely the debtor can have no idea of having received any merciful treatment from A.

I THINK St. Paul must have had very different ideas, from modern Trinitarians, when he affirms that it is “*by his mercy that he saveth us, through the washing of regeneration,*” not through a vicarious sacrifice and atonement.

INDEED the word *atonement* is found but once in all the New Testament, and in that place it is an erroneous translation, as all candid and learned critics now admit, and should be rendered *reconciliation*. It may be replied, however, that the word *atonement* is mentioned very often in the books of Moses, particularly in the xvi. chap. of Lev. This is granted, and also that the word there has always a reference to the Lord Jesus Christ; but I still contend, that it is not to be taken in its general signification, for in that sense it necessarily implies a division of the Godhead into distinct persons, which, I have already shewn, though briefly, to be absurd.

THE true meaning of the word *atonement* then, is, *the removal of evils from man*, not the appeasing of wrath in God, who is essential love and mercy; and as this is effected solely by the Lord’s divine humanity, hence it is made use of in the Old Testament in reference to the Lord, when he should assume the human nature, in order to *remove evil, or hell from man*.

3dly. *Imputed righteousness*, also, is the legitimate offspring of the modern doctrine of the Trinity; it is therefore *rejected* by the New Church, notwithstanding, too many vainly imagine that it is the most essential doctrine of the Christian system. But this cannot possibly be so, for the doctrine, when impartially examined by Scripture, and reason, will be found not only unnecessary, but impossible. Unnecessary, it certainly is, because the whole tenor of Scripture informs us, that our salvation is suspended upon our own *righteous conduct* in this world. “*Except we repent, we*

shall all likewise perish," and "*without holiness no man shall see the Lord.*" *The righteousness of the righteous shall be upon him, and vice versa.* Hence our Lord himself declares in the xxvth. chap. of St. Mathew's gospel, that it is our own works, and not those of another, which will be imputed to us hereafter.

INDEED the modern doctrine of *imputed* righteousness, that is, that the *merits* of Christ are *imputed* to all believers, is, in its very nature, impossible. For, I would ask, in what doth the merits of Christ principally consist? I know it will, and must be answered, in the great and glorious work of redemption which he wrought out for us. But I would ask again, was not this an Almighty and Divine work? Certainly it was, as much so, as the work of Creation itself. How then, in the name of common sense, can the former act, or the *merit* of it, be imputed to any finite and sinful being, any more than the latter? It is evident it cannot. The genuine truth is, that every man's good or evil actions, and affections, will be imputed unto him, by a *good and just* God. Any other kind of *imputation* would be as derogatory to the *holiness* and *mercy* of God, as it would to his impartial and remunerative justice.

4thly. SALVATION by *faith alone*, though now the order of the day, in all popular creeds, and Churches, is not subscribed to by the men of the New Church. We readily grant that "*without faith it is impossible to please God,*" but we still believe that "*faith without works is dead;*" and that "*though we had all faith, so as to remove mountains, yet if we had no charity it would profit us nothing.*" We are willing to give it a place in religion, but not willing to consider it as the Alpha and Omega thereof; for as the Apostle observes, "*Devil's believe,*" yet as the body without the spirit is dead, so faith, *without works* is dead also.

5thly. *INSTANTANEOUS conversion* also, the twin-brother of *faith alone*, is rejected in the New Church; indeed we consider it as a very hurtful and insane heresy, which is justly represented by the *fiery flying serpent* of old, and is calculated to oppose the whole tenor of the word of God—to induce carnal security, and to supercede the necessity of repentance, and the moral law of God;—therefore, they that promulgate this doctrine, may be said in the strong and applicable language of Isaiah, to trust “in vanity and speak lies; yea they hatch cockatrice’s eggs, and the spider’s web—he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.”

6th. *IRRESISTIBLE grace*, also, is rejected in the New Church, as equally unscriptural and irrational, and altogether inconsistent with the constituent powers of the human mind. Were this doctrine to be admitted, I see no use in all the promises and threatenings of the *word*; nor any wisdom, truth or justice in our Lord’s expostulations with the Jews, viz. “*How oft would I have gathered you, and, ye would not,*” or in the words of St. Luke, “*Ye stiff necked and uncircumcised in heart, ye do always RESIST THE HOLY GHOST, as your fathers did, so do ye.*” Indeed the Scriptures in that case would be of no real use, as not being addressed to creatures who had the power to *chuse*, or to *refuse*, but to a race of beings lower in the scale of creation, than the brutes who perish.

7thly. *AND* lastly, we reject the hideous doctrine of *reprobation*—this is the last rattle in the tail of that *great red dragon*, who now standeth before the woman (or New Church of the Lord) “*ready to devour her man child:*” her rational and manly explanations of the holy word. The belief of this doctrine is such an outrage to all the perfections of the Deity, that I am

really astonished at the boldness of the *infernal spirit* that first suggested it, and the man who first *dared* to promulge it. Father of Mercies! Thou, who art not willing that any should perish; whose tender mercies (not thy wrath) are over all thy works: Who can think, that THOU, ever

“Consign’d one unborn soul to hell,
Or damn’d him from his mother’s womb?”

I turn from the thought with abhorrence, and am sorry to conclude with this shocking doctrine. I thought best, however, to begin at the *head* of this great dragon, and end at his *tail*. May the only wise God, our Saviour, who hath all power in heaven and on earth, speedily bruise *both his head and tail*.

I HAVE now gone through my contemplated plan, and freely stated the leading doctrines of our Church; and their opposites. In doing this, I have used “*great plainness of speech*,” because I conceived the truth required it. *Rhetoric*, at best, is but like beautiful paint upon our windows, which rather obscures than admits the light; but *logic*, is like the “*tree of life*,” whose very “*leaves are for the healing of the nations*.”

If I am favored with any interior and spiritual perceptions, I see an uncommon crisis at hand, with respect to the Church of God. *Formality* and *Fanaticism* have of late been successfully attacked, and made to lose ground, particularly in this country; and I trust that e’er long their harps shall be unstrung, and “*hung upon the willows*.” But, alas! hath not *infidelity* and *profaneness* taken their place? If the former hath slain their thousands, these seem determined to slay their tens of thousands, and desolate all the borders of Sion. But surely there is a *cause* from whence such “*overflowings of ungodliness*” originate: And what can this be, if not the erroneous and irrational doctrines that have too long prevailed in the

Church of Christ? Arise, O Lord! in the ark of thy power, that thine enemies may be scattered, and that all who hate thee may flee before thee.—O thou Saviour God! Descend again, the *second* time, by a *powerful* and *glorious* influx of thy divine love and wisdom into thy Church, and the man of the Church. Let the *Spiritual* and internal sense of thy word, in which thou hast thy more immediate residence, be *opened* to our ravished eyes; that we may “*behold the wondrous things contained in thy holy law.*” And do thou bless our feeble but sincere attempt at this time, to arrest error and to promote truth.

BUT, perhaps, *some* of my attentive and intelligent audience are ready to say, What! Not one word on politics before you conclude? No—not one word. Our supreme executive, and grand legislature, have not, as yet, invaded the offices or duties of the ministers of the gospel; I pray God *we* may never interfere with theirs.

THE application I shall leave to God, and your own consciences: Should you be led to reject any part, or even the whole of this discourse, I can sincerely assure you it will not offend me. I have only shewn you “*my opinion,*” and you have certainly as good a right to *yours*. Only be faithful to the talents you have received, and you cannot fail of inheriting eternal life.

“Now to the only wise God our Saviour, be glory and dominion for ever, and ever”---AMEN.

THE PRAYER.

O LORD! Jesus Christ, who alone art our Creator and Redeemer, the Everlasting Father,—The Alpha & Omega,—The only wise God;—In whose divine person dwelleth all the principles of Deity, or fullness of the Godhead bodily. We adore and praise thee, for all thy mercies and loving kindnesses conferred upon us, and upon all men, particularly in causing thy holy word to be written, as well for the instruction and comfort of men on earth, as for the happiness and improvement of Angels in Heaven: We pray thee to enlighten our understandings, that we may therein discern the Spiritual and Celestial things of thine Eternal Kingdom; and incline us to walk in obedience to the same. May we therein perceive, that the essence of all true Religion is LOVE. Love to thee our Saviour God, supremely, and Love to all mankind from a pure heart fervently:—That we are rational free agents, and accountable to thee for all our actions here; consequently, that we are endued with a gracious power to chuse the good, and to refuse the evil:—That we are all born into the love of self and of the world, and must be born again before we can inherit thy heavenly kingdom:—That this necessary work is performed by thee alone, through the co-operation of man:—That it is gradual and successive, including repentance from dead works, and leading us, under the influence and guidance of a living faith, to the performance of every good work:—That thou art continually in the endeavor to illuminate and sanctify all men; being willing that all should be saved, and come to the genuine knowledge of thy truth.

Bless, O Lord, thy Church universally: Look down upon all the Ministers of thy Gospel, and upon all the Congregations under their direction: Convert them, we beseech thee, to the knowledge of thyself, that they may all be brought by the door into thy true sheep fold, and in due time be admitted within the gates of the Holy City, the New Jerusalem; now descending from thee out of Heaven.—More especially we pray for the prosperity of thy New Church, wheresoever it appears on the face of the earth;—That it may be so guided, and governed by the Holy Spirit, proceeding from thy glorified and divine humanity, that all who embrace and profess the Heavenly Doctrines of the New Jerusalem, may maintain the same in purity of heart, and

holiness of life : that others seeing of their good works, may be also led to adopt and improve the same, in this gracious day of their visitation.

And we intreat thee to bless, and protect our happy country, and all its citizens; particularly thy servant the President of these United States, and both houses of the Legislature:—The various Heads of Departments, Governors and Magistrates : Endue them plentifully with the love of Justice, Equity and Truth, to the advancement of thy glory, the good of thy Church, and the happiness, peace, and prosperity of these United States, so that they and all of us, may become useful members of Society, and of thy future Church upon earth, and hereafter inherit thy Heavenly and eternal kingdom : And thine shall be the glory, both now and forever.—AMEN.